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Joel Baer Lehman

Southern Christian Institute

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Pres. J. B. Lehman.



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, January 6, 1917

Serial No. 279

HELPFUL To All



A PARABLE



At one time all the squirrels came together and decided to have a meeting to discuss all the squirrel problems. The fox squerrel, the cat squirrel, the gray squirrel the black squirrel, the red squirrel, the ground squirrel, and the chip monk were all there. They were not all together long till it became evident that they were not there to solve the squirrel problems but to solve the problem of the fox squirrel, cat squirrel etc. In other words, each one was for himself. Soon they got into a free for all fight, every one for himself. After scratching each other some they saw that that did not pay. so they began to make alliances. The fox squirrel induced the red squirrel to join it and the cat squirrel induced the gray and ground squirrels to join it; and then the fight became serious, but not in scratching at first. They were sparring for advantage in meeting. Each wanted to get the chairman from its side. This bickering and intriguing went on for a long time and then when they could hold their temper no longer the fighting began. The chip monk did not take side with either party. So when the fight began the fox squirrel jumped on the little chip monk first, and of course the gray squirrel said it was not fair and so pitched in. After fighting a long time so that none of them had much hair left, they began to make peace. At this moment the possum stepped in and said, "You all have made a great mistake. There is a better way to do these things than the way you are doing them. I never do that way. I do not put up such a fight as that and I get along much better. If you will quit fighting for the individual squirrel and begin to work for the squirrel family, I can soon join you and then we will work for the whole animal family living out here in the woods." All the squirrels said amen to this and made a league among themselves

not to work for self but to work for others and now the squirrels get along nicely.

This is exactly what the nations are doing. At first they fought each for self then they began intriguing for advantage and finally came the leagues and the big fight. When they are exhausted they will see that the Christian way is the better way. They will begin to work for the good of mankind and then the world's real prosperity will begin. The Christian missionary will be the one who will teach them the better way. He is going out into every nook and corner in our homeland and foreign lands and he will finally succeed in inducing the nations to be less selfish.

Now it is for this work that we are appealing to you for aid. It is impossible for you to realize how strategic this work is. If the missionary at home and abroad succeeds in impressing the nations with the truths of the gospel, a thousand years of hard and bitter controversy will be avoided. You who have joined a missionary society and are giving regularly ten or twety cents a month are a part of the greatest undertaking the world has ever known. What you are now doing will have a larger place in the history of the world than the campaigns of Alexander or Caesar. It will be the complete changing of the world.

Now if you do not co-operate in these great missionary enterprises you will stand in the same attitude as the Jews did who refused to co-operate with Jesus when he was here upon the earth. You will have missed the great thing of your age.

The offerings so far are good and large, but they are too few. The great host of churches and Sunday Schools are yet to be heard from. If the minister takes the lead in discouraging the members to give, he does them a great wrong, and he injures his own work. If he shows selfishness in this his members soon catch on and they will use it on him. They will not support him in his work. He will find he has taught them too much. Bro. Moss has gone up and down this country at great expense to teach the Sunday Schools. The Sunday School that will not take part in continuing him on the field is doing itself great wrong and the cause great wong. Sister Brown has gone all over the land at great expense to organize the women into missionary socities. You want to give something to the C. W. B. M. work. The schools are working hard to do the work of educating

young people for better service You will want to help one of these schools.

Remember, brethren, if these good enterprises are not carried on your children will be fighting like the squirrels. The teachings of the church is all that stands between us and barbarism.

In Mississippi the work is now united and it is all but united in Texas. It is not divided in any other state now. For this all should thank God and take courage. The law of God is that he who would have peace must do a work worthy of peace. No people can have union who are doing nothing. They who would have union must earn union. They who are not worthy of it must go without it.

With union in Mississippi now it will not be hard to have twenty-five auxiliaries in the state averaging ten each. This will mean \$25.00 per month or \$300.00 per year to the great cause of worldwide missions and \$12.50 or \$150.00 each for the state work and the organizing work or \$600.00 a year for the great cause of missions. Texas can easily double this. Kentucky can treble it. Remember this \$3600.00 will be from the women alone. The men should come up with twice that much from these states. This \$7,200.00 would make \$10,800.00 from three states alone. But this is our castle building. It will take solid work to accomplish it. Whether hard or not, the aim should be to enlist the whole church for the whole task with the whole gospel.

There is nothing good or glorious which war has brought fourth in human nature which peace may not produce more richly and more permanently. When we cease to think of peace as a negative of war, and think of war as a negative of peace... then shall shine forth the higher soldier-ship of the higher battles. Then the first military spirit and its works shall seem to be but crude struggles after, and rehearsals for, that higher fight, the fight after the eternal facts and thier obedience.... "The war-drum throbs no longer, and the battle flags are furled." But it is not that the power of fight has perished: it is that the battle has gone up to higher ground and into higher light. The battle is above the clouds.

—PHILLIP BROOKS.

THE GOSPEL PLEA

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The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 280, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JANUARY 6, 1917

Personals and Editorials.

—Rev. Harry G. Smith, State Evangelist of Texas, spent Christmas at the J. C. I. The State Board met at Greenville on December 30th. From there Bro. Smith goes to South Texas for January. He reports all as starting off good.

"THE RETURNS."

"They that sow in tears shall reap in joy. They that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps 126:6

We are glad to acknowledge the splendid returns from the many Bible Schools. Several for the Honor Roll. This Honor Roll will appear in the Plea not later than the 15th of January. This will give some schools that we have not heard from in time to get their report in.

We shall doubtless hear from many more schools yet. Can we afford to not have fellowship in this first special Sunday School offering? Get on the ground floor and when this movement becomes an acknowledged great one, you can feel that you helped to make it so.

Several of the busy superintendents found time to remember their hard worked Field Worker, with the greetings of the season. We assure you that we have a deep sense of appreciations of such remembrances. May His joy fill the hearts of all who are sowing precious seeds by the way. Even if we sow in tears, we will shall reap in joy. Don't forget to send your offering to Pres. J. B. Lehman, Edwards, Miss.

Yours for the larger fellowship,
P. H. Moss, Field Worker.

Hope, Arkansas.

I began preaching at Millville, Arkansas and continued for ten nights. Attendance, attention and interest were of the average. When I consider this being the first time a colored Christian preacher has ever preached in Millville, it makes me feel sad. I had a good meeting. Some who attended gave the best of attention, and they were heard to express themselves as such. They also made me promise them, that I would return again in the near future. That is not to wait until next year, but to visit them again this year. This would be of much advantage to them. I am sorry that I can't make them another visit this year, but I will if possible next year. I mean to plant a church among them in 1917 if the Lord is willing. The white church supported the meeting and they have been my support thruout this year. May the Lord bless all that have had fellowship with me in this so much needed work. My greatest hope is that I may be worthy of the kindness tendered me. I know that I am not the best man, yet I am doing my best to be true to the cause of Christ and to set an example that will live after I am dead.

I spent the fourth Lord's day near Randolph, Louisiana with Peter Chapel Church of Christ. We had services that day. Wednesday night we met our singing teacher and began the study of notes. On the first Lord's day in December I was with the brethren near Farmerville, Louisiana, day and night. Two made the good confession and were baptized. Three came following Monday morning. Monday afternoon I rode 8 miles across the Ludie to a school house and preached to a small hearing and I spoke again Tuesday night. At this writing I am at St. John School house to preach until Sunday night. After this time I will leave for home, Hope, Arkansas. I am looking forward to a brighter day for the Church of Christ in the state of Louisiana. May the Lord bless all the faithful is my prayer with best wishes to all in the Lord.

I am yours Sincerely and Fraternally,
T. H. Merchant.

Hannibal, Missouri

Dear Editor of the Plea:—

I am late again with my report but I hope you may find room for it. October was a very busy month on the field. So many things rushing upon us we could not make report on time as we desired, and we can not at this late hour make such a report as we would like. I hope by this time you have heard from some of the churches if not all of them for the Jubilee rally. And also the Bible school day on the Sunday before Thanksgivings. I have preached about it; and some of the schools have promised to respond which I hope they did. Some of the Bible school are arranging now to raise us much as \$500 for the work which will be to you later on.

We gave more attention to that line of work during the month of October then

any other part of our work. I see it more and more as I go through the State that the Bible school will be the missionary spirit of our churches in Missouri among our people. Among the churches I have visited since being on the field. I must say I find the church at Madison, Mo. the most active. The young people at Madison are alive to all the work of the church. Up to this time since Aug. 1916, Madison church has give more to support of the State mission field than any church in the State.

Our mission band in Madison is the only one we have organized that is doing any active work. Miss Etha Burton has charge of the mission band in Madison, and she is full of the spirit of missions. Miss Burton is a bright young lady and a devout Christian worker. Since my last report, we set in order two churches. Ordained three officials. We are pleased to say since we have been on the field. We have through the love of Christ persuaded several of the churches to meet on the first day of the week and take the Lord's supper, also take the offering where they have no preacher. We are planning for greater things for the coming New Year the Lord willing.

Just here we must not fail to thank the National C. W. B. M. for their hearty support toward our work among our people which makes it possible for our staying on the mission field. We wish for the National C. W. B. M. a merry Christmas. And pray the blessing of God upon their plans for the coming New Year.

We hope all the Bible School will respond to the call of brother P. H. Moss. Please let him have the offering. Let us raise that \$100.00.

Yours in the work,

W. A. A. Harris.

THE NINETY AND NINE

A NEW VERSION

There was one fair lamb that safely lay
In the shelter of the fold,
But ninety and nine were lost—away—
Far away from the gates of gold—
Away on the mountain wild and bare,
Away from the tender Shepherd's care.

"Lord, I am here, this lamb of thine—
Am I not enough for Thee?"

But the Shepherd made answer:
"Ninety and nine

Are still far away from me,
And, although the road be rough and steep,
I go to the desert to find each sheep."

But little that ransomed one ever knew
How deep were the waters crossed,
Nor how dark were the nights that the
Lord passed through

Ere He found His that were lost:
Out in the desert He heard thier cry—
Sick and helpless and ready to die.

An Hour for Worthy Giving

The only giving that is worthy of us as followers of Christ is that which is sacrificial.

It is said of our Lord that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich.

He was in the form of God and yet he emptied himself and took the form of a servant.

He put away sin by sacrifice of himself. He purchased the race with his own blood. The early Christians took joyfully the spoiling of their goods and suffered the loss of all things and counted them as refuse for Christ's sake.

At the close of the Franco-Prussian war, the French nobles wore coarse and cheap clothing. They did that until the indemnity was paid and France was free. The Japanese made many great sacrifices that their army and navy might vanquish the Russians. They thought it a shameful thing to indulge in luxuries when the life of a nation was at stake. The Japanese people were ready for any service and any sacrifice that Japan might have an honored place among the nations of the world.

We know what is being done in Europe at the present time. The Germans are eating bread that is only half flour and the other half potato meal. It is considered treason for people to eat more than is needed to satisfy the demands of hunger. In every nation of Europe patriotic men are giving their entire time and when necessary are drawing upon their reserves. Parents are giving their sons, wives their husbands, and children fathers. Money is being voted by the billion. A Moravian bishop said that the world never before witnessed such an outpouring of sacrificial giving. Never before has money been given so lavishly.

Deep has answered unto deep. The depth of need has been answered by the depth of Christian liberality.

The teaching and example of Christ and his apostles and the action of these nations should be a challenge to the Christian people of America. Like the people of Laodicea, we are rich and increased with goods and have need of nothing. We have scarcely been touched by the European war. In fact, many have profited by it. It is within our power to give as we have never given before, or thought of giving. It is our prosperity that holds us back, and not our poverty. It will not be to our credit if we fail to give as much this year as we have given in our best previous year.

It will not be to our credit if we do not do far more this year than we have ever done.

We need to bear in mind that the symbol of our holy religion is the cross, and the cross means pain and not comfort. We need to know that if Christian people are at ease in Zion the Lord will not use them in any large way to promote the interests of His Kingdom.

We need to consider that the world cannot be saved by our loose change and by what we can spare as easily as not. "It is what we cannot spare which bears the hall-mark of Calvary, and is the ministry of redemptive life." Our Lord gave himself for the world. Will we be worthy of him if we do not share in the travail of his soul?

Instead of giving less than usual because there is war in Europe, shall we not out of love to our Lord, who loved us and gave himself up for us, make this a record year and give on a scale that shall send a thrill of gladness around the world and that will cause the angels to rejoice with joy unspeakable and full of love?

THE MISSIONARY INTELLIGENCER.

"Cooking."

By William E. Moore.

Clean cooking means clean eating. It means economy; it means much tasting and no wasting. Cooking is an art that calls for much knowledge and skill, and is worthy of one's best efforts.

Why? First, because God made your body, and He made it great; in it dwells a kingly soul of might and high estate. He also meant for us to care for the body. Second, good cooking is an essential to good health.

Third, we are wholly dependent upon it for the future prospects and physical strength. Therefore we should be careful about the cooked food and how it is combined before we take it into our bodies.

"As a man thinketh, so is he." I say, As a man eateth so is he. If you eat good cooked food, you will think good thoughts. And if you eat bad cooked food your thoughts are bad.

It was Ruskin who said "Tell me what you eat and I will tell you what you are." If I take something into my body that is harmful, it will harm me. It will effect me and cause the whole body to suffer. Millions of lives have been wrecked, yea, lost, because of bad cooked food. Many great achievements have been made. Men have fought like conquerors, whose lives were modest because they ate well cooked food. Ages will come and go, nation rise and fall, but the process of cooking will go on, on, on. Therefore as a result the process should be carefully observed. Careful observation should be made, because anything that is worth doing at all, it is worth doing well. These words come from Booker T. Washington, who said "Work, guided by an active mind, is always pride. I admire the girl or boy that always tries to excel in every good thing.

"Everybody should learn all they can about one thing and do that well. We must master something that is worth while and practical." He also said many of the girls have missed the first principles at home, such as cooking and housekeeping. They have gone from high schools to colleges and universities. There they have crammed their heads full of French, Greek and Latin, and can analyze all kinds of sentences and can work all kinds of complicated problems. Some of this will profit them nothing.

Here are three underlying principles and they are essential ones.

First, every girl should know how to cook a well-balanced meal. Second, every girl should know how to keep house. Third, every girl should acquire the art of sewing. No dress is considered to be finished until every tuck and ruffle is in its place; button holes all worked and finished and buttons put on in their proper places. It does not have to be a costly dress, but it should be neatly made.

So it is with good food. It may be bought at a poor man's price, but if it is well cooked it is a rich man's diet.

Learning how to combine food in cooking is the principal thing. It takes much theory and practice, for no food is good unless it is well mixed. A good cook must also know what foods to combine for the most perfect nutrition. He must know how the foods are to be served.

The subject of cooking is a broad one. There are thousands of people who do not know why they cook good.

Why we cook? Why we cook food?

1. To make it more digestible.
2. To make it more palatable.
3. To develop its flavor.
4. To destroy harmful germs.

To sum up the considerations regarding success in learning to cook, know what foods to select from the standpoint of economy. It is not the amount of food you eat that will do you good but quality and the way it is prepared. Allow me to repeat: it was Ruskin who said, "Tell me what you eat and I will tell you what you are." This confirms the fact that the kind of food an individual eats has much to do with a person's health and his ability to work. Therefore, my friends, I urge upon you to learn how to combine and cook foods before taking them into the body. Then it will mean much tasting and no wasting. It will mean economy. It means French art and English thoroughness. It means that we will have less sickness, less criminals, less doctor bills and lawyers to pay.

"New mercies, new blessings, new light on thy way;

New courage, new hope, and new strength for each day;

New notes of thanksgiving, new chords of delight,

New praise in the morning, new songs in the night;

New gifts from His treasures, new smiles from his face;

New streams from the fountains of infinite grace;

New stars for thy crown, and new tokens of love;

New gleams of the glory that waits thee above!"

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

The Present Task of Christian Woman's Board of Missions.

In the home mission field the Christian Woman's Board of Missions has several strategic forms of work.

I would name, first, the College of Missions, which, while existing in the United States, is a world-wide enterprise. To maintain this school and to bring it to the high standards which the times demand for the preparation of our missionaries is no easy task. This school must have a larger support. If the Disciples of Christ would carefully study the possibilities of this institution, they would readily comprehend this statement. We ought to have an endowment of at least half a million dollars that our general fund may be relieved of the strain which is upon it constantly in the maintenance of the work. As is well understood, \$150,000 of this endowment is expected from the Men and Millions Movement.

It has been stated by good authority that no work among the Negroes of the south is more influential than that done by the Disciples of Christ. We have six schools for colored students. Two of these are only partially equipped. One has not even a beginning of equipment in its new location. We are doing some evangelistic work for the Negroes, but our work in that line ought to be doubled and there is imperative need of our equipping one of our Negro schools for the special training of the ministry.

There is a real future for the Mexican people in the United States. We have quite a large work at San Antonio and in a few towns in Texas, but there came to us constant demands for more work among the Mexicans. We really need an additional \$10,000 a year for this work.

We have our work among the Chinese and Japanese on the Pacific coast well equipped now, but we are not able to put in the number of workers we ought to support there. We wait returns from the Men and Millions Movement.

We have a good work among Negro people and European foreigners in Indianapolis, but two buildings are very much needed.

We have promised for several years to do work among foreign people in the city of Chicago. Some of our constituency in that region are restless at the delay. Returns made from the Men and Millions Movement, when

realized, will make this possible.

Other work in the United States, in our Bible chairs, mountain schools and evangelistic fields, makes steady demand for support with possibilities of enlargement.

We are not yet able to go into Mexico, but when the way opens we want to put twenty-one missionaries into the field just as rapidly as they can be made ready and their support provided. We know that the buildings we have in that country are going to need heavy repairs, and that new institutions will have to be put up. We shall need in Mexico, within two years from the time we are able to go back there, \$40,000 for buildings and property.

In South America we have undertaken to evangelize a large territory, with Buenos Aires, where our present mission is located, as a base. We have asked to have assigned to the Disciples of Christ the provinces of Entré Rios, Corrientes and Misiones in the Argentine Republic, and the Republic of Paraguay. It is a large undertaking, but our people are able for it. We should put \$50,000 into Buenos Aires as a beginning of the larger things.

The demands in India are greater now than ever before. We have a territory there to develop, and if we fail, others must take up the work. One new station is soon to be undertaken by the Woman's Board.

Next year we hope to build our girls' school in Luchowfu, putting, the first year, \$8,000 into the building, planning to complete the building at another outlay of the same size, a few years later. In addition to this the demands of Ginling College, China's first Christian College for Women, must be met.

The most strategic center for our African work is being carefully considered. Advance in this field is incumbent upon us. Whatever we are to do in Africa will demand the purchase of property and equipment.

In Canada, Jamaica and Porto Rico there are constant demands. We are urged by the interdenominational forces to put into Jamaica an industrial school. This opportunity is a valuable one. We cannot undertake it without an enlarged income. We should gradually put into equipment for such an institution at least \$20,000.

We need for definite work on our foreign fields one hundred trained men and women within next five years. The Men and Millions Movement can help us to secure and train and put these in the field.

ANNA R. ATWATER.

It doth not yet appear what we shall be,—
The future holds for us glad mystery;—
But we shall be like HIM.

SELECTED.

Little Rock, Arkansas

Dear Bro. Lehmas:—

I have received from the the colored woman's missionary societies of Arkansas. The following.

Plummerville,.....	\$0.39
England,	\$0.35
Sherril,.....	\$0.30
Argenta,	\$1.00
Little Rock,.....	\$1.00

Very Respectively,

Mrs. L. P. Kraft.

Disdriect No. 1 held its meeting
for third and fourth quarter with
the Antiock Christian Church at
Plummerville, Arkansas Dec. 16-17
Rev. M. M. Bostick, pastor.

The meeting opened at 4:30 p. m. the 16th with Rev. M. M. Bostick chairman presiding.

House called to order, sang song No. 17 from Golden Voices. After which scripture by Deacon L. R. Strickland, prayer offered by Brother Garfield Hervey. Song "He is the Savior for me" by the congregation. Because of inclemency of the weather and the lateness of the day a part of the program was deferred till next session. The subject of "conventional work" was a general discussion for the evening. discussion led by Rev. R. T. Matlock, Evangelist followed by several others. Trio by Prof. A. M. Brigh and others. Paper, "song" by Mrs. Lena Roulett. Trio by Brother J. S. Mitchell and others. Announcement, adjournment.

Sunday Dec. 17, 1916 at 9:30 A.M. Bible School. Superintendent Brother James Hervey sounded the gong and opening exercises were of usual form. After which teachers took charge of classes. Pastor M. M. Bostick conducted the recitation of Bible class No. 1. The other classes were taught by regular teacher. At close of school we were favored with a trio. Collection 56c. Benediction. At 11:10 preaching service.

Devotional service by Rev. M. M. Bostick prayer by Brother James Hervey—sermon by Evangelist Rev. R. T. Matlock who preached a most wonderful and instructive sermon. We can truthfully say that our hearts burned within us as he broke the bread of life to us.

Collections as follows for state:

Russellville Christian Church	\$5.00
Little Rock Christian Church.....	5.20
Public collection.....	1.40
Total	\$11.60

Adjournment.

At 4 p. m. reassembling we rendered musical program conducted by Rev. M. M.

Bostick, assisted by Prof. A. M. Bright. This was very entertaining. The program concluded with a sermon by Rev. R. T. Matlock, at 7:15 p. m. After the sermon Rev. Matlock administered the sacrament.

Collections as follows:

REPORT OF MT. SINAI CHRISTIAN CHURCH
ARGENTA, ARK.

Rev. M. M. Bostick	6.00
Mrs. Sarah L. Bostick	3 25
Brother S. J. Wallace	1.00
Prof. A. M. Bright	1.00
Brother Joe Smith	1.00
Sister Belle Matlock	80
Mary Evans	40
Little Mary Jane Matlock	10
Rev. Tom Ivy	1.00
Total	\$14 95

ANTIOCH CHRISTIAN CHURCH AT PLUMMERVILLE.

Brother T. R. Strickland	1.00
" G. B. Hervey	1.00
" J. S. Mitchell	1.00
" Wesley Hervey	1.00
" Chester Stub	1.00
" C. F. Hervey	1.00
" Mat Wallace	1.00
" Garfield Hervey	1.00
" J. F. Winstan	50
Sister Jervel Hervey	80
" Sarah Strickland	80
" Rosa Hervey	80
" Edith Mitchell	80
" Mattie Hervey	80
" Ida Hervey	80
" Willie Hervey	80
" Isabella Stub	80
" Clara Payne	80
" Lentha Wallace	80
Total	\$17.50

Public collection	\$2 53
Total for state work	46 58
Collection for benevolent—	
Brother Richard Harris who lost all household possessions by fire	\$5 26
Grand total collected	52 40

Benediction.

Rev. M. M. Bostick—District Chairman
A. M. Bright " Secretary.

Christian Education



Southern Christian Institute.

Mr. Jesse W. Lehman, brother of Pres. J. B. Lehman spent three days Christmas week at the Institution. His home is in Northern Indiana where he left very cold weather.

Most of the students of the Institution spent Christmas at home, but before this is read they will again be on the ground and busy studying.

Miss Ruth Mulendore spent Christmas week at her father's home near Franklin, Indiana.

A company of teachers spent Sunday afternoon across the river penetrating a large cypress swamp. The long drought has left the swamp quite dry.

Prof. D. C. Crowder sent a large bronze turkey gobbler to the Institution for New Year's dinner. It was much appreciated.

All the children on the campus had delight in Christmas trees. Some were in homes and some were in the Halls.

From the Banks of Old Kentucky

Christmas in Kentucky rings true this time, clear, crisp, and cold. In vain the sun seeks to drain the sleet and ice from the "Verdon." With wife and boy I am spending this Xmas at home. Resting from the past, enjoying the present and preparing for the future. I find life worth while. Whatever may be said for or against Santa Clause and Christmas, one thing is clear, that is Christmas grips the heart of more people than any other Institution. Its very spirit steals upon us and we find our hearts attuned to melody of childish innocence and glee.

What means the rush that transforms a busy money-gathering, cold hearted world into a host of Santa Causes "Is there a Santa-Clasus?" asks the observing child. Yes yes there are thousands.

Churches, and auxiliaries in Kentucky are whetting swords for a greater fight in 1917. Paris church last Sunday received us gladly, and made our stay happy. I preached for them morn and night. The pastor, Brother Stafford Campbell assured us all that Paris church would fall in line with missionary quarterly plans and be heard from along with the great host of others.

We sent Elder J. M. D. Thurman to Maiplic church. He preached for them the 3rd Sunday. He will go back again and no doubt take up the work there. While we have a few vacant desirable pulpits. I am engineering a mission in new fields and hope to report hands on something tangible there pretty soon. It takes time to do some things. It takes God 21 years to make a man now you know.

Sunday 24th. I worshipped with Brother H. D. Griffin and the home church here in Nicholasville. I preached morning and afternoon for them. This was my first Sunday here since closing out 3rd. Sunday in Sept. Splendid crowds attended all the services. Brother Griffin preached an excellent sermon at night. Eight dollars missionary money was raised aside from regular collection for

local work. Elder Griffin is adjusting himself nicely to his new field and bids fair to become a permanent force for good in our lovely and happy community.

January 25th. State Missionary Board meets at Stanford. Every Kentucky church should have been herd from by that time. Each member of state board will interest himself in the state work, wishing the christian spirit to all.

Yours for 1917,

C. H. Dickerson,

Evangelist for Kentucky.

Pine Bluff, Arkansas

GOSPEL PLEA—:

We wish to say through your valuable pages that the little mission at England is yet alive, struggling for truth and righteousness. We had a very successful rally in November in the interest of the work there. Rev. Bostick delivered one of the best sermons. Prof. A. M. Bright conducted the song service which gave much inspiration.

Mrs. Sarah L. Bostick delivered a splendid address on missionary work, and organized an auxiliary to the C. W. B. M. We look forward to greater things in the Name of Him who died for us.

The rally in the interest of the work at that place was a splendid one. We had some of the Christians from Plummerville with us. The service was very enjoyable. We succeeded in raising.....\$63 35 We put forth an effort to take a good Educational offering. It was not as Good as we hoped for. I am sending you ... \$5.90 for educational work. The names are as follows.

From England Moses Gartrell,	\$0 50
Mary Gartrell,	\$0.50
Judge Hill,	\$0.25
James Ferguson,	\$0.50
Nellie ,,	\$0.50
Hattie Henry,	\$0.25
Mollie Gartrell,	\$0.25
Truty Lucas,	\$0.42
From Pine Bluff	
George W. Ivy,	\$1.00
G. B. Ivy,	\$0 50
Lucy Ivy,	\$0.50

George W. Ivy.

"For the God of David still
Guides the pebble at his will;
There are giants yet to kill,
Wrongs unshriven;
But the battle to the strong
Is not given,
While the Judge of right and Wrong
Sits in heaven" (C. S. R. in S. S. T.)

Sunday School Lesson

January 14, 1917.

Lesson II.

JOHN THE BAPTIST AND JESUS

John 1: 19-34

GOLDEN TEXT:—Behold the Lamb of God that taketh away the sins of the world 1st. John 1: 29.

Time:—John's public ministry began in the Summer of A. D. 26. The Baptism of Jesus was in January A. D. 27.

Place:—The wilderness of Judea, and on the eastern shore of the Jordan.

INTRODUCTION

The next six months we shall be studying the Gospel according to John. It will be necessary to follow each lesson carefully to get the unfolding of the work of Jesus.

I JESUS REVEALS THE FATHER.

John began his ministry six months before Jesus did his. John was expecting a Messiah. He was prepared to bear witness of him. In his preaching he was preparing the way for one to come after him. Great numbers heard him preach and were baptized in the river Jordan. While he was thus preaching, Jesus came to the Baptist and was baptized, went up straight way out of the water; and, lo, the heavens were opened unto him and he saw the Spirit descending like a dove and lighting upon him; and lo, a voice from heaven saying, This is my beloved son in whom I am well pleased.

II THE PHARISEES VISIT JOHN

John had become popular thru his preaching. Some took him for the Messiah. He was questioned but answered that he was not the Christ. He spoke of himself as a voice.

TWO LESSONS FROM JOHN

1. His humility:—this shows his greatness. He declined any honor of praise—we are not to seek honor, simply for honor's sake.

2. We are to be sure that we are a voice with a message from God. Teachers have to deal with God's message. Teachers are preparing the way for Christ to enter men's hearts and lives. We are to sound the word of life.

III JOHN BEHOLDS JESUS

After the interview with the Pharisees, John looks upon Jesus The Lamb of God.

1. Christ is to bear away sin and remove guilt.

2. He is to do this for the whole world.

3. Think how great is the sin of all the people of all the world.

4. The way he does this. This we learn by reading and studying his word.

5. Are we able to teach this way of life unto others? "Study to show thyself approved of God."

1. John's work was definite

2. It was to bring to notice the Messiah.

3. The means was preaching and baptizing.

4. His work was definite and he required something definite baptism and fruits meet for repentance.

5. Many like John will be called to do preparatory work to remove pride, unbelief, worldliness, and faultfinding so that the good seed may spring up in the heart.

6. Make this year one of earnestness, and faithfulness to high and noble, service.

D. R. B.

Prohibition!

(As delivered at the Annual Contest of The Home Defenders' Success Club, December 20th, 1916, by Edward Timberlick.)

Prohibition! I am sure most of you within the sound of my voice tonight are familiar with that word. It is a word which bears a complex meaning,—a word made up of several words. Prohibition means, in the sense we are to consider it, the act of forbidding. We may well understand why it is used in the war against alcohol.

Classed with the many political parties of our country is the Prohibition Party. This is an old party. We read of its existence in our country as early as eighteen eighty four and sooner. It did not hold a very conspicuous place in political affairs at that time, because people were not so much concerned with the abolition of alcohol and of social welfare as they are becoming today. It was customary in that day and time, everywhere, for the host or hostess to include alcoholic beverages in her daily bill of fare. The table of the hardy New Englander was, (shall I say blest?) with the stately rum, wine or whiskey bottle. In the South, at the planter's table, it held sway. The planter helped the slave-buyer to a drink while they talked slaves and cotton, just as the farmer asks the State or County Agricultural Demonstrator to dine with him while they talk agriculture. It was even used by the Senators and Congressmen, and today, it is claimed that President Wilson and even members of the Republican party refused to challenge the question.

But, like truth crushed to earth, the prohibition movement is slowly but surely rising to its real place. Long enough have men been lured into using this deadly poison! Even science has proved that alcohol is injurious, and not fit for medical use. Alcohol is losing the day!

But the fight is hardly begun,—the battle just pitched. The saloonkeepers ask us to listen to their side of the question. They are making their appeal to the public thru the Publicity Department of the National Wholesale Liquor Dealers' Association of America and various other avenues. They claim alcohol does no harm, and they make other petty excuses.

We bring the issue home to your own Southern states, to your beloved Dixie. Why have Prohibition? When we take a glance at some of the mischief this curse has done, this question will begin to solve itself. The saloonholders, in the Publicity Department of the National Wholesale Liquor Dealers' Association of America, give statistics and make comparisons to bear out their claims that prohibition does more harm than good.

In Georgia the abolition of the traffic has caused that state to withhold school teachers' salaries and to put on the money market a bond issue of three million, five hundred thousand dollars.

In Alabama a deficit of three million dollars was felt. The city of Birmingham suspended the garbage scavenging and street cleaning work, dispensed with its health officer, city physician and extinguished half its lights. It cut the school term from nine to seven months, reduced the teachers' salaries ten percent, cut off one third of the police force, closed several fire stations, stopped all charity, hospital and orphanage work, and in short cut its expenses three hundred, forty thousand dollars, because it voted dry. What does this mean to that city? It means retrogression. It means more, it means a step backward toward barbarism. Where is the cause? What are the results? The immediate cause and results are plain enough, but the true cause may be traced right back to the liquor traffic. If that city and those states had not endorsed this foul fiend, they would not have had to stint themselves to get rid of it. This further proves the maxim of "you shall reap what you sow." Those states have checked the step toward civilizing their population a century at least. If they had not taken up this curse, or if they had abolished it at the beginning, all this untold restriction would have been avoided.

It is true that a man will give most anything to obtain his heart's desire. Whiskey had grown to be one of man's chief social desires. He had grown under its enslaving grip to be addicted to its use, and had spent lavishly to have his desire satisfied. He had foolishly poured his week's or month's earn-

ings into the saloonkeeper's wallet. The saloonkeeper in turn paid the government a small bounty or license—small in comparison to his income,—and by reason of the vast number of these contributing factors, the government had realized a large sum annually, enough to make both ends meet. And now, when man has begun to think and quit being victimized out of his money, the states are suffering deficits. These must come. There is no getting around them. These states must drink the bitter dose of their vanity to the dregs.

The saloon men will try to hold out as long as possible. Why not? Any man will stick to his life's blood as long as possible. They will taunt and nag and try to kick against it, but there's no use. Prohibition is coming, a hundred thousand strong. Inch by inch it is coming, and we must help it win out.

Our country faced a similar circumstance when slavery existed in the South. The agitation in the North was against and the South in favor of slavery, which was the direct cause of the Civil War. That war left the South in a most deplorable and dilapidated condition. She had no money, no men, and the condition of the soil made living here a matter of choice—that of leaving the country in search of better habitations, or staying and toughing it out in trying to build up the country along all lines.

The people had sinned, and they had to pay the price. The slave traffic was a good thing at first, but the continued evil which grew out of it caused it to become an abhorred thing and the people clamored against it. The price they paid for their sin was bloodshed.

Thus it is with the liquor traffic. The people have played with sin too long, and now they must pay the price.

Recently, in a letter from home, I learned of the sad fate pronounced upon a friend of mine by the doctors. They have given him up for lost. He has drunk so much liquor that the membrane of his stomach is gone. His lungs are also gone. This man was once a strong, robust man, standing six feet in height and weighing all of a hundred and eighty pounds,—a fine type of man. Now, because of the lamentable effects of strong drink, he goes to a drunkard's grave. How many of you could tell of similar circumstances?

My friends, why do the liquor men contend that there is no harm in strong drink? Why do they kick so against the prohibition of it? Why do the young men and the young women, the flower of their race and the adults of tomorrow, succumb to this evil and die a death of sin and shame? One word, ignorance, with vice of society and the saloon!

To you who are adults today comes the

challenge! To you who will be adults tomorrow comes the challenge! To all of us comes the challenge!

Brother Home Defenders, friends, we must take the tools that God hath given, the love and truth and word of heaven, and march to the fight. We must have prohibition!

JACKSON, MISSISSIPPI

New Years Greetings to all the readers of the GOSPEL PLEA family. I do hope you all had a Merry, Merry Christmas and will have a prosperous NEW YEAR.

Well dear reader, I enjoyed the Christmas this time better than I ever did simply for this reason. I was able to preach two days in succession; the 4th, Sunday of December and also the 25th of said month.

We did our best, and it was demonstrated that the services were better felt than told. The crowds were not as large as they should have been, but we had church. We thanked our GOD for being able to be at the house of prayer, and for bringing us safely thru all the years of our past life. We knew it was Christmas time, but we did not forget GOD and his services. We had services on Christmas Day.

Brethern, there is too much holding up at this point. Too many preachers as well as members stay away from the house of God at Christmas times, talking about the people's minds not being on the church and say you can't have services. I fear that the majority of the preachers minds are about like the people's, on worldly things. At Christmas time you will find more of the preachers minds on whiskey than on Christ. They seem to think that that is the only way to take Christmas.

Brother and Sister Dudley Wright, are two of as faithful members as can be found anywhere. They could not be at our Christmas services on the account of having two sick boys in thier homes. Sister Wright had gone to the hills to spend Christmas with relatives, but was suddenly called home over the telephone last Saturday evening to the bedside of her very sick boy. Sister Wright was with her Sister-in-law, Sister Judia Flowers. Her whole heart is in the work. She is not able to do for the cause. If I have made any success in the ministry, it is largely due to the encouraging words of Sister Flowers. I verily believe she has been a mother for all the preachers who have amounted to anything in the ministry. I do hope Mother Flowers has enjoyed the Christmas. I am real sorry I am not in a position to send her a nice Christmas present at this time.

Christmas celebrates a gift, God's gift to the world, and the world commorates

it with a grand festival of gift-giving. The custom is beautiful and beneficent. How commonly however, is our giving confined to those whom we love! Christmas is indeed a day for home and friends.

But it is pre-eminently a day for remembering the homeless and friendless. The Christmas giving which does not include in its benefactions those who only pay in thanks to the ezchequer of the poor, is not the true Christmas spirit of Christ. Let us not forget GOD's poor, those who are always with us on Christmas day. The world over in Christian countries is full of good wishes and good will. Men and women are generous, aimiable, considerate, courteous, and happy in the finest way, in the the happiness of others.

The song of angels comes to us as a benediction granted and a prophecy fulfilled, as the Christ child's festival rolls around the the world. A person must have a positive genius for misery and meanness who can withstand everybody's good wishes for his happiness.

Selfishness is ashamed of itself, or ought to be, when the very air is full of love and thoughtfulness for others.

If these influences are so blessed for a day or a week, why are they not good for a year and for all time? Let us pitch our whole like nearer to the key of the Christmas strain.

B. C. Calvert.

The Fool Wish

BY LA TOUCHE HANCOCK

Of all the wishes that one hears
What makes me really very wild
Is when a man of fifty years
Says, "Would I were again a child!"
I'm fifty, but I would not care
To have my boyhood back again,
In fact, the prospect's apt to scare,
When I recall the birch and cane,
The lessons, and the lines I had
To write in Latin and in Greek—
I must have been extremely bad,
With oh! what quantities of cheek!
The opportunities I missed,
When I was starting out in life,
The girls I flirted with and kissed,
The one I—didn't—make my wife!
Such things and half a hundred more
I think of with no trace of joy,
Nay, I most heartily deplore
I ever was a little boy!
So now I've given life a test,
I hate to hear that fool refrain,
Tho some may wish it, I'll be blest
If I would be a child again!

"God is a king, and thou his child;
And if thou wilt be dutiful, thou mayest
Be royal as thou wilt."

"Lord, whence are those blood drops all the way

That mark out the mountain tracks?"
 "They are shed for all who have gone astray
 Ere the Shepherd can bring them back."
 "Lord, whence are Thy hands so rent and torn?"

"They are pierced to-night by many a thorn."

But all through the mountains, thunder-riven,

And up from the rocky steep,
 Will arise a glad cry to the gate of heaven:
 "Rejoice; I have all my sheep"

As the angels echo around the throne:
 "Rejoice; for the Lord brings back His own."

—The Helping Hand.

I know a man whose gifts are great but I'll
 not name him now—I'll wait
 Until he dies;

The fashion is to save the praise which might
 make smooth the rougher ways
 For him who tries.

I know a man whose deeds are such that other
 people owe him much
 But I must strive.

To keep from letting it appear that I perceive
 —I must not cheer
 While he's alive.

—Anonymous

Twelve Great Serials in 1917.

Some of these are story groups like those inimitable stories of the old home down in Maine in which C. A. Stephens shows himself a master. There will be serials for girls, serials for boys, serials that hold the rapt attention of all readers of either sex and all ages. And the fiction is only a corner of The Companion. It is brimful and running over with all manner of good things. There is not a better \$2.00 worth of periodical reading anywhere. Send for the Forecast for 1917, which discloses some of the delightful secrets of the new volume.

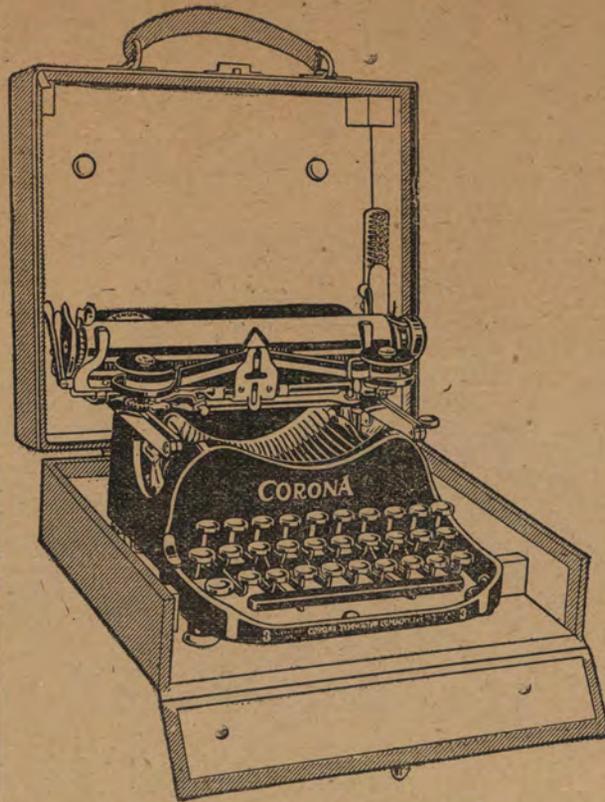
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By special arrangement new subscribers for The Companion can have also McCall's Magazine for 1917, both publications for only \$2.10.

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GOD AND THE STRONG ONES

BY MARGARET WIDDEMER

"Ye have made them in thier strengh, wh
 were Strong Ones,
 Ye have only taught the blackness ye
 have known;

These are evil men and blind? Ay, but
 molded to your mind!

How can ye cry out against your own?
 Ye hid the light and love I have given
 From the muddied ways where they
 must plod,

Ye have builded this your lord with the
 lash and with the sword—

Reap what ye have sown!" saith God.

[To be Continued].

Who hath the Bible need not stray;
 But he who hath, and will not give
 The light of life to all who live,
 Himself shall lose the way

—MONTGOMERY.

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THE GOSPEL PLEA

PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, January 13, 1917

Serial No. 260

HELPFUL To All



What Must I do to be Saved?

THE answer to the above question is usually a sermon on first principles, which is good in our present babel of denominationalism. In holding a meeting or starting a church, this is absolutely necessary, as they should be started right in the fundamentals of their belief.

But every one should know that a sermon on faith, repentance and baptism does not go far enough back to fundamentals. Paul answered it by saying "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Peter answered it by saying, "Repent and be baptized everyone of you in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." And to the persecuting Sanhedrin he said, "He is the stone which was set at naught by you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

The whole trouble lies in our definition of saved. The mass of present day people think it means being entitled to go to heaven when they die, when it is not at all likely that that was what was in the minds of the apostles. They were seeking to save men here in this life, knowing that the salvation in the life to come would be taken care of by God if we are saved in this life. The farmer takes care to raise corn this year and he depends on God to make the grains sprout next spring.

According to the old theory, salvation had nothing to do with a man's life except to get him ready to enter heaven after death. Getting an education and learning a trade, etc., had nothing to do with that spiritual life. These were two entirely separate things which the man could attend to when he felt like it.

Jesus bade His disciples to pray "Thy

will be done, on earth as it is in heaven," which is to say "Thy will be done in our secular affairs as it is done in our spiritual affairs. When He was leaving the earth He said "All authority hath been given to me in heaven and upon the earth." And to His disciples He said, "For apart from me ye can do nothing."

The original man was a barbarian and lived as a barbarian, thought as a barbarian and acted as a barbarian. Christianity came to help him to grow up out of that barbarism into Christian civilization. Christianity is the "life" that Christ said He came to bring in abundance. Now, it matters not what a man does, if he wants to rise he must have the "life" that Jesus brought to the world, or he cannot do it. He must acknowledge Christ in all things. If he attempts to build up a great institution that flouts Christianity he will fail. His students will indulge in hazing that is the coming out of "the old man" instincts. They will organize fraternities in which they will conceal immoralities of all kinds, they will go out and organize corrupt high finance and crooked politics. No, an education that does not have the "life" in it is lifeless and so can not save a people. Learning a trade makes a man useful, but among the savage are skilled workmen who do what their crude existence demands. Skill and culture and refinement and learning will not save a man in any sense of the word.

The one thing the world most needs now is to surrender to the jurisdictional authority of Jesus in all things. We are spending millions for education, but instead of using it for the help of mankind, men are using their skill to overcome one another. The world is in a most pitiful plight now. It is very much unsaved; and it will get more unsaved unless we change our system of training the people. We must realize that "Apart from me ye can do nothing." The same "Spirit of God" that once moved "on the face of the deep" and brought forth a great world with its multitudinous species of life, is now acting in the souls of men. It is growing there. It is what Jesus meant when he said "The kingdom cometh not with observation. Behold it is within you."

The whole system of child-training must change ere the world can be "saved." Jesus must be "all in all" in its life. We think now the Sunday school must do all. It is all we now have to depend on. But it does its work under tremendous difficulties. The public school gives the child the most impressions. We must some how succeed in bringing Christ

into our public instruction. We must know that apart from him we can do nothing. As it is now we just build up great things only to knock them down in great military campaigns because we were not good enough in our hearts to use the good things we got. The whole creation is groaning and travailing to give birth to better things, but the sons of God are not revealed sufficiently to let nature give birth to them. Until the world surrenders, creation will continue to groan and travail and will be unable to be delivered of the great things in store for mankind. We must continue to hover between barbarism and Christian civilization. He who would destroy war must begin on himself. He must begin to use his every power to make the world surrender to the jurisdictional authority of Jesus.

We have made more progress in intelligence than in kindness. For thousands of generations, and until very recent times, one of the chief occupations of men has been to plunder, bruise and kill each other.

The tender and unselfish feelings, which are a later product of evolution, have too seldom been allowed to grow strong from exercise; and the whims and prejudices of militant barbarism are slow in dying out from the midst of peaceful industrial civilization. The coarser forms of cruelty are disappearing and the butchery of men has greatly diminished. But most people apply to industrial pursuits a notion of antagonism derived from ages of warfare, and seek in all manner of ways to cheat or overreach each other. And as in more barbarous times the hero was he who had slain his tens of thousands, so now the man who has made wealth by overreaching his neighbor is not uncommonly spoken of in terms that imply approval. . . . Nevertheless, in all these respects some improvement has been made. . . . The manifestation of selfish and hateful feelings will be more and more sternly repressed by public opinion and such feelings will become weakened by disuse.

Human progress means throwing off the brute inheritance,—gradually throwing off through ages of struggle that are by and by to make struggles needless. Man slowly passing from a primitive social towards an ultimate social state in which his character will be so transformed that nothing of the brute can be detected in it. . . .

The process of evolution is an advance toward true salvation.

JOHN FISKE.

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 280

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 285, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JANUARY 13, 1917

Personals and Editorials.

AN APOLOGY TO OUR READERS.

—Many of our printing office force went home Christmas week, then to cap the climax one who was to remain received a telegram to come home on account of sickness of his mother. We got behind one week on the Plea. We were rushing every thing the first week in January to catch up when both gasoline and steam engines got out of fix. But if our readers will be patient one or two weeks longer we will catch up so they will get the Plea on schedule time.

REPORT OF STATE EVANGELIST OF KENTUCKY.

Counties labored in; Bourbon, Franklin, Jessamine and Montgomery. Churches visited and aided. Milersburg, Paris, Nicholasville and Mt. Sterling. Baptized six. One minister located. Twenty-five days spent in the field

\$59.29 raised. \$1.29 raised over and above expenses, which will be applied to January's salary.

A very bright outlook is reported. I am enroute for Hustonville and Frankfort.

C. H. Dickerson, Evangelist,
Isiah H. Moore, State Sec'y.

"The night is dark, all light is gone,
But I feel the glory comin' on;
The clouds shut canaan out of view,
But I see the glory breakin' through."

Quarterly Report of R. T. Matlock Ending December 31, 1916.

No. miles traveled,.....	534
" Places visited and revisited	9
" Sermons preached,.....	15
" Lectures,.....	8
" Restored,.....	1
" Business meetings held,	5
" State Board meetings held,	1
" District meetings held,	2
" Letters written,.....	48
" Post Cards written,	61
Received for church building at Saratoga	\$110.00
Received from churches for self, ..	147.76
" " " " minister	3.45
" from churches on back dues for last year,	8.33
Received from National C. W.	
B M,	37.50
Received from District No. 1,	45.33
Received from District No. 2,	64.05
Total	110.43
Total for self	162.69
Railroad fare,	15.94
Post office stamps etc,	1.87
Total expenses,	17.81
Balance for self for the quarter, ..	144.88

Places visited: Plummerville, Argenta, Kerr, Pea Ridge, Rightville, Little Rock, Washington, Sartoga and Center Point.

R. T. Matlock, State Evangelist,
Argenta, Arkansas.

Kerrs, Arkansas.

Dear Editor Gospel PLEA:—

Please give space in your valuable paper to publish the following. Sunday before Thanksgiving was Educational Rally Day, but on the account of our district quarterly meeting, we the Pearidge Christian congregation did not observe it until the following Sunday and on the account of the inclemency of the weather we did not raise as much as we would have raised otherwise. The following list are those that contributed:

Porter Worlds,	\$1.00
Brother Tom Childs,	\$1.00
Brother Taylor Cole,	\$0.50
Brother A. Bostic,	\$0.25
Brother James Gartral,	\$0.75
Brother Otis Holden,	\$1.00
Julie Rickys,	\$1.00
Sister Mattie Abbenatha,	\$0.25
Brother Tom Abbanatha,	\$0.25
Sister Ada Williams,	\$0.25
Sister Francis Cole,	\$0.25
Brother Burlie Mitchel,	\$0.25
Annie Mitchel,	\$0.05
total collection,	\$3.80

We are going to continue the rally until we get every one to give something for this great needful cause.

From Pearidge Christian Church Kerrs,
Arkansas.

Yours in the work,
Porter Worlds.

PORT GIBSON MISSISSIPPI

Dear readers:—

The second Sunday in December found the writer at the home of Brother and Sister P. H. Moss, where we spent the time delightfully. After breakfast we went to Sunday School. The school was real good. At eleven o'clock our preaching began. The audience was small though appreciative. After the sermon collection was taken. At one thirty o'clock we left for Jackson. At three o'clock p. m. we preached at Fairish Street Christian Church and had a splendid service. At night we met the Washington Addition congregation. We stayed over and preached for them Wednesday night. Brother B. C. Calvert, the pastor was present and rendered real good service.

The third Saturday and Sunday the writer was with Forest Grove congregation. The C. W. B. M. Quarterly meeting was in session and was a real good meeting. Brother B. C. Calvert was present and rendered excellent song service. From there we came to Port Gibson and preached that night.

The fourth Lord's day found us with the church at Mound Bayou, where we preached to a splendid service. We also had service on Christmas day. After preaching a collection was taken for the poor. Thursday found us at Pattison with the St. Luke congregation, where we met to elect officers for the C. W. B. M. The work was carried out all right. From now we will have only one sister organization in the State, Home and Foreign mission work.

The 5th Lord's day found us with Christian Chapel where we carried out Educational Rally. We did not do as well as we had hoped. Some that were not present promised to give. We hope to get in touch with them. We have started in a new year. May the Lord help us to feel that our responsibility is greater this year than ever before. Therefore, let us move onward with much determination to accomplish greater things for the Master.

K. R. Brown.

Shall We Go Forward Or Backward.

By James I. Rundles.

Let every Disciple of Christ read that which is to follow with care, not for the purpose of critising; giving no thought of the contributor, but adding to the "Peace and Good Will" for the year's work, the spirit of "the Man of Galilee," in thought, deed and action.

The old year has passed into eternity. The new year is before us for action.

Are you an actor, or an actress? The question is to you. What shall we do this year towards advancing Christian society? Are we going forward or drifting up stream with the tide?

Shall the work of the past year drift into a state of oblivion?

Will we be contented with our present achievements? Are you going to stop and ponder over your faults and failure of last year?

Some church failed to reach its standard. A Sunday school fell in rank. Many churches took a long vacation. Are they taking it yet? Some Y. M. C. A., Y. W. C. A., N. Y. P. U., or C. E. Society did not keep its pledge. What must be done? "Examine the matter" (Ezra 16:16.) First of all, examine your selves. Many times the trouble is within you. We are all human and are full of "self." "Self" will isolate you from God. Then you wonder why every thing seems to be in a stupor. "Self" or sin has cut asunder your wire from the great power-house. There is no connection with you and the generator. Solder up your hope and go forward!

We are in need of men and women, and scores of them. These must be men and women that are in demand for the twentieth century.

The world is advancing. Conditions are changing. We need laborers who by faith can see a far into the future as well as the past. These with trained eyes beaming out from the windows of their souls, by the guidance of the wonderful "Counselor" will shape the destiny of Christian society.

If you want your society to grow by "leaps and bounds," do not put a boss at the head of affairs. There is a place for him, but not in Christian society. You ask, why? The word has been so corrupted by predominating over human societies until it has lost its place in Christian society. It has a place among a class of crude and uncultured men and women; "toughs," ruffians, that must be driven by a task-master. But, in dealing with men and women in this higher society, where God is exalted, we are all conscious of the fact, that we were created in a higher realm, in God's image, to think his thoughts, and do his will.

Then give us counselors, preachers, and teachers, like the "Great Teacher" sent from God. Give us men and women whose spiritual minds are as broad as humanity, and as deep as eternity.

Before we can go forward we must break down the "middle wall of partition" (Eph. 2:14) and meet on one common plane and unite our forces. God will meet us there and lead us on to victory.

"We that are strong ought to bear the

infirmities of the weak, and not please our selves." (Rom. 15:1)

You men that are strong reach down and bear up those that are weak. Remove from Christian society, every thing that seems to hinder the cause. There should be a reunion of the Disciples of Christ throughout this country. We need your talents, your means, and your prayers. Why reserve them?

Let a breeze of harmony blow throughout this land, and cast away our adversities.

We are yet in Jerusalem. Whence shall we start for the uttermost parts of the earth?

"Come now, let us reason together, saith the Lord." (Isa. 1:18)

"As for me and my house," trusting in the Lord Jesus Christ for strength, and wisdom, we are going straight forward.

"God send us men of steadfast will,
Patient, courageous, strong, and true;
With vision clear mind equipped,
His will to learn, His work to do."

Mountain Schools.

Livingston:—

We are glad to give to our readers the picture of that building at our Livingston school which we call the "university." The school building on the hill beyond has been overcrowded for years. We purchased this barn for our primary school, hoping that we would not have to use it long until we could get a new school building. The teachers and students have lined it with building paper and decorated it with many pictures, and we have had in it from eighty to more than one hundred pupils of the primary grades for many years. Miss Stoy, the head of the Primary Department, says there have been enrolled in this year one hundred and four pupils in this department. Our entire school at Livingston numbers five hundred thirty-three so far this year.

Recently, after the fire had been built in the early morning in the "university," two banana crates, which were used for waste paper baskets, evidently were too near the stove and caught fire. While they were blazing, the flooring began to burn. One of the youngest boys in the second grade arrived on the scene. With amazing forethought, he seized an old broom from the porch and began beating down the burning baskets. Two larger boys of the second grade came in. They rushed for water buckets, but had to cross the street, go through a gate, around the house and draw water from a deep well with a bucket on a windlass, but these boys did such quick and effective work that before anyone else reached the building or knew that anything was wrong, they had the fire out. They finished the job and were sweeping out the water when Miss Stoy reached the room. It is not strange that Miss Stoy and all the teachers are grateful to

these boys and appreciative of their quick thought and energetic movement. About ten square feet of floor was so burned that it had to be replaced.

—MISSIONARY TIDINGS—

Proceedings of the Eighteenth Annual Session Of the Arkansas Colored C. W. B. M., September 5-9, 1916.

Mrs. Sarah L. Richardson, Presiding.

—FIRST NIGHT SESSION—

7:30—House called to order by the president. Devotional service led by Mrs. Bostick. Appointment of Committees.

Address by Prof. H. G. Smith, our returned missionary, on Africa, which made an everlasting impression on the convention.

ROUND TABLE TALK: The Needs of Women Praying in the Public, by Rev. Shields, Mrs. S. L. Bostick and Mrs. Ada Hervey, which gave much information.

Collection and adjournment.

—THURSDAY MORNING SESSION—

Devotional Service led by Mrs. Willie Hervey.

An inspiration message was given by the president, Mrs. Sarah Richardson.

Reports of Auxiliaries.

Address by the State Organizer.

Response by Mrs. Belle Matlock, and Rev. Shields.

PAPER: Character Building, by Miss Mary Bradley of Noble Lake.

Collection and adjournment.

—THURS. AFTERNOON SESSION—

Devotional service led by Miss Alice Mitchell.

A paper by Mrs. Leatha Wallace, subject, The Missionary Work as I see it was read. This was followed by a paper by Mrs. Alma Jones, subject, Prayer. After this a paper by Mrs. Belle Matlock, subject, What We Owe to Our Children, was read. These papers were well prepared and left a deep impression. Following this was another soul-stirring message by Rev. H. G. Smith of Edwards, Mississippi. After this the annual report by Mrs. S. L. Bostick, State Organizer was made. This was followed by remarks from two of the white sisters of Little Rock, Mrs. Craft and Mrs. Harper. We are always glad to have our white sister with us. They always leave quite an impression. After singing song, "Send the

(Continued on page 6, Col 2)

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord. — AMEN.

HERMANVILLE, MISSISSIPPI.

Dear Readers:—

We are indeed blessed to see another new year. Let us show our thankfulness by doing more this year for His cause.

The 2nd. Sunday I was with the home church and listened to an able sermon from Eld. Lomax. I said a few words concerning Educational work. We took a small collection of \$2.50 and said we would take another the 16th Sunday.

The 3rd. Saturday and Sunday we were at Forest Grove in the C. W. B. M. Quarterly meeting. The meetings were very good.

Our next meeting will be in March at Center Church the 3rd Saturday and Sunday. We hope each one will strive to make it a good meeting.

The 4th Sunday the writer was with the Pine Grove Auxiliary. It had been a long time since I had been with them but I found them at work and anxious to do more. This I feel proud of. We had a good meeting. They gave the writer 55 cents.

On Thursday the 28th. I was at St. Luke when we elected new state officers, as follows: Pres. Mrs. M. J. Brown; Vice Pres. Mrs. N. R. Trevillian; Treas. Mrs. Cora Rowan; Sec'y. Mrs. V. A. Jones. We hope the work will be better since we have united. In union there is strength.

I was at Union Hill the 5th. Sunday and met the boys and girls from College. We sure enjoyed these young people. They all gave such good talks. They have our prayers and best wishes for thier success in school.

We have taken up altogether from Union Hill \$9.00 for educational work, this does not come up to our last educational offering and we hate to fall behind. We like to do better each time. There were some who pledged to give who were not out Sunday. I am quite sure we will get some more. There are some churches we have not heard from yet. don't let Mississippi fall behind. Be thou faithful unto death and I will give you a crown of life. Rev. 2:10.

Sarah S. Blackburn, Organizer.

Cason, Texas.

Dear Readers:—I am pleased to say a word to you about the Jarvis Christian Institute. It was our pleasure to spend a few of the Christmas season there. A happier few days I have never spent anywhere. The air seeme to breathe out inspiration for better, nobler and higher things to those who

will pause there a little while. A more loving set of girls I never saw than those at the Jarvis Christian Institute. At first you are at a loss to see such a spirit. But while you wonder like a dream the whole thing clears up when you have had time for another breath and a second look. Why such a lovely set of lady teachers! Such spirit as Mrs. Ervin, Mrs. Frost, Mrs. Howard and Misses Jennings and Ellis can only beget lovely and cheerful spirits.

I am sure my readers are anxious to know what about the boys and men teachers. Why here is the whole situation in a nut shell. The very fact the lady teachers are such splendid charcters tell beyond word what sublime chracter President Ervin Professors Frost, Howard and Ross are.

Jarvis Christian Institute is a great Institution and president Ervin and his crops of teachers are doing the work just as the Master would have it done.

A WORD TO TEXAS

I am wondering if the brotherhood of Texas realizes what we have here at Hawkins, Texas. Have we the interest and pride in the Jarvis Christian Institue we ought to have? Have we the interest and pride in the Church of Christ in Texas as we should? Brethren do you want to save Texas for Christ? Do we want to see the kingdom grow in Texas? Do we want to save our sons and daughters? I believe the answer comes from every Christian man and woman in the state, I do. Then I appeal to Texas, as we begin this new years's work. Let each one pledge himself or herself to bring one to Christ during the year 1917. This is pledging yourself to a small task and if every one would make this pledge and be faithful to it, we would double our membership. Think over it, make it, pray over it and expect it, work for it and God will give you the victory.

Brethren, our state work is not a credit to the Church of Christ in the state. We must awaken with a larger vision of service for the kingdom of Christ. We must work more, pray more, live better and give more to the cause of Christ in the world. Talk is good but work counts. Prayer is good, but to live the life is the thing that saves.

Brother pastors, if we are to have a strong state work, each pastor must feel that he must do his duty in bringing his membership up to paying in the state mission dollar at the earliest date. Now is the time to start with your people. Do not wait till the year is gone. Our state work needs money, and the J. C. I. needs the money to make better preparation for your boys and girls.

Let every church start today for greater things. Let every pastor undertake greater things for God for this new year. Let us all be led by the spirit of God that we may be sons of God.

Please send all mail to me, to Hawkins,

Texas, in care of the J. C. I.

Yours in service of the King,
Harry G. Smith,
State Evangelist.

GOD AND THE STRONG ONES

BY MARGARET WIDDEMER

"We have made them fools and weak!" said the Strong Ones:
"We have bound them, they are still and deaf and blind,
We have crusht them in our hands like a heap of crumbling sands,
We have left them naught to seek or find: They are quiet at at our feet!" said the Strong One,
"We have made them one with stone and clod;

Serf and laborer and woman, they are less than wise or human—"

"I can raise the weak," saith God. They are stirring in the dark!" said the Strong Ones,

"They are struggling, who were moveless as the dead,
We can hear them cry, and strain hand and foot against the chain,

We can hear a heavy upward tread—
Yet What if they have stirred? said the Strong Ones,

"What if they moved beneath the rod? Fools and weak and blind men, we shall tread them down again—"

"SHALL YE CONQUER?" ME SAITH GOD.

"They will trample us and bind!" said the Strong Ones:

"We are crusht beneath the blackened feet and hands!

All the strong and fair and great they will crush from out the State,

They will whelm it like the weight of sands—
They are witless and are blind!" said the Strong Ones,

"There is black decay where they have trod—
The will break the world in twain if their hands are on the rein—"

"What is that to Me?" saith God.

"Ye have made them in thier strengh, who were Strong Ones,

Ye have only taught the blackness ye have known;

These are evil men and blind? Ay, but molded to your mind!

How can ye cry out against your own? Ye hid the light and love I have given

From the muddied ways where they must plod,

Ye have builded this your lord with the lash and with the sword—

Reap what ye have sown!" saith God.

Christian Education



Southern Christian Institute

President J. N. Ervin spent two days at the institution last week. He came to bring home Willie Jones who was seriously hurt. He reports the school full to overflowing.

Three of the lady teachers moved into the upstairs rooms of the new part of the mansion. The building is far from finished but these rooms that are finished are fine.

Mr. and Mrs. F. F. Vandivier expect to close their work here February 1st., much to the regret of all. He has given two years of very efficient work to the institution. Prof. G. T. Clark of Indiana expects to be here January 15th to take up the direction of the agricultural work.

Mr. J. M. Freed and wife and his father-in-law, Mr. Wachenheim came out from Vicksburg Sunday in their auto.

The hot beds for the gardens are being made this week. It is to be hoped that we will have some early vegetables.

From the Banks of Old Kentucky

The future is at once "Hope's Paradise" and an unknown quantity, converting itself noiselessly into present, then into long-forgotten past. How we would stay its hand! But we are not consulted about things. They just operate as though we were not on the map.

Stopping to count vacant seats made in 1916 would force conclusion that as a company of men move across a field just so mankind is crossing the plain of action. Just what 1917 has in store for us we dare not guess. To know it would unfit us for service. Surley we "Sail with orders sealed."

Breaking loose from our custom' wife and I accepted the invitation to spend three days of Christmas at Mt Sterling with our sure fiends and benefactors Bro. W.H. Brown and wife. The real lasting happiness and joy of these events can never be told. Sister Maggie L. Freeman the musician, also spent Christmas there. Prof. Adams and wife, Dr. Johnson and family joined in "Joyifying" the occasion. Sunday Dec. 31st I reached for them morning and night. Bro. Brown and our good Bro. Dyson had called for Kentucky mission envelops to come in on that day. S. S. was at high

tide. Prof. Adams had me teach his men's class. They are very much alive. A great throng attended the services. Many of our old friends tarried to shake hands. Twenty six dollars and fifty four cents was given to me for Kentucky mission work. Mt. Sterling church led by Bro. and Sister W. H. Brown always lead in worthy works. Bro. Brown is held in the same high esteem as when he began there nearly a score of years ago. They are loyal to all departments and interests of the church and can be depended upon to do their quota of the worlds work for the Master's cause. Their little girl Lureter is the idol and light of their well ordered home. They begin 1917 with glad hearts and prospects bright.

C. H. Dickerson.

Voice of Muskogee, Oklahoma.

Mr. Editor GOSPEL PLEA:—

Dear Sir, please allow me space to make a report made to our congregation in our Annual Mass Meeting, for work from December 31st, 1916, to January 2nd, 1917.

Sermons preached,.....114
Additions to the church from all sources, 34
Couples united in marriage,.....2
Funerals attended related to members... 2
Financial, cash collected on building fund and general expenses and missionary work,.....\$502 59
Cash received from the church on salary, 374 02

Total cash collected by the church, ..\$76.61
Allowance from C. W. B. M.,200.00
Grand total from all sources,1076.61

We feel that the future of our work in this city and state has a bright harvest ahead for primitive Christianity, as all departments of the work seem to be catching the new vision and slogan and aim for the five year campaign of the National Board, for we are receiving information in the TIDINGS. And it gives us inspiration and we are looking for the realization of our hopes and labor.

We observed C. W. B. M. day the second Lord's Day in December, and preached a special sermon from the outline of sermons sent out from headquarters, for the observance of the day. We had a good audience and profound attention, which we believe will bear fruit in the future. The financial results were not what we desired, but it was sent to Mrs. Stearns, with our prayers that we may do better next time. Our women are alive and determined to move in the new year. As an indication of that fact, we put on a hundred-fold rally, asking each who felt like a hundred-fold Christian to give ten dollars. The following gave their names and amount for building.

Pastor R. B. Wells,.....\$10.00
Elder L. C. Davis,.....10.00
Sister L. D. Harris,.....10.00
Sister Victoria Giles, a girl,.....10.00
Sister E. G. Ward,.....10.00
Sister Geo. B. Williams,.....7.00
Deacon S. B. Wallick,.....8.00
Deacon D. Littles,.....4.00
Sister E. B. Williams,.....7 62
Sister A. A. Doss,.....2.00
Sister A. L. Brown,.....3.50
Sister D. J. Allen,2.00
Deacon E. P. Jackson, 4.20
Bro. and Sister B. Anderson,.....5.00
Bro. David Currant,.....2 00
Total amount,95 32

R. B. Wells.

OUR BUDGET

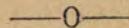
From The Christian Standard

And he shall be judge among the nations and shall rebuke many people; and they shall beat thier swords into plowshares and thier spears into pruning hooks: nation shall not lift up sword against nation. neither shall they learn war any more.—Isaiah 2:4.

O God of love, O King of pesce,
Make wars throughout the world to cease;
The wrath of sinful man restrain,
Give peace, O God give peace again!

Whom shall we trust but Thee, O Lord?
Where rest but on Thy faithful word?
Nor ever call on Thee in vain,
Give peace, O God, give peace again!

Remember, Lord, Tho works of old,
The wonders that our fathers told;
Remember not our sin's dark stain,
Give peace, O God, give peace again!
—H. W. Baker, 1861.



Still to the heavens the weak will pour
Thier loud unanswered cry;
Still wealth doth heap its secret store,
And want forgotten lie.
Lift high Thy banner, Prince of Peace.
Let hatred die and love increase.

Thy gospel, Lord, is grace and love;
O send it all abroad,
Till every heart submissive prove,
And bless the reigning God.
Come, lift Thy banner, Prince of Peace,
And give the weary world release.
John Hampden Gurney.

Sunday School Lesson

January 21, 1917.

Lesson III.

FIRST DISCIPLES OF THE LORD JESUS.
JOHN 1:35-51.

GOLDEN TEXT:—Jesus saith unto him, Follow me.—John 1.43.

There is a legend of times, concerning Angus Og, a god of the celts,—known as the youth of love. This god is said to be always accompanied by four birds, two of them calling constantly, "Come," "Come," and two are urging "Stay," "Stay."

This lesson is one of invitation, from beginning to end. Jesus is constantly calling us thru his messengers, saying, "Come," come to him and not listen to the voice that says "stay," "stay."

1. Time—probably in March, A. D. 27.

2 Place—near Bethabard—"The house of the Lord" and Bethany The house of dates. Probably two names of the same village, or in the vicinity of two adjoining villages, at one of the fords or the east bank of the Jordan.

Persons—John the baptist, Jesus. His first five or six disciples—Andrew, Simon Peter, Philip, Nathaniel, John the apostle, and probably John's brother James.

Jesus was thirty years old, just entering upon his ministry. The rulers at that time were Tiberius Cesar, emperor of Rome, and Pontius Pilate, governor of Judea.

At that time John was preaching and baptizing on the east side of the river Jordan. Nevertheless he was looking for one mightier than he, who would take away the sin of the world. While John was baptizing, Jesus came and was baptized.—afterward he went away in the wilderness and was tempted of satan forty days.

E. A. S.

—C—

THE BIBLE SCHOOL HONOR ROLL

We are giving below a list of Bible Schools that have given in the Bible Rally an Offering of five dollars or more.

Arkansas—

Plumerville Bible School, \$10 50
James S. Mitchell, Supt
Pea Ridge Bible School, 6.80
P. Worlds, Supt.

Kansas—

Kansas City Bible School 15 00
James Richardson Supt.

Kentucky—

Paris Bible School, 5 00
Allen Baily Supt.
Mt. Sterling Bible School, 10.00
S. M. Brown, Supt.

Mississippi—

Edwards Institute Bible School. 37.37
D. R. Bebout Sup'.
Edwards Bible School, 6.50
R. B. Donerson Supt.

Missouri—

Sailsbury Bible School, 5 51
Henry Gooch Supt.

North Carolina—

Winston Salem, High Maple St. B. S., 10 50
G. S. Ragsdale, Supt.

South Carolina—

Keens Neck Bible School, 5 00
Eld. E. F. Jackson, Supt.

Tennessee—

Knoxville Payne St. Bible School, 10.00
E. D. Basset, Supt.

Virginia—

Martinsville, Fayette St. Bible School, 8.00
J. Lawson, Law, Supt.
Spencer, Antioch Bible School, 7.00
Miss Justina K. Spencer, Supt.

This Roll of Honor will appear in the Gospel Plea and in the Home Missionary paper. There are other schools to be reported. I am sure we will hear from them soon. This Roll of Honor will be kept up from time to time until all schools have been given due honor.

If any names have been omitted please notify us.

Yours in His Service,
P. H. Moss, Field Worker.

Proceedings of the Eighteenth Annual Session of the Arkansas Colored C. W. B. M. Convention.

(Continued from page 3)

Gospel Light," we were dismissed.

—THURSDAY NIGHT SESSION—

Devotional service led by Mrs. S. L. Bostick,

Paper by Miss Mary Bradley, subject The Auxiliary which Holds. After this an interesting message was received from Prof. H. G. Smith.

Reports from the following committees:

- Nomination
- Time and Place
- Resolution
- Future Work

TIME AND PLACE COMMITTEE

Time and Place Committee begs to report the following that the C. W. B. M. continue to meet in joint session with the Brotherhood.

Respectfully,

Committee:

Mrs. S. L. Bostick
Mrs. Ida Hervey
Bro. R. L. Brock

COMMITTEE ON NOMINATION

We the Committee on Nomination beg

to submit the following: that we retain the same officers for 1917 as for 1916, viz:

Mrs. S. A. Richardson, Pres.
Mrs. Pennie Holden, Vice Pres.
Miss Mary Bradley, Cor. Sec'y.
Mrs. Willie Hervey, Recording Sec'y.
Mrs. Ida Hervey, Treas.
Mrs. S. L. Bostick, State Organizer.

And that we retain the same state board officers for 1917 as 1916 with Mrs. Belle Matlock as president.

Committee:

Miss Mary Bradley
Rev. Shields
Mrs. Letha Wallace
Mrs. Willie Hervey

COMMITTEE ON RESOLUTION

We your Committee on Resolution beg to make the following report: We recommend that each auxiliary represent in the convention with one dollar and that each delegate and officer represent with fifty cents, and that the president and secretary of the convention be paid one dollar per day.

Committee:

Mrs. Louis Mitchell
Mrs. Alma Brown

EXPENSES

Paid Mrs. S. L. Bostick, State Org., . . . \$8.35
,, Mrs. Sarah Ricardson, 1.50
,, Mrs. Willie Hervey, 1.25
,, Prof. H. G. Smith, 5.00
Total paid out, 11.10
Remainder in treasury, 8.90

The auxiliaries representing with one dollar were Plumerville, Argenta, Pea-ridge, Little Rock, Pine Bluff, Emboden, Cobbs and The Young People's Christian Endeavor at Pea Ridge. Those who paid fifty cents: Mesdame. Sarah L. Bostick, S. A. Richardson, Louise Mitchell, Belle Matlock, Filley Martin, Ida Hervey, Leatha Wallace, Alma Jones, Lillie Galispie, Mary Rice, Martha Jones, Hallie Singleton, Annie Brame, Misses Maud Holden, Alice Mitchell, Mary Brady, Anna Johnson, Shefell Auxiliary and the Junior Society at Kerr.

FUTURE WORK COMMITTEE

We your Committee on Future Work beg to submit the following: We reaffirm the report of last year, that we seek to perfect the work for the year 1917 as we did in 1916, and that each church co-operate earnestly to welcome the organizer, that we continue to hold state board meetings quarterly and that each member of each auxiliary pay ten cents per quarter, and that each president encourage her members to pay fifteen cents per month, ten cents to go to the general treasury at the College of Missions, Indianapolis, Indiana; and that five cents go for the state developing funds.

Respectfully,

Committee:

Mrs. Belle Matlock

„ S. A. Richardson
 „ S. L. Bostick

STATE TREASURER REPORT

I, the State Board Treasurer, beg to report the following:

Amount received in state Board, ... \$3.55
 Amount paid out, 2 00
 Ballance in treasury, 1.15

Respectfully,

Mrs. Ida Hervey, Treasurer.

JUNIOR REPORTS

Junior Society Report at Kerr. president Mr. Johnnie Martin. Members 10; meeting every Sunday at 4:00 p. m. Money spent for King's Builder, 85 cts Money in treasury, 5 cts

Miss Mattie Brock, Secretary

Miss Effie Bryant Brock, Treasurer

Pea Ridge Christian Endeavor Society; members, 45; have meeting every Lord's day at 6:00 p.m. Paid to Prof. P. H. Moss, 65 cts., to Mrs. S. L. Bostick, 45 cts., other expenses, 85 cts., representation fees, \$1 00, total expenses \$5 30; two visits by the state Organizer, one by Prof. P. H. Moss, two addresses by the pastor.

Taylor E. Cole, Pres.

Annie Johnson, Sec'y.

Ruby Johnson, Treas.

Our watch word for 1917 is: 25 new subscribers for the Missionary Tidings, and 25 new members gained to the Auxiliaries. For general funds, \$75 00, and \$100 00 for African home Missions and that Auxiliaries shall be promptly reported at each quarter.

AFRICAN MISSION PLEDGES.

Mrs. S. L. Bostick, \$3 00
 Mr M M. Bostick, 1.50
 J. S. Acklin, 1.25

The following pledged \$1 00 each.

R. L. Brock, Rev. Shield. Jas. Gartril, G. W. Ivey, L. Turner, Mary Wroten. D. F. Womace, J. E. Walters, Fannie Womac, Eveline Ralston, Irene Clark, Rayel Jones, Ellize Bartee, Sallie More, Addia Clark, Birdie Brewer. Allene Mitchell, Blanche Martin, Mrs. Ballard, A. M. Bright, Cora Walters, Prof. Strickland, Mr. Terrictes, H. Martin, Tennie Martin, Irene Smith, Brother and Sister Moore, Agnes Gade, Mr. Armstrong, Mary Johnson, George Thomas, S. E. Wallace, Willie Henry, Leatha Wallace, L. R. Strickland, Alice Thomas, J. S. Mitchell, G. B. Hervey, J. L. Hervey, Mrs. Sarah Strickland, C. F. Hervey, A. B. Mitchell, Garfield Hervey, James Higgins, C. Carter, Mrs. Mattie Hervey, I. W. Williams, M. W. Wallace. The following pledged \$0 50 each, J. W. Forbs, Ida Hervey, Mary Sims, Mattie Craft, Mattie Hill, Miss Annie Johnson.

THE C. W. B. M. REPORT FOR 1916.

MT. SINIA CHURCH, ARGENTA, ARKANSAS.

Number of members 12, Number gained 1, No. of Missionary Tidings read 3. No. of Gospel Pleas taken 4; various kinds of religious papers used 2; the missionary visits 11, No. of

quarterly reports yearly 4; No. of deaths 0; money paid to state missionary 0; money raised for state funds \$4.75; money sent to general fund \$11 90; C. W. B. M. day \$5 50; money raised for other missions Easter \$5.50; sent to conference \$1.25; total \$28.90.

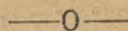
Sarah L. Bostick, President, Mrs. Annie Brown, Vice President, Mrs. Bell Matlock, Secretary, Eveline Raysten, Assistance Secretary, Mrs. Mary Evans, Treasurer, Mrs. Ida Hervey, State Board Treasurer. Representation \$2.50, 1916 name of church, Mt Beulah Little Rock, number of members, 7. number gained, 0; number of Missionary Tidings read, 1; number of Gospel Pleas taken, 4; various kind of religious papers used, 1; the missionary visits by Mrs. Bostick, 4; number of quarterly reports yearly, 4; numbea of death, 0; money paid to state missionary, 0; money raised for state fund, \$1 30; money sent to general fund, \$2.50; Total raised, 6.80 money raised for other missions, \$2.00; worker's conference \$1.00

President, Lillie Gilispy; Vice President, Almond Jones; Secretary, Hattie Simington; Assistant Secretary, Addie Clark; Treasurer, Martha Jones; State Board Treasurer, Mrs. Ida Hervey.

Name of Church, Pearidge; number of members 28, number gained, 1; number of Missionary Tidings read, 4; number of Gospel Pleas taken, 15; the missionary visits by L. M. Bostick, 5; number of quarterly reports yearly, 3; number of deaths, 1; money paid to State missionary, \$2.00; money raised for state funds, \$4 70; money sent to general fund, \$7 73; money for the missions sent to conference, \$1.00; raised C. W. B. M. day, \$9.35; raised Easter, 3.00; representation fee paid, 2.50; total \$27.48; President, Louise Mitchell; Vice President Sarah Richardson; Secretary, Anna Johnson; Assistant Secretary, Julie Bright; Treasurer, Philey Martin; State Board Treasurer, Mrs. Ida Hervey.

Antioch Church; number of members, 13; number gained, none; number of Tidings read, 1; number of Gospel Pleas taken, 6; various kinds of religious papers used, 2; the various missionary visits, 4; number of quarterly reports yearly, 4; number of deaths, none; money paid to State missionary, \$4 00; money raised for state funds, \$3 23; money sent to general fund, 6 22; total, \$13 45; representation fees, \$1.00.

President, Leatha Wallace; Vice President, Rebecca Hervey; Secretary, Willie Hervey; Assistant Secretary, Ida Hervey; Treasurer, Mattie Hervey; State Board Treasurer, Mrs. Ida Hervey.



ANNUAL REPORT OF C. W. B. M.

ORGANIZER OF ARK, FROM AUG.

1915 TO SEPT. 1916.

Miles traveled in the state, 1418; miles traveled out of the state (to conference Edwards) 466; days spent on field, 62; places visited, viz., Pearidge, 5 visits, made 2 lectures; Plummerville 3 visits and 5 addresses; Pine Bluff 2 visits, 3 addresses; Sherrill, 1 visit, 1 address; Washington, 1 visit and 2 addresses; Cobbs, 1 visit and 1 address. Organized a new auxiliary at that point. Kerrs, 2 visits and 2 addresses;

es in Tennessee; made 4 closing addresses at Children's Days; total addresses, 43; total places visited, 12. Total number of auxiliaries in the state, 9. One auxiliary, one Junior Endeavor Society. Total No. of auxiliary members in state, 126. No. gained, 15; 3 moved away; 2 deaths; number of conferences held with Colored auxiliaries, 10; with white state board, one; in the home, 4; total, 15. Report cards mailed to the various auxiliaries, 36; No. of cards written, 92; No. of letters written, 92; No. of letters written to the GOSPEL PLEA and Life Line, 29; total number of letters written, one hundred, twenty-one.

Expenses for writing material, \$5.00
 Paid for literature from headquarters, 55
 For printed programs, 2.00
 To the conference at Edwards, Miss., 14 52
 Railroad expenses in the state, 26.33
 Total expenses, 47.90

RECEIPTS.

Received from Washington, 2.00
 " from Sister Philey Martin, 10
 " " Junior Endeavor at Pea Ridge, 45
 " " State Board, colored, 2.00
 " " conference at Edwards, Miss., 5.00
 " " Headquarters, 25.00
 Total received from all sources, 39.55
 Paid for expenses at convention, 8 35
 State Fund report, 53 10
 Money raised for general fund by the various auxiliaries, 35.03
 " " , state fund, 17.46
 " " , Easter offering, 6 00
 " " , C. W. B. M. offering 18.85
 Total, 309.18

No. subscribers to the GOSPEL PLEA, 38
 " subscribers to the MISSIONARY TIDINGS, 5

INDIVIDUAL CONTRIBUTIONS.

To J. C. I., \$6 00
 S. C. I., 2 50
 To State Work, 3.10
 To the Little Rock Church, 4 75
 To the Educational Work, 5.00
 Day's Income, 5.00
 Total, 26 35

Respectly your co-worker in the cause of Christ,

Sarah J. Bostick,
 Organizer.

To thy temple we repair;
 Lord, we love to worship there,
 When within the veil we meet
 Thee upon the mercy seat.

From thy house when we return,
 Let our hearts within us burn,
 That at evening we may say:

"We have walked with God to-day"
 —Selected.

CINCINNATI, OHIO.

Dear Editor of the PLEA:—

Another year has dawned upon us with its divers responsibilities and splendid possibilities. The PLEA has done much in the past year to disseminate the Gospel and in many ways has given its readers a broader mission of the work that the church of the twentieth century has to accomplish. It has also helped to deepen the spiritual life of many christians and awakend the dormant spirit of many who were indifferent. I believe there is a great future for the work among the Negro churches in the United States and I am sure your paper is an invaluable factor in the forward movement of today among our people.

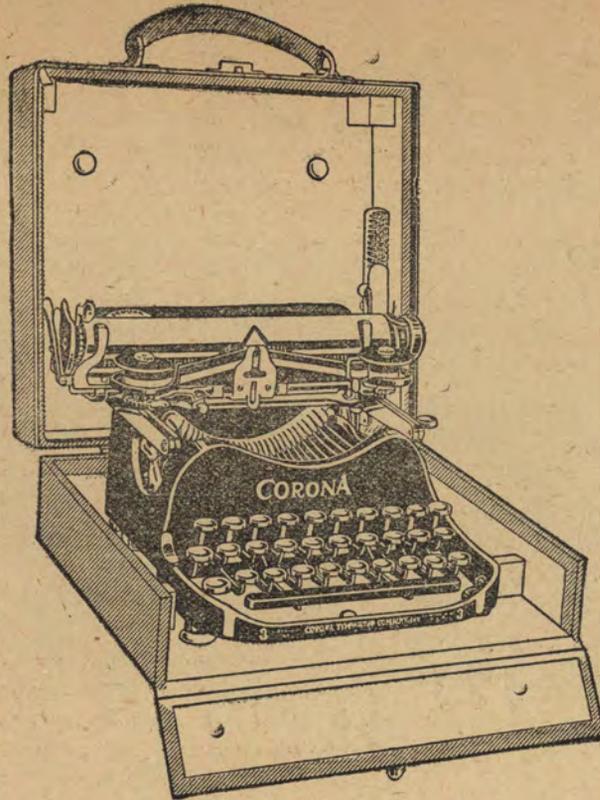
On December 10th 1916, I received a call from the church in Cincinnati to take charge of the work in that City. The colored disciples for nearly a quarter of a century have been struggling to establish a church. They had many obstacles to overcome the greatest, the lack of efficient leadership and thus their progress was very slow.

A few months ago they decided to make a herculean effort and with the aid of the white brethren, have been able to purchase a splendid plant. The work, however, is still in its infancy so far as organization is concerned but the prospect for the future is bright. With the aid of our white friends the work will soon be placed on a working basis and in a few years the work will be self-supporting.

Cincinnati is a city with a population of nearly 400,000. of this, nearly 25,000 are Negroes and there is a continual exodus from the southern states and many of these are locating in Cincinnati. The social problem is a great one. many of these people come from prohibition states in the South and find themselves in Maelstrom of liquor tide. The saloon on every street, corner, and almost every where, await with open doors to rob them of all they possess of good and make them poor indeed. The superficial life of the Negro in these northern cities is alarming. There is therefore, great need for lighthouses to save them from hiding rocks and treacherous shoals. The church of Christ must awake to the great opportunity to save the race.

So many christians have lost sight of the supreme purpose of the church, the salvation of men and women. The time has come when we must begin to save men and women not to be ready to die and go to heaven but to live and help to transform this world into a paradise of peace and happiness. The church must teach men to hate the evil and love the good. Each member of the church must endeavor to live an exemplary life. The time has come when we must give more and live better. Wishing you much success for 1917.

I am yours in His service,
R. H. Davis



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Think of the FAVORABLE IMPRESSION your neatly typed letters will create, and the SATISFACTION it will give YOU to KNOW that they will be easily read.

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CHAMBERS OFFICE SUPPLY COMPANY
Edwards Hotel Building,

Jackson, Mississippi.

TIME

The bell strikes one: we take no note of time,

But from its loss. To give it, then, a tongue

Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard aright
It is the knell of my departed hours
Where are they? With the years beyond the flood

It is the signal that demands despatch;
How much is to be one!

—Young

Who hath the Bible need not stray;
But he who hath, and will not give
The light of life to all who live,
Himself shall lose the way
—MONTGOMERY.

WANTED:

More subscribers for
this paper, The Gospel
Plea. Address,

Gospel Plea Office,
EDWARDS, MISSISSIPPI.

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We sell

Buggies
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Call and see us.

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to place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford, but also the added advantage of being protected by the Depositors' Guaranty Fund of the State of Mississippi. Don't be satisfied with half a loaf when you can get a whole loaf by doing business with us.

THE BANK OF EDWARDS
EDWARDS MISSISSIPPI.

Pres. J. B. Lehman



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, January 27, 1917

Serial No. 232

HELPFUL To All



From Whence Cometh Our Denominationalism?

WHEN we have an evil in our midst which we must put away, it is well for us to consider first from whence it came and then we can understand better how to proceed to put it away. It is like curing a sick man. The old doctors used to search forest and field for remedies to cure diseases, but they made but little headway. Now they are giving more attention to sources of infection, and, even tho they can not cure the sick man, they can prevent others from getting sick.

Perhaps we can not cure our generation of its denominationalitis, yet we can probably prevent the next from taking it if we find the source of infection.

Denominationalism is a Germanic race disease. It is rare that others can take it, because they do not have within them the germ of infection. The Goths, who were the ancestors of the Germanic races, lived in tribes that for a long time contended with each other. Especially was this true of the Anglo-Saxons in the early history of England. When Roman Catholicism put its heavy hand on them and forced them under its sway, they submitted religiously, but politically they proceeded to construct Feudalism in which the lord had his castle with moat and drawbridge. Under him were the retainers and serfs. By and by men became wise enough to see that Feudalism was a curse and they overthrew it. But the old instinct begotten in the tribal wars and made over into Feudalism was too well fixed to be put away at once and so when the Germanic peoples declared their independence from Catholicism and Feudalism in the time of the Reformation, they proceeded to organize their free church into denominations and their state offices into political machines. It was the old spirit coming out in another form. No other peoples could do it that way.

No man will ever be able to teach the Chinaman or the Turk to comprehend our denominational ideas or to practice our political methods. No matter how zealous our missionaries were for their denominational tents when they went to those peoples they found an impenetrable wall. Their denominationalism can not flourish among many of them.

The American Negro takes reasonably well to the denominationalism of the Germanic peoples because he had developed a kindred instinct in his tribal life in Africa. The palaver house instinct of the native African finds congenial surroundings in denominational contentions and convention disputes. If the North American Indian could come into the church in large enough numbers to give him freedom of action, he too would take to the denominational ideas of the Germanic peoples, for his thousand years of tribal wars left a well fixed instinct in him for such things. But neither the Negro nor the Indian could make or maintain the present denominations based on fine shade of interpretation of concepts and terms. Both could take on America's political ideas much more readily. But neither went thru Feudalism and so neither could give us Episcopalianism and Presbyterianism or any other of the many other denominations.

The foremost thinkers among the Germanic peoples now know that denominationalism is wrong and they are preaching and praying against it. They are seeking Christian union. Some think it can come by a federation. Otherst think it can come only by absorption of the whole mass to a grand idea. But unless these people take into account that they must first crucify the old instinct that made denominationalism possible, they will accomplish nothing. Oftimes the man who clamors the loudest for union on some great ideas has in himself a double portion of the old clan spirit and so he is intensifying the harm. The kingdom is within us. It is a growth in the human soul. It is more than that. It must clear the hearts of old instincts. Paul said we must crucify the flesh. And he defines flesh to mean "fornication, uncleanness, lasciviousness, idolatry, sorcery; enmities, strife, jealousy, wraths, factions, divisions, parties envyings, drunkenness, revelings, and such like." These are all barbarian instincts which Paul says must be crucified. If any man wants to destroy denominationalism, let him begin with himself where the battle must be fought and

won. If he can hoist that old instinct that led Europe a merry chase for fifteen hundred years onto the cross and drive nails through its hands and feet, he may become an apostle of Christian Union.

Now is the time for the Germanic peoples to act. There could be no greater folly committed than for them to spend millions of dollars and centuries of time to try to superimpose their denominational ideas on the other peoples, who are now coming into the kingdom only to have these other peoples to mordify them to suit their old instincts. We should say to the Germanic peoples who are doing such noble missionary work, "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." We rejoice at the great missionary budgets of the American churches which they are bringing to the altar, but may we not ask that they lay them down there a little while till they go and drive out the demon of Feudalism which has possessed them all these years and has often cast them into the fire of internecine war. Many good people have lamented the fact that the present European war was such a bad example, before the pagan notions. We say it will work good. Bad as is the example, it is better than the spirit of arrogancy which these nations showed before. If only Europe is humbled in this greatest of world disasters then all will come out well for the other people.

Let not the other peoples point the finger of scorn at the Germanic peoples. They too have their old instincts to be crucified and they all should set their little baskets of gifts about the altar while they slip away to attend to their own special duties. Those who lead among the Negroes should do all in their power to keep them from carrying into the new civilization those harmful instincts brought from barbarism thru slavery to the present. None should point the finger of scorn towards the other. Let us just set our little baskets down by the altar and go and attend to our own special duties.

All wars are follies, very expensive and mischievous ones. In opinion, there never was a good war, or a bad peace. When will mankind be convinced and agree to settle their difficulties by abitation?—FRANLIN, in 1783.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

Kerr Arkansas.

Dear Editor of the Gospel Plea:—

Please allow me space in your valuable paper to say a few words about the C. W. B. M. day. The missionary society at Pearidge is still alive. We observed C. W. B. M. day December 3rd. A short program was rendered, and had a large audience. After the program was rendered, a collection was taken. The following name gave from \$.25 to \$1.00

Louise Mitchell,	\$1 00
Pennia Hodlen,	1.00
Minnie Moses,	1.00
Francis Cole,	1.00
Odis Holden,	1 00
Filey Martin,	0 50
Porter Worlds, .....	.50
Martha Woods, .....	.75
Essie Parker, .....	.25
Burlie Mitchell, .....	.25
Willie Worlds, .....	.25
Johnie Mitchell, .....	.25
Rebecca Cunningham, .....	.25
Lillie Cole, .....	.25
Contributed by others,	1 55
Total,	9 80

Your in the work,
Louise Mitchell.

Little Rock, Arkansas.

Dear Editor:—

Since last report, the following colored societies have reported state development offerings as follows:

Pea Ridge,	\$0.75
Cobbs, .....	.75
Total,	1.50

Respectfully,
Mrs. L. P. Kraft.

Hannibal, Missouri.

Dear Editor:—

Just before leaving my office to begin my evangelistic work, in the dawn of this new born year 1917, I must say a few words about the spirit of missionary work among our people.

First I confess my subject is a view of the review, and then again I may call it the view of views on reviews of the review. Now just how I am to get myself before the people on all these views is the problem. But I shall not review all our first preachers preached about the mission work, nor what some are still teaching about it at this age

and day.

Dear readers in this message my whole heart and soul is in this work, and the question I am brooding over is this. How are we to adapt the spirit of missionary work and have it become an educational school or a school to our people who are very nervous and sensitive. Members of the church (often the highest, noblest subjects which that education has to deal with,) ought to be looked at from every point of view.

Second I am sure every Christian in the church can be a missionary worker, if he or she would just think of the unsaved at their doors and resolve to be what the Lord wants them to be and go where He wants them to go. A timid and nervous Christian is from morning till night in state of spiritual fear when you speak to him about the mission call. He is constantly tormented when trying to learn the missionary lesson. These members of the church go to bed in fear and trembling worse than the reality of the rough treatment to which they are perhaps subjected. Dear Christians, if I rightly understand the scriptures in setting forth the Church of Jesus Christ, the Church is the Lord Almighty's Mission Band on earth. It must bear the news of the King to the ends of the earth. Go teach all nations Matt. 28th. chapter. When each member of the church fully realizes this, it will be the happiest realization of his life.

The subject of the mission work has been on my mind for years, and it fills me with grief and misery to think what weak and nervous Christians, we as a race have been through the years gone. I blame myself for not having begun this mission task in earlier years. But the sun of life is yet before me, and I for one from this time on to the end of the lane will be found, God being my helper, giving my life and service to this great work of the Master. Now as I review my weak and nervous faith of days gone; I sing this song in bitter tears.

"And must I go and empty handed thus my dear Redeemer meet? not one day of service give Him, Lay no trophy at his feet?"

(Chorus)

Must I go and empty handed, must I meet my Savior so? not one soul with which to greet Him, must I empty handed go?"

When I review the view on the Hill, and see all eyes looking; and souls awaiting then comes the cry, Go forward the line must be taken, and so there are no castes to be made, but downright runing and fencing to be done. Then let us say in the dawn of this new born year. Here am I send me, send me. Let us now view the church among our people on the side of the review and see.

Now be it known unto all you members of the church who are at the missionary school of to day which do not rejoice in the time.

Honored mission work of our Lord and Master in this Institution the church of Jesus Christ which was established on the day of Pentecost. I understand right then, City missions, Home missions, State missions, and Foreign missions, each had their birth. Acts 1: and 8. and ye shall receive power after t'a the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Now let us take the last view of the review of our Lord's last words, and see if it is not the very ideal of the church to this day and age.

"Ye shall be witnesses unto me, both in Jerusalem (City Missions,) and in all Judea (Home Missions,) and in Samaria (State Missions,) and unto the uttermost parts of the earth," (Foreign Missions). "Go teach all nations," Matt. 28. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms 2:8

Let us send the light and send it quickly.
W. A. A. Harris,
State Evangelist.

STEADFASTNESS.

BY M. M. B. GOODWIN

Courage! Christian! Marching on,
Weary days will soon be done;
When the heart with pain o'erflows,
Prayer will give thee sweet repose.

Sing the songs of victory!
He who chastens, loveth thee!
Upward, onward, never fear!
He will make thy pathway clear!

Wreath the cross with fragrant flowers!
Gild with prayer the passing hour!
Be thou strong! Banish thy fear!
Joys will come in future years!

To the foeman never yield!
Truth's thy watchword, faith thy shield!
Sound around the rallying cry—
Martyrs victors, never die!

Cheer the sad with sweetest song!
Strengthen the weak, if thou'rt strong!
To the lowly condescend—
Help thy brother, guard thy friend!

Faith's clear star illumines the skies;
From its beams all darkness flies!
Other lights are pale and dim!
Jesus lives! we live in Him!

—O—

There is an enormous amount of spiritual energy spent in anticipating the joys of heaven. If the same were turned to work in the Master's vineyard here it would create many a heavenly spot on this troubled earth of ours.

—LIBERIA AND WEST AFRICA.

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

Published for the cause of primitive Christianity, and in the general interests of the Negro race. Entered as second class matter at the Post Office at Edwards, Mississippi.

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Number 282

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 285, you have three weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JANUARY 27, 1917

Personals and Editorials.

—We have found it such hard work to catch up on the PLEA on account of the break in the engines and because of shortness of help that we will for the next two weeks get out a four page instead of an eight page paper. Always after the holidays when the weather is bad not many meetings are held and so matter for the PLEA is scarce. We are short now and so find ourselves more justified in reducing for two weeks.

—Rev. Edward Davis of Saint Louis reports the coming of a little girl baby to their home.

Christian Education



Central Christian Institute

Today, (Jan. 17) at Central Christian Institute we are looking out on fourteen inches of snow, and for three days we have had no mail; so we do not know what is doing in other parts of the country these wintry days.

Our stock [two mules, one horse one cow, one heifer, and two hogs] are well housed. Those who played "grass hopper" last summer "in this part of the country are now in the middle of a bad fix" in this almost zero weather."

Our work is feeding the stock, keeping fires [we have wood in our wood house] and shoveling snow so as to be able to go about on the Campus. However, just beyond the snow is Spring with its blossoms and Summer with its fruits.

The moving of so many Negroes to the North is, in some respects, a rather serious matter, and perhaps the end is not yet. But it is rather amusing to read some of the editorial excerpts and reasons given by the various journalistic observers regarding the Negroes' moving North. Perhaps, some of the sanest reasons are given by THE SOUTH WESTERN CHRISTIAN ADVOCATE, [New Orleans], a representative of Negro Methodism in the South. We happen to be personally acquainted with Editor Jones of the South Western Christian Advocate, having been associated with him in Y. M. C. A. work. Being an intelligent Southern Negro, he perhaps knows the Negro as many others do not.

What Editor Jones has said can be read in his own paper, and in the LITERARY DIGEST of Oct 7, 1916.

Let us pray for more courage, wisdom, and NEW TESTAMENT Christianity in the White and Negro pulpits of our country. Not the legislators, but the preachers hold the keys to the betterment of our country.

W. H. Dickerson.
Crofton, Ky.

From the Banks of Old Kentucky

Scratching ourselves out from under a three foot snow, trying to find the path again and wondering what the other fellow will do if it keeps on snowing as it is now; are among some of the things which engage my attention here at Midway Woodford, County today.

We had planned a great missionary day here yesterday Brother A. W. Davis the good Pastor here had every thing "Cut and dried" for my coming. Brother Jacob Moore; the preacher's right hand man, and at whose friendly home the preachers have lodged for half a century, met me at the train and led me to his house. But next morning Sunday we saw an old fashioned snow about thirty-six inches deep and still falling. This is not the past's "Soft down." Its the practical man's "Hard up." But would you believe it? Those people shoveled out channels and a host of little children and adults were at Sunday School and church at morning noon and night. Midway is the oldest Christian Church in Kentucky being just one year and seven months older than Nicholasville church which is the second oldest. Brother A. W. Davis is pastoring Midway the second time and will be there

indefinitely. They believe in him thoroughly. They mean to be loyal in every particular. Bros. Brown, Hathaway, Merchant, Graves, Redd, Nelson Givens, Campbell and a host of others have served Midway Church. Bro. Milford Graves, eighty six years old, and an elder in that congregation, is feeble but seldom ever misses a service, not even a prayer meeting. In the morning I worked with the Sunday school, in the afternoon with the C. W. B. M., and at night with church proper. The house is of modern brick, a pipe organ and a band of good singers help along.

We are booked for Anderson County next if the snow will let us pass. All the brethren everywhere receive us joyfully as Brothers in Christ.

Yours under the snow,

C. H. Dickerson.

The Boy and the Cigarette

BY JOHN MARTIN.

(Delivered at the Annual Oratorical Contest of the Home Defenders' Success Club, Dec. 20, 1916.)

The boy is nothing more than a bundle of bones, muscles, blood and nerves; and various organs put together so as best to serve the development into a man.

In order for the boy to develop into a man, he requires air, water, simple food, sleep and exercise; and he requires nothing else. When the boy adapts himself to something nature does not intend for him, something immediately begins to go wrong.

When the boy and the cigarette gets together trouble begins; the bad effects are soon apparent, because the boy learns the horrible habit of inhaling. This is most dangerous and disasterous, because in this way, the boy gets a great deal more of the deadly nicotine. A fifteenth of which is causing death, is absorbed in the system.

To my dear beloved boys, why go to a cigarette grave? Almighty God does not intend for you to die before your time. He means for you to stay untill you have reached the stage of maturity, physically, mentally, morally and spiritually; that you will be capable of doing great things for human society. Do not take the cigarette for a physical or mental prop; it is the worst enemy you can have. First, it irritates the delicate lining of the mouth, throat and lungs; making them sore and less inclined to do thier work. At the same time partially paralyzes the nerves that control the breathing and the boy suffers from lack of air.

Second, the cigarette weakens the nerves that control the heart; causing it to beat too fast or too slow, then the boy's blood becomes purple instead of cherry red; this means the boy is not getting enough combustible gas and he begins to feel ner-

vous and blue.

Third, the cigarette makes the stomach more active in preparing digestive juice when not needed; then the stomach becomes overworked, because of disorderly conditions. Then the boy gradually becomes pale and weak.

This is enough, but, there is more yet to come. The intellect of the cigarette boy is impaired; therefore, he cannot meet the requirements of the modern up-to-date school. The cigarette boy grows careless, and irresponsible; moreover it causes him to lose interest in honest sports and in his studies, because he thinks more about the cigarette than anything you can present to him. It has been said by a judge of the Supreme Court of New York that nine boys were discharged from his private office for stealing postage stamps to buy cigarettes.

The longer you continue the habit the weaker your memory becomes, therefore you cannot be a brainy, eager competitor; hence you cannot solve the great problems of life.

A test was made in all public schools in New York, by Prof P. L. Lord. He chose out of the same classes twenty who were non-smokers, and twenty who were smokers; he found the smokers had bad physical conditions, bad moral conditions, bad mental conditions, low rank in studies, links of memory were weak, slow thinkers and failed of promotion.

The boy with the cigarette is causing himself and many others to fail in lifes great battle.

In New Jersey, a judge who had smoked cigarettes for thirty-three years after quitting the habit and figuring the cost, he found that he had smoked 722,722 cigarettes which was enough to make a cigarette thirty-four miles long—in money would have amounted to \$2,722. Think what it would mean if cigarette money was contributed to promote the welfare of society; we would have better home life, better city life, better country, and a better government. All these developments would mean a higher standard of civilization.

More than a generation ago Napoleon III, ordered an investigation in the government schools in France. He found that the smokers were so very inferior in physique, intellect and more; they were not to be compared with those who did not smoke. Inasmuch as this was true a generation ago, how much is it so today?

My friends, the cigarette has not one redeeming feature for you. It will ruin your lives, make you incapable to perform the sacred work God has planned for you; and at last you shall receive the awful sentence pronounced by God Almighty, depart from me, I never knew you.

The time is coming when the cigarette

problem will be solved. A strong movement has recently been made against tobacco using in London. A leading paper published an address to Parliament to which was signed enough names of the most influential persons to occupy a whole column.

Coming now to our land of freedom Uncle Sam states that the cigarette using is giving him a hard work to get enough men for the army and navy. Out of a lot of 412 examined at Peoria Illinois only 114 were accepted. The other 298 being rejected on account of weak hearts, in the majority of cases caused by cigarette smoking. Many are called today, my friends, to fill responsible places; but few are found worthy on account of the cigarette problem.

This problem must be solved because the boys of today are the only hope of society in the future. To the boy with the cigarette, I will say put them out of your sight and prepare to meet the demands of the world; for it largely depends on you and me to save ourselves and the coming generation from barbarism.

The tobacco habit is injurious to health, scholarship and character. Moreover it weakens the will, diminishes the power of application, and lowers the tone of thought and feeling. By this you can see that tobacco users are poor in everything they undertake to do. Inasmuch as this is true of the tobacco habit, should you my friends, not take hold of this matter in earnest and see it abolished. The fact is, this habit is leading thousands and thousands of boys who should be contemplating on having a part on the worlds programme, are smoking away thier life's success; and are going the downward road with a conscience wide as hell.

Sunday School Lesson

February 5, 1917.

Lesson V.

JESUS, SAVIOUR OF THE WORLD.

John 3:1-21.

GOLDEN TEXT:—God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.

TIME:—The spring or summer of A. D. 27.

PLACE:—Probably a room in Jerusalem; one that could be reached from the outside stairway. Five or six disciples were with Jesus.

John was still preaching in the wilderness, at the time Jesus was entering upon his first

year's ministry.

I. NICODEMUS TALKS WITH JESUS.

1. Who He Was:—He was a member of Sanhedrin, the highest court of the Jews. He was a Pharisee. He was devoted to the Scriptures. He had political power, under the Romans. He followed the words of Jesus to his first disciples, "come and see." He chose the night. He may not have had the spirit of a martyr and preferred to go at night. On the other hand he may have desired to pour out his soul to Christ, and was thus seeking a quiet hour. The fact that he came is commendable, there were many things he needed to know. Jesus taught in such a way that he wanted to learn whether or not he was the Messiah. No one could do the signs he did unless God should enable him to do so.

II Jesus teaches Nicodemus about the Kingdom of God—its requirements.

One must be born again, Nicodemus said how can it be? The answer was, a man is to be born of water and the spirit, these are the two elements. There must be a death to the past, as Paul puts it. And there must be a new creation or creature. This new life is a higher life, a diviner living, a more blessed experience. Nicodemus said how can these things be? Art thou a teacher, Nicodemus, and knowest not these things?

I BORN AGAIN

This holds good for every nation. There is no entering into this kingdom without the birth.

II Being born again or born from above, is just the beginning of the new life, this life is to develop, it grows as a child grows.

The sprouting of the seed is but the beginning of the plant, you cannot develop the plant unless it is alive.

III FAITH SAVES

- 1 The Israelites complained against God.
- 2 Their punishment for their sins comes in the form of fiery serpents.
- 3 The punishment made them realize their sins. Moses said look upon the serpent upon the pole. It was an act of faith. Faith is a test of obedience. Faith awakens the nobler motive of the soul.

1. One is to build his faith
2. We are to believe in Jesus as our Teacher
3. Eternal life is a gift.
4. Christ crucified is the most important event of history.
5. We should come to Jesus.

D. R. B.

With thee, my Lord, in this strange hour,
The bravest is not bold;
The highest praise is unexpressed,
The sweetest love untold.

Pres. Schuman

THE GOSPEL PLEA

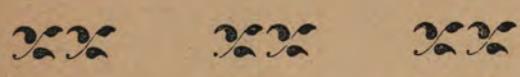
PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, February 3, 1917

Serial No. 283

HELPFUL To All



Can a Christian Go to War?

TO the question, can a Christian go to war, we answer yes and no. If you mean by war to keep order in society and to overthrow oppressive things that are so entrenched as to defy agitation, we say yes. If you mean to hold the principle of war and to conquer nations, we say no.

War is possible only when the old fighting instinct of nations is aroused, and this instinct is opposed to all the finer sensibilities of the Christian life. The scriptures do not condemn war but nothing is found therein that indicates that war is looked to to accomplish the work of the kingdom. Jesus did not say to the soldiers that they must demobilize. He said do violence to no man, that is, commit no excesses. Paul said the officer of the law, "beareth not the sword in vain," "for he is a minister of God for this very purpose."

We may sum all up in the following statement. God had ordained his method of reclaiming the world when he said "Go teach all nations." Paul says the world is to be saved by the foolishness of preaching. God has entrusted all to his followers upon the earth. If these can be good enough and wise enough and intelligent enough to organize themselves to teach the children of the peoples of the earth, then the world will make rapid strides toward the time when righteousness shall reign. But if they are not good enough and wise enough and intelligent enough to properly teach the children of the peoples, then great evils must be overthrown in turmoils. If the agitation against slavery could have gone on in the South as well as in the North, and if the agitators could have waited patiently until their truths could take hold of the people, slavery would have been abolished without war. The liquor traffic has

been one of the world's greatest wrongs, but the agitation against it has gone on throughout the land and the agitators have been patient and now the overthrow of this iniquitous institution has about come to pass.

There are many great changes about to come to pass in the world. We can no more foresee what is to be in the year two thousand than our fathers of the fifties could have foreseen our day. But they must come. The only question for us to decide now is, How shall they come? and, Shall we be ready when they come?

How shall they come? God has ordained that we shall teach the children of the nations. We have the educated young men and women to do the work and we have the money to support them. At present the mass of the people are on a frolic with automobiles and the picture show. Of course we are giving more to support the church than was ever given before, but this is not participated in by the masses. Our cause is hanging in the balance. We can not yet determine whether God is saying that our teaching efforts will save the world or whether he has determined that we shall be thrown into the turmoil. If it is the latter, then God will see that we will have to draw out our whole strength. And after we will have put fifteen million of our young men into the trenches and three million of our girls into the hospitals as nurses, and five million of our men will be killed or maimed or sent to foreign shores as prisoners, the changes will come to pass. Christian men and women, will we not do all in our power to see that the changes will come by the divinely appointed teaching method? This we can do by giving all we can to the great cause of missions and by preparing our sons and daughters for the mission fields at home and abroad. The missionary secretary is now calling for volunteers and for funds to support them. If his call goes unheeded, then tomorrow the war lord will be calling for drafts and the congressman will be making levies of millions to support them. We are at a great crisis in our history. God will not let Latin America and the Orient and our own land drift long indefinitely. We must teach them or God will mix us up with them in a terrible turmoil. Wilson thinks it can come by the former method; Roosevelt thinks it should come by the latter. It will be for Christian people to say which is right.

Shall we be ready when the mighty changes come to pass? This question is one for individuals and communities and races and nations to answer. When freedom came

to the Negro, he was not ready for it, but he was as nearly ready as it was possible for him to be. He was not in a position to prepare himself against the day. But the conditions are different now. He has every opportunity to prepare himself against the day that is coming now. If the day finds him unprepared, or if it finds him surrounded with things that will prevent him from doing what he should, then it will be disastrous. We have in our country the word segregation, which is the old word in India, caste. It was first preached by white politicians, who had no other motive than to play on the prejudices of the untaught masses. Afterwards it was taken up by designing Negro leaders who thought they saw an opportunity to gratify ambition. It would be possible for these two classes, who know nothing of the spirit of missions, to build up so many partition walls that when the new day comes, they would be utterly incapable of using what God would give them. Segregation, or caste, is right in an inverse proportion to the measure of Christianity in society. People who live bad must segregate, those who live righteous can cooperate. If the Negroes and white people now cooperate in their missionary enterprises, God will open the way for larger cooperation. But, says one colored man, "The white people will never do it." Never is a very inclusive word and I would not use it. It is a very long time. You would better leave that to God and give your attention to getting yourself into the right attitude if he should give it. Abraham was told to get up from his country and from his kindred and go to a land that God would give him when he had no children to inherit a land. Moses refused the royal honors of Egypt when nothing but forty years of sheep herding was ahead. But beyond the forty years of sheep herding something did come. Our advice is, get yourself ready for God's work. Cooperate when you can. When humiliation and discrimination comes, take it, but do your Christian duty. It is immaterial what man does. The serious question is, Are we worthy of greater things from God? What he withholds from us no man can give us; what he gives us no man can take away. Do not build up partition walls over which ministering angels can not fly if they should come to bring us God's blessings.

—O—
And they shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord. —AMEN.

Waco, Texas.

Dearly beloved in Christ:—

The old year has gone, the new year is upon us with its new, and great responsibilities. God in his mercy has set before us an open door, fail not to enter for behold great treasures await thee. The opportunity of doing larger service is greater than ever before. The aims of the Christian woman's Board of Missions are higher than ever before. The five year campaign is the biggest and proudest effort of of any one hundred missionaries for foreign fields, God is going to raise him up for us friends, for some where in this big hearted nation in reserve, their hearts attuned to the call. Help us pay for the success of this effort.

One hundred missionaries for homeland, I can almost see them falling in line, as the bugle call from the College of missions rings out thru the states.

Slogan and aims for five years campaign: Information; we believe, that information concerning the aims, aspirations and real accomplishments of this wonderful organization were better known among the people, then would be such an outpouring of gifts great and small, that we could do even a greater work then we have attempted.

WORK TO BE UNDERTAKEN

INDIA

few station established; five new homes for missionaries; girls school built and equipped; zenana and medical work enlarged. The great commission says go into all the world and preach the gospel to every creature. The Christian woman's Board of missions is fulfilling that commission. Any thing covering less than all the world, and every creature is too narrow to comply with the great commission as given by the Christ.

INSPIRATION

We believe also, that with information comes inspiration one cannot come into the knowledge of the work being done by the Christian Woman's Board of Missions and remain the limp, indifferent individual one was before. Just to read of the schools, hospitals, and churches erected in faraway lands and missionaries, like soldiers, enlisting, and fighting sin and ignorance on the other side of the sea, to hear the distant war cry of God's triumphant host, wafted across the waters; but

sends the fighting blood tingling to the finger-tips of the soldiers in the home-land and with a mighty echo of the Kings war-cry We dash into to the hurdling hosts of sin and vice, another victory on the of right.

REALIZATION.

Where information is coupled with inspiration there must come a realization of ones aim. Think what a blessing the realization of the aims of the C. W. B. M. will be to this church, the nation and the world.

JAMAICA.

Industrial Institute established. Evangelistic work strengthened. Remember dear friends in the body of Christ; there is neither Greek nor Jew, male nor female, bound nor free, but all are one in Christ.

AFRICA.

Entire equipment provided. When it comes to doing service for Christ, the Christian woman's Board of missions knows no nation nor sect, she is perpetuating the body of Christ, the Church, and here is where every Christian, white or black, yellow or red, can find his real self.

CHINA.

Girls' school built and equipped at Luchowfu, full co operation in Giuling College; co-operation in developing district of Mautuuchow.

MEXICO.

Reoccupation of old stations; opening three new ones. This dear Christian is God's way of invading Mexico, and if each of His soldiers plays his part it will not be many years until there will be a new old Mexico and a new government. Peace and prosperity will reign supreme. Get in line Christians.

SOUTH AMERICA

Enlargement in Buenos Aires; opening of work in provinces of Entre Rios, Corrientes and missionaries in Argentina; entering the republic of Paraguay. This beloved is a rare opportunity to be of use in entering a new field; not to devastate with bloody wars, but to carry the glad tidings of great joy to tell the story of the Prince of Peace!

UNITED STATES

City missions and work among foreigners increased; two new buildings for Mountain school; two Negro school equipped; new bible chair building in Ann Arbor. This is home, the recruiting station, a covering of the entire commission, beginning at Jerusalem Judea, Samaria and to the uttermost part of the earth. What an exact cutting to the pattern! What a beautiful garment! What an exact fit to the form!

COLLEGE OF MISSIONS

More fully equipped and endowed. Some where in this God's country of our's are the men and women whose hearts are right, and

ready to bring forward the money to perpetuate a Christ movement like this. I can't call you by name, but God and his angels know you quite well as you have an account up there with Him and the angel.

Every Christian who really is a Christian must have a share in this, the greatest movement of the age.

Many may think we have undertaken too much and if we were not lined up on the side of all power, I would think so too, but when I open the book of the Lord, and read how he said all power in heaven and earth is given unto me. I think dear Christians we could have doubled our aim and accomplished it with the same ease. "There is nothing impossible with God." "I can do all things thru Christ who strengthen me."

Yours in service for the King,

Fannie L. Johnson.

Church Attendance

(This is the first of a series of articles by Eld F L Floyd Pastor of High Street Christian Church, Carlisle, Kentucky)

The subject in hand is one of interest to every church member. What I have to say is to one and all who have need and may profit thereby. Church attendance is a primary obligation, it is easy to excel in it since it costs no money, and is an addition to life and character. All that is necessary is a modicum of determination and constancy.

Our churches ought to be full every Sunday and were our people constant in church attendance we would need to enlarge our church buildings. Indifference to or neglect of church going, attendance upon the "ordinances of God," has been a source of great concern to devout souls who wish the best for thier followers. But despite the shame of it to any community, and the dishonor of it to God, yea sin of omission, it is not wise for any minister to persecute the saints with scoldings from the pulpit. Since those present least need it. I have endeavored to administer gentle and effective reproof in numerous instances. To one man I said, Bro. — I see you can get to town Monday, Tuesday, Wednesday, Thursday. He caught the drift of my remarks and interfered "and can't get to church on Sunday." I said "just so," by way of excuse he said, "Well I had a little business in town today." "Is there any more important business than the Lord's business?" I asked. He said "I guess not." He promised to come the next Sunday, but he did not. You can translate that. Habit is more powerful than the will in most people. The worship and service of God is a preeminent obligation. The first

(Continued on page 4, Col 1)

THE GOSPEL PLEA

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Number 283

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 285, you have two weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, FEBRUARY 3, 1917

Personals and Editorials.

—The church at Shaw is about to buy a lot and begin building a house of worship.

—Brother F. H. Coleman reports the work as looking up somewhat at Dallas, Texas.

—The northern migration of the Negro must be followed by the missionary church. Many of these people going North are members of the Christian Church and will be the nucleus of new churches.

—Brethren, have you noticed how the increase in offerings is being matched by the growing of efficiency of the workers all over the land? Let us pray God's blessings on all the work.

Washington, Arkansas.

Obituary

Dear Editor of the GOSPEL PLEA:—please allow me space in your valuable paper to say a few words in regards to our beloved Brother Bob Brewer who departed this life on last Lord's Day Jan. 7th. Brother Brewer became a member of the Christian Church, in Sept. 1914 and was baptized by Brother T. H. Merchant. He spent part of his time in the services of the Lord. He was sick only for a short while. He leaves a sister, a brother a wife, nine children and a host of friends to mourn their loss. But we hope our loss is heaven's gain. He is gone, but not forgotten.

I am a girl fifteen years old. This is my first letter to the PLEA and I hope Mr. Waste Basket will be out taking his evening walk.
Arberta Corwy.

Christian Education

Southern Christian Institute

Prof. and Mrs. Reichel spent Thursday in Jackson this being his birthday. The day was beautiful and they report a nice time.

Prof. and Mrs. Vandiver and Prof. Clark and Miss Evans, spent Wednesday at Vicksburg.

Plans for early garden and spring plowing are now being made.

Pres. Lehman and Prof. Clark attempted to go across to Utica to the farmer's meeting but the roads were too bad they had to turn back.

From the Banks
of the
Old Kentucky

Public life knows but two men. The Pusher and the Waiter, each of these has a place, but woe be unto the man who misses his place and gets into the other man's shoes. By nature and by choice I prefer the pusher. He makes things happen. Kentucky has some Pushers. They brought their pushability into the church with them.

Sunday Jan. 21st amid torrents of rain that swept away mountains of snow a great host of people crowded the Lawrenceberg Church to hear the Gospel of Jesus Christ preached by the minister, Dr. M. F. Robinson and the state evangelist, C. H. Dickerson. This was our old home. We built a church there in 1904. The children then are men and women now, brave and not afraid of rain and snow or Sunday. They are pushers. Some churches could not have gathered a handful of people on a day like that, for the reason they are waiters. Waiting for better weather, better clothes (when already some of our clothes are too fine to wear in bad weather). Waiting till the church gets right. Kentucky churches must change their church notions. We've been riding, excursions and resting in summer—"too hot to go to church," and doing big church work in fall and winter. But winter has bluffed these waiters. Food stuff has gone skyward and with all money spent some people who rode excursions and rested in shade must now beg or starve, which is but two ends of the same thing. We must join the pushing gang and work and serve God in summer.

"Go to the ant thou sluggard, consider her ways and be wise." An excuse is on-

ly an excuse. It can never atone. It can never bring results.

Lawrenceburg Church. This band of pushers gave \$11.15 besides the collection for pastor Dr. M. F. Robinson, who was there and rendered every possible aid to our comfort and happiness. I spoke three times—morning, evening and night. The Sunday School with Brother T. M. Smith its superintendent is forging right on.

The C. W. B. M. has stopped to spit on its hands but will be climbing again directly. So many of our church people read no church literature. To some of our churchers not a single copy of church paper ever comes. They cannot know the heart of the great brotherhood in which God has blessed them with membership. We pray thee O God to save them if you can? Every preacher should read the GOSPEL PLEA and one other paper to help to digest it. That other paper may be the CHRISTIAN STANDARD of Cincinnati or the CHRISTIAN EVANGELIST of St. Louis or both if your kale holds out.

We're so glad to read from Brothers K. R. Brown, J. I. Rundles, H. G. Smith, R. H. Davis and the women in GOSPEL PLEA of 13th Inst. Those writings are mental handshakings. But I want to see the "mugs" of those Brothers and I hereby propose that an illustrated number of the GOSPEL PLEA about Spring; let's have a definite time proposed by ones interested, and let pictures of our ministers and workers appear. Now who's with me?

Yours for the field,

C. H. Dickerson,

Evangelist for Kentucky.

ARKANSAS.

The following is a program to be rendered by the churches of Christ of district No. 2 at Center Chapel, Sherill, Arkansas March 10-11, 1917. In view of the train arriving at a late hour, the program will not open till late.

10:40 Devotional and welcome address by Elder Sims.

11:00 Sermon by Elder J. C. Giden.
Collection.

12:00 Dinner.

1:00 Discussion: The relation of Elders to the Pastor of a local church. Led by Elder G. M. Thomas.

1:40 Address by Brother Robert Turner, subject, The importance of education.

2:00 Discussion: Who is entitled to receive salaries from members of the church of Christ? led by Elder M. M. Bostick.

2:40 Discussion: What is the difference between being baptized with the Holy Ghost or Spirit and receiving the gift of the Holy Spirit? led by Elder W. M. Martin.

Sunday School Lesson

February 11, 1917.

Lesson VI.

JESUS AND THE WOMAN OF SAMARIA John 4:1-29.

GOLDEN TEXT:—Christ Jesus came into the world to save sinners. I Timothy 1:15.

TIME:—Probably in Dec. A D 27. Near the close of the first year of Jesus ministry.

PLACE:—In the province in Samaria, particularly at Jacob's well, near the village of Sychor.

Jesus had closed his Judean ministry and was on his way to Galilee.

John the Baptist still preaching and baptizing near Enon, east of the Jordan about 20 miles.

INTRODUCTION

This lesson is one Jesus taught while on his way to the great work before him in Galilee. There are many opportunities to do something to help others though we are facing some special work just ahead of us. The prime object in growing cotton is to furnish cotton goods, but the by products are numerous. The same is true in taking oil from the earth. While it is mainly for kerosene and gasoline, there are many valuable by products obtained. Our chief business is to advance the interests of human society and to do this we labor, save, build, teach, and engage in the pursuits of happiness. In these pursuits there are abundant chances to help the individual.

I JESUS IN JUDEA.

The larger part of the first year of his ministry Jesus spent in Judea. It is now winter.

There are reasons why Jesus changed his field of labor. John had preceded Jesus in Judea, many had become his friends. Jesus had his followers.

I The Pharises attempted to divide these people and make trouble between them, the effect would be bad.

II The Pharisees opposed Jesus. He was not the kind of Messiah they wanted. Thier ideas of wealth, and leadship and honor were all contrary to their ideas of Jesus.

III Jesus left Jerusalem because the eyes of the wrong kind of people were upon him. His views were revolutionary and his arrest would soon follow if he were to remain.

IV Galilee was the best place for Jesus to come in contact with liberal minds. The people had a wider experience, a broader view of life. From these Jesus chose his diciples.

II JESUS AT JACOBS WELL.

I Jesus must need's pass thru Samaria, because the way of travel led that way. Also there was need to carry the water of life to a thirsty soul. We should be ready to do good in season and out. Little acts of kindness cause us to be remembered.

II A woman came to the well to draw water. Jesus asks for a drink. He did not ask a costly gift. She was suprised for Jews and Samaritans have no dealings. To talk with this woman would excite the prejudice of the Jews, but he went straight forward in his duty, leaving the consequence with God.

III Persons have great thirsts of the soul. He is full of wants of longings, of desire. He needs love, forgiveness, knowledge, friendship with God, life eternal.

4 THE GREAT NEED OF MISSIONARY WORK.

This woman became a missionary. When one has a vision of Christ's work, the field is white unto the harvest. He understands the commission, Go teach all nations. The Bible school is to teach. It is to help gather the harvest. Decision days may be held and the teacher may be able to bring all her class to Christ. Note the result the woman in Samaria. There is work at home and abroad—Judea, Samaria and to the uttermost parts of the world. "Where'er they seek Thee, Thou art found, And every spot is hallowed ground."

D. R. B.

JELICO, TENNESSEE

Dear Editor:—

Please leave space in your paper for me to say something that should be interesting to the brotherhood.

Last week while the earth was covered with snow, the evangelist, Elder W. P. Martin, came here on his evangelistic tour, and preached five interesting, soul-stirring sermons. The weather being very cold with heavy rain. Our attendance was small. We raised \$6.37 and paid the evangelist, \$4 00. We want him to come again when the weather is good and preach these missionary sermons over again.

Mrs. Abe Reed, a very devoted Christian worker, and the wife of the oldest Elder of this church, is sending fifty cents, for the Gospel PLEA.

Where is the president of the evangelizing board of Tennessee? Where did he hold his first district meeting, after the annual convention at Rogersville?

Everybody in the church here seems to be busy doing something for the cause of Christ. We are planning to make this our banner year.

We are going to observe all the rally days this year.

L. H. Tate.

3:20 Report of churches as follows: Pea Ridge of Meto, Oak Grove No 1 of Kers, Oak Grove No. 2 of Scotts, St. Mary of Toltec, Mt. Olive of England, Walnut Grove of Gethsemane, Elliot Chapel of Wabaseka, Mt. Beulah of Pine Bluff, and Center Chapel of Sherill. Adjourn for night services.

7:30 Musical concert, conducted by Prof. A. M. Bright. Sunday morning service.

9:30 The Sunday School will be in charge of Rev. M. M. Bostick.

11:00 a. m. Sermon by Evangelist, R. T. Matlock.

All churches of said district are expected to bring in written reports of the finance raised, number of Elders and members. Let each local preacher and pastor busy himself and come to all these district conventions. Our conventions will never be what they ought to be untill this is done.

Yours for better service,

E. T. Turner, Supt.

G. M. Thomas, Charman.

C. Martin, Secretary.

CHURCH ATTENDANCE

(Continued from page 2)

and best belongs to him. He demands it. A supreficial perusal of the scriptures reveals this. When the world is fading from our view and eternity is looming on the horizon of a dying vision, the engrossments of earthly life to the exclusion of religious and spiritual interests are voiced in the language of the wise: "Vanity of vanities, all is vanity" the conclusion of all is, fear God and keep his commandments for this is the whole duty of man.

I saw another Brother driving home on Saturday evening, and knowing his habit of being in town all the week except on Sunday, I called in a good natured way. "Good bye untill Monday." As I expected I did not see him untill Monday when I accosted him good naturedly. "Back again untill Sunday." Country folks are not the sole offenders. Many town people with lighted streets and good sidewalks are grossly careless of this the primary obligation of a christian profession.

Church attendance in Carlisle is above that of many towns, but there is much room for improvements. It has been said the largest room in the world is the room for improvement.

A house going pastor, it has been said, will make church going people; but it is not all truth these days. Experience prove otherwise.

Shall we give place to demons? sell our souls To some false spirit, and profess thereby To serve well God or man? We mock ourselves; God spurns the demon; we were lost before.

Pres. Lehman



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, February 10, 1917

Serial No. 284

HELPFUL To All



"Seek ye first the Kingdom of Heaven, and All These Things shall be added un, to You."



A RIGHTEOUS, unselfish life pays in every way. An unrighteous, selfish life is expensive in every way. Let us see how it pays and then we will look at how the other does not pay.

1. It pays. Unselfishness puts a man in a condition where he can get all of this world's things he needs and where he can take care of what he gets. His unselfish acts make all good men his friends and they supplement his effort with their and thus he has more than himself working for himself. And these friends do not do anything to injure what he has. And lastly he has learned to appreciate the value of what he has and he takes care of it. If every man in the world were righteous and would strive to do his part in the world's work, we would have an abundance of everything we need so that no man would be overworked and everyone would have time aside from his work to cultivate his mind and spirit. The conscientious care that would be taken of what the world has would put want entirely out of the world.

When Jesus said, "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it," he uttered a far greater principle than the world has yet discovered. Jesus had in mind a Christ permeated society that will some day come, in which men will take real pleasure in helping one another and no delight at all in grasping for self. Just look ahead with the mind's eye and see a people who have completely atrophied the instinct of

selfishness and of course are learning war no more, and you will see a rich, righteous and happy people. The socialists have had this vision, but they do not take into account the fact that it is possible only with those who accept Christianity. A socialist colony under the leadership of those who flout Christianity would be nothing but a barbarian colony enjoying barbarian freedom. Jesus said "Apart from me ye can do nothing;" and all who try must learn in bitter failures. But this brings us over on our second head.

2. IT DOES NOT PAY. The most expensive thing in the world is the selfishness of the ungodly. It limits our friendship to the gentile basis of friendship; that is, only those that do good unto us can get into our circle. A politician has defined friends as of two kinds; viz. (1) those that you need, and (2) those that need you. This is the kind of friendship Jesus referred to when he said, "Do not even the gentiles the same." With those who accept this as their standard of life it is a great grab game the last resort of which is war. In other words, Europe has been in a thousand year old grab game. For the most part it was a game of diplomacy, when that became too sharp in rivalries, than war was resorted to. Two gamblers will sit at a table with cards or dice and all goes well till the rivalries becomes too keen, then pistols and bowie knives are drawn and the fight begins. It is the same in the game of nations. War is only the climax of the game.

Nine-tenths of all that the nations make is wasted in "gentile" rival follies. Europe has smashed all it has accumulated in fifty years of hard work, and all because of an ungodly rivalry. Now that we are putting away the liquor traffic entirely, the millions of men and women made inefficient by it will be made efficient or they will die off and thus one of the world's greatest follies will disappear from mankind. If we are now wise enough to teach the people to become Christians and trust to the one and only name that is able to save men, we can soon have what we need. If what is now spent for whisky and tobacco were spent in canalling the Mississippi delta up to Cairo, we could generate enough electricity to run every train, every auto, plow every field, light and heat every home within two hundred miles of its banks. It was the coming of these things Paul had in mind when he said "For I reckon that the sufferings of this present time are not worthy

to be compared with the glory which shall be rewarded to us afterward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation is subjected to vanity, not of its own will, but by reason of him who subjected it: in hope that the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." How it must have made Paul think to see in faith's eye nature waiting to give birth to great things for mankind till a set of Christian men should come sufficiently good to use such great things. Brethren, I wonder if any of us have ever realized how important is the work of education and evangelization that we are doing? The secular education that ignores christianity can not accomplish anything. Each one of the countries of Europe has spent millions of dollars to maintain universities that are a thousand years old, and yet these have done nothing to save these nations from the "Gentile" rivalries. They flouted Christianity and apart from him they thought they could do something; but they were humbled to the dust in their humiliating failure. They got nowhere. Whether it be five hundred or a thousand or two thousand years, the great things of the world must wait until we can have another system of education. The missionary school must point the way. The old system of education depending on pagan literature can not save us. Christ must find his way into our educational systems before "the sons of God" can be revealed.

Have our readers realized how great a blessing it has been that the missionary school for the Negroes were the first to break away from the pagan system of education and to make the fundamentals of Christianity the basis of their work? This ought to follow up and bless the Negro for a thousand years to come. None of us can realize how much civilization builders, how far reaching our work is. Therefore, let none of us become weary in well doing. Sometimes a man drops out because he has felt slighted in some way. He should remember that his slight is not thought of by any one but himself while his work of civilization building will be remembered unto the tenth generation. It will be a pity if a single individual or a single Sunday school or a single church fails to have fellowship in our great work.

"The noble deviseth noble things, And in noble things will he continue."

THE GOSPEL PLEA

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of the Southern Christian Institute

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Number 284

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 285, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, FEBRUARY 10, 1917

Personals and Editorials.

PERSONAL

--Miss Annie Bridges and Mr. Lem Walker were married January 24th. near Port Gibson, Miss. Both were members of most excellent families. Thier home is to be near Tillman.

--Prof. P. H. Moss will make the following itinerary: St. Louis Mo. Jan. 27-30. Jefferson City, Mo. Jan. 31. Feb 1. Fulton Mo. Feb 2-4. Hannibal Mo. Feb. 5-6. Frankfort Mo. Feb. 7-8. Madison Mo. Feb. 9-11. He is anxious to make other appointments in Missouri after this date.

Fayette, Mississippi.

Dear Editor;

Please allow me to say that Bro. C. R. Rollins, came home from Dyresburg, Tenn. on the 24th. of December sick, and has been on the sick list ever since. But I am glad to say that he is now somewhat better, and we hope he will continue to improve. Now just a word about our church work here about which I cannot say much, though we are a faithful few trying to play our part. There is so much "ism" in this place, it will take a long time to build up a strong congregation. This I believe from the conversation of our members, that there is not one here who has not taken new inspiration for each day; to do more for the Master. I pray that the blessings of God upon thier inspiration will make them strong and pure.

I am sincerely,

Era C. Bingman.

Tennessee.

After spending the Holidays with my wife, and two children, in the old Historic Town of Jonesboro, East Tennessee, and visiting Milligan College eleven miles east of Jonesboro where I had the pleasure of meeting Prof. J. Hopwood, President of Milligan College, who has been a true friend of mine in the ministry.

At Milligan College I visited several homes, holding prayer service in some of them where I received a cordial welcome. Fourteen years ago I pastored the Christian Church in Milligan, and they have always desired me to visit them once a year.

The weather being so unfavorable while I was in Jonesboro, we did not have much service, but the work seems to be moving along fine under the leadership of Elder H. J. Wyden, pastor of the church at Jonesboro, and Bristol.

Leaving Jonesboro, on the 10th. of January to meet an appointment with the Payne St. Church at Knoxville on the evening of the 10th. we met a very appreciative congregation filled with inspirations.

Elder Geo. Hoagland, the pastor and efficient leader, was present, and presented him self, in the most humorous way. He is loved much by his congregation.

We preached from the Text Matthew 22, 42 verse "Saying, what think ye of Christ? whose Son is He?"

I never enjoyed a Spiritual feast more then I did the service in Knoxville. Elder S. G. Campell, in his usual, and pleasant way asked for an offering. Immediately after the song service began an offering of \$2 00 was raised for evangelistic work. The Knoxville Church has begun to talk now both for a great convention in August and for missions.

From Knoxville we went to Jellico, Jan. the 11th. Arriving in Jellico at 7:30 P. M. I was met by the pastor, Elder L. H. Tate, formerly from the State of Kentucky. Elder Tate carried me to his pleasant home, and immediatly Sister Tate, prepared supper. After supper was served we went to the church. It was at a very late hour, but we found a very appreciative congregation that had gathered for service. Immediately we began and we had a fine service. We continued the service from Thursday night till Lord's day night. Jellico gave \$4 00 for evangelistic work. I feel sure that our meeting at Jellico, quickened the missionary spirit in the entier church. Elder Tate has had some odds and ends to meet regarding the missionary work. We feel the problem solved. Elder Tate is a great man for the mission cause.

I had the pleasure of stoping with Elder Crip Spears, while in Jellico. Brother Spears has one of the most delightful homes in the city, and he and his wife, and his

Mother did all in their power to make their home, my home, and to make every thing pleasant for me. I must say I fared sumptuously and may God's blessings for ever rest upon that home.

The Jellico Church has a very large Sunday School, and all the departments of the church are working smoothly and in the very best of spirit.

We left Jellico on the morning of Jan. the 15th. for Knoxville, Chattanooga, Nashville, and Savannah Tennessee.

I arrived in Savannah January 17th. and filled my regular appointment at Holtsville Lord's day January 21st. It was a very bad rainy day but in spite of the disagreeable weather we had a fine Sunday school, and church service.

Fraternally,

W. P. Martin, Evangelist.

Church Attendance.

BY F. T. FLOYD.

Youth is the time to form habits. The children who are taught the importance of the Bible-school and church attendance will be the faithful of the church tomorrow. Christian people are too lax in their attendance at the worship in the house of God. With too many it is a matter of little importance. Men are regular in keeping business appointments. They eat regularly at certain hours three times a day, they retire and rise at regular hours. The sucessful man follows a prepared program. Why not include in the program the work that includes our church duties? Church going is necessary to the strength of one's faith and the increasing of activity in all religious work.

Joking aside, don't forget that the members are under some obligation to be in the few that the pastor is to be in the pulpit. Whenever the bell rings to call him there it rings to call you there. Whenever the pastor comes for worshipful service on his part the time comes for worshipful service on your part.

As I was making a pastoral call the other day, on entering the house of a good sister she said: "Well is this my pastor? I have not seen you for some time." I said, "I have been in my pulpit twice every Sunday and in prayer meeting once every week. Where were you that you did not see me? You seem to be quite a stranger yourself." No one can become strong spiritually who habitually absents himself from the church of God, and thus neglects the divinely appointed means of growth.

The writer of Hebrews says: "How shall we escape if we neglect so great a salvation?" The christian man may just as surely neglect the "great salvation" by neglecting to use the spiritual food, as may the sinner by neg-

lecting to accept Christ. In either case the neglect is fatal.

To set an example for others,—to take others to church that they may hear, believe, and be saved by your presence, to encourage and assist the preacher in his preaching—is your duty. Nothing so takes out of a preacher and the life out of his message as empty pews. People like to go where the crowd goes. The best advertising your church can do is to have its members to be present at the hour of worship. When the world sees christians going to church it will know that there is something there worth while. They will fall in line and get in the church.

I beleive in a church with a job for every member and every member always on the job.

**REPORT OF JUBILEE FUNDS
UP TO JANUARY 25, 1917.**

For General C. W. B. M.

Sent in by President J. N. Ervin. Mr. and Mrs. Z. H. Howard, Hawkins, Tex., \$5.00
Columbia, Mo. Church, H. G. Gregory, \$2.60
Total this time, \$7.60
Total this year, \$152.87

—O—

For Southern Christian Institute

On January 8th the Church at Pearidge, Arkansas, sent in \$6.80 through Brother Worlds. In consultation with Brother Moss we decided that this was intended for the Sunday School. But Brother Worlds writes Bro. Moss that it was a church offering for education. We are therefore transferring it. We previously reported \$163.51. \$6.80 added makes for S. C. I., \$170.31

—O—

For Jarvis Christian Institute

For balance collected at convention at Dallas, sent in by Elder M. Knight, \$2.00
For contribution sent in by President

J. N. Ervin,
Bowie Holmes, \$50.00
R. M. Kelley, \$15.00
C. A. Bryant, \$10.00
Henry Dorsey, \$10.00
C. A. Sanger, \$10.00
H. H. Watson, \$10.00
Mr. Morgan, \$10.00
Evans and Boyles, \$7.15
Mrs. M. A. Hendricks, \$6.15
J. A. Weathersby, \$5.00
Brazelton & Pryor, \$5.00
Mrs. M. J. Byrd, \$5.00
J. T. Browning, \$5.00
Mrs. K. G. Irving, \$5.00
L. T. Mings, \$5.00
A. E. Everetts, \$5.00
G. W. Rogers, \$5.00

R. Bryan, \$5.00
G. I. Bromburg & Co., \$5.00
Mr. Edwards, \$4.00
School social, \$3.41
Nathan Arnold, \$3.00
John McReynolds, \$3.00
Thomas Hendricks, \$2.50
John Mings, \$2.50
M. W. Keith, \$2.50
J. W. Smart, \$2.50
J. R. Shepherd, \$2.50
M. E. Mansell, \$2.50
Dick Pendelton, \$2.50
J. C. Ferrell, \$2.50
R. W. McReynolds, \$2.50
E. J. Coumreger, \$2.50
D. A. Landers, \$2.50
D. W. Williams, \$2.50
W. L. Perdue, \$2.50
J. C. I. Social Club, \$2.35
J. N. Ervin, \$2.20
T. B. Frost, \$2.10
R. E. Gilton, \$2.00
Ida V. Jarvis, \$2.00
Mr. Birchfeld, \$2.00
Mattie B. Frost, \$2.00
Mrs. C. R. Caldwell, \$2.00
C. H. Wilson, \$1.35
Douglass Lewis, \$1.25
Mrs. W. E. Ervin, \$1.10
Jarvis Sunday School, \$1.05
Leland Ervin, \$1.00
Mack Ervin, \$1.00
Miss L. A. Smith, \$1.00
K. S. Smith, \$1.00
Clarence Craddock, \$1.00
Mrs. Sallie Littles, \$1.00
Miss S. I. Ellis, \$1.00
Mrs. S. H. Ellis, \$1.00
Ella Fuller, \$1.00
T. Leon Pratt, \$1.00
A. Warren, \$1.00
Miss M. E. Evans, \$1.00
Dr. Hurst, \$1.00
Laver Hurst, \$1.00
W. J. Fuller, \$1.00
Luther B. Ross, \$1.00
J. E. Brading, \$1.00
F. M. Dagnell, \$1.00
Mattie Veals, \$1.00
Mrs. W. J. Hale, \$1.00
E. A. Erving, \$1.00
A. E. Edwards, \$1.00
J. S. Chapell, \$1.00
I. M. Mings, \$1.00
J. E. Broading, \$1.00
T. L. Protho, \$1.00
Walsh Hardware, \$1.00
Mrs. Hallie Veals, \$1.00
Cash from those below \$1.00, \$15.54
Total this time, \$292.00
Total this year, \$480.15

—O—

For Central Christian Institute.

Niholasville, Kentucky, H. D. Griffin, \$1.50
Total this year for C. C. I., \$118.10

For Sunday School Work,

Nicholasville, Kentucky, H. D. Griffin, \$5.00
Sent in by President J. N. Ervin,
School entertainment by Miss Ellis, \$5.00
Century, Florida, Miss Callie Denney, \$3.00
Columbia, Missouri, H. G. Gregory, \$5.50
Martinsville, Va. Fayette St. S. S. J. L. Law, \$6.00
Total this time, \$19.50
Total this year, \$211.91
Less amount from Pearidge wrongly booked, \$6.80
Total now for S. S., \$205.11

—O—

For Work In Africa.

Fund sent in by Mrs. Sarah L. Bostick and published somewhere else, \$56.25
Total for Africa this year, \$58.25

—O—

Fund Statement.

For M. C. I., \$1017.45
For J. C. I., \$480.15
For S. S., \$205.11
For S. C. I., \$170.31
For General C. W. B. M. Work, \$152.87
For C. C. I., \$118.10
For A. C. I., \$77.42
For Africa, \$58.25
For T. C. I., \$16.10
Total this year, \$2295.76
Total in Jubilee Fund, \$11109.35
Amount yet needed to make \$20,000, \$8890.65

—O—

At the November convention at Dallas they reported \$145. for J. C. I. In sending in the money Brother Knight withheld some money because the papers were not properly signed. When this was sent in later we by mistake stated it came from the Eastern District Convention. He stated simply that it came from the convention. He now sends in two more dollars which makes the total of \$145.

Some weeks ago we asked for hats off for Prof. Thomas because of the good work he did in soliciting funds for the enlargement of the Martinsville Christian Institute. Now we call for hats off to Prof. Ervin for the fine work he has done for the Jarvis Christian Institute fund. Can some other imitate this and stir up the hundreds that have had no part in this fund? Brethren, we ought to wipe out that \$8890.65 this year? Is it not possible to find some large givers? There are plenty of them in the church.

Of the fund of \$300.00 sent in by Pres. Ervin, fifty dollars belongs to the fund for the hospital, eighty dollars and sixty-five cents goes to the furniture for the new building.

Send all money to J. B. Lehman Edwards, Mississippi.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

What Will It Cost?

"But rejoice, inasmuch as ye are partakers of Christ's suffering."

Christianity is Christlikeness. It is having the mind, the disposition, the purpose of Christ within the heart and thrilling and governing the life. It is thinking Christ's thoughts, speaking Christ's words, performing Christ's deeds. Just before His ascension Christ said to His disciples, "As my Father hath sent me, even so send I you." Christ was the perfect revelation of God to the world—man can know the Father only thru the Son. In the same manner the individual Christian is the revelation of Christ to the world, and the world can know Christ only through His followers to whom he has committed that for which he suffered and died. The Apostles and early Christians realized this, and the world was "turned upside down." When this principle was lost, the church became weak and corrupt.

The question is not "What will it cost?" but "What would Christ do under like circumstances?" If He were living in the body today what would be His attitude to the things as they are on every hand? Would He participate in a great world slaughter? Would he countenance the saloon, the brothel, and the corrupt political machine? Would He keep silence in the face of industrial oppression and economic slavery? Would He live in luxury and extravagant comfort, or even with what is commonly considered necessities as long as one-half of the world has never had an opportunity to hear His Word, and four millions die each year without having heard His name?

Of course, it would take sacrifice to meet their needs. It took the fullest sacrifice when He lived here before. Suffering is the price of life. It took suffering to bring forth this world. Each new life is the outcome of suffering, many times to the brink of the grave. Every forward step has been taken at the cost of comfort and ease. Suffering is the price of redemption. Christ had to suffer in order that man might have the Word of Life. The Apostles had to suffer in order to obey their order "go." Every land beneath God's heaven is stained with the blood of some martyr. Livingstone in Africa, Carey in India, Judson in Burma, Morrison in China, Williams in the South Sea Islands, Loftus in Tibet and thousands of others not only found their

lives by losing them, but found continents and millions of people for Christ and His Kingdom. They had to give much, but oh, the victory of their sacrifices! It takes suffering today. That great army of missionaries who have renounced comfort and many times wealth; who have given up home and loved ones; who are today on the frontiers of the world that they may be "Jesus Christ" to millions who know Him not, have learned the lesson of suffering, but thus it is they have entered into the blessings of Christ.

The test of Christianity is its cost. There will always be burdens to be borne if we represent Christ to the world. Christ said, "Seek ye first the Kingdom and His righteousness." Christ must occupy first place in the life or none. Christianity must be the passion of the life or it means very little. Man must be willing to be laughed at and forsaken; he must be willing to be called a crank and a failure; he must have the spirit of brotherhood and love to the extent that he can not be happy to enjoy blessings which come through the ministry of Christ as long as one billion, two hundred millions of his brothers have them not; he must not be willing to dream of heaven and its joys and hope for either himself or his own loved ones as long as four-fifths of the human race have them not. In giving of means, time, talents, and prayers, there must be the willingness to be "partakers of Christ's suffering," if Christ Himself is to be known.

But, as the greatest triumph of Christ's life was the cross of Calvary, so the greatest joy of any life is the hour of greatest sacrifice and self renunciation. The only real joy results from service to humanity and loyalty to God. To know Christ is life in the fullest and highest sense, but Christ is revealed only through the partaking of His spirit and the acceptance of His will, and this means the living of His life and partaking of His suffering and sacrifice.

Muskogee, Oklahoma.

Dear Editor:—

Please allow space in your valuable paper for my short report. Following the death of our State Organizer Sister C. T. Wells, I was appointed District organizer for the Muskogee District. I served from Oct. 7 to Dec. 10, when I was released by a real missionary, Mrs. Fannie Hay Johnson.

Thanks be to God that the Board saw our great need and we count this a great blessing from God, and pray that much good may be done in this field white unto harvest, through her.

My report is as follows: Nov. 12, I visited Gatesville and made two addresses,

was successful in organizing with seven members with Sister Idene Smiles, Pres.; Sister John Draper, Sec'y.; Sister C. M. Counce, Treas. I never met a little band with more zeal to God than these Disciples have.

Nov. 26, I visited Okmulgee. There I made one address and organized with seven members, with Mrs. Mary Ward, Pres.; Mrs. Katie Wilson, Sec'y.; and Mrs. Fannie Bernette, Treas. This too is a little band of real Christians. Their pastor is Bro. L. C. Davis of Mississippi. Bro. Davis is a young man of great talent and of the fruit of the spirit.

Dec. 17, I visited Gatesville and had a meeting with them which was a success. I gave one address and left them much encouraged. Muskogee has eight new members.

Money received:

Muskogee,	\$ 1.50
Sister Giles,	25
Gatesville,	2.45
Okmulgee,	1.50
Total received,	5.50

Paid for expenses:

To Yuhala by rail,	\$ 86
Ferry at river,	20
Okmulgee by rail,	1.58
Transportation,	25
Yuhala,	86
Ferry at river,	25
Car,	25
Total for fare,	4.75
Number of cards written,	18
Number of letters written,	8
Package sent,	2
Total cost of writing,	\$.45
Total expenses for quarter,	5.43

I ask that you will ever pray and work for unity in vision, unity in prayer and unity in service that the world may believe and that missionary work both home and foreign may increase a thousand fold.

Your humble servant in Christ,

Lizzie D. Harris.

Report of the African Fund

BY MRS. SARAH L. BOSTICK

The following is a report of the fund we raised in Arkansas to support the work in Liberia. The list of donors is as follows:

Mrs. Sarah L. Bostick,	\$3 00
Elder M. Bostick,	1.50
Mrs. Sarah L. Richardson,	2.25
Mr. J. H. Acklin,	1.25

Those that gave one dollar each were Brothers, R. L. Brock, E. L. Turner, Odis Holden, G. M. Thomas, S. J. Wallace, R. T. Matlock, A. M. Bright, Mat Wallace, R. L. Stricklin, J. S. Hervey, Garfield Hervey, Fletcher Hervey, J. S. Mitchell, S. E. Wallace

a Baptist friend, Bert Mitchell, D. F. Womack, Terry Rixey, D. C. Mitchell, H. Martin, Prof. Stricklin, G. L. Moore, Hyman Armstrong, L. Shields, West Hervey, 24 00
 Sisters, Mattie Hervey, Willie Hervey
 Esther Hervey, Letha Wallace, Alice Thomas, Penine Holden, Lue Mitchell, Alma Jones, Martha Jones, Orelia Ballard, little Rollie Jones twelve years old, Evelene Boston, Ida Hervey, Irene Smith Tennis Martin, Mary Rota, Fannie Womack, Mary White, Caroline Moore, Allena Mitchell and Ida Clark, 21 00

Those that gave fifty cents each were, Brothers Isaiah Martin, Will Jones, and Sister Mattie Hill a Holiness lady, Sisters Cunningham, Prince Hervey, Mary Sims, a Baptist, lady, 3 00
 Sister J. H. Aelken, 25
 Total, 56 25

We wish to express our gratitude for the wholesome advice given us in a recent issue in the Plea on the art of cooking. Some of us have seen it that way. First cleanliness and then well cooked food. We wish this could come out often in the Plea so that every house-keeper would put it into practice. I believe our homes would be happier and healthier.

We wish also to mention our pleasure at the articles of Brother T. H. Merchant. He is doing a good work in our field. He seems to consecrate himself to this work. And did the readers of the Plea note that some of his support is coming from the white people? There is one thing we wish to say and that is this; The peace that President Ervin is bringing about in Texas, and the peace coming to the people in Mississippi rejoices us. May the spirit of God rule in every heart.

Now dear readers, do not forget to observe Easter day in your missionary work. Pray for better and larger hearts among the people. Arkansas has sent six students to the S. C. I. Eleven are there now. Wishing you a prosperous New Year's work,

I am respectfully your Coworker,
 Sarah L. Bostick

Miss Verne White who is one of our teachers, are spending a week at the Institution. Their home is near Franklir, Indiana, and they have one daughter doing expert Sunday School work with the Christian Board of Publication.

President Lehman showed his stereoptican views at the chapel Sunday night January 28th. Plans are made to get many more views for the summer campaign.

Five of the men at the Institution went over to Jackson to hear W. J. Bryan on the night of the 27th. Mr. Bryan gave his lecture on Fundamentals and it was a wholesome address.

Some repairs have been gotten for the saw mill and soon the whir of the saw will be heard in the land we hope

Mrs. Lulu Smith's Sunday School class gave a special program Sunday on the life of William Cary.

The special C. W. B. M. program took the place of the Sunday morning program. It was most excellently rendered and an offering of nearly \$25 00 was given.

The last lap of the west fence is being built. The posts are of cement and good corner posts are being put in. This work is under the direction of Prof. Reichel.

Jackson, Mississippi

CALVERT'S WORK; NEW YEAR'S RESOLUTION

The first Sunday of the New year found the writer with the Indianola Church. It was a very beautiful day and we had a packed house. We discoursed from Philip. 2:23. "Him therefore I hope to send presently, so soon as I shall see how it will go with me." Subject, "Our inability to look into the Future."

At the night Service we preached from Heb 2:3 "How shall we escape if we neglect so great a salvation."

From thence we went to Shaw to look after some business for the church, and thence to Mound Bayou where we intended to preach the second Sunday, both day and night.

The weather the week before the 2nd Sunday was good until Friday night. It began raining Friday night and rained until late Saturday evening, at which time it began snowing and sleeting. There was nothing doing the second Sunday as the weather was cold and squally.

The writer attended a board meeting on the 28th of December at Pattison, and was also in the sisters' meeting, and took part in the re-election of officers of the C. W. B. M.

We did business at the old stand here in Jackson the third Sunday. There were constant showers all during the day, nevertheless, a faithful few turned out to the house of prayer. We had a great service. A few tears were shed.

Well, dear readers, the first month of the

New Year is fast growing to a close. A great many people made some strong resolutions at the dawn of the New year. What have you done with those resolutions? It is not too late, if you have lost one, go back and pick it up. The month is not yet spent, and there is an unwritten law granting thirty-one days of grace in January. New Year's resolutions were made on the beautiful day that welcomed 1917 and they were made in good faith.

As the last whistle shrilled in a lullaby of silence, as the last bell tolled in the ear as an echo, more than one man and woman, moved by the inspiration of the passing and the future yet to be unfolded, made a resolution. At the hour that a New Year's resolution is made, there is the silent ring of eternity in the heart.

But, after all, we are children of emotion, and our good intents drift from us as the new year gathers up the yesterdays. We start well and we stay well.

New Year resolutions do no harm. They are helpful. They show, at least, that we intend to do the right thing, that we realize our past mistakes, that we desire to look the future in the face with a confident hope, and with a determined effort redeem our past errors and to avoid them in the future.

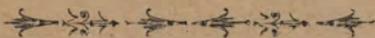
B. C. Calvert.

A sharp illustration.

The celebrated Rowland Hill startled his congregation one Sunday morning by a sharp illustration. Said he; "My friends, the other day I was going down the street and I saw a drove of pigs following a man. Of course I was interested, my curiosity being greatly excited, and so I determined to follow. I did so and, to my great surprise, I saw them follow him to the slaughter-house. With some there seemed to be a little hesitancy; but they all finally went into the enclosure. I was anxious to know how this was brought about, and so I said to the man, 'My friend, how did you manage to induce those pigs to follow you here?' 'Oh, did you not see?' said the man. I had a basket of beans under my arm; so I occasionally dropped a few as I went along, and they followed me! Yes, and so, I thought, the devil has his basket of beans under his arm; and he drops them as he goes along, and what multitudes he induces to follow him by a few beans to an everlasting slaughter-house." There is no more absurd cant than that the culture of the mind favors the culture of the heart. What do operas and theaters do for the moral elevation of society? Does a sentimental novel prompt to duty? Education seldom keeps people from folly when the will is not influenced by virtue.

—John Lord, IN THE CHRISTIAN MONITOR.

Christian Education



Southern Christian Institute

Prof. L. D. Buchanan who completed the Academic courses in 1903 dropped in on us Sunday the 28th. He is principal of the Spring Hill Normal and Industrial Institute near Florence Mississippi. This school is partly maintained by the public fund and partly by the Spring Hill Baptist Association. They have thirty acres of land and are getting ready to erect two or three building in addition to two they already have. He has given a good account of himself during his fourteen years out.

Mr and Mrs. White, father and mother of

Sunday School Lesson

February 18, 1917.

Lesson VII.

JESUS HEALS A NOBLEMAN'S SON.

JOHN 4th, 43-54.

Golden Text:—As thou hast believed so be it done unto thee. Matthew 8:13

Time:—The latter part of December A. D. 27. Possibly early in January, A. D. 28.

Place:—Cana of Galilee. 4 miles north east of Nazareth. Capernaum about 20 miles north-east of Nazareth on the north-west shore of Galilee.

John the Baptist was still preaching.

In order of events of the life of Christ, this lesson follows His Judean ministry in the first year.

I Galilee in the time of Jesus was a little larger than R. I. It contained about 1600 square miles. The country was fertile. It was full of trees, orchards, gardens, grain-fields, vine-yards. Galilee can still boast of wheat, barley, millet, pulse, indigo, rice, sugar cane, oranges pears, apricots, and other fruits.

Population was very great, and we are told there were 240 cities and villages in Galilee. This made a great field of labor for Jesus. "Galilee is covered with roads to every where." Hence it was a splendid place for the activity of Jesus.

II THE SICK BOY OF CAPERNAUM.

The boy was a son of a prominent man.

PICTURE OF A BEAUTIFUL HOME.

A son dangerously sick, the devotion the care and treatment and all failing. Jesus was 20 miles away. He had worked miracles, could he not heal?

1. Faith led the Nobleman to go for Jesus.
2. Faith led the Nobleman to take Jesus at his word.
3. Faith developed so that he believed in Jesus' mission, that he was Savior and Messiah.

III LESSONS IN FAITH

Facts are the true foundation of our faith. What God has done in nature, and what he is doing. What he has done for man in times past he is still able to do; furnish the facts for our lives.

We have a great advantage over the early followers of Christ, for we have the record of what has been done by the power of the gospel in nineteen centuries.

1. Faith must grow and increase.
2. Faith prompted the Nobleman to come to Jesus for help.
3. Faith overcame any obstacles.
4. Faith was exercised for others.

5. This faith was based on facts.

6. The works of Jesus caused men to believe.

7. What we do and not what we say alone is the measure of our faith. "Show me your faith by your works," James.

8. Trouble brought this man to Christ. Trouble often helps us to see our needs.

9. Some do not consider their need of Salvation when in youth and health. No better place to impress the religious lessons can be found than the home with a religious atmosphere, but in the home not christian the Bible school affords the best chance for instruction.

Work for your school. Talk it up. Plan something to add interest. Remember the training that leaves out the moral development, lacks character. Character we take with us when we leave this world.

D. R. B.

More and Better Sunday Schools.

By J. Franklin Wood, a 16 year old colored boy, a member of the Sunday School Teacher Training class at Lincoln Institute of Kentucky, 1915-16.

"More and better Sunday Schools," this is our motto bright,

To carry to the world of sin the wondrous words of light,

With zeal and courage we'll go forth to fight against the wrong,

And as we spread the Gospel we'll sing our happy song.

CHORUS:

More and better Sunday Schools is what this whole world needs,

More and better Sunday Schools to scatter Gospel seeds;

[Girls Only]

We fear no foe because we know that God is wise who rules,

[All Voices]

We'll win the world for Jesus with better Sunday Schools.

More and better Sunday Schools, on mountain and on plain;

Yes, more and better Sunday Schools across the rolling main.

We'll do our best and God the rest, His praises we will sing.

And all the world to Jesus we'll try our best to bring.

"More and better Sunday Schools" we'll sing until we die,

Until we reach our happy home, to reign with Him on high,

And there among the happy throng the ransomed ones we'll see,

There, saved at last, with Jesus they e'er will happy be.

Cincinnati, Ohio

Dear readers of the PLEA:—

Many years ago Prof. T. M. Burgess who was then principal of the college department and assistant pastor, preached a sermon from the text, "Their lines are gone out thru out the earth." Ever since that the thought that our Alma Mater, the Southern Christian Institute, is the great central power house from which many wives are being sent to carry the message of the Son of God, has been impressed on my mind.

Every time I receive my paper it is like a long-distance telephone call. I put my eyes and ears into action and I talk with men on different lines and I never miss the beautiful and instructive message that comes without fail from the central station.

How many of you, dear friends, realize how busy the writer of the "first page" is? But just think of it he has never missed a week. What an example of loyalty to a cause! How many of you read the weekly message from the central station? If you have been neglecting it, I would advise you make it one of your new year's resolutions for, 1917 that you begin now and I will assure you that message is really "Helpful to All." It is a message you should read. Then read it. Digest and assimilate its contents. I believe if you get an expert in the domestic science school of spiritual food he will tell you there is almost one hundred percent nutriment in it. It will help you, no matter who or what you are. It is for all.

Last Lord's Day, January 21st in spite of the inclement weather, an appreciative audience of over fifty people assembled for worship in the Kenyon Avenue Christian Church. The minister spoke from the text, "Ye shall know the truth and the truth shall make you free." Everyone seemed to have been in the spirit, as John said, when he was on the lonely isle of Patmos. The choir rendered inspiring music. They sang with the spirit and understanding. At the close of the sermon, the invitation was extended and two came forward to renew their covenant. One of these is a splendid man. He has the physique of a soldier and we believe he will make good in the army of the King of kings.

Friends, we need men in the church

of God, clean men, men with backbone, men who are willing to enter the good fight of faith and give their lives unreservedly for the advancement of the kingdom.

After the morning service, the writer was invited to preach for a small church about eight miles from the heart of the city, still in the city, at College Hills.

A splendid service was held with fifteen present. They invited the speaker to return on February 4th.

Friends, men are hungering and thirsting for the Gospel of Jesus Christ, the Gospel which Paul declares in Romans is the power of God unto salvation. We need trained soldiers today more than ever before and we need improved artillery. We need big guns, we need big men, not simply physically big but mentally, morally and spiritually big men. We must move on to the fore. We must get on the offensive. The time is ripe and every Christian must awake to the call.

The prospects of the Work at Kenyon Avenue are encouraging. The spirit of unity and cooperation is increasing. The members are realizing their responsibility in their new field and they are responding cheerfully.

We are planning for a three weeks, revival soon. We desire the prayers of God's people everywhere.

Yours in His service,
R. H. Davis.

Conditions of Discipleship.

By J. M. D. Thurman.

"If any man will be my disciple, let him deny himself, take up his cross and follow me." St. John.

In the above words our blessed Master very plainly and unmistakably stated what every man who would become a disciple of his must do. No distinction on account of class, creed or color is made but he wisely used a term that embraces all mankind. In stating the conditions three things are specified: 1. "Deny himself."

2. "Take up his cross." 3. "Follow me." As the first, in all cases, must be done before we can do the two following. We will confine ourselves principally to a discussion of it. "If any man will be my disciples let him deny himself." That does not mean if our name is Tom Brown that we are to go from place to place, from man to man, denying that our name is Tom Brown. That would in no sense be self-denial for the simple reason that humanity is older than names and the name is no part of a man. The only purpose it serves is to distinguish one from another. A man who is living in the realm of darkness is a sinner in the sight of God. His whole life is contrary both to the teaching and to the will of God, and according to the words of our Lord Jesus Christ before that man

can become a disciple of his, before he can arrive at the place where his cross is waiting, before his feet can even touch the path where the feet of Master trod, he must wholly disown his present life and absolutely, and entirely refuse to leave it. No reservations are to be made. The self-denial must be entire in order to meet the conditions specified by the Savior of men. The smallest particle of the virus of cancer left in the body of a sufferer will spread to other glands and reappear with renewed virulence. So it is with self-denial. If any reservations are made the thing or things retained will quickly cover the whole body and dim the vision and poison the life of all connected with it. For an illustration of the fore-going sentence, we do not have to "dig up" musty histories and go back to the dark days of the past, we do not have to take "A grayhound of the Ocean" and go to some land upon whose people the star of intellectuality is dimly shining; but right here at home, informed America, "The cradle of liberty," the land of worldly wisdom, intelligence and progress, it looms out before us in all of its hideous reality.

In America we who claim to be "Of the one body" are just as effectually divided as the supposed inhabitants of Jupiter and Mars. I would have it distinctly understood that I am in no-way seeking for "Social equality" for every man's home is "his castle" and it is for him to say who shall and who shall not enter therein.

If there is any thing that is contrary to the teaching of the Bible, any thing that will turn from man the face of heaven's God, any thing that God-almighty would have man put down and trample into dust beneath his feet that thing is selfishness, for man is able to do effective and acceptable service for God in the great friend of humanity until he is fully able to get around and away from self.

To talk "Race Pride" and "Proud blood" will utterly fail to meet the plain, easy and simple condition of discipleship specified by the Master; for God has not given to any race or individual privilege of substituting prejudice in any form or under any name for His pure and undefiled religion.

In the great commission, Christ said to the apostles and to all subsequent followers: "Go ye therefore into all the world and preach the gospel to every creature he that believeth and is baptized shall be saved" etc. In complying with that scripture in regards to the Negro, but one of two grounds can be taken manely; the Negro is a creature capable of belief and obedience or he is not. If he is not why waste valuable time trying to elevate him morally, intellectually, and spiritually? If he is not why throw away money in establishing schools, employing instructors and maintaining them at what is known to be a total loss? If he is not a creature capable of belief and obedience why separate men and woman from home, friends

and loved ones and send them as missionaries to his African home to disturb him in the bliss of his sinless ignorance? If he is not a creature capable of belief and obedience it naturally follows that he has no sins to answer for, no soul to be saved or lost, no connection with immortality, and all that is done for him in the name of Jesus is but a useless, fruitless waste of time, talent and money. If on the other hand, he is a creature capable of belief and obedience, and no man whose heart is right in the sight of God, and whose head is right in the sight of men, will even think of denying that fact, then he is admitted on equal terms into the great family of God for "God is no respecter of persons, but every one that doeth His will the same is acceptable unto Him."

In giving his Son to die for man, God made no distinction in calling men to salvation and Christ makes none.

Whence then cometh this wide chasm that separates the supposed "Body of Christ to day? In vain we look to heaven for an answer.

I am persuaded, brethren, that it is because there is some among us" whose self-denial was not complete and as a result they cannot take up his cross and follow him.

When the Gentile Cornelius was earnestly praying in his home and had reached the point where words of instruction from a preacher were necessary, no time was lost in hunting up a Gentile boy of promise and ability, not raising money and establishing a school in which to train him that he might go and preach the Gospel to his fellow countryman, but the divine instructions were to send to Joppa and get Peter and have him come and do the preaching. Our good old Jewish brothers fought valiently against it but God conquered and gained the victory. Man tried to make a distinction, but God would not accept it. Peter went.

When Phillip was preaching in Samaria to a related people an Angel from God appeared unto him and told him to leave there and go down into a desert. Philip obeyed and when he arrived a lone traveler was passing and the Holy Spirit said to him: "Go near and join thyself to this Chariot." He speedily obeyed. When he arrived at the Chariot and looked upon the sable-face of its lone occupant did he make some sneering remarks and go away in disgust? No; but blessed be God, he did what any man of any race, tongue or people who has thrown off and turned away from the old life of selfishness will do; he lost sight of narrow selfish, racial lines and worked for the worlds salvation.

"By their fruits ye shall know them." By truly putting every particle of the virus of self and taking up their cross and in the broad but lowly spirit of the man of Gallilee and daily following him we can be his disciples.

God and the Foolish Man

BY J. M. D. THURMAN

I'll forge me lines like shining steel,
Strong and crushing as the heel
That sorely wounds the serpent's head
Beneath the weight of wrathful tread,
Sayeth foolish man.

I'll forge them keen as surgeon's knife
That separates grim death from life,
And sends a living mortal back
To tread again death's rearsome track,
Sayeth foolish man.

Drawing them from land to land,
I'll separate as doeth man,
When separating sheep from sheep,
Not strength but "certain blood" I'll keep;
Sayeth foolish man.

Then through God's holy word I'll go
And separate the rich and poor;
Not by the will of God but mine,
I'll tightly draw my human line,
Sayeth foolish man.

Then grasping all my surplus slack,
I'll separate poor white from black;
Then leave each in his separate place,
As best they can to seek God's grace;
Sayeth foolish man.

Then kneeling in my houses grand,
Free from black and poor white man,
My voice in grateful prayer I'll raise
And give Jehovah God the praise,
Sayeth foolish man.

Can the created thing arise
Arise above its creator or more wise?
Who feeds the great Leviathan?
Answer me, vain foolish man,
Sayeth heaven's God.

From one common piece of clay,
All that dwell on earth today
Came forth and that alone by me.
Whence then all these lines I see?
Sayeth heaven's God.

Do'st not know, man, that I care
For the lowliest of my people here?
Be thy talent small and great,
Who gave thee laws to separate?
Sayeth heaven's God.

I knew no racial lines when
All the world were helpless in
Sin's prison house. My only son
I gave to die for all as one;
Sayeth heaven's God.

Thy faith alone is naught but dross,
Go feed the hungry, find the lost,
Clothe the the naked, set prisoners free,
That done to them is unto me;
Sayeth heaven's God.

I confess without shame that I am tired and sick of war. Its glory is all moon-shine. Even success the most brilliant is over dead and mangled bodies, the anguish and lamentation of distant families appealing to me for missing sons, husbands and fathers. It is only those who have not heard a shot nor heard the shrieks and groans of the wounded and lacerated that cry aloud for more blood, more vengeance, more desolation.

—GENERAL SHERMAN.

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Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.

Call and see us.

W. G. REDFIELD,

Edwards, Mississippi.



IF YOU DESIRE

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THE BANK OF EDWARDS

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Corona, the personal writing machine, weighs 6 lbs. and lives in 70,000 traveling bags and desk drawers. Costs \$50 in a traveling case.

Write us for catalogue No 3, which we will mail together with our booklet "Proof of the Pudding," telling what Corona has done for its owners.

CHAMBERS OFFICE SUPPLY COMPANY

Edwards Hotel Building,

Jackson,

Mississippi.

Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

Pres. Sherman



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, February 17, 1917

Serial No. 285

HELPFUL To All



Why not a Campaign for the Gospel Plea?

NO paper has a more faithful set of readers and writes than the Gospel Plea, but we do not have as many as we should have. If we had more, we have every reason to expect that they too would become faithful like unto those whom we now have. If we could run the number up to two thousand, we could do a number of things we cannot do now. Among these are, (1) we could equip the office so we could do better work, (2) we could add new departments to the paper, (3) we could duplicate all the work in school and evangelism and missions. May we not, therefore, count on all our present readers to make it their business to help us to extend the PLEA into every Christian home?

The GOSPEL PLEA occupies a unique place in the work of the kingdom. It stands for the cooperation of the Christian people in our land in undertaking the great missionary task now confronting them. The missionary work is the only logical place where the work of Christlike cooperation can begin. If there is to be a real cooperation the missionary work of the church must be the place where its practicability must be demonstrated. If they can not do it, what hope is there that the worldly people in their worldly affairs can do it? The GOSPEL PLEA has a host of the best white people as its readers.

The columns of the PLEA are open for all the church news in all our states. There was a time when a congregation could live unto itself, but that time is past. If a pastor wants his church to be an up-to-date people, he must give them the means of informing themselves on what the church is doing. If he is a wise man he will make it his first task to canvass his membership for the PLEA. It will insure him a good support and it will enhance his work greatly.

The GOSPEL PLEA will be a great aid to parents to properly raise their families. Every true father and mother are anxious about

their children as they grow up. Along in their teens there comes a time when the children will make trouble, unless the parent has some aid outside of what he can do. If there is not some outside aid they will break out from under him and they will be ruined. If the GOSPEL PLEA comes in on Saturday and they form the habit of reading it, their thoughts will be turned to school and church and Sunday school work, and there will be no trouble. The readers of the PLEA naturally have a different outlook on life. The girls and boys will be thrown into a better companionship and so will marry better. A parent who subscribes for the PLEA spends a dollar to conserve his family.

A subscription to the GOSPEL PLEA helps the Southern Christian Institute to give work to boys and girls to earn their way through school. In the years gone by some fifty young people have thus earned their way. It takes about one thousand dollars to put a student through school. Thus the readers of the PLEA have contributed fifty thousand dollars to education while they have enjoyed the PLEA all the time.

The GOSPEL PLEA has been the means of properly placing before the people the work of the missionary school. At a time when it used to be a common saying that education ruins the Negro, the real merits of the work were set forth by the PLEA. The true value of this can be known only as time reveals it.

Now in order to enable the PLEA to reach out for more subscriptions, we will make the following offer. For all new subscriptions in the month of March we will accept fifty cents for a year. Remember this is only to new subscriptions and only in the month of March. With the high cost of paper, we can jolly afford to do this, but the PLEA must be extended into more churches and into more homes. It is not unreasonable for us to ask that every pastor and Sunday school superintendent and president of the woman's missionary society take this up and make March a great time for the GOSPEL PLEA.

The Heart and the Hand

BY MRS. M. M. B. GOODWIN

Said an honest heart, to a willing hand,
"Friend, let us walk together;
Before us stretches a desert land,
A thorny wild of sun-beat sand,
And the sky bodes stormy weather."

Then, the willing hand to the honest heart,
Said: "Though the way be dreary,
In the march of life we'll do our part,
In wilderness nor in city's mart,
Nor in duty's ways grow weary.

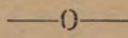
So the honest heart and willing hand,
Still journey on, together;
And the willing hand a blessing brings,
And cheerful songs the true heart sings,
In fair or stormy weather.

A Moral Triumph.

The world "do move." Along with the apparently approaching destruction of the liquor traffic it now appears that the national scandal of betting upon elections must go also. In an editorial published in these columns some two months ago, we referred to the absurdity of permitting this blot upon our civic life to continue. Now comes a bill drafted by Senators Reed, Walsh, and Kenyon and apparently approved by the leaders of both political parties making betting and the posting of odds on the election a felony. Press reports state that both parties have united to push the measure and that it is likely to become a law at this session of Congress.

Betting on elections is not only immoral in principle, but it is calculated to debauch the electorate and to militate against a fair election. In a close contest where large sums are hanging in the balance there is every temptation to fraud and unfairness. Honest elections are the safeguard of our government. The American people can not afford to take any chances in a matter of such grave consequences.

It is gratifying that the party leaders on both sides have come to recognize the necessity for the elimination of gambling upon the election. We congratulate Congress upon the stand which it has taken in the matter.
—Selected.



- There is only one test of contract: is it willing, is it good?
- There is only one guard of equal right: the unity of blood;
- There is never a mind unchained and true that class or race allows;
- There is never a law to be obeyed that reason disavows;
- There is never a legal sin but grows to the law's disaster;
- The master shall drop the whip, and the slave shall enslave the master.

—JOHN BOYLE O'REILLY.

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 285

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 290, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, FEBRUARY 17, 1917

Personals and Editorials.

—The church at Fort Worth, Texas, has made a brave beginning on their new church. They are now pouring the concrete into the forms of the foundation. They are to have a nine foot basement and a twelve foot auditorium. The basement has ten Sunday school rooms and one demonstration room, 12x12 in which the floor will be concrete ten-inches deep in sand.

—Brother B. C. Calvert writes that they are beginning to build. They have adopted the same plans as the Vicksburg white church has had. This same plan will probably be adopted at Holtsville, Tennessee, and Jonesboro, Tennessee. We want to urge that all who contemplate building, to investigate plans. All new houses must be planned for Sunday school work.

FAYETTE MISS

Dear Editor of Gospel Plea:—

Inclosed please find one dollar to pay my subscription.

I thank God and the good brothers and sisters that brought about a union of God's church work in Mississippi. Success is as sure to follow as night follows day.

I want to thank Pres. Lehman for the parable of the squirrel's convention. Truly he is a great man and is doing great things for the Negro churches. I, like Agrippa, was almost persuaded to the world-wide missionary work but like many other Negroes I thought that our race was so far behind that we needed to help ourselves first. But after reading the

squirrel story I have decided to give my dimes and dollars to a world-wide missionary work, and; too, I thought that the Negro is not being treated right. Still that does not exempt him from his duty to the God who has said, he has no respect of person but every nation that worketh righteousness is accepted with him. So let us join in with that great army of Christian soldiers and do a work for God. "Watch your step for 1917 or you will stumble", should be our motto. very truly,

L. R. Garrison.

Argenta, Arkansas.

Dear Editor of GOSPEL PLEA:—

Please announce our C. W. B. M. District meeting which convenes at the Pearidge Church Kerr, Arkansas, Saturday before the fourth Lord's day in February. The meeting will open at 1:30 o'clock p. m.

Let all of the sisters represent with their ten cents and send in in time for the report to be in the convention.

President, Mrs. Ada B. Matlock.

Little Rock, Arkansas.

The Gospel Plea:—

You will please find enclosed money-order for \$1.00 for which send me the Gospel Plea, for one year.

I think this is the very best paper published in our country, for the safe uplifting of the Negro race.

Yours for Christ,

G. D. Jones

MOUND BAYOU, MISSISSIPPI

Dear Editor of the Gospel Plea:—

I am reading my Bible daily. My subject is Seeking the Lost. I read Luke 19:10, "For the Son of Man is come to seek and to save that was lost." The plan of salvation is indeed wonderful. There is no language that can describe the love that Jesus has for this world and for souls. When he was upon earth he denied himself of all comforts that he might bring happiness to mankind. walked the dusty highways in order to heal the sick, build up the broken hearted and restore sight to the blind. He suffered the pangs of hunger and was tried and tempted in all points like as we are but never did he once falter under the heavy burden of duty. He comes to the door of every heart and knocks for admittance. Alas! how many turn a deaf ear and do not heed his call. We see him climbing the rugged mountain in search of sheep that have gone astray. Through the darkness of the night he seeks until the lost is found. Jesus is still seeking the lost who have gone astray. He longs for them to rest their weary

souls upon his bosom. He works through human instrumentality, sending his messages over land and sea. I shall continue to pray.

Yours in Christ,

Sephronia Lampkins.

Negroes will Play Important Part in the Mississippi Centennial Exposition.

It develops that in the Mississippi Centennial Exposition, staged at Gulfport, Mississippi next December, commemorating the admission of Mississippi into statehood, the Negroes will do thier part.

A Colored Department has been created and Prof. J. E. Johnson, Principal and founder of the Prentiss Normal and Industrial Institute at Prentiss, Mississippi, and one of the state's most representative Negroes, has been made director of this department.

A large building for the Colored Department is being erected and Negroes will be given access to the general auditorium building upon the ground for their public meetings.

A Colored commission has been appointed, the personals of which is as follows;

Perry W. Howard, Lawyer, Jackson, Mississippi, Chairman.

J. H. Webber, Principal Colored Schools, Yazoo City, Secretary.

Rev. M. T. J. Howard, District Supt. M. E. Church, Brookhaven, Mississippi.

Rev. W. H. Smith, Missionary American S. S. Union, Prentiss, Mississippi.

L. J. Rowan, President Alcorn A. & M. Colledge, Alcorn, Mississippi.

W. H. Holtzelaw, Principal Utica Normal & Industrial Institute, Utica, Miss.

W. A. Battle, President Okolona Industrial Institute, Okolona, Mississippi.

G. S. Goodman, Teacher in Mississippi Industrial and Theological College, Holly Springs, Mississippi.

R. S. Grossley, Principal Colored Schools, Meridan, Mississippi.

Charles Banks, Vice-President National Negro Business League, Mound Bayou, Mississippi.

S. H. C. Owens, President Baptist College, Natchez, Mississippi.

Lawrence C. Jones, Principal Piney Woods Industrial School, Braxton, Miss.

I. T. Montgomery, founder of the Negro town of Mound Bayou, Mississippi.

Already the Negro Department is thoroughly in operation, and, with a stenogra-

phic force and with county commissioners and agents, they are scouring the state for exhibits and contributions and the mail is being flooded with their literature, which is going into the North, South, East and West.

Contributions are being asked from northern friends, as well as from southern and the management is seeking exhibits from all sections of the country.

The management directs that all contributions be made to Mr. L. A. Scott, auditor of the Centennial, Gulfport, Mississippi.

The Negroes of Mississippi, in particular, plan to make this their greatest exploitation of their industrial, agricultural, commercial, and intellectual resources.

J. E. Johnson, who is actively in charge of this department, was appointed upon the highest indorsement of the most representative citizens Southern Mississippi.

The personnel of the commission is representative largely of the best of the race and portends unity and harmony among the Negro Leadership of the State.

The folder that is being sent forth, give as references Gov. T. G. Bilbo, Chief Justice Sidney Smith and Bishop Theodore Bratton.

Many special features for special days are being planned and later on, some rather unique advertisements will be undertaken.

—O—

REPORT OF THANKSGIVING.
COLLECTION OF KEANS NECK S.S.
ENDING DECEMBER 30th.

RENDER UNTO CAESAR THE THINGS THAT ARE
CAESARS.

How was this money raised?

Special fund Mrs. M. F. Thomas, ..	\$3.00
Birth-day offering in envelope from church members, scholars, and friend of school,	\$14.00
Collection at Christmas tree,	\$2 10
total,	\$19 10

How was this money used?

Gave to poor in cash and supplies, ..	\$2.00
To J. B. Lehman for rally day fund,	\$5 00
Hauling of Christmas tree,	50
Sparklers for tree,	20
Christmas toys and gifts,	\$2.90
One-half dozen of photos of tree, ..	\$1 00
Canned fruit distributed,	\$0.80
Groceries for poor and Christmas gifts,	\$1.00
Balance due for supplies of last quarter,	\$1.46
To public school fund,	\$2.10
Total	\$16 96

We take this means of thanking Mrs. G. Wilton Lewis for decorations for the tree which was greatly admired by the

children of Dale, and friends of the school. Mrs. Lewis also sent us cards that have made the little folks happy.

Mr. Herman Hunt of Washing D. C. sent us a box of papers, which we are using in our work. We are grateful to these for using us to make the hearts of the little ones happy on the birth-day of our risen Savior.

To these working for the elevation of the people at Kane's Neck, Dale we would say, We are weaving slowly but weaving surely each for themselves their fate, We may not know how the right side looks, we can only weave and wait, but some day, the last thread will be woven in. God grant it be love instead of sin.

Edwin F. Jackson.

—O—

Alcohol An Enemy

BY WESLEY S. SIMS.

(Delivered at the Annual Oratorical Contest
December 20, 1916.)

The basis of intemperance is the expectation to secure through drugs the feeling of happiness when happiness does not exist. One and all, the results of their habitual use is to render the nervous system incapable of telling the truth.

The first and most seductive danger and the destroyer of most young men is the drinking of liquor. There is no use of wasting time on any young man who drinks liquor, no matter how exceptional his talents.

As time goes on, the requirements for exact and high class work by men in trades is increasing, and they can not afford to allow their brain to be beclouded by the effect of liquor.

Alcohol has seemed to be a nice plaything or even an amiable friend, but the price of one hour of exhilaration, cheats us out of our self-respect and it brings to ruin every nation that yields to it.

It is said by an Australian swimmer, that alcohol is disastrous to athletics.

General Wolsely tried out the effect of alcohol on endurance, to some of his troops he gave alcohol, to others none, and watched the results. The test showed conclusively that the water drinkers were fresher, livelier, and marched better than those that had alcohol.

The difference was so marked that General Kitchener later in a campaign calling for special exertion gave strict orders that no alcoholic drinks of any kind should be taken with the army. Inasmuch as it effected in that day and time, it will effect the young men and young women more today.

Alcohol impairs the power of judgement,

alcohol lessens skill and precision in the fine work where head, hand, eye, muscles and nerves must work together for accuracy. In the test for precision it was found that on alcohol days the men make fewer points than when they had no alcohol.

In the quick firing tests on the alcohol days they hit the target on the average only three times out of thirty shots fired in quick succession, but on the two series of abstinence days the average was twenty-three and twenty-six hits.

Fellow Defenders it is a good thing to abstain from alcoholic drinks, be total abstainers, I pray you will. A thing learned when the brain is effected by alcohol does not make so vivid an impression, and therefore is not so easily recalled.

A man may harm himself by drinking without ever getting drunk so says one writer.

Today most of the accidents that happen in the United States are caused by the alcoholic drinks. It is partly for this reason that many of the railroads in the United States require abstinence from all alcoholic drinks on the part of the men who operate their trains.

It is said that in 1912 an engineer who was drinking the night before ran his train past three signals warning him to stop.

He proved again by an unnecessary and tragic experiment that alcohol is liable to render one less able to perceive and act correctly upon signals his experience cost forty lives outright and seventy-five injured.

It is said that after the accident caused by that drinking engineer, that the manager issued the following rule: Trainmen must not drink or enter saloons even when off duty. My dear friends, no one under the influence of alcohol, even slightly should be permitted to remain in the works, much less to work, nor should one whose nerves have been rendered unsteady, by the habitual use of alcohol, be permitted to operate dangerous machinery or to carry on dangerous work. He endangers not only his own life, but the lives of others. It was said by an insurance company in 1911, it is advisable not to employ, or to continue in employment men who are known to be steady and hard drinkers. The sober men thinks first and then acts. The man under the influence of alcohol often acts first, and thinks afterwards. The alcoholic habit cuts into the family purse in two ways: It takes the money spent for the drink itself; it increases the family expense for sickness and accidents. Hence a large proportion of poverty is traceable, directly or indirectly to drink.

(Continued on page 7, Col 1)

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

Program for March.

Note:—Those arranging programs for Woman's Missionary Societies should make selections from the suggestions given in the Program Department.

Topics: I Mexico

- a. A Glimpse of Pre-Spanish Days;
- b. The Spanish Conquest;
- c. The Introduction and Growth of Romanism;
- d. Superstitions, Saints.

II The Child's Place in the Kingdom.

SUBJECTS FOR SPECIAL PRAYER:

Thanksgiving for the means being used to prepare our young people for a co-laboring service with Christ; petitions that the church recognize more fully its obligation to train its youths.

Prayer for the lives touched by the Men and Millions Movement.

Prayer for World Peace.

There shall be the seed of peace, the vine shall give its fruit, and the ground shall give its increase, and the heavens shall give their dew, and I will cause the remnant or the people to inherit all these things.—Zech. 8:12.

BIBLE STUDY:

Lesson from the Psalms.

UNITED MISSION STUDIES:

"World Missions and World Peace."

"Old Spain in New America."

Suggested book for reading in March:

"The Meaning of Prayer."

Suggested books in Bible for reading in March:

Micah, Habakkuk, Zephaniah.

Prayer and preparation will make a good meeting.

Hymn. Invocation. Hymn.

Bible reading.

Hymn.

Business period.

Season of prayer.

Roll-call.

Review of Bible study;

"Pre-Spanish Mexico." Some interesting facts about early Mexico should be given in a paper or in a talk.

"Some Mexican Traditions and Superstition., Ask some one to name some of the superstitions of Mexico. It might be helpful to mention some superstitions of our own country. What are some ways of overcoming the effects of superstition?

"Mexican Babies." A word-picture of the little ones described in this article could be

made very effective.

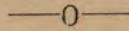
Discussion: What can our Society do to help our own children to find their right place in the Kingdom?

Talk: What can we do to help children in all the world?

Reading letter from a missionary.

Hidden answers.

Hymn.



SUGGESTED PROGRAM FOR NEW SOCIETIES FOR MARCH MEETING.

CORA E. HENRY.

TOPICS: Africa; the Child's place in the Kingdom.

Hymn. Prayer.

Bible reading. Hymn. Prayer.

Business period.

Roll call. Respond with the name of a missionary book.

Talk, "The Geography and History of Liberia."

Talk, "A Biography of the Men Connected with the Liberian Work."

Hidden answers.

Special music.

Paper (short), "A Child shall Lead Them."

Benediction.

HELP ON THE PROGRAM

Leaflets: "A Son of the King," 2 cents; "A Son for Africa," 2 cents; "Liberia's Needs," 5 cents.

Note.—Keep talks and papers short.

A man who digs a well and taps a deep underground stream, in a thirsty land, is a public benefactor. Abraham did that, more than once, in the land of Canaan. Whoever dug that well at Samaria little knew what a service he was rendering to the whole world. Not only did our Lord, weary with the journey, quench his thirst there, but he made it the symbol of another kind of well of which we wish to speak. It is the heart that has satisfied its deep spiritual thirst with the water of life which Jesus Christ offers to men, and which in turn becomes an upspringing and outflowing fountain of living water for the spiritual refreshment of other thirsty souls. Too many lives are cisterns instead of wells. There is little or no outflow of life-giving waters to quench the thirst and heal the hurt of other. But, thank heaven, there are many flowing wells whose waters are for the healing of the nations. This figure was suggested to the "Easy Chair" by one of the Christmas gifts we received recently. It was the bound volume of "The Upper Room Bulletin" for 1915-1916, by Thomas M. Iden, leader of "The Upper Room Bible Class," at Ann Arbor, Mich. As we read the quickening, nourishing, inspiring and satisfying sentiments

crowded on each page, it reminded us of the times, when weary and thirsty, we drunk a satisfying draught of cold water from a wayside well. One feels instinctively, in drinking in these wholesome truths that they have flown directly and indirectly from the heart of one who has drunk deeply of the water which Christ gives, and who in turn has become a well of water, sending out its life-giving stream to refresh and bless others. We are grateful that such a well has been opened in connection with the great University of Michigan, whose thousands of students from all lands have free access to its pure waters. We thank God, too, for "Father Iden," who is giving his life, his personal influence, the vital power of his personality, his means, his all to the uplifting of the young men of his time. "What is the secret of the power which 'Father Iden' exerts over young men?" we ask and who knows him and his methods well. "Just love, pure, genuine, disinterested love," was the reply.

—The Christian Evangelist.

Program for Quarterly Meeting of District No. 2, to be held at Union Hill Christian Church, February 17 and 18, 1917.

MORNING SESSION.

- House called to order by Chairman.
- Devotional exercises led by Brother Newton Brown of Union Hill.
- Short talk by Chairman of the meeting.
- Minutes of the last meeting.
- Appointment of necessary committees.
- Enrollment of delegates and visitors.
- Collection by Brother Griffin of Hermanville.
- Adjournment until 2 o'clock.

EVENING SESSION.

- Devotional services led by Brother Peirce of Grand Gulf.
- Reports of preachers and churches.
- Sermon by Elder C. J. James. Collection by Brother C. Ward of Center Church.
- Adjournment.

SECOND DAY'S SESSION.

- Sunday School 9:30. Taught by Mrs. Josie Brown, reviewed by Elder S. D. Yarber, Address by Elder R. B. Brown, Collection by Bro. Phelps of Port Gibson.
- Adjournment 15 minutes. Devotional exercise led by Brother Charlie Rowan of Mt. Zion. Sermon by Elder W. A. Scott. Invitation by Elder J. Lomax. Collection by Bro. J. T. Cartwright of Mt. Zoin. Lord's supper by Elder S. Flowers and K. R. Brown.
- Benediction by Elder J. Miller.
- A. G. Sneed, Secretary.
- J. H. Miller, District worker.

Christian Education



From the Banks of the Old Kentucky

Southern Christian Institute

Mr. and Mrs. William T. White who spent a week at the Institution, left for points in Eastern Mississippi, and Alabama.

Mrs. Pauline Haft, sister to Miss Minnie Diehl, book-keeper at the Institution, came to spend a few days at the school with her sister. Her home is at Butler, Indiana.

Prof. Bebout, Miss Mulendore, Miss White, and her parents drove over the Park Friday.

The cold wave was hard on all exposed pipes. The Mercury went down to 17 on Saturday morning.

Prof. and Mrs. Vandiver, left last Wednesday for their home now in Franklin, Indiana where he will work on his father's farm.

Jarvis Christian Institute.

Mrs. Wright of Greenville, came to us Wednesday, January 10, bringing with her two boys. One of whom is a brother and the other a son; the former Selwyn Collins, and the latter Napoleon Wright.

Recently, Irene Hall of Taylor joined our number. Others are expected.

Our mid-term examinations were held January 11-13. We are now on our last term of work for the scholastic year which ends in May.

During the week ending January 7, Pres. Ervin made a business trip to Edwards, Mississippi. He reports that it was quite a successful one.

Elder J. K. Barnett, who was numbered with our corps of workers last year, has returned from quite an extensive visit with friends and relatives in Arkansas.

Prof. Frost has been on the sick list, but is much improved. Mrs. Randall of the community is quite ill at this time. We wish the best for her and family.

The entire faculty received an invitation to dine with Bro. Smith January 15.

As we came out from service Sunday, January 14, it was quite delightful to see the sleet falling. In just a short while snow began to fall, and on it came, first sleet and then snow, until the night was well gone. Monday morning the ground was covered with snow, which was about the depth of three inches.

Both faculty and students are planning larger things for our work during the Spring and Summer.

A card from Elder H. G. Smith, State Evangelist, to Pres. Ervin recently, states that he is closing a very successful meeting at Union Hill. Members were added to the church. They resolved to build a new edifice with \$173 subscribed to the building fund.

Quite a number of teachers were invited out to dinner January 14. We do appreciate the kindness of our friends.

Sweet indeed was the fellowship at Danville, Kentucky yesterday, the 28th. The minister, Brother R. W. Watson had gone to Indianapolis with Brother Moss and I had charge of things at Danville that day. This is one of the old churches ministered to so long by Brother G. H. Graham, about fifteen years I believe. Brother Watson is in his third year there and feels himself growing in importance and usefulness.

I taught Bible class at Sunday School and tried to emphasize, "Reverence for God's house, temple etc." They are taking a forward step and have some promising material. The Superintendent is a young man nearly as tall as a tree, and will be one of the very first to enter Central Christian Institute when "she starts off." I always keep an eye open for promising young people. They must be sought out and encouraged and helped to a decision.

Danville has a fairly good building, some repairs would not hurt. Our state convention will go there next July, God helping us.

In the afternoon we met the sisters of C. W. B. M. work. They are alive and read the "TIDINGS and GOSPEL PLEA." A funeral at one of the city churches had most of the people Sunday afternoon. Our folks indiscreetly, unwarrantedly and unwisely choose Sunday for burial day. There may be good reason in some cases, but I seriously doubt the dominant motive in most cases. At night we had a good audience and among whom were many friends whom I had almost forgotten. The collection was something over ten dollars, \$9.77 they gave me. I stopped with our Brother Jno. T. Smith and good wife, whose interesting family of four children made the stay pleasant as well as profitable. We encourage every department of the work and gave some reasons why we should be acting loyal to the work. The white contingency is operating among and for us. More of our colored "Brevren" should tell us something in the PLEA. Wake all ye Rip Van Winkles, you are plenty fitten.

Yours splendidly,
C. H. Dickerson.

A GERMAN SUNBEAM

If you be happy over other people's happiness,
Sunbeams will fill your heart.
If you bring happiness into other people's home,
The sun will be shining from your soul.

REIDSVILLE, NORTH CAROLINA.

Dear Editor:— Please give space for the report of Educational Rally of the First Christian Church.

Owing to bad weather and sickness we failed to observe the day on the Sunday before Thanksgiving, we set apart the 4th. Sunday in January. It was a beautiful day and had it not been for the condition of the streets, we might have done better.

We have some of the most excellent workers here.

Mrs. Annie M. Reid, sang most beautifully, "Why stand ye here idle, the choir joined in the chorus.

Mrs. Pearl B. Walker, Elington who has been unable to be out since last June, was present, and filled the place of Sister Mattie L. Bates as organist, Sister Bates being on the sick list.

Elder R. S. Taylor, Robert Heith, Mrs. Hattie Woods, Mrs. Carrie Settle, Mrs. Otelyon Williamson, J. H. Robinson, and Mrs. S. C. Wright, filled the choir stand and rendered most excellent music.

Deacons Watt, Pannell, Williamson, assisted by Mrs. Folsome Grunning took the offering.

The Pastor spoke from Luke 6:38 Sub. "Giving." Mrs. Susie Fountain, read the financial report of the M. C. I. and commented. She told of the land purchase and urged all to contribute, that the school might be able to do a better work. She placed great stress upon the amount given by the National C. W. B. M. for support of of the work.

Better still, Mrs. Hattie Willard, whose husband gave \$1.00, came forward and united with the church. We had a great day and feel that, as our pastor said at night, our Dear Saviour was present and sat over against the treasury.

The Piedmont District Sunday School Convention meets with us this year and the Superintendent and teachers are trying to oil all frictions and have the whole machinery running smoothly.

The total amount of the collection for the day was about..... \$22.77
for educational work,.....\$21.27
for some feeble brothers,.....\$1.50

The pastor gave Deacon Pannell an offering and asked him to station himself in the door and ask each one passing out to drop in something for Bro's G. S. Staple; and R. P. Murphy.

Our Pastor goes to Chatham, Virginia on next Lor'd day. The women plan to have a program for the benefit of the local C. W. B. M. Prof. Webb, of the City G. School will be asked to make an address, Mr. J. H. Robinson a paper, and Mrs. Fountain a paper, all will do something.

With best wishes for the work,
I am yours in Christ,
Simon Williamson, clerk.

Sunday School Lesson

February 25, 1917.

Lesson VIII.

JESUS AT THE POOL OF BETHESDA.

John 5: 1-15.

GOLDEN TEXT:—It was Jesus who had made him whole.

TIME:—About the first of April—two or three weeks after the last lesson.

PLACE:—The pool of Bethesda just outside of the walls of Jerusalem.

ORDER OF EVENTS:—This lesson does not follow immediately upon the preceding one. Jesus goes from Galilee to Jerusalem.

I. JESUS GOING ABOUT DOING GOOD.

At the beginning of his second year's ministry Jesus was in Galilee. Probably in March he turns his face toward Jerusalem to be present at the Passover feast late in March or early in April. He had left Jerusalem only about three months earlier than this, for this was already the center of opposition to Jesus the Great Teacher.

THE PASSOVER.

This was a great gathering. The Galileans would go, and from all parts of the country people would gather.

Great religious gatherings are a blessing. They broaden our knowledge we learn new methods of work, and receive deep inspiration. It is an education for one to be able to attend many large religious conferences.

The Bible school conference is a great help in Bible school work. Out of these conferences come a better spirit of unity, new methods of Bible school work, a desire to do better work, a sense of great responsibility is resting upon the church to teach and lead the thought of the people.

Bethesda, "The House of Mercy." It had five porches where lay the sick.

Jesus was there. He seeks the needy and helps them. He cures the man who was at the porch waiting for the troubled water. His cure was perfect. Jesus healed the body to teach a still greater truth.

Some Lessons:

1. Christ cures the sick, not by what he does to them, but by what he does in them, and by arousing them to do something for themselves. Pride, vanity, covetousness, appetite are under control when Jesus rules within.

2. The body should be cared for. To follow intelligently the teaching of Jesus makes better bodies. Disease and bodily weakness come from sin. Some laws of health are disobeyed wilfully and some thru failure to understand the laws of health.

3. No matter how skillful the physician, we will need the Great Physician.

4. Jesus commanded the man to rise, to take up his bed, to walk.

This is a threefold call to exertion. How much exertion do we make to answer the calls of Jesus. If we exerted ourselves as we should we would have large thriving Bible Schools and awakened community.

D. R. B.

PEACE

(A "prize" poem by William H. Dunphy, a 16 year-old pupil of the Boston Latin school, in Our Dumb Animals.)

Last night as tossing in my bed I lay,
A vision strange, a dream, appeared to me;
I rose and followed the dark paths of war,
Perceive such sights, such deeds of hellishness,
As gladly from my mind I would erase,
And only deepest anguish memory
Recalls to those dreaded spots of wretchedness.

I stood upon a field of deadly strife,
The countless hosts their endless lines arrayed,
Then moved they forward, each against the foe,
And rush like tigers thirsting for their prey.
The loud artillery plowed the field with dead,
The men were hid in dust and blackened smoke;
For many an hour the bloody conflict raged.
I heard the victor shout, the vanquish cry,
I saw the sabre's flash, the bayonet's gleam,
The shot of pistol, roar of gun was heard.
In many a change, the foeman slaughtered foe.
And human blood flowed thick and rapidly
As the swift brook that down the mountain pours.
At last the battle ended, dust and smoke
Sank down again upon that field of gore;
The ground was strewn with corpses, man and horse

In common carnage lay, a pitious sight,
And shrieks of wounded sounded through that night.

O God! that man in thine own name made
Should seek his brother's blood with fiendish zeal

And stain his priceless soul with deeds like these!

Is this the way he shows his love for Thee?

Nor yet was that, my dreadful journey done;
Still followed I the wasteful track of war.
I found myself in cities, one time great,
Proud in their palaces, their steeples high,
Their works of art and splendid libraries.
Alas! had they in this pride been content,
Still their ancient gloriously brighter glow,
But pride in warlike strength their ruin provide,
Their former glory now was turned to shame,
Their lofty buildings now in ashes lay.
Their wealth to poverty and want has changed.
The tracks of famine and disease I saw,
War's pestilence with dead had heaped their streets.

Most bitter anguish everywhere was seen.
The mother's heartaches for her long lost sons,
The widow's tears for husband long since slain,
The sister's grief, the orphan's mournful wails,
Such sorrow was the cursed fruit of war.

I woke in horror, such infernal sights
Had filled my soul with dread, but lying back,
I once more entered the sweet realm of sleep.
But now my dream was changed; no more I stood
Amid the turmoil and the din of strife,
Fierce wars forever from this earth had gone,
Triumphant Peace with justice ruled the world.
Fair Peace, most steadfast friend to nations,
thou,

Afar thou scatterest with a generous hand
The choicest blessings which this wide world
gives,

And heal'st the wounds of war, the griefs of
man.

Oh, Peace! How sweet! No longer warring
hordes

Ravaged and burned an erstwhile prosperous
land,

But now the farmer, happy in his toil,
In peaceful quiet reaped the ripening grain,
Great golden fields the season's work repaid
And plenteous harvests cheered his happy home.
I marked the joyous, gladsome cottages,
One more rejoiced by presence of dear sons,
And prosperous cities, towering to the skies,
Rich in the fruits of trade, of worthy toil,
No more harassed by wars and wretched strife.

And then I spied the men of courage true;
Heroes of Peace and workers for mankind,—

The man of science, seeking day and night,
To add to human knowledge, human joy;

The writer toiling o'er his many books
In search of wisdom to uplift the world;

The lawyer laboring in the cause of Right,
Nor turning from the paths for selfish gain;

The brave physician daily risking life
To save life and, and to cure all suffering,—

Such men as these, the honored sons of Peace.
Men who with broadened minds and open souls

Labor incessantly for man's enlightenment,
And by their never ceasing toil and care

Add to the sum of human happiness,
Not to the sum wretchedness and death.

I saw the peoples great, who never more
Would arm to harm each other, struggling now,

In friendly rivalry, to out-surpass
The others in their benefits toward man.

The whole world shone for me in light divine,
It was the reign of Paradise on earth,

The happy days of Eden come again,
It was at last the rule of Christ o'er man.

I woke again, this time in joy serene,
The vision seemed to me a sign divine,

An omen of a coming, happier time,
When man should live in peace with other men

And never more should lift a hand of hate
Against his brother, but would truly sing

That blessed, "Peace on earth, good will to-
ward men."

—THE PATHFINDER.

ALCOHOL AN ENEMY.

Continued from page 3.

The committee of fifty after making inquiries in different parts of the United States, concluded that not less than one-fourth of the poverty and 37 percent pauperism were the results of intemperance.

A study in Boston of 352 able bodied men who failed to support their family, showed that 65 percent were drunkards, and that intemperance was the chief reason for the non support.

A German doctor lately said that though we learn to fly, talk by wireless, and visit the earth's poles, we have no reason to boast of our knowledge while we fail to prevent the needless loss of so many little children.

God said suffer little children to come unto me and forbid them not for of such is the the kingdom of heaven.

Judge Ivory C. Kimball, of Washington, D. C. testified at a Senate committee hearing in 1912 that 19 years service as a police court judge, he had tried about 150 cases, and not less than 75 percent, in his judgement, were due directly or indirectly to drink.

The committee of fifty, studying 13,402 convicts in 12 states reached the conclusion that drink contributed to 49 percent of the crimes against property, to 51 percent of the crimes against the persons, and 47 percent of all crimes.

The Emperor of Germany says: "In my reign of 22 years, of the great number of crime which has been appealed to me for decision, nine-tenth were due to alcohol."

Beside the crimes due to drink, the brain and nerves disordered by alcohol in drunkenness causing arrests and convictions for drunkenness. Sixty-three percent of all arrests in Massachusetts in 1911 were for drunkenness alone. When to this is added the crimes already described as caused by alcohol—disordered brains, it is evident that drink is responsible for a very large part of the work of the police, courts, the jails and prisons. Drink is responsible for at least half of the neglect and destitution of children.

Three-fourths of the cases of children cared for by the Chicago Juvenile Protective Association in 1911 grew out of alcoholism in the parent or guardian. Intemperance breaks up many homes by divorce. One divorce in every five in the United States is caused directly or indirectly by intemperance, while in divorces granted to women, intemperance of one in every four.

Many persons have used alcohol as a medicine, believing it necessary to keep it on hand for this purpose. But it should be known that a great change has taken place to such use. All physicians use far

less than formerly. For example in the Massachusetts General Hospital the expense per patient for alcoholic liquors fell from 46 cents in 1897 to only 13 cents in 1906, a decrease of about 70 percent. All physicians believe, also, that if alcohol is to be used at all medically, it should be taken as a drug and only on the prescription of a careful physician who understands conditions and gives his directions accordingly, just as in the case of any other drug, and especially of habit-forming drugs like alcohol.

There is also a constantly increasing number of physicians who do not use alcohol at all as medicine, believing that they get better and surer results by other means. From every point of view, the effect of alcoholic drinks on mind and body means waste.

Their use begins largely in an old social custom, upheld by tradition from the days when the results were not understood as they should be now after the careful scientific studies of the past twenty years. Not all persons are affected equally either in the kind or amounts of results, but the evidence goes to show how certain definite results of the beverage use of alcoholic liquor tends to reduce physical strength and endurance and the amount of work done.

It impairs mental work. Alcohol belongs to that class of habit-forming drugs, like opium and morphine, which tend to create a craving for increasing amounts.

In certain persons this leads inevitably to heavy drinking and its serious consequences. The alcohol user, on the average, is especially liable to sickness and to premature death.

Drink increases liability of accidents even in the person who is never intoxicated. The use of alcohol by parents is often responsible for a high death rate in children, or for moral and physical defects. Alcoholism does not necessarily mean drunkenness. The habitual use of alcohol may show some of its effects without even reaching the the stage of intoxication. Alcohol is not a stimulant to the nervous system, but a depressant. Because of the effect of alcohol on mind and body it is responsible directly or indirectly in the United States for at least one-half to one-fourth of all poverty and neglect, for more than one-third of pauperism, for one-fifth of the insanity and divorces and one half of the crime.

—O—

OUR BUDGET

From The Christian Evangelist

RULING THE TONGUE

The beginning of strife is as when one letteth out watter: therefore leave off contention before there is quarreling — Prov. 17:14.

Give not thy tongue too great a liberty
least it take thee prisoner. A word un-
spoken is, like the sword in the scabbard,
thine; if vented, thy sword is in another's
hands. If thou desire to be held wise, be so
wise as to ho'd thy tongue.—Francis Quarles.
Kind were they? Or mean, were they?

Full of hate or cheer?

Bitter or serene were they?

Did they jibe or jeer?

Do you know they did not die

On the empty air.

But that still on wings they fly

Ever here and there?

Kind, were they? Or mean, were they?

Born of joy or spite?

Sharp and full of spleen, were they?

Or seems full of delight?

What they were and what they meant,

When they had their start,

Think you what a way you sent

What was in your heart?

—Wilbur D. Nesbit.

—O—

Our Church at Nicholasville,
Kentucky

C. C. LILLY

Our church has a preacher of merit and
fame,

He's not fond of sensation nor ready to blame;
But one who has learning, good devotion
and skill;

He is surely pleasant and just fills the bill,

We feel in our hearts and justly expect
That he is not too young to command our
respect;

He is not too young nor is he too old,
But he has already added strength to the
fold.

There is one fault that some of the preach-
ers have shown:

They think that a part of the time is their
own;

For the service of the pastor the church
has a say,

Let it be when they call by night or by day.

For weeks we all anchored, we trusted and
prayed

For some angelic pastor to wander this way,
Who can live, work and suffer yet never
complain,

If in something he fails all his dues to obtain,

He's quite humble and meek, not puffed
up with pride,

Nor greedy, nor selfish, nor dissatisfied.

Now we are thankful to get what the
church can afford;

Let patience be always his own best
reward.

Second Christian Church, Kansas City, Missouri.

The church held its first annual business session January 3-8. Being without a pastor, the first half of the year, some of the reports are for only a part of the year. All departments of the church made their reports in this meeting. The following is some statements from the pastors report and the financial part of the reports of departments.

The revised enrollment of the membership 168, sermons since June the 11th. 61 additions in the regular services, since June the 11th; by baptism 8, by statement and reclaimed 14, from the denominations 9, total added 31.

Auxiliary to the C. W. B. M. (revived and reorganized in September)	\$8.90
Aid society (revived in July)	\$84.67
C. E. Society	\$31.63
Young Women Missionary Circle	\$62.72
Bible School	\$57.55
Total raised by departments	\$245.77
Church	\$1,828.81
To State Missions	\$25.00
To General Education	\$19.00
To Charity and Visiting preachers	\$31.00
To General Expenses and Church Extension Board	\$1,550.11
Total	\$1,625.72
Balance on hand	\$197.09
Total raised by the Church in all its departments	\$2,068.58

Five per-cent of all the collections of the congregation in 1917 is appropriated to charity. Sixteen men were elected to serve the congregation as officers for 1917. We are entering the new year with great faith and hope, and with a knowledge of our great responsibility. We feel safe in attempting some great things for the Lord in Greater Kansas City. In the small membership we have some fine faithful people, who have remained loyal to the church under some very discouraging conditions. They are all poor in this world's goods, but many are rich in faith and service. I am told the fellowship and service on the part of the entire membership now is the greatest in their history.

Our state evangelist W. A. A. Harris was with us three nights during the month of December. He gave us great messages along missionary lines and the needs of the state work. We are encouraged with the work he is doing in needy places and stands ready to help in every way possible.

We lost one fine man, Brother John W. Williams. He died December 31st. 1916. He was a member of the City fire department for several years, afterwards a member of the Police department until his death. He was faithful to his trust with God and man.

William Alphin.

When in the earthly courts we view
The beauties of our King,
We long to love as angels do,
And wish like them to sing.

And shall we long and wish in vain?
Lord, teach our songs to rise!
Thy love can animate our strain,
And bid it reach the skies.

—Selected.

We buy

Cotton
Corn
Peas etc.

We sell

Buggies
Dry goods
Groceries etc.

Call and see us.

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Edwards,

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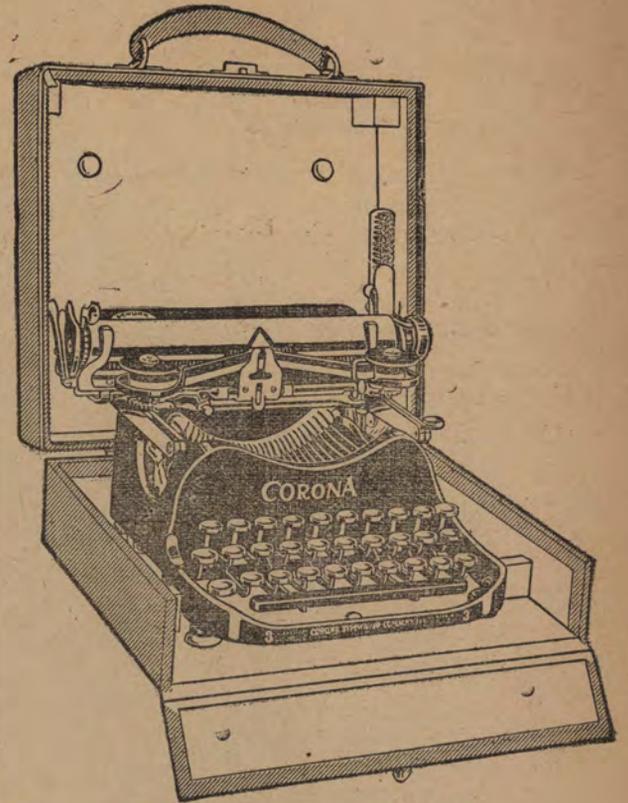


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Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

Pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, February 24, 1917

Serial

31

HELPFUL To All

The Great Irrepressible Conflict.

IN the very beginning when God first spoke to man he said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

This exactly expresses the conflict as it has raged from that far off day to this. Righteousness has labored earnestly to crush vice, and vice has persistently annoyed it by naging at the heel. There have been many special and local conflicts of which history is full. Some of these were the corruption of priestcraft in the days of Luther, the tyranny of imperialism in the days of our revolution, the arrogance of slavery in the days of our Civil War and the sordidness of the liquor traffic in our own day, all of which called forth the greatest of fortitude of those who attacked them. But we must remember they were only parts of the great conflict announced in those early days of God's dealing with man.

Evil does not seem to be bent on destroying good. All it asks is to be let alone, and if that is not done it begins fighting by indirection. It never defends its evil outright. It in substance says, "Let me alone or I will injure you" But righteousness does not fight by indirection. It proclaims openly that it has gone out to destroy evil. This clearly defines the conflict.

Now he who goes out to fight evil should know well what he is undertaking. He should be well armed with the truth and well fortified with a righteous life. If his own life is vulnerable with all kinds of shortcomings, he will be a stupendous failure as a reformer. The history of the world is full of instances where men saw the faults of others and pitched into them and found that their lives were too full of faults and they were destroyed.

The most absolutely sure test that a man

is a good man is his ability to measure up with Christ's admonition.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

When a good man attacks evil he is ignored so long as his work takes no effect. But when his work begins to take hold they must resort to more drastic methods. They will not hesitate to put out false reports on him. If this can not be well done on account of lack of suspicious circumstances in his life, they will make circumstances. If necessary they will send a woman with questionable character to his place of business too frequently. If he is a minister and shows deep concern in saving souls, this questionable woman, feigning repentance, can easily make a start.

Sometimes the attack is made in another way. It may be they can nag him and when he loses control of his temper, they can destroy him. Here then are some rules to be observed by every reformer.

1. No man should become a reformer with the hope of gaining prominence and popularity. James says, "But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth."

2. All evils have their root in some wrong system of society and it is always best to give our time to teach aright the people first. What good would it do us to destroy an evil if the people were not capable of carrying on a better one?

3. Let him who becomes a reformer be prepared to receive hard knocks. All reformers everywhere have had to suffer the striking of the serpent. It will always be so. Evil will not surrender without striking back. His own life must be reasonably clean and good or they will destroy him.

The world is full of evils to be destroyed, and volunteers are loudly called for. The man who can "be exceedingly glad" when they persecute him falsely for the name of righteousness never had a better opportunity to do a great work; but he who can not do that better content himself with working on his own life and with work in teaching the children of the coming generation.

It looks now as though the work of freeing our country and the world from the thralldom of the liquor traffic were about over.

But Venal Commercialism has not yet struck its last lick. We should be on our guard. The brewers and distillers would not hesitate to throw us into a great international war or even into a civil war if they could see hopes of gaining advantage thereby. Protestant nations and Catholic nations have not yet adjusted themselves to each other and no one can know what cost it may entail before Latin and Anglo-Saxon America are adjusted.

But one thing is certain. We have before us the work of teaching the children of the coming generation. This after all is our only hope. The work of the missionary school is the greatest hope of the world today. When we give our offerings for missions we are engaging in world strategy. Of course the great masses cannot see far enough to understand this, but they know that Christ said, "Go teach all nations" and they know that now is the Church's greatest opportunity to do so. If we produce a generation of men who know how to use a better civilization they will soon have it. Let us, therefore, use every opportunity to the one end of missions.

A Prayer in Time of War

BY ALFRED NOYES

Thou, whose deep ways in the sea,
Whose footsteps are not known,
Tonight a world that turned from Thee
Is wanting—at Thy Throne.

The towering Bables that we raised
Where scoffing sophists brawl,
The little Antichrists we praised—
The night is on them all.

The fool hath said * * The fool hath said
And we, who deem him wise,
We who believed that Thou wast dead,
How should we see Thine eyes?

How should we sue to Thee for power
Who scorned Thee yesterday?
How should we kneel, in this dread hour?
Lord, teach us how to pray!

Grant us the single heart, once more,
That mocks no sacred thing,
The Sword of Truth our fathers wore
When Thou wast Lord and King.

Let darkness unto darkness tell
Our deep unspoken prayer,
For, while our souls in darkness dwell
We know that Thou art there.

THE GOSPEL PLEA

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Number 286

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 290, you have four weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, FEBRUARY 24, 1917

Personals and Editorials.

—State Evangelist, R. T. Matlock of Arkansas has made a trip into northern La. He preached five sermons at Randolph and had a good hearing of both colored and white. His message brought them their first knowledge of what we are doing. He preached five nights at Farmville. He has an invitation near there. An effort will be made to build a house of worship at Randolph. He will try to build up three churches there and then reach out all over northern La.

—Mr. Peter Wiley of Washington, Ark. after sending in his subscription says, "Please do not stop sending my paper for I love to read it and to know what other churches are doing. If my church is not doing its duty, I hope it will fall in line soon and help in this great work.

—Mrs. A. B. Crowder of Right, Tenn. sends in her subscription and adds: The Plea is a welcome visitor in my home every week. It does not matter how busy I am when it reaches me, I just have to stop and look over it awhile. I have never read a paper that I enjoy better. It is a grand little paper.

—The week beginning April 22d and ending April 28th has been set aside as National Negro Health week. In the past this was well observed and we feel sure it will be again. When the American people once learn what causes certain diseases they will avoid them. It is said that 450,000 Negroes in the South are severely ill at an expense of \$45,000,000. One hundred thousand

deaths could be prevented which take over \$10,000,000 for funeral expenses.

—Last year all our state evangelists got out very accurate statistics of the Negro churches. Some of our readers were greatly disappointed that these did not come out in the year book, so we wrote to Brother Hopkins for explanation. He writes that when the rush came on they worked entirely from their card files and entirely overlooked the statistics I sent them. But he explains that this information is now being put into their card files and they assure us these will be put in correctly next year. It will make a big difference in the annual report when these get in.

—O—
Kansas City, Kansas.

Obituary.

Brother Willis Lamary passed into the beyond January 23rd, 1917. He was an elder of the Christian Church. He leaves a wife, two sons, one brother, two sisters and a host of friends who bow with hearts of sorrow in this sad bereavement to the family. The funeral was held from his late home. Elder J. D. Smith, the pastor and elder Wm. Alphin of the Second Christian Church of Kansas City, Missouri officiated.

"SOMEBODY BLUNDERED"

Dear Editor:—

Permit me to correct an error made by our printers.

GOSPEL PLEA No. 280 published January 13th. Pages 8 and 9

"Shall We Go Forward Or Backward"

Let me repeat "Examine the matter," (Ezra 10:16) not (Ezra 16:16) There are only ten chapters in the book of Ezra. Don't make my Bible lie.

"Do you know your Bible? I wish I did."

"Keep a watch on your words my darlings For words are wonderful things, They are sweet like the bee's fresh honey. Like the bees they have terrible stings."

James I. Rundles.

ROARING SPRING, KENTUCKY

Dear Editor:—

It has been quite a long while since I sent in my report. We are blessed to see another new year. Let us show our thankfulness by doing more for the Master's cause

The first Sunday in February we had a splendid sermon. We still have W. H.

Hoffman for our pastor this year. He preached an inspiring and soul stirring sermon. We had a fine Lord's day school under the leadership of Brother Lucken Cany. We are planning for our Easter exercises. Our church and C. W. B. M. are doing truly fine. We have bought paint to paint our church. We are planning to build up our church this year more than ever before.

Yours in Christ,

Lillie B. Hunter.

Program of the Jackson District

Quarterly Meeting

TO BE HELD WITH THE

Mt. Beulah Christian Church,

Southern Christian Institute,

Edwards, Mississippi, Feb. 17-18, 1917.

—SATURDAY EVENING SESSION—

1:30—Devotional Services led by Miss Bernice Blackburn
Song
Scripture reading and prayer
Song
Minutes of last session
Remark by Brother M. H. Jones
Introduction of delegates and visitors
Reports of elders and delegates
Collection
Appointment of Committees
Adjournment.

—SATURDAY NIGHT SESSION—

7:00—Devotional services led Brother M. H. Jones
Song
Scripture reading
Prayer by President J. B. Lehman
Song
Minutes of last meeting
Solo by E. L. Timberlick
Discussion: What our Churches should do? By B. L. Jacobs, W. S. Sims and Pres. J. B. Lehman
Collection and adjournment.

—SUNDAY MORNING SESSION—

Devotions conducted by Brother R. A. Gooden
11:30—Preaching by Elders B. C. Calvert and P. A. Gray
Collection
Report of committees
Adjournment.

M. H. Jones, District Worker
William Moore, Secretary.

And God shall judge between the nations,
And arbitrate for many peoples;
He shall make their officers peace,
And their rulers righteousness.

CINCINNATI, OHIO.

Dear Editor of the PLEA:—

In spite of the inclement weather on Sunday, February 4th, we had a splendid service in the morning. When the invitation was given, three came forward and united with the church. One of these is a very intelligent young lady from one of the leading Methodist Churches of this city. This brings addition to eight since December 18th. God is blessing us and in His strength we hope to conquer.

Last Wednesday evening, there were ten in attendance at our mid-week prayer meeting. The Spirit of God was manifested in the meeting. Not for a long time have I enjoyed such a spiritual feast. Every soul was on fire. When Christians begin to pray and testify in earnest, there is clear indication that some work will be done.

The outlook for the work here is very bright. There is more of the spirit of unity than before.

Next Friday night, we are planning for a men's meeting. These meetings are the preliminaries to our evangelistic meetings which will begin on March 11th. The pastor will be the evangelist. Brethren pray for us, that we may be able to stir the people here and arouse them from their religious lethargy.

We have organized our membership into clubs. One of these, the "Bailey Club" which is an amalgamation of three clubs in one, is doing fine work in helping to raise money for our current expenses, and also on our church indebtedness. The captains are Isaac Campbell, Lizzie Bailey, and R. H. Davis. The officers are Isaac Campbell, president; A. L. Walker, vice president; Sillian Hackle, secretary; and Mrs. Lucy Allen, treasurer.

The club meets once per week and it is a source of inspiration to participate in the religious and social, as well as the business sessions.

Brother Campbell is an elder of the church, and a staunch supporter of the work in all its departments.

Hoping and working for greater things in the Master's vineyard,

I am Yours in His Service,

R. H. Davis;

Racial Betterment

By BERNICE A. BLACKBURN

(Delivered at the Annual Oratorical Contest of the Girls' Social Club, December 21, 1916.)

Many great problems confront us at the present time. One of the greatest and most important is race betterment and how to bring it about.

We have almost eight hundred different

newspapers, published every week, which are devoted to the betterment of fruits, vegetables, fowls and domestic animals. More of these are sold and read than any other kind of papers. Thru them, men have learned to make more money and produce better plants and better animals.

This is necessary to a great extent, but the most vital and the most important that in which the possibilities of the future is wrapped, is neglected.

For many centuries the children have been deprived of their rights because of the lack of proper parenthood. They have been left to get good out of life the best they could. Therefore prudery and ignorance have prevailed instead of intelligent child culture. We have so blindly and so selfishly left the human family to chance, nature and the care of God.

We have not realized that there is a great opportunity to make advancement in the production of mankind. It is discovered that it should be made in the homes. More attention must be given to the child, because the children of today will be the men and women of tomorrow. When the children are slighted the future of a race is neglected.

The home is responsible for the child's life and for the future of a race, in great measure. It is there they form their first habits. Therefore every home should be an ideal one. Home is the place where the young should be taught the many evils that await them in life. They should know of the things that wreck homes, destroy character, and are destructive to humanity.

The educational development is an important factor in saving humanity. The truth, and the truth only should be taught. At this time Christ should be made known as a friend and saviour. All teachers should be worthy examples, who will equip the children to meet the many obstacles of life; who will preserve their health and teach them to preserve it. Prevention must be emphasized instead of remedies for cure. Good health is a means of success to any race. The truth taught, embodied and lived means health, intelligence and character. It is in the school room where social, mental and moral conditions of modern life should be made known in order to prevent race degeneracy.

Dealing with effects instead of with the causes has been the weakness of nearly all of the reform efforts. Tobacco, alcohol and the practice of immorality are the primary and chief causes of race degeneracy. Women have been greatly condemned for the drink habit and the use of tobacco, where in many cases the men are encouraged. This is a vast mistake. Poison is as injurious to men as to women. It has been said that the men use one ton of tobacco where

the women use one pound, and five barrels of liquor where the women use one quart. Thus the men are responsible for these two great evils.

To a great extent the men are more guilty for immorality than women. It has been said that two-thirds of the American Negroes carry white blood in their veins. The two races are rapidly combining. This is not a Negro problem, not a whitewoman's problem, but a gigantic white man's sin.

These things hinder the progress of any race, and they must be blotted out before there can be race betterment. The men must realize that their part in the world's great work is vital. Homes must be made better, schools and churches must teach the truth only; health and sanitation must be emphasized, novels and money-making papers must be left out and more Christian papers used.

Man must know that he is free to do his will as long as he is doing good and helping humanity. No man is free who is a slave to alcohol, tobacco and immorality. "He only is free whose body is a servant of his mind and whose mind is the untrammelled servant of God." It is only by volition that moral character is developed. Hence to deprive man of free choice is to rob him of moral growth. Give man a chance, beginning in the home and extending through years of development, and the result will be better men and women, which will mean a better race.

—O—

OUR BUDGET

From The Christian Evangelist

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms and blessed them, laying his hands upon them. —Mark 10:15, 16.

Is Christ born? There is a new man, a living Christ, to be formed in every man. Does Christ die? There is an old nature which must die in us if our true nature is to express itself. Does Christ rise? We must rise from the death of sin into the life of righteousness. Does Christ ascend? Our thoughts should dwell in those regions which are high above the selfish struggles and mean ambitions of earth. No reader of the New Testament can fail to see how the whole cycle of Christ's life is spoken of as reproduced in the Christian. Christ's life is unique, but it is also typical—it must have its counterpart in us. —William Boyd Carpenter.

"What is the church?" let truth and reason speak; They would reply, "The faithful, pure and meek."

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

The Oklahoma Situation.

It has now been two weeks since I visited the state of Oklahoma, in interest of the C. W. B. M. work. On account of the severe cold weather and a badly planned program, I only had opportunity to visit five places, and to do actual work in but two. In one place, Gatesville, it rained all day Sunday. We were carried from house to house in a suggy, Brother Counce the worthy pastor driving. In this way we had a chance to expound the work of the Christian Womans Board of Missions more thoroughly to a struggling few. Brother Counce is a fine man. The workers seem indeed glad to learn of the great work that is being done by the women of the church. Collection \$1.00. Bro. Counce was also planning to send his son, a fine young man to Jarvis Christian Institute. I also visited Okmulgee, where I found Bro. L. C. Davis doing a prosperous work.

The women here have some knowledge of the work, as Brother Davis is an old time S. C. I. student. I spoke here to a large audience. The evangelist, Brother Tucker was with us. We did all we could to impress those good women with the importance of the work. collection \$2.00.

Muskogee is at the head of the list in the work so I left her for the last. Here I found a band of strong workers, Sister Williams, the worthy president did all she could to give me a good audience which she succeeded in doing. The pastor gave me a chance on Monday night to deliver my message to an appreciative audience, we did our best to tell them of our work, our hopes and aims for this year and the next five years to come. On Thursday evening two white ladies, Doctor Keith and Mrs. Sherly, brought a message to the colored auxiliary which was greatly appreciated.

The white auxiliary kindly gave us a recommendation to the other auxiliaries of the state, that we might be able to get any assistance needed in doing better work among our people. For this we are very thankful, and hope to be able to make use of it on our next visit.

Oklahoma is almost entirely an anti-mission state. There are places where women have never done more than sing and pay the preacher. We feel that we have succeeded only in wedging in, yet we have great hopes of the work in this state. We have a fine

district worker there, Mrs. Harris.

Now dear christians, I have often heard our ministers say; "If God says jump through a stone wall, it is our business to jump and God's business to make the hole. Oklahoma, so far as the mission work of the church goes, is a stone wall and he has said to me jump, so jump I will, hole or no hole.

If you, dear christians will do your duty, there is no question about the great work that can be done in the state of Oklahoma.

Oh, if the family of God would but trust him for his promises, the army of the Lord would know no failure.

Yours in the service of Christ,

Fannie Hay Johnson.

Notice!

We are asking the presidents and secretaries of all auxiliaries in Texas and Oklahoma to please send in your names and addresses to Fannie Hay Johnson, 1219 Elm Street, Waco, Texas. We are asking this, dearly beloved, that we may be able to systematize our work. We wish to know the extent of our working ability in each state. We have letters and literature you ought to read. Help us to line up for our five-year campaign by sending in your names. We are also asking for the names of ministers who are interested in World-wide Missions. You will do us a great favor by helping us to locate our workers. This is to you dear brethren and sisters. I am praying that you will be so constrained by the love of Christ that you will send in your names at once. Help us line up for our Easter Rally.

We would be glad to have the address of Oklahoma State Evangelist, also Evangelist Harry G. Smith of Texas. Each district evangelist and district organizer is asked for their addresses. We cannot do effective work without your co-operation. If you love the cause, and I believe you do, send in your names that we may join hands in this mighty effort of uplift in the name of our King. All of this we ask in the name of Christ.

I am yours in the larger work for Christ,

Fannie Hay Johnson,
State Organizer.

Little Rock, Arkansas.

Dear Editor of the Gospel Plea:—

Please allow space in you valuable paper for the following:

Enclose you will find one dollar for the renewal of one year's subscription to the "Gospel Plea," and since it has been a few years since I wrote a letter through your columns, I thought I would never have a better opportunity than now to say a few words.

I am secretary of the Little Rock Church

and I will endeavor to give an account of our work in the church financially.

We have some good working ones, anyway you may take them and they have not been given the credit that is due them.

Some times when two or three solicit for other affairs outside of our church, they are always referred to as the Little Rock Church.

The writer was given credit for what she did not help to do. In this last account where the few was that helped were referred to as the "Little Rock Church" the writer had no part at all.

In our State Organizer's report, I noticed her statement that only Mrs. L. Gillespie took part in the great work on C.W.B.W. day. There has been a big mistake made somewhere. Mrs. L. Gillespie has not paid her one dollar for C. W. B. M. day. She only told Mrs. Bostick she had it, but it has not been paid. There were others who told our state organizer they had their's also. We had morning service, but owing to hindering causes the Vice President and the writer did not go back that p. m. consequently we had no C. W. B. M. meeting. Below is a statement of our aid financially for the past year from the time I was elected Sec't.

Bro. Terry Rixsey,.....	\$18.25
D. F. Womack,.....	9.25
Isaiah Martin,.....	8.80
Nick Gillespie,.....	3 50
Chamberlain,.....	2.00
Jasper Davis,.....	.50
Sister Mary Wroten,.....	9.20
Aurelia Ballard,.....	8.60
Fanny Womack,.....	8 50
Lillia Gillespie,.....	3 50
Martha Jones,.....	2.25
Cora Waters,.....	2 25
Mrs. Blanche Martin,.....	2.50
Jennie Nash,.....	.75
Lottie Moore,.....	.25
Addie Clark,.....	15
Ora Longly, (now deceased).....	25

Last but not least Bro. M. M. Bostick, I cannot close without mentioning him who has labored with us so untiring and has contributed to us so generously. He is indeed a good Christian man. I did not say gentleman because that is a big trouble today. We have too many "Ladies" and "Gentlemen" and not enough real men and women.

Yours in Christ,
Aurelia Ballard.

Half a dozen mad words may break up a friendship forever, may render a useful fellowship in good works impossible may discount many years' consistent example of godliness, may wound nearly unto death some modest, tender soul. A passionate person is a great menace to society, and no power can limit the area of exposure.—John Watson.

Christian Education



Martinsville Christian Institute.

King Winter is indeed ruler. We are having zero with bit'n winds and snow.

We are indeed glad to write of the great improvement of Miss Susie Moore of Bassett, Virginia. Miss Moore, who is a member of the senior class, was called home a few weeks ago to undergo an operation for appendicitis. We are expecting her to return very soon.

The boys of the Smith Hall Literary Society are selling candy, that they may be able to buy a base-ball outfit in the Spring. They are having great success. The candy is made by the girls in the domestic science class under the supervision of Mrs. Thomas.

The instrumental music department gave an interesting recital on last Thursday. Altho it was the first appearance before an audience for many on the program, their was not a single failure.

The Banner Contest of the Lord's Day School of the Fayette Street Christian Church has begun. Mrs. Lucy Hairston is captain of the West side, Mr. Surry Hairston is captain of the East side. Much enthusiasm has been aroused and we are working hard.

The girls of M. C. I. are making plans in order to buy hedge for the front and sides of the new school ground which they are going to plant in the early spring. The boys are continuing their work of cleaning the land. Over eight acres have been cleaned in spite of the unfavorable weather.

Misses Maria and Lucy Hairston, graduates of M. C. I. and now teaching, were our very pleasant guests on January 28th. Miss Celia Tedd' smother, from Spencer, Virginia was also a visitor last month.

Crofton, Kentucky.

The year book (1917) of Churches of Christ is a gem, and full of valuable information that preachers, church officers, and even the members should know about the Churches and Sunday schools.

In this age of public schools, high schools, academies, normal schools, and colleges, it is a sad fact to know that there are but few church people who read profitable and character building literature. Many church people know so little about the general or special work of their own church, and many do not know why they are Methodist, Baptist, and Christians, etc.

Some time ago I met a very prominent, and said to be well educated, woman who told me she did not really know why she was a member of the church with which she is now identified. She could give no reasons

that were satisfactory to herself. And why? There is a reason.

According to 1917 Year Book, there is a Church of Christ (colored) with 31 members at Tram, Floyd County, Kentucky, and J. H. Marshall is the Pastor. Does the State Evangelist of Kentucky know this? Did any member of the Kentucky State Missionary Board know this? I dare say there are some Jewels, even real diamonds in this little band of 31 at Tram. Let us look them up and tell the Danville Convention about them, and let them know that there are others of their kind in Kentucky.

W. H. Dickerson.

From the Banks of the Old Kentucky

Truly spake one; but two things concern our people, religiously, in Kentucky. This may be eminently true of more territory than Kentucky. These two things are Education and Evangelization. Nobody must class these two things as one and the same thing. Each of these two things are divided into two parts, which we here propose to consider. Education, primarily has reference to the School-house where young people are taught the rudiments of language. We think the Word of God should be a part of the curriculum. To that end we have our Bible Schools, Christian Institutes etc. The lack of such training is the very stone on which the war gods have whetted their swords for this dreadful "World-Afire" calamity which tingles our ears, curdles our blood and stands our hair on ends. But there is another equally important; education. It can never be done in the school-house Per Se. (by itself) It is the education that the pulpit owes the pew, If the pulpit keeps the pew ignorant, in self-defence, it must now seek another hiding. The people in the pew must be told of the mighty work that is proposed and already being done among and for us. The people in the pew are good people. The preacher must tell them about the work. They will respond.

This may require a little time for these truths to take hold of the hearts, but when once alive to the issue, the church will be a mighty force.

Then comes the other thing: EVANGELIZATION. Not one man, but a host of men and organizations must be evangelists. First, the raw facts must be taught. "The story must be told" to those who never heard it, and they are many. "Go ye into all the world" said He. This part must not

be neglected by those who claim his promise "Lo I am with you alway." But there is the other part of evangelization. I mean the good old Spiritual Revival. Like a pendulum, we are swinging far away from that warm-hearted revivalism that the "Fathers" white and black practiced when the river-side was the scene of so many happy confessions, and the baptistry never filled with cobwebs. Trying to "Ape" somebody gets us the dry baptistry, the half paid minister, the leaky, plaster-falling ceiling and all its concomitants, along with the empty pew. Oh! "Them shiny pews." Grim as death. They must be filled with warm hearted song and prayer which Brother Pearson's enthusiasm alone can give. To both phases of this last proposition, I am dedicating my life. I want to see the corpses all moved from our churches, I want the graveyard silence broken up with joyful praise to Him who alone is worthy. I want to see the time come when men will flock to the Church of God, as they now flock to nickelodian play-house and other questionable resorts.

Since October 1st, I have traveled something over eleven hundred miles, added twenty-six to the fold and assisted in raising five hundred and six dollars and forty-three cent, for all purposes. Some time has been given to weak churches, some that were "Lame and out of the way."

I am on the Gospel Highway, pressing forward to the goal;
Where for me the rest remaineth, in the homeland of the soul
Ev'ry hour I'm moving onward, not a moment to delay;
For I'm going home to glory, in the good Old Fashion way

C. H. Dickerson,
Evangelist for Kentucky.

Church Attendance.

By J. E. ANDERSON.

The duty of church attendance is a subject of vital importance to all true believers. Brother Floyd of Carlisle, Kentucky, has opened a great field for thought and meditation, in his article in the last issue of the Plea. It is my desire to write something which I hope will be helpful to many readers of the Plea.

In these latter days there seems to be a great neglect on the part of many disciples, to attend the public worship at the house of God, on the Lord's Day. There is some cause for this I am sure. I would be glad if we could locate the cause, so that we may apply the proper remedy for its cure. Because many are weak and sickly among you, and many

(Continued on page 7, Col 2)

Sunday School Lesson

March 4, 1917.

Lesson IX.

JESUS FEEDS THE FIVE THOUSAND.

JOHN 6:1-21

GOLDEN TEXT:—GIVE US THIS DAY OUR DAILY BREAD. MATT. 6:11.

Time:—Nearly a year after the last lesson, just before the passover, A. D. 29, at the close of March or the first of April.

Place:—Not far from the shore of Galilee, and not far from Bethsaida.

All the evangelists record the miracle.

INTRODUCTION

After our last lesson, Jesus returned to Galilee for a busy year. It was the second year of his ministry, a year crowded with work. The training of the twelve had begun. Jesus sets forth the great principles of his Kingdom in the Sermon on the Mount.

Word had reached Jesus that John the Baptist had been put to death. He had been in prison about a year, east of the Dead Sea.

The disciples had been making circuits of Galilee and now the excitement over the murder of John. Many have had something to do with the action of Jesus and the disciples in crossing the sea. They needed rest. The excitement had drawn great crowds and the fame of Jesus was great and the throng was seeking him. To get away they went across the sea. From the sea they go up into the mount.

I A MULTITUDE GATHERS.

The people see Jesus as he leaves. Many follow. They tell others and they follow. This method will bring the people together. This is the method used in bringing people to great evangelistic meetings. It is the way to build up a Bible school. The people were going up to the passover and large numbers wanted to see and hear this great leader of the people.

The gathering together of the people must have taken the first part of the day. This early portion was given to rest and instruction of the disciples. As the day wears on Jesus sees the great multitude before him and he has compassion on them. Jesus knows our needs. He meets these lower needs and makes them the means of reaching the higher.

II FEEDING THE MULTITUDE.

The throng about Jesus had gathered in haste. They did not know the nature of the place they were entering. There was slight chance for food. Jesus said to Philip who knew conditions, "Whence shall we buy bread?" Philip discouraged the idea of buy-

ing enough for so many, but when one reported that a lad had a small nucleus for a meal Jesus had the multitude arranged on the grass. The miracle follows and twelve baskets full of fragments remain over.

1. God multiples littles. The great movements were small in the beginning.

2. We must bring some gift as did the lad — as the maid to the leper Naaman.

3. Gathering up the fragments is essential to success. We should try to abolish waste — waste of time, talents; there is waste of lumber, gas, oil and many things.

4. A large part of the world is hungering. Give them the bread of life.

5. We are to work with God.

6. Note the blessedness of giving.

7. Note how busy Jesus was this day.

D. R. B.

— C —

Jackson, Mississippi.

When at home I want to be out on the King's business and when out the cold weather forces me to want to be at home. I think that one of the best ways for one to know his calling is by the thing he likes to do. I believe that if a man has truly been called to the ministry he cannot be contented at home very long at a time. When a minister can stay home for months and sometimes years, I question very much whether he has really been called to the ministry.

I believe a man is born with a gift to preach as well as those who are born with a gift to sing, to pray, to talk, to paint, to do carpenter work, blacksmithing, and the many other things of life. I don't believe God waits until a man gets grown and thru some miraculous power calls him to preach the gospel. Having the gift to preach from birth man learns, as he grows to years of maturity, the thing he can do best.

In my judgement, there are two classes of preachers. The first class are those who are born with the gift to preach the gospel. This class will preach the gospel at any cost. They will not stay at home until some church signs a written contract to pay them their salary. They will go not knowing whether they will get their railroad fare or not. But God is with them, and they do not have to walk. They heed Paul's instruction to Timothy, "Endure hardness as a good soldier of Jesus Christ," 2 Tim. 2:3. They realize that the true ministers must endure many hardships, and so they go on preaching the gospel pure and simple, with few friends, and but little money.

The people of the church of Christ ought to awake to the sense of their duty and support the ministry. They ought to think more of the Church of Christ than the denominational people think of theirs. You can't love the church, to save your life, without loving the preacher. He who loves God loves God's ministers. If you love the minister you will

certainly love to attend, support, and care for the church. The two go together. Would to God I had the pen of a ready writer that I might express my thoughts to the readers of the Gospel Plea family. However, I hope I have said or may say, enough to make you think seriously along these lines.

The second class of preachers are those who are made preachers after they are grown, by some preacher who was born a preacher, or by some Bible school. This class of preachers will not preach for a congregation unless they go into a written contract to pay them so much a year. We know that a minister should be supported, for the scriptures says "Thou shalt not muzzle the ox that treadeth out the corn." 1 Cor. 9:9. Again, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9:11. This shows the divine plan for the support of the gospel. The officers of every church should have the minister's interests at heart, and should see to it that he be paid. The minister should never have to worry about his money. It is the business of the officers to see to that. But should they fail to do their duty, it is no excuse for the preacher to fail to do what he can for the Master's Kingdom. Men should not enter the ministry as though it were a mere money-making business. The true minister can not hope to get all his pay in this world. Christ abominates and condemns those who make merchandise of the gospel. "Make not my Father's house an house of merchandise." John 2:16.

The second class of preachers will not leave their homes to preach the gospel unless they are assured of their fare both ways. They do not trust God to open the hearts of the people to give them their fare. This class cannot stand to be disappointed on account of bad weather. Their doctrine is, "No pay, no preach."

Services were good at Shaw both day and night.

Only had a morning service at Indianola the first Sunday. Cold weather is mighty hard on the black man's religion.

Yours in the work,

B. C. Calvert.

Diangerfield, Texas.

To the brethren in Texas:—

This is a year for greater things. Are we ready for larger gifts from God? Are we ready to give larger gifts to God? We are asking God for good crops this year. Are we planning to give to God our best service? Are we planning to give more this year than we did last year?

Brethren, our slogan, for the year is a thousand dollars, for state work, for Jarvis Christian Institute, a thousand souls for Christ and five hundred new subscribers

for the Plea.

Brethren, this may seem big to some of you but you must bear in mind that no undertaking is too great to undertake for Christ and the advancement of mankind.

The preparation made in the way of schools and churches for the training and saving of our boys and girls is a matter which calls for our most earnest attention and consideration. Brethren, this is an important matter.

I appeal to Texas to come to the color this year as never before. Every pastor should awake and stir up his membership. Have them see how important it is that every member of the Church of Christ pay his or her sate mission dollar so that the work of the state can go forward by leaps and bounds as never before.

Brethren, I want 12 men in Texas, who will give \$25 00 each this year for Jarvis, and 30 men who will give \$5 00 for Jarvis Christian Institute and 40 men who will give \$2 50 for Jarvis Christian Institute and every church should raise a special \$10 00 for our great school. Friends these pledges should be made and met before the first of September.

Who will be the first to send me your pledge to raised by September first?

Brethren we can not always stay behind. Let us do as well as our religious neighbor. They stand by their schools with their means. Brethren, I call on you to do your best for the Master's kingdom this year.

Yours in his name,
H. G. Smith, Evangelist.

—O—

Negroes of Mississippi in interest of Exposition, Director Johnson encouraged with outlook.

The Negroes of the State, and especially of the coast section, are beginning to show considerable interest in developing plans for a successful showing in the centennial Exposition. At first, there were a few "Thomases" (doubter), but at present every one is showing a willingness to aid the well begun work.

Exhibits are being collected already; funds are being received at the Director's office; and plans for entertainment of the thousands of visitors who will surely come to the great Watering Place in Mississippi are being perfected.

The Director, Prof. Johnson is very much encouraged "with the outlook" as he expresses it.

It is being realized, already that the management made no mistake in placing the Negro Department in charge of Mr. Johnson. His plans are simple yet well founded. With the support of his people and white friends of the Negroes, much of which is pledged already, a creditable showing shall be made.

CHURCH ATTENEANCE

(Continued from page 5)

sleep in this matter of attending the public assemblies of God's people.

What is the cause of this neglect on the part of those who claim to love God supremely? Some people who are not doing their duty in this matter, lay the blame on the pulpit. They say the men in the pulpit don't give them anything to think about. This may be true in some cases, but it cannot be true in all cases, nor all places. Because some preachers are doing their duty in teaching and warning both believers, and unbelievers. Let us remember there are two sides to this question. The preacher of the Word, and the hearer of the Word.

The man who is guilty of non-attendance at the church service, is not a safe judge, in the matter of locating the cause of this apostacy and departure from the faith. Paul's advice to the chuch at Corinth was, "Examine yourselves, whether ye be in the faith." (2 Cor. 13-5.) "If a man loves me he will keep my word," (John 14-23.) "He that loveth me not, keepeth not my sayings."

If a man heartily believes in Jesus Christ, he will not willfully absent himself from church on the Lord's Day. Some people say they can serve God at home, just as well as at the church. If this be true, why does Paul command us not to forsake the assembling of ourselves together? (Heb. 10-15.) Why did Jesus himself, attend church? Read (Luke 4-16.) He came to Nazareth, where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath-day, and stood up to read. The Jewish synagogue was a place of public worship. Here we have the example of Jesus at worship. It was his custom, to attend the house of God, and also to read and preach to the people the Word of God. Surely we ought to follow his good example.

After the resurrection of Christ, on the first day of the week, the early diciples met to break bread, and Paul preached unto them. (Acts 20-7.) Thus we have the example of Jesus, also Apostolic example and practice for public worship on the Lord's Day. (John 20-19.) Can we really call ourselves true diciples, or members of the Apostolic Church, and willfully adsent ourselves from the church service as many do? Upon the first day of the week, let every one lay by him in store as God has prospered him. (1 Cor. 16-2)

Brethern, how can we expect to advance and extend the Kingdom of Christ in the world if we fail to do our duty in assembling together for worship? Christians must let their light shine, before men that they may see their good works. By doing this we can influence men to turn from sin and glorify the Father which is in Heaven.

THE STRONG AND THE WEAK.

"The man who has never read a page of science finds that the phrase "struggle for existence" explains so satisfactorily attainment in the world of fish and reptile that he jumps to the conclusion that all progress of immortal beings must likewise come by the same method of strong exterminating weak. Unhappily he knows not that mutual aid, even in the brute woald, is likewise a factor in evolution and in the world of human organization is the dominant factor. What may hold good in the realm of wolf and shark does not hold good in the world of John Howard and Wilberforce, of Florence Nightingale and Abraham Lincoln; and the true evolution never claimed it did."

—O—

If The Lord Should Come

MARGARET E. SANGSTER.

If the Lord should come in the morning

As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them.

And only the dear Lord cars
That they always are done in the light of
the sun,
Would He take me unawares?

If my Lord should come at Monday,
The time of the dust and heat,
When the glare is white, and the air
is still,

And the hoof-beats sound in the street'—
If my dear Lord came at noonday,
And smild in my tired eyes,
Would it not be sweet His look to meet?
Would He take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk
And flowers in wonderful beauty,
And we fold our hands and rest,
Would this touch of my hand, His low
command,
Bring me unhoped for rest?

Why do I ask and question?
He is ever coming io me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is
here
I have only to sit at His feet.

MOUNT PLEASANT, TEXAS.

Dear Readers:—

I am glad to bring to you this little message of our work in Texas. It is known that the people in Texas are a working, praying, and paying people. We mean to lead this year.

On the 14th. of January we went to Daingerfield to hold a few day's meeting. The snow started with us from Cason, and followed to Daingerfield, and it lingered on the ground for a week. We were snow bound at Brother James M. Henry's for about four days. Brother and sister Wallick sent in for me as soon as they knew we were in town. From the day we went to their home the Lagrippy put me to bed for the next week. But I found Mrs Wallick a mother and in Brother Wallick a father. Well I had a brother and a sister too. I do not see what we would have done without the Wallicks. Sister Henry had made herself sick trying to keep us up. Sister Henry is a faithful little woman. Prof. James M. Henry, her help mate is doing a nice work in the school at Daingerfield.

I am glad to say that the brethren at Daingerfield, plan to start to work on their new house for the Lord. I tell you the people there mean business. They are going to do something for the Master. If the Lord is willing and he is, we are going to build a church in Daingerfield in the next few weeks. Other brethren should get ready to do something.

The brothers and sisters at this point did well with their state mission money. We collected state money as follows:—

Brothers N. T. Wallick,.....	\$1 00
Henry W. Wallick,.....	\$1 00
James M. Henry,.....	\$0 35
Charley Lewis,.....	\$1 00
A. W. Williams,.....	\$0 50
Sister Margret Lewis,.....	\$1 00
Maggie Wallick,.....	\$1 00
Clara Henry,.....	\$0 25
Anna Lewis,.....	\$0 90
Nolia Wallie,.....	\$0 75
Hurbial Lewis,.....	\$1 00
Ed Wallick of the M. E. Church,....	\$0 30
Sister Patrick,.....	\$0 35

The total public collection including the two last names

above was,.....\$3.60

Total state mission money

collected,.....\$12 35

Lecture on Africa, to H. G. S.....\$0.55

Total collected at Daingerfield,....\$12 90

I wish to say to Texas, let everybody get ready for action on the firing line.

If we lead we have got to get busy and stay busy.

We have a great school at Hawkins, and we must stand by it with our means. It takes money to run schools, and churches, and we have both on hand. So let us do our full duty toward both.

A great many Sunday schools have not reported. What are you waiting on? It is time to be up and doing. We need another worker on the field, do you want him? yes then raise the four-hundred dollars and see if you don't get another worker.

I have a fine report to make of the work done at Union Hill Church just as soon as the secretary sends me the list we ask him for. We promised not to report the work done there until I could report in the right way.

Faithfully in His cause,

Harry G. Smith, Evangelist.

We buy

Cotton

Corn

Peas etc.

We sell

Buggies

Dry goods

Groceries etc.

Call and see us.

W. G. REDFIELD,

Edwards,

Mississippi.



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Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.



THE

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PLEA



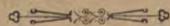
PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, March 3, 1917

Serial No. 287

HELPFUL To All



"Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible swift sword;
His truth is marching on."

As these lines are being penned President Wilson has severed relations with Germany. Before it is read many more things may have happened. And before another year many unthought of things may have happened. In June 1914 a student of Servia assassinated the crown prince of Austria. In July Austria sent an ultimatum to Servia, then Germany sent one to Russia, France, England and Belgium. Then as the war went on Turkey, Italy, Japan, Bulgaria, Rumania, Portugal, Montenegro, and Albania were drawn in. Now the United States is drawn in and with her may go all the neutrals. If these are all of one mind to stop the war, it will stop and soon the nations will be sitting in a great council chamber, deciding on the future of the nations. But since the war game is a predatory game of nations, it will take a sanguine mind indeed to believe that we are near a long peace. As we have so often said on these pages, God means that we shall advance. If we do not do it by the divinely appointed method of teaching, he will make us do so in an upheaval. In all the so-called civilizations are stored grapes of wrath and God will make the nations trample them out.

President Wilson went before the Senate a few days ago and delivered a most remarkable address. It came so sudden and its principles were so far reaching that the common mind did not grasp its greatness. The tendency was to criticise it.

The speech was intended as a declaration to the Entente Allies, stating to them the terms on which the United States would enter the conflict. These terms were the terms of the Declaration of Independence and the Monroe Doctrine. That is, that the Declaration of Independence and the Monroe Doctrine shall be expanded and adapted to world conditions.

Now if the nations consent to let the United States lead off in such an ideal move-

ment, well and good. But if they should become reactionary and should seek to draw us back to the old imperialistic and hierarchial ideals, then bedlem will break loose and there will be a realignment and the stoutest hearts will be tried. We are standing at one of the nodes of the world's history such as the one the Jews stood at when Jerusalem was destroyed, and such as Martin Luther stood at when he defied Catholicism.

That good will come from all this we have not the slightest doubt. Below we mention some great evils that will be trampled out in this onward march of God.

1. The Hierarchial enslavement of the nations will get a jolt in this world conflict from which it will never fully recover. The prestige of Catholicism must suffer in this grapple of giants.

2. Denominationalism will be unable to survive this melee of nations. The value of this can not be comprehended now, for denominationalism is a terrible menace at this time when all the nations of the earth are coming into the kingdom. Nobody but the old pagan Romans could have made Catholicism, and no other nations could maintain it except those upon whom they forced it. Nobody but the Germanic nations could have made denominationalism, and no other nations could maintain it but those upon whom they would force it. The Chinese could no more take to our denominationalism than the Germans took to Catholicism. Of course we might force it upon China as the Roman forced Catholicism on the Germans.

3. Venal Commercialism must go, or at least lose his high place in society. Already Russia has reached complete prohibition, Germany, England and France will proclaim it because of scarcity of grain. Before the year 1918 comes President Wilson will issue a new Emancipation Proclamation by abolishing the liquor traffic as a war measure. White slavery, the lingering spirit of the worship of Baal and Ashtaroth, the concubine of the liquor traffic, will also be driven out of our cities.

4. Imperialism will be overthrown or shorn of all power. President Wilson's speech before the Senate was an appeal for the extension of democracy to all the nations of the earth. Imperialism is one the world's greatest evils which must be destroyed before war can be abolished.

5. This war will be a mixing of the nations and segregation and caste ideas must lose their power. This war will be a won-

derful stirring of the melting pot of nations.

When the American soldier sets foot on European soil he will sing the "Battle Hymn of the Republic" and the Entente Allies will all learn it and among the down-trodden masses it will go like fire in a prairie.

Possibly in our own land will be some of the greatest changes. We are now a most grossly wasteful people. We butcher the land we farm, waste what we have made, we require three times as much as is necessary to clothe us; that is, the rich do.

If this war frees us of the liquor traffic and of white slavery and makes us efficient and economical, it will be worth all it costs us.

Now a word of advice. No man can tell what will be in a year from now. Just as soon as the weather warms everybody, whether in country or town, should plant everything possible to make food. Put more work than ever before on your garden, plant more sweet potatoes and Irish potatoes, cowpeas and corn. Cultivate them better than ever before. It is altogether likely that all credit in the South will stop. Then when your garden and farm and smokehouse give out you will starve. President Wilson has truly said "The world is on fire" We must all learn something in this hour of world upheaval. And above all, we must learn to lean more on our God who has led men through every storm. It is the greatest opportunity that has ever come to the church. Let no one slacken this missionary efforts.

What we want is an active class who will insist in season and out of season that we shall have a country whose greatness is measured not only by its square miles, its number of yards woven, of hogs packed, of bushels of wheat raised, not only by its skill to feed and clothe the body, but also by its power to feed and clothe the soul; a country which shall be as great morally as it is materially; a country whose very name shall not only, as now it does, stir us as with the sound of a trumpet, but shall call out all that is best within us by offering us the radiant image of something better and nobler and more enduring than we, of something that shall fulfil our own thwarted aspiration, when we are but a handful of forgotten dust in the soil trodden by a race whom we shall have helped to make more worthy of their inheritance.

—James Russell Lowell.

THE GOSPEL PLEA

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Number 287

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 290, you have three weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, MARCH 3, 1917

Personals and Editorials.

—The National Field Worker, Rosa V. Brown was present at a very interesting program of the quarterly session of the Ohio Women—held at Xenia, Ohio, during December.

—The Auxiliary at Dayton, Ohio is working very enthusiastically. They now have 19 members and each member subscribes to the Tidings.

—Mrs. Serena Booth, Xenia, Ohio, writes: "We have reorganized our C. W. B. M. with a membership of ten and we intend to stay in the field."

—A new Woman's Missionary Society has recently been organized at Kellyville, Oklahoma with nine members. President, Mrs. Mary Williams.

—"Not to the swift is the race, nor to the strong is the battle—but to the true and the faithful victory is promised through grace"

Holden, West Virginia

Dear Editor:—

I moved from Milton, Kentucky to this place in November and I like my new home very much, but I had not been blessed with hearing a sermon by a Christian preacher since being here, nor meeting with any member of the church of Christ. When I received the Gospel Plea it seemed as the presence of many friends. It is strength to any Christian. I have been and shall continue to recommend it to others. Find enclosed \$1.00 for which please send Gospel Plea to Mrs. Will Jones Holden, West Virginia, Box 112.

Minutes of the Thirteenth Annual Session OF THE Arkansas Colored Missionary Convention

Held with
Mt. Sinai Christian Church
Argenta, Sept. 8-10, 1916
BROTHERHOOD SESSION, FRIDAY
MORNING.

The house was called to order, with President, M. M. Bostick presiding.

Devotional service led by L. R. Strickland

Remarks by the president

Appointment of various committees,

Round table talk: "The relation of the pastor and the other officials of the church"

Opened by Rev. W. M. Martin and followed the convention and closed by two white brethren, viz: Rev. Zeran, the white state evangelist who impressed us with the idea of individual responsibility and that it is quality not rank

Rev. Casto, the pastor of the white Christian Church of Little Rock, impressed us with the idea, of the preparation of Christianity in the heart and the danger of an empty one

Welcome address by Prof. A. M. Bright of Argenta,

Response by Rev. E. L. Turner of Wabbaseka
Report of committee on enrollment of delegates as following:

Rev. G. W. Ivey, Mt. Beulah of Pine Bluff; Rev. G. W. Ivey, Holley Grove of England; R. L. Brock of Kerr, Rev. J. E. Guyden, Oak Grove of Toltec and Mt. Mary, Rev. G. B. Hervey of Antioch at Plumerville, Rev. E. L. Turner of Elliot Chapel at Wabbaseka and Walnut Grove at Sheril, Mrs. S. L. Bostick and Mr. S. T. Wallace of Mt. Siani, Argenta; Mr. James Gartrel, Mr. Odis Holden, Coleman Kirk, and G. M. Thomas of Pea Ridge at Kerr. Oak Grove Church number 2, Scott, delegate, Mrs. Lena Moore.

Committee: James Gartrel T. E. H. Cole, and S. J. Wallace.

Collection \$2.40
Adjournment.

FRIDAY EVENING SESSION

The house was called to order by the Vice President, G. M. Thomas of Kerr

Devotional service led by G. B. Hervey

The appointment of various committee,

The best way to get all the people to cooperate led by S. W. Ivey and discussed by the convention and closed by Broth-

er R. L. Brock.

Solo by Prof. A. M. Bright

Discussion: What part should the women take in public service, led by A. L. W. Shields discussed by many and closed by Mrs. Ida Hervey.

Address by president J. B. Lehman, Scripture reading St. John 17 chapter, Subject, God did his work well, Christ and the apostles did thier work well. Theme: We grow in character only in our early life

Lecture on prayer by Rev. Cato

He advised that God expects us to call on him just as children do to their parents and our prayers should be heard in the home by our children and they should be under such influence.

A talk on the duties of the church officers by Rev. Zeran,

A talk about our schools by Harry Smith

Response by Rev. M. M. Bostick,

Collection \$3 26
Adjournment

NIGHT SESSION.

House was called to order by the president and followed by devotional exercise

Solo by Mrs. Ida Hervey,

Remarks by the president,

Quartet by Mr. Williams and others and followed by an excellent sermon by Prof. J. B. Lehman.

Solo Mrs. Alma Jones
Collection \$5 00
Adjournment.

SATURDAY MORNING SESSION.

The house was called to order by the Vice president G. M. Thomas.

Devotional service led by Brother James Gartrel.

Reports of various churches

REPORT OF BROWN CHAPEL OF WASHINGTON,
SEPTEMBER 1916

Value of church property	\$500.00
Number of members	46
" Baptized	None
" Restored	None
" from other churches	None
" marriages	None
" deaths	2
" dismissed by letters	None
" withdrawn from	None

Meetings days, the first Lord'sday	
Officer's meeting days once a month	
Paid to pastor	\$28.68
" " visiting preachers	3.12
" " charities	1.60
" " home mission	None
" "	None
" " state work	\$18.88
" " for local expense	1.70

Total, 53.98

Frank Brown, Secretary.

REPORT OF LITTLE ROCK CHURCH,

MT. BEAULAH, SEPTEMBER 1916

Value of church property . . . \$1000.00

Number of members ... 25
 ,, baptized ... none
 ,, restored ... none
 ,, from churches ... none
 ,, marriages ... none
 ,, deaths ... none
 ,, dismissed by letters none
 ,, withdaawn from ... 1
 ,, meeting ... —
 ,, officers meeting days —
 Paid to pastor ... \$6.00
 ,, ,, visiting preachers ... 2.00
 ,, ,, charities ... none
 ,, ,, home mission .. none
 ,, ,, foreign mission none
 ,, ,, state work ... 6.75
 ,, ,, local expense ... 76 85
 Total, ... 87.05

OAK GROVE CHURCH No. 1, SCOTTS,
 SEPTEMBER 1916

Number of members, ... 16
 ,, deaths ... none
 ,, additions ... none
 ,, from other churches none
 Paid to state work ... \$9 60
 ,, ,, visiting preachers ... 2 00
 Meeting days 2nd. and 4th. Lord's in
 day each month.
 Officers meeting days 2nd. Saturday.
 No. of members ... 13
 Each gave 10 cents. Total ... \$1 30
 No. of officers ... 3
 Each gave ... \$1 00
 Delegate fee ... 1.00
 Total money sent to convention .. 5 30
 ,, during the year ... 16 90

Deacons, Moses, Daniel and B.H. Aamstrong.
 Elder, George Moore Pastor, W. M.
 Martin.

REPORT OF OAK GROVE CHURCH, No. 2
 SCOTTS, SEPTEMBER 1916

Valure of church property —
 No. of members, ... 16
 ,, baptized ... none
 ,, restored ... none
 ,, from other churches none
 ,, marriages ... none
 ,, deaths ... none
 ,, dismissed by letter .. none
 ,, withdrawn from .. none
 Meeting days, 2nd and 4th Lerd's day.
 Office meeting day, 2nd Saturday.
 Paid to pastor ... \$8.24
 ,, ,, visiting preachers .. none
 ,, ,, charities ... none
 ,, ,, home mission ... none
 ,, ,, mission ... \$8 24
 Paid to State work ... 6 55
 ,, For local expense... none
 Total ... \$22.79
 Representative fee ... \$1.60
 Pastor, W. M. Martin

OAK GROVE CHURCH, KERR,
 ARK. SEPT. 1916.

Value of church property —

No. of members ... 20
 ,, baptized ... 2
 ,, restored ... 2
 ,, from other churches none
 ,, marriages ... none
 ,, deaths ... none
 ,, withdrawn from ... none
 Meeting day's 1st. and 3d. Lord's Day,
 Officers meeting days ... none
 Paid to pastor ... \$31 84
 ,, ,, visiting preachers ... 2.00
 ,, ,, charities ... 2.65
 ,, ,, home mission ... 1.00
 ,, ,, mission ... 9 54
 ,, ,, state work ... 4 20
 ,, ,, local expense ... —
 Total ... \$51.23
 J. H. Pigges, elder
 J. C. Guydon, pastor

REPORT OF PEA RIDGE CHURCH
 KERR, SEPTEMBER 1916.

Value of church property, .. \$2000.00
 Number of members, ... 130
 ,, baptized ... 13
 ,, restored ... 1
 ,, from other churches ... 1
 ,, marriages .. none
 ,, deaths ... 4
 ,, dismissed by letters ... 16
 ,, withdrawn from ... none
 Meeting days, every Lord's day
 Officers' meeting day, Saturday before
 the 4th Lord's day.
 Paid to pastor ... \$108.68
 ,, ,, visiting preachers ... 6.75
 ,, ,, charities ... 8 35
 ,, ,, home mission .. none
 ,, ,, missions ... 53 45
 ,, ,, state work ... 65 62
 ,, ,, local expense .. 75.56
 Total, ... 418.45
 Representation, pastor ... 2.00
 One local preacher ... 1.00
 Two deacons ... 2.00
 Two elders, ... 2.00
 Representative fee, ... 10.00
 Total sent to convention, ... 17.00
 A. W. Shields, pastor.

MT. SINAI CHURCH, ARGENTA
 SEPTEMBER 1916.

Value of church property ... \$500
 Number of members ... 15
 ,, baptized ... none
 ,, restored ... none
 ,, from other churches ... 1
 ,, marriages ... none
 ,, deaths ... none
 ,, dismissed by letters none
 ,, withdrawn from ... none
 Meeting days 2 per month.
 Officers meeting days ... —
 Paid to paastor ... \$30.90
 ,, ,, visiting preachers ... 3.79
 ,, ,, charities ... 4 25
 ,, ,, home mission ... 1 50

,, ,, missions ... 22.00
 ,, ,, state work ... 4.50
 ,, ,, local expense ... 14.85
 Total ... 90.05
 In convention, ... 3 20
 Deacon ... 50
 Two delegates ... 2.00
 Representative fee ... 1 50
 Grand total ... 104.05

Mrs S. L. Bostick, Secretary
 S. J. Wallick, Elder
 Rev M. M. Bostick, Pastor.

ELLIOT CHAPEL, WABBASEKA, SEPT. 1916

Value of church property ... 100 00
 Number of members ... 11
 ,, baptized ... 1
 ,, restored ... none
 ,, from other churches ... 4
 ,, marriages .. none
 ,, deaths ... none
 ,, withdrawn from ... none
 ,, dismissed by letters none
 Meeting day 2nd and 4th Lord's days.
 Officers' meeting days ... —
 Paid to pastor ... none
 ,, ,, visiting preachers none
 ,, ,, charities ... \$1 50
 ,, ,, home mission ... none
 ,, ,, missions ... none
 ,, ,, state work ... 5 25
 ,, ,, for local expense ... 69 00
 Total ... 73 75
 Representative fee ... 80
 Paid to district meeting ... 1 50

Rev. E. L. Turner, pastor and delegate

WALNUT GROVE CHURCH, SHERRILL,
 SEPTEMBER 1916

Value of church property ... \$75.00
 Number of members ... 26
 ,, baptized ... none
 ,, restored ... none
 ,, from other churches none
 ,, marriages ... none
 ,, deaths ... 1
 ,, dismissed by letters none
 ,, withdrawn from ... none
 Meeting days 1st and 2nd Lord's day
 Officers' meeting days ... —
 Paid to pastor ... \$5 97
 ,, ,, visiting preachers none
 ,, ,, charities ... none
 ,, ,, home mission ... none
 ,, ,, missions ... none
 ,, ,, state work ... 8 50
 ,, ,, local expense ... 65
 Total ... 15.12
 Representative fee ... 1.25
 Paid in district meeting ... 1.30
 Total in convention ... 2 55
 Rev. E. L. Turner, pastor and delegate

MT. BEAULAH, PINE BLUFF, SEPT. 1916

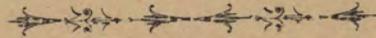
Value of church property ... \$360.00
 Number of members ... 12

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies,

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

Christian Education



The Annual Church meeting of the church at the Southern Christian Institute was held on the first Sunday in February. All the departments of the church made reports which showed progress along all lines. The department reports were as follows.

CHURCH REPORT.

Additions by baptism	5
Additions by letter and statement	39
Total number of members at present,	94
Amt. on hand at beginning of year \$14 96	
Rec'd. on monthly contributions	133.37
" " Foreign missionary collection	15.80
" " Jubilee offering	45.32
Total receipts	209.95
Expended for running expense	4.95
" " Missions	162.02
Balance on hand	42.98

BIBLE SCHOOL.

The Sunday school is graded, including home and cradle roll departments. Total enrollment is 160

FINANCE

Amount on hand last year	52.41
Receipts for the year regular offering	118.99
" " Jubilee offering	37.37
" " Workers conference	10.15
Expended for running expenses	57.59
" " Missions	77.37

WOMAN'S MISSIONARY SOCIETY.

Present members	59
Number of Tidings	12
Regular meetings	11
Amount of money on hand	6.12
Amount raised and sent for dues to national headquarters	79.40
Amount of dues for state work	19.90
Amount raised for special missions	39.26

JUNIOR CHRISTIAN ENDEAVOR.

Number of members	62
" " Kings Builders	50
Amount raised for missions	\$108.83
Amount raised for running expenses	5.00

SENIOR CHRISTIAN ENDEAVOR.

Number of members gained	24
Total members enrolled	69
They report the work as prospering and they are studying the history of the organization and special missions.	

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Number of active members	30
Number of associate members	2
All departments are reported as working well.	

YOUNG WOMAN CHRISTIAN ASSOCIATION

Number of members gained	21
Number of members	71

Amount of money raised	\$29.21
" " expended on organization	9.81
Amount of money on hand	19.40

In the school is a temperance society and a social service club, which work under the auspices of the church leadership.

The church at the Southern Christian Institute aims to do its full duty. They feel that they hold a strategic position and they are aiming to do their work well.

J. B. Lehman, pastor,
D. R. Bebout, chairman of Board,
Ethie B. Lehman, clerk.

A WORD FROM THE NATIONAL FIELD WORKER.

Having closed the 1st. quarter of this National Conventional Year, and having begun a new quarter of this missionary movement, as well as a new calendar year. I feel that I must report.

In looking back are you satisfied with the record which has been made throughout the christian world, or does your conscience burn with regret, as you realize what might have been accomplished had every professed christian, been more truly consecrated to His wonderful service?

Collectively or individually, this is a matter for our personal consideration, which after quietly and meditatively long, so we should rise with a new resolve and a strong determination to so thoroughly present our-selves as a living sacrifice that we may each be able at the close of the quarter to say, I have fought a good fight, thus I am stronger for the next

To the strong appeal which came from the National Board for the observance of the annual C. W. B. M. Day only a few colored societies have made any response whatever.

Does our neglect bespeak indifference? Are we dead to the great worlds' call to the Gospel of Jesus Christ? Do we in no way feel responsible for the deliverance of the balm which heals the suffering, through the word of God?

Oh! my dear sisters, there is much to be done, and if it becomes our lot to give the "widows' mite" we must make a personal sacrifice.

It is now time to be planning for the observing of the Easter, week of prayer, at the close of which an informing and inspiring program should be rendered on missionary work and a self-denial offering made.

In this movement we urge the hearty cooperation of every Auxiliary.

Programs for this observance will be sent upon request by the National Board

Rosa V. Brown.

"If we only strive to be pure and true,
To each of us all will come an hour
When the tree of life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew."

From the Banks
of the
Old Kentucky

"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Genesis 8:22. But for some such reminder as this earliest post-deluvian promise, some of us might conclude that the summer flowers had blossomed for their last time, and yielded the scepter to King Winter. These thoughts are conjured up by the four inch snowfall (and still a falling) that covers the ground this morning. Brother H. D. Griffin and I took a stroll several miles into the beautiful country yestreday. So fair was the day, that he discarded gloves and overshoes. That, was the calm before the storm. It reminds me of the old Kentucky woman, who from her exhausted bewasted agony in June, exclaimed, "I've seed five hundred Junes and this is the wuss one yit." I've seen forty Februarys, but this is the "wuss one yit." But the promise remaineth "While the earth remaineth seed time and harvest . . . shall not cease." Some Kentucky churches and individuals are alive to the great task before us. Others are threatening to get busy.

Prof. J. N. Ervin has a heart helping report for Jarvis Institute. Looks like he's "Hit the nail," followed by Prof. J. H. Thomas of Va. Hurrah for him! I like what Brother Calvert says about New Years Resolutions, yes sir; they do do good. Brother F. T. Floyd of Carlisle, Kentucky, will have us all going to church "directly." And Bro. Thurman, the tall sycamore of Stanford is telling us of conditions when we get there. Scores of builders on this temple, hammer on boys. When it is done, seed time and summer past, the harvest will be ripe. "Then we shall come rejoicing, bringing in the sheaves."

Yours truthfully,
C. H. Dickerson,
evangelist of Ky.

MINUTES OF THE ARKANSAS STATE
COLORED MISSIONARY CONVENTION

Continued from page 3.

„ baptized none
 „ restored 1
 „ from other churches none
 „ marriages 1
 „ deaths 3
 „ dismissed by letters none
 „ withdrawn from .. none

Meeting days 1st and 3rd Lord's day
 Officers' meeting days 1st Friday in
 in each month

Paid to pastor 24 00
 „ „ visiting preachers 3 00
 „ „ charities 10 75
 „ „ home mission none
 „ „ missions none
 „ „ state work none
 „ „ local expense 12.00

Representative fee 51.25

Rev. G. W. Ivy, pastor and delegate

HOLLY GROVE, ENGLAND, SEPT. 1916.

Value of church property... \$500.00
 No. of members 11
 „ baptized 1
 „ restored 1
 „ from other churches 4
 „ marriages none
 „ deaths none
 „ dismissed by letters none
 „ withdrawn from none

Meeting 2nd Lord's day in each month

Officer's meeting day .. ———

Paid to pastor 47.46
 „ „ visiting preachers —
 „ „ charities 5 00
 „ „ home mission none
 „ „ missions none
 „ „ state work 11.12
 „ „ local expense 10.25

Representative fee 40

Total 74.25

Rev. G. W. Ivy, pastor and delegate.

ST. MARY TOLTEC, SEPT 1916

Value of church property... \$100.00
 Number of members 15
 „ baptized 2
 „ restored 1
 „ from other churches.. none
 „ marriages none
 „ deaths none
 „ dismissed by letters .. none
 „ withdrawn from .. none

Meeting days two times a month.

Officers' meeting days every 3 months.

Paid to pastor 15 00
 „ „ visiting preachers none
 „ „ charities none
 „ „ home missions none
 „ „ missions none
 „ „ state work \$1.00
 „ „ local expense none

total \$16.00

Rev. J. C. Guydon pastor.

ANTIOCH CHURCH, PLUMMERVILLE, SEPT. 1916.

Value of church property, \$800
 Number of members 52
 „ baptized 2
 „ restored none
 „ from other churches .. none
 „ marriages 2
 „ deaths none
 „ dismissed by letter... none
 „ withdrawn from none

Meeting days, 1st. Lord's day in each month.

Officers meeting days, 1st. Sat. in each Mo.

Paid to pastor..... \$56.70
 „ „ visiting preachers..... 20 91
 „ „ to charities \$4 40
 „ „ home mission none
 „ „ missions \$11 70
 „ „ state work \$21 90
 „ „ local expense..... 21 02
 total \$136 63

Paid to last district collection.. \$6.50

„ representative fee \$2 80

„ delegate fee \$1 00

Total sent to the convention ... \$10.30

Deacons: Matt Wallace, Garfield Hery, and Henry Kinlsey.

L. K. Strickland, elder.

Rev. M. M. Bostick, pastor.

DEACONS REPORTS

Garfield Hery \$1.00
 Otis Holden \$1.00
 Matt Wallace 1.00

ELDERS' REPORTS

L. R. Strickland \$1.00
 S. J. Wallace 1 00
 James Gartrell 100

LOCAL PRECHERS' REPORTS

Rev. G. M. Thomas \$1 00
 „ G. B. Hery 1 00
 „ W. M. Paten 1.00

PASTORAL REPORTS

Rev. A. L. W. Shields (without) report \$2 00
 „ E. L. Turner's (without) report 2 00
 „ W. M. Martin's (without) report 2 00
 „ Henry Martin's report 2.00
 Number of sermons 15
 „ lectures to Sunday school .. 1
 Money on salary \$70.00
 Rev. G. W. Ivy's report 2.00
 Number of days spent in the field 25
 „ sermons preached 42
 „ additons 16
 „ marriages 2
 „ funerals 2
 „ lectures 10
 „ district meetings attended... 2

Amount of contribution \$70.75

Rail Road expenses 25.00

Rev. M. M. Bostick's report 2 00

Numbr of sermons preached 45

„ lectures given 6

„ miles traveled 1016

„ days spent 63

Contributions received:

From Little Rock Chuach \$5.50

„ Argenta Church 30 40
 „ Plummerville Church 56 70
 Total received 92 60

Contribution paid out:

For Rail Road expenses 30 96

„ state work 12 00

„ missions 7 00

Total paid out 49 96

Amount above expenses 43.64

THE ANUAL EVANGELISTIC REPORT
OF Rev. R. T. Matlock. ENDING

SEPTEMBER 8, 1916.

Places visited and revisited, 23 Miles traveled
 3013. Sermons and lectures, 111. Con-
 fession, 4. From other churches, 3. Reclaimed,
 2. Preachers ordained, 1. Organized one
 church. Organized Lord's Day School, 2
 Built one church New places visited 4.
 District Conventions held, 5. Business
 meeting, 6 State Board meeting held, 4.
 Letters written, 113. Postal cards, 121.
 Received from church and district conven-
 tion \$314 20
 Rec'd. from National C. W. M. B'50.00
 Total received.. \$464 20
 Paid Board fare..... 90 23
 P. O. stamps etc..... 4 66
 Printing programes 1 75
 Total expense 96 57
 Bal. left 367 63
 Balance due.. 480 00

The Annual Evangelistic report of
 R. T. Matlock ending Sept 30, 1916.

Places visited and revisited 23 Miles traveled,
 2986. Sermon preached and lectures, 110.
 Confessions, 14. Reclaimed 2. From other
 churches, 3. Ordained preacher 1. Or-
 ganized new churches, 1. Organized Lord's
 Day School, 2. Build one new church house
 near Webbasecka. New places visited, 4.
 District conventions held, 5. Business meet-
 ing held, 5 State board meeting, 4. Letters
 written, 109. Postal cards, 117. Undenom-
 inational meeting held, 1. which I hope did
 much good. Received from churches and
 District Conventions, \$308.00
 Received from National C. W. B. M. ... 150.00
 Total, 458.00
 Railroad fare 85.55
 Stamps and etc., 4 57
 Total expense, 94.12
 Amount left, 363.88
 11:30 P. M. — Sermon by Prof. Lehman. Sub-
 ject, "Symposium on the Negroe's attitude
 on the liquor question.

Collection.

Adjournment.

SATURDAY EVENING.

The house was called to order by the
 president.

Devotional service led by Rev. E. L.
 Turner.

Report of committies.

(Continued on page 6, Col 2)

Sunday School Lesson

March 11, 1917.

Lesson X.

JESUS THE BREAD OF LIFE.

John: 6.22-40

GOLDEN TEXT:—Jesus said unto them, I am the bread of life. John 6:35.

TIME:—The day after the last lesson; just before the passover A. D. 29—late in March or early in April.

PLACE:—Capernaum.

I SCENE THE NIGHT FOLLOWING THE FEEDING OF THE FIVE THOUSAND.

When the disciples had completed their weary labor of feeding such a great multitude Jesus had them enter into the boat and set sail for Bethsaida while he remained to send the multitude home. Probably they expected to meet him.

Jesus having sent the disciple away, finds some of the multitude discussing whether to make him their king and overthrow Herod and make their capital at Jerusalem and throw off the Roman yoke and enter upon a new career.

Jesus withdrew himself from the crowd and went into the mountain to be alone with the heavenly Father. His prayer lasted several hours. He did not return to the disciples until about the fourth watch; they were caught in a storm and Jesus came to them walking on the water, when they saw him they were afraid and he said, "Be of good cheer, it is I be not afraid." Peter said, "Lord if it is thee bid me come to thee" and he said, "Come" Peter walked on the waves until he began to look around and fear. Jesus said, "O thou of little faith wherefore did'st thou doubt?" they both entered into the boat and the wind ceased.

II SEEKING THE LOWER OR HIGHER GROUND.

Some of the multitude still remained in the region of Bethsaida thinking how they could persuade Jesus to take the lead in setting up a Jewish kingdom after their own ideas. After they had waited for some time for his return they finally took boats and went to seek him. When they found him they said unto him, "Master when camest thou hither?" Jesus answered, "Ye seek me not because ye saw the miracles." They not were attracted by the miracles as a sign of God's love, as types and proofs that Jesus was the Messiah, as invitations to trust and serve him; but because they did eat of the loaves and were filled.

Labor not for the meat which perisheth: The things that belong to our worldly life, the things that our body desires are not to be the chief aim of living at the expense of higher and better things. But that meat which endur-

eth unto everlasting life.

III THE FIRST WORK GOD GIVES US TO DO.

Then said they unto him, what shall we do, that we might work the works of God? They did not know what kind of work God wanted them to do. It was a puzzle to them to know just what kind of work Jesus meant.

Jesus answered them. This is the work of God, this is what you must do to obtain eternal life. The work that God wants you to do; that ye believe on him whom he hath sent. It was an act of the soul that was needed. God has sent a teacher and it is your first business to believe on him, accept him, and obey him.

IV THE BREAD OF LIFE.

Moses gave you not that bread from heaven, but the manna was sent in answer to the peoples complaints of hunger. Moses and Aaron sent messages and God the Father sent the manna out of heaven.

The true Bread—the bread which men most need, that is most important to their well-being, that sustains the soul to everlasting life. The manna was a type of this true bread, it was for the body while this true bread is for the soul.

I am the bread of life.—The characteristic of the bread of God is that it giveth life to the world. A fuller life giving power than that of manna is implied and it is of universal application and not merely to their fathers. But to all that cometh unto me and eat of this bread shall never hunger; and he that believeth on me shall never thirst

V HOW IS JESUS THE BREAD OF LIFE.

Eating Jesus' flesh is of course symbolical, but it is real. The flesh is the bodily, visible form in which the Son of God was incarnated. It represents all he did in the body, all his labors and suffering, his Gethsemane, his death on the cross, making atonement for our sins, manifesting his infinite love for mankind; the greatest love in the universe:

D. R. B.

MINUTES OF THE ARKANSAS STATE COLORED MISSIONARY CONVENTION

[Continued from page 5]

REPORT OF COMMITTEE ON TIME AND PLACE

We your committee on Time and Place submit the following report that our next annual convention will be held with the Elloit Chappel Church of Christ at Wabbaseca, Arkansas, Tuesday before the second Lord's day in september 1917.

Committee:

Rev. E. L. Turner,
J. A. S. Sartrell,

G. B. Hervy.

Report of committee on nomination

We your Committee on nomination submit to report as follows:

We recommend that the present board of officers of the convention be reelected and that the state board officers be reelected with the following additions R. L. Brock, Rev. J. C. Guydon, Louis Bright, and James Gartrell. And the office of the corresponding secretary created and Prof. A. M. Bright be elected to fill the office.

Committee:

W. M. Martin,
J. C. Guyden,
R. L. Brock,
Prof. A. M. Bright, and
A. W. Shields.

REPORT OF COMMITTEE ON WAYS AND MEANS.

We your committee on ways and means submit the following report. We recommend the same system of finance we had last year. That each man pay fifty cents and each woman pay forty cents each quarter, and that the churches send this money to each district quarterly meeting, and that each member pay ten cents to the state convention as representation fee, and that each minister not employed pay one dollar and each pastor pay two dollars, Elder one dollar, and deacons one dollar, each delegate one dollar and that each church bear the expense of the delegate.

Second: we further recommend that each conventional officer be paid one dollar per day during the conventional session; and we also recommend that whatever remains over and above be turned over to the state treasury.

Third: we further recommend that each pastor take special pledges which will be aside from the regular forty and fifty cents quarterly money and that said pledge be taken and collected by November fifth or first Lord's day in the said month, and that this money be paid into the state treasury for state mission work. We also further recommend that the pledges be started in this present convention:

Committee:

Rev. R. T. Matlock,
" H. Martin,
" Harry Smith,
Sarah L. Bostick,
Sarah Richinson.

REPORT OF COMMITTEE ON OBITUARY.

We your committee on obituary submit the following report: the deaths in the Brotherhood since the last convention are as follows; Pea Ridge 4. Brother P. W. Williams, Sister Harriet Wallace, Sister Molly Bright, Sister Mary Berts. Mt Beulah, Pine Bluff, 3. Elder D. W. Willhite, Brother Henderson G. Conier and George Conier. Walnut Grove

at Sherrill, 1. Bro. James Odis Washington. Brown Chappel, at Sherrill, 2,

We recommend that the convention engage in secret prayer for the bereaved ones, three minutes and closing prayer by Rev. R. T. Matlock.

REPORT OF COMMITTEE ON RESOLUTIONS.

We your committee on resolutions recommend that a vote of thanks be rendered to Rev. Johnson and his staff of officers for their kindness to us in allowing the use of their house. And that in demonstration of the same that there be a unanimous expression of the word, "The liberal soul shall be made fat."

We your committee on resolution and future work further report as follows: we recommend that each church be represented in the convention by delegates, and that each church be responsible for each delegates expense and that each delegate represent in the convention with one dollar.

And be it resolved that each officer be paid one dollar per day for his service out of the money raised in the convention and that the remaining money be paid to the state evangelist, and if it does not pay in full, that the churches represented in the convention be responsible for the balance due in proportion to its membership.

And be it further resolved that the convention tender a vote of thanks to Mt. Sinai and the community for their hospitality. And as a token of our appreciation be made by the waving of handkerchiefs, saying "God bless our work."

We further resolve that the state board and workers prepare a calendar for all our quarterly meetings and that it be published in the minutes.

Whereas, if any church be behind in their obligations, that the first Lord's day in October be set apart as a rally day for the purpose of paying the state's indebtedness. And that the pastors and officers make a special in the above named rally and it is to be continued until the debt is paid.

Committee:

Rev. George W. Ivey,
" E. L. Turner,
L. R. Strickland,
S. J. Wallace,
Odis Holden.

Collection.....\$4.00
Adjournment.

The house called to order by Pres. Devotional service led by Rev. Harry Smith.

Stereoptican lecture by Prof. Lehman which was grand.

Lecture by Rev. Harry Smith, a missionary from Africa. He spoke about Africa and their great school work.

Collection for Rev. Harry Smith, \$7.13
Adjournment.

SUNDAY MORNING.

The house called to order by president. After the devotional exercise, Brother Taylor Cole was elected superintendent pro-tem. D. M. Mitchell, secretary pro-tem.

Prof. A. W. Bright conducted the Lord's day school. After the lesson discussion, the school was closed by a grand lecture by Rev. Harry Smith. Subject; "What the Lord's day school is to us christians and to civilization."

Sermon by Rev. H. Martin, subject; "Our position as christians and the different measures and uses of the gift of the Spirit." Which was followed by a sermon by Rev. Harry Smith, subject "The way to get into the church and how to live in it" Both sermons were very instructive.

Collection.....\$11.16
Adjournment.

SUNDAY NIGHT

The house called to order by evangelist, R. T. Matlock.

Devotional service conducted by Brother Floyd Womac of Little Rock and Sister Mary Bradley of Noble Lake.

Sermon by Rev. Harry Smith.
Collection.....\$1.10

The Lord's supper was conducted by Rev. R. T. Matlock which was followed by very impressive remarks

This convention ranks first among the others with the excellency of its advice and its noble devices for the purpose of fostering the great christian cause.

CONSTITUTION.

PREAMBLE.

ART. I.—This organization shall be known as the Missionary Convention of the Disciples of Christ in Arkansas.

ART. II,—section 1. The object of the convention shall be solely missionary, local and general, hence advisory.

—Section 2. Membership shall consist of all licensed ministers, elders and deacons of the several congregations.

—Section 3 Delegation shall be on the bases of one delegate for every fifteen members, or major portion thereof; of each congregation. Any church with less than fifteen members, shall be entitled to one delegate.

—Section 4. Each member of the convention shall be entitled to one vote. The officers of the convention shall be president, vice president, secretary and assistant secretary and treasurer.

ART. III,—section 1. The work of the convention shall be done through the following committees appointed by the convention. Ways and means, time and place, nomination, delegation, obituary, condolence and resolution.

—Section 2. There shall be elected a state board of members, not more than nine and not less than five, with the state evangelist and corresponding secretary; whose duty

shall be to attend to such business as the convention may assign them.

CHURCH CALENDAR FOR STATE OF ARKANSAS.

State Convention;

Tuesday before the second Lord's day in September, including the Sunday School Convention and the C. W. B. M. the same week.

NATIONAL DAYS.

First Lord's Day in March—Home Missions.

Easter Sunday—C. W. B. M. offering.
First Sunday in June—Children's Day for home missions.

First Sunday in July—Children's Day for C. W. B. M.

Sunday before Thanksgiving—Educational Rally.

First Sunday in Dec.—C. W. B. M. Day.
Quarterly meeting days,—Friday before the second Sunday in October, January, April and July.

Cincinnati, Ohio.

Dear Editor:—

Please insert in your Plea, we have been in our new church home on Kenyon Ave. since Nov. 12 th. 1916 and wish to extend a hearty welcome to all who may visit our city. Come and see, we welcome you all. We owe much to God and dear Bro. Moss for sending to us dear Bro. Davis who in his loyal manner is doing so enthusiastic work and has with much enterprise given time and interest in the church work. This has made strength and a greater hope in the Kenyon Ave. Christian Church then ever before. In this capacity we hope to do a great missionary work we have the desire that men may see our good work and glorify God and his Angels. We realize that great care must be taken in our city that we may accomplish a good work and ask for the cooperation of all christians.

Addie Pearl Hutsell.

He comes in judgment stern to us,
When we do wrong our soul;
He gives us bitter pain and wound,
To make us whole.
He comes sweet influence to impart,
A gracious willing guest,
While he can find one humble heart
Within to rest.

His is that gentle voice we hear,
Soft as the breath of even,
That checks each fault, and calms each fear,
And speaks of heaven.
And every virtue we possess,
And every thought of holiness,
Are his alone.

MT. VERNON, TEXAS

Dear reader: -

The fourth Lord's Day found us in Mt. Vernon, but we were met by a Norther and we were not able to have any service on Sunday. We found our way to Nat Rulefords and from there to brother A. J. Logans home where we spent Sunday night.

It is sad to say bu neither Daingerfield nor Mt. Vernon had a Sunday School. Fathers and mothers, we must awaken to our responsibility to the great service of the kingdom of God.

Mt. Vernon is like many o her places it has only a faithful few who are doing the work of the King.

Brother Noah Johnson of Rockwall is the pastor of the Walnut Grove church. Brother Johnson is a North East man.

The weather was of such that we were unable to have a meeting at Mt. Vernon But we think things will go along now in good shape. Brother J. H. Rulefords' wife's Sister was laid to rest at Leesburg on Tuesday. She left several children many other relitive as well as friends to mourn her going. Brother J. A. Logan sends in fifty cents for six months subscription to the Plea.

Harry G. Smith,

SCOTT, ARKANSAS.

Dear Ebitor of PLEA:—

Once more I am knocking at your door for entrance. Please let me in and I will tell you that we have raised for Jubilee fund,\$7.85 I mean the little church at Scott, located on Route 2, 8 miles southeast of Scotts. We are sending it in somewhat late, but I hope it will be some benefit to the cause for which it was collected.

We are still working for the cause of the Master, even though we are but few. We have not had regular services this winter owing to the cold and wet weather, but we are doing the best we can under the present condition of things.

Those who gave in this collection were	
George Moore	.....\$5.00
Carrie Moore,	.....1.00
Lenar Moore,	.....1 00
Moses Daniel,	.....0 25
F. J. Armstrong,	.....0 25
B. H. Armstrong,	.....0.25
M. J. Scarborough,	.....0 05
Eddie Armstrong,	.....0 05
Total,	.....7.85

Yours for more work,

George Moore.

Early Planting Corn

White Dent,—peck 60 cts,—bushel \$2 25

Yellow Dent,—peck 60 cts,—bushel \$2 25

Also headquarters for tested garden seed.

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Edwards,

Mississippi.



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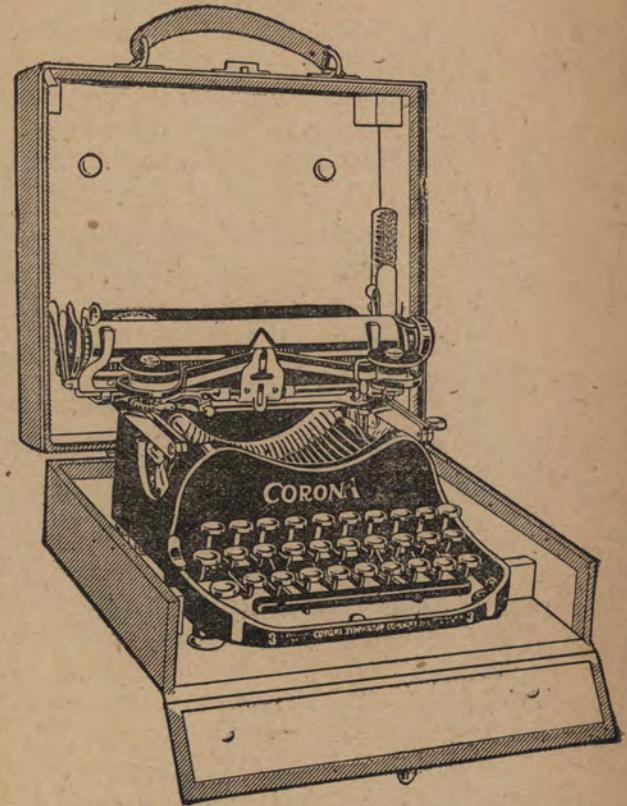
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Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospie Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

THE GOSPEL PLEA

PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, March 10, 1917

Serial No. 288

HELPFUL To All

Some Preparedness We Should do.



AT this writing it is not yet certain whether our country is to go to war with Germany or not, but our federal government is taking every possible step to mobilize the nation, with all its resources, to be ready for the conflict if it must come.

It seems to us that we could do a little mobilizing ourselves and show that we can learn a lesson from the war before the real severities come. If this war teaches the whole world to use more skill in producing and to use more conservative methods in saving what they produce, it will be of value to us even though the sacrifice is great.

It is possible that by next year we will be unable to buy some of the necessaries of life such as shoes, clothing and food. If it becomes necessary for the United States to equip three million men, then the purchase of shoes will become prohibitive. If the winter crops should fail this year, the food supply of the world would be insufficient. The clothing of three million men would probably make the price of clothing prohibitive for many people.

But this is largely due to the fact that we have been poor farmers and wonderfully wasteful in using what we have. Among the well-to-do there is no conscience in the use of food and clothing, and among the poor there is no conscience in producing. If this great world war startles the world into properly considering these great problems, then it will be worth all its costs. Here are some things we should do.

1. Every parent should be impressed with the necessity of making every child efficient. The tramps walking up and down the earth are living examples of the shameful neglect of parents and guardians. We can think of nothing more pitiful than to see some boys and girls grow up without the knowledge of

doing one useful thing. One of the things that every teacher should continually insist upon should be that every child shall be made efficient by being skillful.

2. Every child should be taught that it owes it to society to do its share of the world's work. Whether rich or poor, the world needs it and must have its services. At present one half of mankind does the work that keeps it and the other half. This is un-Christian and immoral. The motto should be that every man must produce a needful article or he must help to train the coming generation of the people of the world.

3. We should begin at once to do more intensive work. We are not as far along in this respect as Israel was three thousand years ago. Palestine supported an immense population. If the present population of any of our Southern states were dumped down in Palestine they would starve. Their methods of farming would be entirely inadequate. Many a man is now skimming over a thousand acres who should be reduced to forty acres. A man in Hinds County, Mississippi had seven hundred acres of land and he was getting in debt more and more, so he moved to Jackson and started a machine shop. In a few years he sold his farm to eight families of good farmers and last year one of these made two thousand dollars clear on his small farm.

4. In all this we must not forget our Christian duty. Jesus, said "Apart from me ye can do nothing," and Peter said "There is no other name given under heaven whereby men must be saved but the name of Jesus." Our real trouble along all lines is due to our lack of faith in our Saviour. Moses told the Jews plainly that if they remembered the laws of God, all their industries would prosper, and if they did not, all their industries would fail. In our seeking for better things we should not forget first to seek after God. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The world may scoff at Christianity and learned men may flout it to their heart's content, but they must remember that the world must live in misery and woe until such time as they are willing to bow the knee and acknowledge him as Lord of lords and King of kings. In their shortsightedness they imagine themselves exceedingly wise, but in just a little time their failures show that God holds them in derision. Our learned men have done wonders for the world. If now they would acknowledge the authority of Jesus in it all, so they would

learn true humility, they would learn how to use what they have discovered. The world's greatest need now is to know how to use what it knows.

The combative, belligerent spirit is not to be repressed, but utilized for noble purpose. The small boy who can conceive himself a knight slaying the dragons that beset him and his comrades and rendering valiant aid to the oppressed may be taught to fight with the sword of the spirit the enemies of disorder, meanness, cruelty, which often lurk within his little bailiwick. He will not do this unless his teacher recognizes the profound truth of these words of Judge Richardson: "The dangers, if any exist, to the nation, the state or the city, are not in things outside them, not in the yellow peril, not in foreign enemies or in foreign countries. The dangers lurk deeper, in the distemper, the bad spirit, the ignorance, corruption, evasion of jury duty and other public duties, and apathy among the people, in popular errors concerning the law, the state, and our obligations to it."

To fight for one's country must be held up to the child as the most sacred duty; but must not the enemies to be fought be more clearly defined, though their nomenclature will change from year to year as the child's power of perception grows and he comes to recognize protean forms? Hero worship, especially the worship of heroes who have wrought gallant deeds by saving life rather than destroying it, will, as every teacher knows, be one of the most potent influences in developing the spirit of sacrifice and service. The noble deeds not alone of historic characters but of the humble fireman, policeman, longshoreman or engineer may be directly related in the child's mind not merely to a vague humanitarianism but to definite service of country. Especially should the great constructive work of such men as Eihu Burritt, who secured cheap ocean postage; Garrison, who labored to remove the dark stain of slavery from the national flag; Bocker Washington, who has toiled to uplift the race; Colonel Waring, who died in his great fight against disease that threatened his country; Jacob Riis, who for a generation has fought a gallant fight against the enemies of the poor and ignorant—such work as theirs and that of many like them should be referred to not merely as "good deeds" but as deeds of service to the country, achieved by painful sacrifice, and essentially patriotic.

— Patriotism and the New Internationalism.

"In the gain or loss of one race
All the rest have equal claim."

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 288

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 290, you have two weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, MARCH 3, 1917

Personals and Editorials.

—It is related that an old colored man was in the habit of saying: "I've noticed for years that most always when I live through March I generally live through the year." April is Uncle Sam's great month in which to go to war. The war of Independence, the war of 1812, the Civil war and the Spanish American war all began in the month of April. If President Wilson can get the country through April, may be he can keep it out of war all the year.

—Remember, March is the month set aside to make a canvass for the Gospel Plea at half price. Will not every reader get up a club of ten or more? You will do a great missionary service in so doing. The Plea needs them and they need the Plea. Will you not help to get them together?

—Prof. P. H. Moss is now in Missouri and in a few days he will go over into Kansas.

—Since paper is so high, getting out minutes is a great undertaking for many of the states and some are availing themselves of our offer to publish them in the Plea and they paying for the extra copies we send to the churches.

—Mrs. Elizabeth Ross is now visiting the churches in Tennessee in the interest of the C. W. B. M. work. She will probably be in Mississippi soon.

—John Watkins of Kansas City, Mo. is spending the winter in San Antonio, Texas.

—Eld. R. B. Wells of Muskogee, Oklahoma is working up a rally to lift his church debt. The Muskogee Church is very anxious to get free so they can lead out in the state work.

NASHVILLE, TENNESSEE

Editor Gospel Plea:—

On last Lord's Day two of our junior boys made the good confession and were baptized. This made a very deep impression upon our entire Bible School which will result in a future harvest for the church. At the same time two very prominent persons, graduates of Wilberforce University in Ohio and teachers of some experience, united with the congregation worshipping at Lea Avenue Christian Church. Here is good material for some of our schools, for educational as well as religious work among us.

Respectfully,
Preston Taylor.

ROARING SPRING, KENTUCKY

Dear Editor:—

Please allow space in your paper for my short report. Brother H. Huffman is still our pastor. I am glad to say our Lord's day school is just fine. Our pastor met with good fortune. Through his traveling he has married and is getting along fine. On the 4th Lord's day in February he will be in Evansville, Indiana. We had a good service last Sunday. I ask that you will ever pray and work for unity in missions, unity in prayer and in service that the world may believe and that missionary work, both home and foreign, may increase a thousand fold.

Your servant in Christ,
Lillie B. Hunter.

Argenta, Arkansas.

To the readers of the Gospel Plea;—

I wish to say that on the night of the second inst. I was called by telephone to attend the funeral of Sister Franklin, one of the pioneers of the church at Russellville. The funeral services was conducted at the church. The services consisted of song and prayer and two papers, respectively by Miss Mary Bradley, their public school teacher, and Miss Bryant of Russellville, and followed by a sermon by your humble servant, text, "Thou shalt come to thy grave in full age like as a shock of corn cometh in his season," Job. 5:26. Sister Franklin was a model christian. She has raised up a large and respectable family of children. She leaves a husband and many others to mourn her loss.

On arriving at Russellville about 11:45, Saturday I was informed that another death

had occurred in the same vicinity, a son of old Brother and Sister Scott, two of the oldest and most faithful members of the Eewards Chapel Church. He was stricken with pneumonia and died on the third inst. Thus after attending the one for which called I had to remain over for Sunday to attend the funeral of the young man. I am sorry to say that he had been a member of the Church of Christ, but went back and never returned again. Young people, though you feel strong and vigorous, ere long you shall have to lie down in death, prepared or unprepared. The same day Brother Wesley Hervey, one of the older members of the church at Plummerville where I ministered, was buried.

Yours as ever in the work,
M. M. Bostick.

ALVIN, SOUTH CAROLINA

Dear Editor:—

You will please allow me space in your valuable paper to state that our new pastor, Elder M. W. Williams, came down from Reidsville, S. C. to Alvin Holly Hill Church to preach on the first Sunday in January. He preached a very eloquent sermon. The audience was small on the account of the inclemency of the weather. Collection was taken by Brother P. B. Bryan of Bethlehem Baptist Church, amounting to 77 cents. We paid on pastor's salary \$2.07 and on support \$2.10, which make our total expense \$4.94. We hope that he will come back again.

Yours truly,
R. P. Atkinson, Secretary.

Leesburg, Texas.

TO THE BRETHERN OF TEXAS.

Time is passing and we must be about our Father's business. Pastors and Elders of churches, I want to get in touch with you. Please write me at Hawkins, Texas in care of J. C. J. and let me know about your church. I want to know where you are. I want to let your members know that they are asked to pay one dollar to state missions this year. They will pay it if you get it before them. Let them know their duty.

Bro. pastors, you must be careful what you tell the people. Do not be afraid of not getting your money. You will get it with out any trouble if you teach your people that they must do a large service for God. Why, this cause we are fighting for is a world wide one. Are you as large as the cause for which you are struggling? Ought we not to be as large as the cause? Read Matt. 28:19-20, and Mark 16:15-16. Any man or woman whose religion does not come up to the command of Christ is nothing.

The killing is of sin. The filling is of Jesus. We need to be made alive to the works of Christ and filled with the spirit of him who died to save from sin. The living is unto Christ. We must walk anew; for when we obeyed the Master and were baptised into him we put him on and now we must walk the straight and narrow path. Brethren, let us awaken and get busy at the work of the Kingdom, not tomorrow but today. Brother pastors, raise your state mission money, as much of it as you can, and have it ready when I get there to see you and the church. Do not sit at ease, doing nothing until I come to the church and then go rushing about. That will never do.

If we are going to develop a strong state work we must work and give something and we must keep doing and giving. We are losing ground. In many of our churches there is no Sunday school. The young people are going astray. A church that will not develop a good Bible school can not grow. Say what you will or may, you are sure to lose the girls and boys who are the future church.

Why not send for Prof. P. H. Moss and let him tell you just how to make your Bible School attractive to the young people and how to make it attractive to the older people. The Bible School is like Jesus, it is for every body. Why I am ashamed to find so many churches not having Bible Schools. Brethren, awake. Texas, let us bear in mind that we must raise a thousand dollars for each State Missions and for the Jarvis Christian Institute. And do not forget to bring a thousand delegates to the convention in October. Let us begin now to work for these things and we will meet them.

I wonder if the pastors are taking subscriptions to the Gospel Plea. Five hundred new subscribers this year for Texas!

I will be with the Leesburg Church from the 11th-13th; with the church at Bettie, Texas, 14-16; with White Oak Church 18-20; with Shady Grove 21-22; and from there to Paris, where we will hold a three hundred dollar rally for the purpose of rebuilding the church. On the 26-27th we will be at Shelton Hill. On the 28th-March 1st we will be at Roxton, with Greenville Church on the 2nd and 4th and with Dallas Church on the 5-6th. I wish to say to the brethren of the above named churches, get ready. Tell your people what is expected, so they will be ready. Brethren, be of good cheer. Pray more, work more. Work more for Jesus and give more to his cause. Remember, friends, I am looking for some of those pledges about which I wrote some time ago. Who will be the first to pledge and pay? If you have it on hand, send it now. Jarvis is for our boys and girls and we must do all we can to make it the greatest school in the Lone

Star State. We can do it but it will take money.

I have not heard from Brother Frank Coleman of Dallas. I asked him to write me at Hawkins, Texas, J. C. I.

Let us do all we can, brethren, to lead the states in giving this year.

I am yours in the Master's cause,
H. G. Smith, Evangelist

Report of Jubilee Funds.

REPORT OF JUBILEE FUNDS UP TO February 24, 1917.

For General C. W. B. M. Work. Lee Avenue Church, Nashville, Tenn. Preston Taylor.....	15.00
Personal Pledge, W. C. Brabham, Ehrhardt, South Carolina.....	1.00
Total this time.....	16 00
Total this year.....	168 87

—O—

For Southern Christian Institute.

Oak Grove, Scotts, Arkansas, George Moore.....	7.85
Total this year.....	178 16

—O—

For Jarvis Christian Institute.

From Musical Entertainment by Miss N. V. Jennings.....	5.00
From Mr. and Mrs. George Hendricks, Taylor, Texas.....	6 25
All sent in by Pres. J. N. Ervin, Total this time.....	11.25
Total this year.....	491 40

—O—

For Tennessee Christian Institute.

Church, Jellico, Tennessee, sent by L. H. Tate.....	3 05
Total this year.....	19 15

—O—

For Alabama Christian Institute.

Wooes Chapel, Haynesville, Alabama, J. M. Stallworth.....	1.75
Total this year.....	79 17

—O—

For Martinsville Christain Institute.

Church at Reidsville, North Carolina, sent by N. C. Walker. Mr. C. Walker.....	1.00
Sallie Graves.....	1.00
Bettie Lindsay.....	1 00
Willie Williard.....	1.00
Thomas Penill.....	1.00
Others.....	16.20
Total this time.....	21.20
Total this year.....	1038.65

For Sunday School.

Bethesda Sunday School, Oconee, Ga. S. J. Smith.....	2 50
Lee Avenue, Nashville, Tenn. Preston Taylor.....	5 00
Oak Grove, No. 2, Scotts, Arkansas, J. H. Biggs.....	5 00
Germantown, Ky. R. M. Hopkins.....	2 00
Century, Florida, R. M. Hopkins.....	3 00
Total this time.....	17 50
Total this year.....	222 61

—O—

Fund Statement.

For M. C. I.....	1038 65
For J. C. I.....	491 40
For S. S.....	222 61
For S. C. I.....	178 16
For C. W. B. M.....	168 87
For A. C. I.....	79 17
For Africa.....	58 25
For T. C. I.....	19 15
Total this year.....	2356 26
Total in Jubilee Fund.....	11265 01
Amount yet needed to make \$20,000,	8734 99

Now that spring has opened up those churches and Sunday schools that have not yet had part in this work should do so. We must go at this great work in a united way. All must have their part in this. Every evangelist and every pastor and every C. W. B. M. worker should help to bring up the slackers. Send all money to J. B. Lehman, Edwards, Miss.

—O—

REPORT OF FUNDS RECEIVED FROM FRIENDS OF THE WORK.

From Mrs. P. H. Philips, New Castle, Pennsylvania.....	100 00
Total amount in this fund.....	3632.05

In sending in this hundred dollars Mrs. Philips sent a heartening letter which we appreciate very much. In all the work undertaken by the C. W. B. M. there is much that must be done and the support of this should come in special gifts. We hope others may join in this.

J. B. Lehman, Supt. work among the Negroes under the C. W. B. M.

JACKSON, MISSISSIPPI.

Cold weather and rain again ran us in home. I made a flying trip to Edwards, Mississippi the 2nd. Sunday morning and found a nice gathering of young people, together with a few grown folks, waiting to hear the word of eternal life. My coming had been noised abroad and the people were in expectation.

[Continued on page 7 Col. 2].

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

Program of the C. W. B. M. Quarterly Meeting To be at the Hermanville Christian Church March 17-18, 1917

—SATURDAY MORNING SESSION—

1:00—House called to order by the president
Devotional services led by Mrs. Edna
Brown of Hermanville and Mrs. El-
len Turnipseed of Union Hill
Appointment of committees
Short talks by delegates
Song and prayer by Eld. S. Flowers
Sermon by Eld. N. R. Trivillion
Invitation by Eld. S. Flowers
Collection by Mrs. Sarah J. Moore of
St. Luke
C. W. B. M. Benediction.

—SATURDAY EVENING SESSION—

1:30—Devotional service led by Mrs. C. Jen-
nings of Union Hill and Mrs. Mar-
garet Walker of Providence
Address by Hester A. J. Allison
Reports of Mission Sisters, Auxiliaries,
State Organizer and State Evan-
gelist, Eld. K. R. Brown
Song and prayer
Sermon by Eld. J. H. Miller of Grand
Gulf
Collection of Mrs. Frank Luster of
Center Church
C. W. B. M. Benediction

—SATURDAY NIGHT SESSION—

7:00—Devotional Services led by Mrs. Judia
Flowers and Mrs. Cora Brown of
Pine Grove Auxiliary
Welcome Address by Mrs. V. A. Jones
of Hermanville
Response by Mrs. Eva Bingmon of
Fayette
Song and prayer by Brother Charles
Wilson
Sermon by Elder W. A. Scott
Invitation by Elder Robert Brown
Collection by Brother A. G. Sneed
C. W. B. M. Benediction.

—SONDAY MORNING SESSION—

9:30—Sunday School taught by Mrs. Josie
Brown
Reviewed by Elder L. R. Garrison

10:30—Devotional services led by Mrs. Ada
Coffey of Pine Grove and Mrs. V.
Brown of Forest Grove
Song and prayer by Brother A. Moore
of St. Luke
President's message
Song and prayer by Brother Joe Coffey
of Pine Grove Auxiliary
Sermon by Elder K. R. Brown
Invitation by Elder John Lomax
Collection by Mrs. Martha Moore.
C. W. B. M. Benediction.

—SUNDAY EVENING SESSION—

2:30—Devotional services led by Mrs. N. R.
Trivillion of Pine Grove and Mrs.
Jane Heath of Center Church
Paper by Mrs. Ella Gray of Herman-
ville
Song and prayer by Elder C. J. James
Sermon by Elder B. C. Calvert
Invitation by Elder S. D. Yarber
Collection by Mrs. N. E. Hutchinson
Adjournment

Come one, come all and let us make this
meeting one of the best.

Mrs. M. J. Brown, President
.. V. A. Jones, Secretary
.. S. S. Blackburn, State Organizer.

Hermanville, Mississippi.

Dear Editor:—

Please allow space in your valu-
able paper for me to say something concern-
ing our work.

The first Sunday in January I visited the
the Baptist Church at Hermanville, succeeded
in getting three to take the Gospel PLEA, and
one the Missionary Tidings. On the 18th. I
visited Hermanville Auxiliary. It had been
raining all the week and was very muddy Friday.
But a faithful few were out and I never was
in a more spiritual meeting. We found Mother
Flowers at her post of duty. We wish more
of our older women would take part in all
the church work as Mother Flowers. She is
in the Sunday School, in the prayer meet-
ing and in the missionary work. If only
each Mother would consider that she had a
part in all the church work and come out and
play her part, we could do much greater work
in the State of Mississippi. We hope that
you will take new courage this year and play
your part as the Lord would have you do.

The fourth Sunday in January the writer
visited Center Church, Elder W. A. Scott
pastor. They are fixing up the church nicely.
We changed the C. W. B. M. meeting from
Center to Hermanville, as Hermanville is
on the railroad and the delegates can more easily
reach the meeting. We hope that each one
will come to this meeting with the spirit of
Christ, striving to carry out the will of our
Father.

Sunday, Feb. 11th, I was with the home
church, Union Hill. I am always glad when
I can meet with them. I find they are im-
proving along many lines. They have a real
nice Sunday School and Christian Endeavor.
The leaders are surely faithful in this work.
The scholars are faithful. I am surely glad to
see this improvement in my home church.
We have been having some very cold and
rainy weather since the new year came in, but
we cannot afford to stop the Master's work.

Now, sisters, let us keep in mind the
Easter week of prayer. Do not forget to
observe it.

May the Lord crown our work with success.

Sarah S. Blackburn,
State Organizer.

High Maple Street Church, Winston-Salem, North Carolina.

To the Editor of the Gospel Plea:

This is to inform you
of my having been appointed reporter of
Highmaple St. Church of which I am a member.
Therefore, will you please allow us space in
your valuable paper for this article and for a
few brief items from this place, as may occur
from time to time? We have a live Church and
a strong preacher, and our membership is
about four hundred with an official board of
15 men who meet regularly to transact business
for the church. On Dec. 31st., watch meeting
night, our pastor said: "By the help of God
and the Church I mean to swell our present
membership to 1000 during the year of 1917."
From the time he made the above statement we
began to mobilize our forces, and on January
first, we pitched a battle against the kingdom
of wickedness and sin.

Evangelist J. R. Lauderback, pastor of
Ninth Ave. Christian Church, Roanoke, Va.
was the man behind the gun. He is a power
in the pulpit, a man of "War" gifted with
the sword of the spirit, Eph: 6-17. For two
weeks the artillery from Zion's batteries shelled
the camp from many angles and out of the
wreck and smoke and flames fourteen men
and boys were saved. So very strange! not
a single female in the number saved. Since the
meeting we have added ten more, making 24
additions since the new year came in, and
our collections have been increased fifty per
cent. R. L. Peters is our preacher and G. F.
Ragsdale is Supt. of our Bible School. They are
two spiritual and intellectual giants, men with
the harness on.

With such leaders and a strong official
board and all of our officers at work, we say
to the church in the West, and to the breth-
ren everywhere, look out! We are coming; (High-
maple Street Christian Church) one thousand
strong, ere the close of the year 1917. Pray for
us.

S. O. Peters.

"How lovely are the messengers that
preach us the gospel of peace!"

Christian Education



Southern Christian Institute

The quarterly Sunday School Conference was held at the Southern Christian Institute Sunday, February 25th. The following Sunday Schools were represented: Little Zion, [Baptist]; Edwards, [Christian]; Spring Ridge, [Baptist]; Morning Star [Baptist]. At the close of the program Bible School diplomas and certificates were awarded the following:

Wesley Sims	Bernice Blackburn
Burnett Jacobs	Vesta Reichel
Luverne Barnett	Tynie Phelps
Jerome Freeman	Edna James
Prince Gray	Marguerite Wilkerson
Sere Meyers	Linda Miller
James Mills	Cornelia McClodden
Stephen Coleman	Florence Warren
Edward Timberlick	Mary Lewis
Carey Hunter	Frank Gambrel
Isom Hicks	Willie Moore

R. B. Donnerson.

The conference was the best yet held. The weather was fine and the audience was large. This work is really making this end of Hinds County very efficient in Sunday school work.

W. E. Walsh of Chicago, a traveling salesman, ran in for a visit to the school people Sunday.

The new cement walk now extends down past Allison Hall. It adds wonderfully to the appearance of the campus.

Last week President Lehman drove over to Champion Hill and got three live oak trees to set out on the campus. One was dedicated to Mrs. Lehman, one to the Community School and one was a double tree and was dedicated to Karle and Paul Lehman. It is to be hoped that the trees will live long.

The dormitories are suffering from measles. So far as we have heard, every school in the South has an epidemic of measles.

Nice weather has now come and farming and gardening are beginning in earnest.

The work of putting on the stucco on the new part of the mansion is now going on.

The next public entertainment at the school will be the Annual Contest between the two literary societies, Saturday, March 10th. A good program is being prepared.

Miss Rosa V. Brown is spending a week at the Institution preparing to going out on the field again.

Jarvis Christian Institute

Mr. Roy Counce of Porter, Oklahoma is our latest arrival among the students.

The work on the new building is progressing nicely and at the same time it is being wired for the use of electricity for lights. In a short time we hope the building will be in use.

Sunday Jan. 28th Pres. Ervin gave a beau-

tiful discourse on "Personal Power in Christ." The two Sundays following that he spoke on "Baptism and Repentance" and "Communion." One could but gain information, for each discourse was made so clear with Bible references and explanations that no one need falter.

Recently, one of our students, Mr. Roy Counce, made the good confession. He and another one of our number are to be baptized.

Prof. Frost and the boys are continuing their gardening. They are now preparing some seed for spring vegetables.

Pres. Ervin made a trip to Dallas recently in the interest of the school.

Mrs. T. R. Randall and baby, of the community, have been ill but are able to be out again.

Evangelist Smith, who has been ill, is on the field again.

A letter to Mrs. Ervin from Willie Jones of Mississippi states that he is better and hopes to be in school soon. We rejoice to learn of his continued improvement.

Mrs. K. S. Smith of the community has been on the sick list. We are glad to say she is out.

Jan. 27, the students and teachers were glad to have a surprise birthday party for Mrs. Frost who has served, since the beginning of the work here, as matron of the girls' ball and dining department.

Mr. J. M. Colors has recently bought a farm near J. C. I. where he can put his children in school. Others are making inquiries for homes.

On Friday night, February 10, 1917, the school enjoyed a musical treat. A number of the pupils and teachers took active part in a musicale directed by Miss N. V. Jennings who has charge of the Vocal Department. Each number was well rendered and the entire program was praise worthy. This is a series of recitals which have been planned for the purpose of training the music pupils, as well as for entertainment for the public. A neat sum was taken at the door for the purpose of swelling our educational fund. All who were present reported a splendid and enjoyable visit to the school.

From the Banks of the Old Kentucky

Just thinking how lonely it would be without the coming of the Gospel Plea. It has a mission all its own. It deals with problems touched by no other publication. It taps the fountain of one's mind and sheds universal light. This makes us seek to view things as they really are. A campaign for the Plea ought to strike rich veins of returns. World problems are weighed and sifted in "Helpful To All" on front page. I am just home from a church and town where no Gospel Plea is taken or read. No other religious paper enters

any home of any member. No giant oaks there, around which the tendrils of their minds may cling. The nearest mountain top is their horizon, no dream of worlds and men dashing on, fulfilling his word. A "tempest in a teapot" describes the latitude of such isolation. I am further confirmed in my contention that inside our Zion some magic breath must blow upon these bones. And then I pray with Ezekiel "O Lord, can these bones live?" We may each remember that it is a man's task to which we address ourselves.

The report of the second christian church, Kansas city Mo. by Bro. William Alphin is indeed a gem, if I properly understand him. I think these reports should be made often by all the churches. It stimulates and cheers like an oasis.

We are making some headway in the capitol city, Frankfort. We have some faithful ones there. What a time there will be when all the churches catch the vision of world-wide service.

The country church must be cared for, because it is the spring that feeds the stream flowing into the city church. The city church must be doubly guarded that it may catch, interest and hold the many country christians who are flocking to the city. Will the city church rise to the occasion?

I learn that Nicholasville S. S. is "climbing the ladder" this spring. They crossed the ocean last spring, but thought it safer to go another direction this time. Do you blame them?

Yours truly,

C. H. Dickerson, evangelist for Ky.

A Prayer for Peace

BY EDWARD R. SILL

Send down Thy Truth, O God,
Too long the shadows frown,
Too long the darkened way we trod,
Thy truth, O Lord, send down.

Send down Thy Spirit free,
Till wilderness and town,
One temple for Thy worship be,—
Thy spirit, O send down.

Send down Thy love, Thy life,
Our lesser lives to crown,
And cleanse them of their hate and strife.—
Thy living love send down.

Send down Thy peace, O Lord;
Earth's bitter voices drwn
In one deep ocean of accord,—
Thy peace, O God, send down.

Sunday School Lesson

March 18, 1917.

Lesson XI.

TEMPERANCE LESSON

JESUS SAVES FROM SIN.

John 8:12, 28-37, 56-59.

GOLDEN TEXT:—

If therefore the son shall make you free, ye shall be free indeed, John 8:36.

Time:—Autumn of A. D. 29, at the Feast of Tabernacles, October 11-18 about six months after our last lesson.

Place:—In the court of the women, in the temple at Jerusalem.

INTRODUCTION

The scene was in the temple, in the court of the women. The festival which was being celebrated for eight days was the annual thanksgiving feast of the Jews. In this court were not only the trumpet openings into which offerings of money were cast, but four gigantic candelabra, 75 feet high, each with four golden bowls for oil, in the centre of the court. At night these were lighted and the light shining from them was visible to the whole city. Around these lights devout men danced before the people with a flaming torch in their hands singing hymns and songs of praise, while the Levites, who were stationed on the fifteen steps which led into the women's court, accompanied the songs with instrumental music.

THE SLAVERY OF INTemperance.

Whoever committeth sin is the servant of sin. John 8:34-36. Intemperance is one of the most visible illustrations of the slavery of sin in its threefold form. (1) The man addicted to strong drink is its slave because he is restrained by it from doing what he knows to be right. (2) The victim of intemperance cannot even do wrong freely. His conscience, his whole moral nature, the voice of God, and the fear of punishment, ever stand in his way and protest against his course. (3) He is a slave because he is compelled to bear the consequences of sin against his will.

THE DANGERS AND EVILS OF STRONG DRINK.

Intemperance is a liar and the father thereof, for there is no truth in him. There are few things more deceitful than the beginnings of the entrance upon the habit of using intoxicating liquors. The way at first is so flowery, so social, so inspiring to the spirit, that it seems hardly possible to feel that it may, and often does lead to almost every kind of evil, to sickness, to poverty, to disgrace, to prison, crime and death. Alcohol

is a liar, a deceiver. It claims to make men happy. It claims to make men strong, brave, eloquent, free, abounding in life, especially the young.

APPLICATION TO TEMPERANCE.

Jesus is the light of the world. There is only one true and safe way to the promised time, and that is by following the light of Jesus. So far as we are following his principles we are going right. It is by his light, by following his teachings, by doing his will, by putting his principles into governments, his love of righteousness and the good of man into rulers, by living in his way, doing business according to his laws, spreading the gospel according to his commands, seeking first the kingdom of God according to his command, that the world will be made better.

C. E. McC.

Intemperance a Hindrance to the Human Race

BY JEROME E. FREEMAN

Delivered at the Annual Oratorical Contest of the Home Defenders' Success Club, Dec. 21, 1916.

From the creation of the world up to this present date, nothing is more fully proven than that intemperance is one of the most prolific sources of crime. It is a great hindrance to human progress in every country, city or town that is addicted to its use. There is no greater danger. Nothing needs our attention more than the overthrow of the liquor traffic, not only in America, but in the whole world.

In giving attention to intemperance among the Jewish people, we find it is manifest in the histories and prophecies contained in the Old and New Testaments. The question in regard to the distinction between the intoxicating and non-intoxicating wine mentioned in the Bible, demonstrates the fact that there was intemperance among the people to whom a special mission was assigned by Jehovah, and that its consequences were disastrous to them, as it is to all nations that are under its influence.

The account of the drunkenness and disgrace of Noah, as recorded in Genesis, is the first mention of drunkenness in the Bible. Whether this was Noah's first experience in partaking of wine, or whether indulgence was common to him before the deluge, we cannot know; but it is evident that Noah fell into sin, and furnished an occasion for the sin of his sons, probably of his grandsons also; and that in consequence of it a heritage of sorrow and bondage was the portion of the descendants of Ham in the land of Canaan.

In Exodus thirty-three we have the sad account of sin in which the children of Israel fell. On the occasion of the feast in which they indulged when they sat down to eat and

to drink, and rose up to play, they committed wrong. They were inflamed with wine, and they committed all sorts of sexual uncleanness. The consequence was, death came to thousands, and the entire ration was discomfited and distressed by the lengthening out of their wandering in the wilderness.

In the time of Judges, drunkenness seems to have become so common a vice in Israel as to have involved even women in its shame.

Intemperance was the vice that made the children of Israel so negligent of their duty as custodians of the ark of the covenant, that they suffered the populace to take it from their keeping to carry it as a battle flag into their fight with the Philistines, by whom it was captured and, in consequence, the hand of Jehovah lay heavy on the nation.

Finally, under the strong rule of Saul and the wise government of David, the nation regained its position and also the divine favors. But drunkenness soon worked mischief in the royal household, bringing about discord and rebellion. Amnon cruelly ruined his half-sister. Her brother Absalom nursed vengeance in his heart and on the first favorable opportunity he made Amnon drunk with wine and killed him.

"In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out the same, but the dregs thereof of all the wicked of the earth shall wring them out and drink them."

Solomon, out of a deeper and more varied experience even than that of David, wise above all others while serving and obeying God, was the most besotted of all fools in his idolatry, luxury and licentiousness, after his vain seeking in his heart to give himself to wine. What are the characteristics of the deceptive draught? and what consequences are fatal to prosperity, happiness, and moral purity? "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

O ye intemperance men, lift up your voices and show those that are under the influence of alcohol how the most sorrowful and bitter results come from it, how passion is given the mastery, how God is driven from the heart, how life is put in fearful peril, and how the power of the will is so benumbed that still again and again the victim of drink rushes on to his indulgence and incurs repeated loss, misery and divine principle is destroyed. "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder."

The Syrians under Benhadad besieged Samaria and made demand for the immediate surrender of its inhabitants and their treasure. They came with a great army, far outnumbering the besieged. Ahab, under the direction

of the prophet, went out of the city to give them battle, and slew the Syrians with a great slaughter. The reason of their success against such a great number was that Benhadad and the other kings that helped him were drunken.

The Babylonians were inordinate drinkers. In Daniel we have an account of a feast made by Belshazzar the king, during which the sacred vessels taken from the temple at Jerusalem were brought in for the use of the king, his princes, his wives and his concubines, that they might drink from them and while they were drinking wine, the handwriting on the wall appeared. During the night Cyrus and the Persian troops entered the city and in that night was Belshazzar the king of the Chaldeans slain. The deep seated determination of those people to gratify their basest passions and secure to themselves at any cost, the intoxicating cup, is set forth in horrid detail by the prophet Joel. "They have given a boy for a harlot and sold a girl for wine that they might drink."

Thousands have been carried to their graves by being addicted to the liquor habit. There are thousands lying upon the bed of affliction by the evil effect of intemperance. There are thousands who are crippled and unable to do any manual labor thru the influence of alcohol. There are thousands who are dying an ignominious death by being under the influence of alcohol.

Intemperance is the leading factor that brings men and women to degradation and prevents them from living the pure, moral and upright life. It brings unhappiness in the homes, it takes away the last nickle, to some source which is less important, and leaves the mother and her children at home to starve. It makes life miserable in the homes. It loses all respect for God and man. Prosperity is impossible in the home, town, city or country that is under the influence of alcohol. But oh! the homes that are addicted to it. How sad it is to think of it. There will be no hope for the unborn millions.

In reviewing the past, we can see how many difficulties were encountered that had not been foreseen. Various unexpected hindrances impeded our progress. We may count on it that such will be the case as long as this evil exists in the world.

The liquor traffic has brought about unfavorable conditions. It has retarded the progress of the human race. It has for centuries given the graveyard its finished product.

As a little boy was passing the saloon one beautiful morning he saw his father standing therein. He entered the door and uttered these words, "Don't sell him another drink please, he is raging already. You see. I am afraid when he comes home to night, he will beat my poor mother and me."

This demonstrates the fact that intemperance is the great crime of the age that is leading men and women to destruction. One

drop calls for another until it drains the pocket dry and the individual becomes a slave to the habit, and every holy principle within him is destroyed.

Preminent will be the temperance plea
Till every saloon be overthrown
And this benighted land go free;
To shout aloud the temperance praise.

Wake up, then, ye temperance men,
Let us into battle go,
And overthrow this evil now;
Before in land too far it goes;
To take away the people's wealth.

Let us into battle go,
Once more plead;
This giant kill,
And to day the world set free;
And let the Saviour's name be praised.

Preminent is the temperance claim,
Why should you hesitate to day?
Oh! temperance men you must not stop,
The battle must be won to day;
And let the nations all go free.

—O—

What ruin hath intemperance wrought!
How widely rolls its waves!
How many myriads hath it bought,
To fill dishonored graves!
Stretch forth thy hand, O God, our King,
And break the galling chain;

Deliverance to the captive bring,
And end the usurper's reign.
The cause of temperance is thine own;
Our plans and efforts bless;
We trust, O Lord, in thee alone
To crown them with success.

—HATFIELD.

JACKSON, MISSISSIPPI.

Continued from page 3.

We left Jackson at 10:30 A.M. and arrived in Edwards about 11:30. Elder P. A. Gray, who is acting as pastor of the Edwards Church, but is yet in school at the Southern Christian Institute, met us at the train and in a few minutes we were at the church.

After we had walked in and had a hearty hand-shaking with those assembled, and had enjoyed the warmth of the fire, we ascended the rostrum, and Bro. Gray in a touching way led the devotional service. He then, with appropriate remarks, introduced the writer. We did our best to say something that would cause those who came to feel that their coming to the house of the Lord was not in vain. As we talked to them of His love and

care, expressions were shown on many faces. We gave them, as Sister Moss does and as these women were as willing as she to do them. As for Sister Moss, she is the kind of a wife a minister should have, for she knows the hardships of the ministry and is willing to share the sufferings of the same. She, as all women should do, realizes that somebody must suffer, and she is perfectly willing to share with her husband in the sufferings of the ministry.

Surely there is a crown of righteousness laid up for all such women.

Every minister's wife must learn that her husband can not get rich preaching a pure Gospel. She must not expect to fare sumptuously at all times. She should be a woman of vision and patience, instead of murmuring and complaining because the people fail to do their full duty by the minister. She should encourage him by having him to know that she is willing to share the suffering of the ministry. But if the wife has not sense enough to do this the minister must have sense enough to go on and preach the Gospel. I believe this was the main reason Paul wished that all men were as he was in not having a wife, because he knew that wives would not only stop some men from preaching the Gospel, but would stop some from serving God. God kept Paul from the need of a wife, by his power, that he might do the pioneer work of the Kingdom thru suffering. Such sufferings as women would not be willing to undergo. I believe this was one of the things that caused Paul to write these words to Corinthian brethren, "But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they have none." I Cor. 7-29.

We are not here, brethren, just to take care of families. We are here to glorify our Creator, and to carry out His biddings. And as ministers we must preach the Gospel even though our families must suffer. Remember the way of the cross leads home. We must go up thru many hardships, trials, and tribulations. We must forsake wife, children, mothers, fathers, sisters, brothers, kindred, houses and lands for His name's sake.

B. C. Calvert.

One ship turns east and another west
With the selfsame winds that blow;
'Tis the set of the sails and not the gales
Which tells us the way to go.

Like the winds of the sea are the ways of fate
As we voyage along through life;
'Tis the set of the sail which decides the goal
And not the calm or the strife.

—SELECTED.

SAVANNAH, TENNESSEE.

We had a splendid service at the College Avenue Christian Church, Lord's day February 11th. at 11:00 a. m. The writer preached from Acts 1:3 "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Subject "The Birth of Missions"

The writer used the following scriptures for the suppose of the argument, Mark, 16, 15, 16, Matthew, 28, 19, 20, Romans, 10, 14, 15. We used the following outlines, (1) city missions, (2) state missions, (3) home missions, (4) foreign missions.

This service resulted in a pledge to do more for the mission cause this year than ever before.

After noon service. 3:00 P. M. The congregation reassembled. 30 minutes was devoted to the study of the Bible. This class meets each Lord's day evening, and makes the Bible a special study.

Elder Broom, pastor of the white Christian Church of this City, and Hon. J. E. DeFord were present and both made inspiring addresses to the class in a masterly way. 3:45 after singing several jubilee songs led by Elder Thomas Luton, our singing evangelist, who has led our congregation in singing, Elder Broom was introduced. His text was the Golden Text of the Bible, St. John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." His subject was "Love." A great sermon was delivered.

At the close of the service we made mention of the illness of Elder A. J. Hill of Jonesboro, East Tennessee. Brother Hill was one of the pioneers of the Christian church in East Tennessee among our people. He was present when our first annual convention was organized 49 years ago in the White Christian Church on Boon's creek, 9 miles East of Jonesboro, 1 mile east of where Daniel Boon "cilled the Bar."

Elder A. J. Hill has not missed an Annual convention since our church was organized into the conventional work 49 years past. Elder Hill is noted in his Christian career for living a saintly life, and as a member of our annual convention he was nearly all the time on the right side of every question under discussion. He is well known at home, and abroad, and is ready at all times to give good advice to both old, and young.

At the close of the service, the College Avenue Christian Church, stood up with bowed heads, in reverence to God, while Elder Broom offered prayer to God for the recovery of this saintly christian man.

Yours for the Master's cause, and a greater fellowship,

W. P. Martin, Evangelist.

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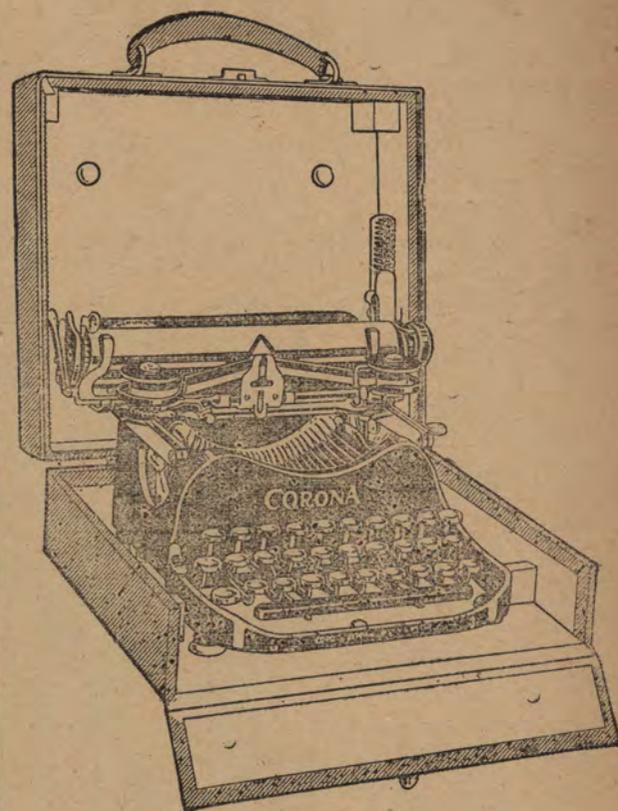
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Pres. Schuman



THE GOSPEL PLEA



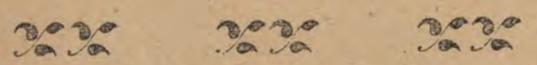
PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, March 17, 1917

Serial No. 289

HELPFUL To All



Wait On the Lord.



LL divine writers believed implicitly that there is an over ruling Providence that will bring out all things right if men will wait on him to bring about his purposes. Those

who have no faith in that Providence go straight ahead with their devices, but the horizon of the vision is too small and they soon find themselves in a most ridiculous position.

A hundred years ago the organization of infidels became very aggressive in France, England and America. They were very strong in Paris, where they swept everything aside with their doctrine. The good things they taught were all borrowed from the visions of the prophets, but they were impossible of realization, for these men flouted the only means by which they could come. They presumed to enter into the sheepfold by some other way and God classed them among the thieves and robbers. The deeds of the French Revolution with its wild orgie of slaughter was the outcome.

For forty years the Germans have taught their children material philosophy, until one whole generation was impregnated with it, the emperor included. They sought to attain the greatness of a nation by their own devices. They left the simple faith of their fathers who stood with Luther in his effort to give the Bible to the masses. The emperor talked loudly of having a place in the sun. Their "Kultur" they thought would conquer the world. In fact they had gotten to the place where they thought it was their duty to conquer the nations and hammer their "Kultur" into them whether they wanted it or not. Their philosophers talked of the virtues of war and made their people believe that they needed war for their own development. They talked of bleeding France white as, tho it were a nice thing. When

the war began they were so sure that they were going to win that they threw all restraint to the winds and many frightful things were committed. The end we may begin to foresee. Her defeat will bring the masses of her people back to the simple faith of their fathers and the emperor will be despised.

The nation that desires to win "a place in the sun" must wait till the Lord places them there, which he will most assuredly do when they get something the world needs. God will never allow a people to hold "a place in the sun" simply to give them joy. They must be of use in the sun, or God will never allow them to get there. Had the Germans, in the simple faith of their fathers, waited on the Lord, their industry and efficiency would soon have won them a place in the sun."

Perhaps no people's history illustrates this better than the history of the Negro in America. He was cruelly and harshly pulled away from his barbarian home in Africa to be made a slave. In his new environment he became a Christian believer and learned the art of labor and the rudiments of civilization. When his bondage became harsh and rigorous, the temptation to rebel was great, but he waited. In the thirty years before the war the proslavery element became very ambitious in their efforts and reached out for Missouri, Kansas, Nebraska, California, Utah and Nevada. All south of that they felt must naturally fall to them. The Dred Scott Decision reached out for Minnesota. If these men had succeeded, practically all foreign emigration into the West would have been cut off and now one half of the American population would be Negro. This would have been unfortunate to even the Negro, for America could not have survived with such a load of untaught people. God frustrated the intentions of those who were thus reaching out and at one stroke gave freedom.

A few years ago some of the states were very harsh in their attitude towards the Negro. Georgia began a Saturnalia of lynching. South Carolina and Mississippi made political campaigns on issues of suppression. Now in a most unexpected way, by one stroke, Providence has changed all. For twenty years Congress has tried to pass a new emigration law which would restrain many foreigners from coming here. Each time it passed the bill the president vetoed it. Finally Congress has passed it over his veto and it is a law. There were a number of forces behind Congress to impel it to pass the law. One was those Protestants who feared the

power of Catholicism. Another was the labor unions. Another was a common sentiment that we have too many foreigners now. Just what impelled Cleveland, Taft and Wilson to veto it is hard to say. No doubt it was out of sentiment for the poor of Europe and to be good to the Catholics. The Negro was not thought of at all in this twenty year old contest, but his future is more involved in it than that of any others. This bill practically gives the Negro a monopoly in the labor world. The North must now bring Negroes from the South to their region to build railroads, to run furnaces, to become farm hands; in short, to do what the millions of foreigners, who came annually to our shores, were doing. When the emigration from the Gulf States reaches a certain stage, where it will begin to cripple industry, these states will change their attitude and then the way will be open for the Negro to develop into greater usefulness. How fortunate it was that the counsel of those who advised violent resistance against injustice was not heeded. How fortunate it has been that it has never come into the heart of this people to strike for "a place in the sun" such as impelled the German Emperor.

If now the Negro of both the North and South does all in his power to advance education and the work of the church and then waits on the Lord to turn over the sundial to mark time, he will come to a place of great usefulness. He has with his own people the greatest mission field that ever came to a people. His influence on America and the world must surely be tremendous, if it be founded in righteousness.

THE STRONG AND THE WEAK

"We know that there has never been any progress in civilization without war" was the recent amazing statement of an American general. For the time being he had forgotten that Moses or St. Paul had ever affected human wills; that Columbus, Copernicus, Gutenberg, Watt and Morse had done anything to emancipate man from the brute limitations in time and space and experience; that Homer, Shakespeare, Phidias, Raphael, Beethoven and ten thousand other God-gifted beings had wrought miracles and lifted millions on their shoulders and bourn witness how "night is grandeur to our dust" and how far man may transcend the laws that govern the beasts which prey upon each other

THE GOSPEL PLEA

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Number 289

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 290, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, MARCH 17, 1917

Personals and Editorials.

—Fannie Crockett Hawkins, for several years a student at the school, writes to introduce the S. C. I. family to her little son, Charles Hawkins, Jr., born Feb. 23rd at their home at Brisco, Mississippi.

PLUMMERVILLE, ARKANSAS

Dear Editor of the Gospel Plea:—

Inclosed please find 50 cents to pay my subscription for the Plea for six months. I think that this paper is one of the best little papers that the country could afford. For myself I would feel at a loss without it one week, and I want to thank President Lehman for the many good things in the first columns of this paper.

Willie Hervey.

Huntsville, Missouri.

Prof. P. H. Moss was with us Monday night, February 19th, and gave us a splendid talk on Sunday school work. He had a good hearing. The people are much encouraged. The man or woman who has the Sunday school work at heart ought to hear Brother Moss along that line. We hope that he will be able to return soon.

Respectfully,
H. L. Parsons.

Plummerville, Arkansas.

OBITUARY

Dear Editor of THE GOSPEL PLEA:—

Please allow me space in your paper to say, with deep sorrow we record the death of our brother, Wesley Hervey, who departed this life February 3rd, 1917. He obeyed the gospel a good many years ago, I don't know just how long, but I do know that he stood firm in the faith until death. We hope that our loss is heaven's gain. Brother Hervey lived to be sixty-eight years of age. He leaves a wife and three children and five step-children and other relatives and friends to mourn his departure. Elder F. G. Winston conducted the funeral at Antioch Christian Church. He was laid to rest in the Antioch Cemetery.

Willie Hervey.

GREETINGS OF THE CENTENNIAL CHRISTIAN CHURCH, ST. LOUIS, MO.

To the Evangelists, Pastors and Churches:—

The writer has recently taken charge of the work in St. Louis, Missouri. We are experiencing a great influx of Negroes to the northern states. There may be one, two, or more from your church. I know of one large church that has an agency at the Union Station distributing church cards. In an effort to get hold of the Christians who have already come, those who intend coming, and those who have been residing here for any length of time, I earnestly desire you to send me the names and addresses of any such as I have mentioned above. Thanking you in advance,

Yours fraternally in the cause,
Edward A. Davis,
(32) 4414 Moffitt Ave.,
St. Louis, Missouri.

ERRATUM

In the February 24th issue of the Gospel Plea, serial number 286, page 8, where you have Ed. Wallick of the M. E. Church, it should be Sister Patrick of the M. E. Church, 35 cents.

Harry G. Smith

Madison, Missouri.

To the Gospel Plea:—

We wish to report the Second District Convention which convened with the church at Salisbury, Mo., February 16-17.

We are proud to say that the Lord smiled upon us in giving us good weather and the people of Salisbury opened their doors and spent their means to make the convention a success. We are not

surprised at this, however, for we know they are earnest workers for the Lord.

We had a very good report from the churches. Our State Evangelist, Rev. W. A. A. Harris, presided. To our surprise, Prof. P. H. Moss, one of our field workers, was with us and I don't see how we could have gotten along without him. He is full of good news, a ready speaker, a man worthy of his hire and is always welcome.

The money raised, not including C. W. B. M. and Bible School, was \$27.92.

Respectfully,
H. L. Parsons, Rec'd. Sec'y.

PITTSBURG, TEXAS.

Dear readers:—

We are glad to greet you this happy morning.

The eleventh found us with the Leesburg Church. On account of the weather we were not able to have any preaching on Sunday. We had a good Bible school and the writer lectured to the Bible School folk on better Bible Schools. We then took a collection of one dollar and twenty five cents, for the school felt it must have some part in raising the four hundred dollars. There are yet schools which have not reported. Let us hear from you. There is a great opportunity held out to you to do something for God.

On Monday and Tuesday nights we had service, but Wednesday night the weather shut us out. Brethren, let us awake and bestir ourselves in the cause of him who died to save.

We received money for State Missions from Leesburg as follows:

Jelf Henderson,	\$1.00
Mrs. Jelf Henderson,	1.00
By public collection,	25
From Bible School (rally)	1.25
Total for church and Bible School,	3.50
Total for State Missions,	2.25

Yours in the cause,
Harry G. Smith, Evangelist.

JACKSON, MISSISSIPPI.

The weather seems to be clearing up as I pen these lines. The sun shines at intervals, and from the appearance of things we will have fair weather for the next few days. It has been some time since we've had good weather in these parts.

Notwithstanding the fact that the 3rd Sunday was a gloomy looking day, a nice crowd turned out to greet their new pastor at the Fayette-Christian Church. The writer was elected as pastor of this church on the 10th of February and made his first call on the 18th. They all seem to be proud of their new pastor, and I am proud of them.

To assure me of perfect harmony among the official board of the church, they sent

me the names of the officers. They are as follows:

Brothers Charles Garrison, Frank Hall, Harvey Toliver, Curt Garrison, B. J. Sampson and C. R. Rollins.

I found a real good spirit existing in the Fayette Church. The members as well as the officers tell me that the Church is in better spirit now than it has been for years. Never before, they further state, have they so agreed on a preacher. From all indications I am forced to believe what I am told.

Bro. C. R. Rollins and Bro. Charles Garrison are the real leaders among the officers. This does not say that the other officers are not good workers. They are a fine set. You may look for great things from the Fayette Church.

We had a great service at the Fayette Church on the 3rd Sunday in February. The writer was asked to teach the Sunday school lesson which he did with pleasure. The Sunday school at Fayette is wide awake. Brother Charles Garrison is the superintendent and Sister Nannie Garrison teacher.

As a proof that the services were good, one was added to the church. The outlook is fine. We look forward to success.

I ask every Christian man and woman who wishes to see the cause of Christ succeed, to pray for me,

Yours in the faith,

B. C. Calvert.

—O—

The Abolition of Poverty,

BY CYNTHIA J. WRIGHT.

(Delivered at the Annual Oratorical Contest of the Girls' Social Club, December 21, 1916.)

MOST people believe that poverty is a condition which can never be overcome. They take it as a matter of course, and offer charity to relieve the suffering of poor people.

Poverty is a disgrace to a civilized nation. In the past, people have tried to remove poverty by giving gifts in the name of charity. Charity has stopped the hands of progress for more than a thousand years. It has probably done more harm in this way than any other one thing mentioned in the dictionary.

The abolition of poverty presupposes the right of every person to be well born. This means that the unfit may not increase their kind, and the acceptance of the broad essentials of nature's laws.

In the next generation we want quality not quantity. How are we creating man in the image of God, when the army of insane and other incurables steadily increases? Be-

fore we can abolish poverty, we must absolutely abolish this sinful waste of human lives.

Poverty will continue as long as we have warfare. How a people that believe in the Bible can advocate war passes understanding. Jesus is called the "Prince of Peace." It has been said that the finest expression in the world's literature is the Messianic dream of Micah. Its sublimest utterance is, "Nation shall no longer war against nation." War spells waste and mothers poverty. When shall we abolish poverty? When ever man owns his own home, is free from disease and lives independently.

The public schools of today fail in their duty to American citizenship. They should teach the youth, not so much in language, but how to take their proper places in the industrial life of today. We must create a public spirit to fight unceasingly to make every home and city clean and free from disease. Figures show that over six hundred thousand persons pass away yearly, whose deaths could be prevented. What a terrible contribution to poverty! Up to this time we blamed God for the disease, but now we know it can be prevented by man.

Two great conflicts are now raging. One is in Europe. Brother is fighting brother, governments are spending millions in warfare, and the hero is he who can invent some still more deadly man-killing instrument. Looking into the future we see another conflict raging. Brother is fighting with brother to better the world. Men are striving to uplift fallen humanity. This war is a silent one. The laboratories are fighting the germs of disease and discovering the secrets of God's natural laws. To this army we pledge ourselves. We want to fight, not to kill our fellowmen, but to honor God by spreading happiness and joy among his people. We pray that we may be able to give something to this great warfare which will only cease when disease shall have been swept away, war overcome, sin blotted out, and poverty banished from civilization.

—O—

Port Gibson, Mississippi.

Dear Readers:—

It has been sometime since you have heard from me. The Lagrippe stopped in with us for a while. For quite three weeks I was hardly worth anything. A part of the time I was confined to the bed. Thank God we are able to be out.

The Quarterly Meeting held in district No. 1, at Pine Grove Christian Church, was a success. The meeting was well attended both days and a most excellent spirit existed. There was a little misunderstanding with Bro.

Riggs and the district work but was easily adjusted. The financial report was not as good as at some other meetings but when we consider the extremely bad weather we must decide that all was good. Brother L. R. Garrison's spirit was excellently good toward the writer. It was easily understood when we read his most excellent article in THE GOSPEL PLEA. All through the meeting there seemed to be a missing link. It was the presence of Bro. P. B. Ellis, one of our ministers that had been called from labor to reward. We missed him so much and will do so for quite a while, for he was always on hand and spoke out and let us know where he was. He is gone but not forgotten. Our loss was heaven's gain. Brother Ellis had a stroke of paralysis some years ago. Since that time the Quarterly Meeting donated to him each quarter. Motion was made that the same amount that was allowed to Brother Ellis be allowed to his widow. It met the approval of all.

We were all glad to have in our presence Brother Wm. Mackey, one of the Board Members. Brother Mackey had a slight stroke of paralysis but thru the goodness of God he is up and doing nicely. May he continue to improve.

The meeting closed with interest high. Bro. Simons preached the closing sermon. The leading thought of his discourse was, TELL THE TRUTH. All seemed to accept it. Brother G. T. Trevillion, the eldest minister in our ranks, was absent because of illness. May he be restored to health, for indeed we need his counsel. He has pastored Pine Grove congregation for three years. May they love and respect him for what he has done for mankind and for the Master.

After the Lord's supper, we marched out into a down-pour of rain and cold. For seven miles we drove in the cold rain, but when we arrived home we found the home folks waiting with a good fire.

Saturday before the third Lord's day, the District Meeting of No. 2 met with Union Hill. The writer was not present. On Saturday I was called to attend the funeral of Mr. Yancy Dearn, son-in-law of Brother Elijah Bradford. Lord's day we were present. Brother Carey James and Brother J. H. Miller preached excellent sermons. The people were revived and praised the Lord out of a warm heart. Many expressed themselves as being highly pleased. Brother Harry Lawson, one of the oldest men in the community, could not hold his peace. He gave praise and adoration to God in the highest. The meeting was good in every particular. When I saw the presence of Brother Washington Bartly from Mt. Zion, my heart leaped for joy and I said deep down in my soul, God's people will get together.

I am praying for the time when all of

(Continued on page 7, Col 1)

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

A WORD FROM THE NATIONAL FIELD WORKER.

Sunday, Feb. 11, in company with my father I attended the Church Quarterly Meeting of District No. 1, held with Pine Grove Church. The meeting was interesting from start to finish. Being asked to have something to say I gladly responded by telling something of the work of the C. W. B. M. and trying to impress the necessity of a broader vision for world evangelization. An offering of \$2.26 was made for the work.

The Christian Chapel Auxiliary of Port Gibson, Miss. is having very interesting meetings each Tuesday night. They are now planning for the observance of the "Week of Prayer."

Have you read the suggested outlined program for the "Week of Prayer" on page 401 in the February number of the *Missionary Tidings*? If not we urge you to do so and personally see to it that your Auxiliary gives it due consideration.

Miss L. L. Young, Sec. of the work of the state of Ohio, writes that notices have been sent to each auxiliary relative to the C. W. B. M. quarterly meeting which will be held in Cincinnati, Ohio with the Kenyon Avenue Christian Church. We pray with them that this meeting may prove a success.

The State Quarterly Meeting of the C. W. B. M. of the M. C. M. C. will hold its meeting at Hermanville, Mississippi on the 17th and 18th of March. Anxious are we for the hearty co-operation of each church.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

Rosa V. Brown,

National Field Worker.

ARGENTA, ARKANSAS.

Dear Editor:—

I was glad to read the quarterly reports ending December, 1916, found in the *Tidings* from Ohio, Kentucky, Missouri, Tennessee, Illinois, and Arkansas. I would like to see it reach \$100. This did not include the Sunday School work and Educational offerings, just the ten cents a month for General Funds.

Now dear co-workers of Arkansas, we appeal to you to make our Easter offering the best of its history. We ask each president

and secretary to put forth every effort in making it the best and largest offering. Ask your pastors to preach a good missionary sermon that day. To you who are connected with the national work, let us come up to the Women's Conference in May with the best financial report we have ever had. We must raise \$300.00 if possible. We ask all delegates and all of the auxiliaries and all Honor Roll offerings to come in well represented. Begin now sisters and collect all along, so you will be sure to have it.

Let us hear from Arkansas, Mississippi, Ohio, Missouri, Kentucky, Texas, Kansas, Illinois, Alabama, South Carolina and Oklahoma. Can any good thing come out of Louisiana and Florida? Come to Edwards, Mississippi at the Southern Christian Institute in May and help us. I am now writing to the leading workers in the various states to attend the conference in May without fail.

We wish to say that Miss Roxie Sneed of Mound Bayou, Mississippi was our guest for twelve days. We were glad to have her. She is a noble young woman and a worthy example to all young women. As she was leaving, Mrs. Powell and son Edwood of Paris, Texas stopped over with us a few days on their way home from visiting a daughter in St. Louis, Missouri. We were pleased to have these visitors. Your humble servant has been ill with Lagrippe but is able to be up now.

Please do not forget our request, my dear sisters.

Yours in Christ,

Mrs. S. L. Bostick, Pres. of Conference.

NICHOLASVILLE, KENTUCKY

Dear Readers of the Plea:—

A very interesting program was rendered by the little junior society on the 25th of February. A paper was read by Percy Griffin on the life of Lincoln; declamations by Theodore Fletcher and Roy Jones; duet by Mallory Griffin and Minnie May Black; a story by Otis Dickerson. Several little girls from the Baptist Church were with us, who took part on the program. Little two years and ten months old Mallory Griffin, who represented the Little Light Bearers, named the sixteen leading characters of the Old Testament history and the six periods of the Old Testament. Closing remarks by Brother Cromwell Lilly, which were enjoyed by all. Every body went away rejoicing.

Our little folks are doing splendid work. The president, Theodore Fletcher, and secretary, Otis Dickerson, are in their seats each Lord's Day at four o'clock p. m. We have our King's Builders books and have the lesson and story each Sunday, which is explained by the Superintendent. The

Lookout Committee is trying to get every idle child to attend our meetings. We are working now to send in our report on time.

We desire the prayers of every strong Christian for the children, they are the church of tomorrow. We parents must let our light shine before our children and train them up in the way that we would have them go (and this must be the right way), and when they become old they may never depart from it. We should never say things in the presence of our children that we do not want them to say, because they are sure to use our words. Even though we do not hear them, yet somebody does. Have your children build on that solid foundation which is Christ. When this is done, their character is above price.

(Mrs.) Hattie J. Griffin.

Waco, Texas.

A BUSINESS CHAT WITH THE BROTHERHOOD.

BY FANNIE HAY JOHNSON

Dearly Beloved:—

The time has come when the church, like every other important concern, must begin to think and talk business. We need to infuse more business tact and honest pride into our dealings for the King. This is an age of efficiency and any organization failing to share this very important characteristic, bears the stamp of death and decay. Our ministers can no longer hope to survive filling the pulpit on Lord's day only, but they must learn to use that day as the final climax of a full week's labor. The Christian minister must not only be a good speaker, but he must be as good a business man. He must "study to prove himself a workman," and one not "slothful in business." The time is at hand when a minister, who confesses to be unable to awaken in his congregation the desire to be counted in that number that respects its importance and responsibility in this great age of accomplishment, acknowledges his inability to serve that congregation. Brother preachers, wake up! This may at the first impress you as a hard saying but when we compare the existing conditions in the church with that of other far less important organizations, you must confess there would be an army of unemployed ministers in this old world of ours. Remember who you are working for and give to Him the same conscientious service that is expected and demanded by the managers and directors of the railroads and factories of this country, and you will see one of the grandest, most sublime organizations known to mankind. And why not? Is not the recompense worth it? I think so. If at the time of reckoning, a manager or director would come up and confess that he had not

brought the employees under his care up to a paying proposition to the concern, do you think he would be retained on the list of that concern's employees? Not much, dear friends. The same thing must be true with the church. God's army must succeed or the world will mock Christianity as a failure. And who is to blame? Wake up, brother preachers, God said so!

CHURCH ADVERTISING.

There never was, and never will be a successful movement without getting before the eyes of the public and staying there. There is no better way of doing this than to advertise. The business minister never keeps still, he is an expert advertiser. He knows there is no better way than to keep the house of worship light every night. He keeps bills, cards and leaflets, telling of the church, steadily flowing like a river into every by-way in his town. He has learned, too, that the most fascinating ad in his possession is to smile, smile, even in his sleep! A hearty hand-shake interspersed is also a "getter," with not too hard a slap on the shoulder now and then. Be a big brother to the boys. Throw a ball with them now and then. It won't hurt your arm nor your dignity. Go on a hike with your boy scouts. You won't get rheumatism. If you do, bathe with gasoline and you will get all right. If you can sing, use your voice. It won't give you sore throat. If it does, gargle with hot water and a little table soda. Look in on the old white-haired stay-at-homes, read to them, pray with them. A little bunch of wild flowers now and then will take them back to childhood days and the old country home. Find out what they like best to talk on, and listen to them tell you about it. Laugh with them over a joke, no matter how poor the joke.

On Sunday tell the Christ story simply. Tell of the great effort of the church, then don't quake when you ask your congregation for money to accomplish the church's aims. Let it know, by gentle but no uncertain terms, that one of the links in the religious chain is just plain, Simon-pure money. That is why our God made gold and silver mines. That is why he wrapped up in the bosom of old mother earth coal mines and sprinkled in her soil life-giving properties. What do you think he made the sunshine and rain for? Why would he stoop to make dust into a man but for His honor and glory! It's God's money and God's man. He made them both, and brother preachers, when we ask for money, we are but asking God's own for his own. Remember He told you to make of your labor a success. Remember the parable of the talents!

(To be continued.)

"Fastness of rocks shall be his stronghold;
He shall abide on impregnable heights."

Christian Education



Southern Christian Institute

The first ball game of the season for the S. C. I. boys is to be played with the Utica team this afternoon. Another game is scheduled for next week with the Jackson College team.

The annual contest between the Franklin and Philomathean Literary Societies will be held in Chapel Hall on the night of March 10th. This marks the close of the winter term of school. The spring term begins the following Tuesday, March 13th.

President Lehman is out among some of the schools again for a short time.

Mrs. Mullendor of Franklin, Indiana, mother of Miss Ruth Mullendor, one of the teachers, arrived at the S. C. I. this morning for a short visit.

Mrs. Haft who visited at the Institute recently and went from here to Cuba writes that she enjoys her stay on that island very much, finding a great deal that is of interest to her there. She seems especially impressed by the cleanly and beautiful appearance of the homes there, even of the small and otherwise insignificant ones. It is to be hoped that an interior view will be as pleasant to her as the exterior view is.

Miss Rosa V. Brown who has been on the campus for the past week is again with her parents at Port Gibson but will soon start on a trip through some of the states west of the Mississippi, returning for the conference in May.

Quite a number of classes and individuals have found pleasure in putting in a block or more of the new concrete walk which is being built from the Mansion to the south end of the campus. No doubt many old students would find pleasure in doing the same. A dollar puts in a block and the donor's name is inscribed upon it.

The children of the community school rendered an interesting patriotic program recently, commemorating the life and work of both Washington and Lincoln. This school is now giving much attention to its garden plot, in which the children take great delight.

March has been dark, damp and cold so far but the grass and leaves are putting forth as though, because this is a spring month, they would assert their rights. They make much improvement in the appearance of the campus.

March 3rd. 1917.

Danville, Kentucky.

Dear Editor:—

Allow us space to report our work. We closed a successful year in some respects, and the outlook for 1917 is better. We are trying to keep the convention before our people and we are hoping to lead them to

do some good work.

On the eighth of January we spoke from the text, "We spend our years as a tale that is told," using as a subject, "Life as a Story." We impressed one man to the extent that he came forward and made the "Good Confession." The next Sunday we had a deep snow and it was cold. And a number of people thought it was too cold for baptism and wanted to know if I were going to baptize. I answered, Yes. They said "Not today, too bad!" I then asked if a member of their lodge were dead and was to be buried, would it be too cold? Of course the answer was, No. I said "It is not too cold to bury a man in the name of the Father, Son and Holy Spirit." I buried him and am praying that he will make a good member.

I believe like Brother R. H. Davis, that the church needs "Righteous, God-fearing men."

We are putting on a contest in our Bible School, the "Reds and Blues." Will say more next time.

I attended the School of Methods at Indianapolis in company with Brother Moss. It was a splendid meeting and we were benefited. I had the pleasure of being with Bro. Herod and worshipping with him and his people on the fourth Sunday. It was a splendid service. Brother Herod has his members well trained. Things run on time.

Sunday found us in the home of Elder W. H. Bean. He and his wife made it very pleasant for us. We worshipped with the High St. Christian Church at night.

There we met some of our Kentucky friends. The church did not have a pastor. We hope they have one by now.

Brother Bean took us to Springfield, Ohio, where we attended a council of ministers and laymen. We heard some splendid speeches.

Brother Bean will finish school this year and we do hope that some of our churches will use him, and the two working together will help to glorify Him who died for us. He is pastoring at Springfield, Ohio, and is loved by the good people.

We are announcing the Plea and trying to get it in every home. If our people want to keep in touch with the work, they must read the Plea.

I am enjoying Brother Floyd's article, also the other good things. Brother C. H. Dickerson worshipped with our people on the fourth Sunday and filled the pulpit to the satisfaction of all the members.

Yours in Christ,

R. Wesley Watson.

"Before each high committal stands some test;
And lead winds try the strength of our resolve.
For him who presses on is ever hope:
For him who halts, is none."

Sunday School Lesson

March 25, 1917.

Lesson XII.

JESUS THE WAY, THE TRUTH, AND THE LIFE.

REVIEW.

Read John 14:1-14.

GOLDEN TEXT;--Jesus saith unto him, "I am the way, the truth and the life: no one cometh unto the Father, but by me."--John 14:6

For three months we have been looking at Jesus, hearing his words, seeing his wonderful deeds, watching his character, entranced by his presence, from Sunday to Sunday. Today we gather together all we have seen and learned during these weeks into one fascinating picture, that should make us love him as never before.

The object of this review is to make Jesus as real to us as if we were with the disciples almost nineteen centuries ago, and could realize that the Word made flesh is now dwelling among us full of grace and truth, receiving daily of his fullness and grace for grace. (1:14-16).

I. JESUS IS THE WAY. The way to heaven, the way to all that is high and best on earth, the way of life, the way to the Father, the goal of all human aspiration, the way out of darkness and sin to holiness and God.

2. AND THE TRUTH.—The truth about God, and forgiveness of sins and right living, and eternal life.

3. AND THE LIFE.—The source of life, true life here on earth and eternal life, the life the Holy Spirit gives to us, spiritual life.

John tells us that his gospel is written that we may believe that Jesus is the Christ, the Son of God, and that we may have life thru his name. The whole review centers about Jesus Christ.

I. Place where he lived and did his work.

II. The real nature of Jesus as the word of God.

III. The Forerunner, John the Baptist.

IV. Jesus baptized by John.

V. The miracles wrought at the wedding in Cana of Galilee.

VI. Jews cleanse the temple.

VII. Jesus and his interview with Nicodemus.

IX. Moses and the brazen serpent.

X. The wonderful love of God.

XI. Jesus and the woman of Samaria. The water of everlasting life and what it means. The true worship.

XII. Jesus heals the nobleman's son without going to his residence.

XIII. Why does John usually call Jesus' miracles signs, signs of what? How do they prove that Jesus was divine? Could we prove that Jesus was more than a man unless he did the things that we could not do?

XIV. Miracles are never the breaking of the law of nature. When a man changes a few trees into a house, he breaks no law of nature, but simply by creative force of his will uses natural material and nature's law to accomplish his purpose. He does what an animal cannot do, because the animal has not man's creative power of will.

When Christ wrought a miracle he simply, with the divine personal will infinitely greater than man's will, used the laws of nature and of spirit to accomplish his purpose. God certainly can do what man can do, and as much beyond as God is greater than man.

XV. Jesus cured the impotent man at the Pool of Bethesda. How did the man show his faith?

XVI. Feeding of the five thousand.

XVII. Jesus the Bread of Life, and its teachings.

XVIII. The Son shall make you free.

XIX. The slavery of sin.

XX. The school of Christ.

SUMMARY.

Jesus tells us, "He that hath seen me, hath seen the Father". God is invisible. We have never seen God, any more than we have seen the soul of a friend. We know the soul by what the soul does through the body. We know God through what he has created that we can see, but much more through what his son Jesus did in the flesh, his life, his deeds, his teachings, and his character.

J. E. F.

The War in Europe

Abdallah of Cairo speaks

By Edna Dean Proctor

By the Prophet! if these be Christians where shall we find the Heathen?

If this is their gospel of Love where shall we look for Hate?

With the lilies of Peace their Jesus in temple and shrine is wreathen,

But they raven like wolves in the fold when the moon is late.

And for what? For the market; for greed of gold and diamond;

To rule to the uttermost sea and the shores no foot has trod;

Their impious fleets cleave the sky, but never a pinion

Bears the beleaguered spirit to regions above the cloud.

A blast of the desert were we in our fervor, our valor,

From Khalid to bold Alp Arslan, and Timour who shook the world!

Alike in the flush of triumph, the death angel's pallor,

We were soldiers of God and our banners were only in Paradise furled!

These carry their Goddess with them—the Virgin they dare bedizen

With jewels and robe of silver or fret of gold to her feet;

Blessed, thrice blessed be Allah! the soul that to Him has risen

Nor images needs, nor temples, the merciful Lord to greet!

Pleasant the cool of the mosque, the fountain, the scaring column;

Dear the call of the muezzin to prayer at the day's decline;

But the wind of the waste can summon in tones more tenderly solemn,

For the East and the West are Allah's—the wilderness-ways a shrine.

So, if this infidel host at the Moslem gates should thunder,

We know that beneath the tumult will be Allah's eternal calm;

Ay, if to prove our faith the walls should be rent asunder,

He will build them again more grandly for the glory of Islam!

By the Prophet! If these be Christians where shall we find the Heathen?

If this is their gospel of Love where shall we look for Hate?

With the lilies of Peace their Jesus in temple and shrine is wreathen,

But they raven like wolves in the fold when the moon is late.

Hark to the roar of battle! the wail for the dead and the dying!

Prating of light these Christians have shrouded the earth in gloom;

Each unto God or Goddess for conquest and gain is crying—

I will repeat the Fatihah and leave them to their doom!

—The Independent.

—O—

"Strange bonds for one who might be free! Strange welcoming of agony!

A man for man sometime may crave The horrors of the yawning grave:

And friend for friend, or son for sire, Undaunted and unmoved expire,

From love, or pity, or pride; But who can die as Jesus died?"

PORT GIBSON, MISSISSIPPI

[Continued from page 3]

the brethren will meet together in one place to give God the praise.

Saturday before the third Lord's Day in March the Sisters will meet at Hermanville where we hope to have a good meeting.

Now that the District Meetings are about over, let each start out to make the May quarterly the best in the history of the church. If we will only pull together the Lord will give results.

The Workers' Conference will convene in May, during commencement week at the S. C. I. The preachers of this state should attend. It will be of much benefit to the work beside that each minister will be inspired. His vision will be enlarged. Now then, let us make a hard and long pull to accomplish much for the Master at the conference. May the Lord bless and keep us that we may move up this year.

Yours,

K R. Brown.

—O—

RESOLUTIONS ON THE DEATH OF BROTHER P. B. ELLIS.

Resolution offer, District No. 1.

Whereas the hand of Divine Providence has removed from our ranks Brother P. B. Ellis, whose faithfulness will long live in our hearts, and whereas District No. 1, is desirous of certifying their respect for his memory and expressing their earnest sympathy with the family, therefore:

BE IT RESOLVED: That we tenderly condole with the family of our deceased brother and minister in their hour of trial and affliction and we devoutly commend them to the keeping of Him who looks with pitying eye upon the widowed and the fatherless.

RESOLVED: That in our natural sorrow for the loss of a faithful and beloved minister we find consolation in the belief that it is well with him for whom we mourn and that we will meet again in that better world where there will be no parting.

Resolved that these resolutions be printed in the GOSPEL PLEA and a copy be transmitted to the family of the deceased, as a token of respect for the Christian character of a good man gone to his rest and of the interest felt by his brethren who loved and cherished him.

KNOXVILLE, TENNESSEE.

Dear Editor:—

Will you please allow me space in your columns for the following:

Seven reasons why the Church of Christ is not extending its work more extensively. The first reason is, we are not careful enough as to whom we choose to take charge of the

pastoral work of our congregations. He may sing as a sweet singer of Israel and pray as the prophets of old. That will do in its place but he should be a man having some knowledge of the Bible, from Genesis to Revelations. If not, he is a failure. He should be a judge of human nature, broad and self-denying, having thorough knowledge of the word and doctrine.

The second reason is that when we have a strong man, that's able to do the work, we fail to support him, leaving him to watch after the dollar, instead of after souls. At the end of his year's work we see that there has not been much done in building up the cause of Christ. We have failed to supply his table and without the necessities of life he could not do his full duty along the lines of church work. We should not muzzle the ox that treadeth out the corn. The farmer in order to plow and till the soil must have a strong beast well fed. Otherwise he makes a failure.

The third reason is, we let little personal matters come up among us that ought to be crushed at a word. But we blow upon every little thing we know. When we blow upon a spark it will flame and get larger and larger. We ought to be careful about these little personal differences. We ought not to let them reach the masses of the church. We find in the epistle of James where he used the words, "Behold how great a master a little fire kindleth." Brethren, just think how dangerous these little things are when they come from the wrong source. With a nail, pierce the bottom of the great ship that floats the ocean. She floats on, on, and on but, alas, at last she sinks with all her cargo. What caused this? The nail hole. Neighbors fall out when their trouble could be ended with a word. They carry it to the justice of the peace, from there to the higher courts, and perhaps hundreds of dollars are spent when it could have been settled with good feeling and without the cost of a cent. Note James again where he says bridle the tongue, for the whole trouble comes from a wrong spirit and a failure to bridle the tongue. The church cannot do her work under such conditions.

The fourth reason is, we fail to be prompt. The superintendent of our Sunday school sets half past nine and begins at ten. The preacher sets eleven for regular service and begins at half past eleven and some times later. What is this but dragging? This has been our trouble for fifty years, and it doesn't get any better. take it as a whole. We have redeemed ourselves from a great many things and are doing better but in this case it is not so. There is but the one thing, I can call to mind just now, in which we are ahead of the white race and that is in traveling on trains. We are ahead when we go into the station. We are Jim Crowed ahead. Some of our friends have been giving the Supreme Court trouble ever since

the first Jim Crow car ran and I see no other reason than that we are on time in this case. We had rather be like the old cab that swings behind the freight train, always behind. This can be remedied if the superintendent will stick to it when he says half past nine. When the preacher announces from the pulpit eleven o'clock, he should stick to it if there is nobody there but himself and the janitor. Let him sway the people to his hour and not be swayed to their hour.

The fifth reason we fail is, that we are not careful to withdraw ourselves from members that are disorderly. The spirit thru the epistle of Paul teaches us to do this. Is a member who fails to attend church and communion orderly? Christ says he that eateth not of my body and drinketh not of my blood hath no life in him. Is he not dead, literally? What do we do with the dead? We bury them for health's sake. Christ commands us to meet on the first day of the week. Here is one that will sit around the hog pen and gossip Sunday morning, or on the porch and dig coal in a way, break hemp, while others over yonder are preparing cotton ground, and so on. Then some members will say to outsiders, are you going up to that church? I don't fool with them people up there, they are not any good, I don't like the preacher, or, if it was not for so and so in the church, I would go. But those same members may come when there is a funeral on hand, or some other big day, and we will fellowship with them and keep their names on the roll. Are they orderly members? The command of Christ is to let your light shine that the world may see your good works and be constrained.

The sixth reason is, neglecting to care for the poor saints. What a shame it is when members who have worn themselves out in the cause are neglected when old and poor. They have spent their time and money to carry on the work of Christ and to see them shivering now for the want of fire, or hungry for the want of food, is pitiful.

The seventh reason is, the failure to subscribe for the PLEA. There is a heap of our people who think that a religious journal in our homes doesn't amount to anything. That is a sad mistake. The PLEA is in our reach and we ought to subscribe for it. I don't think that one tenth of our people in the state are taking the PLEA. How am I to know what you are doing or you to know what I am doing in our church work, if we don't take a religious paper? Subscribe for the PLEA. Though we be far apart in this broad land, it brings us near together and helps to stimulate the work throughout the country. It gives us a knowledge of wherever the church of Christ is now established.

Subscribe for the PLEA. Let this cry go from every pulpit. Subscribe for the PLEA. Let her banner float to the utmost bounds of the everlasting hills. Subscribe for the PLEA.

W. H. Dunbar.

Notice!

The Tennessee Workers' Conference meets with the Church of Christ at Jonesboro, Tennessee, May 2-3, 1917. Let each church and the various departments be fully prepared. The object of the meeting is to infuse an educational spirit among our people and lay plans for greater work, and the better maintenance of our church schools. Let the watchword be, \$100.00 for Education.

Yours for Christ,
H. J. Wyden, Secretary.

HANNIBAL, MISSOURI.

Dear Editor:—

I am before you again, Just old Missouri. Missouri has never been a real mission state among our people. But there is no good reason for her not getting in line now. I am sure, when this missionary year will have ended, you will have another missionary page—Just old Missouri.

I am sure you have for a long time been saying, can any good thing come out of Missouri? Just old Missouri. This dear old state has had so many preachers who believe in pastoring from three to four churches and who never say a word to them about mission work. No man can pastor four churches. He may preach for them and get his pay, but that is all. But Missouri is paying more money into the missionary treasury this year than in any other year of her history. Do you know the reason? Just come to our next convention at Plattsburg, Missouri and see, Just old Missouri.

The people will follow a good leader. The needs of the hour have been before the people since August, 1916, and the needs of the hour will be kept before the people on to August, 1917. I am still on the evangelistic field and I would have you know I am finding plenty to do. We have just closed the second District Convention at Salisbury. It was a very good convention. The good people of Salisbury treated us royally. We were able at the close of this convention to turn into the State Treasury \$25.23. The amount raised by the District Convention was \$27.92. After expenses were paid \$25.23 were turned into the State Treasury. Grand total of all monies raised, including the C. W. B. M. and Bible school, was \$43.67. This is not enough, but all we could do.

The work is looking up because the Christian religion is being better understood. Brethren, religion is as natural to man as water to a fish, or as atmosphere to animal life; because all men in all ages have recognized their helplessness and worshipped a superior being, trusted in a superior power.

W. A. A. Harris,
Evangelist of Missouri.

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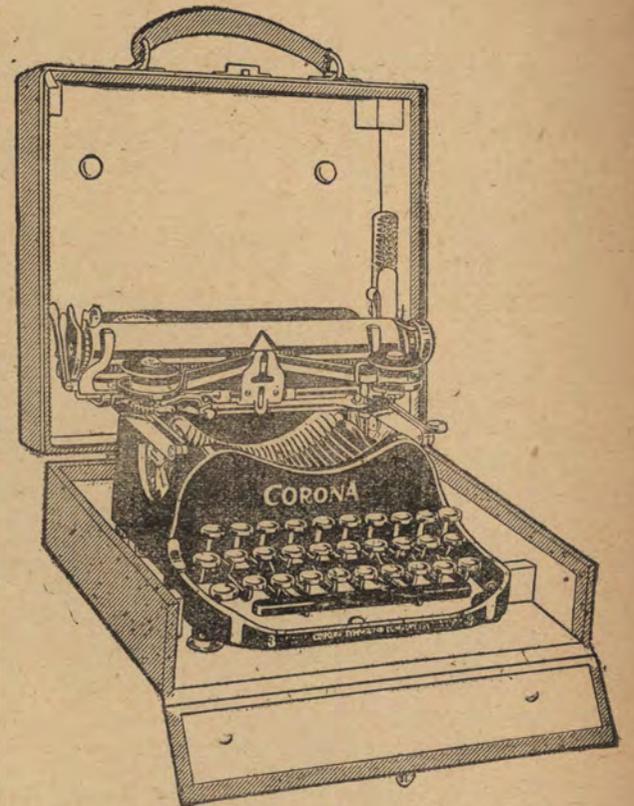
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Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

Pres. Sherman



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, March 24, 1917

Serial No. 290

HELPFUL To All

Are We Willing to Pay the Price.



FROM all over the land come loud calls for peace and loud protestations against war. Before we praise this let us inquire into the motive behind it all. If the motive is the right one, then this state of affairs is the most gratifying thing of the century. If it is wrong, it is the most serious thing confronting our American life today.

If these men are calling for peace and protesting against war because they love ease and pleasure too much to undergo the hardships of war; if they imagine that if they hold in, England and France will win the victory for liberty and they can come in at the end and dictate laws to govern society when peace comes, then they are poltroons who will shortly come to their just deserts. Poltroons may put on a big bluff, but sooner or later the bluff will be put to the test and they must take their place among the despised of the earth. And we are not so sure that this unworthy motive is not a strong factor in the conduct of our countrymen. A people who can conduct corrupt high finance, graft in politics, gamble in the markets, bet on the elections, spend much of their time in profligate pleasures and foster gross immoralities in their midst, are not likely to have the most altruistic motive in such a crisis as this.

God has revealed to us the greatest civilization the world can have in which supreme peace will reign, but it has its price. He who is not willing to suffer a martyrdom for the cause of righteousness had better go and get his gun and uniform and go to the trench, for it will be more tolerable there for him than in the company of peacemakers. He who is not willing to go as a teacher among the depraved, wrecked and sinful, even to the endangering of his life, better not let himself be caught praying for peace, for he will make a botch of it. The more he will try to keep it off the harder it will break over his head by and by.

The time to pray for the prevention of

war is now for the war that will come forty years from now. And most likely God will answer that prayer by sending us to teach the children of the nations. War is made by a people who have developed the intellect, but not the conscience and the religious instinct. China could not make war twenty years ago, but beware of China forty years from now. Far too many Chinamen got their education in our universities where Christianity was flouted. The time to prevent that coming war is now, and it will take as great sacrifice as war to do it.

If we could have a Jonah to walk up and down our land to proclaim, "Yet forty years and this land will be overwhelmed in a most terrible upheaval," the people might rise up and put on sackcloth and ashes and repent themselves and begin in earnest to teach the children of the nations. In our own land the problem is great. We have over ten million Negroes and there has been the most persistent effort on the part of many to prevent their true education. Forty years of success by them would insure the submergence of our fair land. No wonder President Wilson stands with fear at the brink of leading us into the world war. In the struggle that might follow we would be put to our utmost. In that war Mississippi would put out forty regiments of white men and a hundred of colored men. Is the conscience of our people sufficiently developed to face the things that would follow? Ah, when we see what kind of men we have elected to high office in our state, we tremble for the day of the impact of the nations!

But God reigns and he knows what is best for us. If we are unworthy of a righteous peace, he will put us into the battle some time so suddenly that we will not know what has happened. He will not let us run away from this great world crisis like poltroons. Every so often comes the world's harvest days, when the wheat will be gathered into the garner and the chaff will be burned up.

Again we ask, Are you willing to pay the price of peace? It does not come cheap, but it is well worth the price. If only our land could now go and sell all and buy the pearl of greatest price, what it would mean to the world! But we fear they will not. In the West we have our Japanese baiters and in the South the Negro baiters, and they can, if they keep on long enough, do tremendous harm.

There never before was a time when Christian teachers had such opportunity to

do a great work among the nations. It is nothing short of a day of divine visitation. He who would do heroic things now has a call from God.

The disciples of Christ should at once raise their annual contributions to five millions. The Negro disciples should raise twenty thousand annually. They would do this very thing if only they knew the importance of the occasion. If they knew how much the fate of the centuries depends on how they conduct themselves now, they would easily raise twenty thousand. A small percent of the men who are cooperating now will give over three thousand this year. If there were a general cooperation, the twenty thousand would come easily. It would be much better to read God's gospel in his "Go teach all nations" than in

"I have read a fiery gospel, writ in burnished rows of steel:

'As ye deal with my contemners,
So with you my grace shall deal;
Let the hero, born of woman,
Crush the serpent with his heel,
Since God is marching on.'"

Our Life, our Love, our Light

BY MARK WAYNE WILLIAMS

God of our life, we lift to Thee,
The chalice of our emptiness.
Fill us, until Thy waters press
And overflow in ecstasy,
And our full cup of blessing lead
To the wan lips of human need.

God of our love, the sweet appeal
Of Thee rills in the raucous mart,
And pulses in the painful heart,
And breathes where fetid vapor ree'.
Hear, Saviour, our sad heart's unrest,
And hold us closer to Thy breast.

God of our light, within Thy ray
The orient ages lie empearled;
'Tis but the shadow of the world
A moment shuts our souls from Day.
Oh, rive these clouds of doubt and sin,
And ray Thy lustrous glory in.

From shrouded ways we cannot see;
From love near strangled in our strife
From death that swallowed up our life;
We cry, O Father God, to Thee.
Be Thou our Life, our Love, our Light,
Be Thou our Dawning after night,
—In "Babble o' Green Fields,"

THE GOSPEL PLEA

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of the Southern Christian Institute

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Number 290

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 295, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, MARCH 24, 1917

Personals and Editorials.

—Rev. R. B. Wells reports one baptism at Muskogee. He is getting up a club for the PLEA.

—Miss Rebecca J. Trevillion of Jackson, Mississippi, daughter of Rev. G. T. Trevillion, was united in marriage to Mr. James H. Dotson, formerly of Edwards, Mississippi, Tuesday night, Feb. 27, 1917. She is now in Cleveland, Ohio, where they expect to make their home. We hope for these young people a happy success.

The following subscriptions have been received:

Old, Cephas Brayboy; new, B. J. Grant, each six months. Louis Demmitt Poyutz. Miss Susan A. House each two years. Mrs. Rosa Harviss, J. J. Timberlake, Mrs. N. T. White, J. S. Brayboy, each one year.

—Prof. Moss sends in the first March club as follows:

Mrs. M. E. Evans, Mrs. Retta E. Maupin, H. G. Gregory.

—The following list was sent in by President J. N. Ervin for one year at the reduced rates, all of Hawkins and Big Sandy.

W. B. Wood, G. H. Tohil, T. M. Meason, L. T. Mings, Johnson & King, W. C. Mings, J. R. Shepherd, Dr. C. C. Ferrell, F. M. Morrison, E. L. Pouncy, M. M. Henry, J. W. Smart, First National Bank, P. A. Thorn, J. B. Smith, A. B. Moody, J. T. Green, Joseph Palmer, Dr. W. L. Beaver, J. L. Fowler, E. E. Allen, A. D. Snider, L. C. Gil-

bert, Dr. B. F. Allen, S. A. Sumter, Marvin Pruitt, C. A. Peacock and J. L. Bedwell.

—O—

NEW SUBSCRIPTIONS CONTINUED

Sent in by Mrs. Judia Flowers:
Louis Griffin.

Sent in by J. W. Smith:
J. W. Smith.

Sent in by R. T. Matlock:
Jacob Charles, Mrs. Jannie Coggins, Oliver Lee.

Sent in by Dolric Hall:
Katy Crayton.

Sent in by R. H. Davis:
Levi Woody, E. M. Ragland.

Sent in by J. N. Ervin:
Mrs. W. P. Rainey, J. Session, Dr. Dick Pendleton, I. C. Bromberg & Co., H. A. Bowdoin, W. S. Davis, W. D. Kitchen, W. D. Williams, R. W. McRendoles, Prof. H. B. Jones, J. E. Williams, M. Harker, James Hunter, C. S. Northcut, Milton Smart, L. C. Robbins, Ellis Prince, Bud Holmes, West Berry, J. A. Brown, Arcie Price, C. R. Dial, A. Warn, King Goodson, T. R. Randall, W. M. Harris.

Dear Editor:—

Please allow me space in your valuable paper to say to our dear readers of the Plea that since you have heard from me last some of our members have fallen asleep. I want to say as one who is left that I am glad to have the privilege to tell you of our dear brother, T. L. Merchant of Hope, Arkansas, who was with us on the third Lord's day in February. He preached an interesting sermon day and night. The Y. P. S. C. E. met that evening and he discussed the subject, which carried the theme through out the vicinity that he was the man that we need. He left the impression on us also that we wish for him to call again with more interesting messages. God has need of such men and women to carry his word. Each one will get his portion in due season. We ask all to join with us in prayer for all who come to us with such good messages.

I am yours in the cause,
Ida Hervey.

VARNVILLE, SOUTH CAROLINA

Dear Editor of the Gospel Plea:—

Allow me to say a few words about our work. It is getting along very well. We meet every

first Lord's day for our C. W. B. M. Though we are but few in number yet God said that where-ever two or three meet in his name, he would be there to own. So let us not be weary in well doing. We are hoping to do a greater work this year than ever before. We are now planning for Easter. As life is but a dream, let us work while it is day for night cometh when no man can work. On the 27th. of Feb. Elder Doctor departed this life. He left a dear wife and seven children, and a great many friends to mourn their loss. But we hope it is heaven's gain.

You will find enclosed fifty cents to renew my subscription for six months. Let us pray for a greater work.

B. J. Grant.

Clarksdale, Mississippi. FIRST CHRISTIAN CHURCH.

Dear Editor:—

I am pleased to say that the District meeting of the Mound Bayou District is a thing of the past. Results were very good. We had nice meetings both days. We were glad to have our visiting brother and sister to take part with us. Dr. Walker of Indianola was present and gave us encouraging words. We also had the Mound Bayou Church quarterly. A series of encouraging remarks were made, led by sister McCarthy. We thank you, dear brother and sister. Come again. Yes, you are cordially invited to come. It is the Lord's will that we have a Church of Christ in Clarksdale.

We are having very good Sunday school. We still desire the prayers, presence and contribution of the whole brotherhood. Yours in Christ,

Florence A. Vaughn.

Hope, Arkansas.

My trip to Argenta, Arkansas was a pleasant one. I preached for the church in Argenta, Sunday, February 11, at 11:30, and for the church over in Little Rock at night. Circumstances and conditions were such that the attendance was not the best. However we had a very good service at each place. It was quite a treat to meet the Argenta Christian Church in their Sunday school with Prof. A. M. Bright for their teacher. He is an able young man and holds a high position in the city high school in Argenta, a teacher of Latin. He has the right name (Bright) and the greatest of all is that he is a Christian, a member of the church of Christ. We should be proud of him. I am.

We need more able men in our ranks. Argenta Church has some advantage over most others among us. She has that able and efficient instructor, Sister S. L. Bostick, in her ranks, who is a self-sacrificing and fearless woman. Through her persistent efforts the white brethren are becoming interested in our work, and indeed results are far greater than we expected so soon. Sister Bostick has attended 24 state conventions in Arkansas, 12 white conventions, 9 national conventions and 12 conferences. Thus you see that she is well acquainted with the work of the brotherhood, both white and black. I visited several homes in Argenta and Little Rock, all of which treated me with much respect. Indeed we have some noble characters among us, both men and women, who will make good wherever they may chance to be. We are moving slowly but surely and others are beginning to see the progress we are making. Go ahead in the great and good work, and in the end of life's battle you will have an entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

I was billed to preach Wednesday night, February 14, for the Pearidge congregation but was rained out. I visited two Christian homes while there, Sister Bimber's and Elder Guiden's. I certainly enjoyed my short stay with them. I spent the third Lord's day near Plummerville, Arkansas, with the Antioch Church of Christ. I met an intelligent band of young people, full of zeal and with much knowledge of the word of God, and they are doing much for the spread of the Gospel of Christ. They have an up to date Sunday school, with Brother Mitchell for their teacher, and to say that he is on to his job is to put it mildly. Sister Willie Hervey has organized a club for the young people. I found her active and intelligent. I met with them in a session and it was far reaching and attractive, and of much help and inspiration to me. Elder M. M. Bostick is doing a great work among them. He is a good man and much loved by his people. He and his wife are full of hospitality, and he is one of the best men I ever met. May the Lord bless his efforts in his field of labor.

I am now in Louisiana and met with the church last night. They are doing fairly well.

I am yours in the Lord,
T. H. Merchant.

Brewers and distillers are beginning to feel the effect of the "Prohibition wave." Stock in some large distilling corporations has fallen to very low figures, as it begins to appear that a "dry" United States is coming.

—Current Events.

OBITUARY

Plummerville, Arkansas.

Dear Editor: Let this be published in the paper that our beloved brother Wesley Hervey, who has been laboring with us for many years in our Master's cause, was taken to his bed with pneumonia and on the 9th day passed away. February third, God saw fit to call him from labor to reward. He left a family and many relatives and friends to mourn his going, but we hope our loss is heaven's gain.

Yours in the faith,
Ida Hervey.

CASON, TEXAS.

February 4th, 1917, I was called to Blossom, Texas to preach the funeral of Elder D. T. Rogers. He was born in Stevens, Arkansas, November 9th, 1870. He moved to Texas in 1895. He joined the C. M. E. Church at an early age and began preaching shortly afterward. About five years ago he united with the Church of Christ at Roxton, Texas, and continued to preach until his death. He was confined to his bed only seven days, and, while suffering untold misery, was very patient and considerate until the end. Death came Sunday, February 4th at 4:53 P. M.

He leaves a wife, four daughters, five sons, a father, two sisters and many others to mourn their loss. His life, though unpretentious, was far reaching in its influence for good, for his Christian faith was strong. As the end was drawing near he called the members of his household and admonished them to live upright, honest Christian lives, and to meet him in heaven, for that was his home. To his loving devoted wife he said, "Do the best you can for yourself and children and Etoy." He then said he must preach his last sermon on earth. His subject seemed to be "Stand on the rock, stand up for God." He preached until the end.

M. Knight.

In Memory of Elder D. T. Rodgers Who died February 4, 1917.

He came today
And leaves tomorrow,
He brought sunshine and joy
And leaves us in deepest sorrow.

Although 'tis painful
To let him go,
We know he is happy
And beyond pain and woe.

He was a rare flower
In earth's garden fair,
But in the paradise of God
He is blooming there.

We can't but miss him,
He was so dear!
We would love to know
That he still lingers near.

Dear Lord, we pray thee;
Please help us to bear
The loss of this father
And husband so rare.

We give him to God,
Who knoweth best.
He was so weary,
He needs the rest.

We bid him good bye,
But not for aye;
For beyond the sky
We'll meet some day.

RESOLUTIONS

Whereas it has pleased Almighty God to take from our midst this great husband, father and friend, be it resolved that we bow in humble submission to His divine will.

We knew the deceased Elder D. T. Rodgers to be an up-right, honest, true and pure character, one who would not shirk from duty, and one who knew his duty to his fellow man, to his family and to his God.

Be it resolved that this beautiful life is worthy of emulation.

Be it further resolved that a copy of these resolutions be given for publication and a copy be handed to the bereaved family.

Respectfully submitted,
A Friend.

Leave behind earth's empty pleasure;
Fleeting hope and charming love;
Leave its soon corroding treasure:
There are better things above.
Leave behind the faithless sorrow,
And thine every anxious care;
He who only knows the sorrow
Can for thee its burden bear.

Leave behind the doubting spirit,
And thy crushing load of sin;
By thy mighty Saviour's merit,
Life eternal thou shalt win.
Leave the darkness gathering o'er thee,
Leave the shadow-land below;
Realms of glory lie before thee;
Jesus calls—canst thou not see?

—SELECTED.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

EASTER WEEK OF PRAYER

APRIL 2-8, 1917.

"HIS LAST Week."

His Word and the Fields—John 4:35-36,
Matt. 9:35-38, Luke 24:46-48.

"Not by might, nor by power, but by
my Spirit, saith the Lord of Hosts."

Monday.

1. Devotional Period. The First Two Days of His Last week: Monday, "The Day of Authority."—Mark 11:12-19. Tuesday, "The Day of Anxiety."—John 12:20-26. (Twenty minutes should be given to Devotional Period.)

2. The Five-Year Campaign. Announcement of Needs and Aims: Challenge of the fields and missionaries needed. Five-year development campaign; its urgency and aims. Co-operation of Societies requested. Simultaneous membership campaign for 1917.

3. Circle of Prayer.

4. Announcement of Local Plans. Special hour of prayer in the homes. Committees on Calling Campaign of Tuesday, Thursday and Saturday. (Twenty minutes.)

5. Closing Exercises. State aims for five-year campaign, repeat in concert. Campaign slogan in concert. Christian Woman's Board of Missions benediction. (Conference of Calling Committee after adjournment.)

Tuesday.

1. Special Hour of Prayer in the Homes.
2. Personal Presentation of Campaign Plans to Every Member of the Missionary Society for Securing Full Co-operation.

Wednesday.

1. Devotional Period. Wednesday and Thursday of His Last Week: Wednesday, "In Retirement." Thursday, "Day of Fellowship."—Luke 22:7-46. Prayer. (Fifteen minutes for Devotional Period.)

2. The World Mission of the Church. (Fifteen minutes.)

3. The Influence of the Christian Woman's Board of Missions in the Church. (Ten minutes.)

4. The Work of the Christian Woman's Board of Missions in the Fields. (Fifteen minutes.)

5. Our Resources. (Five minutes for each topic.) Women co-operating and women yet to be enlisted. Churches co-operating and churches yet to be enlisted.

Young womanhood of the church. The church of tomorrow—our children.

6. Circle of Prayer.

7. Announcement of Local Plans. Special hour of prayer in the homes. Committees on Calling Campaign of Thursday and Saturday.

8. Closing Exercises. Statement of aims for five-years campaign, repeat in concert. Campaign slogan in concert. Christian Woman's Board of Missions benediction.

Thursday.

1. Special Hour of Prayer in Homes.
2. "Every-Woman Canvass. Personal appeal to every unenlisted woman in the church.

Friday

1. Devotional Period. Friday and Saturday of His Last Week: Friday, "Day of Suffering."—John 19. Saturday, "Day of Silence and Sorrow." (Fifteen minutes for Devotional Period.)

2. Disciples of Christ Carrying the Message. Work of the Christian Woman's Board of Missions. (Review of charts, ten minutes.) Work of various other boards of the church. (Twenty minutes.) Foreign Christian Missionary Society, American Christian Missionary Society, Board of Church Extension, Board of Ministerial Relief, Board of Education, National Benevolent Association, Commission on Christian Union, American Temperance Board.

3. The Men and Millions Movement. Its scope, its methods, its achievements, its power. (Twenty minutes should be given to this topic.)

4. Announcement of Local Plans. Special hour of prayer in the homes. Committee on calling campaign of Saturday.

5. Closing Exercises. Statement of aims for five-years campaign, repeat in concert. Campaign slogan in concert. Christian Woman's Board of Missions benediction.

Saturday.

1. Special Hour of prayer in the Homes.
2. "Every-Woman Canvass." Personal appeal to every unenlisted woman in the church.

Sunday.

1. Devotional Period. "Life Triumphant Over Death."—John 20:1-21.

2. Prayer of Thanksgiving for God's Supreme Gift.

3. Resurrection Messages. John 21:15-23; Luke 24:45-47; Mark 16:14-16; Matt. 28:18-30; I Cor. 15. "Christ the first fruits of them that sleep. Afterward they are His, at His coming.

4. Women as Messengers, First Heralds of the Resurrected Christ. Heralds in the early church. We are His heralds still.

5. Prayers for Consecration and "Spirit-Filled" Lives to Answer Call.

6. Reports and Thanksgiving.

7. Welcome of New Members.

8. Christian Woman's Board of Missions

Benediction.

Hymns have not been suggested for the above program. Use of the Missionary Hymnal is urged. Great missionary hymns of the church should be selected and used as needed.

This outline is intended for the work of all Societies including Woman's Missionary Societies and Young Woman's Mission Circles.

The 1917 Easter leaflet contains detailed plans for the work of Easter week, also program suggestions and material. Send for these helps.

Campaign hymn, "O Zion Haste." Number 106 in the Missionary Hymnal. Order from headquarters.

—O—

PROGRAM FOR APRIL.

Note.—Those arranging programs for Woman's Missionary Societies should make selections from the suggestions given in the Program Department.

Topics: I—Mexico.

- The Bible in Mexico;
- The Work of the Christian Woman's Board of Missions;
- What of the Future?

II—Missionary Conventions, Conferences, Summer Schools, Etc.

SUBJECTS FOR SPECIAL PRAYER:

Thanksgiving for the growing liberty; for Christ's message in non-Christian lands and Latin America; petitions that our churches give commensurate response.

Prayer for the Men and Millions Movement,

Prayer for World Peace.

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee.—Psalms 122:7-8.

BIBLE STUDY:

Lesson from the Psalms.

UNITED MISSION STUDIES:

"World Missions and World Peace."

"Old Spain in New America."

Suggested book for reading in April:

"The South Today."

Suggested book in Bible for reading in April: Jeremiah.

Prayer and preparation will make a good meeting.

Hymn. Invocation Hymn.

Bible reading.

Hymn.

Business period.

Stand and recite in concert the following:

Slogan and Aim for Five-Year Campaign,

1917-1921—Information, Inspiration, Realization: Not by might, nor by power, but by my Spirit saith the Lord of Host. Aims for 1921: 6,000 Societies; 200,000 members; 100,000 Missionary Tidings; \$800,000 in gift. Aims for 1917: 3,800 Societies; 110,000 members; 55,000 Missionary Tidings; \$450,000 in gifts.

Season of prayer for the success of this year's aims and the work of the Christian Woman's Board of Missions.

Roll call. Respond to roll call with a missionary item of interest or a verse of scripture.

Review of Bible study.

Paper: Mexico.

Appoint someone to give the latest news on the condition of affairs in Mexico as gleaned from the daily newspapers and current magazines.

Talk: The Importance of Conventions, Conferences, Summer Schools.

Discussion by all those who have received help from such meetings.

As an outcome of these discussions in the April meetings of the Missionary Societies many women should definitely plan to attend some missionary gathering. The state convention, the International convention at Kansas City, the nearest summer school of missions should be included in these plans.

Reading letter from a missionary.

Hidden Answers.

Benediction:

HELPS ON THE PROGRAM.

Copy of a letter from a missionary, postage 2 cents.

April—Leaflets: "No Comprendo—A Message from Mexico," 5 cents; "Mexico as a Mission Field," 1 cent; "The Value of Conventions, Missionary Rallies, Summer Schools of Missions, Campaigns and Conferences to Missionary Work," 2 cents.

Book: "The South Today," 60 cents.

Nashville, Tennessee.

Dear Editor:—

We, the Lee Avenue Missionary Society, observed C. W. B. M. day special offering. We raised \$4.50, which we sent to the National Board. At our March meeting we had twenty-two members present, and two visitors, and received nine new members. We are now planning for our Easter Program and to observe the week of prayer. Pray for us that we may continue to grow and do better and more work for the Master than ever.

Lee Ave. Auxiliary,
Mrs. Lula D. Wilkerson, Pres.,
Mrs. Mattie Fletcher, Treasurer,
Mrs. Dora White, Secretary,
Rev. Preston Taylor, Pastor.

It costs much to sustain the Lord's cause, but it costs more not to sustain it.

--Liberia and West Africa.

From the Banks of the Old Kentucky

Tenting on the old camp ground, surrounded by haunting dreams of school days and finding many vacant seats and deserted hearthstones. I am again among the Louisville Brethren as one that serves. The Hancock Street Church is yet on the map. The church house is lovely, practically new inside. Brother E. H. Allen is the minister. Splendid man he is. Here I held my membership when in school. Many changes have taken place I began a week's meeting here Sunday. Fine music, good audience and high interest. One sister Jackson, I believe her 1st name is Kate B. from Southern Christian Institute, Edwards, Mississippi, took membership. She is with Prof. and Mrs. O. Singelton here who conduct the National Home Findings Society. Sister Jackson is an accomplished musician and a valuable acquisition to the church here. If all Christians leaving home would find the church where they stop, one source of leakage would be stopped. We are to serve with the other two churches while here. At each place we hope to have the general cooperation of all. The "Get together Spirit" seems prevalent. I have secured Brother Graham to preach at Milledgeville next Sunday. That pulpit is vacant. Name and address of church clerk is, W. R. McCormack, Moreland, Kentucky, Route 1. The outlook is encouraging and opportunities "Dead Ripe." Will we embrace them?

Evangelist,

C. H. Dickerson.

Christian Education

Southern Christian Institute

Dr. H. C. Lyman, General Field Worker under the International Sunday School Association for Negro schools, spent Monday the 12th at the school. He spoke at the Chapel at 10 A. M., to the upper classes, and at the noon hour to the whole school at the dining room. The S.C.I. was one of the first schools to take up advanced Sunday school work.

President Lehman arrived home from his Tennessee—Virginia—Alabama trip Thursday evening.

A good sewer is being put in for our main buildings. This week they tunnelled under the road for it.

Real warm spring weather is upon us and the garden is being planted and much corn will soon go in.

A part of the pebble dash stucco is being put on the repaired Mansion.

The new subscriptions are rolling in in great bunches. Are you trying to help us out?

—O—

Athletic News

The first three base ball games of the season with visiting teams at the Southern Christian Institute are now over. The first, on the 3rd Inst. with the Utica Institute, on account of the inclemency of the weather, was not a success. Game was called and the results were: Utica Inst., two innings and 1 score. S. C. I., one inning and 2 scores. A heavy shower of rains ended the game.

On the 7th and 8th the Jackson team played the S. C. I. team on the Institute diamond. On the first day a seven inning game was played and the scores were as follows: S. C. I. 18 scores, Jackson College 0, "goose egg." On the second day a nine inning game was played and the scores were 5 and 7, in favor of S. C. I. The Institute base ball team now under the management of Prof. D. R. Bebout is supposed to be the best the Institute has maintained for quite a number of years. The return games to the two above named schools are now on schedule.

A Ballad after the First Victory

BY BETER C. DUNSON

TUNE: "Down Through Georgia."

Jennings and old Flowers both have made their records best;
Pitch and catch with science in the field you bet;
Basemen three, and short stop, fielders are included too.
They play well. Jackson, do you?

CHORUS:

Of course, of course, they play base ball;
Of course, of course, they made you fall;
Beulah boys are hot and rough, tough and smart as well;
Rah! Rah! Rah! Hurrah for Beulah!

See old Meyers, the West Point Giant, holding second base!
Texan Jackson on the first base, giving them a chase;
Jacobs's holding third base, boys! Jackson guys, look out:
Strike one! strike two and three,—out!

Sampson's in the center field, Steven's in the right;
Loadholt's in the west field, batter up! alright;
See old Stubblefield in short, stopping every ball!
Stand by boys, one and all,

Sunday School Lesson

March 31, 1917.

Lesson XIII.

JESUS GIVES TO THE BLIND.

John 9:1-38

GOLDEN TEXT:—I am the light of the world.
John 9:5.

THE LESSON IN ITS SETTING.

TIME:—Probably at the Feast of the Tabernacle, October 11-18, A. D. 29.

PLACE:—Jerusalem, in and near the temple.

THE LESSON IN ART.

1. As Jesus passed by, he saw a man which was blind from his birth.
2. His disciples asked him saying, "Master who did sin, this man or his parents, that he was born blind?"
3. Jesus answered, "Neither this man sinned nor his parents but that the work of God should be made manifest in him."
4. "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

A LIFE IN THE DARK.

The importance of the miracle we are to study is seen in the fact that John gives a whole chapter to it. "The event was important because it showed Christ's power so marvelously, because the hostility it aroused must have contributed largely to bring about his crucifixion, and because of the noble spiritual truths which it teaches. It is one of the most remarkable and dramatic passages in the history of our Lord."

Perhaps Jesus was passing the gate of the temple, where the man was begging. He did not need the disciples to point out to him the wretched man. Only one of the eight miracles which John records was performed in response to a petition. John's is the gospel of Christ's overflowing love. A man which was born blind from his birth, having never seen, could have no conception of color, of the real appearance of men and things. "A distinguished oculist, impressed by the multitude of the people of Egypt and Palestine who suffer diseases of the eye, gives it as opinion that a liberal use of soap for a single generation would reduce the number of blind by one half, and that the application of very simple remedies would reduce the number of remainder by two-thirds." Neither hath the man sinned, nor his parents. That is, it was not their sin which had caused the blindness. Jesus does not imply that they had never sinned, nor that sin never caused physical suffering; his words in John 5:14 imply that it usually does. He was talking only about this one case. This is the nearest approach to a

revelation on the subject of mystery the of suffering that we meet with in our Bible. But that the works of God should be made manifest in him. To give an opportunity for the working of miracles of divine grace which was to come. Jesus declares that the origin of evil is less important than its removal. One of the reasons for suffering is that it may provide a platform on which the grace and power of God may manifest themselves, each new phase of evil leading to some forth putting of the heart of God.

Jesus was the spiritual light of the world, and as he was about to prove, light of the material eyes. These words could not be understood except on the assumption that the speaker is indeed the very God of Gods, otherwise he would have destroyed all claim to admiration by such an arrogant assertion.

Compare the centurion's confession, Matt. 27:54. Thus the once blind man received a gift greater even than his sight.

Illustration. If we live up to what we know, at all cost, we shall most certainly be led into further discoveries of truth.

The account of this miracle is to be believed completely. If the opponents of miracles could produce a single Jewish document, in which any event, known not to have happened, was described with so much verisimilitude then it would be easier to agree with them.

The splendid and convincing proof of the gospel is the practical proof, such as this miracle. The blind man's creed was very short at first, but it rapidly grew longer. "A creed is like a single tree that starts in a stalk, and that goes on branching and dividing so long as it is fed at the roots, fed by the spirit and the Word men's creed stand still because their experience stands still."

J. E. F.

My Trip to Louisiana.

I spent eight days near Randolph where about eighteen colored disciples meet in a school house once in a while. I preached five sermons to small crowds. Several members of the white church were out each night, who are much interested in helping to build up the cause among my race in that community. Brother Peter Carroll is the elder. He owns a little farm and is the only member who owns even a house. Brother Artis is the deacon. He is a promising young man, a live coal. He promises to work hard and prepare to enter one of our schools next winter.

I made two trips to the above named place, the last on the 25th of February, meeting Elder T. H. Merchant who is the father of this work. He will remain there some weeks making arrangement to build a church house. They have about \$50.00 on hand. The white brethren will give some

and stand for the rest of the debt. A Mr. J. L. Davis is an elder of the church (white) and the cause of the work there among colored people, having sent for Elder Merchant some time ago. The eighteen members are poor people, the most of them children. On my last visit and the three last days, I met several of the families of the denomination, who own good farms. They were surprised to learn of our schools and of the work of the colored disciples in the state. Three families subscribed for THE GOSPEL PLEA and promised to carefully consider our schools in view of sending their children. Now these brethren there need help to build their house. Any money sent them will be worthily bestowed. Send to Mr. J. L. Davis, Randolph, Louisiana, R. F. D. 1.

I preached eight sermons, received \$9.65. I also visited Farmerville where a preacher, D. A. Taylor, lives five miles from the town. Brother Taylor was converted from the Baptist Church some sixteen years ago by Elder Carpenter (white) and has been preaching among the colored people ever since. He has had a hard time alone, but has made some disciples in and around where he lives. He has one son who is trying to preach, a very promising young man. I preached six sermons, five in a school house and one in a private house at a Baptist prayer meeting. Elder Taylor knew nothing of THE GOSPEL PLEA nor of the colored disciples and their work. He promised to send for the PLEA. He owns about three hundred acres of land and has a nice family. I could not induce him to send his children to our schools, as it was all new to him.

I was to preach in the town of Farmerville but it rained us out. Leaving there through the rain and cold on Sunday evening, I rode in a wagon six miles to near Spencer where I met Brother Abraham Taylor, a young preacher, and Brother Oliver Gafford, deacon. We went to a school house to preach Wednesday night but the stove being out of order we made a big fire out and waited to notify the people we would have meeting next night. I preached three sermons. Received \$1.76, in my house to house visit. Two ladies from the Baptist Church gave us their names to be placed on the Church roll. One was to be baptized as soon as well enough.

I went in a wagon from there to near Marrion where I met Elder George Canfield, another brother.—No appointment. I visited the white church. There were three men and two women. They read the Bible, broke the loaf, sang a song and went out. I sent Brother Canfield six miles away to a lumber camp to make an appointment for night. At half past seven we were at the school house but there were no lights, so we went down to the camp and got lights. Some forty or fifty young men and women came out. At

about half past eight. The house was odious with the smell of whiskey. I preached them a sermon, "How a young man cleanses himself."

This was the worst road I've traveled for many a year. There being no school house, I preached three nights in a private house. The first two nights with the exception of three colored persons only white people came out. I went from house to house and talked and third night I had a good crowd of colored people who seemed to enjoy the sermon. They want me to come back again.

I then rode twenty-five miles in a buggy back near Randolph, where I met Brother Merchant. Staying with him several days I preached three sermons. I then left for Eldorado (County seat of Union County), where I hoped to make arrangements to hold a meeting later. As the weather was bad, stormy and rainy, I came on home without stopping. Found wife and children well.

I received on trip \$14.45. Expenses, \$12.55. I expect to go back to Louisiana this summer to hold protracted meetings. Remember to send some help to build the church near Randolph, Louisiana, in care of J. L. Davis, R. F. D. 1.

Sincerely yours,
R. T. Matlock,
Argenta, Ark.

Crofton, Kentucky.

A Righteous Task.

"By the help of God and the church, I mean to swell our present membership to one thousand during the year 1917." These are the words of Elder R. L. Peters, minister of the Church of Christ at Winston-Salem, North Carolina. Many rousing cheers for Elder Peters. His task has the New Testament idea in it,—doing large things in the kingdom of Christ.

In that memorable missionary sermon by William Carey in June, 1792, he said: "Expect great things from God; attempt great things for God!" We shall not laugh at Eld. Peters, nor say he failed, if he does not reach the thousand members in 1917. He has a big mind for the kingdom of God, and that is what many of our so-called Christian preachers have not. It is no wonder that so many of our churches are small in numbers and weak in effort. "Like priest, like people," is often true.

The minister should always have a great task laid out to be done by himself and his church. Not much can be done where there is no object to which to work. Where have we a church with a thousand members? If we have a colored church of a thousand members,

we may have to go to Africa to find it. We ought to have some colored churches of Christ in the United States with a thousand members; and we will have soon, if the preachers and the church will "get busy" and stay busy for Christ.

When the preacher has a big task to work out for God, and is trying to work it out, he should have a big salary. Ah! I left the track when I began to talk about the big salary. Brethren, you may say and do what you please, but the colored churches of Christ will never amount to much in power and influence for God, until their preachers are well paid. Not promised, but paid. We are not living in the Apostolic age of the church. No miracles now; nor have we time or place for legalism.

In the CHRISTIAN STANDARD of February 10th, 1917, W. G. Johnson quotes Bishop J. R. Cook as saying,— "If I had determined to destroy the Church of God, I would starve the preachers. Starve men of brains! I would make it impossible for real men to serve God and humanity by starving them out. This would drive them into other fields of labor where they would obtain a living wage for their wives and children; where they could obtain a home, and at least some of the comforts of living." This needs no comment. Many of our preachers and churches are living witnesses.

Perhaps there is one Christian colored preacher whose salary is a thousand dollars a year: not in promise, but actually paid in money. And he is giving the church more than two thousand dollars worth of up-to-date, first class Christian service with great results. Let us quit being so small and cheap, and attempt, and do some BIG things for God.

W. H. Dickerson.

—O—

For Those Who Preach The Word

Father of mercies, bow Thine ear,
Attentive to our earnest prayer:
We plead for those who plead for Thee;
Successful pleaders may they be.

How great their work! how vast their charge!
Do thou their anxious souls enlarge:
Their best endowments are our gain;
We share the blessings they obtain.

Oh, clothe with energy divine
Their words; and let those words be Thine;
To them thy sacred truth reveal;
Suppress their fears, inflame their zeal;

Teach them to sow the precious seed;
Teach them Thy chosen flock to feed;
Teach them immortal souls to gain—
And thus reward their toil and pain.

Let thronging multitudes around,
Hear from their lips the Joyful sound,
In humble strains Thy grace implore,
And feel Thy Spirit's loving power.

—Selected.

CINCINNATI, OHIO

The C. W. B. M. of the Kenyon Ave, Christian Church is moving along, not running or standing still. We are simply moving on as the battle is not to the swift nor to the strong but to the one who holds out to the end. Our most able president, Sister Ada K. Bowles though not as strong as she has been, is striving hard to bring this great work up to its standard. We have had the success of two new members added and our prayers are that we may have many more. We ask the prayers and co-operation of our sister societies who are stronger than we, "As the strong must bear the infirmities of the weak."

Secretary, Lillie Nelson,
President, Mrs. A. K. Bowles.
Pastor, Rev. R. H. Davis.

PORTO RICO.

A PORTABLE STORE.

Store-keepers in Porto Rico do not have to worry about high rents, for their stores are mounted on wheel and so can be pushed about wherever desired. A further advantage is that if one location proves unsatisfactory the store can be quickly moved to another; the storekeeper can go out after trade instead of waiting for trade to come to him. The goods comprising the stock in trade—usually confections, bakery goods, etc.—are kept clean and fresh and protected from flies, no mean advantage in a tropical climate.

These odd stores are in use everywhere, in the larger town and in the small villages and hamlets. Some of the stores are made like a miniature house but there is a wide variety of styles and designs. Some are fashioned like steamships or war vessels, others are like street cars and still others are entirely original and different from anything known among men. Usually they are elaborately decorated and painted in gaudy colors.

—The Pathfinder.

—O—

If I can stop one heart from breaking,
I shall not live in vain:
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

—Emily Dickinson.

Notice!

The Tennessee Workers' Conference meets with the Church of Christ at Jonesboro, Tennessee, May 26, 1917. Let each church and the various departments be fully prepared. The object of the meeting is to infuse an educational spirit among our people and lay plans for greater work, and the better maintenance of our church schools. Let the watchword be, \$100 00 for Education.

Yours for Christ,
H. J. Wyden, Secretary.

NICHOLASVILL, KENTUCKY.

Dear Readers of the Plea:—

The writer has just returned from Big Stone Gap, Virginia, where I was called on the 21st ult to attend the funeal of Sister Florida Dikes. Sister Dikes was about 54 years old when she departed this life. She was a woman of character and influence, and was loved by all who knew her. She united with the church at Big Stone Gap a few years ago and since that time has done much to keep the work alive. She will be missed by the little band there. She leaves a husband, four sons and a host of friends to mourn their loss; but, however, their loss is heaven's gain.

While in Big Stone Gap, it was my good pleasure to visit the public school, of which Prof. C. W. Fain, of Rogersville, Tennessee, is principle, and Miss Grace Martin, of Big Stone Gap assistant teacher. Both have college training and are doing a creditable work. The school discipline can hardly be beat. We need more such young persons, who are not in the work only for the dollar, but for the good they can render to humanity. We are glad to inform our readers again, that the church work here is alive and prosperous. While the European nations are at war with each other, taking life, we the followers of Christ are at war with sin trying to save life. The high cost of living which seems will end with a food panic, has not lessened our energy to work for the Master. Our Big Parsonage Rally will come off the first Sunday in April. All are striving to make this rally a success.

Yours in His service,
H. D. Griffin.

"O who like thee did ever go
So patient through a world of woe?
Or who like thee so humbly bore
The scorn and scoff of men before?
O wondrous Lord, our souls would be
Still more and more conformed to thee!
May we make gain by taking loss,
And find the life that crowns the cross."

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White Dent,—peck 60 cts,—bushel \$2 25

Yellow Dent,—peck 60 cts,—bushel \$2 25

Also headquarters for
tested garden seed.

Fain Seed Company,

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Corn
Peas etc.

We sell

Buggies
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Call and see us.

W. G. REDFIELD,

Edwards, Mississippi.



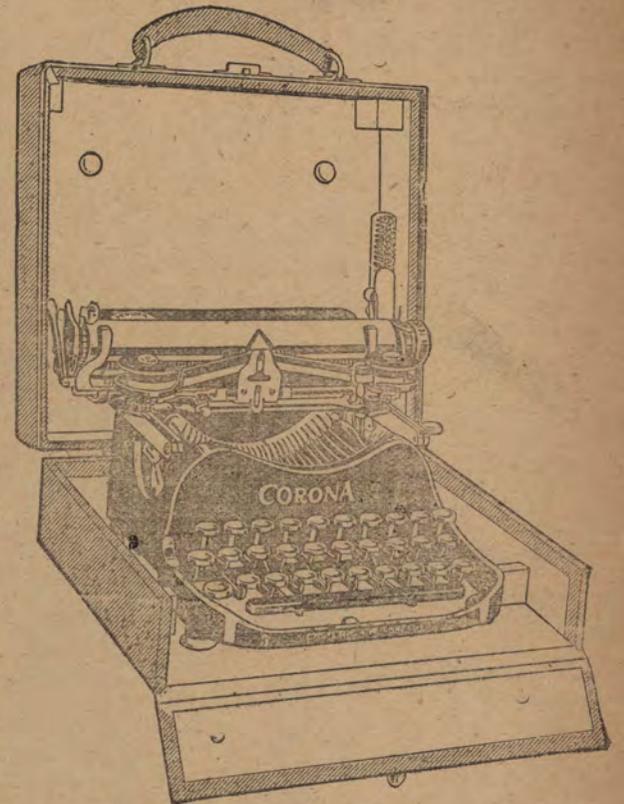
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to place your money where it will be free from every element of speculation or chance, open an account at this bank. You will not only have every safeguard that efficient administration and absolute integrity of management can afford, but also the added advantage of being protected by the Depositors' Guaranty Fund of the State of Mississippi.

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Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gosple Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.



THE

GOSPEL

PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, March 31, 1917

Serial No. 291

HELPFUL To All

The Scheme of Salvation.



IN John 17:18-21 Jesus says: "As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me."

Properly analyzed this states:

- I. That God did his work and then sent Jesus.
- II. That Jesus did his work and then sent the Apostles.
- III. That Apostles did their work and then sent all Christians who believe on him because of his word.
- IV. That we Christians are now God's dependence.

Now let us take up each one of these and find out what is in them.

I. God's work. God took a long time to make this physical world with its multitudinous forms of plant and animal life. And then when man was made it took a long time to get him far enough along to make him able to receive Christ. In doing all this work God showed infinite patience and everything was done right. "God saw that it was good" It is not necessary that we know how he did his work. In fact, it is not possible that we can understand how he did all of it. Some people have committed the great folly of speculating on how God did his work. It matters not to us whether we know or not. God has shown no sign of desiring to reveal to us his processes. He knows we can not know much about it.

II. Jesus came and spent three years of very strenuous life on earth to carry to man God's message. He came in the flesh; that is, he came to man in man's realm and he taught him. He did what man could not have done for himself. Here we can know a little more about how he did his

work, for it was in our realm he worked; but yet there are some things we can not understand and we are foolish to try. To demand that we understand his miracles is presumptuous. At least it must seem as though we were out of our realm somewhat. To know just how and why Jesus did and taught as he did is not necessary for us.

III. The apostles were specially trained by Jesus and received a special endowment from his spirit. They had the important and difficult work of setting up and organizing the Church. Most of their work was a plain everyday work, and can be well understood by us, but so far as they were specially endowed, we can not know.

IV. The work of the Christians of the world who believe on Jesus because of the recorded words of the Apostles is important. This brings us down to ourselves. You will notice that the first was intensely divine, having no human element in it. In the next the human element was introduced, in the third it predominated, and in the fourth was entirely human with the divine entirely disappearing. We of course have the divine truth but the carrying out of it is entrusted entirely to human agencies. God did his work well and then entrusted it to another agency. Christ did his work well and then entrusted it to another agency. The Apostles did their work well and then entrusted it to another agency. Are we doing it well? No, we are bungling it. But God knew we would do that when he entrusted it to us. Then why did he entrust it to us? Because he knew that we would do it right as we grew to the right. He was willing to wait on us to grow right. Every time we make a blunder we suffer terribly for it and then get a little nearer right. Man sometimes gets heady and thinks he knows best, then he falls into a fearful blunder and afterwards repents. The French Revolutionists thought to set up an ideal society of their own creation. They plagerized the high ideals of the prophets, and then said God should not be in it, and God came out. Then fury broke loose and blood ran like rivers in Paris.

The German philosophers said the ideals of Christ are utterly impractical, that force must rule the world, and they proceeded to train one generation under their man-made "kultur." When Christ stepped out fury broke loose. Already twenty million men, women and children are dead, and twenty billions of dollars worth of property is destroyed. At the end, all the philosophers in Germany and elsewhere will say that the Christ-way is not so impractical after all.

The whole world waits on us to do our work. We should redouble our efforts. If the work we are to do is left undone, then the chain is broken. The links are all good down to our end. We may think the chain no good and throw it away, but it will not be away long before we will be praying for the mountains and rocks to fall on us.

England and America and France should have shown more of the Christian spirit towards Germany and Austria before the war broke out. In the past ten years the rivalry was fierce. Then was the time to show the Christ spirit. Now it is no longer possible. They must bend to the yoke of the consequences. They played the game of politics too long.

But it is not too late for us. We are set to train a new generation. God is looking to us to do his work on the men who will act in 1960. We are the ones to hold up this end of the chain. The other end is in the hand of God and on it are inscribed the words, "In the beginning God created the heavens and the earth." He wants us to keep on forging links until man may inscribe on the other end the words, "And there shall be no curse any more: and the throne of God and the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more."

The Faith we Preach.

BY B. A. ABBOT

Faith of our Master—wondrous faith,
Triumph of life o'er Time and grave,
Gift of God's love and cleansing grace,
Word of good cheer, able to save.
Faith of our Master, wondrous faith,
Thou still dost guide thru Life and Death.

Faith of th' Apostle—faith sublime;
Stronger than might and brighter than sword
Thy martyr-fires blaze in every clime,
Thy heroes break the tyrant's word.
Faith of th' Apostles, faith sublime,
Thy gleam will lead thruout all time:

Faith of our fathers—our faith to-day,
Firm fixed in book, and Church, and Life,
Earth's million vast shall own thy sway,
Christ's blood-bought church be saved from
strife.
Faith of our fathers, grand old faith!
We will be true to thee till death.

THE GOSPEL PLEA

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Number 291

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 295, you have four weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, MARCH 31, 1917

Personals and Editorials.

Several new parts to the saw mill have been ordered and Prof. Reichel will soon have the mill in perfect running order.

—Rev. R. H. Davis of Cincinnati reports fourteen additions. The Sunday school has grown from seventeen to thirty-two and they expect to make it fifty soon.

—New subscribers at the special rate. Hattie Brown, Rebecca Georgia, J. W. Maberly, Martha Stokes, and G. Calvin Campbell Chicago Wesley Heath, Clarksdale Miss C. E. Edwards, Toombsboro Georgia —

—The following new subscriptions have been received. Sent in by Edward Timberlick, Geruive Headman. Sent in By Mrs Will Jones of Holden, West Virginia.

Mrs. W. S. Ruster J. R. Hayes, Tom Rogers, Mrs. Catherine Servett, Mrs Rebecca Grayson, William Flood, Shedrick Paris, Charley Mathers, J. E. Bogsbee, Sarah Parish, W. B. Shively and B. A. Johnson

—Sent in by Elijah Kelbrew for his father, Moses Kelbrew.

Sent in by Mrs. A. B. Crowder for S. V. Holt.

W. M. Edwards.

I wonder if our readers have noticed how many new subscriptions Pres. J. N. Ervin has sent in? Practically all the white people and colored people in that end of Wood county have subscribed to him. If every church and every school would do this our work would soon outgrow its present proportions.

Chicago, Illinois.

Dear Editor:—

In reply to your card stating that during the month of March you will receive subscription to the Gospel PLEA for one year at the small sum of fifty cents. I am sending you three subscription in this letter, and will try to secure more next Sunday.

Yours in Christ,

G. Calvin Campbell.

KERRS, ARKANSAS.

Dear Editor of the Gospel Plea;—

Please allow space in your most valuable paper to say with deep sorrow we record the death of Mrs. Moses. She was a member of the Methodist Church. She departed this life March the 10th. She was a good worker among her race. She leaves a husband and nine children, five boys and four girls and a host of friends to mourn their loss. Her funeral was conducted by Dr. Cox of Little Rock, President of Philander Smith College. Mrs. Moses was sixty-nine years old. I was down in her community last summer and visited her home and she seemed as a mother. She was well thought of by both white and colored. A good many, both white and colored, attended her funeral.

Very truly,

Ollie C. Mitchell.

Knoxville, Tennessee.

PAYNE STREET CHRISTIAN CHURCH

Dear Editor:—

Please allow me space in your paper to report the workers conference of this school. Conference opened by devotion, led by Mrs. C. M. Harris. After devotion was business period. The reports from various committees and superintendents showed that some one had been at work. The cradle-roll Supt. Mrs. C. M. Harris reports 41 scholars on her roll, and the Home Department Superintendent Mr. Dixie Lyons reports 70 scholars on his roll. We have had very bad weather for the past month but the school secretary reported an average attendance of 59. After the business period, we had Mrs. Moss of the Mt. Zion Baptist Church to speak on, "The Woman's Place in the Church." Mrs. Moss brought out very strongly the points that a woman was made from a bone in a man's side to be a helpmate and not from a bone in the hand to rule or one in the feet to be ruled. She then showed the mother's influence over children in the church and Bible school.

Collection \$2.75 We will close hoping to hear from other conferences through the PLEA.

I remain as ever—

Rosa B. Bassett.

Tennessee

Quarterly Report of Evangelistic Work

Milligan, Prof. J. Hopwood,	\$1.00
Jellico,	4 00
Sermons preached,	5
Left in treasury,	3 60
Knoxville,	2 00
Sermons preached,	1
Savannah,	14 35
Sermons preached,	10
Holtsville,	16.83
Sermons preached,	8
Hon. J. E. De Ford,	12 50
Tota's,	24 \$50.68
Letters writteen,	50 cost, 1 30
Miles traveled,	940 R. R. expenses, 7.50
Board and lodging,	1.30
Given to charity,	1.20
Total expenses,	13.00
Confessions and baptism,	none
From other source,	none

Our work in Savannah is in good condition, and our Sunday School is excellent. I think we have one of the best C. W. B. M.'s at Holtsville in the state.

From all reports, our churches, Sunday Schools, and C. W. B. M.'s throughout the state are planning for larger missionary offering and a greater contribution than ever this year.

Yours for a larger fellowship in the Master's cause,

W. P. Martin, Evangelist.

Two April Days in American History

Reminiscences of an Old Letter

BY CARL THEODORE WETTSTEIN

There are two days in my life which have made a deeper impression upon my memory than any thing I have ever experienced outside the affair of my private life. They are the tenth and fifteenth days of April, 1865.

I would like to give a short resume of the events that preceded those days, but space will not permit. I, therefore, can only relate a few events that, are sufficient interest to be brought to memory at a time when the American people again are reminded of two of the most eventful days in the history of the nation.

A DAY OF JOLLIFICATION.

HOW MILWAEEKEE CELEBRATED APRIL 10, 1865.

It is that glorious, that memorable day in American history, the tenth of April, 1865, when the people of the North were almost frantic with joy and happiness. The news of Lee's surrender came in the night. When, in the morning, it spread over country, there were enacted such scenes of rejoicing and jollification in

in every city and in every hamlet in the North, as the world had never before seen and which no word nor pen can describe.

It was seven o'clock on the morning of the tenth of April, 1865, when I walked as usual to my place of business on East Water Street, Milwaukee, in which were located practically all of the wholesale houses in those days. Then, not everybody could afford a daily newspaper at 25 cents for six days, consequently I was in ignorance of what had happened during the night.

As I turned the corner, I looked up in astonishment. What is this? Windows are opened and men are busy decorating the buildings with flags and red, white and blue bunting. And what does this mean? Here, there and yonder are groups of men seizing each other's hands, embracing and shaking each other hysterically, throwing their hats in the air and knocking the hats of others as flat as pancakes. They laugh, they weep, they yell and shout at the top of their voices: "Hurrah! Peace! Peace! Lee has surrendered!"

In the night the news had come that Gen. Lee had surrendered. And now is enacted one of those scenes which no pen is powerful enough to describe - a scene such as our country never before nor since has witnessed. When the news of Dewey's victory at Manila came, there were spasmodic bursts of enthusiasm, here and there throughout the country, but they were like the noise of a firecracker following the thundering of a battery compared to this universal demonstration of sublime enthusiasm. By nine o'clock the entire street is decorated, and everyone is outside-employers and employees, men, women and children. All thought of business is forgotten, and as far as I can see, the sidewalks are one dense mass of people, shouting, tooting on horns, or singing jubilantly "The Star Spangled Banner" and other national airs.

The side streets begin to pour forth their delegations hastening to join the carnival—the grandest, the noblest and the most refined carnival the world has ever seen.

Here comes a man on horseback, swinging a large cowbell. Another has tied six tin cans to a stick with which he is making a terrible noise. Then come the large wagons of the express companies and the freight trucks of the wholesale houses, filled with men and boys, singing, shouting, tooting horns, swinging cowbells and raising an inspiring if somewhat discordant chorus of jubilation and thanksgiving. And here: "Oh, I thought I would die" as my little girl would say - comes a sober faced donkey, astirde of which is one of our leading

bankers; but he is not riding in the conventional position. With his face to the front, no, he is mounted backwards and, instead of holding the reins, one hand grasps the tail of the donkey and the other shakes a big rattle high above his head. A wagon from a brass foundry bears a load of men, each hammering on a large bell as though life depended on striking the hardest. On a large freight truck drawn by six horses is a huge boiler, and mounted on the boiler are ten or twelve men, banker, merchants, clerks and porters among them, all pounding away on the boiler, and shouting or singing as loudly as lungs and voices will permit.

Then again comes a wagon in which is fastened a skeleton bearing the card "Jeff Davis," and on the next wagon the enthusiasts have even hung "Jeff" on a gallows. In omnibusses, carriages, buggies, drays and express wagons crowds of men and boys are singing "we'll hang Jeff Davis on a sour apple tree" and other popular songs to accompaniment of tin pans, cowbells and any other noise-producing instrument on which the joy-crazed crowd can lay its hands.

And all this not in orderly procession, one behind the other. Not everyone is his own marshal; all ride and drive as suits them best, up and down the street, coming like a meteor and vanishing again as fast as they came; a few minutes later dashing into sight on a trip through the side streets. And these people who are singing, yelling, shouting shouting, and hammering like lunatics are not loafers and vagabonds; they are bankers, merchants, doctors, lawyers, ministers, clerks, porters, working men and men of leisure. No distinction is made. All are brothers; all have the same feeling in their hearts, which would surely burst with the pressure of emotion if they could not give vent to it in shouting and singing to their heart's content. A stranger coming into this crowd without knowing what had happened, would have thought a lunatic asylum had been emptied of its inmates.

And now, hear! what is that new sound? In the midst of all this clamor, a the large bell of St. John's Cathedral joins in the chorus with its deep metallic voice, rising triumphant above the other noises with its jubilant and melodious pleading. Then another and another bell rings forth, and soon all the bells of the city with their metal tongues are singing the of victory. Whistles of boats and factories add their voices, and never in the history of the world did such an orchestra and chorus proclaim so forcibly to the world that heavenly message: "Glory to God in the highest, peace on earth and good will to men."

All this, which it takes three hours to write, passed before my eyes within forty min-

utes. The bells and the whistles have aroused the whole city. Men, women and children; old and young, rich and poor, all leave their homes to join the jolification. All are decorated with the red and the white and blue, with streamers and with flags flaunting their colors proudly in the breeze. They sing, they laugh, and their faces shine with a greater joy than if a fortune had come to them. Bands parade the street, music is heard on all sides, horses and vehicles are decorated with the nation's colors. The streets are one mass of singing, shouting, happy humanity.

And in the midst of all this noise and clamor there can be heard, rising above the bustle and alarm, two names which are on the lips and in the heart of every man, woman and child; the names of Abraham Lincoln, the emancipator of our four million of slaves, and of General Grant, the hero of Richmond, Vicksburg and Fort Donelson.

Why is it that our Fourth of July celebrations cannot be made similar to this, instead of those dangerous demonstrations in which hundreds are yearly killed and crippled?

Possibly some of my younger readers may think that I am exaggerating. Let me ask some of their older friends who saw as I did, the glorious joy of that day, and they will hear that my pen has given but a feeble description of scenes and of the great and indescribable happiness which filled the hearts of the American people overflowing on that memorable day.

And was not this wonderful outburst natural? For years filled with anxiety, suffering, defeats, calamities and terrible tragedies lie behind the people. Four years they have waited despairingly for the news, "Richmond is taken," for this meant the end of the war. But they had waited in vain until this moment. For four years, instead of the hope for news, new drafts have been ordered out and constant demand made for more money. So much of worry, of anxiety and sorrow has accumulated in hearts of the people so often called upon for lost friends, that it must free itself in some way, or it would burst with this sudden and unexpected joy.

If in times of great sorrow the tear soothes and relieves, joy also needs some outlet; and on this occasion the singing, the shouting and the hammering serve as the conductor for the joy and happiness which fills the hearts to overflowing. Scenes similar to this were being enacted in all largest cities of the North.

(To be continued.)

"No man is king, unless he have a king.
And who is noble, unless he can say—
I have my faith, which I have ever kept."

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

Report of Mound Bayou Auxiliary for
Quarter ending with March.

Money raised for General Fund,.....\$3.05
Money raised for State Fund, 1.50
Total raised,..... \$4.55

On account of unfavorable weather, only
one meeting was held during the quarter.

Roxie C. Sneed.

The Making of a Children's Missionary Society

BY MRS. S. L. JACKSON

Daytona, Florida

In presenting this subject it is not my purpose to deal in theories, but facts—facts as worked out in my own experiences in children's meetings. Ever since I have been old enough to take any real interest in church work I have felt the necessity of a Children's Missionary Society. This desire, perhaps, had been brought about from seeing the lack of missionary knowledge and zeal among the older people of the church—those who seemed so negligent and careless in regard to the carrying out of our Lord's last and great commission. I felt that if I would only allow myself to be used the Lord could make me an humble instrument in His hands for making known His will on earth. It was also my prayer that I might be an earnest, consecrated and enthusiastic and intelligent leader of children.

Realizing that there must be preparation in order to serve in an acceptable manner, I began the study of the work for children by the Christian Woman's Board of Missions and the United Society of Christian Endeavor. I did not wait to master the work, but commenced at once with a Mission Band. I was greatly impressed with several considerations regarding the teaching of missions to children. The first consideration was that of a Superintendent, for, indeed, that officer is the first requisite in making a successful Missionary Society among children. Let us look at what a Superintendent should be. She must be interested and posted in the work. I do not mean that she must wait until she is thoroughly prepared before beginning, but I do mean that we should find a person who is willing to learn and be used. There are so many lessons to learn as we go on with the work; there are so many lessons we can get from the children if we will but observe them. Whenever I enter a new field my first inquiry is in regard to the children of the church and the community. Then I cast about to find a suitable Superintendent. I call into use all the tact and knowledge I possess

to win that person to the work. I never tell her (for usually it is a lady) that it is an easy work. I point out the sacrifice it demands—the Sunday afternoon walk or drive that must be given up. Nor is this all. I try to show her the real true pleasure to be derived and the nature and importance of the service. Having found my Superintendent, the next thing of importance is to get the children together. Usually it is not hard to find them, and, having found them, we must seek some way in which to interest them. Children as a rule, are very eager to learn something new. I have often interested children by meeting with them a little while each day for several days, having Bible drills, telling them stories and teaching them to sing, for I find children love such things. After they seem thoroughly interested, I talk with them regarding a children's organization, telling them how we can have something like we have been doing every day, except that we will meet once a week on some afternoon and we will have our own officers, President, Secretary, Treasurer and Organist. From the daily meetings with the children one can readily know just what child is best suited for the different offices. Usually one of the older girls had better be chosen as organist. Children like to do things for themselves, so they should be used in every way possible. Put each child on some committee and then thoroughly explain the duties of each officer and the work each committee is expected to do. Teach them the importance of the pledge, and help them in every way to keep it. Teach them the motto and the watchword, also the meaning of each. Tell them who our National and State Superintendents are, and how they plan for the work. Never fail to read the National Superintendent's message, letting it come to the children as a personal letter. Under no circumstances should the Mission Studies be neglected. Nine out of ten children like this feature of the work better than anything else. Tell them about the countries, the people and their customs, but especially tell them about the boys and girls of the different countries. Just an illustration: While we were studying India, the conditions of the people and the nature of our work there, one of the girls came to me and said: "I am so glad I learned so much about India. Our school teacher requested us to write a composition on one of several countries, and I selected India because we had studied it in our Junior meetings and I knew more about that country." I consider this one of the highest compliments she could have paid to the children's work.

Many find trouble because the children run over the house and make a general disturbance. All this can be easily avoided. Children have a tendency of coming very early to the meetings, therefore the Superintendent must be there early. She may engage the children in songs and such other things until the hour of beginning of service. By that time those who are a little slow in coming will be on hand, and the children are thus taught promptness in their work. I would also teach them from the very first that they must behave well while in the house of God, and there never will be any trouble from noisy or boisterous children.

The Superintendent should, above all things else, be thoroughly prepared and have all her plans made before coming to the meeting. Children will very soon find out if the Superintendent has neglected to prepare herself.

Some people find it hard to get children to make offerings to the work, but this will not be hard if you will tell them where the money goes and for what purpose it is used. Children are so much more liberal in their giving when they know how their money is spent. These things may be spoken of in the business meetings, which, by the way, should never be neglected. The training children receive in the business hour will be of lasting benefit to them. Of course it will be hard and troublesome, and will require much time and patience to teach the children business methods, but everything that is really worth while requires time and hard work. Each officer and each committee chairman should present a written report. Even though the work done may seem little, have it reported and comment upon it, for this will create interest and inspire the children to greater efforts for larger things.

Impress upon the minds of the children the importance and honor attached to the holding of an office, and the good they may be enabled to do. Even the most timid may be taught to forget their timidity in their love and enthusiasm for the Society. When children really love their Society meetings nothing will keep them from coming. A short while ago something happened which brought this to my attention in a most forceful manner. It was a bright, beautiful Sunday afternoon, and the fact that our town was to have an aviatrix make a flight from the ocean beach drew thousands to the place. I felt almost downhearted as I started to our Junior meeting. I scarcely had the courage to hope for any one, but great was my surprise and joy to find twelve faithful children present. We had a most enjoyable meeting. I asked them why they had come, and with one voice they replied: "Because we love it." Why shouldn't I be willing to sacrifice any personal pleasure for such loyalty and devotion as this?

Just a word on self denial: Go before your children and ascertain how many of them have spending money of their own. Tell them how pleased Jesus is to have them save, at least a small portion of what they have, and give to His needy ones. There is scarcely a child who will refuse to respond to the appeal, and all will enjoy the experiment of saving a little from their own spending money. A little boy said to his mamma: "I want to deny myself ten cents a month." She asked him if he knew the meaning of denying himself ten cents a month, and the little fellow replied thus: "I know if I give ten cents a month for missions, it means that I will have ten cents less to spend for myself, and, mamma, that's what I want to do."

Information begets inspiration, so if you want your children to be thoroughly informed and thoroughly interested, first become interested yourself, and your children will soon be inspired to do greater and larger things. The

helps as given in the King's builders are excellent. We can not go wrong if we use these judiciously.

In order to keep up the interest drill frequently on the "Hide and Seek Corner" and "Quiz on Missions," as found in the King's Builders, and at the end of each quarter have the children meet in a social gathering, giving as a prize some good missionary book to the one who can answer the greatest number of questions. To these quarterly socials let the children invite their mothers, for the mothers will be interested in what their children are doing.

Another way in which to interest the older people in the children's work is for the children to render a special program in which they set forth the principle of their work. This may be done by holding a brief business meeting or giving a missionary program. To such a gathering the grown-ups will be glad to receive an invitation and they will be glad to be present.

Again, the minister can make mention of the children's work from the pulpit, and impress its importance upon the adult membership of the church. The minister should attend the children's meetings, at least occasionally, for the children love to have him present, and hear from him an encouraging word, and hear him pray for them. By doing this he will become more and more interested in the children's work, and can better urge the older folks to attend, from time to time, the children's meetings.

Through all these methods I believe we can make such an impression on both the children and the adults that the task of finding a Junior Superintendent will not be so hard as now, but, on the other hand, work will be so prominently before the people that some person, yea, several, will be ready to train the children of today for usefulness tomorrow.

Oh, mothers, fathers, ministers! Will you behold your opportunity in the making of a children's Missionary Society? Realize that this is your work, not only for the period of their childhood, but that you are setting in motion a wave of church work and life that will start another, and will widen and widen, until the wave shall break on the shore of eternity and resound in the words: "Inasmuch as ye did it unto these least, ye did it unto me."

Your work today with children will tell tomorrow in the adult Christian. May there, then, start such a wave of influence from consecrated, loving Christian hearts till every heart is on fire with interest and enthusiasm in the children's work.

Athletic News

On the 13th Inst. the Institute base ball team got a call over the phone from the Campbell College team, Jackson, Mississippi, challenging to play them on the 14th and 15th. At such a short notice one would feel rather reluctant in accepting such a challenge. But after



REV. M. JACKSON.
Millersbury, Kentucky.

a brief consideration, Prof. D. R. Bebout, the general manager, gave consent to go up and play Campbell college team the next two days as aforesaid.

The scriptural injunction of "Whoever a man sows that shall he also reap" was clearly demonstrated. The results of the first day's game of nine innings were 8 and 0, the Institute team receiving the "goose egg" this time. On the second day a nice inning game was also played, scores 12 and 8, in favor of Campbell College.

The return games to Jackson College team will be played on the 18th and 19th Inst. D. V
March 16, 1917.

—O—

Christian Education

Southern Christian Institute

On Wednesday, March the 14th, Miss Kate Caloway, a student at the Southern Christian Institute for over six years, died of measles and was buried on Thursday the 15th. She was a faithful and hard working student and a consistent member of the church during all her stay here and her loss was keenly felt by teachers and students.

Prof. Reichel is busy putting sewers to our buildings.

Prof. Clark has planted three acres of Irish potatoes and some five acres of corn.

The girls glee club is planning to give a cantata this week.

Mrs. Hobart and Miss Diehl spent the day at Jackson and Mrs. Smith at Vicksburg Saturday the 17th.

The monthly auxiliary meeting of the C. W. B. M. at the S. C. I. was held on the third Lord's day night. An interesting program was rendered.



REV. C. H. DICKERSON, State Evangelist,
Nicholasville, Kentucky

From the Banks of the Old Kentucky

Louisville is a city of extremes.

Extremely hot or extremely cold,

Extremely young and extremely old,

Extremely tender, extremely tough

If you don't "catch on" you'll get enough.

Evidently it is a many sided city, you have not seen Kentucky until you see Louisville. But I must confine myself to its religious side; narrower still, christian people—still narrower; the colored christians of whom there are three splendid churches, led by three busy, thrifty and useful ministers. Brother E. H. Allen at Hancock Street. Brother T. R. Everett at Sixteenth and Chesnut Streets. And the veteran Dr. M. F. Robinson at Thirteenth and Green Streets. All forging ahead. The spiritual atmosphere is helpful and invigorating. I spent a week with Hancock Street church. They gave us ten dollars for the work. After first two nights all was stormy weather, but the audience was fair each night. Sunday following we spent with Sixteenth Street church, again the fellowship was inspiring. They gave the whole day to our work. The church gave seven dollars and their Sunday School gave two dollars making nine dollars in all from Sixteenth Street church. While at Hancock Street church we were cared for in the "Preachers Home" Sister Melvina Brown's on Jackson Street. While at the other church

(Continued on page 7, Col 1)

Sunday School Lesson

April 8, 1917.

Lesson XIV.

JESUS RAISES LAZARUS FROM THE DEAD. (Easter Lesson)

Golden Text:—JESUS SAID UNTO HER, I AM THE RESURRECTION, AND THE LIFE JOHN 11:25.

Time:—February, A. D. 30, about two months before Christ's own resurrection.

Place:—Perea, east of the Jordan, perhaps at the Perea Bethany, then at Bethany in Judea, near Jerusalem.

The raising of Lazarus may be regarded as a culmination of the Saviour's ministry. John alone records it because it happens in Judea.

Bethany, The village of Lazarus, Mary, and Martha is situated on the Southeastern slope of Olivet, nearly two miles from Jerusalem. "Bethany" means, perhaps, "house of dates."

These three were friends to Jesus, Mary, Martha, and Lazarus. Lazarus was the youngest of the three, and probably Martha the oldest. The name "Lazarus," is a Greek form. The Hebrew form "Elezor," which means "God is my help." It was customary to build homes of light brown stone. From near this village the Saviour ascended into heaven.

Lazarus was one of fine character, and was beloved by Jesus; like Mary he has chosen the better part. Martha was devoted to house-keeping. This does not mean that she has forsaken the Lord or that Mary was heedless of her duty. The home of these was very beautiful. Jesus visited there many times.

Christ and his disciples were in Perea, on east side of the Jordan when the news concerning the death of Lazarus reached them. He tarried for two days after hearing the message. This was done that the glory of God might be made manifest thru him. When Jesus came, he found Lazarus had lain four days in the grave. The delaying was done purposely by Jesus, for Bethany was just about fifteen furlongs off from Jerusalem. Jesus said his sickness was not unto death, but He used him as a part the material to help establish his natural kingdom.

Christ does not shield us from sickness and death as a general would do in the army because of faltering hearts. He promised to stand by us when we are brave and refuse not to stand at the post of danger.

According to the Jewish custom, burial took place the very day one departed this life.

From the statement given of Lazarus, he died the very day the message reached Christ. The family of Lazarus was wealthy and was known by many of the surrounding neighbors, according to the Jewish custom. In mourning lasted seven days.

The tears of friends in time of sorrow are peculiarly prized in the East and are some times caught as they fall and preserved in bottles. Martha the Mistress of the house went and met Jesus; but Mary was overpowered by her grief and sat still in the house. Martha had an idea that Jesus could raise the dead, so she showed great confidence in his power with God.

Jesus said to Mary and Martha "Thy brother shall rise again." They thought he meant at the resurrection at the last day, but their fainting hearts were not cheered by this distant hope. The lamenting was great. They cried out "I want to see my brother now." Jesus as a loving Saviour was touched with their griefs and went to the tomb with the intention to satisfy the desires of his berieved friends. He declared to them that he himself is the resurrection and the life: he that believeth in me, tho he were dead in me he shall never die.

He groaned in spirit and wept. Shortly after he caused the stone to be taken away from the tomb. In this Martha was very vigilant, and saith unto him he hath been dead four days. Jesus said, thou shouldst see the glory of God.

He said Father I thank thee thou hast heard me. It was rather a proclamation of the fellowship with God. After he had given thanks in the presence of the bystanders, he said, Lazarus come forth. He came bound hands and feet and his face tied up with a napkin according to the custom of burial. Christ said, loose him and let go. Christ came not to be ministered unto, but to minister, and to give his life a ransom for many. As he called Lazarus, he is still at our hearts calling with a loud voice, come and have a part in this great work of redeeming men.

E. A. S.

IF Jesus REIGNS DEATH WILL BRING DELIGHT and the GRAVE GLORY

"Our Father in heaven, may we take to our souls the vision of our ascending Lord, and understand that, with all our present blessing, our better and our eternally beautiful home is not here. May we not stand idly gazing, but returning to our proper stations, may we do with a holy joy the work our Master would have done. May earth be more beautiful and good for the lives we live. And at last, when earth no longer holds us, may we too rise gently, attracted to the place we love the best, where our Lord lives and reigns; and thine the endless glory. Amen."

ERRATUM

Through a mistake last week's Bible School Lesson was dated March 31st. It should have been dated April 1st instead.

THE GEORGIA COLORED STATE CONVENTION.

Dear Editor:—

You will kindly accept this as a true statement of the convention held at Bethesda with the colored Church of Christ in the year of our Lord 1916.

Although it has been a good space since the convention at Bethesda, yet I will venture to say a few words in regards to its time and success.

Really there has not been a better convention among the colored churches of Christ in Georgia for some time than the last one which was held with the Christian Church at Bethesda, Near Oconee, Tennlie and Doyle, Georgia. Although many thought that the place where the convention was held (Bethesda) was too far in the country to suit their whims. But it was not the whims of the minds that the brethren and Sisters of that community and convention were striving to satisfy. But instead it seemed that they were inclined in co-operating with each other. Every Christian Church represented was willing to abide by the rules and laws which are established and handed down by the Divine to work in unity and brotherly love. They manifested that they were striving to satisfy our Redeemer above.

There was a splendid program as ever existed in a meeting of any type, which was carried out equally as well. There were delegates from every church to represent, which they did splendidly, according to the regulations by which we are governed. There were 40 or 50 delegates and each rendered their portion of duty well.

Each and every one was equally provided for splendidly, as to their reports. A sumptuous dinner was served at the campus each day also on Sunday.

On Sunday night the convention came to a close with a collection amounting to \$169 65.

Monday morning all faces were turned homeward. Our heartfelt thanks were extended to our friends and brethren for co-operating with each other in unity and brotherly love in this convention. Every one rendered his thanks and praise to the brotherhood for the kindness that was shown toward them at Bethesda, while this convention, which made glad hearts gladder by far. Thus ended the convention.

So let us pray God's Blessing upon each and every one that was present and also

those that were absent and let us strive to meet the next convention; and also pray for equally as grand a time, if it be the will of our Redeemer.

Yours a most persistent and faithful worker for Christ,

Amen.

FROM THE BANKS OF THE OLD KENTUCKY.

[Continued from page 5]

we "fed" with Brother and Sister John. M Dawson on Twenty-first Street. All was excellent. Our first night in the city, however, was spent under the hospitable roof of Bro. and Sister T. R. Everett. Enclosed find list of four subscriptions to the Gospel Plea and two dollars, according to the March rate, fifty cents. I have other names which I will send as soon as the "fifty cents each" arrives, as I remember the law on that point. Names:

Mrs. Rosa Harris, 132 W. Main Street, Louisville, Kentucky.	\$0 50
Mr. J. J. Timberlake, 1154 Secoed St.	50
Mrs. M. T. White, 764 S. First St.	50
Mr. J. S. Brayboy, 4646 Ash Bottom Road,	50
Total	\$2 00

I remain in the service,

C. H. Dickerson, Evangelist for Ky.



OBITUARY

In Memoriam

The following selections were composed in memory of a dear friend, classmate and student at the Southern Christian Institute, who departed this life March 14, 1917.

"Kate"

"A dear one from us has gone,
A voice we loved is stilled,
A place is vacant in our hearts,
Which never can be filled."

'Twas a maiden of twenty-two summers,
The minister now stood o'er;
'Twas the cold, cold clay,
"Not the maiden," they say,
That utters no sighs, nor murmurs.

Winsome and fair with lovely hair,
And a smile so friendly and warm;
But as meek as a dove,
And so tender in love,
'Twould quiet the fiercest storm.

'Twas fall of the year, when all is cheer,
When this maiden we came to know;
Not the month of March,
Nor the days so parched,
When came her time to go.

Six long years with us she stayed,
And filled our hearts with joy;
We loved her for her winsome ways,
In love our days employed,
And priceless deemed the jewel so suddenly destroyed.

She numbers five in that caravan,
Who from this place have gone;
Who have pitched their tents in silence
In the graveyard on the lawn.

We miss her in the schoolroom,
We miss her in the hall;
We miss her, yes, we miss her;—
But the heart of a loving mother
Shall miss her most of all.

"God in his mercy lend her grace,
The boon his love hath given,
And tho' the body slumbers here,
The soul is safe in heaven."

—E. L. TIMBERLICK.

—O—



In the state of Mississippi,
At the school of S. C. I.,
There was one who now is missing
And is gone beyond the sky.

She is absent from our presence,
But is never from our heart;
We'll think of her at every session,
'Twas sad to have her to depart.

In our hearts her deeds shall ever
Help to guard us on life's way;
If we pray God will forgive us,
And we shall see her some day.

O, we hope to meet our dear one,
Who has reached that shining shore;
Who on earth her work is done,
And she's gone to come no more!

"We loved her, yes, we loved her,
But angels loved her more;
And so they gently called her
To yonder's shining shore.

"The golden gates were opened,
The gentle voice said "come,"
And she with no hesitation
Entered her happy home.

She is living now with angels,
With dear ones gone before,
Our voices will no more mingle
On Beulah's happy shore.

This one of whom we're speaking,
(Her name we soon shall tell.)
Has left us here, now seeking
The home where she now dwells.

And we shall no more see her,
Unless we always pray;
She has reached that happy dwelling,
Where God and angels stay.

We'll think of her at socials,
We'll think of her always;
Her name on the last line you will find:
Miss Kate Lee Calloway.

MACK WYMAN RITTER.

There is no flock, however watched
and tended,
But one dead lamb is there,
There is no fireside,
Howso'er defended,
But has one vacant chair.

—Longfellow.

ROARING SPRING KENTUCKY.

Dear readers:—

I am glad to bring to you this little message of our work in Roaring Spring. It is known that the people in Roaring Spring are a working, praying and paying people. We mean to lead this year.

On the 4th. of March we had a splendid service.

Sister Hester passed into the beyond February 17th. 1917. She has been a faithful member of the Christian Church about 21 years. She leaves a husband and two daughters and a host of friends who bore with hearts of sorrow in this sad bereavement. The funeral was held from her late home by Elder J. A. Anderson, the pastor of Clarksville, Tennessee Christian Church. Her home was in Evansville Indiana. We hope she is in a better state with her Master on the other side of the river. We are striving to meet her again in that Golden City, where no sickness, and sorrow and pains and death will enter. She is done with this troublesome world and is gone home to glory in the good old fashion way.

Sister and brother Cooper entering in this great missionary work. We wish you all who may read this a succesful and happy years work.

I am respectfully yours in the work,

Lillie B. Hunter.

Notice!

The Tennessee Workers' Conference meets with the Church of Christ at Jonesboro, Tennessee, May 30, 1917. Let each church and the various departments be fully prepared. The object of the meeting is to infuse an educational spirit among our people and lay plans for greater work, and the better maintenance of our church schools. Let the watchword be, \$100.00 for Education.

Yours for Christ,
H. J. Wyden, Secretary.

The Progressives

BY AMOS R. WELLS

There are those who tread the grooves
of time,

With clumsy steps and slow,
Whose filmed eyes behold no crime,
Whose ears are deaf to woe,
Whose feet are plodding to the rhyme:
"It always has been so."

And those there are whose pulses thrill
With high adventurous life,
A leap to master any ill,
A-thirst for nob'e strife,
Their thoughts alert with trenchant skill,
Their speech a cutting knife.

They traffic not gain or ease,
They play no pledge to fear;
While men they pain or men they please,
They hold a steady spear;
Nor daily with the golden keys
That foulness ensmear.

They meet and spirits join in one;
They call, and armies rise;
They march and triumph like the sun
At heart the welcoming skies;
They strike, and shades of evil run,
The heart of evil dies.

They ever know a better morn,
And hail a happier day;
For them the times are newly born,
The year is always May;
Thru cheers or hisses, palm or thorn,
They keep a sturdy way.

Thus brother-hearted, hand and glove,
Right merrily they go;
For they are swift in what they love,
And strong in what they know;
Their faith is aye in God above,
Their trust in men below.

—The Independent.

Early Planting Corn

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Yellow Dent,—peck 60 cts,—bushel \$2 25

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Corn

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We sell

Buggies

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Edwards,

Mississippi.



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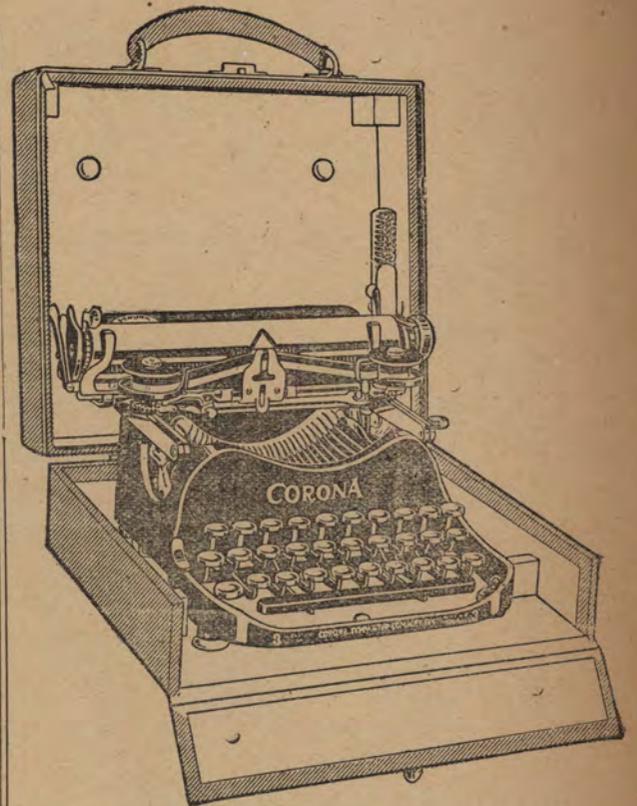
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of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, April 7, 1917

Serial No. 292

HELPFUL To All



A Survey.



MARCH has been set aside for foreign missions in our churches and our thoughts should turn to that work of the church at this time.

Now for about one hundred years the work of foreign missions has been carried on, and it will be interesting to take an inventory of present spiritual assets. When the first few pioneer missionaries started out to take the heathen world for our Christ, they were truly "A voice in the wilderness crying make his paths straight." They were ridiculed at home and suspected and despised among the heathen nations, but they went right on, never doubting for a moment that they would win out. It took in the neighborhood of twenty years to make the first convert; but these men were real spiritual statesmen and builded as tho they were establishing a kingdom among these peoples. They translated the Bible into the languages and dialects of the people to whom they went and reduced the languages to gramatical forms so that they could be correctly spoken. They builded well in their day.

Now in the last quarter of the first century and in the beginning days of the second century we see most of the heathen nations coming into the kingdom. Before the year 1950, Japan, China and India will be declared Christian nations. All the idolatrous religions are finding themselves helpless before the fundamental truths of Christianity. It is going with them just as it went with the Germanic nations and as it has gone with all other peoples who came into contact with Christian influences: they will be overcome.

But says one; "Is not Christianity breaking down among the so-called Christian nations?" No, not at all. The great world war will prove it. The war is due to a back fire. The University Life of Ger-

many, France, England, the United States and Latin America became rationalistic. We are not blind to the fact that these universities have given us wonderful scientific truths. They have found precious things. Their mistake has been that they flouted Christianity and sought to give these truths in the name of science. Their greatest exponents, Huxley and Harkel, sneered at Christianity. This was particularly true of the latter. The result is these nations have reverted to the old pagan ambitions of world conquest and the world war is the consequence. But we need not fear the outcome. God will laugh at them in their sore displeasure. Christianity will triumph in joy over the Machiavillian politics of those who flouted Christianity.

But it is interesting to see what progress the Christian principles have made among the nations. Let us enumerate some instances of gain.

1. In the present war in Europe the old custom of hero worship is absent. The French and English will not allow their officers to exploit themselves. There is no appeal to the galleries. They tell us what the French and English are doing and there is no vain-glory of officers. This is a most hopeful sign. These nations have been more influenced by Christianity than they knew.

2. China, Japan and India got their first impressions of us through our missionaries and these are the most firmly fixed. They afterwards learned that our home politics are Machiavillian and not Christian, but they now know that there is an America they can trust and this will be of immense value in the coming readjustment of the nations.

3. In our homeland the newer peoples, the Negroes and the recent foreigners of South Europe, have learned our twofold nature. First they learned the cold methods of the slave holder and the captain of industry, but behind it all they discovered the missionary ministering to the wants of the needy. In the case of the Negro it was especially fortunate that the missionary teacher could take him by the hand as he stepped from servitude to service. This will prove a wonderful asset in the years to come.

4. The federated church is taking an active hand in our foreign relations. Some secret agency, possibly Germany, possibly some of our own commercial exploiters,

has been at work to bring Japan and America into conflict. We know it is some secret agency, for the action is always timed and concerted. The men in California and Idaho may or may not be under bribe of this secret agency, but they are most certainly being manipulated by it. Now to offset this, our federated churches are sending commissions and receiving commissions and deputations. These are able to tell Japan what better America thinks and to tell us what better Japan thinks. They can frustrate the machinations of this evil agency and save the two nations. This war in Europe has given America a good scaring up and men are more inclined to listen.

5. The Germanic nations are learning, little by little, that it does not pay to be snobbish to all the other peoples of the earth. Christianity is for all mankind and when men accept it they become brethren, and brethren must recognize an equality of privilege. All these races, the Negro, the Chinaman, the Japanese and the Hindoo, have great qualities which the Germanic peoples do not have. All together can make a great world, but this can be done only under Christ. Without his spirit the world will kill and devour itself. Harkel, who once sneered, now sings the hymn of hate. This war is the greatest opportunity the church ever had for its world-wide task of bringing "every nation and tribe and tongue and people" into the kingdom of God. We must give millions to the church for its task.

The community which cannot retain its best young men and young women as permanent citizens is not a success. They will do successful work elsewhere and no others of equal capacity and character take their places. Better and more practical training at home and in the S. C. I. will overcome this trouble which is now a curse to our smaller counties and rural communities.

Not what one does, but the way in which he does it counts for most.

To know what we can do best is a great blessing.

A. D. White.

"Our deeds still travel with us from afar,
And what we have been make us what we are

THE GOSPEL PLEA

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of the Southern Christian Institute

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Number 292

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 295, you have three weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, APRIL 7, 1917

Personals and Editorials.

New subscribers received by M. Summers: T. D. McClendon, J. H. Wicker, M. Summers, E. E. Summers.

Sent in by F. T. Floyd: Sister Agnes Rogers.

Sent in by F. O. Williams: Miss Betsey McMahan, J. W. Snell, Bishop Williams, Matthew Holman, William Sweatman.

Sent in by Pres. J. N. Ervin for F. L. Irving

Sent in by W. H. Hoffman: Thomas Gee, David Gee, Bettie Twinley, Mittie Elliott, Geo. Dillard.

Sent in by Mrs. Elizabeth Hawden: Mrs. Mary Mack, Mrs. Lulu Allen.

Mrs. Lucynthia Lewis, Mound Bayou, Mississippi.

Sent in by J. R. Gibbs: S. B. Poin-dexter and Mrs. Katie Monroe, Blackwater, Missouri.

Sent in by David Owens: Mrs. Leona Gray, S. B. Wallick, Mrs. A. L. Brown, Mrs. Rainey, Mrs. Barnett, Mrs. L. D. Guy.

Sent in by J. D. Johnson for himself.

Sent in by Rev. H. G. Smith: R. W. Sapp and Leola Cadwell, Beaumont, Texas. George Lawson, Omaha, Texas.

Sent in by Mrs. Ada Coffey: Mrs. A. J. Stamply, Port Gibson, Mississippi, Mrs. Earnest Moon and Mr. Joe Coffey, Tillman, Mississippi. Mrs. Cora Hickman, Kansas City, Kansas.

—For a year the Plea has gone to Mrs. Nowating of Seattle, Washington. She writes: "If those contributions are all from colored brethren I frankly confess I am more than surprised at their loyalty and good works. I was raised in Kentucky and I have a warm appreciation of their works."

Mrs. Johnson of Texas has mapped our for herself the following program:

- (1.) To resurrect old auxiliaries.
- (2.) To organize the young women into circles.
- (3.) To get the boys into mission bands.
- (4.) To get the boys and girls to read
- (5.) To teach all to give more.

DALE, SOUTH CAROLINA.

KEANS NECK CHRISTIAN CHURCH.

Dear Editor:—

Easter is near, and I know that you are thinking of Him that gave so much for those that believe on His name.

Now, while you are planning to give because he first gave, will you not think of and pray for us; for we are trying to make our building more comfortable, as the roof lets in rain.

Our little flock is exceedingly small, so I am coming to you in the name of the children, "His Lambs," who have always stood by us in the work at all times, often beyond their strength, and now they are working for this end. Will you not help them? This is my first public appeal for them. Need I say more?

Easter Sunday is the day set aside for this end.

Our reports are always made in the Gospel PLEA, of Edwards, Mississippi, and if you are not a subscriber you can get it, during the month of March, one year for fifty cents.

We are trusting him for guidance.

Yours in his service,

Edwin F. Jackson, pastor.

LEXINGTON, KENTUCKY.

Dear Editor:—

Brother C. H. Dickerson, our State Evangelist, worshipped with us March 11th. He preached eloquent gospel sermons, morning and night, to good audiences. Immediately after morning service he met the C. W. B. M., reported progress of work in the state and spoke encouragingly to the sisters here.

Rev. J. B. Parsons and the Official Board are planning a rally for May.

Glad to report that all Departments of the Church are working to make 1917 the

banner year for work in Lexington.

Enclosed find \$1.00 to pay for two subscriptions to PLEA.

Yours in Christ,

Elizabeth M. Harden.

Hermanville, Mississippi.

Dear Editor:—

Please allow me a space in your valuable paper to say a word to our Sisters.

Dear Sisters, we must do a better work and more of it. We must give more for the cause. We want more and better Christian Workers. The C. W. B. M. sisters must raise our work higher and do more for education. When you are converted, help to convert some one else. Let your light shine that the world can see it afar off. You are not only to help one, but the whole world. Lift Christ up and he will draw the world unto him. We want every member to come out Saturday and Sunday and give a good collection in our quarterly meeting, 17th and 18th. May God help us to love each other and stand together for the cause of Christ. I hope each brother will give one dollar. Sisters 50 cents. We want to raise fifty dollars. Don't fail to do all you can to send the gospel to those who do not know of it. God help us to do great work for 1917. Yours for the Cause,

Cathron Jackson.

Chickasha, Oklahoma.

Please allow me to say that on March 1st, I was called to Mexia, Texas to the bedside of my father, Mr. Rance, Tucker, but the death angel came before I could get there on March 10th. My brother, G. W. Tucker, of Enis, Texas and Mrs. Ora Seignal of Dallas, Texas and Miss Iola Tucker of Athens, Texas were at his bedside. He leaves three sons and two daughters to mourn their loss. He was sixty years of age and was a member of the Baptist Church. We shipped the body to Tyler, Texas for burial on Sunday, March 11th. His mother, Sade Tucker, and two sisters mourn their loss.

I had the pleasure of preaching for Elder P. C. Thomas at Tyler, Texas. The church is very dull there. I also visited my old home church at Fort Worth, Texas and witnessed the marriage of the pastor, Elder A. W. Jacobs, to Miss Jessie Webb. I can say, as one that knows, that Elder Jacobs has an ideal young lady for a wife. I have known the family since the establishment of the church in Fort Worth nine years ago. I was a member of that church when there were only three members there. I also had the pleasure of meeting the President of Jarvis Christian Institute, Prof. J. N. Ervin. He is the man for the place. I only hope to be able to entertain him in Chickasha soon. The church in Fort Worth have the vision of doing things and the right man at the head of the flock. I pray that the Southern Christian Institute will soon send more men out like Elder Jacobs.

Yours for success,

W. M. Tucker.

Two April Days in American History

Reminiscences of an Old Letter

BY CARL THEODORE WETTSTEIN

(Continued from last issue)

There are two days in my life which have made a deeper impression upon my memory than any thing I have ever experienced outside the affairs of my private life. They are the tenth and fifteenth days of April, 1865.

I would like to give a short resume of the events that preceded those days, but space will not permit. I, therefore, can only relate a few events that are of sufficient interest to be brought to memory at a time when the American people again are reminded of two of the most eventful days in the history of the nation.

THE PEACE JUBILEE IN NEW YORK THE GREATEST MUSICAL FESTIVAL THE WORLD EVER SAW.

But this spontaneous outburst of enthusiasm and jollification was not all. The people were not satisfied with this one day of rejoicing; they wanted more, and soon so-called "Peace Jubilees" were arranged in all the northern cities of the Union. Among these celebrations, the great Peace Jubilee in New York surpassed anything that has ever been attempted in the world, before or since. It was so grand in its arrangement and execution; so unique in its conception that we think a description of it here is appropriate. Although the writer remembers the particulars distinctly he will let an eye witness and an abler pen describe it. This we find in Dr. Thomas Dixon's book: "The Leopard's Spots" as follows:

The great Coliseum, constructed for the purpose, seated over 40,000 people. Such a crowd had never gathered together within one building. The soul of the visitor leaped within him with divine power as he glanced over the swaying ocean of human faces. There were twelve thousand trained voices in the church. The visitor had dreamed of such music in Heaven when countless hosts of angels should gather around God's throne. He had never expected to hear it on this earth. He was transported with a rapture that thrilled and lifted him above the consciousness of time and sense.

They rendered the masterpiece of all the ages. The music continued hour after hour, day after day, and night after night.

The grand chorus within the coliseum was accompanied by the ringing of bells in the city, and the firing of cannon on the common, discharged in perfect time with the melody that rolled upward from those twelve thousand voices and broke against the gates of heaven! When every voice was in full cry, and every instrument of music that man had ever devised, throbbed in harmony, and a hundred anvils were ringing a chorus of steel in perfect time, Parepa Rosa step-

ped forward on the great stage, and, in a voice that rang its splendid note of triumph over all like the trumpet of the archangel, sang the "Star Spangled Banner!"

Men and women fainted, and one woman died, unable to endure the strain.

But if any one wishes to know how this same nation, which can be so lavish and so extravagant in its demonstrations of joy and happiness, can also weep and grieve and mourn, as only a mother weeps and mourns, as at the bier of a beloved child, then let him follow me, five days later, to another scene quite as impressive, but inexpressibly mournful. Let him follow me to that day when this great nation stood heart-broken at the deathbed of her best beloved son.

A DAY OF SORROW. THE 15TH DAY OF APRIL, 1865.

Five days have come and gone since the events described in the last chapter took place; five days full of relief, contentment, happiness and jollification. For the first time in four long years, the American nation has slept without worry. Johnston has surrendered to Sherman and the last remnant of the rebellion in the West is crumbling to pieces.

It is the fifteenth day of April, 1865. As five days before, I leave my home for my place of business at seven o'clock. I have nearly reached my destination without noticing anything unusual. Then I turn the corner and look up; but this time I am horrified, amazed. What is this? What does it mean? Again, as on that memorable day, I see how windows are being opened and draperies are being hung out. But they are not the red, white and blue, the colors of joy and happiness, which were flung to the breezes five days before; this time the colors are black and white, the emblem of death and mourning. And as my eyes glance down the street and I see how all the buildings are draped in these death colors, I stand amazed, horror-stricken at this unknown calamity which must have befallen us. What is it? What can it be? Something terrible must have happened.

Yes, it is something inexpressibly sad and terrible which has befallen the American nation. Again in the night the news had come, but this time it was:

"Abraham Lincoln dead. The President of the United State killed by an assassin."

If it was impossible for any pen to describe fully the happy feelings of the American people five days before, how infinitely more futile the attempt of any pen to depict the terrible gloom and sorrow which followed the news of the death of Abraham Lincoln. Now, as on that other memorable day, I see little groups forming in the street, but the men have terror on their faces and they speak in low tones as though in a death chamber. Once again the street is soon filled with a dense mass of people, but today

a death-like stillness lies over the street like a pall, and each man hesitates to speak aloud. Even the wagon passing down the street goes slowly, in its efforts to avoid any unseemly noise. Grief and terror are depicted in every face. Strong men, who probably had never shed a tear since babyhood, and were considered stonyhearted, wept like children.

Could it be otherwise? "Abraham Lincoln dead! It is impossible; it cannot be!" This was my first reply when I heard the news, and everyone else felt the same disbelief. Abraham Lincoln! This noble, high-minded man of truth and courage who, with strong and fearless hand, had steered the ship of state for the last four years through all those storms and disasters which constantly threatened to destroy it, and who had at last brought it into a haven of safety. And now, when this haven is reached, when peace is in sight, and Lincoln may see the fruits, and may reap the reward of his loyalty and faithfulness in a preserved Union, that he should have been taken away without having a share in the happy results, is a misfortune too terrible to conceive.—And yet, it is only too true!

But listen! What is this? A sound breaks upon the silence! A tone, deep and mournful, vibrates on the air. It goes to the bottom of my heart with deathlike chill and makes me shiver through and through, while the tears force themselves to my eyes. It is the large, deep toned bell of St. John's cathedral, voicing in resonant notes the griefs and mournings of the nation. And now a second and a third bell take up the mournful sound, and soon all the church and fire bells in the city add their slow measured tones to the lamentations of the people, the solemn tolling serving to emphasize the deathlike stillness of the streets. The mournful faces of the mass of humanity which by this time crowds the street, the sombre draperies of black shrouding the buildings, and the intonation of the bells make an impression which no pen can describe but which will never be forgotten by those who felt its power.

Eighteen years later the American nation again stands at the bier of her murdered president, but she has been prepared by weeks of anxiety for the death of Garfield. Here the tragedy came unexpectedly after five days of rejoicing and jollification, like a thunderbolt from a clear sky, thus intensifying the grief and the mourning.

"I have a clear presentiment that God will take me away by the hand of an assassin. Like the Lord led Moses upon the Mount of Pisgah and pointed out to him, shortly before his death, the holy land, but told him that he would not be allowed to

Continued on page 6.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord.—AMEN.

Miss Rosa V. Brown recently organized a missionary society with the Maple Hill Church, Kansas City, Kansas. She expects much good work from this organization.

The following is her itinerary through Missouri:

March 27th., Kansas City, Mo.
" 29th., Lathrope, Mo.
" 29th., Kansas City, Kansas.
8th. Street Church.
March 30th.-31st., Atchison, Kansas.
April 1st., Naptonville, Mo.
" 2nd., Blackwater, Mo.
" 3rd., Salisbury, Mo.
" 4th., Madison, Mo.
" 5th., Hannibal, Mo.
" 6th., New London & Frankford,
Missouri.
April 8th., Columbia, Mo.
" 9th., Fulton, Mo.
" 10th., Jefferson City, Mo.
" 11th., Osage, Mo.
" 12th., Chamoise, Mo.
" 13 h., St. Louis, Mo.

OUR PRAYER.

O God, we dare not pray for easy tasks—we who are training ourselves for leadership in life. We dare not ask that the way be smooth or even always plain to us. For true life is labor, it is struggle, it is sometimes walking in the dark. Oh, no, Lord, we must not ask Thee to find for us tasks equal to our own estimates of the feeble strength we can command, but give us strength for any task, however great, that need be done—strength and courage to work faithfully at it even in the dark.

We do dare ask Thee to help us realize the divinity that stirs within us. Awaken us fully to the consciousness of who we are, and what are our resources, as we go about wearing the image of God.

Probe us, prod us, wake us up, O God, let us not sleep these precious hours away like sluggards! That little spark of celestial fire which still glows in us, fan into a flame of zeal for righteousness. And the visions we see now and then when our eyes are even half open; the sense of unlimited power that sweeps over us at times; the unceasing longing that tugs and pulls at our reluctant, sluggish, cringing, lan-

guishing, cowardly, lazy souls; the burning aspirations that burst the bonds of worldliness now and then and show us what it means to be free—O God, may all these heaven-sent experiences lift us into larger life, akin to Thy life, life that is divine, that is immortal!

Break the chains that bind us to low and mean and groveling things. Strike the scales from our eyes and lead us out, clear-visioned, into a fullness of life we have not dreamed of hitherto. O God, is not this the salvation we need—to be freed from ourselves, to be released from the servile bondage to our baser passions and appetites, to escape what is low and degrading and unworthy in us? Help us, Lord, to ally ourselves with the mighty upward-pulling powers, to yield to the drawing forces that take hold of the best that is in us, to link ourselves with all the powerful impulses that make for larger, freer, stronger, holier living.

Help us to appreciate the immensity of the task set for every one of us—task of self-mastery, task calling for all the powers we can command, for all the help Thou canst wisely give us—task fit for kings such as Thou dost account us to be. Make us resolute, persistent, patient, and give us enough of victory as we go along to encourage us, to keep us from faltering, to enable us to turn our faces steadfastly toward the goal. So help us, Lord, to accept the task of life as one altogether worthy of our best endeavor, to take it up daily with good cheer, with high aim, with brightening hope, with undiminished zeal and unflinching faith.

O God, we thank Thee for sovereignty over our own souls, for kingship over our lives, for power to drive the chariot of our being whithersoever we will. We would realize our responsibility for ourselves. There are many good things and good people that help us to direct our lives aright and make them strong and wholesome, but let us not forget that our own hands are on the helm and it is ours to steer the course.

O God, help us to know that he is no true freeman whose passions and appetites do with him as they will, lead him where they please. Help us to enthrone our wills in supreme control of all our powers, but only after we have made our own wills Thine, so that we may be sure that on the helm there also rests a hand other than ours.

Help us to realize that Thou hast given us a task greater than the subduing of the earth—it is the subduing of ourselves, the ruling of our lives, the conquering of evil and the glorifying of the good that is in all of us. But, O God, we dare not rule ourselves merely in the interest of ourselves. How the enjoyment of our own personal freedom makes us long for liberty of all

mankind! Make us wholly unselfish. Make us want to share every good thing that is ours with others. So long as our service centers in self, looks only for returns, contemplates rewards, waits for recompense, calls for response, it is no large, free service.

—T. M. Iden.

Dayton, Ohio.

The quarterly C. W. B. M. meeting of Ohio was held at the Kenyon Avenue Church of Christ, March 11th. Rev. Davis, pastor of that church, brought to us the message of social gospel, preparing each individual for a full share of inspiration, uplift, enthusiasm and missionary vision, in the morning service.

The session was called to order at 2:30. Ministers and members of the various churches of Lockland, Oxford, Springfield, Dayton and the sister "Churches of Christ" in the city were there, representing their societies with good reports.

Societies observing C. W. B. M. day and the amount raised are:

Oxford,	\$5.10
Springfield,	5.00
Dayton,	6.50

(State Tribute Day.)

Dayton,	5.00
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Special Offerings.

Kenyon Ave, \$10.00 raised in church concert.

Dayton, \$15.00, sent to the Southern Christian Institute for the tuition fee of Jason Cowan, son of Elder J. A. Cowan. He is a deserving young man and is enjoying his work there in the printing department.

Collection \$11.05. After the expenditures of the day were taken out, the remaining proceeds were forwarded to the state treasurer. After the business period an excellent program was rendered, the important features of which were:

Brief talk on our school by "Dear Old Sister Martha Smith,"

Address, "Service for God," Mrs. Chas. Bradley,

Report of Jubilee Fund of J. B. Lehman, the Superintendent of Negro Work, by Miss Lillie Nelson,

"How to increase your interests and funds" by the state president, Miss Mahala Hill.

"Developing Resources," by Miss Daisy Smith. Filling in with congregational songs.

C. W. B. M. Benediction.

Miss Lennie L. Young, Corresponding Secretary of Ohio. R. R. 7, in care of T. J. Wood, Dayton, Ohio.

Christian Education

Southern Christian Institute

"The Japanese Girl," the cantata rendered by Miss Barrera with her Madrigal Glee Club on the night of the 22nd was a unique entertainment of high order, such as but few of our number have been privileged to enjoy. Those present felt that it was worth much more to them than the very small admission fee charged. Thirty-nine girls in Japanese costumes took part in it and the stage setting with its flower garden, its many lanterns etc. was unusually pretty and interesting.

Mrs. Ida W. Harrison and Mrs. Effie L. Cunningham, vice president and secretary of the Christian Woman's Board of Missions, arrived upon the campus on Wednesday, the 21st. inst. and remained until Sunday night, the 25th. While here they paid a visit also to the Utica Normal and Industrial Institute.

On Sunday the campus people enjoyed two most excellent addresses given respectively by these two ladies, Mrs. Harrison speaking to us Sunday morning on "Latin America" and Mrs. Cunningham that night on "Growth." This is the sixty-fourth time that Mrs. Harrison had delivered this address in whole or in part, people being anxious to be informed concerning this vast and but little known territory, "Latin America."

President Lehman, in company with Mrs. Harrison and Mrs. Cunningham, is at present visiting the sites of the Tennessee and Kentucky schools, the three having been appointed as a committee to determine what plans are best to lay in reference to them.

Mr. and Mrs. Dockery, enroute from their home in Tennessee to the Jarvis Christian Institute at Hawkins, Texas, visited at the S. C. I. Monday. Mrs. Dockery is a sister to Pres. J. N. Ervin and both she and her husband are now gratifying a long felt desire to visit him and see the work that he is in charge of. They will probably stop off again at the S. C. I. on their return trip. We hope they may be able to do this.

Miss Ellen Johnson, class '16, visited at the S. C. I. Sunday. One of the pupils of her school near Bovina accompanied her.

Carey Hunter, Irene Sneed and Leola Jamison, all students at the S. C. I. for a long time, have joined the migratory movement northward, the three having started Monday morning for Indiana.

The sick of the campus are all comalescent Sarah and Edward Craft, Rosamand Reichel, Karle and Paul Lehman being the last [to date] to have the measles.

[March 27, 1917,]

Athletic News

On March 18th, according to scheduled time the Institute team met the Jackson College team on the Jackson College diamond. A very hot game of nine innings was played

in which one of the Institute pitchers, Arthur Jackson, (better known as the Texas Giant), had the pleasure of fanning eighteen for health. For a long while the scores tallied 3 and 2 in favor of the S. C. I., up to the ninth inning, when a ball was overthrown at the third base, enabling the Jackson team to squeeze in two scores, thus ending the day's game with 4 and 3 in favor of Jackson. Although the game was lost, Professor D. R. Bebout, the general manager, can see the wonderful improvements his boys are making in the athletic field. The S. C. I. was scheduled to play Jackson college two days, but the second day's game was prevented by the inclemency of the weather.

Utica Institute and Tougaloo college are the next places to be visited sometime in the latter part of April. Taladega college of Taladega, Alabama, has also sent in a challenge which is now under consideration.

It's a Hard thing to Beat Old Beulah.

Tune:—"It's a Long Way to Tipperary."

BY PETER C. DUNSON.

Beulah boys play baseball in a modern science style;

Why they'd fan you at the bat then look at you and smile;

If perchance you get on first base, don't you think you'll score;

Even when you get to third they'd say, "Your chance is poor."

CHORUS:

It's a hard thing to beat old Beulah,
It's a hard thing to do;
Take 'em pitching or take 'em batting,
In the field, just where you choose,
There'll be hot times for you opposers,
When Beulah gets at you.
It's a hard, hard thing to beat old Beulah,
It's all up to you.

If you want to learn the art of pitching up to date

Just call on the Texas Giant, Jackson, don't you wait;

Or call on the West Point Giant, Meyers, he's the stuff;

And I guarantee Sam Jennings slings it hot and rough.

Do you think you have us beat on fielders such as that?

Basemen, fielders, shortstop, all of these we do not lack.

As for our catcher, he's a youngster, sure enough;

Coming down to business, he's a champion, that's no bluff.

Martinsville Christian Institute.

President Lehman was our most welcome visitor, Mar. 2, 3, and 4. He spoke for us in the chapel on Saturday, then preached for us on Lord's Day night, giving us a wonderful message. His visit was indeed helpful and encouraging.

The girls of M. C. I. rendered a program at the Fayette St Christian Church to raise money to buy the hedge for the new school ground. It was quite a success, the sum of \$10.27 being cleared.

The M. C. I. athletic club has been organized. Mrs. J. H. Thomas is president. The first game was played last Friday at East Martinsville.

Miss Susie Moore has returned home, being unable to resume her studies on account of ill health.

Miss Celia Redd spent a few days at her home, Spencer, Va., last week on account of the illness of her mother.

The Fayette Street Christian Lord's Day School continues their banner contest. The school is filled every Lord's Day. On Mar. 11, the total number was 192 and collection \$11.62. All are working valiantly.

Prof. Thomas attended the State Teacher's Association at Roanoke, Mar. 7, 8, 9. He reported a splendid meeting and much good work being done by the teachers throughout the state.

From the Banks of the Old Kentucky

"My Cup Runneth Over" Pas. 23;5

So many things, good things, correct and helpful, done "decently and in order" are found among the various churches that I feel it almost a crime to point out one error. But for its prevalence, I would not dare mention it. Out of every ten places where the Individual Communion Set is used, nine are over done. A volume might be written on the solemnity and sacredness of the communion service and it does seem like we might study the eternal fitness of the things we do every Sunday. I have no fight to make on individual communion service. It may be the best thing. It has, at least, the doctors and sanitary provisions on its side tho I doubt if the very doctors and lords of the sanitariums are one half that particular and careful about other germey things, but my complaint is that those who fill the cups fill them too full. I can not believe that they so intend. If the contents are not just of the proper kind, and

(Continued on page 7, Col 1)

Sunday School Lesson

April 14, 1917.

Lesson XV.

JESUS THE GOOD SHEPHERD.

John 10: 1-18.

GOLDEN TEXT: I AM THE GOOD SHEPHERD: THE GOOD SHEPHERD LAYETH DOWN HIS LIFE FOR THE SHEEP. — John 10:11.

TIME:—October, A. D. 29. Probably at the Feast of Tabernacles.

PLACE:—Jerusalem; perhaps near the temple.

It was a common thing in the East for shepherds to have good accommodations for their flocks. The parable of the good shepherd is a continuation of the conversation which arose out of the healing of the blind man in the previous chapter. Jesus explains to the man whom he had cured who it is that has power to give entrance to the true sheepfold; or who is excluded from it.

In the East, the sheepfold has a solid door which is closed at night and guarded by keepers.

There is always a caretaker at night in case of sickness among the animals. An elevated platform is in the courtyard on which the shepherd in charge can rest.

The porter who opens the door to Jesus Christ is the Holy Spirit. The Holy Spirit is still at the hearts of men asking an entrance for the Saviour. The eastern shepherd takes very good care of his flocks. When herding them, he would walk backward and forward in order to clear the way from danger.

Christ, the good shepherd, has seen the trouble that man has inflicted upon himself thru sin; he as a loving Saviour took it all on himself to redeem us by giving his life on the cross. Now he is the door, if any man cometh in, he may go in and out and find pasture.

A very good lesson can be gotten from Peter, one of our Lord's disciples, when he was walking on the sea. Peter with all his love for Jesus became doubtful, and began to sink; nevertheless with all his imperfections Christ stretched forth his hand and saved him. He takes knowledge of one as well as of ninety and nine. These emphatic words came from his lips, "I am the door of the sheep."

A traveler in Palestine was talking with a shepherd about the fold. The traveler asked "But where is the door?" The shepherd said, "I am the door! I lie across the entrance at night and keep the sheep from going out and the wolf from coming in.

Christ said, if any man enter the sheepfold by me, he shall be saved from danger and death. When a man is in Christ Jesus he can hear, and his heart is shut against

evil, but open to the voice of the good shepherd. The thief is anyone that is without the love of Christ; he must therefore have the opposite spirit of hate.

Abraham, Jacob, Moses, David and Amos were shepherds; but now we come to the greatest of Bible shepherds, Jesus Christ. We are all known by Jesus. He said, other sheep have I which are not of this fold.

The works and words of the good shepherd are manifested thru the teachers and preachers of our day. They are the instruments which Christ uses to bring us all to him in order that we may be directed into the sheepfold and be protected by one shepherd.

E. A. S.

CASON, TEXAS.

Dear Readers:—

The eleventh found us with the Leesburg Church. The weather was rainy and cold. On Sunday night we were rained out. Monday and Tuesday nights were very cold but we were able to have services. This is not a very large church. Its spiritual condition might be better. I think from this on it will take on new life. What we need most of all right now in our churches is an every-one-live-right, and an every-one-get-to-work campaign. Too many of us are dead Christians. Our churches and Sunday schools are in great need of earnest, live Christians with a world-wide vision in the service of the Master.

The fifteenth found us at Valley Springs Church, but sickness and death, also dead Christians, rendered it so we could not have any service there whatever. The brethren there are not sure where they are. I found there a church practicing close communion and rebaptising, also not believing in doing organized mission work and church work. At the same time they are not doing any unorganized mission work. I will leave them with you, "readers." What do you think about them?

On the night of the 16th. we spoke to the P. Y. P. U. at Pittsburg. The young people there are doing a good work. Their Union is divided into two or more parts and one of the sections has a program each Friday night. The programs are well prepared and nicely conducted. Every church needs something of the kind among its young people. It makes them think higher.

The eighteenth found us with the White Oak Chapel at Omaha. There we found a live little church trying to do all they can for the Master. We held there three strong spiritual services. I tell you where people live right and work for the Master's Kingdom they bring things to pass and God is glorified. There are but a faithful few at this point but they are doing the work of many.

We received money as follows from the above mentioned points!

Leesburg Church—State Missions.

J. H. Henderson and wife,	\$2.00
By public collection for State missions,	0.25
From the Sunday school at Leesburg, for rally	1.25
Total	3.50

Valley Springs Church nothing.

White Oak Chapel (Omaha)

Frank Lawson,	0.40
George Lawson,	0.50
Will Tonie,	0.25
Willie B. Lewis,	0.50
Cora Angely,	0.15
Lottie Lawson,	\$0.20
L. L. Lewis, .....	.50
Fred Lyons, .....	.75
Siller Lawson, .....	.30
Flora Lawson, .....	.25
Sedalia Lewis, .....	.25
Emma Parker, .....	.05
Nelly Tonnie, .....	.05
Nora Moore, .....	.10
A. B. Lewis, .....	.25
By public collection for state missions, .....	.25
Total for state missions,	\$4.75
By public collection for H. G. Smith,	3.35
Total,	8.10

Elder M. Knight is pastor of White Oak Chapel and Elder G. W. Rodger is pastor of Leesburg Church.

Brethren, do not forget that Jarvis has a day to be remembered and that day is Easter. We ought to raise five hundred dollars on Easter for our great school. We need its service and it needs our money in order to be able to give us the best service.

Let us see if we can't have some \$25.00 gifts on that day.

May the God of Glory watch over our efforts and may each one of us do all we can to bring about success.

Yours for greater service,

Harry G. Smith, Evangelist.

TWO APRIL DAYS IN AMERICAN HISTORY

(Continued from page 5)

enter, so have I a presentiment that I will not see the fruits of my labor. But as God did not hear a murmur from the lips of Moses, so will I not murmur if I die for the sin of my nation. I pray for this, and I trust He will hear me."

These words came from the lips of Abraham Lincoln, according to the book of Father Cheniquy, who came to Washington to warn the President against assassins.

I know well enough that there are skeptics who don't believe in Cheniquy's

report; but if we read the conversation Lincoln had with Newton Bateman, School-Superintendent of Illinois, and with Governor Bramlett of Kentucky, Senator Dickson and Editor A.G. Hodges, we find the same eloquent and sublime language and have no reason to doubt the report of Cheniquy.

The presentiment has been fulfilled, but the name of Abraham Lincoln will live forever in the hearts of the American people, as the central figure in that grand triumvirate of America's greatest and best beloved sons—George Washinton, Abraham Lincoln, and William McKinley.

May the American people emulate these men and strive to be worthy of the sacrifice which they made for their country.

FROM THE BANKS OF THE OLD KENTUCKY.

[continued from page five.]

that can not be discussed here, serving too heavily may produce had results. If of proper kind "enough is enough." Brethren, in this thing we are headed toward Corinth and not Jerusalem. How much of "the cup" should each one take? What is it? What does it represent, and for what purpose is it taken at all? The blood of our blessed Saviour. A few drops are sufficient "In remembrance of me." In one cup you are putting enough for five. It fires the brain of one who may have unfortunately been a toper. It robs the hour of its sacredness. It robs the cross of its Christ. Shall we become guilty of the body and blood of the Lord? 1st Cor. 11:27. Perhaps the brethren forget. I know sometimes "my cup ran over." I have no jurisdiction in this case but I believe the brethren will welcome these suggestions, and be careful lest they destroy what we were trying to build. We must be careful lest we get clear away from the "Old Paths."

Sunday, the 11th, we preached for the Lexington church. The Sunday School was studying "Jesus, the Bread of Life." At morning and night I preached to a large audience. Elder J. B. Parsons has things well in hand and they seem to have the working spirit, planning great things this spring. I met the C. W. B. M. just after morning service. Lexington women are setting a good example for other women workers. Day's collection was something over \$27 00, ten dollars and ten cents of which they gave me for the work. An after collection was taken for a sick party. Baptism that night. Lexington Church received us joyfully and a day spent with Elder Parsons planning for greater work is helpful to any minister. They will strike a blow at that Winchester pledge for C. C. I. next month. Other Kentucky churches should redeem themselves and not allow this promise to perish from the earth. Next State

Board meeting at Little Rock, Bounbon County (Brother Hathaway's Church) April 12th. This last meeting ore convention at Danville. Let churches remember this and bring or send quarterly assessment for Kentucky Missions.

Your for the brotherhood,

C. H. Dickerson.

JELICO, TENNESSEE.

Dear Editor:—

Please leave space in your paper for me to say something of our church work here. It is good. Our Junior C. W. B. M. is giviog our Senior C. W. B. M. some trouble in keeping out of their way. Both of these auxiliaries are doing excellent work. We are expecting the state organizer to visit us soon. Both auxiliaries meet twice a month.

Mrs. G. W. Gover, our good president, is on the sick list. We miss her so much. She tells us, by the help of the Lord, she will be with us the week before Easter. We are planning to have prayer services that week.

Elder G. W. Gover, one of our strongest pioneer ministers, had an accident, caused by a splinter that entered his right foot. He has been confined to his bed about five weeks, but is now able to stir about in the house. I know the people, where he preaches monthly, are hungry for the gospel, and wil join us in praying for his recovery. The members of Elder Gover's family are church-goers regardless to the weather. They feel that their place in the church must be filled by them.

Mrs. J. S. Taylor, the wife of Elder J. S. Taylor, who built this church, arrived here last Friday morning from Midlesboro, to attend the funeral of her son-in-law, Elder Ruben Gillis, who departed this life last Thursday, the 15, inst. Elder Gillis was one of the oldest members of this church. He was a member of the official board and was willing to push when he could not pull. He was a man that loved the cause of Christ.

Just before he died he prayed to God to save the church here and take care of his family. This good old hero knew who the church-goers were, and prayed to God to save the church, adding to it those who will attend as he did. Elder Gillis was about sixty-eight years of age and had been a member of the church of Christ about forty years. He attended all the meetings of the official board when able to be about.

The church work is moving on nicely at Barbourville, Kentucky. We have preaching once a month, by the writer.

Our meeting day is the first Sunday in each month. For the last two months the first Sunday was what some of us call too

bad to go to church. We had church just the same. The weather never gets too bad for Brother J. R. Terrell to go to church. Where he goes his family will follow.

Monday after the first Sunday in this month, the writer went from Barbourville, Kentucky to Warreh, Kentucky and preached Monday night. The earth was covered with snow, but the attendance was good. The writer is very busy at all times doing something for the cause of Christ.

I now appeal to all the idle ministers to look over the fields, for they are ready for harvest. If you are not willing to go and help us reap this great harvest, don't knock, but come over into Macedonia and help us. "An idle brain is the devil's work shop."

The poet says, "There is a work for you and a work for me, something for each of us to do."

Don't Knock.

L. H. Tate.

Kansas City, Kansas.

To the Editor of the Gospel Plea:—

Your card concerning rates for the Plea at fifty cents a year, beginning for the month of march, has been received. On answering I will say that it goes without saying, I am ready and willing at all times to do anything I can that will increase the circulation of so noble a paper as the Plea. Especially the Plea, because I know it to be true blue. Before receiving your note I chanced to be at the Workers' Conference of the three churches of the two Kansas cities the other day and spoke of the plan you have on foot to increase the circulation of the Plea.

Brother Moss spoke at Sih Se Church here last night and Thursday night. He had a good audience, but not what he should have had. The people here seem to be asleep. The Third Christian Church, in the hands of Bro. J. D. Smith, in going ahead by leaps and bounds. Forty-eight in Sunday School last Sunday besides five old people. On the first Sunday in March, the church will move into its new house of worship within a block of the car line.

Sometimes those who have means to help this Mission refuse to do so on the grounds that they see no way to get back what they lend. They seem utterly blind to the moral and spiritual side of the question. The work here is even more hopeful than that of any other church in the state.

It is situated on a good street not far from the Dunbar Public Schools, which has an enrollment of one hundred and fifty pupils. Brother Smith and his little church of mostly children has contracted to buy the Baptist Church on Fifth Street and they need some financial support.

Any one wishing to assist Bro. Smith, may address him, J. D. Smith, Kansas City, Kansas, R. R. No. 1.

A worker,

S. W. Scott.

Notice!

The Tennessee Workers' Conference meets with the Church of Christ at Jonesboro, Tennessee, May 3-6, 1917. Let each church and the various departments be fully prepared. The object of the meeting is to infuse an educational spirit among our people and lay plans for greater work, and the better maintenance of our church schools. Let the watchword be, \$100.00 for Education.

Yours for Christ,
H. J. Wyden, Secretary.

NEW HAVEN, MISSOURI.

Allow me space in your paper to report the work at New Haven, Missouri. We were at the above named place the 19th inst. and baptized three in the afternoon, and had seven more additions at the evening services, making a total of ten. So far this year, at New Haven, the Bible school is progressing nicely after the visit of Bro. P. H. Moss.

I preached at Blackwater, Missouri the 1st. Sunday, Napton the second, New Haven the third and at Frankford the fourth. The above named churches are looking forward to greater things for the Master's Kingdom.

Yours in His name,
J. R. Gibbs.

A Meditation

If Christ should come today,
And over all the world's great misery
And woe, stretch pierced hands
In pity; if He should walk the thronged
City streets and see
The overborne with sin, and sin's reward,
Or those whose ears the story never heard;
O Christ, what wouldest Thou say,
This glorious Easter Day?

If Christ should come today,
And over dew-kissed, waxen lily cups
Stretch pierced hands to those
Who, in His holy temples, kneel to pray
This glorious Easter Day;
Would they remember how so oft before,
The blind, the sin-sick and the lowly poor
Did call, and they had failed to hear His
voice?
Ah! then, methinks low at His feet to kneel
With broken heart, repentant, and to pray:
"O Christ, but grant me yet
Another Easter Day."

"Bideat thy post, e'en though the ranks be thin;
Else God's battle line may not be held.
Or thou thy work, or it will be undonee."

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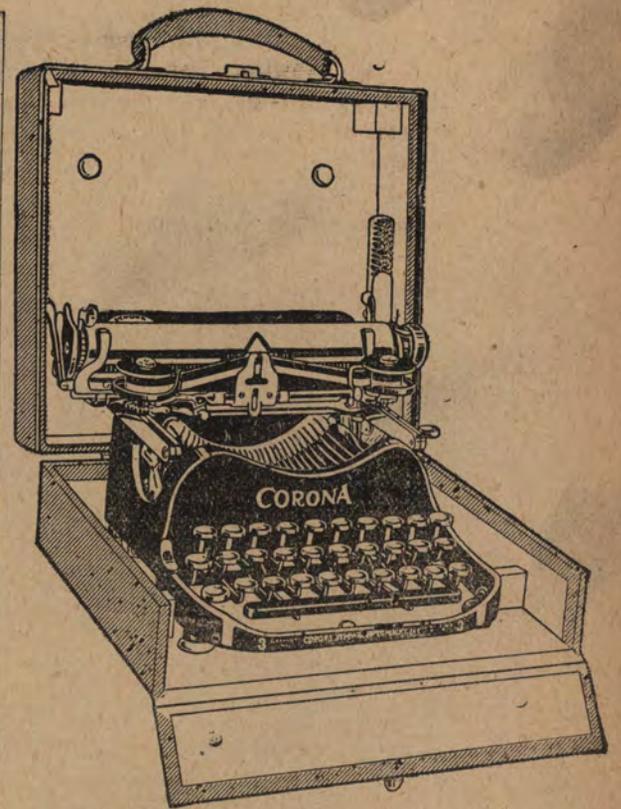
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Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not, why not?

Pres. Lehman



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, April 14, 1917

Serial No. 293

HELPFUL To All



IN the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be a-

like good."

"He that diggeth a pit shall fall into it; and whoso breaketh through a wall, a serpent shall bite him."

Here are two opposite principles stated in Ecclesiastes. It will be well for us to understand them fully for they determine the issue of every life.

When a man sets out to do good he is often discouraged to find that those about him are not thinking about his good things. He is often made to feel that there is no use for they will not heed. But when he does this he loses faith in the power of the truth.

The world is full of examples where the truth uttered bore fruit in mysterious and unexpected ways. It is our business to utter the truth and wait on God for results.

When President Wilson went before the United States Senate some time in January he felt the time had come for him to utter some truths that the warring world needed. It is most likely that he felt that the United States must soon take a more active hand and that he would declare to the Entente Allies the terms and conditions on which America would participate. In substance he said America would insist on making the Declaration of Independence and the Monroe Doctrine the world policies. He had in mind the preparing of the minds of the Entente Allies for the day when they would set at a council table reorganize the world.

But his words bore fruit in a way not thought of by him. When he said that the world must accept the principle that all

governments must get their powers from the consent of the governed, far off Russia said this could never be under their autocratic system and so they set about and deposed Emperor Nicolas and made a republic in which such things can be undertaken. In Germany there has been some hard thinking and the words of Wilson are far more thought of than the pratings of "Kultur" by William. Not many days hence they too will apply these truths in a way suited to themselves and then Germany will be a republic too. Then further fighting will be useless. The Russian, French, English and German peoples can easily settle the affairs of Europe.

The lesson we get from this is that we should not withhold the truth when we think the time ripe to utter it. What if they do scorn us? It will bear fruit in mysterious and unexpected ways.

Now as to the other principles. The wise minister said, "He that diggeth a pit shall fall therein." When a man says truth does not count and proceeds to win out by tricks, he converts no one, but soon falls into his own pit. The world is full of most pitiful cases where men threw truth to the junk heap and took the method of Machiavelli. Especially has this been true in American politics. But in each case they fell.

A very conspicuous example is the Junior senator of Mississippi. His political career began some twenty years ago with the issue of taking away the public school from the Negro. He professed all the time to be a friend to the Negro. If his real meaning were expressed it would be that he did not mean to injure the Negro but he meant to make this his political slogan. He then began to publish a paper called the ISSUE, meaning by that he would discuss the race issue. But before six months had elapsed he was discussing the issue between his faction and the opposing faction. The discussion of the race issue dropped entirely out and he became the sole issue. Then it went a step farther and his financial conduct became the issue from which he ran away in a most ungallant manner. Then after he went to the senate he voted in every real contested issue with the republicans and finally in the crisis deserted both democrats and republicans and voted with Germany. His mistake was not in this disastrous ending, but in the first step when he assumed that politics is rotten and he might as well break in by any meth-

od handy.

There was one redeeming feature. While many voted for him, not many adopted his slogans. If Mississippi had gone a step farther in this hegira into the realm of vicious politics, the fate of Belgium and Poland would most certainly have overtaken her. Belgium did not even vote for her Leopold, who emasculated millions of ignorant natives of the Congo. It merely stood by and did not protest, but a terrible fate overtook it. If our state does not speedily repent itself and put on political sackcloth and ashes the day of disaster will come upon her from an unexpected source and she will be vexed in her sore displeasure. She has been playing with a firebrand which may produce a terrible conflagration at any moment.

The Christian people are now standing face to face with every nation on the face of the earth, and they must teach them by precept and example or they must be overwhelmed by them. We are right now being tested as to whether we are God's faithful or unfaithful stewards; and our conduct will determine as to whether we shall be set over all that the Master of the universe hath or whether we shall be cast into outer darkness. Every untaught, undeveloped child of whatever race, white, black, yellow or red, becomes a menace to our civilization. He who suggests keeping them ignorant suggests that which will keep them vicious and a vicious population can drag to the mire any people. The real issue is as to whether God will spare us for farther work or will overwhelm us with disaster. The Christian people must arouse themselves, for they are facing the greatest issue that ever confronted the world. Christian education is all that can save us.

The Vision

I saw Lord! But sense was dim;
My vision fainted at the sight;
He hid my soul, or I had died
Before the splendor of his light.

His winged watchers filled the sky
The heavens before his footstep bow;
His hurts are healed, His brow is crowned!
My Lord is King of Glory now.

—MARY M. BOWEN.

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Number 293

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 295, you have two weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, APRIL 7, 1917

Personals and Editorials.

—The rally for the parsonage at Nicholasville was held April 1st.

Rev. R. H. Davis has just closed a two weeks meeting at Cincinnati, Ohio with ten additions. This makes twenty-four additions since he began work there.

—The workers conference will occur May 15 and 16. A full program is made out. We hope a good attendance will be here again.

—The following announcement was received that Miss Esther Brockett, daughter of Dr. and Mrs. J. A. Brockett of Bloomington, Ill. is engaged to Rev. Thomas B. Kalane, B. D. of Inhambane, East Africa. The wedding will occur early in June.

Rev. Mr. Kalane is a graduate of collegiate and theological departments of Wilberforce University and Southern Christian Institute.

Miss Brockett is a graduate of the Atlanta University and has since completed with credit courses in elocution and dramatic art and professional photography.

After their marriage Rev. and Mrs. Kalane will return to the groom's home in East Africa, where they will establish a school under the direction of the Christian Mission Board of America.

NEW SUBSCRIPTIONS

Sent in by C. H. Dickerson:

John Dawson, Mrs. Mary Brown,
Annie M. Alcorn, J. H. Thomas

Sent in by Leonidas Buchanan:

Rev. A. C. Morris, Rev. C. H.

Jones, S. L. Hays, Mary Alford,
Rosa Wansley, Bessie Wansley.

Sent in by J. A. Wright:

A. J. Jeffery, S. H. Guss, D. B.
Givan, M. H. Haygood, J. A.
Wright

Sent in by Moses and Mary Gartrell:

M. Lawson, E. L. Tyler, Mrs.
Truthie Lucus, John H. Dedrick
S. H. Hunter, James Gartrell,
Mrs. W. W. Williams

Sent in by C. E. Craggett:

G. Thompson, Mrs. W. J. Sharp,
S. K. Hancock

Sent in by William Alphin:

A. J. Lewis, D. M. West, J. R.
Brown, J. H. Hall, A. G. Nelson,
R. P. Jackson, Wm. Willis, Mrs.
Maria Watson, Wm. Dyson, Mrs.
Cora Everett, Mrs. Mary Yancy,
Elder A. B. Ross, Mrs. Carrie
Smith, Mrs. Hattie Adams, Rich-
ard Hunter, Isaac Toney, Miss
Alice Whiteside

Sent in by Ella Henderson:

W. T. Moss, Ella Henderson

Sent in by R. B. Wells:

Mrs. Julia Hardiman, M. W.
Webb, Mrs. A. A. Doss, E. P.
Jackson, Elizabeth Williams, Rev.
A. L. Frost, Mrs. Geo. B. Wil-
liams, Anna Johnson

Sent in by Z. H. Howard:

Elder J. K. Barnett, Prof. L. B.
Ross, Prof. C. H. Wilson

Sent in by Rosa Breland:

Mrs. Hattie Breland, John F.
Kearse, E. G. Grant, Rosa Breland

Sent in by Mrs. C. A. Jennings:

Andrew Jackson, Mrs. Lizzie
Barns, Mrs. Alice Turnipseed

Sent in by B. J. Kearse:

W. M. Davis, Paul Grant

Sent in by J. H. Edwards:

Mrs. M. J. Edwards

Sent in by Elizabeth M. Harden:

Mrs. Mrs. Sallie Ross, Charlie
Turner, Mary Scales, Andrew
Fisher

Sent in by H. G. Smith:

L. L. Lewis, Frank Lawson, J.
A. Logan

Sent in by C. H. Johnson:

Maggie Davis, Lois Downey

Sent in by J. E. Anderson:

Prof. S. L. Stacker, Mrs. Tonie
Cox, Pearl Dulin, Alice Baxter,
Bettie Slaughter, Mrs. Julia Wal-
ler, Mrs. Alla Foster, John Wil-
liams, Mrs. H. T. Wilson, Prof.
E. C. Welch, Mrs. Eliza Hunt,
Mrs. Ryna McCauley, Lillian Smith

Sent in by J. Salvador Johnson:

Emmit Morris

Sent in by Nannie Robbins Rucker for self

Sent in by Mary Armstrong for self

Sent in by Edwin F. Jackson:

B. C. Legree, Mrs. S. J. McLain

Sent in by J. R. Louderback:

J. Benton Tatum, Dora Harris,
Alice Turner, E. D. Jones, Ester
Smith, A. T. Clark

Sent in by H. G. Gregory:

Emma Washinton, Mrs. A. L.
Hicks, Sallie Turner, Susie Pazar

Sent in by Mrs. Lizzie Paige:

Mrs. Lillian Scott, Mrs. Esther
Travillian, Mrs. Lizzie Paige

Sent in by Mrs. Mary Van Buren:

Fannie Berry, Virginia Van Buren,
Henrietta Kibby, J. A. Dunlap

Sent in by M. M. Bostick:

Leonard Martin

Sent in by R. Wesley Watson:

Mrs. Cordelia Engleman, Elder
John T. Smith, Mrs. Maggie Thur-
man

Sent in by George F. Ragsdale:

Mrs. Hattie L. Reison, Mrs. Ma-
rinda Penn

Sent in by J. W. Scott:

Mrs. E. B. McLamore

Sent in by Rev. R. H. Davis:

D. C. Ray, Isaac Campbell

Sent in by Mrs. Emma Bell:

Mrs. Cate Neal, Mrs. Mary E.
Gray, Mrs. Lucy Pleasant, Mrs.
Emma McCowen, Mrs. Nellie
Shields, Mrs. Emma Bell, Mr.
J. B. Monjoy

Sent in by Mrs. Sarah S. Blackburn:

Rev. A. A. Apperton, Isaiah
Whiting, Josie Whiting

Sent in by Mrs. Ella Gordon of Waterbury,
Connecticut for self

Sent in by G. W. Rogers:

G. C. Rogers, Mrs. Elizabeth Hall

Sent in by Rev. W. M. Tucker:

Mrs. Berdie Jackson, M. R. Moore,
T. H. Fuller, Miss Wimer Reed,
Rev. W. A. Harris

Sent in by Rev. H. D. Griffin:

Mrs. Mattie P. Smith, Mrs. Annie
C. Bates, Andrew Richardson

Sent in by Mrs. Lucy K. Heyden:

Mrs. Mary E. Graves, Mrs. K.
Hayden

Sent in by Elizabeth M. Hardin:

Miss Susie M. King

Sent in by W. H. Dickerson:

Mrs. Laura Kelley

Sent in by Miss Rosa V. Brown:

Rev. W. M. Simmons, E. D. Crit-
tenden, Mrs. Maud Carson, Rev.
C. E. Terry, S. P. Urvin, Mrs.
Anna Jenkins, Marion Wallace
Joseph Willis, Frank Bush, Mrs.
Mary Lamb, Mrs. Bettie Jackson,

Mrs. Frana Erazee, Mr. Holman,
Mrs. M. J. Mace, Mrs. George
Graves, Mrs. Carrie Wilson, Mrs.
Lizzie Downing, D. W. Majors

Sent in by S. W. Scott for self

Sent in by M. Hill:

George W. Fultz, George Cordell,
Miss Linnie Young, Mahala Hill.

LITTLE ROCK, ARKANSAS

Dear Editor:—

I have received since last report the following sums from socites indicated for Arkansas colored development fund.

Argenta,	\$1.00
Cobbs, .....	.50
Pine Bluff, for two quarters,	3.30
Plummerville,	1.65
Little Rock, .....	.50
Pea Ridge,	1.25
Total,	\$8.20

Very Respectfully,
Mrs. L. P. Craft.

CIRCLEVILLE, TEXAS.

Editor of PLEA:—

Please permit me to say a few words to the different Churches

It is now drawing close to the time when we are all planning to make a concerted effort to raise the highest amount possible for our school, J. C. I.

I am appealing to all our different churches and members individually. We should do our very best. So let nothing else come in the place of the J. C. I. on Easter, the 8th. of April. It is ours and we should work for it I feel that we should raise not less than \$1000.00. This means less than \$100 for each congregation. Think of it.

J. C. I., with its able President and efficient teachers, is making a noble showing, a showing that is doubly worthy of our appreciation. Those of us who have not visited there, should pay them a visit in the near future.

Yours for a larger service
Nannie Robinson Rucker,
Sect'y of Educational Committee.

DANVILLE, KENTUCKY

To Our Bible School Workers:—

We do hope that you are all well and still engaged in the good work. This is the day of the Lord, let us continue to do His will. The Bible School did well last year, their reports were splendid. But all of that is past we now are at a New Year. Our Slogan is "Go Forward" and I do

hope that we all are going forward.

Soon we will appoint our committiees on various duties. We ask those committiees to come to our convention with their reports ready so they will be able to enjoy each session without being interrupted. The secretary will notify you. We are aiming to have a good program and we would like any pastor, Supt., or Bible School worker to send us any suggestion that will help us to make this a convention that will go down in our history as the best yet. You know we ought to improve each year. So now, Dear Worker, let them come to us, we will consider any given us.

Our programs will be out by the last of May. Bro. Moss will visit our state in May. We are arranging a trip for him now. Watch the Plea for his dates. We ask all the workers to cooperate with him as you have always done. We are hoping to have another "Educational Program." Let us make this one with much meaning for the cause.

We are urging every school to send a representative to our convention. It will be full of good things for all. We have planned to be with some of the Bible Schools this month. Brother, that school that is near you, go down some time and say a word to them, it may help them. Bro. C. H. Dickerson has been rendering our Bible Schools good service wherever he goes. We thank God for him and his service.

May the Lord bless you all and help you all to do the very best for his cause this conventional year.

Your Brother in the Work.
R. Wesley Watson.

Mount Sterling, Kentucky.

Dear Editor:—

Please allow me space for a few words in the GOSPEL PLEA. Our church is doing nicely in every department. Our Sunday School has had a good attendance all winter,

Five weeks ago Elder W. H. Brown met with a very painful accident and was not able to fill his pulpit until last Lord's Day, (March 25th). On March 14th, it being his birthday, 41 of his members and friends went out after prayer services at the church and gave him a birthday shower, many good things to eat and \$12.00 in money. \$5.00 of that amount was given by Dr. R. L. Johnson and wife who are not members of our church but friends of elder Brown's. You can judge by this of the love that exists between pastor, members and friends. When we got to the house, we sang, "Bringing In the sheaves." After going in and every one of the party shaking his hand we sang, "God will take care of you." Bro. W. H. Dyson prayed a fervent prayer. Then, "There's not a friend like the lowly Jesus" was sung. We were then dismissed with a prayer full

of feeling by Eld. Brown and we went home rejoicing at having done a good deed for our brother and his faithful wife. Lureatha, their little daughter, has been very sick but is able to be out again.

On Mar. 18th. Eld. C. H. Dickerson made us a visit and preached for us. The people of Mt. Sterling are always glad to see Eld. Dickerson. On March 19th. Eld. R. E. Hathaway made Eld. Brown a flying visit of a few hours and it was very inspiring to our good pastor to know he was so well remembered by his many friends.

Yours in Christ,
Lizzie D. Magowan.

ENGLAND, ARKANSAS.

Dear Editor:—

Please allow me space in your paper to say with much pleasure, that Elder G. W. Ivy was with us on the fourth Sunday in March, and we had an interesting discussion in Lord's Day School, with a collection of thirty-three cents (33), after which an excellent sermon was preached on Missions, It was full of inspiration and good instruction was enjoyed by all.

General collection,	\$4.40
Special collection, for a sick woman of the town,	\$1.10.
The sisters also held their meeting of the auxiliary, took a collection of ...	\$1.50,
and added 4 new members.	
Total money raised,	\$7.00.

Prof. D. M. Mitchell.

Cason, Texas.

CHURCH SCHOOLS AND COLLEGES

Education in his country was first built up by the church. These educational institutions were to pay their debt to the churches by equipping men and women to fill up the ranks and to take charge of the work. The strongest men on the faculty were those teaching religious subjects. The Bible was the most honored text book in the curriculum. When instituting courses of study the need of the religious worker was given first consideration. Financial contributions have been made to these institutions largely because of the religious workers which they have sent out. These religious workers, from the beginning of the nation, have woven their lives into the fabric of the constitutions and laws of all the states. To-day the scope of the church school is even larger. We expect its graduates to go forth in the local churches and become the leaders in spiritual things. They are to be the efficient Bible school workers. They are to come prepared to make a hand-to-hand fight with all manner of unrighteousness. If the graduates of a school are not doing these things, it is a sad day for that institution.

Eliza Chisms

Christian Education



Southern Christian Institute

President Lehman returned Saturday evening from his trip to Tennessee and Kentucky. The cordial reception accorded the committee by the people of the different places visited was highly appreciated.

The students social on the night of Mar 31st was some what unique in character, each Sunday school class having been asked to perform some "stunt." Each of the twenty classes was well and each "stunt" proved of great interest, while some of them furnished considerable amusement.

Misses Pauline White and Clara Margaret Jennings of Franklin, Indiana arrived upon the campus this morning for a short visit with Miss Verne White and Ruth Mullendore of our teaching force.

The Junior Endeavor Society is preparing to render an Easter Day program.

The wind storm which accompanied a heavy rain and swept a large part of Mississippi Sunday afternoon, was considerably felt here at the Institute that night, but no damage done by it in the immediate vicinity has as yet been reported.

Mother earth is the more beautiful since the storm and the weather glorious.

Prof. Reichel and his boys are doing some more grading upon the campus.

Before the storm, Prof. Clark and his boys had succeeded in planting fifty acres of corn. The ground will soon be in condition again to resume the work. A total of seventy-five or eighty acres will probably be planted.

April 3, 1917.

From the Banks of the Old Kentucky

Been over to see Bro. Brown at Mt. Sterling. He had a dangerous sprain, but is some better. I served his good people Sunday. They are mindful of him while he's shut in. They're grateful for the quarter of century's service he's rendered there. Passing, I preached for the Winchester church, where our good Bro. I. H. Moore ministers. His heart is as big as Bro. Browns' and that's, "some heart," when you consider the rest of him. I want to tell the Kentucky brethren that it's not my fault that "From the Banks of the Old Kentucky," does not appear regularly. The office force sees something more important some weeks and they "pigeon-hole me." I've written every week since I began. Some matter was perhaps too rocky rough or rotten, but I always keep a "grist" in the mill. Nor do I care, but

when taking subscriptions for the Plea, I said, "I write weekly of Kentucky and it will appear," I think Kentucky readers ought to know that I am not "Jess lying" about it. Kentucky has perhaps nearly one-hundred readers of the Plea (should be a thousand) some of whom think Kentucky has not had a square deal. But I think we're getting all we deserve and possibly more. Five months on the "field" gives me some vision of the Kentucky needs and means of supply. We are not touching "the hem of the garment" as regards what should be, but we are making the best of condition that obtain.

Every church interested should respond, of itself and not wait till Bro. Evangelist spends time and railroad fare to come to them, when he should be serving the weak, pastorless and churchless places. We had hoped to get to that by now but, like the end of the rainbow, when we advance it recedes. But perhaps I should not complain for I think Kentucky has done and is doing better this year than ever before. Springtime and excursions are coming and with them the "shiny" graveyard looking pews stare at the pulpit in ghastly terror. Let us adopt the plan of Monday visits and collections when Sunday absentees threaten to destroy the treasury. Only the "Form of Doctrine" remains unchanged, but the mode of operation must change as time and things about us change. Keeping in step and in touch with the living, pulsating on-plunging conditions is the hope of the church. No other organization waits for its patrons to "free will" support it, when it finds that dissolution threatens. Let the minister get wise too. Once more; churches must learn to subtract as well as add. Over rating ruins. We are quick to report so many additions, but fail for years and years to report any subtractions. Some have gone to glory, some have gone north, while others have gone further down and yet the membership stands at so many hundred and fifty. This makes us "big feelers" but in reality we deceive ourselves. Lets "Round up" the sheep, shepherds are sent for this very thing. Revise the list, let us know what we have if its but two. I find many who themselves don't know whether they're members or not. Four months from today (March 19th.) our state convention will meet at Danville. Surely "Four months and then cometh harvest." Lets lose no time twixt now and then.

Yours looking that way,

C. H. Dickerson, Evangelist for Ky.

—O—

We wish to say to Bro. Dickerson we have not cut out any of his articles for objections. Once they were too late and so we skipped so as to make it sure we would have it on time. Possibly, once or twice the boys in the office found they needed a

longer or shorter article to fill in. Brother Dickerson's articles are always welcome and none are left out.

J. B. Lehman.

Among the Bible Schools of Missouri.

P. H. MOSS, FIELD SECRETARY
OF N. B. S.

St. Louis, Jan. 29-30. At the time of this visit it was not possible to meet the workers. Since I have returned from the state, I notice by way of the Gospel Plea that Elder Edward Davis has taken up the work as pastor and will no doubt save our work.

Jefferson City, Jan. 31-Feb. 1. Zero weather met us at this point but there were a few in attendance each night. Prof. Damel, one of the teachers of the Lincoln School, invited me to have a word to say at the Chapel hour. The last night of our conference an offering was taken to the amount of \$1.25.

Fulton, Feb. 2-4. The severe weather militated against us at this place but in spite of this we held two conferences with the workers who were brave enough to face the storm. The papers reported 16 degrees below. Elder Bowen and good wife made it pleasant for me in their home. I believe that my visit will count for good in Fulton.

Hannibal, Feb. 5-6. We found the pastor and his good people expecting us. Each night there was a full house of interested hearers. The choir was at its best every night. An offering was taken to the amount of \$2.00.

Frankfort, Feb. 7-8. Under the leadership of Elder J. R. Gibbs this little congregation is doing well. Bro. Doolin, the Supt. of the Bible School, did all in his power to make our conference a success. Each night the organist was in her place to begin at the appointed time. Elder W. A. A. Harris, state Evangelist, overtook me there and was with me the last night. From this point we planned other visits for the state. Bro. and Sister Doolin took special care of us in their home. An offering was taken to the amount of \$2.50.

Madison, Feb. 9-11. Supt. P. W. Miller has a large vision of the present day Sunday School. His school is setting a pace for the state. Look out, Bro. Miller, Kansas City, Mo. is awakening to the possibilities within her reach. Supt. West is on the job. The writer will be much disappointed if the Madison school does not report several points toward efficiency. Let us remember that Efficiency is what we want and not points only. This school made an offering to the amount of \$4.66.

New Haven, Feb. 12. Not knowing the

(Continued on page 6, Col 2)

Sunday School Lesson

April 22, 1917.

Lesson XVI.

SUBJECT:—JESUS AT BETHANY—

John 12:1-11.

Golden text—She hath done what she could—
Mark 14:3.

Time:—Probably Saturday April 1st. A. D. 30,
the Jewish Sabbath, the first of the last two
days of Jesus with his disciples.

Place:—Bethany, a little village on the Mount
of Olives, about two miles southward of
Jerusalem.

I Plotters among the Jewish Rulers.

The raising of Lazarus resulted in a great conflict. It caused the Jews to grow very bitter against Jesus and his disciples. Seeing that he had power over death as well as life; they wanted to destroy him at once. They thought, if they let him live very much longer in their country, he would have all the people following him, and all of the laws would be in his hands. He had proved to them before their eyes that he was the true Messiah and they believed it; but because of their own influence and their selfish desire to continue to rule they decided to put him to death. He was carried before the court and found to be blameless. Nothing could be said against him, yet the council pronounced for him a shameful death. Jesus, knowing this had to come and how much he had accomplished, was willing to go and leave the work in the hands of his disciples. It was selfishness, jealousy and envy that caused the Jews to feel toward him as they did.

II THE THREE FRIENDS AT BETHANY

Then Jesus six days before the passover came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. Then they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him. This Jesus appreciated even though he was approaching the shadows of death. Our Lord was never so engrossed with his mission and personal suffering as not to be ready to attend to the courtesies of life. These good friends tried to make him happy and welcome whenever he was at their home. Mary and Martha, sisters of Lazarus, loved Jesus and sat at his feet to hear his good messages. Mary anointed his feet with oil and wiped them with her hair. This shows the deep love she had for him. She was preparing him for his burial, which was the last thing she could do for him, and she did it with cheer and without thought of expense.

III THE ENEMY AMONG THE DISCIPLES

After Mary had anointed Jesus' feet with

the precious ointment, Judas Iscariot wanted to know why this oil had not been sold and the money given to the poor. Judas did not love the poor as much as he expressed in words, but because he had the bag, and was a thief. He was the "poor" who would have gotten the money. He really was poor, poor in love, unselfishness, character and a good name. This makes one poor indeed. But Jesus rebuked him and said, "let her alone; against the day of my burial hath she done this." Our Lord will always defend those that love him and serve him. The passover of agony was close at hand. This was the passover of love, and with much care, his friends had prepared it for him. They did not know how long they would have him with them, they felt different toward him than Judas did. Jesus told him in the presence of all that the poor they had all the time but he would not be with them always. He meant in bodily presence only. Of this spirit he said afterwards to the disciples. "Lo I am with you always."

IV JESUS' FRIEND IN DANGER.

The Jews also wanted to put Lazarus to death, because through him many of their followers had been led to believe on Jesus. It was the witness of one made alive from the grave. This is still going on to-day. Every soul that is turned to God is made alive in Him.

B. A. B.

AMONG THE BIBLE SCHOOLS OF MISSOURI.

[continued from page five]

state very well it was necessary to retrace myself to take in some of the schools that I had missed. Bro. B. L. Briggs, the Superintendent, had his young people out to greet us and I believe that our conference will prove worth while. An offering was taken to the amount of \$1.55.

Osage City, Feb. 13. The faithful few of this place were out on time and seemed much interested in The Standard Work. Bro. J. R. Morris has been superintendent for years, but had given up the work thinking that a change would help. Some times a change does help, at other times it hinders. Let us never change for the sake of change but for the purpose of bettering conditions. The offering was to the amount of 35 cents.

Chamois, Feb. 14. Supt. Alfred Mason did much to make my visit count for the most. I have reasons to believe that our conference will bear fruit. I was nicely cared for in the home of Mr. and Sister Evans. An offering was given to the amount of 50 cents.

Salisbury, Feb. 16-18. Here the District Convention met and held a very profitable session. Salisbury deserves a good minister on the ground. I never met a more faithful and

generous set of people. I always find welcome in the home of Bro. and Sister Gooch. An offering was given to the amount of \$5.00.

Huntsville, Feb. 19. In company with Elder H. L. Parson of Madison, Mo, an ex-pastor of Huntsville, we held a conference with the people of this place. Bro. W. M. Smith, the superintendent, is doing all in his power to hold the work together. It seems to me with the number of "churchless pastors" in the state of Missouri, there ought to be less "Pastorless churches."

"God give us men,

A time like this demands,

Great minds, true faith and ready hands."

Why is it that other communions with no greater strength than our own can put a man on the ground to take care of their work, while we stand by and watch our work die?

"Jesus calls us: O'er the tumult of our life's wild restless sea,
Day by day His sweet voice soundeth saying
Christian follow me.

"Jesus calls us from the worship of the vain world's golden shore;
From each idol that would keep us, saying
"Christian love me more"

"In our joys and in our sorrows, days of toil and hours of ease;
Still He calls, in cares and pleasures, that we love Him more than these."

Dear brother minister, the pioneers went to Missouri in the days of long ago and started the work organizing here and there little congregations. They suffered to establish the church can we not suffer a little to maintain it?

The little school gave an offering of .65 cents. We appreciate this very much for they did what they could do.

Columbia, Feb. 20-21. While I sent a written notice to one of the members of this congregation on the eighth of the month, the Supt. H. G. Gregory did not get it until one or two days before my arrival. The last night we had out a splendid hearing and I hope my visit may prove helpful to the workers there. An offering was taken to the amount of 60 cents.

Blackwater, Feb. 22. Owing to sickness among some of the leading families the conference was not largely attended. I see no reason for our church at this place not having a good Sunday School. Bro. Piondexter promises to try to put some life in the work as soon as he can get among the parents and get them to cooperate in the Bible school work.

Napton, Feb. 23. A full house greeted me at this point. The school seems to have influence among the other churches as the people came out in great numbers, notwithstanding the night was very cold. I want to especially mention the fact that Bro. G. W. Talton met me at the train and saved my wandering about inquiring my way to some ones home who is a member of "The christian church." I always appreciate this. Yet I am not complaining because some people forget to do this much. They gave an offering of \$2.16.

Lathrop, Feb. 24 25. My train put me in Lathrop too late to attempt to hold a confer-

ence Saturday night. Lord's Day morning I was asked to speak at the A. M. E. Church. In the afternoon I spoke for our people. The Bible school work at this place has been at a very low ebb but I hope my visit will help to awaken it to service. My stay was very pleasant in the home of Bro. Lee. An offering was taken to the amount of \$3.00.

Kansas City, Mo. Feb. 26-28. Elder Wm. Alphin is doing an excellent work in this great city. He has succeeded in working up a spirit of cooperation between the three churches of the two Kansas cities. Our Institute of three nights was well attended and we have many good reasons to believe that ere long Kansas City will be on the list of Efficiency. We were honored with the presence of two or three visiting ministers who expressed themselves as being well pleased with the methods we presented. It was very pleasing to have with us the last night my old friend and brother, Robert DeFrantz the Secretary of the Y. M. C. A. [Colored Branch]. He gave us a cheering message. My stay in the home of Bro. and Sister Alphin was very enjoyable. An offering was taken to the amount of \$5.00

We wish to express our heartfelt gratitude to the hospitable people of Missouri, who received me so very cordially in every church and home. I regret that some of the schools were not taken in this trip, all because I did not know the state well enough to plan an itinerary that would take in all the schools. We had to double back once or twice to make some of the schools we visited on this trip.

I believe that Missouri is awakening to the possibilities that are at her door. The workers will remember that we have in leaflets any information they may need on The Standard of Efficiency. A one cent card will bring them to you if you can spare the time to use this card in making your request known.

The number of places sixteen 16.
Amount of offering taken \$29.86

—O—

ONE HUNDRED NEW CLASSES FOR 1917.

If you like to do things FIRST, be the first to organize a class in The New Standard Teacher Training Course. All nature is awakening to activity. Many of our Bible schools have hibernated thru the winter months we hope they will awaken from this torpid state in time to unite in the effort of organizing ONE HUNDRED CLASSES in The New Standard Teacher Training Course. If you have not seen a leaflet of this course write us at once we will gladly send you one. As soon as you organize a class inform us so we can send you the enrollment blank.

Yours for the one hundred,
P. H. Moss.

WASHINGTON, D. C.

To the Editor of the Plea:—

Just a line or two from the Massachusetts Ave. Christian Church.

While it has been some time since we have spoken to the reading public through

your columns, we are still at 220 Mass. Ave. N. W. Washington, D. C., doing business for the Master.

While we have not grown numerically as fast as we had hoped to, we are holding our own. Our church is thoroughly organized in all of its departments. True, we are surrounded by 52 Baptist Churches, almost as many Methodist Churches and quite a number of other churches of different faiths, yet we have not made a single innovation and do not expect to make any. We have a bank account with a view to purchasing a church or a vacant lot on which to build a church. We regret very much that we have not been able as yet to secure the services of some more of our colored preachers throughout the state. The following brethren have visited us and preached for us: Elders R. E. Hathaway, C. H. Dickerson, Nash, P. H. Moss and Cothran. We hope, however, when the spring time comes, to have some more of them visit us. Elder W. H. Brown of Mt. Sterling, Kentucky will be with us the last of May, for possibly about a two weeks stay. We hope during that time to have a series of preaching services.

We have not been able as yet to build a suitable church house and are still holding services in a little room at 220 Mass. Ave. We belong to the Maryland, Delaware and District of Columbia District Convention, which meets annually. We also belong to the Disciples' Union, which consists of all the Christian Churches in the District of Columbia, ours being the only colored church.

We received a letter a short while ago from Brother Preston Taylor of Nashville, Tennessee, suggesting that a general meeting of the brotherhood be held in some city in the near future, for the purpose of discussing matters of general interest to the welfare of the church. We think the suggestion is timely and should be acted upon by the brotherhood. Now, as to the place of meeting, we hope that we will not be counted as being selfish when we suggest that this meeting be held in this city. It is the logical place for it to be held. 1st, Because the Colored Christian Church is practically not known here. 2nd, Because we have a nucleus of fifty members here who are struggling against great odds to build a church. 3rd, Because of the exceptionally kindly disposition of the white congregations of this city toward the colored brotherhood. 4th, Because this is the capital city and the place where all great assemblages of this kind are generally held. We are sure that a suitable house can be secured in which to hold our sessions. Then, last but not least, it will mean much to our church, both numerically and financially.

Now for the sake of the only colored Christian Church in the capital city and especially for the cause of the New Testament Church, bring this meeting here. Our pastor, Brother S. F. Richardson, is a wide awake Christian gentleman and a scholar as well. Our official board is composed for the most part of young men of whom we are exceedingly proud.

The church recently ordained Brothers Charley Blackwell and Eugene Williams deacons. Our services are regular in every way, in keeping with the scriptures and in harmony with the Christian Church worship every where. Those pastors and members who come to see us do not have to make a single innovation, but simply continue the worship of their individual church. As to the relation of our church to the white churches in the District, we would be glad to have any one write Dr. George A. Miller pastor of the 9th. St. Christian Church; Dr. Earl Wilfley, pastor of Vermont Ave. Christian Church; and Dr. E. G. Bagby, pastor of Columbia Heights Christian Church.

Hoping that the foregoing suggestions will at least be favorably considered.

We are yours for Christ and the Christian Church.

Noah W. Magowan.

American Christian Missionary Society.

The American Christian Missionary Society in its nine departments of Home Missionary service supports 210 workers, each of them a live wire in Home Missionary activity. They include trained immigrant leaders, foreign pastors, editors of papers in foreign languages, superintendent of missions in Scandinavia, social workers, community visitors, city missionaries, city evangelists and superintendents, Bible school experts field workers and district superintendents, frontier missionaries, pastors and evangelists, regional superintendents, state and provincial secretaries, Negro Bible school evangelists, commission on rural churches, commission on foreign relations, commission on immigration, statistical secretaries and corps of office clerks. This work is vital the redemption of North America and of the world. It is international and inter-racial in scope. It lays the foundation of all our work and supplements every other agency.

Supplies for the May offering should be ordered at once. Address the American Christian Missionary Society, Carew Building, Cincinnati, Ohio. Educate for the May offering.

Very cordially yours,
F. W. Lurnham, President.

Church Attendance.

BY J. E. ANDERSON

Not forsaking the assembling of ourselves together, as the manner of some is. Heb. 10-25.

We feel that it is impossible to lay too much emphasis upon the importance of being in regular attendance at the house of God, on the Lord's day, for public and social worship. It is essential to the promotion of divine glory, to the greatest progress in holiness, and to the highest usefulness among men. Disciples of Christ whose business it is to advance and extend the kingdom of God, to reach and save a lost world, should consider this matter seriously. Right here at this juncture, many are weak, and faint-hearted and faithless, with reference to this important duty, which the word of God enjoins upon them. I would to God, that I could impress it upon the hearts of all who may read this article, how necessary that we as disciples of Christ do our duty, if we would save others. Jesus said "not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21-26) Let us remember that men are judged not by their words only, but by their principles and conduct. They must obey the revealed will of God, and to be accepted by him, must do it with the heart. I do want to do it with the heart. I do want to be understood as saying that the mere outward form of church attendance will not save, or benefit any one. Christians must worship God in spirit, and in truth, or they do not worship him at all. (John 4:24). No doubt many who to day stand high in the society of the church, and in outward privileges, will in the day of judgement be cast down to hell, but this argues nothing against church attendance. All must do their duty as they have opportunity. Strive to enter in at the strait gate, for many I say unto you, will seek to enter and shall not be able. Luke 13:24. The day of grace is limited and, after it is closed, none who have continued to neglect it can obtain salvation. The sin of neglect and unbelief closed the gate of Canaan to more than one million of the Israelites. (Heb. 3:18), Paul said they could not enter Canaan because of unbelief. The earthly Canaan was a type of the heavenly Canaan. These things are written as a solemn warning to us who live in the Gospel age. If we continue to neglect doing our duty so plainly revealed in the word of God, how can we hope to enter the everlasting Kingdom of heaven? Disciples of Christ to day, have greater privileges, and greater light, and more to encourage and inspire them to attend church service. If they do not improve them, the greater

will be their ruin. (Matt. 21:41-44), Christians must bear fruit for God.

When the king at the feast, came in to see the guests he saw a man which had not on a wedding garment. The man was speechless, knowing that he was inexcusable, because he would not put on the wedding garment. By this incident of the parable, our Lord shows that an outward acceptance of his Gospel is not enough. We may join ourselves to the number of his visible followers, but if our souls have not on the wedding garment of faith, love, and holiness, we shall be cast into outer darkness, there shall be weeping and gnashing of teeth. Outer darkness represents hell with its anguish, Matt. 22:11-13.

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Yellow Dent, — peck 60 cts, — bushel \$2 25

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Call and see us.

W. G. REDFIELD,

Edwards,

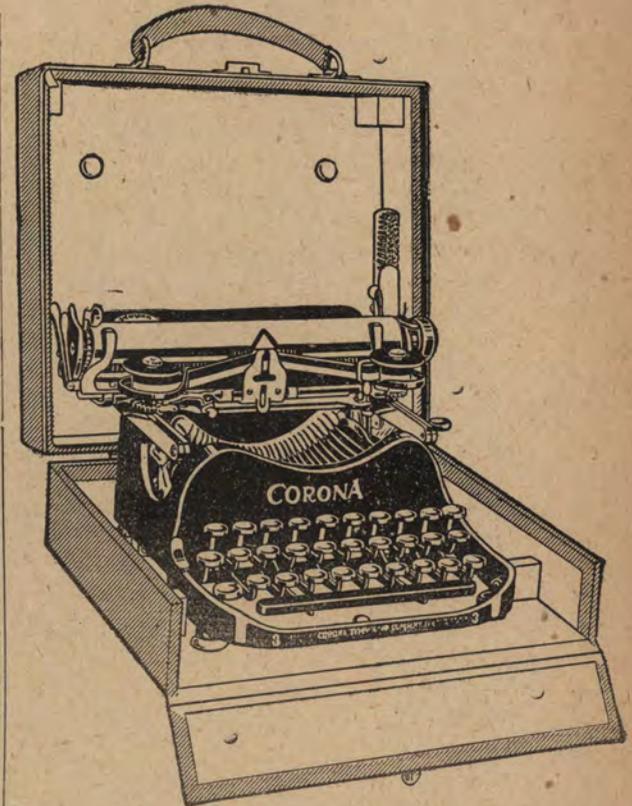
Mississippi.

Notice!

The Tennessee Workers' Conference meets with the Church of Christ at Jonesboro, Tennessee, May 3-6, 1917. Let each church and the various departments be fully prepared. The object of the meeting is to infuse an educational spirit among our people and lay plans for greater work, and the better maintenance of our church schools. Let the watchword be, \$100.00 for Education.

Yours for Christ,

H. J. Wyden, Secretary.



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Jackson, Mississippi.

Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

Pres. Lehman



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, April 21, 1917

Serial No. 294

HELPFUL To All



J. B. LEHMAN, Ph. B.

President of the Southern Christian Institute, Superintendent of Work for Negroes under the C. W. B. M. and Editor of the Gospel Plea.

Commencement and the Workers' Conference.

THE time is again drawing near for the closing of school at the Southern Christian Institute and the assembling of the annual Workers' Conference. We hope to be able to print the program in a few weeks. We hope those who are anxious to do their part in finding a working basis for the great work that is coming to the Disciples of Christ in our home land will arrange to come to this meeting.

When we begin a new work we have only a very imperfect glimpse of what is to be done, but as we advance in it its greater proportions become visible to us and we see what God has wrought for us. We have heretofore had to deal with a

race prejudice that was subversive of Christian growth. The white people, far too often were inconsiderate and sometimes unkind, and the Negroes often were too sensitive. We long ago came to the conclusion that this situation could not be remedied by berating those white people who showed that spirit or by dwelling all the time on the shortcomings of the Negro. What objectionable things we saw in the situation were symptoms of a diseased condition and it was our business to deal with the disease, not with the symptoms.

When I make a man a Christian he becomes my brother, and if he is my brother then I must find a way to cooperate with him as a brother. If there are barriers in the way, I must find a way to remove them. Now we have found that these can be removed only by the principles of Christianity and if we are not willing to apply the principles of Christianity than we are confessing that there is no solution. If I were showing a pupil how to solve an affected quadratic and he would say he did not understand the equation, then I would leave the quadratic and go to the equation. If then he would say he does not understand the use of symbols, I would leave the equation and begin to explain the fundamentals of algebra. If he should say he does not understand division, I would leave algebra and begin to explain division. If he should say he does not understand division I would go down to multiplication and subtraction and addition.

America is God's melting pot of the nations and it falls on us Christians to find a mixing basis without a burning. If we can not do it how can we berate the worldly politician and selfish laborer for not doing it? If we find we are not far enough along to do it on one basis, then let us go back a step farther where we can do it. It falls on us to show our children how it can be done.

The motto of the Christian Woman's Board of Missions is, "Information, Inspiration, Realization, 'Not by Might, nor by Power, but by my Spirit sayeth the Lord of Hosts.'" The first thing we need is information and information can only come by bringing the people together where they can find out. The rank and file of white Christian people do not know the heart of the Negro people. The average politician does not know as much of what the good Negroes are doing as we know of the people of the Congo. We dare not look to them

for help. The real truth can come to our consciousness only by suffering and sacrifice and forbearance. The white people have suffered severely for what they now know. Much political agitation, a border war and a civil war, all came to them from it. Then those white people of both north and south who saw that the only safe way would be to give a Christian education to the freed slaves suffered ostracism and contumely. Now those Negroes who want to do something are often humiliated by the treatment accorded them. But this is the way of the cross. By our stripes others are healed.

Then let us keep our eye on the goal, overlooking all slights we can, and removing those we can not overlook. When a crisis comes upon our land men will turn to us beseechingly for help, for we will have demonstrated the way.

Then brethren, let us come up to our Annual Conference with a prayer to God that he lead us nearer home. The white Christian people must learn to see the real character of the Christian Negro and the Christian Negro must find out the depth of the missionary spirit of the white people. The white Christian people have been far better than they have felt. In spite of tremendous prejudices and antipathies they have carried the gospel to every nation and kindred and tongue and people on the face of the earth. They have spent billions of dollars for Negro education when they were pretending to have but little respect for the race. We all know more spiritual truth than we pretend we do. We know better than we act.

The Disciple of Christ must never separate organically. We must demonstrate to the world what we can do. To do this the Negro must often suffer slights and the white man must often feel stripes on his own back, but this is the road for us to travel over. We must go back into the truths of Christianity to lay our foundation. Let us come up to the house of God.

Grace that never can be told
Flows for Jesus' sake;
No good thing does he withhold,
Have we faith to take.
Raise, my soul, begin to live,
Free to ask as he give.
Why so poor?
A boundless store
Waits the asking—want no more.

J. H. Sammais.

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 294

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 295, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, APRIL 21, 1917

Personals and Editorials.

NEW SUBSCRIPTIONS

- From Pres. J. N. Ervin:
Mrs. W. A. Brooks, Mr. J. S. Counce.
- From Rev. R. H. Davis:
Lillian Hackley, Mrs. Summie Nicholas.
- From Elder M. T. Brown:
Mrs. Tinie Slaughter, Mrs. Adaline Rector, M. T. Brown.
- From Elder C. H. Dickerson:
Dr. M. F. Robinson, Mr. George Doyel, Mrs. Jane W. Telford.

HIGHBEE, MISSOURI.

To the Gospel PLEA:—

The Second Christian Church of Higbee is doing very nicely now. We have preaching the second Sunday in each month. The sisters will give a banquet April the 7th. Visiting members and friends are cordially invited to attend.

Rev. H. L. Parsons of Madison, who is agent for the Gospel PLEA, was here Sunday and made a splendid address along that line. He emphasized the necessity of a Christian paper in the home. At the meeting Brother Fred Walker subscribed for the paper one year.

Respectfully,

B. B. P.

Hermanville, Mississippi.

Dear Editor:—

Please allow me space in your valuable paper to say a few words to our sisters. We must hold a meeting and get together and lay better plans to do a better work than we have done before. The world is calling for better women and better men. The light has come and let it shine from shore to shore. Let us give more money and more time to God. God wants true Christians. If we do the things God wants us to do we can't help but succeed. Will not each sister pledge herself how much she will give to the cause of Christ this year for the missionary work? We want to spread the the Gospel of Christ over all the heathen world. We must let them know they have a God to serve. We must lift Christ up and he will draw all men unto him. The world is calling for good fruit, God is calling for good Christians. We should lay aside every weight and take the world for Christ.

Cathron Jackson.

QUARTERLY REPORT OF ARKANSAS ENDING MARCH 31st. 1917.

Sermons preached,	26
Lectures,	2
Business meetings held,	4
District Conventions held,	1
Marriages,	1
Post cards written,	36
Letters,	30
Places visited and revisited,	11
Additions from denominations,	2
Miles traveled,	542
Received from churches,	\$29.94
„ „ from District convention	34.95
„ „ from C. W. B. M.	62.50
Total expenses,	127.39
Rail-road fare,	16.29
Postage,	1.26
Balance,	109.84

R. T. Matlock,

Evangelist.

Hope, Arkansas.

In the GOSPEL PLEA of March 24th, I notice an article from Elder R. T. Matlock in which he gave as membership of the Church of Christ near Randolph, Louisiana.

I noticed two mistakes: first, in giving the number of membership 18 when there are twenty-one; second, most of them are children, when there are no children in the membership, the youngest being fifteen. All the rest range from twenty to seventy-five years of age. The most of these are promising young men and women, some of whom are contemplating attending one of our schools in the fall. I am sure three of them will go

off to school and I hope to be able to get more of them to one of our schools if possible. These people only need encouragement and they will do as others now in the field of learning.

We are making ready to build a house of worship. We have some money on hand now, but not enough to finish our house and will appreciate any help from those who would like to fellowship us in this important work of the Lord. We are going to put more of these to reading our religious papers.

I leave today for Millville, Ark. and from there go to Pine Bluff, will visit one or two more congregations and go home for a trip to Texas.

I am yours in the Lord,

T. H. Merchant.

ROARING SPRING, KENTUCKY.

Dear Readers of the Plea:—

Allow us space to report our work. We closed a successful year in some respects and the outlook for 1917 is better. We are trying to keep our Lord's day school before our young people and we are hoping to lead them to do some good work. On the eighteenth of March we had a splendid sermon, although the weather was cold and disagreeable and not many attended. The collection was \$5.30. Our pastor will return to Evansville, Ind. on the fourth Lord's day. We are planning for our rally on the second Lord's day in April. Each member is asked to pay one dollar.

If you Christians will do your duty, there is no question about the great work that can be done in Roaring Spring. If the family of God would but trust him for his promises the army of the Lord would know no failure.

Yours in the service of Christ.

Lillie B. Hunter.

Los Angeles, California.

Dear Editor of the Gospel Plea:—

Once more, through the unselfish generosity of Uncle Sam, we are permitted to start a few more lines to your Plea of the Sunny South from away out here in Sunny California. We are pleased to have this opportunity and hope to be a constant correspondent again.

We have been quite silent for sometime and, no doubt, you have wondered why. We have been a constant reader, however as regularly as the weeks have come, so has the Plea, and as regularly have we read it with interest. I must burden you to say here, that since I last wrote you, your humble correspondent has again gone through a great sorrow, in the loss of her mother, Mrs. Lynch, which caused her much grief, sickness and

nervousness. Thus the delay. Our church is again without a pastor, but we are steadily marching on, and doing nicely under the circumstances. We have several brethren in our congregation who are willingly taking hold of affairs, and things are running smoothly and in good condition. We hope to have a pastor soon. We are practicing the children for Easter week and hope to succeed on that day. We are still yours in Christ.

Susie J. Lynch.

Danville, Kentucky.

Dear Dditor:—

We wish to let the workers know that Danville is still alive and looking toward and working for the convention in July.

The church is divided into three clubs. Sister Lizzic Smith has charge of the women, Sister Cordelia Engeman of the children, and the minister of the men. We have planned to have a rally in June. The women say they will raise more money than the men. The men are not talking, "Wait and See." We have been made to think sometimes that the men won't work but the men of the Danville Christian Church are going to work; for they have a mind to work. They met Sunday and nearly all of them pledged to give \$5.00 each by the first Sunday in June, the pastor among them. Elder John T. Smith is going to see them and, from time to time, he will gather it in. We can depend on him to collect it. We are going to do some fixing up on our church.

Sunday A. M., the children were the guests of the church. We had them on the front seat and preached to them on the subject, "Obedience." You could have heard a pin drop. Every one went away saying they were glad to have been in the house of the Lord. We are sowing the seed and we believe that it will take root and bring forth fruit.

Monday, the 26th of March, the pastor was 27 years old. Words of best wishes and prayers were received from home, members and friends. We were real glad to get them and offer thanks for the kind things said to us. This is our fourth year here to and we are getting acquainted with them and they with us. We thank God for the distance he has brought us and we hope that each birthday will find us trying to work in his vineyard.

Death visited us and on the 22nd of February took from us Sister Mahala Christopher. She was a faithful member of our church for thirty years. She died at a ripe old age, 95 years.

Best wishes to the brethren and workers.

Yours in Christ,
R. Wesley Watson.

From the Banks of the Old Kentucky

Providentially the South Banks of the Kentucky never was shielded from the death dealing cyclone which visited the North Banks and struck New Albany, Indiana last Friday night, March 23rd, taking thirty odd lives and wrecking thousand of dollars worth of property. We have some members of Louisville Churches living on that side of the river. Have not heard from them.

Kentucky memebership could be compared to a sleeping lion, great in possibilities, but not awake to the exercises of its strength. One dollar per member is asked for State Mission this year. Reports at next convention will show that not ten cents per member has been given. Why is this? Seems like local heads regard the call as a huge joke and only try to raise "Some Missionary Money." I shall make some recommendations touching this matter, when the time comes. Some churches are doing well according to their own estimation, and indeed better than ever before, but not a single one trying to reach the apportionment. It may be that the apportionment is too high. Then we should stand up on our hind feet, like men, and say so, and have the rate placed with in a possible grasp.

Paris church (Elder Stafford Campbell, minister) treated us royally Sunday. I taught review Sunday school lesson, and preached morning and night, and spoke twice between times to interesting audiences. Their Sunday school gave us that morning collection, \$1.15, and the church gave eleven dollars and one cent aside from ten dollars raised for pastor that day. Paris is alive.

Enclose please find four subscriptions for Plea from Louisville.

Yours for greater things,
C. H. Dickerson, Evangelist.

Nashville, Tennessee.

Dear Brother:

After a very thorough canvass of the Brotherhood relative to a general convention to be held in the interest of primitive Christianity for the best plans of cooperation in order to spread the Gospel to the utmost parts of our domain, The lot fell on Lea Avenue Christian Church, Nashville, Tennessee Wednesday, September 5th, 1917 at 9 a. m. the General Christian Missionary Convention will open for business and continue over the following Lord's Day.

The brotherhood and citizens of the city and community extend to you a most cordial

welcome to be present to represent the best interest of the work of our Master.

It is hoped that each state in the union will be represented by the Disciples. It is intended for a meeting of "getting together," communicating with each other and working together along all lines that will upbuild the cause that is so dear to the people of God. All organizations that have succeeded have done so because they understand each other and the results of their cooperation is felt and known by everyone. The majority of us are strangers to each other. We need to become better acquainted. We are not coming together to make laws, but rather enforce the one that we already have which is the New Testament and to take up the spirits and teachings of this book to influence others to believe and cooperate with us as the Master directs.

We are not expecting multitudes to come but we do want each division of our work represented from all parts of the country. See to it in your state conventions and communicate it to one another and send your best men to formulate and carry out the desire of the meeting.

Yours in the one Faith,
Preston Taylor.

Church Attendance.

BY J. E. ANDERSON

Another point I wish to make; is that those who so often absent themselves from church attendance for any cause, except for providential hindrances are apt to be weak in faith, and unless they get the regular habit of attendance the weak faith will result in apostacy, which means without repentance, the ruin of the soul.

If Thomas had know what he missed by being absent from the prayer meeting he would, no doubt, have been present. However, by his absence he missed the satisfaction of seeing his Master risen, and of sharing with the other disciples in their joy on that occasion. Those know not what they lose who carelessly absent themselves from the stated solemn assemblies of christians. (John 20:24-29.) We do not know on what account Thomas was absent from the meeting, when Christ appeared to them on the first day of the week, after his resurrection. He is said to be one of the twelve, one of the College of the Apostles. He may have been sick, or had no notice, or perhaps it was his own sin and folly—either he was diverted by business or company, which he preferred before this opportunity. Many people allow themselves to be occupied by company or business on the Lord's Day. Thomas positively refused to credit those who had been satisfied by the

(Continued on page 6, Col 2)

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

We have a good letter from a member of the missionary society of the Clark Street Christian Church, Greenville, Texas but no name signed.

The letter states that they are preparing to observe the week of prayer before Easter and they hope to have a good offering for the Jarvis Christian Institute.

PROGRAM FOR MAY.

Note.—Those arranging programs for Woman's Missionary Societies should make selections from the suggestions given in the Program Department.

Topics: I Argentina.

- Geographically and Historically Considered.
- Religiously, Socially, Educationally, and Commercially Considered.

II The Financial Obligation of the Missionary Woman.

SUBJECTS FOR SPECIAL PRAYER:

Thanksgiving that God lets us have part in the extension of the Kingdom through our material possessions; petitions that we learn to serve more faithfully in thought and prayer and through our substance.

Prayer for Men and Millions Movement.

Prayer for World peace.

Depart from evil and do good;
Seek peace and pursue it. —Ps. 34:14.
Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up.—1 Cor. 13:4.

BIBLE STUDY:

Lesson from the Psalms.

UNITED MISSION STUDIES:

"World Missions and World Peace."

"Old Spain in New America."

Suggested book for reading in May:

"Mohammed or Christ."

Suggested book in Bible for reading in May:

I Corinthians.

Prayer and preparation will make a good meetings

Hymn. Invocation. Hymn.

Bible reading.

Hymn.

Business period.

Stand and recite in concert the following:

Slogan and Aim for Five-Year Campaign, 1917-1921—

Information, Inspiration, Realizations "Not by might, nor by power, but by my Spirit saith the Lord of host." Aims for 1921: 6,000 Societies; 200,000 members; 100,000 MISSIONARY TIDINGS; \$800,000 in gifts.

Aims for 1917: 3,800 Societies; 110,000 members; 55,000 MISSIONARY TIDINGS \$450,000 in gifts.

Review of Bible Study.

Paper or Talk—Historical and Geographical Sketch of Argentina.

Paper—Present Day, Educational and Religious conditions in Argentina.

Latest news from our missionaries in Buenos Aries (two minutes)

Talk—Financial Obligations of the Missionary Woman.

Discussion of same. (See five-year campaign leaflets.)

Reading letter from a missionary.

Hidden answers.

Benediction.

HELPS ON THE PROGRAM

May—Leaflet: "Argentina Geographically Considered,"

3 cents; "Argentina, Her Aborigines and Later Peoples,"

3 cents; "Argentina," 1 cent; "The Power of Gold," 2 cents; "Large Gifts From Those Who Are Able to Make Them," 1 cent; "The Modern Man and His Money," 3 cents.

Copy of a letter from a missionary, postage 2 cents.

Books: "South American Neighbors," 60 cents, cloth;

"Renaissant Latin America," \$1; "Makers of South America," 60 cents; "Latin America,"

\$1.20.

—O—

SUGGESTED PROGRAM FOR NEW SOCIETIES FOR MAY MEETING

MISS CORA E. HEMRY.

Topics: Argentina—A Neighbor; Financial Obligations of Missionary Women.

Hymn. Prayer. Hymn.

Bible Lesson. Hymn.

Prayer.

Business period.

Roll Call—Name a missionary.

Hymn, Hidden answers.

Map drill on South America.

Talk—"Argentina, Her Resources, Trade, Opportunities and Cities."

Paper—"Religious Conditions in Argentina."

Book Review—"The Church in the Wilds."

Three Two-Minute Talks—"What Is the Measure of Our Financial Obligation?"

Benediction.

Helps: "South American Problems," Speer, pages 36-38, chapter 5; "South American Neighbors," Stuntz, chapters 1 3 5.

ARGENTINA

This republic has an area of twenty-three times that of New York state; has a population of seven and one-half millions; has fifty and five-tenths per cent of illiteracy; has cities showing sixty-two per cent, of illegitimacy of birth; nominally a form of Christianity, but has infidelity, skepticism and atheism largely prevailing among her masses as well as the university classes.

The Call of Christ to Me.

A Home Mission Appeal.

From the far frontier on the border line
Where scattered hamlets are beaded on,
steel;

From the roystering life in the camp or
the mine,

Where the lush of prairie grass follow
the wheel;

By the orchard rills of mountain dyke,
Where the cattle trail o'er measureless
range;

Where fitful, topic warfares strike
And the isles are rife with the fever of
change;

Where the missionary labors in parish wide,
And the chapel car rolls to ministries new;

From the lonely cabins of mountain side,
From plantation singers of dusky hue;

Where immigrant throngs are streaming
forth

From Israel's tribes, with a veil on the
heart;

From Indian wigwam or frozen north—

I hear the call which wakes with a start,
The call of the Christ to me.

And what dost thou answer Him, O my soul?
Is it nothing to thee as the ages roll,

That the Lord of life should suffer in vain?
That He who was prince in the realm of pain

Should seek for the sin-stricken children
of men,

That by way of the cross He might bring
them again

To the fold of His care—His infinite care,
That thou shouldst turn from this, His
prayer,

And deaden thine ear to His wondrous plea,
The call of the Christ to me?

—Missions

"When in the earthly court we view
The beauties of our King,
We long to love as angels do,
And wish like them to sing.,,

Sunday School Lesson

April 29, 1917.

Lesson XVII.

JESUS WELCOMED AS KING

JOHN 12:12-26.

GOLDEN TEXT:—Blessed is he that cometh in the name of the Lord, even the King of Israel.—John 12:13.

TIME:—The last Sunday before the crucifixion, Palm Sunday, April 2, A. D. 30.

PLACE:—The road from Bethany, past Bethphage, down the western slope of the Mount of Olives and up the Jerusalem hill to the temple.

THE GLORY AND AUTHORITY OF CHRIST THE KING.

John's account of the events of Palm Sunday omits several incidents. One of the most significant of these is the pathetic scene of Christ's weeping over Jerusalem. A turn of the road on his way from Bethany over the Mount of Olives brought the sacred city suddenly before him in all its splendor. Filled with the sense of the woes that were to come upon Jerusalem, the worst of which, the terrible siege and destruction of the city by the Romans under Titus, was only forty years ahead, the Saviour burst into tears. Luke 19:41-44 "If thou hadst known in this day," he exclaimed, "the things which belong unto peace!" Must we not believe that he is mourning thus over the wickedness of our modern cities?

THE KING COMES TO HIS OWN.

Probably the Sunday before the crucifixion which we call Palm Sunday from this event. "Four days before the Passover the Jews were required to select a lamb for the feast. Many people came from all parts of Palestine to the feast. Some came that they might carry on religious worship. Others came that they might meet friends and relatives and others came for various other reasons. And most of them came that they might hear and see some of the works of Jesus.

They waved palm branches in their hands and strewed them in the road, and even took off their garments and laid them in the dust that Jesus might ride over them, and cried out "Hosanna, O save" meaning God save the King. He allowed it because (1) he was the Messiah and it was right that he should at least once appear publicly as Messiah; (2) his death was so near that it would not be hastened by this open manifestation of his real character; (3) this open and bold procession would show that he was no skulking plotter whom the Sanhedrian had to hunt from his hiding place; (4) this event put into the strongest contrast the loyal enthusiasm of the

people and the treacherous hard-heartedness of their rulers. And Jesus when he had found a young ass, sat thereon and rode into the city. This meant a symbol of peace.

THE KING MISUNDERSTOOD.

These things understood not his disciples at first. These were crowded exciting days. Jesus alone was entirely calm through them all. Even the disciples were confused in the hurrying maze and only afterwards looking back were able to understand and interpret that in which they had had an active part. Then remembered they that these things were written of him. How much of life's tragedy these words describe! If only, understanding now we could recall the dead and make amends! The people therefore that were with him when he called Lazarus out of his grave bore record. For this cause the people also met him as he was coming from Bethany. For that they heard that he had done this miracle. Other miracles had made comparatively little impression, but this sign had convinced even his adversaries.

THE KING GLORIFIED IN SACRIFICE.

Carrying on this that "all the world" was going after Jesus. John gives an instance of the widespread of Christ's influence. And there were certain Greeks among them that came up to worship at the feast. Probably not Greek speaking Jews but Greeks by birth though adherents of Judaism. They may have come from Decapolis. "The far East sent representatives to the cradle of the Son of Man; the far West sent them to his cross. Both hemispheres and all races of men find their centre and meeting place in Jesus Christ." "The same came to Philip, which was of Bethsaida of Galilee and desired of him saying, Sir we would see Jesus." Philip cometh and telleth Andrew. And again Andrew and Philip tell Jesus and Jesus answered them "The hour is come when the son of man should be glorified. Verily, verily, I say unto you except a grain of corn fall into the earth and die, it abideth alone. But if it die it bringeth forth much fruit."

Think of the rich fruit of Christ's death the countless lives enobled, the millions upon millions brought into eternal life; the schools, hospitals and happy homes established everywhere, the churches with their glorious work and all this ever increasing in beauty, joy, and power,—it all started from the cross of calvary.

To die to bury yourself in others is the secret of personal fruitfulness.

"My knowledge of that life is small,
The eye of faith is dim;
But tis enough that Christ knows all,
And I shall be with him."

C. E. McC.

"In its sublimer moods the soul can mount
Above the earth. And that is heaven."

Program Graduating Exercise of
"training for Service" Class Mt.
Sinai Christian Church Military
Hights Augusta, Arkansas,
March 23, 1917.

Song.

Invocation Rev. Prestley Johnston.

Song

Paper—"The Duty of Bible School Superintendent"— Mrs. Sarah L. Bostick.

Address—"What Makes A Live Bible School?"—Mr. Shelton J. Wallace.

Recitation——Miss Realia Johnston.

Solo (vocal)—Miss Willie Kinemore.

Declamation——Master Buford C. Matlock.

Address—"Pastor's Relation to Bible School"—Rev. M. M. Bostick.

Paper—"Qualification and Duties of Bible School Teachers." Mrs. A. B. Matlock.

Address to class, Prof. M. M. Wilburn,
. Principal of city High school.

Presentation of Diplomas,

. Prof. A. M. Bright,—Teacher.
Chorus.

CHURCH ATTENDANCE.

[continued from page 5]

testimony of their own senses that Jesus was risen. He declared he would not believe without the combined testimony of his eyes and hands. Indeed unbelief is the source of almost all our sins and disquietness. We all have too much copied the example of Thomas incredulity, by refusing to believe the Word of God, and rely upon his help, even when our past experience of his care have been abundant. Let us heed the warning of the Apostle Paul (Heb. 12:15-16). Looking diligently lest any man fail of the grace of God; lest any root of bitterness spring up and trouble you. Lest any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. Too many disciples undervalue the great importance of church attendance, they fail to realize that God has ordained this as a means of spiritual growth and development. If we neglect the means of growth, how shall we become strong in faith? Without faith it is impossible to please God (Heb. 11:6). The stronger our faith is, the more glory we give God.

The nature of apostacy is failing of the grace of God; it is to become bankrupt in religion, for want of a good foundation, and suitable care and diligence. Paul enters a serious warning here against apostacy, and backs it with an awful example, that of Esau, though born within the pale of the church, and having the birthright as the oldest son which entitled him to the privilege of being prophet, priest and king in his family, he profanely despised and sold the birthright

Christian Education



Southern Christian Institute

President Lehman accompanied by Karle and Paul attended services at the new church at Vicksburg, Sunday morning. E. W. Brickert, state evangelist, was visiting the church at the time and spoke for it on that day.

Prof. Bebout delivered the Easter sermon at the chapel Sunday morning. The special numbers rendered by the choir added much to the occasion. The story of Christ's death and resurrection, whether told in sermon or in song, is indeed a story ever new.

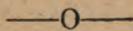
The Missionary Society held its April meeting in the chapel Sunday Afternoon. The study was Mexico. A talk by Prof. Craft threw much light on the subject and were sorry that time did not permit him to speak at greater length.

The Junior Endeavor Society gave a short but very pleasing Easter entertainment at the chapel Sunday night. At the close a collection was taken which, with what was raised in the morning for church and missionary purposes, amounting to something more than \$25 00 for the day.

Misses White and Jennings of whose visit mention was made last week returned to their homes at Franklin, Indiana Monday morning. While here they visited the battle fields of Vicksburg and Champion Hill.

A tall flag pole is being erected at one of the higher points of the campus and a flag somewhat larger than the one presented to the school by the class of 1905, has been ordered for it. The latter, together with President Wilson's picture occupies a place of honor in the chapel.

Lois Lehman writes from Hiram College, April 6th, said, "We had such an impressive chapel service this morning. Dean Stauffer announced 'The Star Spangled Banner' and as we rose to sing the curtains were drawn aside displaying a huge American flag stretched across the platform. It is the same flag that was put upon the mound here at the time of Garfield's nomination and which played a great part both before and after his election. I don't think that an audience ever sang more lustily and with more feeling than we did this morning. I never before experienced such emotions on beholding the flag or in singing that song. Coming back on an early train from Cleveland Dean Stauffer had gotten the latest edition of the morning paper which told of the vote for war passed at three o'clock by the senate."



A Flag Ceremony at the S. C. I.

April 10—This afternoon after dinner hour, in accordance to previous announcement, the faculty and student body to marched the flag pole—which had been erected for the purpose of hoisting a flag—perform the ceremony. The performance began by singing "O Columbia the Gem of the Ocean." Following this President

Lehman read a scripture passage, after which he made a few brief, but thrilling and impressive remarks. Dean Bebout then lead the audience in a short prayer appropriate for the occasion. After this, the flag having been raised about ten or twelve feet high, several pictures were taken. President Lehman then lead in three hearty cheers. While the flag was being hoisted to the top of the pole the spectators sang ~~some~~ "The Star Spangled Banner." After which the flag was saluted. The occasion brought to memory the following quotation of N. P. Willis:

"Bright flag at yonder tapering mast,
Fling out your field of azure blue;
Let stars and stripes be westward cast
And point as freedom's eagle flew.
Strain home. O mirth of glittering spars!
Point home, my country's flag of stars!"

P. C. D.

Athletic News

The Institute base ball team, according to the schedule, played the Utica Institute team on the Utica Institute diamond on the 6th and 7th Inst. On the first day a nine inning game was scheduled. At the end of the seventh inning the scores tallied 5 and 6 in favor of Utica Institute. Owing to some unavoidable circumstances the manager of the Utica Institute team was obliged to ask the visiting team to close game for the day which was willingly granted. On the second day a similar nine inning game was called. The same was played up to the eighth inning when a threatening rain storm unceremoniously ended the game, leaving the day's scores 4 and 6 in favor the S. C. I. team.

Due considerations have been given to the challenge of the Talladega College team of Talladega, Alabama, and general manager, Prof. D. R. Bebout has consented for the Institute team to play them a game as they pass through the state playing different colleges. This game will occur on the 11th Inst.

April 9, 1916.

Jarvis Christian Institute.

The teachers in the Literary Department continue to give Recitals for the benefit of the school. The last one given was directed by Prof. Ross and Miss Ellis. It was a success from every view point. Those who took part showed themselves to a great advantage. The neat sum of five dollars was realized from the undertaking. It is certainly note worthy to watch with what interest the faculty as a whole enters into the whole work and in fact without this interest on the part of each one, we would fail in a great many ways. May the leadership of a loving heavenly father continue to guide us all in this needed work.

Many of our white friends drop in on us occasionally. Among the number recently coming were Dr. Beaver and his two daughters;

J. W. Smart, Pres. of National Bank at Hawkins; Mr. Northcutt, Real Estate Dealer; and other distinguished visitors who are readers of the Gosple Plea.

Prof. Frost and his boys are doing nicely with the garden. Recently Prof. Ervin and some of the boys were kept busy stacking lumber at the J. C. I. lumber yard.

Prof. Howard is assisting Prof. Wilson with the work on the new building. Prof. Wilson with assistance is doing splendidly well. The painting is being done rapidly.

The C. W. B. M. Program under the direction of the President, Mrs. Frost, was a success financially. It was indeed an inspiring meeting giving much information on the work.

All the teachers are putting forth every effort to finish up their commencement.

President Ervin has been invited to speak at Tyler during the East Texas Teachers' Association and bring the Glee Clubs to assist in the music for the occasion. The music teachers are at work for this time.

The improvements at Hawkies are great since the destruction by fire in October. The coming in of new merchants, the new banking system, and other new features are giving it very much of city aspect.

Ollie Bolls is our latest arrival among the students. He enrolls as a work student.

Mrs. Howard has been on the sick list, but we are glad to say she is out again.

Mrs. Jones of Mineola has been with us twice recently. We are always glad to have our friends from near and far come to us.

Applications are already coming in for the the school year beginning in September, 1917.

Twenty-nine students have enrolled in the instrmental music Department which is under the direction of Miss Ellis. Each student is progressing nicely. In addition to the voca work done by Miss Jennings there are six students taking special work.

The marriage of Miss Jessie Webb and Rev. A. W. Jacobs took place at the home of the bride in Ft. Worth, March 15. President Ervin was present at which time he performed the ceremony.

Uniforms for the girls are now being put in.

Dr. Lyman, the National Field Worker for the Sunday schools, after a continued correspondence for sometime with President Ervin came to Jarvis on the 19th. He spoke to us at supper and also the next morning at chapel service. Both lectures were indeed full of information. Many of our community friends were out. Dr. Lyman expressed himself as being favoably impressed with the work that is being done here.

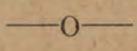
March 20, 1917.

Justice shall dwell in the wilderness,
And righteousness shall abide in a fruitful field.

and all the privileges attending it. The birth-right was typical of spiritual privileges, those of the church of the firstborn. He is called profane Esau (Heb. 12:16) because for one morsel of meat he sold his birthright, as dear a morsel as ever was eaten since the forbidden fruit; and he lived to regret it, when it was too late.

There is great danger here to christians in the gospel age. This was indeed a foolish bargain. Better be like Naboth who would lose his life rather than sell his vineyard, because his part in the earthly Canaan signified his part in the heavenly. (1 Kings 21:3) Esau was afterwards convinced of his sin and folly when it was too late. He was condemned by his own conscience; he now saw that the blessing he had made so light of was worth having, worth seeking for with much carefulness and many tears. He was rejected of God. He found no place of repentance in God nor in the mind of his father. The blessing was given to another, even to Jacob, to whom he sold it for a mess of pottage, and it was gone forever. Let all disciples heed this solemn warning I fear there are many who by neglect and carelessness in absenting themselves from the house of God, are doing the same thing Esau did.

If we sin willfully, after we have received the knowledge of the truth there remaineth no more sacrifice for sins (Heb. 10:25).



PORT GIBSON, MISSISSIPPI.

Dear Raeders;—

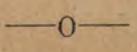
This comes to remind you that the time is drawing near for the Workers Conference. We ministers and christian workers should heed the call for the time has come and now is that the ministers should get together and exchange thoughts thereby strengthening each other. The aim and object of the Workers Conference is to get together a number of christian workers and ministers, that we may see the kind of educational work that is being done at the Southern Christian Institute, beside each one tell of their work, their failures and successes. The methods that they use by so doing we would be strengthened. The state has been fairly well represented, as many as eight or nine state representatives at one time. We have never yet had a full attendance of the Mississippi preachers, we now make an earnest appeal to the ministers of this state; it is your opportunity, every minister should be present. The influence will be wonderful upon them. Already the influence of the conference is being felt, a call comes to us from the Missouri State Convention and from the churches of Kansas City, Mo. to meet in the city next October. There is much work to be done by the Brotherhood if we will only understand each other, so much good

can be accomplished.

Dear brothers let us come to the conference, get inspiration and become inspired to go fully about our Father's business. Dear brothers of Mississippi we owe to our children, ourselves and to our God to get together and study conditions and discuss plans that we may advance in the Master's work.

Dear Brethren, next month is the time for our Quarterly and District meetings, let us communicate now to prepare for a great meeting in our district. The call is wonderful the little band at Clarksdale needs our help. Somehow I feel that if it is the will of the Lord that the faithful few remain there a church will be built. The good work at Shaws continues to go. If the brethren at that place will work in perfect harmony the victory will be won. It is now more than half won all that is needed is a steady pull together. The people are ready to help if we are willing. The convention will meet this year at Mound Bayou already the sisters are talking and planning for it. Let us go up and take the city for Christ,

K. R. Brown.



PITTSBURG TEXAS,

I am much interesting in church improvement and I want to say to the readers of the PLEA, we must improve. If we should buy a pig we would certainly expect it to grow to be a hog. Then we should also grow, as men as citizens and as Christians. Could we be a real Christian and never know any more or be any more or do any more after we have been in the church several years than we did when we were baptized? Remember the parable of the talents and how each man was rewarded according to his works. Those who used the talents to advantage were honored to higher positions, but he who had not energy to work with the one talent was cast into outer darkness. There are so many who think they have come to Christ and think that they are really in Christ and are not willing to make one single sacrifice for his needs. So many do because the church or pastor say do, but at the same time don't want to do; but just to keep out of trouble and not get turned out of the church, do some few things. This character could not be a real Christian. A real Christian is one who knows his duty and willingly does the same, simply because he knows it is his duty and it is right to perform it. Paul said grow in grace and knowledge. Then he that would grow is he that wants to grow and seeks to grow. Jesus said he that hungers and thirsts after righteousness shall be filled, and it seems reasonable that we can find what we want if the proprietor says we can have it and tells us what to do, where to go, and when to go. Let us go to his word and read. Lord let us grow

in knowledge by searching thy word. Let us grow in faith by believing what we read. Let us grow in grace by passing the blessing on as the gift comes to us. Wait not to have a greater something to say or do, but as the poor widow did, give what you have; as the boy did who had only five barley loaves and two small fishes when there were about five thousand to be fed. With a small amount a great work was done. After all were fed there were taken up twelve baskets of fragments. Let the reader think of this great lesson and what ever you have, little or much, use it to the honor and glory of God. It will do a great good and leave fragments enough for ourselves and to spare for others. When we have the opportunities to do good, though it be but one word say it. Then greater opportunities will come. We must meet them. By this way we grow on and on and at the age of maturity the invitation will be, "Come up higher, good and faithful servant." Let us begin to grow now.

Yours in Christ,
W. P. Mitchell.

Get Up and Go On

Your wee foot slipped on the floor, my son;
Get up and go on!

Your game of tag is far from done—
Get up and go on.

That dimpled knee got an awful hurt—
See the roughed-up skin and the ground-in dirt!

But you're good for a stronger, swifter spurt—
Get up and go on.

Sometimes there are terrible bruises, lad,
But get up and go on.
And your fathers arms—if its quite too bad
To get up and go on—
Will gather you close and gently say:
"There, there! Has it spoild the baby's play?"
But you'll find in the end that the better way
Is "get up and go on."

All through your life it will be the same—
Get up and go on.
Grin over your pain and play the game—
Get up and go on.
For folk will watch when your falls take place—
Will watch the expression on your face
And accurately will adjudge your case—
So get up and go on.

And whenever the fall too cruel seems
To get up and go on;
When hope has hidden its faintest gleams
Get up and go on!
And the arms of the Father who knows
what's best
Will hold you close to a loving breast
Till your baffled soul finds strength in rest—
Get up and go on!

Waco, Texas.

We are hoping to get the six places visited in smooth working order, when we will visit other points, to awaken lasting interest in the work. Our object is to visit a few at time and get them to work regularly thus doing permanent work.

Greenville is wide awake, here we had a fine audience Monday night notwithstanding, they held a big church rally Sunday and raised \$151.00 we were given a chance to speak Sunday evening to a crowded house, also Monday night when they gave us \$4.10. They have a beautiful new brick church, a wide awake congregation and best of all a real business minister, also a set of officers who know how to do the work of the church.

Taylor is a close seconder, although their pastor is feeble they are not asleep, here we had a full house. Taylor is to be commended for her strong men and women, who feel the need of bigger and better work. Collection \$5.00. Circleville though small and handicapped gave us a good bearing. Collection, \$1 85 Waco is a little sleepy yet, but is stretching and yawning indication, of approaching wakefulness. Collection \$1 50. She has a good minister and is planning better things in the future.

Dallas has one eye open and is busily rubbing the other one which means better seeing for the better struggling mission. A fine minister and the officers said she must do a larger work in the future. Collection \$1.75.

Fort Worth healthy rollicking, kicking, and struggling to get on its feet. Here we had a full house, collection, \$3.00. The young minister and wife whom we appointed as city missionaries are an ideal couple and mean to bring things to pass. Pray for them.

The following are the city missionaries appointed.

Taylor, Misses Anggie Hendricks and Rector.—Miss Hendricks is a city school teacher. These two young ladies have a wide influence and will make good their calling.

Waco; Mrs M. Byrd who is a real missionary when it comes to visiting and pushing the cause.

Fort Worth; Mrs. Jessie Mae Jackoles a city school teacher of much ability and a real church work.

Greenville; Mrs. Mattie Veals whose mother organized the first Auxiliary to the C. W. B. M. Many years ago. We believe sister Veals will make good in the work. Mrs. Emma Rogers and Mrs. Vera Williams promised to take the short course out-lined on city mission works.

The president who is also the state Treasurer, is alive to the work. Her Auxiliary is supporting an orphan girl at Jarvis. It would be well for other Auxiliaries to follow suit.

With much love for all the workers in Christ.

I remain yours in His name,

Fannie Hay Johnson.

"You push into territories where you have no business to be and where you had promised not to go. Your intrusion provokes resentment, and resentment means resistance. You instantly cry out that the people are rebellious in spite of your own assurance that you have no intention of setting up a permanent sovereignty over them. You send a force to stamp out the rebellion. Having spread bloodshed, confusion and anarchy, you declare, with hands uplifted to the heavens, that moral reasons force you to stay. These are the five stages in the Forward Rake's Progress," says John Morley.

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Yellow Dent,—peck 60 cts,—bushel \$2 25

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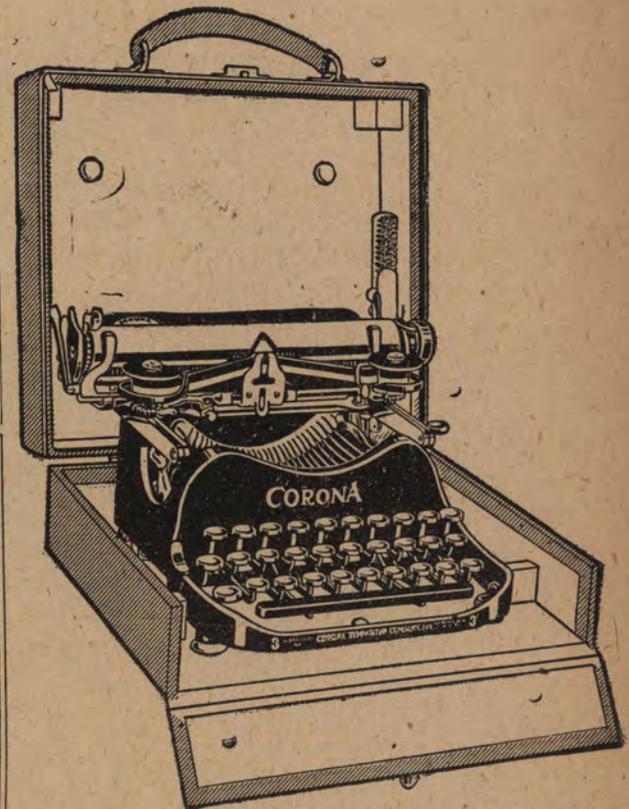
Mississippi.

Notice!

The Tennessee Workers' Conference meets with the Church of Christ at Jonesboro, Tennessee, May 3-6, 1917. Let each church and the various departments be fully prepared. The object of the meeting is to infuse an educational spirit among our people and lay plans for greater work, and the better maintenance of our church schools. Let the watchword be, \$100.00 for Education.

Yours for Christ,

H. J. Wyden, Secretary.



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Jackson,

Mississippi

Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

Pres. Lehman



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, April 21, 1917

Serial No. 294

HELPFUL To All



The Thistle can never
bear Figs.



TH E R E is no principle in nature more certain than that a bad tree can not bear good fruit. If the fruit is not good we should at once begin to examine the tree upon which it grew, and when we find it a bad tree we should not complain as though we really expected the bad tree to bring forth good fruit. Why should we expect a miracle of miracles and then get angry and complain when it is not performed?

Our present political system is wrong in principle. The men who contest for office win out by praising themselves and by berating their opponents. And when they win the office they unfit themselves for any other kind of work and yet their job is so insecure that they can not hope to hold their position long. Consequently they must either graft while the grafting is good or build up a machine to aid them in holding on continually. Sometimes they do both.

Now from the very nature of it this tree is bad and it can not bear good fruit. We do ourselves an injustice when we expect it. And we do an injustice to our posterity when we entrust to politicians the solution of any grave problem. They mar everything they touch, even as sin mars everything it touches. We do not wish to be understood as including all officials as politicians. The difference between a true office holder and a politician is that the former steps out from a useful work and accepts a public trust and the latter makes office holding a life's business. True office holders have often settled great problems, while politicians have always made a mess of everything they have tried.

The race problem is one of the questions we can not entrust to the politician. It is one of the things that will yield only

to the power of the truth of the gospel. Our only safety lies in our restraining the politician from touching it. If any doubt this they need only to look back and see what has been done in the past. From 1830 to 1860 politicians sought to force slavery into Kansas, Nebraska, California, Nevada, Utah and Minnesota, and their success would have meant that the whole West would have been slave territory and closed to emigration from Norway, Sweden, Denmark and the east of our own country. This would have made it absolutely certain that now one half of the population of America would have been Negro and the conditions would have been such that that Negro half could not have been taught and the white half would probably be ruined by now. The oncoming European conflict would have found America without any influence and a dark age would have had to come and all missionary work would have had to be deferred until another age. How fortunate it was that the nation defied them and frustrated their plans!

These politicians had gone so far as to allow all decisions to be contingent on their false position on this question. Nothing could be settled according to right, but everything had to be tested first by their position on the slavery question. Of course they were headed straight to a catastrophe.

The same is true of a few politicians now on the race problem. If they had a following sufficiently large they would again make the questions of politics and statecraft and foreign relations and education and world wide missions all submit themselves to their position on the race question. If they had their way they would head us straight to a disaster far more terrible than any the world has ever faced. Christian men just must withstand them and save our civilization. And this they are doing. Happily the leaders in this false movement are in the smallest of small minorities. However, the men and women who are deluded by them are far more numerous than we wish they were. They are numerous enough to seriously handicap true education and real missionary work and the life of many a local church is at stake.

President Wilson talks much of America standing for the rights of humanity in the great world upheaval and we thank God for a president that can think in such big terms of mankind. But we must all know

that, heartening as are his great utterances, all depends on our ability to compose our home problems according to the principles of eternal right. If we can not do this we will be utterly helpless in the world problems.

Our hope rests in the fact that the great mass of Christian manhood in North and South, East and West are not thinking in terms of the race baiters' creed. They stand for true education and honorable foreign relations and honest missionary work and they will dominate the situation.

No one need fear that the Negro who was led into free endeavor by the hand of the missionary teacher will not prove true to the nation now. He is utterly incapable of giving ear to enemy spies in our land. And no one need fear that he will ever use any advantage he might gain as a soldier to show unkindness to the race that has spent millions for his uplift, unless he were forced to it by vicious politicians who had thought to test all questions by a Godless position. The Negro will prove true to the teaching he has received at the hands of Christian men of the North and South. He will always revere the memory of the great souls who did so much for him. A hundred regiments will march to the battle front and there they will win a new place in the hearts of their countrymen.

Forty years ago the ten seceding states which placed state before country needed to develop out of their provincialism. To-day few would say as one of their citizens then said: "I am first of all a citizen of Hartford County, secondly, a citizen of Maryland, and, thirdly, a citizen of the United States." To-day the citizens of all our states and of every land need a like emancipation from an outgrown theory which would make them set apart any fraction of the globe and say: "My first allegiance is to this. I am first of all a Russian, or a Frenchman, a German or American." Just as the citizen will serve his city best who sees that by so doing he serves his whole country, so he will serve his country best who sees that he is first of all a human being, a citizen of the world, one member in a brotherhood which includes mankind.

—Patriotism and the New Internationalism.

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 295

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 300, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, APRIL 28, 1917

Personals and Editorials.

—The closing exercises at the Jarvis Christian Institute will be May 3-7. Mrs. J. M. Stearns will deliver the class address. They expect a company of distinguished visitors.

The campaign in March was such a decided success that we have decided to put on another for three months or until September 1st in which we will give the Plea to new subscribers for half price. Now will you not help us again so we can reach our 2,000 new ones?

—Elder Moses Powell of Paris, Texas is moving to Missouri from whence he originally came to Texas.

—Rev. Arby Jacobs reports a splendid success in Ft. Worth, Texas. They had a fine Easter Rally but will not report till next week. They are having additions right along.

NEW SUBSCRIBERS.

From W. E. Ciphias for self.

From Rev. A. W. Jacobs:
S. C. W. Bradley.

From L. E. Towles:

Mrs. Lucy Sayles, Mrs. L. E. Towles, Mr. A. N. Rutherford.

From Eld. Moses Powell:

Mrs. Hattie Crawford.

From H. G. Smith:

Willis Woodard, William R. Brown, Joe Pettyway, T. J. Green, Elnor-

anna L. Bryant.

From Miss Rosa V. Brown:

Elmer Doolan, Mrs. Julia Bassett.

From H. L. Parsons:

Fred Walker.

From B. C. Calvert:

Mrs. H. H. Hampton, Mr. Charles Harris.

WABBASECA, ARKANSAS.

Editor of GOSPEL PLEA; please allow me space in your paper to say that our district meeting in District No. 2 will convene at sixteen section, Saturday before the fourth Sunday in in May.

We are expecting a big time at this meeting. The center chapel brethren met and agreed to hold this meeting there and we hope all the churches will send in their fees which is fifty cents for men and thirty cents for women.

E. L. Turner.

ALVIN, SOUTH CAROLINA

Dear Editor:—

You will please allow me space in your valuable paper to state the sad death of the wife of Elder M. W. Wilson. She died March 3, 1917. Sister Ellen Wilson was born January 5, 1872. She leaves a husband and one daughter and friends and relatives to mourn her loss.

Please allow space to make our report. Elder M. W. Wilson came down from Reidsville, South Carolina to Alvin to preach the first Sunday in April at 11 o'clock a. m. He preached a very fine sermon. A collection of \$1.60 was lifted by Bro F. Smith from Immanuel R. E. F. Episcopalian Church. We the officers and members of Holly Hill Church paid on the pastor's salary \$2.50 and paid on support \$1.80, making our total for the day \$5 90

Yours,

R. P. Atkinson, Sec'y.

NICHOLASVILLE, KENTUCKY

Dear Readers of the Plea:—

In spite of the inclement weather and the death of two of our members, the Nicholasville Christian Church held a very successful rally Lord's Day, April the 1st. We raised \$263.66. The three clubs that we had out worked very faithfully. We are now planning to hold another one soon. Our people understand the fact that success only comes to those who keep trying. They have all set their heads to build a home for the preacher, and this we are sure to do, God being our helper. On Lord's Day morning the writer preached from I Cor. 15:20, using as a subject, "The First Fruits. The service was good and

all went away rejoicing. In the afternoon we listened to a noble sermon by Bro. W. M. Lowen a white Methodist minister. He held the audience spellbound from start to finish. The writer preached again at night.

Mrs. Maggie Smothers who has been confined to the house for about eight years and also a member of the Christian church departed this life march 31, 1917. The funeral was preached on April 3rd.

Mr. Dudley Clayborn departed this life on April 1st, 1917. Bro. Clayborn showed no sign of sickness the day before he died. His death was quite a shock to all. He had been a member of the Christian church 40 years. Each leaves a family, relatives and a host friends to mourn their loss. Asleep in Jesus! blessed sleep, from which none ever wakes to weep!

H. D. Griffin.

Calvert's Work and the Worker's Conference

JACKSON, MISSISSIPPI.

It has been some time since the readers have heard from me thru the Plea. I would not have you think, dear readers, that I have been the least idle. I have simply been too busy for the last few weeks to keep up my correspondent with you thru the Plea.

Oh how I enjoyed those inspiring articles of Bro. Dickerson! Every Brother of Elder C. H. Dickerson seem to be a man of brains. They are a fine set. I think it was so nice to have the Gospel Plea graced with the photos of Brothers Jackson and Dickerson. How glad I was to see Bro. Dickerson's "mug." Dickerson and Jackson have set an example for us, brethren, and we should follow suit.

Was snowed out the first Sunday of March at Indianola. Dr. Walker did what he could to make up a collection for his pastor since we could't meet at church. He has sold his horse and buggy and bought an auto. It's a "peach."

At Shaw the second Sunday of March. Had a great service both day and night. One from the Association was added to our Band.

In the trenches at Fayette the third Sunday of March. Taught the Bible School lesson and preached both day and night. Two enlisted in the Christian army. One reclaimed, and one by confession and baptism. The latter is head of a family and up in his thirties.

The 19th. of March found us with the Union Hill church but we were rained out.

At Cambell's Chapel Tuesday night, March the 20th. This is a Baptist church but business was good,

The 22nd. and 23rd. of March found the writer with the Mount Zion Christian

Church, They are always glad to have us come and we tried to do them good. Services were good both nights. The church is in a very good spiritual condition.

The writer was the man behind the gun at Shaw the 4th. Sunday. We reached up and got a higher grip on the Vine. Had a Gospel Feast. Rallied for the church. Raised \$23 00.

March 29th. found us with the Spring Hill Baptist Church, in Sunflower county, about five miles east of Shaw. Goodly number of the members from Shaw accompanied their pastor. Business pretty good.

We filled the pulpit as Indianola the first Sunday of April. And what I am talking about, business was good. Collection was good enough to make a preacher smile. Rained out at the night service.

Preached at the Sanctified Church in Indianola Monday night after the first Sunday. Everything was in my favor. They insisted on us to preach for them again next month.

Preached at the Bethlehem Baptist Church Tuesday following, near our State Secretary's home, Bro. L. C. William. Business picked up in a little while.

Preached here in Greenwood on the night of the 4th. inst. and will preach again tonight. Just what will be done by the writer while in these parts will be the subject of another article.

Well, the time for the Worker's Conference is fast approaching. I wonder who is getting ready to attend? Shall we expect a large delegation?

Since Elder C. H. Dickerson is Evangelist of Kentucky, surely he can attend the Worker's conference this time. I have seen his "mug," but I want to see him, and hear words of him.

I said some years ago, the Worker's Conference, at the S. C. I. is the Jerusalem of these modern times. It is the place where the workers meet to receive knowledge and to be endowed with power to do their work. How, then, can you afford to miss it? The experts of our work meet there to give us the information we so much need.

You have the privilege of attending the Conference and the Commencement exercises at the same time. Let the leading workers from all the states, meet.

I am yours for a large delegation.

B. C. Calvert.

—O—

Bay City, Texas.

Dear Readers:—

The 25th of February found us with the faithful few at Paris where we had a good meeting. We decided to continue our rally until June before having the clubs report. Therefore the rally which should have taken place the fourth Sunday

in February will not be reported until June.

On the 28th of February we were in Greenville where we were to have preached two nights, but we were rained in.

The second of March found us in Beaumont. The first Lord's Day we preached there and again Wednesday night and for a week following. There are a faithful few there. They are faithful but not all. The last Sunday night we preached at the True Vine church. Brother Tracks took membership with them.

Things are not in as good shape as I would like to see them in Beaumont but I think they are beginning to mold in shape. We raised for state missions, Sunday School fund and for lecture \$23.10. This I think was well for the church in the condition in which I found it.

A strong preacher is needed at this point. The flock is being scattered but we hope we have been able to call a check on that. A great many of the members have gone to other churches where they might be able to praise God without confusion. People who are really in earnest about doing things for God that mean something get tired of going to church to serve God and have their spiritual strength renewed and have fellowship one with another and when they get there find the leaders crossing each other.

Those who paid all, or any part of their State mission money are as follows:

Mr. Jones.....	.....\$ .25
Prof. Mag Berry.....	..... 25
Johnnie Gilder.....	.....1.00
Monroe Whitehead.....	.....1.00
A. Jones.....	.....1.00
P. Kirkwood.....	.....1.20
A. Cooper.....	..... 50
G. Twiggs.....	..... 25
Sam Allen.....	..... 05
West Sinmons.....	..... 55
L. Killcrease.....	..... 75
Bro. Antony.....	.....1.75
R. W. Sapp.....	..... 25
Elder Trasks.....	.....1.20
C. Harris.....	.....1.25
Rev. A. C. Chichon.....	.....1.00
Lulu Smith.....	.....1.00
Lala Jones.....	.....1.00
Mally Beans.....	..... 25
Sarah Hayns.....	..... 50
Olevia Sapp.....	..... 50
Pattee Sapp.....	..... 50
Mary Gilder.....	..... 50
Mary Jane Turner.....	..... 60
A. B. Comer.....	..... 25
L. B. Jones.....	..... 75
E. V. Jones.....	..... 50
Georgia Johnson.....	..... 25
Mrs Fleming.....	.....1.00
James.....	..... 25
Total.....	.....19.35
By name not given.....	..... 1.20

To Sunday School fund by the True Vine Sunday School..... .50
To H. G. Smith total for all purposes ..23 10

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PREPARING HAPPY MEMORIES.

BY MRS. D. G. RAY

We can form no clear conception of the nature of memory, or of the rules governing the faculties of remembrance and recollection. We often try to recall a thing but it proves elusive, and that which we have often endeavored to recall, will at sometime come apparently unbidden into the field of consciousness of its own accord. So when we speak of "Happy Memories" that brings to the mind the things that have impressed us happily, and those which have been both carefully and thoughtfully observed. For as is well known, there is not a single thought, act or impression of our past life, that has not had its influence in fixing our present intellectual and moral condition. So it is about these most pleasant reveries of the past that I am to speak of to you. It is well to decide this subject of "Happy Memories" into groups.

1st. The Memories of Home Ties. This of course brings to our mind the fond recollections of both father and mother. I think I can truthfully say, that my home ties with every member of my family were ideal. I, for one cherish the careful rearing of my early childhood days. The joy it brought both father and mother as step by step, I blossomed from childhood to womanhood. How both centered their hopes on me achieving their aims. When perplexing questions, would suddenly arise, and I was the center of discussion. I can remember my father often saying, "Never mind my little girl will come out alright yet never fear." This same implicit faith and confidence, he shared with individual member of his family and when I think of my "mother" whose love esteem consolation and everlasting devotion was always mine. I can truly say, these are indeed happy reflections on memory's page.

2. "The memories of School Days." I am compelled to say that my recollections along line are not of the fondest. But nevertheless it is always a joy, when one has steadily advanced from primary intermediate and from this to a collegiate course. Even though at times I will admit, "I flunked" (to use the vernacular of school days) in many an examination. During this process of evolution, we naturally take a retrospective view of these three stages of our progress. As a usual rule one works diligently at school duties, for there is a definite aim in view, and this is always an incentive to achieve better things. So as a whole my reflections are pleasant if not happy.

3. "The Memory of Associations." This should be one of most happy of memories

(Continued on page 6, Col 3)

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Hermanville, Mississippi.

Dear Reader:—

The C. W. B. M. Quarterly meeting held at Hermanville Christian Church March 17-18th. was real good Sunday was our best day. We all enjoyed hearing the sisters of the Women Workers talking so well on our union. Elder L. R. Garrison and Elder C. J. James preached noble sermons. We are anxious to hear from the other auxiliaries who have not yet reported.

Since spring has opened up we hope the members will make better reports. We want to do more this year than last.

The writer visited the Pine Grove auxiliary the Fourth Sunday in March and found them still at work. We talked on the program for Easter week of prayer. We hope that all of the auxiliaries in the state will observe and take up large offerings.

The writer had a pleasant stay at old Brother George Williams and daughter's home.

The first Sunday I was at Grand Gulf. This was pastor's day. Elder J. M. Miller and Elder Robert Brown attended the funeral of Sister Susan Cole, one of the old members of that Church. She had lived to old age, and was said to be a faithful member of the church. The pastor, Elder Brown, allowed me space to speak just before preaching. As my little seven year old son and I were expecting to come home, about fourteen miles to drive, we were stopped by rain. They gave the writer \$1.30. Time did not allow me to say just what we wanted to say. The sisters are planning for me to come one night through the week. I will be notified just when.

On Saturday, April 7th, son and I drove to Mrs. Ada Coffey's en route for Rose Hill where I had a pleasant stay all night. Next morning was Easter and very cold and cloudy but I went out. This was my first trip there. Elder N. R. Trivillian, the pastor, preached an excellent sermon. Afterward he allowed me to speak on mission work. We wanted to organize but it was so late they asked me back. They gave the writer \$1.36. They have a nice building but it is not yet complete. They lost their church by fire.

We are anxious to get an auxiliary in every Christian Church.

Conference is near at hand. We hope that more of the preachers of this state will attend. Let each church send her pastor.

Yours in His work,

Sarah S. Blackburn, State organizer.

KANSAS CITY, MISSOURI

I am a long time writing to the PLEA family. And yet if I could not have your weekly messages to cheer me, I would feel quite lonely.

Since writing you in June I have been somewhat in a whirl.

July 4th and 5th, 1916 found me in Greenville, Texas, presiding over the State Federation of Negro Club women. On Lord's Day we worshipped with Brother Crawford and his congregation and were given a chance to have a parting word to those we had been so long yoked with. Our relationship with the church and club and workers had been such a pleasant one until the parting was not an easy one. To show their appreciation of the comradeship we had together for the betterment of our race, the club women gave us a silver loving cup and sent us to represent Texas at the national meeting in Baltimore, Maryland.

We came on to Kansas City, July 6th. Leaving Texas, July 6th, reminded us that it was July 6th, 1906 when we reached Waco, Texas, a bride of a few days. The ten years spent in Texas, eight of which were spent on the field. We feel that young men and women who shall go out from Jarvis Christian Institute with a real vision of life will repay for every sacrifice we have made for the Jarvis Christian Institute. And while we are away, our hearts are still in the work and we shall ever pray that Texas workers may continue to take higher grounds; ground so high until no school in the state shall have a better curriculum, with the proper equipment.

With Prof. Ervin at its head and his splendid wife and corps of teachers, why should Jarvis Christian Institute not go? And while I am in Missouri, why should I not be a pusher for our church schools? If we, (I mean our churches and pastors of the North, East and West) would become more interested in our church schools, they would soon take their place besides other schools, Fisk, Atlanta University and other noted schools.

In our new home we found a busy hustling congregation in a neat brick building. In this city of nearly thirty thousand people things must be done, and every thing moves off nicely and we are taking higher ground each day.

Our auxiliary with a membership of twenty-two, young women's circle with eighteen members, Junior Builders, Y. P. S. C. E. Bible School and aid society of thirty members, we find our selves quite busy. But so faithful and loyal are the members, it is a joys to work with them.

Perhaps one of the great joy of our life is to see the three churches of Greater Kansas City working together as one in a

workers' conference, that we may plant more churches in this large city.

But we were here only a few days in July when we left for the national club meeting in Baltimore. Here we had a splendid meeting with more than five hundred representative Negro women. Mrs. Booker Washington presided over this meeting. One of the noted visitors at this meeting was the late General Logan's daughter. She expressed her surprise at the culture and refinement she found in this assembly, and to find these cultured and refined women doing for their race just what the white women are doing for the less fortunate of their race.

But in this large number I was the only woman who was there a member of the Christian Church. And as I was the chaplain and sat there with other officials, I let them know who I was and prayed at all times for the day when we should all be one.

But my brother and sister, after leaving Baltimore I went to New York. And may I say I was almost ashamed when I found in the City of New York we have not even a mission. In Baltimore I inquired for our church and no one knew of it. They told me about the white church, And I was asked to speak at one of the largest churches in the city. I accepted, as I could not find my own.

Then going to New York, a city I had longed to see, I stopped with Lawyer French and wife, who were my friends in Kansas. I asked about our church. They said "none here." Lawyers French and French are noted lawyers in New York and know the city. Both are members of the Christian Church. When I tried to shame them for having no mission they explained to me.

Many members here; many come from foreign countries where our missionaries have lead them to Christ. Then they come to the missionaries' home and find no church. I wonder if our church boards have thought of the necessity of having a mission in New York. Lawyers French and French informed me that all other religious bodies had churches for our people but us. And I did think again about the splendid work that our church boards are doing in foreign lands, and wondered if the Master would be well pleased with thousands of missionaries being sent out and not even a mission in New York. And why can't we have one? We have the men but living is high in New York. No man can live and work up the mission work. And Brother French informed me: "You must send a man in his language like your husband;—a man of intelligence, I replied we have them, but where is the means to support them? I found the Congregationalists with four missions, supported largely by the white board.

Stopping in Washington, D. C. we heard we had a small mission there. As it was a week day we did not get to visit them.

Stopping in Philadelphia, Pittsburg and other eastern cities we found no church until we reached Chicago. Should we be satisfied with such conditions? I am told large numbers of Christians move from the South to the East, and finding no church home they go to the denominational churches. I am at a loss to know what to do but I am submitting conditions to you as I found them. What shall we do about it? Some of our sons and daughters will go East some day. Should they not find a church home there?

Well, you see I have been in a whirl. but I really have been in Kansas City since September. But I am being invited every day to come to Texas and talk to the women. I am praying that some may see the way and push out to the East, for there is a large field of usefulness for our young men and women.

I am yours for service,
Mrs. William Alphin.

Christian Education

Southern Christian Institute

The weather has fared up now and farming is going on rapidly. The people about here are going to make the best effort they ever have to make good crops of grains and feed stuff.

State Evangelist Brickert stopped off a few hours on his way to Vicksburg last week.

Elder Murphy Jones, the district worker, spoke at the chapel Sunday night and delivered a most helpful sermon.

In the Sunday School reports last Sunday, the number enrolled, the number present and number on time agreed in all departments. This is quite common in our school. It is certainly becoming an efficient Sunday School.

On the fourth Sunday in April the regular Sunday School Worker's Conference will be held at the S. C. I. and it is hoped all the Sunday Schools affiliated in this extension work will send their superintendent and teachers to it.

Miss Bernice Blackburn will be Salutatorian and Mr. Eustace Shirley Valadictorian this year. Dr. Walter M. White will deliver the class address.

W. J. Latham, a prominent attorney of Jackson, will deliver one of the addresses at the Workers' Conference in May. So far delegates from Alabama, Arkansas, Texas, Kansas, Tennessee, Kentucky, Mississippi and Louisiana have signified their intention of being present.

"And he who bears his brother heavenward goes there himself."

Athletic News

The game between the Institute team and Talladega College of Talladega, Alabama was played in the afternoon of the 11th inst. on the Institute diamond. The game was one of the tightest and most interesting of the season. A nine inning game was scheduled, and Arthur Jackson, the "Texas Giant," occupied the pot, and Sere S. Meyers and Samuel Jennings,—better known as the "West Point Giant and Strut Jennings"—tossed the "apple" for the games on the 6th and 7th inst. with the Utica Institute team. The "Texas Giant" politely fanned thirteen men this time as an introductory "stunt" of the S. C. I. "Hard Hitters" to the Talladega team. Beginning from the 3rd inning the scores on both sides tallied 2 and 2, each side making a "shut down" in each inning up to the ninth inning, when Talladega strenuously pinched in a score, thus leaving the results 3 and 2 in favor of Talladega.

The return game from Campbell College is to be considered. Tougaloo University of Tougaloo, Mississipp has also submitted a request for the Institute team to visit them, but Prof. D. R. Behout, general manager, is now in a state of dilemma as to whether the game with Talladega should close the games of the season or not. Notwithstanding his desire and delight to see his boys excel in the athletic field, he desires and delights more to see them excel in the class room. As commencement is fast approaching. It is high time for every student to "rub up." In other words every body is on third base, making for the home pot in the class room, (using the base ball language.) So, the playing of the next game or games will largely depend upon the class room efficiency of the teamsters.

From the Banks of the Old Kentucky

Lawrenceburg is leading all the Kentucky churches in a financial way, as regards Kentucky missionary money. Last week I spent there. Lawrenceburg has been called "Conservative," "Little Church," "Halftime Church" and hard to reach because no trolley car goes that way. Call her what you will, she understands how to respond when the call is made. Dr. M. F. Robinson of Louisville (63 miles away) is the pastor you know. Six years has he served them. Splendid crowds of all connection came every night. The songs and service were grand. Of course we stopped at Sister Hackley's. One day spent at home of Prof. J. H. Lyons, Principal of Public School, one day at Fox Creek with Bro. C. C. McKee and family, one day at Georgetown with Brother Thurman where Sister Catlet, a faithful one, lies sick unto death, and one day with Bro. and Sister

Woodford on Bell Street. All these outings had spiritual ideas with mission significance. We organized a C. W. B. M., Sunday afternoon that will be heard from. Sister Mary E. Gray is President and Annie Thurman is Secretary. The church is planning to paint and generally repair the building ere convention. Several Sisters remembered Sister Dickerson (Mine Frow) by sending tokens that will hatch. We stressed the cause of Kentucky missions and took following half rate (one year) subscriptions to Gospel Plea, which subscriptions I hope will begin with Issue of March 31st.

Dr. M. F. Robinson, 1303 W. Green St. Louisville, Ky.	\$0.50
Mr. George Doyel, Lawrenceburg, Ky. Route No. 1.	50
Mrs. Jane W. Tilford, Lawrenceburg, Ky.	50
Total	\$1.50

The church gave \$25.05 this time for Kentucky missionary money. It now stands far ahead of all the Kentucky churches. We raised (all told) \$52.35. Some other churches are "gittin mad" tho and "fixen" to leap ahead of all, but it will take a Gabriel's trumpet to wake some of them. But we toil on knowing that the right process will bring the right answer. After service last night came the surprising banquet. Lawrenceburg ladies certainly know how. God bless them.

The weary watching wave on wave,
But still the tide flows onward;
We build like corals grave on grave,
But pave a path that's sunward.

The beaten back in many a fray,
Yet ever strength we'll borrow;
And where the Vanguards rests today,
The Rear will camp tomorrow.

Yours faithfully,
C. H. Dickerson, Evangelist for Ky.

ENGLAND, ARKANSAS

Dear Editor:—

Please allow me space in your paper to say with much pleasure, that Rev. G. W. Ivy was with us on the 2nd. Lord's Day in April and we had a lovely Lord's Day School and an inspiring sermon. subject, "The name." The sisters also held their meeting and an interesting paper was read and some wholesome remarks followed it.

Sunday school collection,	\$0.45
Church collection,	4.50
C. W. B. M. collection,	3.35
Total collection,	8.30

from a small band of ten, on an unfavorable day.

Prof. D. M. Mitchel.

Sunday School Lesson

May 6, 1917.

Lesson XVIII.

JESUS THE SERVANT OF ALL.

John 13:1-17

GOLDEN TEXT:—Whosoever will be first among you shall be servant of all.

THE LESSON IN ITS SETTING.

TIME:—Tuesday evening, April 6, A. D. 30, the day before the crucifixion. The four days after Palm Sunday included the second cleansing of the temple, the miracle of the barren fig-tree, daily teaching in the temple, and, probably daily returns to Bethany in the evening.

PLACE:—An upper room in Jerusalem, belonging to one of Christ's disciples and given up to Christ and the twelve for the passover. It was pointed out by the man with a pitcher (Mark 14:12-16), probably in order that Judas should not know the place long enough in advance to betray Jesus there.

HOW CHRIST SERVES US AND HOW WE SHOULD SERVE HIM.

I Our Lord's greatness and humility, verses 1-5. "Of all the words and actions of our Lord that have been recorded in the Gospels, there is none perhaps, more remarkable, more unlike every other system of morals with which we are acquainted, than the action described in this passage of scripture. It is a lesson which we all need at every time of life, at every age of the world, in every condition of society."

II "Now before the feast of the passover." The notes of time in John's Gospel clearly show that John places the crucifixion on the preparation or eve of the passover, on Nisan 14, on the afternoon of which the paschal lamb was slain; and that he makes the passover begin at sunset that same day. Consequently our Lord was in the grave before the passover and the last supper could not have been the paschal meal.

Peter, the first of the disciples to recognize and assert the Messiahship of Jesus, was yet far from understanding his real nature and the vastness of his mission and work for the world; therefore he could not yet enter into the full meaning of this act of lowly service, which typified the infinite condescension of God in entering humanity and suffering death for our sins. But thou shalt know (understand). "These words apply to all moral life, in which the lamp of faith can alone fling a little ring of illumination amid the encircling gloom" Peter was soon a symbol of Christ's life and death which he did not understand until after Christ's crucifixion and resurrection and the coming of the spirit at Pentecost.

J. E. F.

"BRIGHTEN THE CORNER, WHERE YOU ARE"

If you want to make it more interesting for those who attend your Bible School, there are at least four things, you want to take in consideration; namely house, time, music, and cooperation.

(1) House—All good house keepers have at least twice a year, fall and spring, that they call house cleaning time. I wonder if those who take care of the House of the Lord ever think of giving it a thorough cleaning. Some body must take it upon himself or herself to make the church house more attractive. Our departmental work in the Bible School is greatly hindered, because the school is conducted in the one room. But did you ever peep into one of those little rooms back of the pulpit? I can guess what you saw if you have. Let us take an inventory, get your pencil and paper put down first, broken chairs, old stove pipes, old stoves that are out of commission, old papers, entertainment table, the old curtains that were used two years ago for the play; etc, etc.

How we can brighten the corner; have a burning in the back yard. Wash the floors nice clean, paper or paint the walls, hang some suitable pictures on the walls, put down a little matting or carpet on the floor, last but not least have some little benches or buy some little chairs so the little folks can put their feet on the floor. When you name the room beginner or primary room, watch the expressions that come on the little folk's face.

(2) Time—this is the same old story, begin your school on time and in time. Did you ever stop to think that God is never late.

(3) Music—what about your music? do all of the children sing? endeavor to get all present to sing, have the girls and women to sing one stanza, and boys and men sing the next and altogether unite in the chorus. Make a selection of some good opening song let the whole school learn it, call on every one to open their mouths and sing when the song is called for. Some time change your program have special music by some class, or department or solo from some of the young people or adult class. Keep your school expecting something new. If you have Sunday School song books get them.

Good music does not only attract your folks, but those who are passing by; when they have time they will stop by and take in the song service of your school. If all of the school can sing on Children's day, they can sing at the opening and closing of the school.

(4) Cooperation—The superintendent and teachers who can find something for every body in school to do well without doubt, put new life in the school. People like to do things. Why should the superintendent pass the song books when there are four boys near

keep their school quiet; it is much better to keep it busy. No one complains about the noise that the machine makes, if every part is performing its function.

How many do you have on your Missionary Committee, Sick Committee, Absentees Committee, Committee on Music, Temperance Committee, Committee on new Members,? And do you expect them to work? Do you call for their report once a month at least? What about the Workers Conference? Line up the whole school on a job. The whole thing means, one thing, COOPERATION.

P. H. Moss,

Field Secretary, N. B. S.

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PREPARING HAPPY MEMORIES.

(Continued from page 3)

for us all. The company, we keep from our youth. If we would adhere to the strict disciplinarian teachings of our elders, there will not be many sad reminiscences about our associates, our "Chums" and our "Crowd" so to speak, in the halcyon school days, will all be looked back upon as joys, worthy of consideration.

4. The Memories that the Apostle Paul left. When he had finished his ministry in Macedonia, Greece and other points along the way to Ephesus, he came to Miletus; and there sent for the leaders of the church to talk over his ministry with them. From here he was to go to Jerusalem to be present at the "day of Pentecost." He speaks to them of the life, he has led among them, pure, and how he has earnestly labored with them to serve the Lord. He also exhorted them to standfast to his teachings of repentance and faith in the Lord Jesus Christ. How he did all this without any desire for greed or gain on his part. That it was more blessed to give than to receive. We are told that these people were so overwhelmed with grief, that they wept over him, as he never again would be seen by them. The Apostle Paul, as we all know had his temptations. But as we are told in the Scriptures. "Count it all joy when ye fall into divers temptations, knowing this that the trying of your faith worketh patience. So with patience, fortitude, he bore these temptations, and so endeared himself to these Ephesians that they were loath to part with him. Long associations of this kind cannot but bring back; fond, tender, and the most happy of memories.

P. S.—This paper was read before the members of the "Bailey Club" of the Kenyon Avenue Christian Church. It was voted unanimously that the paper be sent to Plea for the publication because of the good things expressed in it.

"To be, or not to be," is not our question; But so to live that all is well when night comes.

The Negro's Future.

BY R. H. DAVIS.

More things have been said and more predictions made in connection with the future of the Negro than I can find time to enumerate now. There are pessimistic as well as optimistic views held by members of our own race and by members of the dominant races as to the Negro's place in the world's progress; but I firmly believe that God has made of one blood all races to dwell on the earth and that in His divine economy there is a specific place for every race.

It seems to me as if there is nowhere in the universe, where men and women of the race are found, where there is such a general feeling of unrest and dissatisfaction as there is in these United States of America. Still with prevailing conditions as they are—and in some cases they are almost unbearable—yet there is no country in christendom where the Negro has better and brighter possibilities to receive the training necessary to fit him to do his part of the world's work than here in the United States of America.

The great trouble with our race as a whole is the fact that it has lost the simple child-like faith of our fore-fathers—the faith in a God whom they believed would some day rescue them from the thralldom of physical injustice and make them free indeed. With such a faith our fore-fathers labored, prayed and waited, many of them dying in faith without the realization of their hope of freedom, until God did hear their simple prayers and sent them deliverance.

Today, the great danger lies in the fact that we are not contented to be what God would have us be but we are clamoring to be like other races. It was this sordid desire to be like other nations that robbed the Jews of the greatest place that any people could hope to occupy—that of becoming the teachers of the whole world—when they chose political power in preference to becoming the religious teachers of the entire world.

In desiring to become like other races, the Negro has forsaken the path of true greatness—that of following Jesus Christ in unselfish service for others—and has chosen the path of selfish ease and aggrandisement. I do not say this in the spirit of criticism but rather in the spirit of one who still will believes that as a race we need to learn more of God and to know his will toward us.

We should remember that God is no respecter of persons but in every race or nation he that worketh righteousness is accepted of him and he who does not is rejected. History, both secular and sacred, confirms the fact that God's justice is meted out to the individual race or nation

that forgets or refuses to obey his righteous laws and to render unselfish service to others.

Think of Belteshazzar, of Nebuchadnezzar, Napoleon and Alexander and in more modern times of the Czar of Russia and the Kaiser of Germany. All these have suffered and are suffering the bitter consequence which results from ignoring God's laws and the fundamental principles by which true progress and greatness should be governed.

The Jewish race today might have ruled the world had they accepted Jesus and his teachings but they rejected their greatest opportunity and they are scattered all over the earth, a despised people without a country.

The proud Anglo-Saxon with his boasted civilization is drenching Europe in blood because they, too, have despised the teachings of Jesus. The money spent and men killed and disabled since August, 1914 could evangelize the world in the next generation.

The Negro race all over the world should profit by these most striking events. God has ordered his banquet, the table is spread and everything is ready; but the races who have been invited are too busy in their own selfish pursuits to heed the call. Now he is calling us from the highways and hedges to come in and fill his house. This is a mighty challenge. This is our day of opportunity. The destiny of the race depends upon our choice. If we accept the challenge and enlist on the side of God and right, we need not fear what the future will be, for as the poet tells us—

I know not where his islands
Lift their fringed palms in air
I only know I cannot drift
Beyond his love and care."

The destiny of our race is at stake and if we are to have a permanent place in the world's progress, we must dedicate our lives unreservedly to establish the kingdom of God in the hearts of men and help to make possible the time when God's will shall be done on earth as it is done in heaven.

"Build on resolve, and not upon regret,
The structure of thy future.
Do not grope among the shadows of old sins,
but let
Thine own soul's light shine on the path of
hope and dissipate the dorkness.
Waste no tears upon the blotted record of
lost years,
But turn the leaf and smile;
Oh; smile to see;
The fair white pages that remain for thee."

Plummerville, Arkansas.

Dear Editor of the Gospel Plea:—

Please allow me to report the following: The first Lord's Day in April found us in services with our beloved pastor and state organizer, Brother and Sister M. M. Bostick. It is a source of pleasure and much inspiration to us to have such men and women with us as Bro. and Sister Bostick. We had a rainy day but a very good attendance. Sunday School opened at 9:30 o'clock. Rev. Bostick was teacher of first Bible class. At eleven o'clock he preached a soul-stirring sermon which was enjoyed by all who heard it. At two o'clock the state organizer was called to speak at the Baptist Church. She delivered unto them a message that will not soon be forgotten. When she finished her message she was greeted with hearty hand shakes and invited to come again. She then returned to the Christian Church at four o'clock to be with the young people in their club meeting. After the programme of the club meeting ended she spoke many good things in complementary of the club, after which she called the auxiliary together and delivered unto them a message which was far reaching. At 7:30 o'clock Rev. Bostick delivered another wonderful sermon.

On the following Lord's day we observed Easter and had a very good time. The following names are those who gave in the auxiliary thank offering,

Willie Hervey.....	\$1.20
Mattie Hervey.....	.56
Sarah Strickland.....	.25
J. L. Hervey.....	.25
Garfield Hervey.....	.26
Leatha Wallace.....	.20
Isabella Thurman.....	.15
Jewell Hervey.....	.10
Public collection..	1.68
Total..	\$4.64

Yours for the cause.

Willie Hervey.

Each trial-storm that o'er us rolls,
Each path of duty trod,
Is but a means whereby our souls
Acquaint themselves with God.
Our want and weakness, shame and sin,
His pitying kindness prove:
And all our lives are folded in
The mystery of his love.

No promise shall he fail to keep
Until we see his face;
E'en death is but a tender sleep
In the eternal race.
Time's empty shadow cheats our eyes,
But all the heavens declare
The substance of the things we prize
Is there, and only there.

—Alice Cary.

The Negro and the War

BY JAMES H. THOMAS

It has come at last. The Yeas have outvoted the Nays, and the United States has taken a definite stand with the Entente Allies in the fiercest and most extensive war of all human history. We Negroes, it is true, though constituting one-tenth of the total population of the country, had nothing to do with the decision either one way or the other; but, unless all precedent be utterly void of significance, we shall be playing a most important part before the struggle closes. I am writing this to suggest to members of my race just what that part should be.

In the first place, let us get it thoroughly settled in our minds once for all that the United States is our home. Certain rights at present we may be denied, but—home. In justice more or less we may at times have had to endure, but still our home just the same. No matter how or why our ancestors came to be here, it is home because we were born here and because, in proportion to our number, we paid as freely of blood and sweat for its complete redemption in every crisis of the past as any other part of the population. That once settled, we shall think of ourselves now as we should—not as aliens or simply as Negroes, nor yet as hyphenated Afro-Americans, but as Americans only.

Next, I wish to sound the warning that, in the light of recent disclosures, it is not improbable that Germany may soon make some such overtures to us as she has made to Japan and Mexico. Indeed, I am informed that in an individual case or two she has already made a beginning. All kinds of inducements will doubtless be offered us, in the way both of immediate substantial reward and of fine promises for the future. We must contemptuously spurn them all. Nor can we hesitate in so doing when we remember that, with perhaps for more ground of complaint against their respective governments than we, England's Irish and Russia's Jews are showing the fullest measure of fidelity to the country of their birth in these fearful times. What ever other shortcomings or crimes may have been imputed to us in the past, no one has ever dared charge us with treachery. In this respect we have an unblemished record to maintain, and I am sure we will see to it that we do it.

Of course, in the matter of enlistment for actual warfare, it is quite certain that the government, should it deem conscription necessary, will pursue the policy of England in respecting religious scruples. Hence the final decision will continue to rest with the individual himself. But what I contend for is this: that our sympathies and activities of whatever kind must be throughout on the side of our country and, let come what may, must never waver.

In conclusion, the soldier at the front, as well as his wife and children at home, must be fed. If we have been the country's chief dependence in this respect in time of peace, much more shall we be so now in this fiery ordeal that will try men's souls. Those of us who may not be called to the battle-line will still be rendering an equally vital service in diligently cultivating every available square foot of land at our disposal.

Whether we fight, or stand and wait, or toil from sun to sun with spade and hoe, let us one and all be strong and of good courage.

Early Planting Corn

White Dent, — peck 60 cts., — bushel \$2.25

Yellow Dent, — peck 60 cts., — bushel \$2 25

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tested garden seed.

Fain Seed Company,

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Cotton

Corn

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We sell

Buggies

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W. G. REDFIELD,

Edwards,

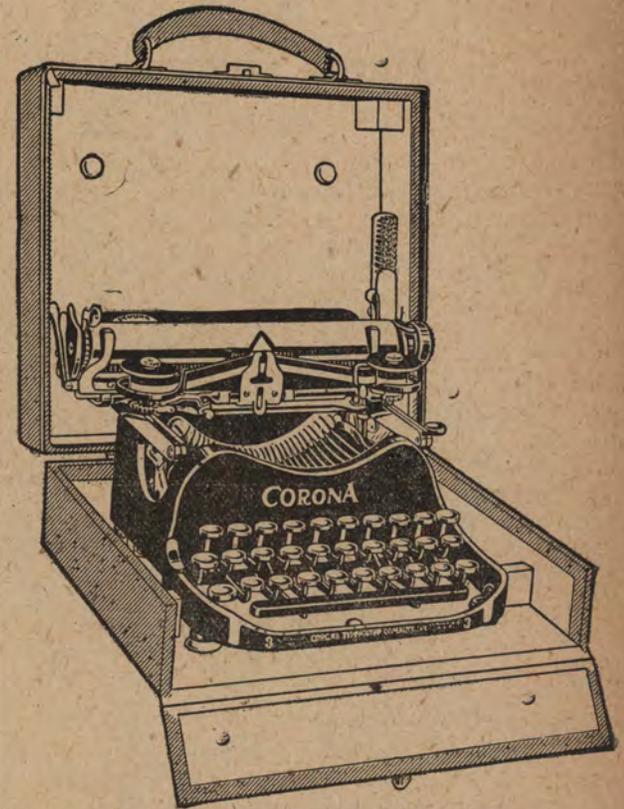
Mississippi.

Notice!

The Tennessee Workers' Conference meets with the Church of Christ at Jonesboro, Tennessee, May 3-6, 1917. Let each church and the various departments be fully prepared. The object of the meeting is to infuse an educational spirit among our people and lay plans for greater work, and the better maintenance of our church schools. Let the watchword be, \$100.00 for Education.

Yours for Christ,

H. J. Wyden, Secretary.



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The Personal Writing Machine

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Think of the FAVORABLE IMPRESSION your neatly typed letters will create, and the SATISFACTION it will give YOU to KNOW that they will be easily read.

Take your six-pound CORONA from its carrying case (use it in the case if you like) and write your letters which YOU and the READERS will be PROUD OF.

Then think of the CONVENIENCE of having a "Light-Six" pound typewriter which will do ALL the work (and do it better than some) of most \$100 machines, which weigh from 40 to 60 pounds.

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Jackson,

Mississippi

Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, May 5, 1917

Serial No. 296

HELPFUL To All

"He Shall Vex Them in
Their Sore Displeasure."



DAVID saw many attempts of men to ignore the claims of Jehovah and he always saw how wretchedly they failed. Some of them he saw writhing in their sore displeasure. He was thoroughly familiar with the workings of the law of right and of the consequences of its violation.

When Jesus was about to leave the earth he gave the command to teach all nations. Those that would accept the teaching should find salvation; those that would not accept it should see damnation. This properly analyzed means that Jesus knew that the one and only hope of mankind rests in their finding the truth as he had revealed it and that both they who refuse to publish it and those who refuse to accept it when it is published must suffer damnation.

It is a very familiar custom of the ruling class of Germany to say that they are fighting for their lives and that they are justified in resorting to any means. If the Germans had been viciously assaulted by some evil forces and they had taken great care to order their conduct according to the highest principles of rectitude, the whole world would now sympathize with them as martyrs and the situation would be different from what it is now.

The truth is, all German teachers, from the abstract philosophers to the primary school teachers, were teaching efficiency and they took care to say that it was "made in Germany" and that God was not wanted in it. They chose to trust all to their intrigues and preparations. It was putting their trust in the law of the jungle. For years this godless machine became a menace to mankind. It was not thought wrong to embroil nations by secret incitement, all with the hope of creating advantage for their nation. It is now very evident that this intrigue brought about our Spanish-American war and our friction on the Pacific Coast with the Japanese. It seems almost unbelievable that a nation which made the

pretensions of learning and culture the Germans did should stake their very life on such wagers; but what they did was what any nation will do if it flouts Christianity.

There is no need for our nation to cry peace, peace when there is no peace. Men who can conduct corrupt politics and crooked high finance, such as is done in our stock markets, and civic immorality, such as is done in the segregated vice of our cities, are not in a position to claim immunity from the vexing in sore displeasure. There are two kinds of pacifists, viz., (1) those who have been consistently working on that basis. Among whom are the Quakers, German Baptists and Mennonites, and (2) those politicians who are covering up an ulterior motive under the cloak of pacifism. Among these are such men as Senator Vardaman and W. J. Bryan. He who would be a pacifist must pay the price of a pacifist. If he wants to do any war preventing let him begin on the war that is catalogued for the year 1945. Let him begin on the babies that are born now and when they are twenty-eight they will make themselves felt for righteousness. There is only one possible preventive of universal military training and that is adopting the divine method of procedure by teaching all nations. All other brands of pacifism are on a par with the politicians in Jerusalem two thousand years ago who went about with their "Lo, here" and "Lo, there."

The one hope of the world is the teaching force of God, those that have taken God at his word and are teaching all nations. Governments are for the purpose of keeping order while that is being done. They are "a minister of God to thee for good." It is the duty of our government to help to suppress nations that are deliberately destroying the order of the world for selfish ends. For our nation to withhold taking part in this on the pretext of loving peace when the real motive is desire of selfish pleasure is to invite the wrath of God to "vex us in sore displeasure."

We wish to repeat again that the only man who has a right to preach pacifism is the one who is willing to pay the price by giving his means and his talent to teach all the nations of the earth.

This war in Europe is the settling of the scores of the last half century. Let the pacifist begin to make a right score for the next half century.

This can be done only by laying plans to care for all the children of all the races. First, let us prepare leaders for all the churches and Sunday schools. Next, let us send out ministers and evangelists to gain recruits for new churches and Sunday schools.

Our special province is the Negro work, so let us talk about this. We must now go on and equip our six schools for good and efficient work, so they can, in the name of Jesus of Nazareth, call out and train hundreds of young people. Here is a place where universal training can not be gainsaid. Can we not get together in all the states and lay plans for larger things? Can not the Negro disciples now give \$10000 annually? We know they can if they get the vision? Would it not be better to do this than to give ten times that annually in war taxes later on? Brethren, let us blow the bugle and rush to arms.

Building a Nation

Give us, O God, a house of prayer,
Upon whose simple faith to rear
A Christian nation, great and fair,
To every patriot builder dear.

Spare us this day from love of self,
From money greed, ill-gotten gain;
Make of us not a house of wealth,
If wealth thy love and laws disdain.

Make of us not a house of mirth,
Where mirth is only blatant revel;
Banish that laughter from the earth
That echoes laughter from the devil.

Build for us not a house of war,
Charged with ambition's hate and strife,
Seal up the temple-gates of Thor,
Teach us the wonder of thy life.

Give us, O God, a house of love;
A house of joy, whose open door
Reveals the hearth-fire's light above
The peasant group from distant shore.

Gathered to read thy Book, O Lord,
Sturdy of limb and brave of heart,
Simple in faith and true of word,
Fine product for the builder's art.

Give us, O God, a house of prayer,
Of love, of joy that knows not hate,
And we shall set our builders there
To rear a nation truly great.

—H. B. S. in the Christian Herald.

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 296

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 300, you have four weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, MAY 5, 1917

Personals and Editorials.

—The name of the Martinsville Christian Institute has been changed to Piedmont Christian Institute. We are about to sell our old property to the town for a city high school and the work in building up the new school will begin in earnest. Now, will not all ye Atlantic States salute the new name, The Piedmont Christian Institute.

—April 22-28 was Negro Health Week. If you have not observed it, it is not too late to do so. Every one should inform himself as to the causes of diseases and then seek to remove the causes.

The following sessions will be held commencement week at the Southern Christian Institute.

1. Baccalaureate Service, Sunday morning May 13th.
2. Junior Christian Endeavor Exhibition, Sunday night May 13th.
3. Night School Exhibition, Monday night May 14th.
4. C. W. B. M. Session of the Workers' Conference, Tuesday forenoon and afternoon May 15th.
5. Sunday School Session of the Workers Conference, Tuesday night May 15th.
6. Workers' Conference, Wednesday forenoon and afternoon May 16th.
7. Industrial Session (In Y. W. C. A. Hall) Wednesday afternoon May 16.
8. Educational Session, Wednesday night May 16th.

9. Promotion Exercises, Thursday afternoon May 17th.

10. Graduation Exercises, Thursday afternoon May 17th.

Dr. Walter M. White, pastor of the Linden Ave. Christian Church of Memphis, Tennessee will deliver the class address and one address at the Workers Conference. Mrs. Stearns and Mrs. Pearce of headquarters will deliver addresses.

Miss Rosa V. Brown, Pres. and Mrs. J. N. Ervin, Prof. I. C. Franklin, Miss Blackburn, Miss Grubbs, Prof. W. H. Dickerson, of our schools will be present and have a part. Judge W. J. Latham of Jackson, Miss. will deliver an address. Kansas will send Elder B. C. Duke, Texas will send Evangelist H. G. Smith and State Organizer Fannie L. Johnson, Tennessee will send her evangelist and we hope a goodly number will come from Mississippi.

NEW SUBSCRIBERS.

From C. H. Dickerson:

Mrs. Mary January, Walter Williams, Mrs. Ada Freeman, Mrs. Bettie Duncan, Mrs. Lizzie Thomson, Mr. Green Curningham.

From J. N. Turner:

W. Hutchison.

From Prof. W. H. Dickerson:

W. H. Neal, Mrs. Eliza Boyd.

NEW HAVEN, MISSOURI.

Dear Sir:—

Allow me space in your paper to report some things about the church work that is being done by Rev. J. R. Gibbs since the beginning of this year. From the third Sunday in January to the third Sunday in April we we have had 12 additions to our church. The Bible School of New Haven is making a great showing since the visit of Brother P. H. Moss. The young ladies have organized a splendid Missionary band and are making a good showing.

Yours in his service,

Oscar Mason.

Danville, Kentucky.

To the Editor of the Gospel Plea:—

Please allow space in your paper to publish the itinerary of Bro. Moss through Kentucky. He will be at Barboursville, May 1st. and 2nd., London 3rd. and 4th., Mt. Vernon 5th. and 6th., Crab Orchard 7th. and 8th., Stanford 9th., Junction City 10th., Hustonville 11th., Danville 13th., Lawrenceburg 14th., Midway 15th., Lexington 16th.,

Paris 17th. and 18th., N. Middletown 19th. and 20th., Little Rock 21st., Millersburg 22nd., Carlisle 23rd., Germantown 24th. and 25th., Mt. Sterling 26th. and 27th., Fairview 28th., Winchester 29th., Louisville 30th. and 31st.

Dear Bible School workers we have planned Brother Moss' trip the best we know how, please do your best to help carry out the plan.

Your co-worker in Christ Jesus our Lord.

R. Wesley Watson.

Printer's Error

The last week's issue of the GOSPEL PLEA should have been dated April 28th instead of April 21st. If you look in the second page you will notice the date is correct.

Program of the Sunday School Quarterly Meeting

Held at Mound Zion, April 28-29, 1917

—SATURDAY MORNING—

- 10:00—House called to order by District Worker
Devotional services led by Bro. T. Cartwright
Remarks by District Worker
Minutes of last meeting read
Appointment of committees
Enrollment of delegates and visitors
Discussion of subject—"Why should Parents have Interest in Sunday School?"
Led by Bro. Charley Towan, followed by others

—SATURDAY AFTERNOON—

- 2:00—Devotional services led by Bro. Tyler of Grand Gulf
Reports of schools
Sermon by Elder S. D. Yarber
Collection by Bro. Lampkin of Center Church School

—SUNDAY MORNING—

- 6:30—Sunday School taught by Miss Eva Bridges and reviewed by Elder Robert Brown
Devotional services led by Brother Joe Gaitter of Hermanville
Sermon by Eld. C. K. Jones
Invitation by Eld. J. M. Miller
Collection by Brother C. Ward of Center Church
Lords' Supper by Elders K. R. Brown and S. Flowers.
Come out and let us do better work.
Yours in Christ,
A. G. Sneed.

ROARING SPRING, KENTUCKY.

Dear Editor:—

Please allow space in your paper for me to say something of our church work here. It is good. We had a dollar rally the second Lord's Day in April and we raised \$25.50. Our program was just fine. Our C. W. B. M. and Lord's Day School are doing nicely.

We had a nice Easter program and a fine sermon. We are glad to know that Miss Rosa V. Brown will be with us some time soon.

Our pastor will be at Evansville, Indiana on the 4th Lord's Day if nothing happens. May God bless those who do not know the gospel and help us to do a great work for 1917.

Our beloved sister, Ann Kingcade, who has been laboring with us for many years in our Master's cause, died on the 23rd of March. Her home was in Paducah. God saw fit to call her. She left five children and many relatives and friends to mourn her going. We hope our loss is heaven's gain.

Yours in the faith,
Lillie B. Hunter.

20 Rush Street, Dayton, Ohio.

The Editor of the Gospel Plea:—

Please allow space for a statement and two questions. April the 15th. I visited the church at Carthage, Indiana. They have a splendid building, thirty members and thirty in the Bible school. The writer spoke three times Lord's day to a good and interesting congregation. Offering \$5.45. Sister Mary Smith, the oldest member in the state, is ninety-eight but is healthy and hearty yet. The church has no regular minister.

Is there precept or example in the new testament for the practice of ordaining an elder the second time, if he desires to and is qualified to preach the gospel?

Also, for a minister and one or two elders or deacons administering the Lord's supper to a sick member alone? Or, are those practices borrowed and from whom?

Will some one be kind enough to answer the above.

J. A. Cowan.

REPORT OF JUBILER FUNDS RECEIVED
UP TO APRIL 1st, 1917

For Southern Christian Institute.
From Christian Chapel, Port Gibson, Miss.
K. R. Brown \$6 00
Total this year, 184.16

For Jarvis Christian Institute.
Sent in by Pres. J. N. Ervin,
Mr. Bowie Holmos \$25.00
Mr. Eugene Taber 25.00
Mrs. Mollie Williams 12.50
Entertainment by Miss Ellis and Prof.

Ross 5.00
Mr. J. A. Weathersby 2.00
Mr. W. B. Wood 1.00
Circleville Church, Miss Nannie Robinson 6 25
Total this time 76 00
Total this year 568.15

—O—

For Central Christian Institute,
Sent by J. E. Anderson,
Church, Hopkinsville, Kentucky \$2 00
Sent by A. H. Gee,
Church, Roaring Springs, Kentucky 5 00
Total this time 7 00
Total this year 125 10

—O—

For Sunday school work,
Sent by W. G. Tatum,
For Roanoke, Va. \$2.00
Sent by H. G. Smith,
Macedonia, Texas 1.25
Union Hill 1.02
True Vine55
Total this time 4.62
Total this year 227.43

—O—

Fund Statement.

For M. C. I. 1038 65
,, J. C. I. 588.15
,, S. S. 227.43
,, S. C. I. 184.16
,, C. W. B. M. 168.86
,, C. C. I. 125.10
,, A. C. I. 79.17
,, Africa 58.25
,, T. C. I. 19.15
Total this year 2468.93
Total in Jubilee Fund 11282 52
Amount yet needed to make 20000 00
..... 8717.48

—O—

This now brings us up to the opening of the Workers' Conference. If we realize a good offering we will be well over to three thousand. We have often preached that what we do not do as volunteers God will make us do as conscripts. Some of us are going to be conscripted now, but what we do in education and evangelization will save our children in the next half century from being conscripted. O, how we Christian people ought to work.

Send all money to J. B. Lehman, Institute Rural station: Edwards, Mississippi.

DALE, SOUTH CAROLINA

Editor of the Gospel Plea:—

The "Plea" reached us and in glancing over its pages one is thrilled with the knowledge that "we are laborers together with God" For who can read the mighty effort of cooperation put forth by the workers for the Plea and not feel a desire to have His name added to the list.

For "like a mighty army moves the Church of God."

The Foreign Missionary Society sent us a birthday box so true to our Motto. "Others" We are enlisting our little folks, who are "just thawing out" of their winter condition. We cannot give much, but we are showing our loyalty to "Him" by trying to do something; so every one deposited their pennies in the box thus starting up for Children Day.

Easter day we were rained out, the rain falling in and out of our building. At night it cleared off so passing the word along the line, the Little Folk were out to lay their offering at the Feet of our Risen Lord. We are, working to repair our Church. On Monday the Committee on entertainment gathered the Little Folks together to have a good time and they did. We came home and found Sister Jackson as busy as if she were ministering to Bro. Watson or Moss. We wish to thank Mrs. Etta Simmons for a cake donated to these Children who will be character builders in the time to come. Brethren you who stand shoulder to shoulder in the effort to spread the glad tidings and there is a strength given to you, a common sympathy, and inspiring feeling in comradeship, what of those out on picket duty, almost alone, with only the knowledge that God placed them there for a purpose in life's conflict, knowing He hath chosen, they work loyally. These are the friends who have come to our aid. Is your name among the number here? A few have written encouraging letters that they are coming up in behalf of the work. I give below those who are holding up our hands,

Mrs. M. F. Thomas \$5.00
A friend, 1.00
Mr. and Mrs. J. H. Witsell, 1 00
Mrs. T. J. McLain, 1 00
Mrs. P. H. Corbett, 1 00
Mrs. E. H. Hutchensen, 1 00
Bro's. P. H. Moss, 1.00
"Ralph Watson, 1 00
"B. C. Leigre, 1 00
M. Mishow, 1 00
P. W. Maxwell, 1-00
S. W. Taylor, 1 00
Philip Allen, 1.00
Mrs. Agnes Green, 75
Miss Frances Gardener 50
S. J. Jones 50
T. J. Maxell 50
J. W. Fergusons 25
J. Parker 25
Those who gave sums less than a quarter are included in the general collection of \$1.87

Brethren we are counting on you. Remember that a Post Office Money order cost .03, Your Personal Check is perferred to running the risk of loosing \$1.00.

Yours in service.

Edwin F. Jackson.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Knoxville, Tennessee.

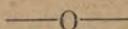
Dear Readers of the PLEA:—

I was sorry I could not enter with you in the March campaign for subscribers, having been ill with La grippe since the latter part of January. But, however, I could see that others were working and sending in their reports. I know all had a glorious time, those who observed Easter, for it was a fine program. How wonderful it was for us all to rise afresh for greater and better service. It was the time that all had an opportunity to know more of the great work the Christian Woman's Board of Missions has done and is still doing for fallen humanity of all races, tho some of our leaders are allowing their auxiliaries to rest on their oars and drift away into idleness. We all must remember the words of Isaiah, who said "Rise up ye women that are at ease, hear my voice ye careless daughters, give ear unto my speech, many days and years shall ye be troubled, ye careless women, for the vintage shall fail and the gatherings shall not come. Tremble ye women that are at ease. Be troubled ye careless ones, strip you and make you bare and gird sackcloth upon your loins." Dear sisters we have too many that are at ease while there are many in our own congregations that need to know the love of Christ and his goodness; and there are many, many more who do not know of him and even have not the opportunity. How can we fail the Saviour in this task? It is ours to share.

Having been able to do nothing for two months yet sisters, I have not failed to do what my hands found to do around me. The Knoxville Auxiliary observed the whole week in prayer the week before Easter. Our girls here were in the service every night; and were told how needful they were for a greater service I was to organize and surprise the woman's auxiliary. At their last service Sunday afternoon (3:30) we organized a girls' mission circle in our congregation. They were organized at one of the girls' homes and marched over to the church. If ever you saw happy faces it was those girls who had wished to deny themselves the Easter Parade of frivolity and take up the work to help others. Mrs. Aurthrene E. Lee, is president, Miss Willie Mae Bird vice-president, Miss Dorothy Hoagland secretary, Miss Theora Grigsby assis-

tant secretary, Miss Rosa B. Bassett treasurer, Miss Beatrice Brown chairman of literature, Miss Beatrice Crawford chairman of social. We pray God's blessings on these young girls. The Knoxville auxiliary had showers of blessings during their week of prayer. Look and watch for their report about Easter week. I hope to hear from the other auxiliaries also. Send in your reports as early as possible and we trust all will be sure and give the correct account of number of members enrolled. And remember we should be hastening to tell the message of salvation to those in darkness. We can not be selfish. All are one in Christ. Let us give abundantly for this cause.

Yours in the Master's service,
Mrs. W. A. Britton, State Worker.



MOUND BAYOU, MISSISSIPPI

April C. W. B. M. meeting was very good. Gained seven members. Four subscriptions to the Missionary Tidings taken. Collection \$3.15.
Roxie C. Sneed.

Argenta, Arkansas.

Dear Editor:—

We wish to say that a few days ago we enjoyed a short visit to us by Prof. P. H. Moss, our National Field Worker. His message to us shall long be remembered. We had seven public teachers out to hear his message on the kind of teachers that are needed in the Sunday Schools and the churches. We are always glad to hear him.

Our Easter exercise did fairly well. It was a very cold day and our gathering was small. We raised \$4.00 I must say that our little band of Juniors at Kerr, made a good report. Miss Marthie Brock, their president is pushing things. She reports raising \$3.75.

Mattie Brock,.....	\$1.50
Bessa Brock,.....	0.88
Rebecca Williams,.....	0.69
Bro. R. L. Brock, ...	0.70
Total raised,.....	3.75

We are delighted with their efforts in the Junior Endeavor work.

Elder Phifer, our new pastor is here at his post. We hope him a success with the church work, both in Argenta and Little Rock.

Elder Moses Powell, visited the city. He spoke to the little band of a faithful few at Argenta on the 10th inst. We were glad to see him and hear him. His address to us was impressive. He emphasized the relationship of one for another and impressed the thought that the Disciples of Christ

should seek for more companionship for enlarging the work of the Master. Out of this we gathered a broader view of doing things for God. Collection, \$1.75 to the Workers' Conference. We will soon meet at the S. C. I. to greet each other with glad hands in the Master's work. Do not forget we must make it the best of its history with delegates reports and finance.

Hoping to meet you there,
Respectfully yours in the work,
Sarah L. Bostick, President

OUT OF THE HEART

"O dear, now I've got my foot in it again!" Bess threw down her books on the sitting room table with an impatient thud and began to jerk off her gloves with nervous fingers.

"And what is it now?" said Mrs. Creighton, smiling in spite of herself.

"Well, we got our monthly reports today," said Bess, lopping into an easy chair and still tugging at the gloves, "and Frieda Emmet got ninety-five in arithmetic and I only got ninety. Well, I was saying to some of the girls in the cloak room that Frieda was a stuck-up prig and the teacher's pet, when one of the girls whispered 'Sh—Sh,' and there was Miss Williams standing right at my elbow!"

"And what did Miss Williams say?"

"O she looked at me for a second, that steady, quiet way of hers and then she said: 'I'm sorry you think me unjust, Elizabeth, for I am sure you have no reason!' Then she just turned around and walked away. O dear! I could have bitten my tongue out!"

"But that's always the way," Bess continued, mournfully; "I always speak so quick before I have time to think, and get myself into all sorts of trouble!"

"Then you really don't think Miss Williams was unfair?"

"Of course I know she would'nt be, she's just the dearest ever!" confessed Bess, honestly.

"And Frieda isn't a stuck-up prig?"

Well, no-o, I suppose not."

"But let me ask you this," said Mrs. Creighton; "when you made that remark to the girls, you really thought it, for the minute, did'nt you?"

"Well, I suppose I did," said Bess, "I was so provoked that I could'nt think at all?"

"There's a verse in this old book," said Mrs. Creighton, laying her hand gently on a well-worn Bible, "that reads something like this 'Out of the fulness of the heart the mouth speaketh.' It is a splendid gift, and one I hope my little girl will learn, not to speak the angry and wicked thoughts that come surging up in our hearts. But how

much better not to have the thoughts at all. Next time you are tempted through your own jealousy, to think unfair thoughts of your teacher and unkind thoughts of your little friend, make up your mind to put such thoughts away and then the words will take care of themselves; don't you think so?"

"Of course they will," said Bess.

Christian Education

Southern Christian Institute

—R. D. Morrison of Learned, Mississippi was a visitor on the campus a few days ago. He was accompanied by two of his daughters, Mrs. Ada McDowell of New York and Miss Minnie Morrison.

—Another interesting Sunday School Conference was held at the S. C. I. on the afternoon of April 22nd. Prof. Beboat's report of the State Convention which he recently attended at Jackson, Mississippi was one feature of the program.

—C. R. Young, a former Supt. of Agriculture at the S. C. I., has recently left his farm near Essex, Missouri and taken a position as County Agent of Extension Work in Agriculture and Home Economics in the state of Nebraska, the family being now located at Dakota City, Nebraska.

—The time to commencement, May 13-17th, now seems very short. Quite a number have expressed their intention of attending the conference which is held here at the institute within that time.

—The last musical recital for this school session will be given next week.

—The Y. M. C. A. are preparing for their annual picnic, April 28th.

—James Mills, a former student, was at the school a short time last week. He was on his way to Philadelphia, Penn. where he will assist (for a time at least) in the work of building ships.

From the Banks of the Old Kentucky

Easter, whatever its origin, significance or destiny, has an influence in these parts, second only to that of Christmas. Prof. Thompson (whose name stands first with me) used to tell us:

"Seize upon truth wherever found

On christian or on heathen ground."

Hence a light is a light, whoever holds

the candle. This Easter business stresses the fact of the resurrection of Christ, and upon this fact hinges all the other items of the gospel. "If Christ be not raised our preaching is vain, and those fallen asleep in him are perished." I do not take to innovations and fads. I'm not declaring for church observation of Easter. But thousands of children chanting joyously "Christ is risen" will have a torch-light far into the future of this benighted, sin-stricken, faithless old world. I spent Easter with the Midway church. Elder A. W. Davis keeps the iron hot preaching two Sundays per month. With faithful Bro. and Sister Jacob Moore (preachers home) one thinks of the Saviour at Bethany and wonders what will happen when these aged and faithful heads sleep beneath the clod of the valley. But the promise stands "Lo, I am with you alway." Midway Sunday School gave \$2.00 and the church gave \$5.55. Total \$7.55 this time. I'm off to some "New ground now,"

C. H. Dickerson, Evangelist for Ky.

Commencement at Jarvis Christian Institute

THURSDAY, MAY 3rd.

8:00 p. m. Recital

FRIDAY, MAY 4th.

9:00 a. m. Worker's Conference

1:00 p. m. Farmers' Meeting

8:00 p. m. Literary Program

SATURDAY, MAY 5th.

9:00 a. m. Ministerial Council

1:30 p. m. Second Session of Ministerial Council

8:00 p. m. Sermon by Evangelist H. G. Smith of Texas

SUNDAY, May 6th.

10:00 a. m. Lord's Day School

11:15 a. m. Annual Sermon by Dr. Weaver

3:30 p. m. Y. M. C. A. Program

6:45 p. m. Christian Endeavor

MONDAY, MAY 7th.

9:00 p. m. Business Session

8:00 p. m. Commencement Exercises.

How to Revive the Church.

BY R. L. PETERS

Pastor of High Maple St. Christian Church and President of Virginia Christian Orphanage.

There are many churches that need reviving. Members have lost their first love, and the coming of the Lord, though nearer than when they first believed, does not seem so to them. The form of Godliness is there, but in some cases only a spark of life remains. Secret prayer, the very life of the soul, is neglected. In some

homes, the family altar has fallen down. In some churches, the weekly prayer meeting has died because the members were too much occupied with things of this world to attend once a week; and though in some instances it may still live, it is but a cold formal affair. Covetousness has come into many hearts, and as a result, little or no money is given for the support of the gospel; and from an abundance but a mere pittance is given to the carrying out of the great commission as laid down in Matthew 28:19-20. Some, becoming absorbed in worldly pursuits, fail to read and study the Bible earnestly. The Bible is read but little, and some who once were strong in the Faith are not quite sure now in reference to the matter. Brother, if any of these conditions prevail in your church, they indicate a dearth of spiritual life and explain why souls are not converted and gathered into the church. A revival is greatly needed. "Yes," you say, "we do need a revival in our church; we have been hoping for a long time that an evangelist would come and start one." But this is not necessary. A genuine revival can be effected in every church in the brotherhood and many souls can be converted without the aid of an evangelist, thus, leaving the laborers free to work in new fields. Do you ask how? Have you ever studied the revival at Sychar, recorded in John 4th. chapter, and considered the agency through which it was accomplished? Sychar was a wicked place, worse perhaps than the neighborhood in which you live. The revival began with a woman. She was not a young woman, for she had had five husbands. Talk about humble and unworthy instruments! Here is one. She was living with a man who was not her husband,—reproach to the town in which she resided. And yet, a great revival was brought about through this woman. I hear people say they cannot do any missionary work. Say that no more. Is there a member in any church who could not do as much in his neighborhood as this woman of Sychar did in hers? What she did you can do. How was it done? She first had a face-to-face and a heart-to-heart talk with Jesus. This poor sinful creature, led captive at Satan's will, saw the Saviour and communed with him. She saw herself a sinner, and Jesus, the Messiah, as her saviour. She drank of that "Living Water!" This is the real secret of the Sychar revival. It began with one person and the result was that many believed. Many of the Samaritans of that city believed on him for the saying of the woman, which testified, "He told me all that ever I did." A similar personal experience will work wonders in your church. It will result in an in-gathering of souls.

(Continued on page 6, Col. 2)

Sunday School Lesson

May 13, 1917.

Lesson XIX.

JESUS THE TRUE VINE:—John 15:1-16.

Golde Text:—I am the vine ye are the branches:—John 15:5.

Time:—Immediately after the last lesson, in the evening of Thursday, April 6th. A. D. 30

Place:—Perhaps in the upper room at Jerusalem where the Lord's Supper was instituted or in the courtyard of the house before Christ and his disciples went out of the city to the garden of Gethsemane.

Jesus assures his disciples before leaving them, that he is the "True Vine." This was a beautiful and comforting figure, that though he will soon leave them, they will still be joined to him.

Christ was addressing his disciples nearly at the close of his earthly career to show the relation they bore towards him. He represented himself as the "True Vine," and his disciples as the branches.

Vineyards in East were well kept because they were held by kings as ornaments.

Christ says, now ye are clean through the words which I have spoken unto you. He was sending out his disciples to do a great work, that of redeeming men. He knowing the frailty of men spoke these words of comfort to them. He made them to understand, that without his love and guidance, nothing could be accomplished. He is the source of life and strength. With this assurance, they were to go and make his plan known to man. He is the one that makes a life bring forth fruit, not merely good deeds, but good deeds filled with the love of God for men.

The Christian today is pruned by disappointment, by sickness, failure, and poverty. As all plants need the pruning knife, so do we need to come in constant touch with the Saviour. The plants are dependent on us for some of the necessary care before good crop can be obtained, therefore for us to reap that richer reward need do a fuller dependence upon the Saviour.

Two friends were walking in a vineyard, one asked the other, why do some of the apple trees never bear apples, the other said they are kept as ornaments. There are many so called Christians to day like those apple trees.

Christ's joy was in doing his Father's will. His joy should enter our hearts which would result in obedience and love. Christ told his followers these things, that their hearts might be inspired lifted with joy an order that the work they were expecting to do, might bring forth fruit. He told

them if they should not abide in him, they would be cut off from him as branches from trees and gathered by men just as a loving mother responds to the cry of her babe so Christ responds to our needs. He responds to our needs by imparting his knowledge to us thru his word. If we should take an interest in studying his word we will have enough strength to sustain the attack of satan.

E. A. S.

Visiting two School in Kansas.

(Kansas City, March 1-2, 1917.)

On finishing my Institute work in Missouri with the Woodland Ave. Christian Church Feb. 28th, I crossed the state line on the above date to spend two nights with The 8th Street Christian Church. Being made welcome by the pastor, Elder Terry and Superintendent, Miss Sarah A. Chinn.

It was pleasing to find the school far beyond that of two years ago. Under the able leadership of its present Superintendent, it has made several points in the Standard of Efficiency.

The record shows that the school has more than doubled in every department. The two nights conferences were well attended and I am expecting to hear of a Teacher Training class being organized ere long.

I found a very pleasant entertainment in the beautiful home of Mrs. Chinn and her daughter.

An offering was given to the amount of \$5 00.

PARSON,—March 3-6. Elder Simmons, the pastor had our coming well advertised, and as we expected, we found the few faithful disciples doing business at the same old stand. A splendid hearing greeted us at the opening session of the Institute Sunday after noon. Tender is the leader ships of Miss Bridgewater, the music is well selected and rendered, both in church and school. Brother N. Woodard, the superintendent, promises to do all in his power to place his school on record as a Standard School. With Louisville Bible School man as pastor, this should be an easy task. Parsons will join us in the campaign for the one hundred new classes in "The New Standard Teacher Training Course. I wish each class would report as soon it is organized so we can send its enrollment cards.

We hope to visit all the Bible Schools in Kansas ere the year closes.

Yours for the cause,

P. H. Moss, Field Secretary, N. B. S.

HOW TO REVIVE THE CHURCH

(Continued from page 4)

After she had had a face-to-face talk with Jesus, she had a face-to-face talk with her neighbors. "Come," she said, "see a man which told me all things that ever I did; is not this the Christ?" This kind of work will result in a revival in your church. Do something for Jesus, go to your neighbors

with the message, and tell them that he who sat at Jacob's well is coming again. All that is needed to revive your church and kindle anew the love of God in your own heart, is to go to work. Many are spiritually idle. you do not feel like working, you say. Then you need to talk with Jesus. Something is separating you from him.

"Not more surely is a place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." Certainly we shall never fill the place prepared for us in heaven unless we first fill the place prepared for us here. Are we filling that "special place" or imperiling our eternal salvation by refusing to work for him? Many will be lost unless they go to work now. The woman went and told others. She began work in her own neighborhood with those whom she had known. She told them of the man who told her all things that she did. The face-to-face talk with Jesus had no doubt transformed her whole life, and the people could see that a marvelous change had taken place, and they were thus led to go out and see and hear for themselves. She did not remain at home excusing herself from doing anything by saying that she had no talent. She went to work diligently for those nearby. All that is needed to revive us as individuals and as churches is for a revival of person missionary work to take place in our local churches.

May the Lord awaken us to our individual responsibility.

TENNESSEE.

From March 27th to April 12th. I was with my family in Jonesboro and visiting churches in Tennessee.

Wednesday March 28th, found me in Nashville, in company with Rev. Preston Taylor. I also had the pleasure of attending services at Lea Ave. Christian Church, and spoke to Brother Taylor's congregation, on the subject Missions. He has the largest congregation in the state. I never met a church better organized throughout all departments. Their leadership is great, and they are doing a great work. The Lea Ave. Church is spiritually developed on all lines is which accounts for their great accomplishment.

Leaving Nashville on the evening of the 29th. I arrived in Jonesboro, my home. March 30th. and found my family well as usual and enjoying the presence of our nephew, Mr. A. C. Blair, from Washington, D. C. He has held a position in Washington in the postoffice department for 12 years. His visit to us in Tennessee was enjoyed by all of his relatives, and many friends. He returned to Washington April 4th.

Principals of Schools that Close This Week



Prof. I. C. Franklin,
Alabama Christian Institute,
Lum, Alabama.



Prof. J. N. Ervin,
Jarvis Christian Institute,
Hawkins, Texas.



Prof. J. H. Thomas,
Piedmont Christian Institute,
Martinsville, Virginia.

Sunday morning April 1st, found me teaching the Bible class in the Christian Church at Jonesboro. In the afternoon at 3:00 p.m., the pastor Elder W. J. Wyden and I held service one mile from town, at the home of Mrs. Birdwell's who is very sick, not able to leave the room. In this service we also administered the communion to her. Sister Birdwell is one of the oldest disciples in East Tennessee.

At 7:30, on the first Lord's Day I held for our people in Jonesboro, a very appreciative service. I also visited Elder A. J. Hill, who has been ill for several weeks, but he is improving fast. While I was present with Elder Hill, he spoke of the pleasure, comfort, and inspirations he got from the article in the Gospel PLEA, that contained the hour of prayer and devotion to God for his recovery by the Church of Christ at Savannah. He said I read and reread that article and yet I hold that paper in reserve for I feel that, that meeting for my recovery was a profitable meeting.

After doing a few days work around my home in the garden, I spent the evening of Easter Sunday with the Pine Street Christian Church in Knoxville. At 4 p.m., after the C. W. B. M. had rendered a splendid program, I had the pleasure of speaking to them of some of the things the C. W. B. M. is doing and the great work that they are doing for our people, both for education and evangelization throughout the Southland. I showed how the local auxiliaries are contributory in sending the Gospel to the farthest ends of the earth. At the closing of the service at 7:30. I spoke of our coming state convention July 31—August 5th, inclusive. Our Motto \$500, for missions. Each church in the state must send in according to resolutions passed in state convention \$11.00. Each Sunday School \$11.00. Each minister \$1.00. We had a very

enthusiastic meeting. Also the Evangelization Board is getting up circulars and will mail same to the churches which will make things plain to them, our aim for the coming convention. Look out for them.

Tuesday April 10th. I spent most of the day in Chattanooga, Tennessee, looking out for an opportunity to hold one month's meeting. Here is a city of 25,000 Negroes, and the Christian Church is unknown. We are planning a campaign in this city soon, which will be headed with Rev. Preston Taylor, the writer, and perhaps others.

While in Chattanooga I had a conference with Elder H. H. Moore, pastor of the Bailey Ave. Church, (White) and Evangelist A. Preston Gray, (white). In this conference was brought out the fact that we have four white churches, and that the women of these churches have organized themselves into a city Missionary Board, for the purpose of evangelizing, and establishing a Christian Church among our people in Chattanooga. In a few days I will submit plans to the City Missionary Board of Chattanooga, and I feel sure that our efforts to establish a church in Chattanooga will be well taken care of.

Leaving Chattanooga at 12:50 A. M. I arrived in Nashville at four o'clock A. M. Brother Taylor had his auto waiting for me, and carried me to his lovely home at Greenwood Park, and promptly at 6 o'clock Sister Taylor had a splendid breakfast prepared. You can suspect just about how I enjoyed myself, at Brother and Sister Taylor's table after being on the road all night. Brother Taylor is chairman of the Evangelizing Board. We talked over all the future work up to our coming. At 6:40, our conference ended and I was in Brother Taylor's auto enroute to the union station where I took the train at 7:00 A. M. for Perryville, where I arrived at 1:45 P. M. I

left Perryville at 2:00 P. M., on boat up the Tennessee River 65 miles for Savannah Tennessee. I arrived in Savannah, April 12th, at 6 P. M., and found every thing moving on just fine. Both Savannah and Holtsville held their Easter Rally and a nice offering was taken for missions.

Brethren we cannot neglect the opportunity of supporting Christian schools and our mission work. The more enlightened our people get without a Christian education the nearer they are. It will take a Christian education to solve the great problem for our people.

Fraternally,

W. P. Martin,
Evangelist.

But In Thy Spirit!

S. C. BEACH

Mysterious Presence, Source of all,—
The world without, the soul within,
Fountain of life, O hear our call,
And pour our living spirit!

Thou breathest in the rushing wind,
Thy beauty shines in leaf and flower;
Nor wilt thou from the willing mind,
Withhold Thy light and love and power.

Thy hand unseen to accents clear
Awoke the psalmist's trembling lyre,
And touched the lips of holy seer
With flame from Thine own altar-fire

That touch divine still, Lord, impart,
Still give the prophet's burning word;
And vocal in each waiting heart
Let living psalms of praise be heard.

Might As Well Be Happy

BY BLARA W. ANGELL

Mighty as well be happy as the worl' goes roun';

Ain't no use lookin' cross; just shake your frown;

Jest as like as not there's others —

Why not treat them all as brothers?

Make' em happy as the worl' goes roun'.

Keep off of the corners as the worl' goes roun';

You may lose your balance in your own home town;

Pian things so's you's always busy,

Keep yer head straight, don't get dizzy—

Keep a-workin' as the worl' turns roun'.

Keep one eye on heaven as the worl' goes roun';

Never hit another fellow when he's down;

When things look about the worse,

Think up some good Bible verse,

God's a-list' nin' as the worl' goes roun'.

Might as well be happy as the worl' goes roun';

God is in his heaven, an' he's lookin' down;

Seems jest that would give your back

Strengeh enough to "keep the track"—

Keep a-hopin' as the worl' turns roun'.

Little Rock, Arkansas

Dear Editor:—

You will please allow me space in your paper to say a few words concerning the work I am trying to do in this part of the Master's vineyard. When the call came to me from one of the leading officials of the state to come here, I decided to take it up if it was possible for me to do so. At first I was at a loss to know just exactly what was best to do. After a survey of the matter in my mind I decided to answer the call. In taking up this work it is my prayer that I may be equal to the task the Master has placed on me; and to be equal to the task is by no means trivial. It requires faith, virtue, meekness, courage, patience, wisdom and the spirit of the Master and the ambition of Paul to accomplish the great task that is begun. It is for these my prayers go up to God, and with them I feel all good things can be accomplished.

I entered the state, Friday before Easter, (good Friday) and was sheltered in the good home of Brother Bostick where a good number who read this issue will read and understand that I was at a home where there is more than welcome printed on the lintel of the door. There is welcome everywhere.

I preached for the little band at Argenta

Christian Church on Easter April, 8th. All present seemed to have enjoyed themselves much. After service we returned home.

Afterward the writer was taken with a chill, the following two days after. I was well advised by the organizer to go to some specialist. As she was well known in the town, she knew of one Christian minister and doctor also. I was afraid it would settle on my lungs and give serious trouble.

Sunday, April 15th found me with the little congregation in Little Rock. We held service day and night. They are few in number but zealous of good works.

We are planning, to do great things with the Master's help. We hope when we make another report, we can report something along the Bible School lines. We solicit the prayers of all fellow workers in Christ.

Yours in Him,
L. J. Pfeifer.

"The deaf may hear the Saviour's voice,
The fettered tongue its chain may break;
But the deaf heart, the dumb by choice,

The laggard soul that will not wake,
The guilt that scorns to be forgiven;
These baffle e'en the spells of heaven."

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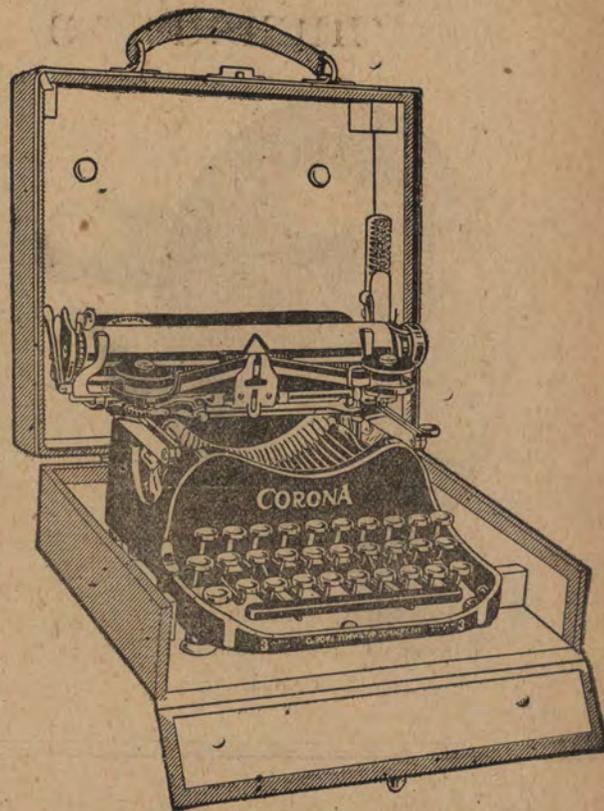
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Edwards Hotel Building,

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Mississippi

Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

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Pres. Lehman



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, May 19, 1917

Serial No 298

HELPFUL To All



Let Us Not Do It.



LAST week we had a word for the white Christian people and we are sure you obeyed us and did not read it. This week we have a word for you and we ask our white Christian friends not to read it and we are sure they will obey us.

Nations, like individuals, often practice one thing so long that it becomes a habit with them, and when the habit is practiced long enough it becomes instinctive and then it becomes a racial trait. Now, if what they practice is good it will give a good character to the nation. On the other hand, if what they practice is bad it will give a bad character to the nation. We must remember neither God nor man will take as an excuse for a bad character that we had bad conditions to live under. A bad man is a bad man and nobody will take time to inquire how he got to be such.

We are now thinking of two nations who took opposite courses and developed opposite characters; viz., the Irish and the Boers of South Africa. The Irish were always a part of the British Empire and back in the days when everybody suffered from the arrogance of the titled classes the Irish got their share of mistreatment. The English themselves suffered with the rest, but when they could stand it no longer they labored till they got their rights. The American colonies did the same. They took no time to nurse a grouch. They did the best they could and went on. The Irish, on the other hand, nursed their grouch and at every opportunity, like when young Emmet was martyred, they intensified their hatred until now it has become a fixed instinct of the Irish in Ireland. Those who come to America soon outgrow it but in Ireland they never will. If England would give them absolute independence they would go on to do spiteful things. Eng-

land has made all her other provinces practically independent and they are happy. She has long hesitated to do so with Ireland for she feared she would at once proceed to use it to express her grouch.

South Africa, on the other hand, took an opposite course. They were ambitious to build a Dutch Republic in South Africa. They suffered many humiliations at the hand of the English and finally a great war broke out in which the Boers were conquered. They could have gone on and nursed their grouch and so made it impossible for England to do anything in South Africa for a hundred years; but this they did not do. They said We are now conquered and we will not stultify ourselves by taking such a course. We will go on and help to build up the country. The result was the British made the commander-in-chief of the Boer war the prime minister and the destiny of South Africa is now in the hands of the very men who fought hard to hold it and they have the English to protect them. They are destined to become great.

The Negro suffers many indignities in America. One faction, which is by far the most numerous, says while we will protest we will not take up much time at that, for we are too busy fitting ourselves for the great work before us. We will not unfit ourselves for larger tasks like the protesting, objecting, resenting Ireland has done. This must never become the character by which we are to be known. The other faction, living mostly in the farther north states is taking up much time protesting and sometimes seems in danger of becoming fixed in the characteristics of Ireland.

Now should we not appeal to them to not do it? Great as are the indignities they suffer, they are small in comparison to what the Germanic races have suffered. All progress is made under sacrifice of some one. "By his stripes all we are healed." In free America where we are likely at any time to get in world upheavals and suffer famines and internal dissensions, we need not fear that any one will long oppress others. The wheel of fate turns over and all is changed. In 1856 the supreme court of the United States was claiming all America as slave territory, in 1866 the freedman was holding office. In America no one need take up much time to complain at his lot.

He has too much to do to get himself ready to utilize his opportunity when the wheel of fate turns over. If Booker T Washington had taken up much of his time to complain of having to sleep under a sidewalk in Richmond he would not have been ready for the big meetings at which presidents presided. The American Negro must never become America's protesting, objecting, resenting Ireland. Its opportunities are too great for a good career to justify the waste of time for that. It shows real manliness in a boy if he does not always cry when his toes are stepped upon.

What is, is. If it is wrong the wrong must be removed. If the wrong is great it is a man's job to remove it. If perchance God wants you and me to remove it then he has honored us. Why whine when the task bears heavy on our shoulders? If the work needs to be done then it might as well be you as anyone else. Paul faced more meanness to the square inch than we face in a square mile and yet he was happy. He had a man's job and he rejoiced. He had no time to nurse a grouch. Why should we?

It has been surprisingly evident that the terms "educated man," "good man," are not synonymous with "good citizen." The indulgent father, the faithful husband, the man who has no private vices has often proved to be the poorest citizen. Indifference, apathy, ingratitude for benefits received and lack of willingness to sacrifice personal interests for the country, in the very spot where and at the very time when she most sorely needs it, mark the spirit of prosperous classes in numerous communities. In many city wards almost the entire body of youth is being sent forth from the common school who, although well instructed in the rule of three, in participial adjectives and the number of bones in the body, will in a few years be preparing for the suffrage by allying themselves with a party machine for purely personal ends, with frank admiration of the boss who amasses a fortune by peddling patronage.

—Patriotism and the New Internationalism.

"To save America, America must save the world."

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 298

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 300, you have two weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, MAY 19, 1917

Personals and Editorials.

--Presley W. Burroughs of the class of '09 sends us the following clipping relative to his wedding:

The marriage of Miss Ruby A. Mayers of British Guiana, South America, to Mr. Presley W. Burroughs came off on the 7th. of April, 1917. The ceremony took place at Ebenezer A. M. E. church, Evanston, Ill. The wedding was largely attended. They are residing at 1914 Asbury avenue, Evanston Ill.

Miss Mayers has been in North America for four years. She has taught in the public schools in British Guiana for seven years, and is also an accomplished dressmaker. She came to Evanston two years ago with Mrs. Mabel Goddard, who is also from British Guiana.

--The S. C. I. family extend hearty congratulations.

--The Second Christian Church of Madison, Missouri had a good program for Mother's Day on the second Sunday in May.

NEW SUBSCRIPTIONS

From P. H. Moss:

Chas. H. Hewes, Jas. A. Hewes,
Elder H. N. Evans, Mrs. Amanda
Harrington, Mrs. Jennie Wilson,
Mrs. Mary M. Carte.

From Elder M. Knight:

Thula Mayweather.

From W. H. Smith:

Eld. D. D. Davis, Eld. G. D.

Hilson, David Alexander, A.
S. Mattis, J. R. Hilson,
Thomas Hodge.

From S. C. W. Scott:

Mrs E. J. Davis.

From Odie Bradley:

Etter Holt.

From Sarah S. Blackburn:

Mrs. Eva Bingham.

JELICO, TENNESSEE.

Dear Editor:—Please leave space in your paper for me to say something about what we are doing in these mountains. We are doing things, hight cost of living does not stop us from contribution to the cause of Christ which must not stop. We feel it is, through Him we live and have our being.

Prof. P. H. Moss, was with us last week. He brought sun light to all the Negro Bible Schools of Jellico, for they all heard him.

There was a treasure hid in our Bible Schools here, and the denominations have had great men trying to find this treasure but failed. These Schools were present and heard Brother Moss. They say he knows more about the Bible School than any man they ever heard.

We thank God for the American Christian Missionary Society, who looked over our Bible School field and saw a treasure hid there in. They must have read (Matt. 13: 44.)

They looked over our flock and found one of our strongest men, one who knows how to do things. He seems to have the key of the treasure hid in our Bible Schools, and uses it where it is needed.

There is one thing I regret; the writer was not able to be with Prof. Moss, while he was in our town, but we had all things ready and only had a short notice of his coming.

The first Sunday in April I was at Barbourville filling my appointment and the rheumatism took hold of me there, and seems to be very slow about turning me loose. For the last three weeks, the bed, was my best friend. I am able to be about in house now, and planning to preach my first sermon for the month of April the 4th Sunday.

The church here and friends, have stood by me, during my illness, in coming to see me they did not bring their Bible and hymn books, but they brought money and food stuffs. They seemed to know just what I needed. These members and friends who came to see me with their hands full must have read Matt. 25:44,45,46, (James 1:27.) James tells us what religion is, and Matthew tells us what we should do for each other in a time of need.

Death has visited our little flock again and taken one more of our aged members, Sister Dan Collins, who came to us from the Baptist Church about two years ago, and departed this life the 22nd of April. She was about 80 years of age and had been a member of the

Baptist Church about twenty-five years. She leaves a husband, two sons, one daughter and host of friends to mourn their loss.

Yours for His cause,
L. H. Tate.

—O—

The Light of Life

BY JOSE DE L. Y BONILLA

[Jose Bonilla is a Castilian Cuban, educated in an American military school, and is now serving a sentence in a state prison for fogery committed while he was intoxicated; but he is glad that he was sent to prison, for there he has found the Christ, his Saviour; and when the sentence has been served Jose Bonilla plans to serve his Lord as a Missionary in Mexico. These facts make this verse, witten in prison, of interest.]

My life was all in darkness,
Clouds of shame obscured my view,
When an angel voice said to me,
"Peace—the Master speaks to you";
I was lost, my soul imprisoned,
In horror did I dwell,
When the angel whispered gently,
"Peace, the Master's in the cell";
Oh, I've never been forgotten,—
Blessings from my God outflow—
I shall live in peace and comfort,
Jesus Christ has told me so.
Look! the morning light is breaking,
And the darkness flees away,
I feel my soul awaking,—
The gospel to obey;
I have found the Saviour's blessing,
I am happy that I'm blest,
So lead me, O Sweet Jesus,
On thy bosom let me rest;
O God, my guide, my life, my all,
Thou Prince of my salvation,
Oh leave me not in darkness drear,
My only consolation;
Thou dearest Name of all the names,
Bring peace into my cell—
I thank thee, Master Brother,
Wilt thou with me ever dwell?

Work in Mississippi and Tennessee.

When I wrote last I was on my way to Greenwood where I had planned to preach several nights. I arrived at this place Thursday night before the 2nd Sunday in April. Preached two nights during that week, and preached the Easter sermon on Sunday. Sister H. H. Hampton had arranged a nice program for Easter morning, which was rendered just before the sermon. We again filled the pulpit at Greenwood on the 2nd Sunday night.

We made our home with Brother and Sister Hampton while in Greenwood. They are lovers of the cause of Jesus Christ, and they show their love by what they do for Christ. They are indeed a fine set. We felt so much

at home with them. The probabilities are that a strong work will be built up at Greenwood under their leadership.

Sister Hampton's father, Bro. J. B. Williams, has moved near Greenwood and is a great strength to the church. Bro. Williams' wife, Sister Flora Williams, is on the sick list. We hope for her a speedy recovery.

We were at our post of duty at Fayette on third Sunday. A great service was ours. Sister Blackburn, our State Organizer was with us and succeeded starting a C. W. B. M. work up again at this place.

At the morning service, when the invitation was extended, Bro. Henry Tolliver's wife united with the Fayette Church. Sister Toliwas formerly a member of the Baptist Church. Since we took the work at Fayette we have been adding members to the church each month. This church is in a good spiritual condition.

Monday night following the 3rd Sunday found us with the grand Gulf Christian Church. Here we labored for three consecutive nights. Good crowds each night. The interest ran high. We did our best in proclaiming the words of eternal life.

Shaw was our next place of business. Had good services both day and night, the 4th Sunday. We left Shaw Monday after the fourth Sunday for Memphis, Tennessee. Here the writer was the man behind the gun for four consecutive nights. We preached for the Seven Day Adventists. They need an unadulterated Gospel, and if they are carefully handled the possibilities are that they will be pulled into the church of Christ. They gave us a liberal collection which is good proof that they were pleased with our Plea.

We were at Thyatira, Mrs Calvert's home, the fifth Sunday. My first pastoral work was at the Thyatira Christian Church. Thus you see they would naturally be glad to have us come back to them with more experience and good things to tell them.

Monday night, April the thirtieth, we will again be in the trenches at Memphis and from thence to Jonesboro, Tennessee. Will tell more of the Tennessee trip in another article.

Yours on the wing,
B. C. Calvert.

A MOMENTOUS HOUR

The world is bathed in sorrow. Anxiety for life, fortune and loved ones is bearing heavily upon all. Scarcely a home in Europe or America but that some of its flesh and blood is in military service, or making preparation for such. The whole plan and plane of thinking and acting throughout Europe and America has been changed. Writers from Europe tell us that the dance, the theater and such places are being more and more tabooed. There is an awakening of the Puritan spirit. The

minds of the people are being turned from the hurtful gods of this world unto the Helpful God of Heaven.

It is beginning to look as though the war is not only going to bring in democracy in Europe, but a saner and purer way of thinking and acting on the part of the peoples of the world. It will be a decided uplift in the right direction. And thus our Heavenly Father is using the work of Satan to the building of righteousness.

There has never been a time when the church could look with indifference upon its mission. Today it seems the time of all times when every disciple should rally to the support of that which alone is able to stand the test of time and eternity. Nothing should be left undone that will further the cause of Christ in our own heart and in the country in which we live, and throughout the world.

The nation fights in vain that fights not to further the principles for which Christ died, and for which He arose to establish in this world. His mandates will be crowned as ruling kings in the nations of earth, or else those nations will be uprooted. Wo unto the crowned head who fights against those principles, even though his mouth may be filled with prayer and his declarations sealed with pious declarations!

We are living in one of the most momentous hours that this world has known. Let us arise to our opportunities.

—CHRISTIAN JOURNAL

REPORT OF JUBILEE FUNDS TO MAY 3, 1917.

For C. W. B. M. Work.
Union Hill, Port Gibson, Miss., Cordelia Jennings, \$2.50
Total this year, 168.87

—O—

For Jarvis Christian Institute.
Sent in by Eld. M. Knight, Cason, Texas Church, Shady Grove, 4.50
Auxiliary, " " 9.24
Sunday School, " " 30
Church, White Oak, 2.25
Auxiliary, " " 2.45
Sent in by Eld. A. W. Jacobs, Church, E. Annie St., Ft. Worth, 16.65
Total this time, 35.39
Total this year, 603.54

—O—

For Piedmont Christian Institute.
Sent in by J. H. Thomas, Tom Penn, 50
T. C. Matthews, 2.50
Abe Mitchell, 1.00
Edna Eggleston, 1.00
D. C. Baldwin, 2.50

Lucy Hairriston, 1.00
George Foster, 5.00
Philmore Reid, 2.00
H. S. Teague, 2.50
J. B. Shumate, 2.50
Other Friends, 10.55
Total this time, 31.05
Total this year, 1069.70

—O—

Fund Statement.

P. C. I. 109.70
J. C. I. 603.54
S. S. 227.43
S. C. I. 184.16
C. W. B. M. 168.87
C. C. I. 125.10
A. C. I. 79.17
Africa, 59.25
T. C. I. 19.15
Total this year, 2535.37
Total in Jubilee Fund, 11348.96
Amount yet needed, 8651.04

—O—

This is the last report we will make before the Worker's Conference. We hope all will come prepared to give a good collection then. Send all money for this fund to J. B. Lehman, Edwards, Miss.

Do Thou for Me

By Annie J. Flint,

Do thou for me, God—my God;
Helpless, I appeal to thee;
What is best I cannot tell,
What is right I cannot see.
Blind, I dread to stand or go,
And I fear to lose the way,
For I know not what to do
And I know not how to pray.
Hear my prayer "Do thou for me—
I can trust it all with thee."

Fight thou for me, God—my God;
How shall I my foes withstand?
I should only fail and yield;
Take the battle in thy hand.
Thou my Rock, my Strength, my Shield,—
Lo, I flee to thee for aid;
Weak—so weak—but be my strength,
Perfect through that weakness made.
Hear my cry: "Fight thou for me—
More than conquer I shall be."

Live thou for me, God—my God;
Come thou and abide in me,
That my sinful self may die,
Daily crucified with thee.
Think my thoughts and speak my words,
Move my lips, my hands, my feet,
Till thou art unveiled in me
And thine image is complete.
Hear my cry: "Live thou for me—
Thus alone I live for thee."

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Hermanville, Mississippi.

Dear Readers:—

It is near time for us to meet in another conference. We hope this one will be the best. It makes us feel good when we can do better each year.

Third Sunday in April the writer was with the Fayette Christian Church and spoke in the day on the work. Elder Calvert, the pastor preached one of his noble sermons as usual. One came from the Baptist Church. The Fayette Church has quite a few in number but they are so faithful. We organized that night with five members. President, Mrs. E. A. Bingmon; secretary, Mrs. N. A. Garrison; treasurer, I. D. King. We feel sure that this auxiliary will do well with these faithful workers. We hope the president will visit the conference.

Got one to take the PLEA also one to take the TIDINGS.

The fourth Sunday I visited Hermanville. Elder J. M. Miller was not there for some good cause I am sure. We found Elder Robert Brown who preached in his place. I spoke concerning our work and the Worker's Conference, April 28 29th. I was with the Sunday School quarterly meeting at Mt. Zion, they had a good time from start to finish. We are glad to see the Spirit of Love exist among the brethren.

May the Lord bless you all.

Your co-worker.

Sarah S. Blackburn, State Organizer.

For Such an Hour.

If I were to say to you that we are living in an unusual and even in an epochal period in the history of the world, it would be a mere truism. Such marvelous and unheard-of and unexpected events have been and still are taking place in this world of ours that the edge of surprise has been blunted, and many thoughtful men and women are living in a state of dumb bewilderment and amazement.

So soon as it is granted that we are living in a momentous period of the world's history, we are faced by the corollary that we are therefore living in a correspondingly important period in our na-

tional life. The degree to which, as a nation, we shall henceforth mingle in the currents of the world life may be still an open question, but all thinking men and women are agreed that our world relationships will become increasingly significant. New and far-reaching and grave questions are confronting this nation.

I am inclined to believe that though we may sometimes shrink from all that is involved in living in these complex times, there will be those in generations to come who, looking back upon this period, will feel that to us was accorded a wonderful privilege in living and working at such a time.

Missionary women and individual women are challenged by tremendous needs. It is not necessary for me to name these. We know them well. How shall we meet these needs and withstand the tremendous pressure of life and service at the present day?

There is but one answer which satisfies me and which I wish to offer you. WE NEED MORE TIME WITH GOD.

We need to go back to the time of Brother Lawrence and, like him, learn experimentally how to "practice the presence of God." We need to go back to the day of Martin Luther, who, when great responsibilities and burdens were resting upon him, and when he was asked how he expected to meet the pressure of a given day, replied, "The responsibilities for this day were so great and so many that I felt it necessary to take three times my usual time for prayer this morning." In our day of hurry and confusion we are very apt to fall back, under such circumstances, upon the thought that we may "pray as we go." That is our privilege and our blessed resource, but I fear that we avail ourselves of it too often, that we pray as we go, when we ought, rather, definitely and persistently to take time with God. Only by living with Him in some quiet moments or hours will it be possible for us to receive from Him the stores of steadfastness, of strength, and of serenity, which will enable us to meet the overwhelming claims of the day in which we live, and to bear our share in meeting the needs of the nation.

In my childhood days I used to see over the door of the Young Men's Christian Association, carved in stone, the old Latin motto, Teneo et Teneor—I hold and I am held. I believe and I know that you believe that this also expresses our need today. It is only as we hold to God that He holds us with the fulness of His strength and grace. For the past four years those words have been my personal motto, and I want to give them to you today with the assurance that, once, in dark or in light days, in mes-

of stress or times of ease, have they failed me. Day by day and hour by hour, whatever the burden, whatever the responsibility—holding, I have been held. What has been true for me is and will be true for every one of my dear fellow workers in the Council of Women for Home Missions, and I can ask no greater privilege or higher blessings for us all than that we may personally know in full measure that holding, we are held.

Alice B. Coleman. In Missionary Tidings.

The Church at Work.

BY FANNIE H. JOHNSON.

The auxiliaries of the church are nothing more or less than the church at work. The leaders of each should be carefully selected, the man or woman who has working ability should be used. They should be encouraged and praised for their efforts. You do not need to flatter them, but let them know when their work is pleasing to God, "give honor to whom is due." Every man, woman and child is carefully studied by the business minister. He makes it his business to know them, as far as possible, by name. At the door he takes his stand and shakes hands with all as they pass out. The stranger is never overlooked.

The Elders are men full of the Holy Ghost. Oh that is impossible. We think. That is a Bible requirement. Does the book require the impossible? I think not, Christ said the words he spoke were "life and spirit," then when they know the word of the Lord and practice it they are not only full of the Holy Ghost, but full of life! These men have the spiritual oversight of the church. Therefore they should know the membership of their church, they should keep constant watch over it, when one is missing from the fold they should know it and notify the pastor. That is his business. Then such a one must be looked up. How do we know but what the sheep is ill or caught in the tangles of the evil one. Go after it and go after it to get it! If any elder lacks the energy to herd sheep he is not the man for the place. These things must be said and done beloved. We have already slept too long, not as one preacher said once. He was chiding his people for their neglect of duty so to secure a forceful illustration, he pulled a great frown across his brow, his eyes shot lightning, with his fist he struck the pulpit a resounding blow leaned far over and thundered, "Some of you members in this here congregation is like Vanderbilt you have been asleep twenty years! I feel like saying to the world—sh-sh-sh walk easy you will wake up Vanderbilt, if you do, seeing what he has done in his

sleep it wont be long until he will own the entire world."

The deacons are God's financiers, money getters, yes just plain earthly money, every day money. If they are really business-christian men they know how to get it too. They will have a real systematic process of giving in their congregation. They will always lead in the giving, not like some deacons I know, who call for the offering but never get their hands into their own pockets. Money begets money. The business deacon knows this, so will place his offering on the table first. Not conspicuously, but with due reverence for the occasion. Do you know, beloved, there is as much worship in giving as in praying? Never give just to be seen of men, but give cheerfully as God has prospered you. Brother Deacon always knows the scripture to quote for that special feature of the service. He knows how to impress the church with the great privilege it is, to be able to share with God, gifts unto men. It is he who has the needs of the church and mission fields at his finger tips. He can tell in glowing terms what the Church of Christ is doing for mankind at home and abroad, it is he who elaborates upon the minister's plea for funds to push so glorious a cause. Be like the deacon who was making a strong appeal to the church for money to send to a board of missions of his church, you know our people love a tone to the voice. Well this deacon had plenty of tone, he pictured the dying heathen, he told them how he filled thousands of Christless graves, how an old sister screamed out, "hallelujah this good flying gospel," the deacon called out. It takes money to make the gospel fly, the old lady instantly shouted "this good walking gospel," whereupon the deacon cried "yes but it takes money to buy it shoes." The old lady stopped shouting. I tell you friends, it is good to shout, but it is a whole lot better to give first. It takes money to go into all the world, it is not the church's nor the worker's fault, it is the law of the universe. So lets chant it from the pulpit, sing it in the streets, shout it up and down the line until it materializes into great heaps in the Lord's treasure, thus making us indeed children of the great king whose coffers are full.

—O—

From the Banks of the Old Kentucky

Enroute to State Missionary Board Meeting the 11th, we stopped at Millersburg to spend a night with Brother M. Jackson's church

there. It was Wednesday night, prayer meeting night. The night when so many church members follow Brother J. E. Anderson, Thomas to the picture show, or feel so "awfully bad" that they dare not venture out.

Not so at Millersburg, not a bit of it. Everybody came and brought somebody with them. I preached for them and sang a few songs they wanted to hear. They gave six dollars and ten cents to us for the work. Brother and Sister Jackson took excellent care of me. I met there a host of old friends. Millersburg is a Big little town. It has the metropolitan air. The church thrives under Elder Jackson's leadership and he is no little man, solid and foursquare, out and out for the Church of Christ. Touching some minor points I came to Nicholasville—home—where I filled the pulpit yesterday, 22nd for H. D. Griffin, who is in Chicago holding a meeting for Brother G. C. Campbell. We had three good services. I aimed to stress the duty and responsibility of church membership at Sunday School and in pulpit. Mary was anointing Jesus, and you know, and Judas kicking about it. It was a great lesson. The fate of Judas ought to be a warning to all chronic grumblers. This is the second Sunday I have been at home since September. I am to reach a number of new points this week and reach Lexington the 28th where the brethren will make out programs for the State Convention both Sunday School and Church. The C. W. B. M. will have their's on a separate sheet made at another time. I learn that Sister Rosa V. Brown is in the state. I hope to cross her at some point. She's doing a great work in the state. Brother P. H. Moss will spend May in the state. I hope to cross lift with him at some point. May God bless these faithful field workers who have "left all and followed Thee." We hope for Brother Griffin a great meeting "up North." If Campbell and Griffin (two six footers and center shotters) can't reach Chicago it is "far off." Let us put the PLEA in every home. Try the house to house canvases. It beats "occasional mentioned."

Yours C. H. Dickerson,
Evangelist for Kentucky.

Christian Education

Southern Christian Institute

Dean D. R. Bebout preached a most excellent sermon Sunday, May 6th.

Pres. J. B. Lehman returned Sunday noon from his visit to the J. C. I. He reports things as moving along fine. They are now in their new building. The J. C. I. is gripping hold of the Texas people in fine shape.

The cement walk to the mansion was put in the past week.

The little white school took a vacation on the day of their teachers birthday by having a picnic in Masball's Grove.

Miss Bererra and Mrs. Hobart, with three S. C. I. girls attended the closing exercises at Utica Institute last week.

Parsons, Kansas.

During the month of March our state field Secretary, C. E. Craggett of Topeka, came to us. He was with us three evenings. His sermons were indeed pleasing. His message appeals to the popular mind. It may be said of him as it was said of Him of old. "The popular mind assented unto his teaching gladly."

He was followed by P. H. Moss, National Field Secretary of our church school under the auspices of the American Christian Missionary Society. For four evenings he was with us in the institute work. The attendance and interest were surprisingly good. Too much cannot be said of Prof. Moss and his work. Our school is far better because of his visit. His lectures are far reaching in their effect. He will strengthen your church. When our church schools reach the high standard of efficiency, and when our school workers and ministers complete the new "Teacher Training Course," our church will be placed upon a high plain. We will be able to play our part in the future, as in the past, in bringing about a oneness in Christendom. We will then know to pay no attention to certain "heyser hunting" publications, Selah.

Prof. Moss was followed by Miss Rosa V. Brown, National field worker under the National Christian Woman's Board of Missions. She gave us a great address. We doubt whether there are any of our preaching brethren who are able to approach Miss Brown in depth of spiritual insight and the ability to express in intellizent terms what she sees.

Our church here is a hundred percent better because of these workers. These National Workers, in cooperation with your state and local workers will bring to your church and community light and vision.

Following these visitors came our quarterly rally. The total receipts were thirty-eight dollars. Good for our membership. We had the fellowship of the A. M. E. Church. The pastor, W. T. Green, preached for us in the afternoon. The rally was followed by a joint entertainment (Christian-Methodist) at the Christian Church. The Fellowship in these meetings was typical. We reached the climax by installing a piano, (Maynard)

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee.
And thou, O Lord, art more than they."
Wm. Simmons.

Sunday School Lesson

May 27, 1917,

Lesson XXI.

THE HOLY SPIRIT AND HIS WORK

JOHN 15:26-16:14.

PENTECOST LESSON.

GOLDEN TEXT:—

He shall Teach You All Things—John 14:26.

TIME—The eve of Thursday April 6, A. D. 30, during the last supper, after Judas had gone out.

PLACE—The upper room in Jerusalem in which Christ celebrated the last supper with his disciples.

THE HOLY SPIRIT BEARING WITNESS OF JESUS

In the 26 and 27th, verses of John 15 our Lord has been opening the future to his followers. The prospect was a gloomy one. The world would be arrayed in hatred against them. They, a little band, insignificant, feeble, unlearned, with no advantages and no authority, would have to resist. Jesus cheered them by saying, "But when the comforter is come whom I will send unto you from the Father even the Spirit of truth which proceedeth from the Father. And ye also shall bear witness because ye have been with me from the beginning."

The Holy Spirit is the Spirit of truth because he brings truth home to the hearts of men especially the truth regarding Jesus Christ who is the truth. The doctrine of the Holy Spirit makes a real knowledge of God, a real fellowship with God. The Son in his human life gave a perfect revelation of the Father of men. The Spirit in the progress of ages brings home that revelation to the society and to the believer.

THE HOLY SPIRIT A COMFORTER.

Jesus said, "These things have I spoken unto you, that ye should not be offended." Remembering Christ's prophecy, they would know that he had foreseen their trials and provided for them all necessary strength and comfort. Being prepared for persecution they would not be so likely to be staggered by it when it came. He had indeed foretold their persecution, (Luke 6:22) but he had not told them of his departure—of the coming of the Spirit, and of the triumphs into which the Spirit would lead them. The solemn nearness of his death would make them readier to apprehend these great truths.

THE HOLY SPIRIT AS JUDGE.

By his revelation of Christ the Holy Spirit creates three convictions. Each of

these is necessary to the regeneration of man. (1) There must be the sense of sin, or he will not seek the Saviour (2) There must be belief that righteousness is possible or the converted sinner will die of despair. (3) There must be the assurance that sin is doomed and shall be finally vanquished, or the baffled warrior will give up the long conflict as hopeless. The Holy Spirit when he came was to show the world new truth convicting and shaming truth concerning these three great matters. He is a convicting as well as a comforting spirit.

The Holy Spirit is to teach the world that the essence of sin is unbelief in Christ. He is to convict the world of this central sin which branches out into all sinfulness.

THE HOLY SPIRIT AS A GUIDE AND TEACHER.

The Holy Spirit is the sunlight which falls upon the darkness of eternity past; he is the searchlight which tracks out its path from human needs to the divine supply in the righteousness of God in Christ. He is the telescope to bring from afar the heavenly glories of the ascended Christ. God the Holy Spirit can teach anyone however uninstructed. There is then much truth which is desirable that Christians know and which yet was not uttered by Christ himself.

C. E. McC.

The Next Generation

AARON HERTZMAN

When Timothy Gargon and Gifford Wilkins were youths they were employed as messenger boys in a large printing establishment. It was their duty to deliver heavy packages of printed matter as they came from the wrapping department. And they applied themselves to their tasks like the great majority of misled youngsters—always with a view to evading as much work as possible.

One day, while sitting idly on a bench outside the door of the composing room, Timothy queried: "Don't you wish you were a man?"

"Sure!" Gifford replied. "I'd be making eighteen dollars a week then."

"Gee!" Timothy exclaimed, "but that's a lot of money!" "If I ever get that much," Gifford said, "I'll be satisfied." "So will I," Timothy rejoined.

With this lofty goal as the height of their ambitions they fought their way through the long period of apprenticeship to the positions of compositors—and eighteen dollars a week. And, now, at an age when most men are settled for life—either in a direct line for further advancement or at a total standstill—they were earning their eighteen dollars still.

Each had purchased a cozy little home many years before. They live next to each other on a pretty street that was lined on both sides with similar houses which were

occupied by their fellow-employees. Both Timothy and Gifford were married and each was the possessor of a tidy sum in the savings bank for "hard times" and old age. They were exceedingly happy in their own particular ways, as they want for nothing.

Each was also the proud father of a son. The boys were brought up together and were chums, as their fathers had been before them. They played together, fought for each other, and divided everything which fell to them.

Throughout their public school days their paths ran together; but on the day of their graduation the paths separated his for the first time. Clarence Gargon announced his intention of entering high school; George Wilkins, however, declared that he would seek a position. Therefore, while Clarence was adding—or was popularly supposed to be—to his store of knowledge, George became an apprentice in a machine shop.

Clarence was rather large and the possessor of a powerful physique. This, combined with a natural prowess for all forms of athletics, earned for him a position on the football team in his junior year. Since this distinction raised himself, not to mention about fourteen teammates, into a position where he was the pride of the school, he was taken into their midst by those less fortunate youngsters whose fathers possessed enormous wealth. He was invited to their homes, was introduced to their sister, and became the recipient of invitations to dances parties and cotillions given by the "younger set."

During the same period George worked diligently at perfecting himself in the intricate details of his trade. His evenings he spent in studying engineering in all its various branches. The social bug was as far removed from his brain as it was uppermost in Clarence's and girls were not permitted to interfere with the course of study he had mapped out for himself.

Two years later Clarence graduated from high school. His parents were not capable of financing him through college, however, so he secured a position in a large brokerage office. He was a great favorite with the "younger set" still, for he was tall, well developed and rather handsome, while long association with persons of the refinement had give him a fine polish; now he differed from them only in the matter of wealth.

George was still in the machine shop. He applied himself with a studious steadiness to his more important duties. Also, he observed closely the manner in which the gigantic business was conducted. As in the past he did not spend the major portion of his spare time in the company of giggling girls; when he did give one of the gentler sex an evening, though, she was always the daughter of a wage-earner like his own father.

At the present stage of their respective careers Clarence earned forty dollars a month and saved thirty five dollars and ten of that amount found its way into the savings bank every month.

The young men saw very little of each other these days; their paths lay in two widely separated directions now. When they met

occasionally, though they resided next door to each other as in the past, they exchanged only the most perfunctory of "good mornings" and "good evenings." They possessed no degree of anger toward each other, only in the years that followed their public school days Clarence had advanced socially and was an office employee, while George had stuck rigidly to his old acquaintances and was a factory employee.

"How can we stand those unrefined, uneducated girls?" Clarence queried one day.

"Probably because I have never known any other kind," George replied.

"It is not difficult to make their acquaintance. Come with me tonight. I am going to call on Clarice Barfield. Her father is a multi-millionaire."

"No, thanks," George declined. "I prefer my own kind."

"Don't be an idiot," Clarence admonished. "Have you no ambition? You don't want to marry a poor girl when you can get a wealthy one and be a fixture in the social world?"

"Barring the fact," George declared, candidly, "that every man looks forward to possessing millions, riches hold no fascination for me. My father and mother are as happy and contented as any two persons can possibly hope to be without an overabundance of money. As for society, it holds no particular lure for me. I don't care to be considered a butterfly. When anyone desires my friendship or presence they must come to me; I will not go to them."

When they arrived at that age where they felt wives would be welcome additions to their lives, Clarence proposed to, and was accepted by, the beautiful daughter of an enormously wealthy business man; George took unto himself the attractive daughter of a factory employee. Clarence's father-in-law took him into his own immense office as his assistant, at a salary of five thousands. He presented him also a brownstone house in which to reside. George's father-in-law gave him his daughter only. He, himself, paid two hundred and fifty dollars down on a cozy little cottage and agreed to pay the remainder in monthly instalments.

Clarence remained in his father-in-law's office only so many hours each day as were absolutely essential in order not to appear as a total idler. But during those few hours he did not apply his brain to furthering the success of the business; he was a far greater success at planning huge social affairs.

George continued to work incessantly. The motor car industry was just securing a foothold in the world and he determined to cast his future fortunes with it. He learned the business thoroughly; he understood every working part of a machine as a youth understands baseball. Then he saw the gigantic possibilities in this particular line of endeavor, how a slight change here and a slight change there would increase the efficiency of the motor car. And he set about putting his theories into practice. In this work his previous engineering studies and mechanical experience stood him in good stead. In time he evolved a car which could be manufactured by the factory and maintained by the purchaser at a cost which was but a mere

bagatelle as compared to higher priced makes.

Several years later Clarence father-in-law went bankrupt. And Clarence was thrown out of a "soft" position. It was at this crucial period of his career that Clarence learned that those friends who, in the world of society, were as closely attached to him as paper to the wall were not eager to offer positions paying fifty thousand a year. After several months of idleness he found it absolutely necessary to accept employment at one hundred dollars a month. Then, too, he was compelled to move into an apartment that met his meager income. To his utter dismay, he discovered that when one is not in position to be a host at expensive affairs in his home, his friends soon forget to favor him with invitations to similar ones at theirs.

In the meantime the sales of George's motor cars were tremendous. His fortune soared rapidly into the millions until he was rated among the wealthiest men in the country. Together with fame and fortune came the ability to move into better surroundings. He erected a magnificent home in the most exclusive section of the city. In it he installed his wife and a coterie of servants. Now he mingled with the men who were considered the representative citizens of the community and the recognized society leaders sought his wife's presence at every brilliant function they gave.

One day George ran into Clarence on the street. "Hello!" he greeted affably. "I haven't seen you for an age."

"No," Clarence grunted. "The rich and the poor rarely mix after marriage."

"That is regrettable," George sympathized. "You can not imagine how really bad it is until after you have tasted riches. You have made your mark in the world, though, while I have failed miserably."

"I worked hard for what success I attained," George declared.

"Don't think that I didn't work hard, too. It was some job, believe me, to induce a wealthy father to allow his only daughter to marry a poor man. And if you think it is easy to maintain your position in society before marriage you are greatly mistaken. I was never able to save even one penny."

"It is your own fault. You concentrated all your energies to securing a foothold in society instead of a vise-like grasp on riches. Had you courted riches society would have courted you."

"That may be true," Clarence admitted.

"It isn't my purpose to boast," George resumed, "but had you stuck to me after we finished public school as you did in our early youth, you would be far better off now. As matters stand, you married a girl whose father was wealthy. He paid you an enormous salary you did not deserve, not because he desired you to live like a prince, but in order that his daughter should not be deprived of anything to which she was accustomed. Now—"

"But I deserved every penny I received," Clarence broke in, "Did I not work—"

"Had you deserved it," George cut him short, "there is not a firm in the country that wouldn't have snapped you up quicker than a mountaineer can pull a trigger. You made a big mistake when you failed to learn a trade. Had you done so and circumstances went against

you, you would always have some thing on which to fall back. As your case stands at present though, you are too old to start in at the bottom and you are not capable of holding a position at the top. But take a lesson from your own wasted life and start your own son at the very bottom."

"I realize my own mistake," Clarence mumbled, "I have made a wretched mess of things." He stared blankly up and down the street. Life seemed really to have deserted him. His cheeks were pallid, his eyes dull, his body weary. Presently he turned on his former chum. "Can you offer me a position?" he asked.

George's brow clouded perceptibly and he shook his head. It was extremely difficult for him to speak his mind, but it was absolutely necessary and he did not flinch. "If I was to take you into my office," he said candidly, "It would be purely as an act of charity, for I know that you are unable to earn what I would feel obliged to pay you. But if your son desires to start in at the bottom he can have position and I will push him all I possibly can."

And one can feel absolutely certain that that son will work himself to the very top as George did and that he will take his position in the social world as his father did. And who knows but that George will squander his wealth in time and that his own son will be compelled to seek a wife and fortune, even as Clarence did, because he had failed to provide against failure?

The world goes round and round and the people who live thereon go round with it. One generation may begin life poor, but the next generation is likely to be enormously wealthy, while the generation following may drop as low as the first. Still the next generation starts life always at a point where it is in position to base its own future on the lives of past generations. Therefore, if it fails, it has itself only to blame.

—The Front Rank.

—O—

LA FAYETTE, KENTUCKY.

Dear Editor:—

Please give space to report the death of Sister Mary Jane Bush, who departed from this life April 25, 1917. She was the age of eighty-four years and entered into the Church of Christ about fifty years ago, being one of the first members of our church in Trig County. She is missing here but will be found in heaven. She was the cause and means of many souls being saved by following in her foot-steps and being in her Godly conversations.

She leaves four sons, three daughters and a host of friends to mourn their lost. The pastor being absent, Brother Garnette was requested by the family to officiate in his stead. After his remarks Brother Gee read the Job 4th chapter then prayer was offered by Brother Garnette and closing song, "Bless be the Tie that Binds," after which Brother Taylor of Hopkinsville, took charge of his body for cemetery.

CARLISLE KENTUCKY

The High Street Christian Church at Carlisle Kentucky, laments the death of one of its most useful members Sister Amanda Tyler, who died April 22nd, 1917, at the age of 67 years. She leaves a husband and one daughter who spared no pains in making her last days comfortable and happy.

She joined the High Street Church in its incipiency, and when not prevented by asthma of which she was a sufferer. She was one of the Church's most loyal workers. It was a pleasure to her to work for the church, and many a Christian Minister has she sheltered and fed, and delighted in doing so.

Nothing pleased her better than to see every enterprise of the church successful. We regret to give her up as loyal workers of her type are scarce in the churches, but we know that our loss is Heaven's gain.

F. T. Floyd, pastor,
Richard Rogers, Sec'y.

BAY CITY, TEXAS.

Dear readers:—

We are happy to tell you the rest of the meeting held with the Refuge Mission Church in Beaumont. We went in the trenches with this church for a week and three nights and during this time won five for the kingdom of God. All five were confessious.

Brother T. J. Green is the pastor of the Refuge Christian Mission Church at Beaumont. He is strong as a minister of the Gospel of Christ. He knows no defeat when it comes to the service of God's Kingdom. He has there a faithful few. They not only did their part at the Mission Church, but a number of them paid their missionary money at the old church. They have the zeal of God.

The Refuge Mission Church, raised for State Missions \$6 00, after giving six or seven of the \$23.10, raised by the True Vine Christian Church. They also gave the writer \$4.10. Brethren it is time for us to awake from slumber and add new churches to the kingdom of God. The field is white unto harvest, who will go and work to day? May the God of Glory ever help the Refuge Mission lift high the blood stained banner of Jesus Christ.

We have a great field in Texas to work and list. Get busy, brother pastors and preach the pure Gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and to the Gentile also.

Brethren, do not forget to tell your people we want to raise a thousand dollars

for state work and a thousand dollars for the J. C. I. Do not forget that we are trying to lead a thousand souls to Christ and God as well and to get 500 new subscribers for the Gospel PLEA. I wonder if the pastors are saying anything about this matter to their people? The people will do if you will teach them what they ought to do.

One of the greatest needs just now in our churches throughout the country is trained ministers, men who know how to plan and then work to those plans.

Our church service must become more interesting as well as the Bible school if we hope to lead the young people.

May God help us to get a larger vision of service for Christ and his Kingdom. Our vision is indeed too small to accomplish great things.

Yours in His cause,
Harry G. Smith,
Evangelist.

"Self is the only prison
That can bind the soul;
Love is the only angel
Who can the gates unroll."

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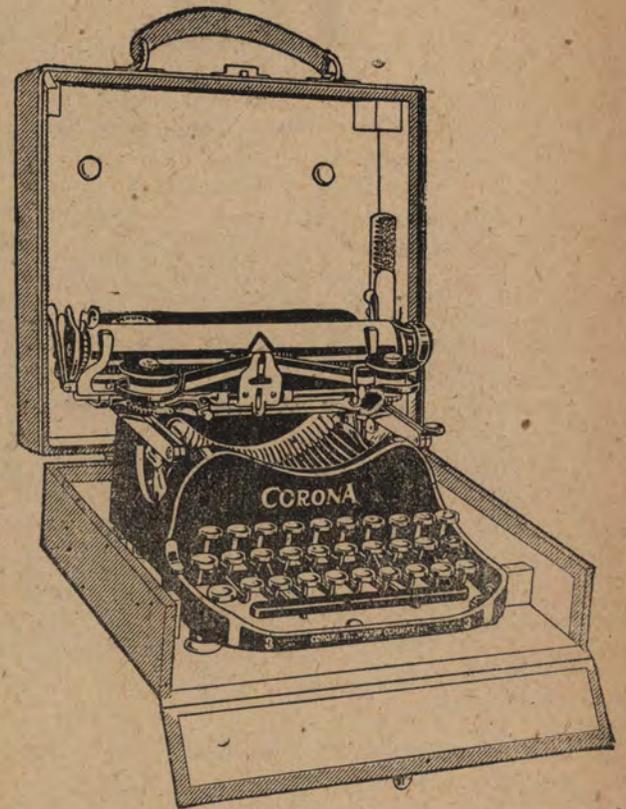
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The Gospel Plea is needed!

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Pres. Sherman



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, May 26, 1917

Serial No 299

HELPFUL To All

We Have it to Learn.



PRESIDENT Wilson has issued a statement to the country in which he called upon everyone to do his best to meet the crisis. On the merchant he calls to forego any but necessary profit; on the industrial worker he calls to speed up his processes; but it is to the farmers that he makes his great appeal. We are now under obligation to feed ourselves and all the allied nations of Europe and, if the war should close, the enemy nations, too. But now we do not have enough food stuff on hand to feed our own people at the rate we were using it before the war.

It is hard for the average man to realize how great is the crisis on us. Many will not awaken until grim famine stares in at their doors. It has been so long since we have faced such a thing that it is hard for them to believe that it can be. But all indications now point to its coming.

It is fortunate that it is coming now and not fifteen years ago. We have been able to make many preparations against the day. Here are some of them.

1. The cattle tick has been eradicated in about one half of the South. If it were not for the meat raising in the South the disaster would be on now. There were some short-sighted men who fought the tick eradication work but their folly was overruled.

2. The federal government, the state government, the colleges, the rail roads and the International Harvester Company all have for ten years tried to teach the farmers how to do better farming. Their success has been only moderate. Probably ninety-five percent of the people are yet farming the old way. The call of the president has made many put in more feed and food stuff, but most of them are putting it in in the old way in worn-out ground. If our people could have learned how to enrich their soil by rotation and manures, our problems would not be so hard.

3. We have built some good roads and

worked all the old ones better. This is exceptionally fortunate for it has opened up the country so that some of the best land is accessible.

If now every man in the land does his part we will avert the threatened disaster and we will be infinitely better off for our experience. We were living at a terrible pace of wastefulness. It will do us good to recount some of the lines of wastefulness. It will aid us to right ourselves.

1. We make about eight hundred million bushels of grain into intoxicating liquors. It took an army of men to raise this. Then when it was manufactured it was sold to men millions of whom were incapacitated for work. A drunkard does not make anything but he costs the state more than a thousand hard working sober men. His offspring filled the jails, penitentiaries and asylums. The liquor traffic has been more expensive to us than this war will be. In other words we could easier carry on this war continually if the liquor traffic were completely done away than to live at peace in the old order of liquor-dom. God will make us put this away. He will hold us down with starvation till we do it. When we get down to where the government tells us how many pieces of bread we may have a day, we will shut up the breweries and distilleries. We are almost in the frame of mind to pray for a little more pressure of starvation till the accursed thing is put away.

2. We must get on a basis of honest business. Certain kinds of speculation such as buying and selling real estate are legitimate, but playing the markets and all promotion work are gambling. The army of men now in them are nothing but parasites and yet they are making more than all the producers put together. If our crisis becomes severe enough to shake off these it will be a blessed crisis.

3. We must begin in earnest to settle some of our home problems. We have allowed ourselves to reach out to solve other people's problems and now the world will turn the search light on us. We have told Russia she must treat the Jews and and serfs better, we have told Turkey she must treat the Armenians different, we have told England she must settle the Irish problem, we have even hinted to Germany that she should overthrow her autocracy. We must now walk circumspectly at home or all these will turn on us.

In the settlement of our race prob-

lems they will be patient with us for they will know we have a great task, but there are some things they will demand of us right now. They will demand that we will give the best educational facilities at our command for all the children of all within our gates. They will demand that lynching cease. There is no essential difference between a Kisheneff massacre and a Georgia lynching except that one kills hundreds while the other kills few at a time. In this connection, however, we must say that the governors in most of the states are doing the best they can. In Mississippi none are lynched unless they do it before the militia can come.

In this crisis God is trying us to see if we will do to put in as administrators of the world's civilization for the nations of the earth. If we are sufficiently good to become a thrifty people so as to produce what we and the world needs; if we are sufficiently honest to reform our own wrongs; and if we are sufficiently spiritual to lead the nations to truth and righteousness, then God will make us rulers over all his household. But we have much repentance and reforming to do ere this can be. Let us begin by planting good gardens, raising hundreds of chickens, doing better farming, taking higher ground on educational work and doing missionary work as never before.

EPITAPH FOR GERMAN SOLDIERS

By Louis How

He thought his country right and loved her well.

He marched a hundred miles on bleeding feet,

And crouched in puddles with a crust to eat,

A bloody crust that had a powder smell.

He sang to drown the roaring of the shell: The vision in his eyes was very sweet—

He saw a flower-bordered German street— And with a clean French bullet-wound he fell.

And those that loved him never are to know If he was even shoveled in a trench,

Grotesque and grim who was their fair delight

From that sweet seed but recollections grow Without a ray of hatred for the French,

He fought for what was wrong, but he was right.

THE GOSPEL PLEA

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Number 299

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 300, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, MAY 26, 1917

Personals and Editorials.

—I beg space to say in your valuable paper, that the new Christian Church, just established a few weeks ago, 2015 Pine Street, Beaumont, Texas, is having an excellent success. Rev. Monroe Whitehead is conducting service for us His subject on last Lord's day was: "In his steps."

—I beg to further say that, our prayer service every Thursday night and Sunday Schools at 9:30 A. M. are very progressive.
Frank K. Evans.

NEW SUBSCRIPTIONS

From Mrs. Sarah L. Bostick:

A. F. Hooper, Mrs. Susan Hood,
Mrs. Mattie Winston, Sarah
Stricklin, Rebecca Hervey

From P. H. Moss:

Mrs. Ellen T. Ferrell, Miss Eula
Dean Smith

From T. H. Merchant:

Miss Everline Clarke

From R. H. Davis:

Rev. Joseph Keevil.

ROARING SPRING, KENTUCKY.

Dear Readers of the Plea:—

Allow me to say something of our work in Roaring Spring. We are doing some good work. Our Lord's Day school is doing fine. Please allow me to say, with deep sorrow we record the death

of our sister; Mary Jane Bush. Who departed this life April 25th, 1917. She obeyed the gospel a good many years ago I don't know just how long, but I know that she stood firm in the faith until death. We hope that our loss is heaven's gain. Sister Bush lived to be eighty-nine years of age. She leaves seven children and other relatives and friends to mourn her departure.

I am glad to say that a few days ago we enjoyed a short visit to us by Miss Rosa V. Brown, our National Field Worker. Her message to us shall long be remembered. We are always glad to hear here. May God bless and strengthen her.

Yours in the cause,

Lillie B. Hunter.

MOUNT STERLING, KENTUCKY.

Dear Editor:—

Please allow me space for a few words. We are looking forward with pleasure to a visit by Brother Moss in the near future and we are always glad to have him with us. He always brings inspiration with him and inspires us to do better work. We are climbing a ladder in our Lord's Day School. The men and boys against the women and girls. We hope to make a success of this race by increasing our attendance and offering.

Easter Sunday we had a splendid exercise and a financial contest between the nine classes of which the men's Bible Class taught by Prof. G. W. Adams a splendid teacher raised nine dollars. The Loyal Women's class taught by Mrs. Lizzie D. Magowan raised nineteen dollars and thirty cents, total raised that day by all the classes fifty-seven dollars and fifty cents.

Elder W. H. Brown our pastor will leave us May 15th, for a visit to Hagerstown, Md. where he organized the Church of Christ some years ago and from there to Washington D. C. to attend the Commencement exercise at Howard University where his daughter, Miss Willie Mae will be one of the graduates. We wish him a pleasant visit.

Yours for greater work,

Lizzie D. Magowan.

Louisville, Kentucky.

Greetings of Chestnut Street Christian Church,
To the Editor of the Gospel Plea:—

Please allow us space in your paper to say a few things about the doings of the Falls City. A few weeks ago Sister Rosa V. Brown, our efficient and accomplished field worker, was with us and gave us a splendid address on the "Missions and the Missionary." It was thrilling from start to finish and those who

heard her went away with the highest words of commendation for the wonderful accomplishment of this young woman. The prayer of the writer is that she may live long to inspire and help others of her sex and race to lift the banner high. The Falls city is still on the map. The three congregations are all doing business at the same old stands. The most noticeable thing just now is the renewing of the Chestnut St. Church. The church has been papered all over, the main auditorium recarpeted, and the front outside has been painted and things are looking new around there. We have just had a weeks meeting; conducted by Rev. W. H. Dickerson of Crofton, Kentucky.

Prior to our reopening which was held last Sunday [the 6th] with three services all of which were indeed splendid attributes to the occasion, there had been a week of cottage prayer meetings and then came the week of preaching which resulted in nine being added to the church. The church is entering upon a new era in its history and we hope for her much good in the future. There is to be observed Mother's Day at the Hancock street church, May 13th. A splendid program will be rendered. Success to you and the Plea.

I beg to remain yours respectively.

T. R. Everett, pastor
of the church at 16th, Chesnut St.

ARGENTA ARKANSAS

To the Editor of the GOSPEL PLEA: I wish to report that on March the 4, the Death Angels visited the Home of Florence Hervey of Plumerville and summoned her home. Her sickness was of short duration. The funeral service was conducted by the writer at her home church near Plummerville of which she was formerly a member. She left a host of relatives and a number of friends.

The Antioch Christian Church near Plummerville of which she was a member is almost made up of her relatives. I am sorry to say that she died out of fellowship with the Church. Sad to think that so many young people secede from the Church on account of worldiness.

Yours in Christ,

M. M. Bostick.

Jackson, Mississippi.

A TRIP TO TENNESSEE

I was in Memphis, Tennessee when last I wrote. Preached in Memphis, Monday night after the 5th, Sunday of April. From thence I went to Jonesboro, Tennessee where I went to conduct the East Tennessee Conference. Elder H. J. Wyden, pastor of Jonesboro and Johnson City Churches, and Secretary of the East Tennessee Conference requested me to come and conduct the conference which I agreed to do since any expense would be paid

We found the brethren somewhat confused over their church and schools, but thank God we left them in a very good spiritual condition. We preached for the Jonesboro Church several nights during the week and both day and night on the first Sunday in May.

On the first Sunday we taught the Bible class, and in the evening at 6:00 p. m. conducted an Educational Conference with the young people of the Jonesboro Church. There are some fine young people in this church, and if properly trained will be of great service to the church of Christ.

Just what we did at Jonesboro and other places in East Tennessee will be the subject of another article.

We are now in Johnson City, Tennessee. Left Jonesboro this morning, (Monday). Will preach here tonight if the rain ceases. We are having a very cold rain here today. My coming was made known some time ago and the people are in expectation. We, are therefore, looking forward to a great service.

From here we go to Bristol, Tennessee. Will preach here three or four nights during the week, and on Sunday will assist them in pulling off a hundred dollar Rally.

Would visit other churches of East Tennessee but must get back to Mississippi to attend the Worker's Conference and Commencement at the S. C. I. The Conference promises to be good.

Yours looking that way,

B. C. Calvert.

The Signs of Our Time

BY EUGENE W. LEWIS

(Delivered at the Annual Inter-Society Contest of the Franklin and Philomathian Literary Societies of the Southern Christian Institute, March 1917.)

Where there are signs of civilization there are true signs of progress. A little more than a century ago all the land west of the Allegheny Mountains belonged to France and Spain. Since then it has been purchased by the United States and the shacks that were scattered throughout that territory have been made to become the sky-scrapers of the West, the deserts have been made to bloom from which produce the world has been served.

In the forward movement of the present time should we but stop and take a careful glance at the records of history that have been preserved and handed down to us we note the way over which man has journeyed thru great difficulties and oppositions; sometimes the way was dark and rough, sometimes the weather was stormy and cloudy, but on before him there was a sign that beckoned him in an encouraging way, made him know that all of his previous experience and en-

durance were the signs of a better day.

My dear fellow Franklin, Philomathian and friends, the same can be applied to our day and time, for we too, have our trials and tribulations. Our way is not always smooth, nor is our path always straight, nor does the sun give light along the way. But should not we always remember that "behind the cloud the sun always shine" and be inspired to press forward and lend our hands in helping to profit by the failures and errors of the past.

The resources and environments that surrounded man in the past decades caused him to make wonderful discoveries and inventions, means by which to double his capacity of profitableness for a limited portion of time. Today we find ourselves using to every advantage produced by men, such as the steam engine, the telephone system, wireless telegraphy, automobiles, electric motors and the various forms of farming implements which enable us to cultivate a large area of the land and harvest the products with the same amount of energy and a number of labor saving machines that time will not allow me to enumerate. With all this sometimes it may seem like great wonders when it is duly considered. But Jesus says in John 4:48: "Therefore except ye see signs and wonders ye will in no wise believe." But it is only the "sign board" of our time that we may take on new vigor and courage and continue to "go forward" till we reach the zenith of perfection in helping to make this world in which we are living a little better for those who are to come after us.

This renaissance, a large portion was brought forth nearing the close of the reign of Queen Elizabeth in 1603. It was during her age when much literary training came to the races. When the light of civilization began to dispel, the dark shadow of ignorance and superstition disappeared behind the curtain of time and the best thinkers were made to realize more and more that "all men are created equal." Not before then could the free spirit exist, the spirit of the Mosaic law which took those best thinkers up where they beheld the wonders of God. The poets were there to receive their portion of inspiration and the impulse and influence of those early writers have been handed down to us. Their writings are being monopolized by the colleges and universities which make our modern literature. The artist was there, the architect, the sculptor and scientist, all being inspired for future service.

Out of those foregleaners, there were born strengths and powers that have risen, reigned and conquered; and unknown powers are reigning today and if we will apply the right interpretation, we can readily see and get a fuller comprehension of what has been accomplished up to the present is only a sign of greater things yet to be achieved.

The "signs of our times" are being daily expressed, some predict war, some predict peace; but if the present laborers do not pave well the way it will take struggle for the coming generation to accomplish

Those who have gone before made it possible for the revival of our learning for us to be in a land of peace and prosperity and for all our modern conveniences. As they marched through the wilderness of time and servitude they left signs that we must read with the love of Jehovah in our hearts and with the wisdom and understanding of Solomon in order to get a better knowledge of the signs of our time.

Martin Luther at Worms

By Carl Theodor Wettstein

A MEMORIAL LEAF TO THE 31ST OF OCTOBER,
REFORMATION DAY.

On November 10, 434 years ago, Martin Luther, the son of a miner of the better class was born at Eisleben, in Saxony. Nobody dreamed at that time that this son of a plain miner would, in later years, stir the whole world. It is not our purpose here to give a history of his life; we will pass quickly over the time when, in 1497, he attended school at Magburg, in 1498 was transferred to Eisenach, where, in order to gain the necessary support, he went from house to house and sang at the doors of the citizens, which brought him into the Cotta family, one of the prominent families of Eisenach. In 1501 he entered the University of Erfurt to study philosophy and the classics. Music was his favorite recreation. In 1501 he received his master's degree, and commenced to study law. In this he was interrupted by a radical change in his inner life and, without his father's consent, entered the Augustinian monastery. In 1507 he was ordained priest and, in 1508, was appointed Professor of Philosophy at the recently-founded University of Wittenberg. In 1509 he was called to the University of Erfurt, but eighteen months later returned to Wittenberg as Professor of Theology. In 1515 he became provincial vicar of his order Meissen and Thuringen, having the supervision of eleven convents, and preaching regularly at the convent of Wittenberg.

Now comes the period which brought his name before the world. His conflict with Rome was not self-determined. As is well known, it was caused by the Dominican Tetzel selling indulgences (forgiveness of sins) at Jueterback, on the border of Saxony, where Luther forbade his entrance. He preached against the practice and protested to the bishops, but all in vain. Then came that historic day which, to-day, is celebrated in all Lu-

(Continued on page 6, Col. 2)

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Bellville, Texas.

Dear Readers:—

I trust that as I bring to you this message your hearts will be made to feel glad to know that our brethren and sisters in South Texas are still in the firing line and are doing a great work for the Kingdom of God and are loyal to the state. Of course there are a few who are not faithful "Ye are clean but not all."

The Bethlehem church at Cedar Lake is wide awake and if you are going to keep pace with this great hearted people you will have to get busy and that right now. This is a strong church and it believes in extending the cause of the Kingdom of Christ. Bro. G. H. Harris is the pastor and he is a great hearted man. He loves the cause of Christ at home and abroad. He teaches his people a world-wide religion and a living religion. His people responded beautifully to the state work as well as to the J. C. I fund on Easter Sunday. The auxiliary at this point is faithful, strong and true. They have some great hearted women there.

I hope the brethren and sisters of Texas will rally to the front and let us show our colors.

We received money at Bethlehem as follows:
Americus Woodard \$2.25, Evilena Hawkins 1.25
Those who gave one dollar were: Elder Henry Woodard, Mrs. Mary Woodard, E. L. Bryant, J. B. Stratton, Charles Woodard, Dinah Hawkins.

Those who gave fifty cents are: Hattie Edwards, Joe Petteway, Elisha Woodard, Harrison Woodard, Hattie Woodard, Josephine Woodard, Elder Wm. R. Brown, Polly Woodard, Charles P. Brown, Anna L. Woodard, Anna L. Brown, Carrie Austin, Francie Petteway, Clara Woodard .55

Those who gave twenty-five cents were: Mrs. Laura Austin, Nels Merchant, Rosanna Merchant, Alex Law, Edward Gee, E. Y. Stephney, Issac Stephney, Mary F. Woodard, Jimmy Woodard, E. J. Hawkins, Lizzie Gee, Rebecca Smith, George Carter, Mary Carter, Lydia Brown, Travis Petteway, Hattie Edwards, Davis Hawkins, George Austin, Willie Woodard, Amanda Woodard, Joel Williams, Clarinda Williams, Nancy Washington, Lena L. Woodard, Margrette Woodard, Laura Petteway, Bettie S. Hawkins, Andrew Ward, Narcis Ward, Martha Tone, Van Spincer, Hammie Hawkins, J. R. Williams, Silva Williams, John Law, Emiline Law, Lillie Austin, Clara Woodard, Polk Williams, Gertrude Austin, Bettie E. Hawkins, Nancy Austin, George Woodard, Joike Brown, Adlena Woodard.

Shakespeare Brown, A. M. Woodard.

Monroe Carter .35, Earnest Woodard .30, Sallie Williams .35, Norsena Woodard, Ida Qustin, Mamie Lee Woodard and Clarinda Williams five cents each. Kate Woodard .20, Carrie Williams .20, J. B. Stratton Jr. .35, Ada Woodard .20, Chaney Edwards .30, Mary Merchant .10.

Total for State Missions from Bethlehem Church, \$30 75
Total for J. C. I. [Easter] 6.20
Bethlehem Bible School for J. C. I. [Easter] 2.81
Bethlehem Church for H. G. Smith, 3 65
Bethlehem Auxiliary to H. G. Smith, 1 50
Grand total raised for all purposes at Bethlehem, 44 91

I trust that the church all over the state of Texas will get a larger vision of service for God and humanity. Brethren we have never tried ourselves for the cause of the Kingdom of God as we ought, let us strive to do all we can for Christ and just see for once what great things we can bring about for the Kingdom of our God. In proportion as we work for the cause of Christ in this world will he bless us. Bro. C. H. Harris and his people are doing great things for Christ because they are big hearted. Big hearted pastors make big hearted people, so as pastors we want to get larger in soul and in our vision for the Kingdom.

—O—

Dear readers:—We are happy to bring to you a little message of the auxiliary at Greenville, Texas. These sisters are not asleep, they are up and doing. They are taking care of a girl at the J. C. I. This is a noble step, one which many other auxiliaries ought to take up. Our blessings come out of our service to God for humanity. Sisters, there are many boys and girls who would become great men and women if only they were helped over just one or two hard places in their life now. Sisters is there another society that will follow the Greenvills society.

It was a pleasure to see sister May weather at the J. C. I. commencement looking after what she termed our girl. When we can see the work of our hand grow as these sisters are able to see it grow in the young lady they are caring for at the J. C. I. it is encouraging. May God bless these great hearted sisters at Greenville and continue to enlarge their vision for service in his Kingdom.

At Cedar Lake we have a great hearted set of sister there. They are ready to greater service for our King. You may listen for a large undertaking by these sisters in the near future. Plans are now being laid. We will tell you all about these plans soon. We may say this much however it is to be something for the J. C. I.

I believe the time has come when every auxiliary sister is ready to enter larger things for J. C. I. They now realize

that a great school in being built in Texas and it is for the benefit of colored boys and girls. At Cedar Lake we have a strong society and these sisters are willing to be led into bigger things for God.

We can not forget to say a word about the faithful few at Vine Grove. They are few and yet are many because of their great faith and service. They too are ready to enter larger service for our King.

We must say a word for the faithful sisters at Waco. Here we find a few large hearted sisters who in their best way are answering the call to a large service for our King. From hence forth they will do larger things for Christ.

Our sister Fannie Hay Johnson is awakening the sisterhood of Texas to a vision of service for the Master.

Sisters we should work not because we want to make a show but because the work is needed to be done and must be carried on by those who are faithful. Let us work, looking not for honor, of men, but for the reward that comes from God alone. Sister you can play a great part in helping us raise the thousand dollars for missions and a thousand dollar for Jarvis Institute you can do so much in helping to lead the thousand sauls to Christ as well as getting the five hundred new subscribers for the Plea. Let us work each day but the harder and leave the result with God and he will bring all thing out right.

Faithfully in the cause,
Harry G. Smith.

INTERCESSORY PRAYER

The weary one had rest, the sad had joy,
That day; I wondered "how?"
A ploughman singing at his work had prayed,
"Lord help them now."

Away in foreign lands they wondered "how?"
Their simple words had power!
At home, the Christians, "two or three"
had met
To pray an hour.

Yes, we are always wondering, wondering
"how"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee.

A hidden one—but one near God,
Was claiming victory,
As they went forth to battle in His name,
"Lord, be thou nigh!"

The hands are steady till the sitting sun—
No need to wonder more
How courage, hope and faith were all supplied
From Heaven's store.

—Selected.

Christian Education

Southern Christian Institute

Harry G. Smith, State Evangelist of Texas came in on Wednesday to be here through commencement week.

Three weeks of most excellent farming weather has been passed and the crops are in good shape.

Prof. D. C. Crowder and Mr. J. W. Holt of Holtsville, Tennessee arrived on the campus Saturday morning to attend the commencement exercises.

The Community School had its exhibition on Saturday night, May 12th.

Miss Bererra, our efficient Vocal teacher, expects to start at once for her home in Agus Caliente, Mexico, where she will teach in a mission school.

—O—

From the Banks of the Old Kentucky

Lexington, Historic, Headquarter, Hero of many battles, site of last convention, home of many pioneer saints and the "Hub of the wheel" set apart the fifth Sunday Apr. 29th. As C. W. B. M. and Ky. Missions Day. On this occasion I was invited to worship with them which I did, teaching Sunday school class and preaching to good audience three times morning, afternoon and night. A few chronic questions are going the rounds in Kentucky "Sunday Schoolism." Such questions as: was the Lazarus of John eleven, the same as Luke sixteen? What word did Lazarus speak after his resurrection? Which Mary anointed Jesus at Bethany? John 12th chapter. Some of ye other scribes "Think on these things."

Elder J. B. Parsons, minister and his good wife did and said every thing possible to make our stay and the service a pleasure and helpful. She plays the music you know, and makes the welkin ring.

Lexington has one of the most beautiful and comodious churches in the state. The good old sexton, regular and faithful keeps everything so tidy and clean.

The C. W. B. M. sisters raised nine dollars Sunday morning and the other service raised thirteen dollars and sixty cents which they gave to me for the work. Lexington will make the leader look well to its laurels by convention time. Some time I've spent at Franksfort and Georgetown, two mission points. The fire is burning at both. Neither is yet ready for

a regular minister, but both will be heard from by convention time. Some of our most faithful workers live at these points.

I go to eastern part of state next, must also see western and southern parts of state pretty soon. Out look is bright and people are willing and ready to hear the message of salvation.

One addition at Lexington.

Yours, C. H. Dickerson, Evangelist

MARTIN LUTHER AT WORMS.

(Continued from page 3)

theran—and in most all protestant churches—the 31st of October, 1517, when Luther nailed his ninety-five theses to the door of the castle-church at Wittenberg. This created an intense excitement. In fourteen days they were diffused thruout all Germany, finding advocate everywhere, but also violent condemnations. Even late as March 3, 1519 Luther's regard for the Pope was not shaken he had written two letters of apology to the Pope.

The Elector of Saxony, "Frederick the Wise," interposed his authority against his citation to answer at Rome for his course, demanding that he be tried on German soil. In October 1518, he appeared before the papal legate Cajetan at Augsburg, and from July 4 to 13, 1519, he was pitted with Eck at the Leipzig disputation. On June 16, 1520, he was excommunicated and his writings were burned in several places. This was answered by Luther on December 10 by the burning of the excommunication bull in the presence of his students near the Elster gate at Wittenberg.

So far we have taken these particulars from Johnson's Cyclopaedia (H. E. Jacobs), but from now on we cannot find a better authority in history than Bunsen's essay in "Luther in Worms."

Christian Carl Josias, Baron von Bunsen, was one of the most distinguished men of the first half of the nineteenth century; a profound scholar and, from 1818 to 1854, was in the diplomatic service of Germany in Rome, Switzerland and London. He was of an intensely religious nature, and and "to trace the firm path of God through the stream of the ages" was the definite purpose of Bunsen's extraordinary studies. His family was poor, and at the University of Goettingen he was obliged to support himself by serving as private tutor to a wealthy American student, a member of the Astor family of New York. But we will let Bunsen conclude our story from his essay, "Luther at Worms." (Masterpieces of Literature—Kayser Publishing Company.)

People and princes took more and more part in the dispute, and the controversy widened from day to day. Luther openly declared that Huss (Bohemian reformer burned

at the stake), was right on a great many points, and had been unjustly condemned. Wittenberg became crowded with students and inquirers, who flocked there from all sides. Luther not only continued his lectures, but wrote during this period his most important expositions and commentaries on the New Testament.

The emperor agreed at last to the proposal of the elector Frederic, and convened a diet at Worms for the sixth of January, 1521, where the two questions of religion and of a reform in the constitution of the empire were to be treated. Luther, though in a suffering state of health, resolved immediately to appear when summoned "If the emperor calls, it is God's call—I must go: if I am too weak to go in good health, I shall have myself carried thither sick. They will not have my blood, after which they thirst, unless it is God's will. Two things I cannot do—shrink from the call nor retract my opinions." The nuncio and his party, on their side, moved heaven and earth to procure Luther's condemnation, and threatened the Germans with extermination, saying, "We shall excite the one to fight against the other, that all may perish in their own blood"—a threat which such politicians have carried out to the best of their power during two hundred years. The emperor permitted the nuncio to appear officially in the diet, and to try to convince the princes of the empire there assembled. Alexander tried in vain to communicate to the assembly his theological hatred, or to obtain that Luther should be condemned as one judged by the Pope, his books burned and his adherents persecuted. The impression produced by his powerful harangue was only transitory; even princes who hated Luther personally would not allow his person and writings and the general cause of reform to be confounded, and all crushed together. The abuses and exactions of Rome were too crying. A committee, appointed by the diet, presented a list of one hundred and one grievances of the German nation against Rome. This startled the emperor, who instead of ordering Luther's books to be burned, issued only a provisional order that they should be delivered to the magistrates. When Luther heard of the measures preparing against him, he composed one of his most admirable treatises, "The Exposition of the Magnificent." He soon learned what he was expected to retract. "If that is ment, I remain where I am; if the emperor will call me to have me put to death, I shall go." The emperor summoned him, indeed, on the sixth of March, 1521, to appear before him, and granted him at last a safe-conduct, on which all his friends insisted. Luther, in spite of all warnings, set out with an imperial herald on the second of April. Everywhere on the road he saw the imperial edict against his book posted up, but witnessed also the hearty sympathies of the nation. At Erfurt

[Continued on page 7, Col. 2.]

Sunday School Lesson

June 3, 1917.

Lesson XXII.

JESUS BETRAYED AND DENIED.

John 18:1-18.

GOLDEN TEXT:—He was despised and rejected of men. Isaiah 53:3.

TIME:—About midnight of Thursday, May 6, A. D. 30, when the arrest took place; then early in the morning of Friday.

PLACE:—In the Garden of Gethsemane on the slope of the Mount of Olives east of Jerusalem.

The immediate purpose of John, is to contribute to the fulfillment of his larger purpose by showing how entirely consistent with his conception of him, as the Son of God, Jesus is bearing in the last scenes.

The story of the death of Jesus reveals to us the fact that he stood for the ordinary race of men as well as the higher race. The Spiritual grandeur he manifests is a thing entirely unique.

The Garden of Gethsemane was about three-quarters of a mile from the walls of Jerusalem. The name Gethsemane meaning an oil press. The grove probably belonged to some friend of Jesus or one of his disciples. By this he was permitted to go there and rest from many of the sorrows that sometime would approach him. Jesus offered three prayers in this garden that at the will of his Father the cup which he is expecting to drink of, might pass from him. In the first, the Lord bowed prostrate on his face, and an impenetrable gloom seems to cover the sun. In the second, he did not bow so low, for his victory reveals itself to him. The third: he no longer bowed, but kneeled with his face turned heavenward, and the light of his glory filled the sky. Jesus met his betrayal and denial with despair, but as a loving Saviour he endured them. There was no fear of death to him for he had already conquered it.

The Lord hath borne the iniquities of us all. In a way we cannot really understand this; the burden of sin was upon his shoulders and as it approached him it scorched his soul with the fire of agony. Having this in mind Jesus knows how much we can stand, for in his suffering he bore the burden of every man's sin. There was a time when we could excuse ourselves when we did wrong, but now the life and works of Jesus has made excuse of non-effect. The mother watching over her sick child even when moments of forgetfulness may prove fatal, dare not drowse. Life contains many such moments. When temptation is

near, when duty is pressing we ought not to leave from the side of the Master, but ought to be vigilant and faithful. Tho the flesh is weak, the spirit ought to assent its mastery. In the time Jesus and his disciples met the Sanhedrin officers and the Roman soldiers, Peter thought it possible to rescue Jesus from them and drew his sword, and cut off the high priest's ear. Christ turned to Peter and told him to put up his sword, after saying this he healed the high priest's ear. This shows lack of steadfastness in Peter. Again the fate of Peter was tried on the night of the betrayal he disowned his Lord. Some time we do those things with our best friends because we do not give the thought enough consideration. Christ will never deny us if we show ourselves worthy. There are many ways we can deny him; (1) staying outside the church, (2) failing to speak up for him in truth, (3) by making light of his sacred services, (4) by acting as if it did not exist. Most of all, we can deny as sadly as Peter did without uttering a word. If we deny him he also will deny us. If we expect to comfort ourselves and be a great benefactor in the cause of uplifting men and women, we must view the situation as Jesus did when he was here among men.

E. A. S.

History of the Jews from Abraham to Christ.

By E. L. Timberlick.

(Member Old Testament Bible Class, S. C. L.)

The Hebrews trace their origin from Abraham, "Father Abraham."

Abraham left his home in Ur of Chaldea with Terah his father and Lot his nephew, enroute to a land of promise that "flowed with milk and honey." Abraham was following a call from God. God promised to make of him a great nation. His promise is three-fold. He promised to make of him a great nation, that his seed in coming generations, (Isaac) and that in being blessed others would be blessed and in being cursed those guilty should be cursed.

After traveling about and making several stops in northern Caanan and Egypt, Abraham settled in Hebron. About this time a son was borne to Abram and his wife whom they named Isaac. Thru Isaac and his posterity was the blessing and fulfillment of promise.

Isaac grew to manhood and married a woman named Rebecca. To him were born Jacob and Esau. Jacob a son gladness, Esau of shame and disgrace. Jacob thru craft obtained the blessing of his aged father. Esau thru hatred and jealousy married wives of the Caananites. His des-

cendants are the Edomites, southeast of Israel.

Jacob went to his father's home for his wives. He had two wives and each wife a handmaid. Jacob is father of the twelve patriarchs, from whom the divisions of Palestine derive their names. Of these twelve sons Joseph became the greatest and best known to history. He attained his greatness thru humbleness. Being sold by his brothers into Egyptian bondage he suffered many hardships. But he finally found grace in the sight of God and the Pharaoh who was then ruler. He was made governor over all the people and in time famine meted out to them their portion of food. Joseph invited his relatives to come to Egypt, where they settled in Goshen. There they grew and multiplied and began to wax strong. Finally a king arose who knew nothing of and cared nothing for Joseph's people. He disliked seeing the Hebrews increase in power so rapidly and he began to oppress them. This oppression extended over a period of two hundred years.

A deliverer to the Hebrews came in the person of Moses. Moses successfully led the people out of Egyptian bondage. They crossed the Red Sea into the wilderness of Arabia. They stopped one year at Mt. Sinai, where Mose communed with God and received laws by which the people were to be governed. The people wandered in the wilderness for forty years. No easy task was Moees'. Many times the people tried his patience. Moses died before reaching the promised land tho allowed to view it at a distance. Joshua was his successor. Joshua was a descendant of Joseph. He led in several conquests to rid the country of its heathen peoples. He and the priests allotted the land west of the Jordan to the nine and a half of the twelve tribes. Moses gave land east of Jordan to two and a half tribes.

After the death of Joshua followed the "dark ages" of Jewish history. At this period we usher in the Judges. They lasted two hundred years. Most worthy of mention are Deborah, Gideon, Sampson and Samuel who was last of the Judges and first of the Prophets.

There are four prophets worthy of mention: Samuel, Nathar, Dodo and Ahijah.

The Jews now clamored for a king. Saul, son of Kish, of the tribe of Benjamin, was selected. He reigned forty years. The Jewish civilization was now at the height of its power politically, but spiritually the moth of decay was gnawing at its vitals. They had three strong kings in succession, for one hundred twenty years. After the death of Solomon, B. C. 935, the kingdom divided into five parts, two prin-

ciple and three minor in importance. As far as the Hebrews are concerned in this division they became Judah in the south and Israel in the north.

Other nations began making inroads on Judah and Israel. These in their respective order are:

Assyrians B. C. 1270-625; against kingdom of Israel B. C. 722.

Babylonians 625-536 B. C. " " of Judah B. C. 587.

Persian Empire 536-330 B. C.—Jews return from Babylonian captivity B. C. 520.

Macedonian Empire, B. C. 330-321.

Egyptians—Ptolemies, 323-198 B. C.

Syrians 198-166 B. C.

Maccabean Freedom B. C. 166-65.

Romans B. C. 40-A. D. 70.

Thus the Jews were completely "sifted" by the larger nations. The Romans destroyed the Temple about the first century A. D. and the Jews were scattered to the four winds. But the Jew still holds persistently to the faith of his fathers, monotheism.

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MARTIN LUTHER AT WORMS.

[Continued from page 3.]

the herald gave way to the universal request, and, against his instructions, consented to Luther's preaching a sermon—none the less remarkable for not containing a single word about himself. On the sixteenth Luther entered the imperial city amid an immense concourse of people. On his approach to Worms the elector's chancellors entreated him, in the name of his master, not to enter a town where his death was decided. The answer which Luther returned was simply this: "Tell your master that if there were as many devils at Worms as tiles on its roof, I would enter." When surrounded by his friends on the morning of the seventeenth, on which day he was to appear before the august assembly, he said: "Christ is to me what the head of the gorgon was to Perseus: I must hold it up against the devil's attack." When the hour approached, he fell upon his knees and uttered in great agony a prayer such as can only be pronounced by a man filled with the spirit of him who prayed at Gethsemane. Friends took down his words; and the authentic document has been published by the great historian of the Reformation. He rose from prayer and followed the herald.

Before the throne he was asked two questions: Whether he acknowledged the works before him to have been written by himself, and whether he would retract what he had said in them. Luther requested to be told the titles of the books, and then, addressing the emperor, acknowledged them as his; as to the second, he asked for time to reflect, as he might otherwise confound his own opinions the declarations of the Word of God, and either say too much or deny Christ and say too little, incurring thus the penalty which Christ had denounced—"Whosoever shall deny me before men him will I also deny before my Father which is in heaven." The emperor, struck by this very measured answer, which some mistook for hesitation, after a short consultation granted a day's delay for the answer, which was to be by word of mouth. Luther's address to the emperor has been preserved, and is a masterpiece of eloquence as well as courage. Confining his answer to the first point, he said that "nobody could expect him to retract indiscriminately all he had written in those books since even his enemies admitted that they contained much that was good and conformable to Scripture. I can only say with Christ: 'If I have spoken evil, bear witness of the evil.' The Pharaohs of Egypt, the kings of Babylon and of Israel, never worked more effectively for their own ruin than when they thought to strengthen their power. I speak thus boldly, not because I think that such great princes want my advice, but because I will fulfil my duty toward Germany, as she has a right to expect from her children." The emperor, probably in order to confound the poor monk, who, having been kept standing so long in the midst of such an assembly, and in a suffocating heat, was almost exhausted in body, ordered him to repeat his discourse in Latin. His friends told him he might excuse himself, but he rallied boldly, and pronounced his speech in Latin with the same composure and energy as at first; and to the reiterated question, whether he would retract, Luther replied: "I cannot submit my faith either to the Pope or to councils, for it is clear that they have often erred and contradicted themselves. I will retract nothing, unless convicted by the very passages of the Word of God which I have quoted." And looking up to the august assembly before him, he concluded, saying: "Here I take my stand; I cannot do otherwise; so help me God. Amen!" The courage of Luther made a deep impression even upon the emperor, who exclaimed: "Forsooth, the monk speaks with interpidity, and with a confident spirit." The chancellor of the empire said: "The emperor and the State will see what steps to take against an obstinate heretic." All his friends trembled at this undisguised declaration. Luther repeated: "So help me God! I can retract nothing." Upon this he was dismissed, then

recalled, and again asked whether he would retract a part of what he had written. "I have no other answer to make," was his reply. The Italians and Spaniards were amazed. Luther was told the diet would come to a decision the next day. When returning to his inn he quieted the anxious multitude with a few words, who, seeing the Spaniards and Italians of the emperor's household follow him with imprecations and threats, exclaimed loudly, in the apprehension that he was about to be conducted to prison.

The next day the emperor declared: "He could not allow that a single monk should disturb the peace of the Church, and he was resolved to let him depart, under condition of creating no trouble; but he would proceed against his adherents as against heretics who are under excommunication, and interdict them by all means in his power. This address, the suggestion of the Spanish and Italian party, created great commotion. The most violent members of that party demanded of the emperor that Luther should be burned and his body thrown into the Rhine, and it is now proved that toward the end of his life Charles reproached himself bitterly for not having thus sacrificed his word for the good of the Church. But the great majority of the German party, even Luther's personal enemies, rejected such a proposition with horror, as unworthy of the good faith of Germans.

The theologians began to try their skill upon him. "Give up the Bible as the last appeal; you allow all heresies have come from the Bible." Luther reproached them for their unbelief, and added: The Pope is not judge in the things that belong to the Word of God; every Christian man must see and understand himself how he is to live and to die." Two more days were granted, without producing any other result than Luther's declaration, "I am ready to renounce the safe-conduct, to deliver my life and body into the hands of the emperor, but the Word of God, never! I am also ready to accept a council, but one which shall judge only after the Scripture." "What remedy can you then name?" asked the venerable Archbishop of Treves. "Only that indicated by Gamdiel," replied Luther; "If this council or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

"If any little word of ours
Can make one life the brighter;
If any little song of ours
Can make one heart the lighter—
God help us speak that little word,
And take our bit of singing,
And drop it in some lonely vale
To set the echoes ringing!"

Los Angeles, California.

In a recent meeting of our church, Bro. W. Z. Hopper, one of our local ministers, was called as pastor indefinitely till the church saw fit to do otherwise. Brother Hopper is earnest and sincere and means to do his very best to carry the work along. We also have a new choir organist and director, a Prof. Hayes, who is doing work in his line of work also.

I am sorry to say, I failed to get the card you sent me in March concerning the price of the GOSPEL PLEA now; however I shall do my best to get new subscribers.

A year ago, we mentioned the death of our pastor, Rev. D. L. McMickens who died May 4, 1916. We are planning a memorial service for him on the 3rd Sunday May 20. Your humble servant has composed two poems in his memory and is now having them published in book form which we hope to sell on that day, the proceeds of which we will use to help buy a head piece for his grave. I have heard thro the PLEA from many of his friends and associates stating their interest in him. One of my friends will recite one of the poems on that day. I am sending you a copy should you have space to print it. It is as follows:

—O—

So quietly did you leave us
Just one year ago,
You left us sad and lonely
When we were hoping so.
We were hoping for the better,
When you'd soon be out again
When we'd worship at church together
And our favorite songs would sing.
Dark days had gone; now the bright one
Had come and our hearts were light
and free.
We were rejoicing for we had waited long
Our pastor, well, to see.
But in an hour the clouds hung low
Blacker and blacker they grew.
You were sinking, "Run! O, Dr. please
come,"
We cried, for we could not let you go.
"Raise high the windows! throw open the
door
That more air might enter in,
Smooth down his pillows and bathe his
head!
Anything, will we do, to save you."
Alas, you had gone, gone on forever
The sweat on your face was cold.
Not a word; not a smile; not even a
whisper
Could you give us, your soul-sick fold.
Yes, you had gone the way of your fathers
Never to come this way again.
Till God in His infinite mercy
Shall unite us on the last day.
We nestled close beside you

Wondering what else we could do
For our most devoted pastor,—
Then weak, fell exhausted to the floor
The days went by, the doleful bells rang
The church was filled with friends
Who had come their last respects to
pay

To you, who had been their friend.
Sweet songs were sung, resolutions read,
A worthy eulogy was said o'er our dead.
A bounty of flowers so beautiful
Beamed radiantly around your head.
So still you lay and peaceful:
Not the look of the "dead" did you have
Our hearts beat fast when the lid was
'Twas death itself to endure.

In the damp cold earth were you laid
to rest,

Out there alone by yourself.
"Ashes to ashes and dust to dust,"
Were as dagger thrust thro our breast.
Oft have we missed you in our church,
Our homes, our outing and all.

Your words of counsel; your tender care;
Your advice, your trust, your love.
Not for times shall we be apart
Even now we feel you are near.

Your hallowed benediction shall always
Give comfort and save us from despair.

As quietly as you left us
Just so quietly you will come.

And we shall greet you when the trumpet
sounds,
On that great judgement morn.

Susie J. Lynch.

—O—

When death lays down this frame of clay,
O may no love ones grieve for me.
For death is but the starting point
Of life that is to be.

—Peter C. Dunson.

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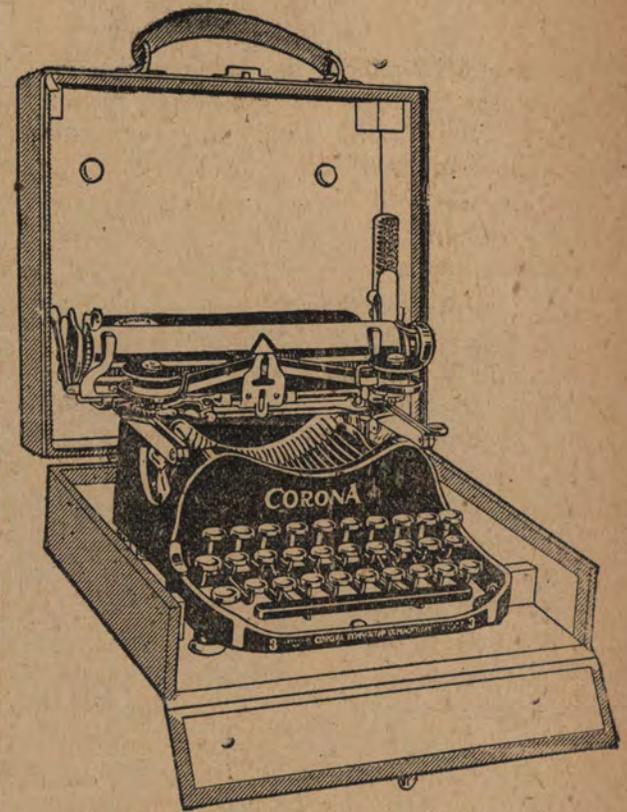
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Pres. Lehman.



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII.

Edwards, Mississippi, Saturday, June 2, 1917

Serial No. 300

HELPFUL To All



We Must not Lose the Opportunity.

IN every great crisis there are the great issues which brought on the contest and the changes which came because of it, which are purely by-products of the main issues. The crisis was primarily due to the clashing of two diametrically opposed ideals. The one was always the old one entrenched in power and surrounded with privilege. The other one was the new one entrenched in truth and hardship. In every instance the young and vigorous cause won out and the old was cast into the lake of burning human conscience the memory of which is to be given to the children's children as we now tell of the horrible plot of Judas Iscariot conceived in treachery, or of the losing fight of the high priest Annas fighting for a cause which he knew to be vicious.

Now in each one of these conflicts men were fighting for the main issues but the influence of the by-products that came because of the issue were of more importance than the settlement of the main issues. When Martin Luther and cunning and corrupt priestcraft came to grips in the sixteenth century the power of corrupt priestcraft was broken, but of far greater importance were the many good things that grew out of Protestantism, things that Luther never dreamed of. When Oliver Cromwell and his roundheads came to grips with Charles I. and his pampered Cavalier followers, autocracy went down and the English people came into power. But the by-products of the English Revolution have had a wonderful influence on the world for good. When the North and South came to grips in 1861 the issue was as to whether the spirit of feudalism or the spirit of Cromwell and his roundheads should prevail. The Puritan spirit

won out but the by-products have been the real blessings that have come from that conflict. The abolition of slavery, the establishment of a universal educational system, the development of the resources of the country and the organization of great missionary and benevolent enterprises have been some of the by-products.

The present world war is the outgrowth of great national rivalries. The German and Russian people had been greatly sinned against because the lanes of outlets of their commerce were closed to them. This situation led to irritating rivalries and then to plots and intrigues. When in August 1914 the two groups of alliances came to grips both sides were determined to break up the deadlock and take the power away from the other. Especially was this the mind of the German rulers. These issues will be settled by the Anglo-Saxon nations gaining complete mastery of the world. But the by-products will be tremendously important. Some of these will be very good and some will prove to be bad. Below are some of the good things.

1. The liquor traffic will be abolished from among men. The far reaching influence for good of this can not be overestimated. The brains of the men directing the foreign relations of England, Germany, France and Russia were so much soaked in alcohol that they could not have secured a position as engineers on any of our trunk railroads. In fact we would not have employed them as chauffeurs for our automobiles. If now the destiny of those nations is to be directed by sober brains, new things will come to pass.

2. The mass of the people composing the nations of the earth will be forced into joint responsibility for the advancement of civilization. All the lesser groups such as the Irish in Britain, the Poles in Europe, the Armenians in Asia and the Negroes in America will be forced into a joint responsibility of the interests of mankind. The causes of irritation will be removed. The present universal service legislation is a democratizing agency. The women of all these nations will be given joint responsibility with the men. From this will come the real emancipation of womankind. In the present, prostitution is nothing but servitude for woman. In fact it is the lingering spirit of the harem life of our pagan ancestors. The girls of the red lights are forced to the same social

order as pertained to the harem of Sargon.

3. It will reveal to us that the civilization growing out of the secular educational methods of today is still pagan in spirit and we will be forced into devising methods of developing the conscience and religious instinct of all the children of all the peoples of the earth. We dare no longer be satisfied with an educational system that seeks merely to develop the power of abstract reasoning of mind. The fruit of that system is too manifest. Corrupt high finances, crooked politics, and grasping industrial methods all were conceived within these educational walls. Even the moral life of these institutions dropped to a low level as was recently revealed in the trial of Prof. Vawter. A story of drunkenness and licentiousness was revealed which is all too common in great secular institutions.

Some of the evils we may look for will come from the fact that in so suddenly democratizing the nations that brand of socialism that flouts Christianity will be sure to find an opportunity to exploit its vagaries and there will be some hardships coming for us. Another world danger will be in this great opportunity that will come for the exploiting of the invisible government of the combines of labor and capitol. The nations of the earth have some heartaches coming to them from this source.

The opportunity we must not lose is to teach the children of the nations Christianity. In our hands rests the destiny of the world.

TO-DAY AND TO-MORROW.

Don't tell me of to-morrow;
Give me the one who'll say,
Whene'er a good deed's to be done,
"Let's do the deed to-day."

Don't tell me of to-morrow;
There's much to do to-day,
That can never be accomplished
If we throw the hours away.

Every moment has its duty—
Who the future can foretell?
Then why leave for to-morrow
What to-day can do as well?

—Selected.

THE GOSPEL PLEA

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Number 300

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 305, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JUNE 2, 1917

Personals and Editorials.

—For a year the PLEA has gone to Mrs. C. C. Nowating of Seattle, Washington. She writes: "If those contributions are all from colored brethren, I prayfully confess I am more than surprised at their loyalty and good works. I was raised in Kentucky and I have a warm appreciation of the work."

IMPORTANT

—President Wilson has issued a proclamation setting Tuesday June 5th as the day when all men between 21 and 31 must enroll. A severe penalty is attached for those who evade or make false statements. Every good citizen should interest himself enough to make sure that every man in those ages is notified to appear on that day. Everybody must enroll. Sick people must find some one to bring them a card to enroll upon. The ministers should announce this from the pulpits and every effort should be put forth to avoid any of the young men being arrested by the United States Marshall for failing to enroll. If you are away from home go at once to the registrar and get information.

NEW SUBSCRIPTIONS

From Harry Lane:

Mrs. Lucia Lane.

From K R Brown:

Mrs. Delia Dean, Mrs. Sarah Mc Nullum.

From M. Summers:

J. M. Thomas J. H. Sanders.

From D. Rivers for self.

From M. Jackson:

S. J. Cornway, Geo. Turney, J. H. Parnell.

From Mrs. Sarah L. Bostick:

Rebecca Hervey, Mattie Winston, Sarah Stricklin, A. F. Cooper, Susan Hood, Leonard Martin, Mattie Brock, J. E. White, Jamie Nash, Louisa Mitchell, Tom Chiles.

From G. W. Ivy:

Mary Bradley.

From P. H. Moss:

Mrs. J. J. Green, Sheramn Mullins, Mrs. Geo. A. Tucker, A. W. Davis.

From W. A. A. Harris:

Mrs. Eliza Burton.

ALVIN, SOUTH CAROLINA

Holly Hill Church.

Dear Editor:—

You will please allow me space to make our quarterly report. We the officers and members of Alvin Holly Hill Church paid on state salary this quarter.

Rebecca Hamilton,	\$0.25
Hervey Shaw, . . . . .	.25
R. P. Atkinson, . . . . .	.25
G. W. Shaw, . . . . .	.25
W. L. Atkinson, . . . . .	.25
B. J. Goodman, . . . . .	.40
Lorid A. Goodman, . . . . .	.40
J. D. Atkinson, . . . . .	.40
Jane Bedford, . . . . .	.35
John Wesley, . . . . .	.10
M. T. Atkinson, . . . . .	.25
Paid on state salary this quarter,	3 15
On the first quarter,	3 00
Total on state salary this year,	6.15

Respectfully yours,

R P. Atkinson, Sec'y

NICHOLASVILLE, KENTUCKY.

Dear Editor:—

I regret very much that I cannot attend the Workers Conference and commencement exercises at the S. C. I. this May. My prayers are that your efforts will be crowned with abundant success.

Our work here is moving on very nicely. We are now laying plans to build a parsonage. We are doing all that lies within us to keep the Cause of Christ alive and to constrain sinners to come to him and be saved. We desire your prayers for our success.

On the 13th, of April I left Nicholasville for Chicago, where I held a two-weeks meeting at the Federal St. Christian Church for Elder G. C. Campbell. The meeting began on the 15th, and ended on the 29th, with 15 additions. The services were interesting and well attended from start to finish. Each service was a spiritual feast. The meeting was one of the most reviving I have held for quite a while.

To show their appreciation of my services, the church people, on Tuesday night after the meeting closed, gave me a reception and presented to me pullman fare from Chicago to Cincinnati. I trust that I made a lasting impression upon their hearts.

The Chicago Church is now face to face with the problems of missions as never before. So many people are coming from the Southland and settling there to spend the remainder of their days. If the church people will keep their eyes open to this fact and look these up and point out to them the church, the work will grow by leaps and bounds. Let us pray that these people will not go astray but will be gathered into the fold for success.

H. D. Griffin.

Program

June 24, 1917

Mission Work in Our Cities

Hymn—"Work for the Night is Coming."

Scripture Reading—Psalms 87: 1-7.

Prayer—

Hymn—"Bringing in the Sheaves."

Address—"What the American Christian Missionary Society is doing for Our Cities."

Special Music—Selected.

Three-Minute Talks—

Message from the North.

Message from the South.

Message from the East.

Message from the West.

Prayer—For Our Cities and for Our Country.

Address—"The Call of Our Cities."

Hymn—"Onward, Christian Soldiers."

Address by the Minister—"America for the World—Call to Service."

A Generous Offering for Home Missions.

Hymn—"America."

Mizpah.

"It is rather for us to be here dedicated to the great task remaining before us; that the nation shall, under God, have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.

Our Aim - \$1,500 from our Endeavorers for American Missions this missionary year.

Indiana was the banner state in gifts last year. Which state will lay claim to the honor this year?

Give special emphasis to that part of the program referring to a "Generous Offering."

The Bohemians in Chicago number 100,000, in Cleveland 75,000, and in like proportion in several other cities, while a goodly number have joined the agricultural population of the western states.

Three years ago under the leadership of the American Christian Missionary Society a new and suitable building was erected in Cleveland Ohio, at a total cost of \$25,000,

to meet the demands of the growing work among the Bohemians in that city.

Send all offering for Home Missions to the American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

From the Banks of the Old Kentucky

Sideview, Aaron's Run, Hightop, Judyville, Fairview and Sharpsbury all responded to our last week's calls. A twelve year old boy, Elder C. H. Jackson and myself in an automobile made ten miles in fifteen minutes, (I will not do it again) stopping at Elder Johnson's beautiful, and comfortable home at Aaron's Run, another preacher's home. Brother Johnson and I had been schoolmates in Louisville, hence the living old times began. He remembers all Prof. A. J. Thompson taught him, and has studiously added on several more rounds to the ladder. He is not only Superintendent of the Sunday School, but since they have no regular minister, he is "chief cook and bottle washer." The Sunday School is a good one, some 65 in attendance that day. Convention minutes last year short-charged this school a hundred dollars worth. They raised \$161.41 cents. The minutes reported them \$61.41 cents, leaving the one hundred dollars off. President Lehman will remember this school's part in C. C. I. pledge. I preached to them Sunday morning after Brother Johnson had reviewed and fired a few dozen "Training Class" Bible Questions at them. He found them ready to answer. The Cradle Roll, had bought a lovely bunch of roses of four colors for me which they pinned on my coat, while the Bible Class presented a dandy writing out-fit, for which we had not words to express our gratitude.

Part of the day was spent with Sister Maggie Davis and family, a part of which is the once-wife of our lamented Elder J. E. Thompson. She is again married and has indeed an interesting family. I preached three times for Aarons Run Church and Sunday School for which they gave eight dollars. Total collection that day, fifteen dollars and forty-four cents. Next morning "Benney" had me through High-top and into Judyville before the "sun shined out good." There Sister Haze Lane met and took me to Fairview. Here Dr. M. F. Robinson organized and began the Christian Church some forty years ago. They are a live wire. I preached for them (a whole house full of them) and they gave us \$2.00 for the work. Monday night, they along with a host of others, were disappointed by Sister Rosa V. Bown's failure to appear dated. Their Sunday school and C. W. B. M. are active and will be heard from and some PLEA subscribers will be among them.

After visiting Lexington's Second Church and Georgetown's Mission, I am to spend a few days with Dr. M. F. Robinson and his church in Louisville. Then, off for west end of the state, C. C. I. Hawkinsville, Paducah, and other places, praying to be able to reach and keep feed those hungry for "The Bread of Life" and to preach the gospel in places where yet His name has no charms.



Rev. R. E. Hathaway,
One of the veteran preachers of Kentucky

"It's the song that you sing, and the smile
that you wear:
That's making the sunshine every-where."

But few of us who could not shed a little cheer and sunshine in the homes and hearts of others, if we only had the mind to so do. I find so much need of it everywhere I go. The Book points to a joyful religion. "Rejoice evermore, and again I say rejoice". It has been my happy lot this week to worship with those who have no permanent place of worship. (No church-house.) Renting where best they can, in quarters where only a deep abiding faith would be satisfied. I do think that some of the very sweetest fellowship is to be found in some very unpretentious and humble places. After all, it seems to me that very, very often, the joy of PERSUIT far exceeds the joy of POSSESSION. Oftimes the church "struggling" for existence is in its very happiest days, but thank all happiness is further on. But Alas! too often the older and settled church, if not struggling for mastery, is struggling-ones part against an-other part, or pressed flat by some mortgage or other sore-sholdering debt. So let the Mission church be happy in its mission quarters, bless, praise and serve God there and now, and

despise not the day of small things.

The second church at Lexington is ministered unto by Brother M. Crittenden. They have a splendid Sunday School with Bros. S. C. Cambell and D. I. Reid among the leading spirits. They contemplate a protracted meeting soon.

At Georgetown we have another faithful band. There are perhaps something over a dozen members, most of whom are determined by the help of God to succeed. I preached for them afternoon and night. They own a lot in a splendid locality. The white minister has preached for them, and will come to the help of the right party leading them. A number of our men have wrought well there for a while. Next conventional year should see some permanent building done in inviting places. We've done well this year, considering what we had to "go upon". But next year we must plan to plant our feet on higher ground. I am grateful to the Brethern who are lending such hearty support to them. Other will fall in line. There will be some "Openings" (and no doubt some closings) after convention (July 16-22) among the churches for desirable unemployed ministers. Let's hear from them' and from churches who will need them. But let every church plan to hold and better support its present minister if at all possible. Give to him the support that you will be compelled to give the new man and things will "tick" off lively.

I am yours on the road,

C. H. Dickerson,
Evangelist for Kentucky.

—O—

Dayton, Ohio

Dear Editor:—

Last Lords's day at the request of the Evangelist, Brother J. W. Evans, I was with the church at Columbus, Ohio and presented the Plea twice. At 3 p. m. we had a "get together" meeting. The house was full. Brother Hale of the Broadway Church, (white) delivered a strong message. Subject: "What is the church for anyway?" That was effective. Three were baptized the following Wednesday night, a splendid faithful few, nineteen identified with the one body. The outlook for church and Bible School is bright. Nineteen members, 30 in Bible School, in 6 months is going some, especially in Columbus, that is pregnant with Sectarianism. But now we expect great things under the Superintendence of Brother Bush in the Bible School.

The city mission has given good support to our work financially, and the co operation of their city evangelist, (white) Brother Cowan, whose soul is in the work. Brethern the church in Columbus will succeed in the midst of 35000 of our people.

Evangelist, John W. Evans.

Writer, J. A. Cowen.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies,

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Cedar Lake, Texas.

Dear Editor:—

Please allow me space in your valuable paper to say that our church, Sunday School and C. W. B. M. are moving onward and upward. Our pastor, Rev. C. H. Norris, is dutiful at his post and preaches the true doctrine to the people.

Our state evangelist, Brother H. G. Smith, was with us the week before Easter, brought us good news, told sad seeing of Africa and preached truly some wonderful sermons. The church and Sunday School rallied for Jarvis Christian Institute on Easter Sunday but listen, the C. W. B. M. will rally later on.

The fifth Sunday in April Rev. C. H. Norris preached for the C. W. B. M. Sisters at Bethlehem. His subject was, "Women and the Gospel." We had a good attendance day and night. Nine women came forward and united themselves with the C. W. B. M. sisters to be members to do all they can to help send the gospel and gain the world for Christ. I truly believe if our deacons and elders would help the sisters in their work, more good could be done.

Yours in Christ's work,
Elnoranna L. Bryant, Pres. of C W B M.

The Women's Workers' Conference rendered a splendid programme on Tuesday of commencement week. The well delivered Welcome Address by Mrs. Lulu G. Smith, put the visitors at their ease.

The annual address by the president, Mrs. Sarah L. Bostick of Argenta, Arkansas, was a message of love and hope for better things.

Miss, Rosa V. Brown, National Organizer, brought to the worker a great message with a splendid report of work done in many states.

Mrs. J. M. Stearns, Secretary of National C. W. B. M. Gave one of the strongest lectures the convention had ever heard, in which she urged true loyalty to the nation and to God.

Following were reports of the different state organizers with short addresses. Mrs. Sarah Blackburn gave a short message with a fine report. Mississippi is doing its best

to lead the other states in the great work of world-wide missions. Texas is preparing to do some effective work. Following were the reports of auxiliaries, of Tennessee and other states.

Each auxiliary in the different states were requested to report with one dollar each. This is an appeal to those who failed to comply with the request as soon as possible. We are seeking greater fields of usefulness. Arkansas was the only state coming up to the request. She reported \$52.00.

Officers elected for the year, Mrs. Sarah L. Bostick, President; Mrs. Mary J. Brown, First Vice President; Mrs. H. J. Griffin, second Vice President; Miss. Roxie Sneed, secretary; Mrs. P. H. Moss, Assistant Secretary.

Each auxiliary is urged to make special efforts to meet monthly and pay their small sum of 15 cents that we may be able to do a greater work for the Master.

Each state workers is urged to do her best to bring her state up to the required standard of efficiency.

Money raised in Conference, cash \$121.00 in pledges \$14.00.

Fannie Hay Johnson.

—O—

DALLAS, TEXAS.

Dear readers:—

I am again coming to you with a message to let you know Bay City is still in the fight against sin and wrong and is trying to do her part in this great work of advancing the kingdom of Christ. They are not so many in number, but they count when it comes to doing the work.

Brother T. T. Taylor is pastor of the church at Bay City and is a faithful pastor. He has been in the field he tells me for fifty-one years, preaching the Gospel of Christ. It is a great thing when a man has been serving so long in the field for the Master and do not as yet see the place where he can let go. Brother Taylor is as earnest and anxious to do and to say as he ever was.

If our young men could work with the zeal that this old brother works with, it would mean ever so much to the church every where. We took one from the Baptist Church at Bay City.

On the third Lord's day we spoke at the white M. E. Church in Bay City.

I am sure we can look for larger things from this church.

I received State Mission money from this church as follows:

Francis McNeat,.....	\$0.50
Bessie Young,.....	50
Britton Armstrong,.....	1.00
Alphas Fisher,.....	1.00

Sistly Dugard,.....	25
Sily Robinson,.....	50
Peter Stephenson,.....	25
David Linner,.....	25
Henry Page,.....	1.00
Clarence, Tymes,.....	1.00
Fred Mathenia,.....	1.00
Caroline Linner,.....	50
A. G. Hilliard,.....	50
Lillie Jones,.....	1.00
Ella Alneese,.....	1.00
Ella Jones,.....	75
Lizzie Smith,.....	1.00
Mose Heard,.....	1.00
J. Young,.....	50
Mrs. Hillard,.....	50
Orange Dorse,.....	50
Leaner Mathenia,.....	1.00
Sister Davis,.....	95
Jessie Barnes,.....	1.00
Malinda Clark,.....	1.00
Total State Mission money,.....	18 45
To H. G. Smith,.....	4.00
Grand total,.....	22 45

Brethren let us do our best to raise a thousand dollars for State Mission this year. We can do it if you will each do his or her part Brother Colman here at Dallas needs help and ought to have it. No minister of the gospel can put six days in which takes his time and then hope to build up a church in a place like Dallas at giving one day to the work of the kingdom. Brother Colman must have some help more than he is getting in order to make this work go. There is no use trying whip satan around the stump about this matter. More money must come from some where to help the weak points stand until they get to the place where they can succeed alone.

Yours in the cause,
Harry G. Smith,
State Evangelist of Texas.

OUR WORK AT PADUCAH

From April 8th. to 22nd., I was in a meeting with Elder R. E. Pearson, the angel of the church at Paducah, Ky. It was my first visit to that City of many good people, some of whom have almost "resisted unto blood, striving against sin" the meanest thing in the world. If you want to see what sin has wrought, go to Paducah. And yet it is evident that God has enough there to save the City.

Five were added to the church during the meeting, and the church seemed to be much encouraged and revived, for sore trials had come upon it through the loss of many good members who had caught the migration fever and had gone North, seeking a better Country, homes and wages.

There is no heaven this side of heaven. Every where we must "bear the toils and

endure the pains, supported by His word," and work until Jesus come, and then be "gathered home."

Elder Pearson is as true a yoke fellow as any with whom I have ever hitched. It is but a mild expression to say that he has done a great work for primitive christianity during his 17 years in Paducah. The Lord and our good Sister Pearson, his noble wife, has stood by him on the bridge of the old ship in the time of storms. Sister Pearson is a PREACHER'S WIFE. She begun married life in one humble room, and now she can live in any one of the five houses in their possession. She is a model teacher in the public schools of Paducah and one of the best Sunday School Secretaries I ever heard read a minute.

When I tell you that Elder Pearson has a Front Rank Bible School, there is no need for further comment. It was an esteemed honor for me to award Diplomas to a splendid class of eight who had just finished a course in Teacher Training. Now that our own Dr. Grubbs is in the pilot house—Supt. of the Bible School—that Department must do things for the Master.

At Paducah we met Eld. H. J. Braybry, father of Sister Pearson. He is now the new Pastor of our Church at Jacksonville, Ill., and we feel that God's cause there is safe under his supervision.

While there we were lodged in the good home of Sister Boyd, "The preachers home", 909 N. 8th St. She is a widow and has owned and lived in home for 50 years. One daughter and a grandson (President Atkins) compose her immediate family.

The social feature, soul stirring songs by the Choir, the splendid fellowship of the church, the godly companionship of the Minister of the church, combined to make my work there a profit, pleasure and joy to my life.

W. H. Dickerson.

Christian Education



Southern Christian Institute

The Workers' Conference was well attended and did good. Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee, and Kentucky had delegates present. Among the number were Prof. I. C. Franklin, Miss D. L. Blackburn, and Miss S. E. Grubbs, Mrs. Fanny H. Johnson, Rev. and Mrs. H. G. Smith, Prof. and Mrs. J. N. Ervin, Mr. and Mrs. M. M. Bostick, Mrs. Ballard, Prof. D. C. Crowder, and J. W. Holt, Rev. W. P. Martin, Rev.

and Mrs. K. R. Brown, Miss Rosa V. Brown, Rev. Noah Trevillian, Rev. M. Jackson, Mrs. Sarah Blackburn and a number of others.

Rev. Walter M. White, pastor of the Linden St. Church, Memphis, Tenn. delivered an address at the Workers' Conference and class address. Both were great addresses.

Mrs. W. Stanley, state organizer of Mississippi and Mrs. O'Bannon staid here through all the sessions and added much to the meeting.

Mr. and Mrs. J. R. Bryan and son Emmett, Mr. Mrs. J. E. Rominger, Miss Hunt, all of Vicksburg, were over to the graduating exercises Rev. L. E. Lakin, pastor of the First Church of Jackson was here Thursday and added much to the meeting.

W. J. Latham, an attorney of Jackson, brought Dr. Fort, president elect of Leland College at Alexandria, Louisiana over. Dr. Fort delivered a most helpful address.

Nearly two hundred dollars were reported at the conference.

A resolution was passed urging as many as possible to attend the proposed meeting at Kansas City, Kansas in October during the National Convention. But it was expressed as the sense of the meeting, that the Workers' Conference and School of Methods can not well be held except at one of our educational institution.

A resolution was adopted, expressing approval of the meeting called at Nashville, September fifth.

Mrs. Stearns remained through the whole session and delivered a great address at the Woman's Conference.

Miss Barerra, our Vocal teacher, left for her home in Mexico, where she will teach in a Presbyterian school. She did most excellent work during the past two years.

Prof. and Mrs. Reichel and family, Prof. and Mrs. Craft and family and Miss Finger all left for their homes in Illinois last week. All did strenuous work while at the S. C. I.

Miss A. E. Hunt left for home in Pennsylvania, to spend five weeks vacation. Mrs. Hobert substitutes for her.

Miss White and Miss Mullendore started home Friday, May 18th by way of New Orleans, Mobile, Chattanooga, and Cincinnati.

Jarvis Christian Institute

Commencement season at Jarvis closed last Thursday. All our exercises were held in our magnificent new building. The graduating class numbered five, all young ladies. Misses Thelma and Ethel Frost, daughters of Prof. and Mrs. T. B. Frost, the founders of Jarvis, were members of the graduating class. Dr. Clifford Weaver of Texas Christian University, preached the sermon to the class.

Many others prominent men and women were with us during commencement, among whom were Mrs. Josephine M. Stearns, secretary of the national C. W. B. M. at Indianapolis, Mrs. Terry King, Mrs. J. J. Jarvis, Dr. L. D. Anderson of Forth Worth, Pres. J. B. Lehman of Edwards, Miss., Prof. Anderson

of Waco and many others. At the close of the program Friday night, President Ervin was presented with his portrait as a gift from the teachers and students in appreciation of his efforts and as a birthday.

Many students have left for their homes. However, a goodly number are remaining for the summer.

We are enjoying new vegetables from our garden these days. This is a great item now owing to the high cost of living.

Miss N. V. Jennings, instructor of vocal music, left for her home, Port Gibson, Miss on Tuesday night.

President and Mrs. Ervin have gone to the Southern Christian Institute to be guests for commencement. They will also visit Miss Jennings at Port Gibson. Upon their return to Texas they will proceed to Mineola, where Pres. Ervin is billed to speak at the closing exercises of the city school there.

Miss E. S. Fuller, teacher of domestic art, left for her home in Greenville Saturday morning.

Miss Odessa Howard is visiting relatives in Mississippi.

The students at Jarvis have been the recipients of invitations to commencements far and near. We are glad of this friendly spirit which exists.

Thirty dollars was given in prizes to worthy boys and girls during our commencement. All these prizes were gifts from our friends of the school.

Mrs. Fannie Hay Johnson, state organizer and Rev. H. G. Smith, state evangelist have been Jarvis' guests for the last few days, but both have to attend the commencement at the S. C. I.

Mr. James Weatherby of Greenville, Texas, who has been rendering able assistance on the new building, has returned home.

Mrs. Sarah L. Bostick of Little Rock, Ark. the organizer for the C. W. B. M. was with us during commencement. She has gone home but she left a lasting remembrance behind, namely, a gift of fifty dollars. We do so appreciate Sister Bostick's gift and wish her unlimited success always.

Prof. Anderson of Waco, another guest during our closing left us a check for one hundred dollars, for which we hartily thank him.

Our building is illuminated with electric lights. Funds for this plant were secured by Pres. Ervin.

Jarvis baseball team played their opening game of the season with the Fouk All-Star. Our boys were victorious, the score being 19 to 16. Much enthusiasm was shown on the field.

The music department of Jarvis was creditably represented at East Texas teachers' association in Tyler recently. We went at the invitation of Dr. Dogan, the president of the association.

Our exhibit room was the source of much attraction during commencement. Visitors could get a glimpse of what the boys and girls are being taught at Jarvis. Work in clay modeling, paper cutting, drawing, raffia work, crocheting, embroidery, drawn work, plain sewing, wood work, and exhibits in the literary work were on display.

Sunday School Lesson

June 10, 1917.

Lesson XI.

JESUS CRUCIFIED.

JOHN 19:19-30.

GOLDEN TEXT—CHRIST DIED FOR OUR SINS.—I Corinthians, 15: 3.

Time—The various trials of Jesus took place early in the morning of Friday, April 7th, A. D. 30, from 7 to 9 a. m. The crucifixion followed immediately. About noon darkness covered the land. At 3 p m Christ died.

Place—Palace of the high priest Caiaphas, in Jerusalem. Hall of the Sanhedrins, Judgment hall of Pilate, probably in the tower of Antonia, just outside of the northwest corner of the temple's area. Herod's place of Mount-Zion, near the present Joffa Gate. Calvary (Golgotha), just outside Jerusalem, probably on the north, two hundred yards from the Damascus Gate.

Our Saviour Died for The Sins of The World.

I

Trial before Annas, the former high priest now an old man of seventy. As the real head of the hierarchy, though no longer holding the titular position, Annas was evidently a prime mover in the arrest of Jesus, and probably had his own reason for wishing to subject him to a private informal cross-examination.

Annas sought to make Jesus rehearse his teaching, but our Lord calmly referred him to the great throngs that had heard him speak, failing to make him incriminate himself. Annas sent the prisoner to Caiaphas. There was from the Sanhedrin's point of view every reason for haste in dealing with Jesus. They feared a rallying of his friends and were therefore unwilling to put him in the custody during the feast days. But long observed custom forbade execution during them. Hence the greatest speed was necessary in securing his death or at least his imprisonment by the Romans before they began.

II

THE TRIAL BEFORE CAIAPHAS

The high priest, and members of the Sanhedrin were present. It was an informal meeting, because no action was legal if taken before sunrise. There was an attempt made to convict Jesus by false witnesses, who went back to the beginning of Christ's ministry (John 2:19), and presented what he had then said about the temple, as an image of his resurrection, into a threat to destroy that sacred building. But the witness of

these liars was so manifestly inconsistent, so that Caiaphas asked Jesus outright, "Are you the Messiah?" And the Saviour did not miss the opportunity to bear witness to his nature and mission, though the admission, was his death warrant. The horrified Sanhedrin voted his death, the underlings that held our Lord spat upon him, mocked him, and buffeted him.

In all points this trial was illegal,—in the time, in the false witnesses, in the question of Caiaphas which he had no right to ask, and in the completion of the trial in one night, which was contrary to law. Caiaphas little thought that he was sealing the doom, not of his prisoner, but of himself his office, and his nation. In the sight of God and in the eye of history, too, it was not Jesus, but the high priest and high priest hood who were tried, found guilty and condemned on that day.

IT IS FINISHED (John 19:30)

"What is finished? The task of fulfilling the scriptures, which decreed that Christ must suffer. This is that which is finished." Jesus was constantly under the pressure of a sense of mission. He felt that he had a work to do. He finished his work, the only perfect work that was ever done.

J. E. F.



"Loyal Chums"

Payne Street Christian Church Bible School
Knoxville, Tennessee April 13-16.

It was my good pleasure to visit the Payne Street Bible school on the above dates. Our three nights institute was well attended by interested workers.

Lord's day morning we saw the school at work, each organized class carrying out its program in a way that was very pleasing.

Sister Cooper, the teacher of the beginners class, is doing a splendid work, laying foundation for the years that are yet to follow. Mrs. Harris, the superintendent of the Cradle Roll Department, reports forty babies upon her record. If these little fellows can be held until they are brought into the church of Christ proper, who will be able to estimate their worth? We have many congregations that are not quite as large as Sister Harris' Cradle Roll Department.

Bro. Lyon reports a large enrollment in the Home Department. Suffice it to say that every department of this Bible School is doing well its part under the supervision of Bro. Bassett.

Elder Hoagland is doing a commendable work in the church. Each service shows forth, the work he is doing outside of the pulpit. He is truly a busy pastor. Many souls are being brought into the church of Christ thru his faithful efforts.

Monday night, we held a special conference with all of the workers at the house of the pastor. The conference was made up with the officers of the Bible School and chairman of all committees of both church and Sunday School. For one hour we sat in a family-like circle and discussed those things that concerned each worker in his field of service. At the close of our meeting, Mrs. Hoagland served us to a delicious luncheon.

The Payne Street Congregation is looking forward to a new church house in a future not too far away. The attendance in the Bible School, Lord's Day morning were 103. The school has eight classes at present. Ere long there will be one or two more classes organized.

This school has been the first to organize a Teacher Training class, in the New Standard course as far as I have been able to ascertain.

The above is a cut of the "Loyal Chums" or "Teen age" girls. This class is under the instruction of Mrs. Burton. The enrollment of the class is eighteen teen age girls. Their teacher has truly gathered into the hearts of her girls. She keeps them expecting something new all the time and she does not disappoint them.

The school gives its missionary program each Lord's Day. The pastor extends the invitation at the close of each session.

It was very much to our regret that Brother Wilkerson, the president of the State Sunday School Convention, was absent from our sessions on account of illness. We earnestly pray for his early restoration.

As usual I was nicely cared for in the home of Brother E. D. Bassett, the Supt. and his good wife.

Number of addresses given	3
" " conference	1
" " sermons	1
" " confessions	1
Offering taken	\$2 25

Yours for the "Forward Step"

Field Sec of N. B. S., P. H. Moss.

ENGLAND, ARKANSAS.

Dear Editor:—

Please allow space in your paper to say that our beloved Sunday School Evangelist, Rev. M. M. Bostick, visited us on the second Lord's day in this month and organized our Sunday School. The officers are as follows: Elder M. Gartrel superintendent, Prof. D. M. Mitchell, teacher and Mrs. Nellie Ferguson, secretary.

The lesson was well discussed and was the mutual relationship between Christ and his apostles and his relationship to God, was thoroughly explained and our glorious relationship as Christians to God the Father, glorifying

him in mighty splendor of righteousness, when keep his commandments.

The Sunday School collection was \$1.00 This was followed by a very inspiring sermon of admonition which was very wholesome by Rev. M. M. Bostick. General collection \$5.07. After recreation, the sisters held their meeting and many wholesome and courageous remarks were made by the president, Mrs. Mary Gartrell and Mrs. Truthy Lucas, who will carry the work to success.

C. W. B. M. collection \$2.35.

General collection, \$8.42.

Our Christian work here is very hopeful, for we have diligent men and women who will carry it to success.

D. M. Mitchell.

LOS ANGELES, CALIFORNIA

Dear Editor:—

Sunday, May 13th was observed as Mother's day in our church, as well as in many other churches. Your humble servant had charge of the arranging of the program and which was as follows: Solo and chorus by the choir,

"Sing we the Song my Mother sang."

Reading, "When I knelt at Mother's Knee" Ethel Miller

Solo, "Tell Mother I'll be There" Alice Arnold.

Duett, "Meet her in the Skies."

Nacmie, Turnage and Susie Lynch,

Paper, "Mother" Bro. Coleman

Solo, "My Mother's Prayer" Susie J. Lynch.

Others were on program, but they disappointed us. In addition to the regular collection, \$1.65 was given for Mother's day especially, which was later turned over to aid "Soujourner Truth's" Home. The services all day were unusually good.

Yours in His Service,

Susie J. Lynch.

—O—

ARGENTA, ARKANSAS

To the GOSPEL PLEA:—

Just at this time so much is being said about hypocrisy and a false standard of religion, for which I am thankful to say we cannot blame Christ nor the Bible, but self and the thing that concern self. We have put Christ in the rear and have read the Bible with self centered mind, hoping to magnify ourselves, not by obeying the commandments, but by our own minds, which is a contrast to the mind of God. When I see persons whose opportunities have been large in studying the Bible, but so lacking in the spirit for which the master came in the world to teach men, I search for a cause. We boast of the one Father of us all, of the one Sheperd, of the one flock, of the one door and of a religion that teachers of the brotherhood of man,

I sometimes hear stiring missionary talks and see gifts laid upon the altar to better the condition of the heathern. Are we sure it is a spirit of love that has moved us to do these things, or was it same fanciful story to'd by some missionary? The trial often comes to our doors and in the midst of us, accidently with man, intently with God and by our actions it is known whether we are loving and giving or giving without loving.

Let us use the word of God as a measurement of lines, and when we consider an action let us measure it by the word of God and see if it fits well.

To love God with all of our soul, heart, mind and strength and our neighbor as ourselves, is a commandment that he did not leave bare for us to come to our conclusion about. He gave living illustrations that causes us to know who our neighbor is and by what manner we are to express our love for them.

Did Jesus teach anything that he refused to do himself? He gave an open expression of love and sympathy for all. He valued the soul of men and looked into their hearts and approved of some who did well, not in the affairs of the world, but those who showed a willingness to do right at a sacrifice of the things of this world, not gatering at any time to worldly popularity or criticism.

The Apostle Paul is not counted great because of his words, but because he exercised godliness in doing the things he taught. I thank God for the consecrated one whose bodily labor in doctrine and word to bring about that which was decreed on the night of the Savior's birth, "Peace and Good will to all men". In this present world they have humbled themselves but highly exalted in the life to come. These are the faithful over a few things, but shall be the rulers over many.

The church is the holy instiution thru which we are saved. If thru its efforts we have not yielded ourselves to the teachings of the Bible, knowing the word but are found weak in its practice,—let us ask him who promised to answer according to his will—and who said, if we being evil knew how to give good gifts to our children, how much more would our Heavenly Father give the Holy Spirit to them that ask him. If that Spirit is lacking among us, let us pray for it I belive it is according to his will.

Mrs. A. B. Mailceck.

—O—

"The time has come when the study of peace shall be made more important in schools than the study of war. The methods of peace must be studied in kindergarten and grammar schools, high schools and universities. The victories of peace must be celebrated there. In a bitter, satirical passage, Carlyle

shows that in his day England did not perfectly educate any child of England, excepting the men who carry guns. You have trained half a million men so that they shall know how to kill you, and you have trained no man besides." That bitter epigram, thank God, has ceased to be true sixty years have gone by. But even now, think how much more care you give to the study of the histories of war than to the histories of peace. There are ten times as many people who know who commanded at the battle of New Orleans as there are who could tell me names of the great apostle who made freedom law of Ohio, Indiana, Illinois, Iowa, Wisconsin, Minnesota, North and South Dakota, and Michigan. This man died and left no memorial. But there is hardly a boy or girl more than ten years old in Boston who has not been taught that the Duke of Wellington beat Neapolen at Waterloo, or who commanded at New Orleans. And that we must change." —Edward Everett Hale.

DON'T QUIT

On the way home from his vacation in Northern Michigan to Angola, B. S. Ferrall just to pass the time away, wrote the following poem:

Don't quit, the dawn may just be breaking;
Ere long the sun will show his face.
There's nothing to be gained by quitting—
Just hold your place.

Don't quit, and bring to naught your planning;
It cost you far too much to throw away:
Hold on through every provocation—
You'll win some day.

Don't quit, the world will not respect you
Nor listen when you fain would speak;
Men heed a hero in the making—
And not a sneak.

Don't quit, some others may be watching
To note the course you will pursue,
Just lead the way unflinchingly, my brother—
Dare to be true.

Don't quit, the discipline will fit you
For undertaking grater tasks some day;
The truly great whom men have gladly honored,
Began your way.

Don't quit, there's nothing but defeat in quitting
If you're daily standing for the right,
Exalt the truth emblazoned on your banner
And win the fight.

Don't quit, the world dislikes the quitter
But coronates the man who holds the fort.
You'd better far stand by your colors
Then leave the boat.

Don't quit, angelic hosts are watching,
And multitudes saved by the grace God—
The Prince of Peace is anxious to reward you—
Obey His word.

BAY CITEY, TEXAS.

Dear Readers:—

We come to you again with a message from Vine Grove out from Bay City. We got on the faithful few at this point unexpected. Some were ready and some were not. It will be that way when Jesus comes again, some of us will be watching and some will be asleep. We should watch as well as pray for we know not the hour when the Son of man shall come.

Brother W. L. Law is pastor at Vine Grove, and is doing a good work. May God bless him that he may continue to lift up Jesus that many on him may believe and be saved.

The auxiliary at this point is doing nicely. They are few in number who have that larger vision, but let us pray for them that God may give them others in their ranks. We gave them a lecture and they gave us 60 cents.

We are looking for greater things from that point and I tell you we shall not look in vain for they are a people who believe in doing things for the kingdom of God's sake. They are struggling to raise money to build a better house for God. Such a community of people as they have at Vine Grove, ought to build a nice three or four-thousand dollar house for God. We hope when they build their new house they will not forget the Sunday School department rooms.

The Sunday we were at Vine Grove we did not have the opportunity to meet the Bible School because we were rained in. However we were told that they have a good Bible school. We hope to arrange to have Brother P. H. Moss visit this part of Texas because we think Prof. Moss will be able to do a great work in this section for the Bible school. We shall also hope to have Miss Rosa V. Brown to visit the auxiliaries down here for we have some good ones here and, I am sure Miss Brown can do a good work here for the kingdom.

Texas has a lot of good women if we can only get them at work.

Texas has done great things and we are looking for greater things to come out of the Lone Star State this year.

I trust that not a church forgot to take up Easter collection for the J. C. I. if such a thing did happen let us hurry up and take a good collection and send it in before it is too late. The year is passing away and if we keep time with the things of its day we have to be in a hurry.

The J. C. I. is ours and if we fail to stand by the the thing that is our own you know what the results will be. Let us look at the other people and see how loyal

they are to thir educational and missionary work. It is time for us to wake up and get to business. We are going around talking about our school, what have we done that we may call it our school? Some of us gave five or ten dollars four or five years ago and we think that ought to build and keep a school up. It will not do it. So go in your pocket and get out money for the J. C. I.

We received money for State Missions as follows:—

Those who gave one dollar are as follows: J. B. Harman, Jessie Wiggons, and Miller Robbins Rebecca Bolden 80 cents, H. Robbins 75 cents, Raney G. Lasco 55 cents. Those who gave fifty cents. P. Dale, Joe Cole, Birder Wiggons, Elizebeth Wych, Ellar Brown, Jobe Bown. Gave thirty cents each, Nona Wych, and Mary Haley. Gave twenty-five cents each, C. H. Wyche, Sister Wyche, John Timer, Lucy Armstard, James Armsted, J. B. Wyche, C. H. Harris, Julia Wyche, Hattie Laws, Niner Brown, Myrtle Wyche, Henderson Bawldon, Annie Allen, McBrown, and Mary Yancy, gave ten cents each. Quinnie Brown, gave twenty cents, Shepherd Brown, and William Allen gave five cents each.

Total twelve dollars and forty-five cents.

Now let us put on a little more steam and push but the harder. We did well this time, but let us do better next time. May God give us a larger vision of service for humanity.

Yours in the cause of the Master,
H. G. Smith,
Evangelist.

—O—

"He that can not forgive others, breaks the bridge over which he him-self must pass if he would ever reach heaven; for every one has need to be forgiven."

We buy

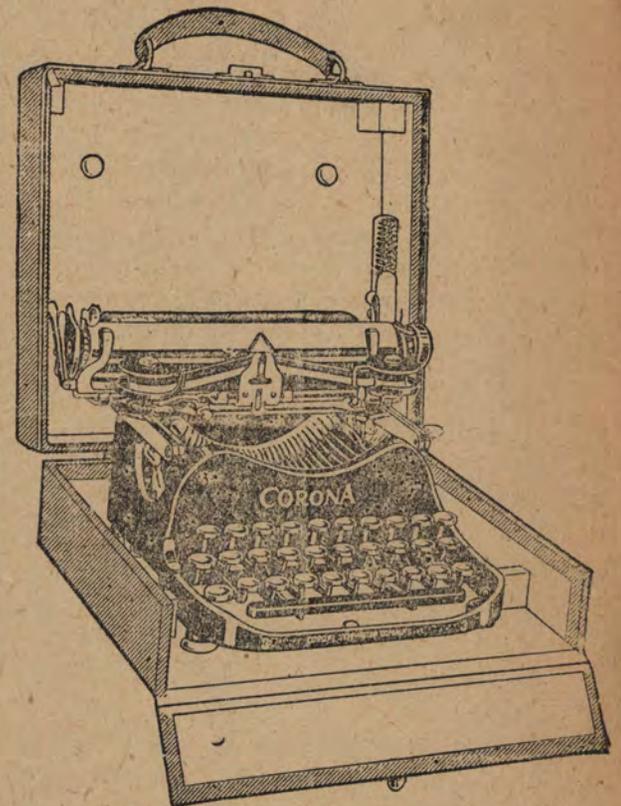
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Pres. Lehman



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII.

Edwards, Mississippi, Saturday, June 9, 1917

Serial No 301

HELPFUL To All



A Conference of the Animals.



ONCE upon a time all the animals came together in the forest to talk about the jungle problems. They made the lion chairman and the discussion as to what kind of policy should be adopted began

The first one to take the floor was the tiger. He said, "I believe one should be diplomatic and sly, but he should go out and get what he wants if he has to mash everything to get it. I get my living that way. I run over everything to get it. I have no consideration whatever."

Next the copperhead snake rose up and began to talk. He said, "I do not need much of what others have, but what little I want I must take and I want it understood that all must keep out of my way. I keep myself armed with a deadly weapon and I do not hesitate to strike at anything that comes too much in my way."

The next to speak was the water buffalo of Africa. It said, "I have been much preyed upon. My calf has been sought by all meat eating animals; so I have armed myself with a long and strong horn and I will gore anyone who attacks me or my calf. I live on grass and so I need to molest no one, but I must defend myself. I can give them a most vicious fight."

After this the wild cat arose and expressed himself thus. "I have fought and scratched all my life till I have come to like it and we cats often get together and fight and scratch all night. I suppose this comes from the fact that we have to fight for all we get. In fact we do not know any other way."

The meeting had been so long in the hands of the beasts who advocated the law of the jungle that the rabbit thought it about time to speak up and express his sentiments. He said, "I

do not believe in the policy expressed by all those who have spoken. I carry no weapon at all. I have developed my legs so I can outrun most of them and I go about my business and try to keep away from those that prey on me. I have been rewarded for my good conduct by having given me, great prolificity. I am more numerous than any of the animals who have spoken before me. In fact some of them are right now in danger of being exterminated."

The lion who had sat still in the chair all this time could hold himself no longer. He called the leopard to the chair and took the floor and spoke as follows: "I have heard what Brother Rabbit has said and I think his speech is an old granny speech. His policy is not manly. Besides this, we can never change our ways. We must go on as we are going. We will continue to see Bro. Rabbit run when we come."

Then the cow arose and said, "I can refute what Mr. Lion has said and I can improve on what Mr. Rabbit has said. To Mr. Lion I must say we can change. Look at me. I was once like that buffalo that spoke, but I took up my abode with man and now he protects me and he has developed me so much that he uses me as a show animal. I have forgotten how to hook and I and my kind cover every hill in the land. I have made myself so useful that I more than pay for my keep. I am sure I have found a better way. The time will soon come when the lion and the tiger and the wild cat and the copperhead will be extinct, or will have no place but in a menagerie. The world will no longer stand for their policy. It is only a question of time when they will be finished so far as being wild animals is concerned. As to Bro. Rabbit, he is numerous and apparently happy, but he has not taken upon himself the responsibility of being useful, and he too must go in a little while unless he does as I have done, takes upon himself a useful service."

Then the lamb arose and said, "I have been greatly interested in all that has been said. What the tiger, the copperhead, the buffalo, the wild cat, the rabbit, the lion, and the cow have said had some truth. In the age when the law of the jungle was the supreme law the ferocious animals were great in the economy of things. But that law is passing away and they must pass with it. Bro. Rabbit has found a much better way than they and Sister Cow has greatly improved on Bro. Rabbit,

but, even though it may seem a little immodest, I must say I have improved on all. Unless he changes his way Bro. Rabbit too must go. As to Sister Cow she has only suppressed her hooking propensity. She goes back to it very easily. I am free from any such passions."

At this point many of the ferocious animals strove to get the floor to combat what the lamb said, but just then a man who had slipped into the meeting arose and said, "I have been greatly interested in all I have heard. You must all confess that our creator made man ruler or master over all the beasts; so you must all listen to what I have to say. I have gone thru all the conditions here expressed. My journey has been a long one but I have seen every phase of life of which you have spoken. I have tried crafty, grasping diplomacy like the tiger, I have been intensely hateful like the copperhead, I have armed myself like the buffalo, I have reveled in fight like the wild cat, I have run away from responsibility like the rabbit, I have become ambitious like the lion, I have taken up my burdens like the cow, but our great prophets have held up to us the lamb as a symbol of the ideal toward which we shall grow. We now have men in all the stages, from the tiger to the lamb, and it is very hard for us to do what we want to do. We still have nations that use the crafty diplomacy of the tiger, others are as heartless as the copperhead. It is the great difference in men that makes our problems hard. But we are working toward our ideal. All of you, mark my word, must disappear. So must those men who are still in the throes of your jungle law. There is coming a day when a society will exist where all these things will be barred."

After man had thus spoken, all the animals said, "Then help us to learn the better way." And the man said, "That is my mission. Our great prophet, has said 'For the earnest expectation of the creation waiteth for the revealing of the Sons of God. For the creation is subjected to vanity, not of its own will, but by reason of him who subjected it; in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.' It is our first duty to bring all mankind under this law and then we will see that you are domesticated and released and made useful."

THE GOSPEL PLEA

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of the Southern Christian Institute

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The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 305, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JUNE 9, 1917

Personals and Editorials.

—Prof. P. H. Moss reports a good meeting at both of Eld. R. E. Hathaway's churches.

—In all we have read advising people to save fruit and vegetable we have not seen the field plum mentioned once. We wonder why there is such a deep seated prejudice against the best and most abundant fruit of the South. It has a perfect fruit acid. It will make all the vinegar needed. It grows in great abundance and is easily gathered. If you want to see what can be done with them send to Prof. Geo. W. Carver, Tuskegee, Alabama for his tract.

SHAW, MISSISSIPPI.

Dear Editor of the Plea:—

Please allow me space for a few words about our quarterly meeting that was held with the Shaw Christian Church. It was one of the best meetings I have ever attended. Elder Martin from Tennessee and Elder Jackson from Kentucky were with us. Oh! how our hearts did burn while they spoke to us. I hope Brother Martin and Brother Jackson will come again. Brother Martin is a man of power. Our meeting was good from the beginning to the end. We raised about the sum of \$30 00 or more. If our preaching brothers would go where there are no churches and stir up those members that are located about in the delta, they would get up just as good a church as there is in Shaw. Some little mistake is made, is the reason our church is not up I hope we will commence to do better after a while.

Yours for Christ,
G. T. Nelms.

NEW SUBSCRIPTIONS

From E. F. Jackson:

Joseph Albright, Henry Washington, Mrs. Emily Lucas, Stephen Taylor, John O. Singleton.

From P. H. Moss:

Jas. A. Johnson, Miss Helen Smith, Elder E. B. Bass, Bettie Hawkins, Ed. Ross, G. E. Litton, R. H. Butler, Grant Brown.

From Willie Hervey:

J. L. Hervey, D. M. Mitchell.

From Alma Bradley:

Mr. Rathel Hughes.

TENNESSEE.

My visit to Edward, Miss, to the Commencement and Worker's Conference at the Southern Christian Institute, May 14-17 inclusive.

This was my third visit to this Institution and I don't believe that there is a more thorough work being done in any of our schools of this land for our people than Prof. J. B. Lehman and his noble faculty is doing at the Southern Christian Institute.

Prof. J. B. Lehman is doing an ideal concrete work. No one can imagine the greatness of the work of this Institution unless they come in association with it.

I am impressed with every feature of the work from the poultry raising to the Collegiate course.

The great problem confronting all of our Churchmen today is how much can we do for our Missionary Organization that is doing so much for our people.

I wish to return my sincere thanks to President J. B. Lehman and his faculty for their very high entertainment. They spared no pains in making every thing pleasant for us. Every minute of our stay on the beautiful campus of the S. C. I. was a most joyous one.

I have returned to my people in Tennessee with an exhilarated heart and with an enlarged vision, and renewed energy for greater work and service for the master.

W. P. Martin,
State Evangelist.

SIXTEENTH AND CHESTNUT STREET CHURCH, LOUISVILLE, KENTUCKY.

This is our "baby church" of Christ among our colored people in Louisville. It is a healthy baby, but not without occasional ills, for nearly all babies have sick spells, and grown people too. This church had a reopening May 6th. The house had been painted outside, and beautifully done over inside and nice cork carpet laid in the aisles and on floor in front of pulpit. A beautiful green brussels carpet covers the platform of pulpit and choir. The wall back of pulpit is nicely decorated. All

this has been done under the supervision of the wide-a-wake pastor, Elder T. R. Everett, and the faithful working members.

From April 29th to May 6th, I preached for them and 9 were added by confession and statement. This church is splendidly located, has a splendid building and the future outlook is bright. The membership is not far from 100, and it is doing more work than some churches with double their membership. Indeed, numbers are poor things with some churches. Yet no church should be contented with a small membership. The spirit of liberality is growing in this church. A church that pays liberally will live, grow and get good service. The church that pays stingily will become weak and die. And it ought to die, for God cannot use it.

A man to preach successfully in a city like Louisville, ought to be able to say, "This one thing I do," and his congregation should see to it that he does that "one thing"—PREACH THE GOSPEL OF CHRIST. But the preacher cannot do that "one thing" and be honest with his obligations if he is poorly paid. The preacher should have decent clothes, something to eat without begging it, and books and papers, with time to read and study them. Too much manual labor paralyzes the mind. Long may Pastor Everett and the church at Sixteenth and Chestnut St. work together for the growth of the kingdom of Christ.

W. H. Dickerson, Crofton, Ky.

Port Gibson, Mississippi

Dear Readers:—

It is with pleasure that I write. Many things have transpired since we last wrote. We are in the midst of a great revolution. God can only tell the result. It behooves every individual to labor to make something to live upon. One should not depend upon the other. Let each one make enough for him or herself and some to spare. That will be the only way to make life worth while.

The third Lord's day in April found us with Brother Lomax at Pine Grove in a delightful service.

The fourth Lord's day we were at Mound Bayou. We had excellent services, day and night. Monday night, the International Sunday School Convention rendered a most excellent program at the First Baptist Church. Tuesday morning session was held at Mt. Olive Baptist Church. In the afternoon we met at the Christian Church, for night session at the A. M. E. Church. Each of the sessions was well attended. They were very instructive. Prof. R. A. Scott has his work well in hand. His lectures were indeed helpful to all.

From Mound Bayou we went to Clarksdale and preached three nights. A splendid meeting in every way was held. The outlook for a good congregation is indeed fine. The faithful few are anxious to have a church house. I feel satisfied that if the brothers will make Clarksdale their home for some time, the building will go up. The writer hopes to put in much time at that place.

From Clarksdale we came back to Mound Bayou, where we carried out a rally meeting. No special efforts had been put forth. Still we succeeded in raising something over fifty dollars.

The convention will meet with the Mound Bayou Christian Church, Thursday before the third Lord's day in August. Therefore we must move up.

Monday we stopped at Shaw but had a wind storm which prevented holding service. When we were ready to leave, Brother and Sister Mickle gave me two dollars. That is faith.

The first Lord's day in May we were at Port Gibson. Bro. S. L. Watt was with us and preached a most excellent sermon that night.

The second Lord's day the quarterly meeting was in session with the Christian Church at Pattison. The meeting was well attended.

Sunday we were at Union Hill and listened to a fine sermon delivered by Brother J. N. Ervin, principal of the Jarvis Christian Institute. From there we both went to Port Gibson, where Mother's Day services were held. After which Prof. J. N. Ervin delivered a most excellent address.

From Port Gibson we went to the Worker's Conference and Commencement at the Southern Christian Institute. It was the best in the history of the Institution. May God bless and keep the work.

K. R. Brown.

—O—

C. W. B. M. Quarterly Meeting.

To be held with the Pine Grove Christian Church, June 16-17, 1917.

—SATURDAY MORNING—

10:30—House called to order by the President. Devotional service led by Mrs. Rowan of Pine Grove and Mrs. Goings of Hermanville. Reading of the minutes of last meeting. Appointment of committee by chairman. Remarks by delegates. Song and prayer by Sister Freeman. Sermon by Elder N. R. Trivillion. Collection by Mrs. Martha Moore of Pattison.

—SATURDAY AFTERNOON—

2:30—Devotions led by sister Vina Brown of Forest Grove and sister Roxie Netters of Pattison. Reports of Auxiliaries, Mission Sisters,

State Organizer and state Evangelist.

Song and Prayer by Brother Joe Coffee. Sermon by Eld. R. B. Brown. Collection by Mrs. McCray.

—SATURDAY NIGHT—

8:00—Devotions led by Mrs. Bridges and Mrs. Heath of Center church. Address by Brother A. C. Brown. Sermon by Elder B. C. Calvert. Collection by Mrs. J. A. Brown.

—SUNDAY MORNING—

9:30—Sunday school taught by Miss Deetsy Blackburn. Review by Brother Robert Walker. Devotion led by Sister Cordelia Jennings and Sister Julia Flowers. Solo by Miss Nancy V. Jennings. President's message. Sermon, Elder W. A. Scott. Collection by Sister Lizzie Page. C. W. B. M. Benediction.

—SUNDAY AFTERNOON—

2:30 Devotional service led by Sister V. A. Jones and Brother J. Jenkins. Paper by Miss Bernice A. Blackburn. Song and Prayer by Sister Fannie Clark of Forest Grove. Sermon, Elder K. R. Brown. Collection by Brother A. Jennings and Sister Sarah Moore of Pattison. C. W. B. M. Benediction. Mrs. M. J. Brown, President. Mrs. S. S. Blackburn Organizer.

—O—

Jackson, Mississippi

CALVERT'S WORK IN TENNESSEE.

We were with the Jonesboro Church the first Sunday in May, had service morning and night. Both services were well attended. During the morning service the writer was asked to teach the Bible School lesson, which he did with much pleasure.

At 6:30 P. M. we held an Educational Conference with the young people of the Jonesboro Church. Great interest was shown by the young people of this church. There are some real bright young men and women of this church, and we did our best to impress upon them the importance of preparing themselves for future usefulness in the service of the King. Some of these young people may enter at the Southern Christian Institute next fall.

Jonesboro was the place named for the East Tennessee Conference, but the brethren did not meet as our good Brother H. J. Widen thought. The time and place were well understood, but the brethren in East Tennessee lack co-operation. Only by working together can we hope to carry out the great commission. "In union there is

strength." There should be a better spirit of co-operation among the ministers. Let the ministers show more of the unselfish spirit. Let the mind be in you that was in Christ Jesus. The work will never be what it ought to be until we ministers get together.

Preached at Jonesboro two nights before the 1st Sunday in May.

We made many friends while in Jonesboro. The people were real nice to me. I was royally cared for while in East Tennessee.

Left Jonesboro, Monday, after the first Sunday of May for Johnson City, Tennessee where the writer was programed to preach that Monday night, but was rained out.

From thence to Bristol, Tennessee where we preached three consecutive nights the week before the second Sunday in May. The services were good each night, and we had very good gatherings notwithstanding the fact the weather was inclement, and the people had a very short notice.

While in Bristol I made my home with Bro. and Sister Charlie Hughes. I have never met a better family of people in all my life. I've never gone to a place where I felt more at home. I am glad I met the good people of the Christian Church of Bristol.

We had three services the 2nd. Sunday in May, 11:30 A. M., 3:00 P. M. and 8:00 P. M. The writer did the preaching at all three of these services. We were at our best and tears of joy flowed down the cheeks of many of our hearers. We made an impression. The members tell me I must come back.

Left Bristol, Monday, after 2nd. Sunday for Jackson. We came home by way of Birmingham and Meridian. Arrived in Jackson at 6:00 A. M.

Yours pressing on,

B. C. Calvert.

The Five Arab Maxims.

Never tell all you know; for he who tells everything he knows often tells more than he knows.

Never attempt all you can do; for he who attempts everything he can do often attempts more than he can do.

Never believe all you hear; for he who believes all he hears often believes more than he hears.

Never lay out all you can afford; for he who lays out everything he can afford often lays out more than he can afford.

Never decide upon all you may see; for he who decides upon all that he sees often decides on more than he sees.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

The New Southern Christian
Institute

There is no better way of expressing the wonderful growth of this wonderful school than the above. The entire campus has been transformed from a prairie bower to a city set upon a hill.

As I walked up and down the stone-paved walk, visions of the past flitted before me. The old mansion with its long French windows, Allison Hall with its wooden balcony, and the old printing office have given place to the new and modern buildings that now sit basking in the sunlight on Beulah's hill. Where the wooden Allison Hall sat primly looking out across the lovely green parks into the far west, now sits a great gray stone building with headheld majestically straight, pointing up into the clouds. Where squatted the old hump-back printing office, stands Smith Hall, a building that can hold her own with most town hotels. On the same dear spot, and retaining much of her old French beauty, stands the mansion with her wishing-cap on wishing herself into a stucco palace. Not far away the little Howard Cottage sits playing with the birds and flowers. Where the laundry was, sits a two-story white building. Down toward the west sits the industrial building, like a great gray tarripanlie basking in the sunlight. Down thru the green trees glimpses of the chapel hall gleaming white in the sunlight can be seen off west ward, nestling close the great solemn trees and down in the soft green grass, sits a group of buildings, the boys' dormitory and visitors' cottage. Over head runs a line of wires which furnishes this hill city electric light and over all is spread the great big presence of God. I know some where, my nature friends were waiting to show and tell me the wonders lying hidden from the natural eye. So I walked down the path toward the town gate. Slowly I strolled along, looking and listening. Suddenly from the top of a mossy old tree, a bird sang out in clear sweet tones: "Over here! over here!" Down under the shade of the grand old tree and around its trunk was built a seat. Upon this I sat, leaning my head against its barky old body, the long gray moss softly stroking my hair. I waited the story which the bird, the flowers, moss, grass and even the old tree began telling at once. At first I could not understand a word.

Just a groaning, wheezing, sighing, twitting noise. Finally, all was quiet and the little bird began to warble forth this song. "All things grow with time," he began. "So has the S. C. I. So many boys and girls came that it was imperative that larger buildings be built. Not only that," warbled the bird, "Your benefactors are pleased with results." Here the little bird hopped out upon a limb, wiped his bill carefully three times, cocked his head on one side and solemnly asked, "Whats bette'r than a plum?" "Better than a plum!" I gasped. The question was asked so abruptly and seemed so frivolous. I sat gazing stupidly up at the bird, whose eyes twinkled with satisfaction as he slowly wiped his bill three times more. "I am sure I don't know," I stupidly answered. "Why, an idea," chirped the bird, and abruptly picked up the story again.

"In the year of 1874," he sang, "just one little woman with one little idea lived in a town. The idea grew and grew until it began to take on a real form. This little woman, as soon as the form could walk and ride, began to send it from house to house. Knock, knock, knock, pounded the little form upon the door. Sometimes the door would open wide and the little form walked in, sat down and began talking to the lady. Sometimes the lady would smile, oh ever so pleasant. Sometimes another lady would throw up her hands and say "No, no, what can woman do in the church. Go away, little form, women must keep silent in the church."

So the little form would run away and jump into its little house and hide for days at a time. At last all of the pleasant ladies met at a place and the little idea lady began talking low and slow, for she was afraid. Then the little form ran away back into her heart, for it was her house, and hid in a pile of half formed thoughts and hazy impressions. This little woman was brave and kept on standing right in the middle of the group of sweet faced women who looked more sweet and pleasant until the brave little woman with one mighty effort dragged the little form, knocking and scrambling out by one hand. The ladies could hardly tell foot from hand, but they liked both her feet and her hands. So they all gathered around the little form and cried. "Oh! little idea woman, let's tell other ladies about it." "Indeed!" cried the idea woman with tears of joy streaming down her cheeks, "I shall send her from state to state." And so after many weary journeys, all of the ladies met at one place, and the form became a real existing body which bore a name. I don't know just the day nor the hour, but she was called "Christian Woman's Board of Missions." At first she did not know what to do nor where to go, until one day, in sheer despair, the body ran down to the ocean and fain would have thrown herself

into its heaving bosom, but as she buried her head in her hands to say her last prayers, a great white capped wave came tearing, roaring and bellowing right to the spot where she sat whispering her sad farewell to the world. "Why do you sit here whimpering?" angrily demanded the great sea wave and he spat white foam all over her. "Oh, what shall I do?" cried the idea, that was once a form but now a body. "What shall I do? I don't want to die in the ocean. Besides I have been spat on by that great ugly wave." "What shall you do?" scornfully called a sea gull. "What shall you do?" wheezed a big flying fish and splashed down into the water. "Use your ears!" screamed the sea gull, "and your feet!" wheezed the fish, "and your heart!" bellowed the great wave. Like a frightened deer, the idea that was a form, but was then a body, ran swiftly thru country and town, until she finally came to a city and to a great building, where she ran to its very top and there she lives until this day. For a long time she did not know what to do, where to go, until one day, a little island away in the west began to cry and the wind patted it on the cheek and asked, "What is the matter with Jamaica?" for that was its name. "I have a pain here," and she placed a little brown hand right where her heart lay. "A-a-a-h!" sighed the wind and blew away. Great tears rolled down the little island's cheeks as she looked up at the clear blue skies.

"What is the matter, little Isle?" chirped a bird as he softly patted her on the cheek. "I hurt here!" sighed the isle and placed a brown hand just a little more hopelessly over her heart. "How sad!" chirped the bird and flew away. Just a little more sadly sat the Isle, all humped over, with her feet in the water. The big ocean wrapped a great foamy water-shawl around her and mourned and mourned and mourned.

"What is the matter, little Isle?" asked a ship one day as he bumped against her little form in the water. "I hurt here!" whispered the poor little isle placing her hand over her heart. "I will try to help you," said the kind ship, and so the word came to the idea which became a form which was a body which is now called the C. W. B. M. Quickly she got upon the ship and went to see the little isle which lay in the ocean in the far West. She spoke kindly to the little sick island and asked, "What is the matter, little Island?" "I hurt here!" whispered the little isle, placing her hand on her heart. C. W. B. M. opened a little grip she had brought with her and took out a little book and read a long time to the little sick isle, then she bound a strong white cord around her aching heart.

"Oh, I am well!" exclaimed the happy island. "What was that you poured in my

heart?" "The love of God" said C. W. B. M.

Away down South was a wailing that was wafted through the window of a large building. A kind face looked out. It was that of the idea that was a form and now is a body called C. W. B. M.—long she listed.

"And what wilt thou, little ebony babe?" "LIFE, chance to be counted among the races of the earth," pleaded the babe. "Thou shalt have it," and this school was built for your race to get its chance, to become factor in the uplift of the world.

"What is better than a plum?" chirped the bird and flew away.

Ding! dong! ran out the familiar chapel bell. Slowly I waiked toward the chapel, Old Glory floated high on the morning air. I stood still, saluted with a prayer to the God who out of one blood made all nations of the earth; that my people may always remember His mercy and see in the schools fostered by his stronger brothers and sisters, His hands leading them into the land of promise, where Ethieopia shall stretch forth her hands to God. And I asked our Heavenly Father's choice blessing upon that remnant of a nation who possess the great big beauty of strength to overcome race prejudice and selfishness, to be willing enough to bear the infirmities of the weak.

As I sat in the dear old chapel hall and listened to the sweet messages brought to the teachers, benefactors and students, by those who years ago had been taught the great principles of the Christ-life, my heart ran over with thanksgiving and joy under the Stars and Stripes, the flag of the government and the white flag of the king of Kings, "The Love of Christ Constraineth Us."

— Fannie Hay Johnson.

Christian Education

Southern Christian Institute

The weather has been fine for killing grass. Seven of our young men and Mr. Clark were within the ages to enroll for the selective draft.

Canning has commenced in earnest. The first canning was on beets, many quarts of which were put up. They are now busy on plums and soon will begin on black berries and then peaches and corn and tomatoes.

We have been using irish potatoes for over two weeks. If our patch yields as it should we hope to dig and put them into our potato house and kiln dry them as we do our sweet potatoes. By the way, would it not pay to send to Washington to the Agricultural Department for directions on how to make a potato house so as to save your potatoes. You can do this when you lay by.

The Home Defenders and Y. M. C. A. both had excellent meetings last week.

JARVIS CHRISTIAN INSTITUTE.

Written and dedicatod to Prof. and Mrs. T. B. Frost, the Founders of Jarvis Christian Institute, by Prof. L. B. Ross, Principal of the Literary Department.

We come not now to praise a queen or king,
But to give honor to a humble man,
To him and his good wife, we laurels bring
And praise them for the deeds wrought by
their hand.

A little more than five short years ago,
With hearts of love they came to Texas soil
And planted there a school destined to grow
By perseverance and unceasing toil.

Only primeval forests found they there
And trials sore their calm minds to annoy;
But sunshine of their hopes dispelled their
tears
And cleared their eyes to see this later joy.

So with undaunted faith in God above,
They felled the trees and bade the clouds
depart
With interest for humanity and love,
They strove to train the head and hand
and heart.

Thus Jarvis Christian Institute began.
By constant prayer and service it has grow.
It ranks now with the best schools in the
land,
And seeds of rarest value it has sown.

Tall pines and stately oaks adorn the
ground
And buildings fine now tower toward the sky,
A stronger faculty can not be found,
A president whose name is writ on high.

The loyal Christian Woman's Mission Board
Who stand with open hearts to help and
speed
A struggling race along a thorny road,
Have heard our call in every time of need.

God bless the Founders for the victory won,
The Board of Missions for their fostering
care,
And when their mission here on earth is done,
We pray the welcome words, "Well done,"
they'll hear.

From the Banks of the Old Kentucky

Hard to forget a period spent in Central Church, Louisville with Dr. M. F. Robinson, Minister. Last week I was there Wednesday to Sunday inclusion. Each night gave us a

good hearing, while Sunday reached high-water mark. "Self Control" was the great S. S. lesson. In school we learned that the purpose of law is to keep the strong from oppressing the weak. If we'd control ourselves little need would we have for law. So, learn self control is evidently the herculean task of the ages. You know this S.S. lesson on Self Control is in Isaiah 28th chapter, the 20th verse of which describes the "Short bed and narrow cover," and that thing is "loaded." Brother C. M. Roach is S. S. superintendent. He is a hard worker for this S. S. and has a corps of teachers. Sunday morning was a spiritual service which we all enjoyed. The camp caught on fire a time or two. After a splendid hunger quelling by most appetizing viands at the home of our good Brother and Sister Joseph Purnell, we had a representative service at 3 P. M. Among those present who made remarks was Dr. H. B. Henkle, a worker in Hancock St. S. S. He's a grand son of Dr. H. B. Henkle, a pioneer of pioneers preachers in Tennessee and Virginia thirty years ago. He preached at our Virginia home, subject, "Beginning at Jerusalem." He was clear as a bell. Sunday night I concluded, making five sermons there. The mission spirit is alive in Central Church. They contemplate repairs on other quarters. Ministers Allen and Everett of Hancock St. church and 16th St. church, respectively, and their members, as well as a host of old friends, were present and added much to the service. Brother and sister Everett extended their hospitality in a telling manner Saturday evening. It seems impossible for me to get to west end of state ect. It is plain that one man cannot touch all the needed points in Ky. Here's another case of a peck of wheat on an acre of ground.

Some thirty dollars (all told) was raised, one half of which they gave me for the work, and took care of me. Of this amount the Sunday school gave \$2.00 and C. W. B. M. \$1.35. Thanks to all,

C. H. Dickerson, enroute.

CLARKSVILLE, TENNESSEE.

Dear Editor:—

We had fine services here the past month. Two men were added to the church by restoration. There is a growing interest manifested in the prayer meetings here on Wednesday night.

We are looking for Prof. P. H. Mess here June 12.

We are glad to have the privilege again to solicit new sub-criptions to the PLEA at fifty cents per year. Brethren, let us all do our best to raise new sub-criptions to reach two thousand (2,000).

J. E. Anderson.

Sunday School Lesson

June 17, 1917.

Lesson XII.

THE RISEN LORD. JOHN 20:1-18

Golden Text:—Now hath Christ been raised from the dead, the first-fruits of them that are asleep. 1 Corinthians 15:20

Time: The resurrection took place early on Sunday morning, April 9, A. D. 30, and the ascension forty days later, Thursday, May 18.

Place: The resurrection took place in the garden near Damascus gate, north of Jerusalem, and the ascension on the mount of Olives near Bethany. The appearances of Christ during the forty days were in Jerusalem, on the way to Emmaus near Jerusalem, and in Galilee.

MARY AND THE OTHER WOMEN VISITED THE TOMB.

Jesus was buried between four and six o'clock on Friday afternoon and rose from the grave early on Sunday morning, so that he was in the tomb all day Saturday and part of the preceding and following days—three days according to the Jewish mode of counting parts of days as whole days.

The first day of the week, which is our Sunday, cometh Mary Magdalene, from whom Jesus had driven seven demons, and who afterwards was always a faithful follower.

Luke and John tell us that with her were Mary the mother of James, Salome the mother of John, Joanna the wife of Chuza and still other women. These women went, carrying spices and ointments for embalming their Lord's body, and to complete the work which Nicodemus and Joseph had hastily begun. Remembering how much Christ had done for women, and how true to him women always were, it is not surprising to know that the women were at the tomb even before John, Peter and James.

There had been a great earthquake that morning and an angel had rolled away the stone from the mouth of the tomb. This frightened the Roman Guards who were watching the stone, and they fled; but after receiving money from the chief priest and elders, they said, while they were asleep the disciples rolled the stone away and took the body of Jesus, which would have been their own condemnation if Pilate had heard it, since it is a death to sleep at one's post. The women had been perplexed about the stone. But an angel appeared and said to them "He is risen, he is not here. Go and tell his disciples."

PETER AND JOHN VISIT THE TOMB.

Luke relates that the women hastened and told their story to the eleven disciples and all the rest but the happening seemed to have been too marvelous for them to believe. However, Peter and John went running to the sepulchre and saw that the body was gone. For as yet they knew not the scripture that he must rise again from the dead. St. John had nothing derived from prophecy to help him. His belief in the resurrection was as yet based only on what he had seen in the sepulchre.

MARY SEES JESUS.

Mary Magdalene had the most beautiful experience of all. She was the first to see Jesus after he had risen. Mary stood without at the sepulchre weeping. Two angels appeared in white and they said unto her, "woman why weepest thou?" She answered because they have taken my Lord away and I know not where they have laid him." But she supposing him to be the gardener of those grounds, asked him to tell her where her Lord was. Then Jesus saith unto her, "Mary!" She turned herself and saith unto him, "Master!" She threw herself at his feet. But Jesus said unto her, "Touch me not for I am not yet ascended to my Father. But go and tell my brethren I ascend unto my Father and your Father."

THE WONDERFUL FORTY DAYS.

Following the first appearance, that to Mary Magdalene, we have record of ten more appearances.

2. To the women returning from the sepulchre Sunday morning, April 9.
3. To Peter alone Sunday.
4. To the disciples on the way to Emmaus, Sunday afternoon.
5. To the ten apostles, Thomas being absent, Sunday evening.
6. To eleven apostles, Thomas being present, a week later, April 16.
7. To seven disciples fishing in the sea of Galilee, the last of April or first of May.
8. To eleven disciples on a mount in Galilee, early in May.
9. To more than 500 brethren at once in Galilee, early in May.
10. To James alone, probably in Jerusalem.
11. To the eleven apostles at his ascension from the mount of Olives, Thursday May 18, A. D. 30.

CHRIST'S RESURRECTION AND OURS

With Jesus' resurrection an entirely new prospect is opened to humanity. With him, its head, it finds itself in a new relation to God. In his person it has the pledge for forgiveness of its sin. In him it sees the creative will of God, most gloriously realized and that by it the final victory over death is also guaranteed. Christ is not only our life, but he is also our resurrection.

C. E. McC.

History of the Jews from the Death of Solomon to the Advent of Christ

By E. L. Timberlick

(Member Old Testament Bible Class, S. C. L.)

DIVISION OF THE KINGDOM

With the death of Solomon the Israelites lost the greatest king they ever had. Solomon died B. C. 935. The kingdom was at the height of its power at his death. It comprised all the land from the Euphrates to the Red Sea.

Now it became divided because the succeeding king fell to quarreling with the people. The main divisions were Syria, Israel and Judea.

For a period of fifty years the kingdoms of Israel and Judea fell to fighting each other. All this time Syria was growing stronger. Finally she began to make inroads on Israel. Hazael forced Israel to pay tribute. About this time an adversary to Judah arose in the south. Shushack, king of Egypt, came up and pillaged the palace and temple, carrying much gold and silver home to Egypt. All this transpired between B. C. 935-842.

The Syrians were now at the height of their power. Hazael and Benhadad successfully overran Israel in the time of Ahab and captured Damascus and placed the Syrian capitol there. They took all the land north and east of Samaria bordering on the two sides.

The Jews in Israel under Jehu and also Jeroboam II. were successful in gaining back some of their lost territory, but Israel was too weak to last long against her always increasing foes.

A foe both to Israel and Syria now arose into power. This was Assyria. The Assyrians and Babylonians belong to the Semitic race and are related to the Jews, who belong to the Semitic race, but by living under different conditions, a different people.

The Assyrians occupied the region along Tigris River west of Media. For a period of time the Assyrians were subject to the Babylonians, but they finally shook off her sway and began to extend their kingdom. They overran Babylon in 1370 B. C. They crushed Armenia, Cilicia, Mesopotamia, Asia Minor and Phoenicia. Shalmaneser II. invaded Palestine and subjected the Ammorites and Ahab, king of Israel, at an early date. He took Media B. C. 840.

Tiglathpileser was a more clear headed man than his predecessor. He now subjected the different nations but he set governors over the provinces.

Sargon, his successor, took Samaria 722 B. C. He carried the principle people away captive and restocked the country with Assyri-

ans, whose mixed posterity became known as Samaritans. During the time when the above events were taking place God, favoring Israel as a whole, had raised up prophets to keep the people straight. The mission of the Jews was peculiar in itself, being to found a religion that would influence the world. They, therefore, were not a warring people and fell easy prey to surrounding nations. They often apostasized, but God sent such men as Isaiah, Jerimiah, Daniel and Ezekiel and a host of others on different missions of a restorative nature. Isaiah in Judah witnessed the carrying away of Israel. Jeremiah in Judah at the same and also at a later date, witnessed the fall of Jerusalem.

Assyria lasted a number of years, but fell under the joint effort of Media and Babylon.

Babylon now rose in power, 606 B. C. Under Nebuchadnezzar the kingdom reached its former thrift and luxury. It was world famed for its hanging gardens and the palace with its roof of gold speaks of its splendor. Nebuchadnezzar made several conquests in one of which he took Jerusalem and carried the people captive to Babylon, 587 B. C.

Let us follow our Jewish friends. We are told that it was by the waters of Babylon that the Jews were first called Jews. They remained seventy years in Babylonian captivity. During this time one of the greatest prophets among the Jews, Daniel, lived in Babylon. With him were three other Jewish boys whom Nebuchadnezzar had chosen to train as servants. Daniel's faith in God was so firm that he resolved not to defile himself. He soon won a place of honor for himself and companions. He lived to within a few years of the expiration of the seventy-year captivity of his people in Babylon.

Some of the Jews the poorer classes, remained in Judea to till the land under a governor whom the king of Babylon appointed. With these was Isaiah, a great Messianic prophet. He talked much to the people about their religion and tried to console them, but they would not be consoled. Many of them went into Egypt, where they afterward fared badly.

Thus we have them accounted for to 538 B. C. The ten tribes are lost, Jerusalem has fallen, some of the people are still in Judah, some in Babylon and some are in Egypt.

After Assyria fell, Media, Lydia and Babylon remained, the three greatest kingdoms of Eastern Asia. The law of the times was "Might is right." The strong oppressed the weak and ruled with an iron hand.

Media now rose in conquest and not only made Lydia and Babylon tributary, but extended her conquest into Asia Minor and Egypt. But the successor to Caxares (Astyages) was a very weak ruler and

let the kingdom slip thru his fingers.

Persia, a tributary province to Media, now rose up and put off the band of Median supremacy. Cyrus the Great rose up and in many successful conquests established Persian supremacy in both Asia and Asia Minor. This is near the Jews return from captivity. Media fell in 557. Cyrus made a successful conquest into Babylon about 538 B. C. He found the Jews in a most pitiable plight and ordered them freed. The Jews, many of them, once more set out on their way to the land of promise. Moses was not leading them this time, neither Joshua Zerrubabel, the newly appointed governor, and Joshua, a high priest, seemed to be leading them. Arriving once more at home they found the once beautiful Jerusalem a wilderness. The beautiful and luxurious temple the wise king Solomon had built was a complete wreck. Under the new leaders the repair work was begun, but was soon brought to a stand-still by the interference of the jealous Samaritans. A second expedition arrived under the leadership of a scribe named Ezra. This work now went on by decree of Darius and the decree of Cyrus, (now dead.) This period (from 535 B. C. to 70 A. D.) may well be termed the period of restoration. The Jews never again governed themselves as a free people, but passed from under one power to another. They were under the rule of Persia 200 years. They enjoyed religious freedom all this time. Under Darius the second temple was completed. The romantic deliverance of her people by Queen Esther took place under Xerxes. Under his successor, Artaxerxes, (B. C. 465-425,) a great reform was carried out by Ezra and the walls of Jerusalem were built by Nehemiah. So great and intense had the jealousy of the Samaritans become that they built a rival temple on Mt. Gerizim.

Another conquering prince now arose in Macedonia, B. C. 330-321. Alexander the Great proved to be as great as his name. He overran all the countries from Greece and Asia Minor to India and into Egypt. After his death in 323 B. C. the great empire over which he had ruled was divided into four kingdoms, of which the most important were the Syrians in Asia (who now comprised all Palestine) and Ptolmeies in Africa.

The issue was now between Syria and the Ptolmeies. The Ptolmeies were victorious and the Jews fell under Egyptian rule, B. C. 321-198. They were under Egyptian rule 120 years. During this period the Old Testament was translated probably into the Greek by the Septuagint.

The kingdom of Syria was at its height of power and during the 280 years supremacy comprised most of Asia Minor, Syria, Mesopotamia, Babylonia, Persia Proper,

Southern Media and onto India. During this time Greek culture and learning became fixed in the nations.

The Ptolmeies included Egypt, Lybia, Palestine, Phoenicia and Southern Asia Minor. Its power ended with the last of the Ptolmeies, Queen Cleopatra. It then became a part of Rome.

Other small independent nations existed such as Pontus, Cappadocia, Media, and Parthia.

Syria, by a fierce battle, wrested Palestine from Egypt B. C. 198. The Jews were under Syrian rule from 198 to 166 B. C. or thirty-two years. The Jews underwent severe trials during this period. Jerusalem was overrun twice and ransacked. The temple was closed and worship forbidden. Those who persisted in worship; when caught, underwent cruel persecutions.

But the tide turned about 166 B. C. when a Jew named Mattathias and his five sons led in revolts for freedom. Judas Maccabeus was greatest. From his death others of the Maccabean line carried on the revolution to completion, gaining the freedom of Palestine.

We have seen how Egypt fell under Roman power about 198 B. C. They now, (B. C. 40) came up and took Jerusalem, making of it a Roman Province. Pompey first entered Jerusalem about 63 B. C. Herod, an Edomite, was made king over Jerusalem by the Romans. We find him ruling at the birth of Christ, A. D. 4. We hear of him issuing a decree to have all male children under two years of age killed in order to do away with Christ. His scheme failed. The hand of the Lord was manifest.

MOUND BAYOU, MISSISSIPPI.

Dear Editor of the Gospel Plea:—

Please allow me space in your paper to say that on the third Sunday in May we were at Shaw, attending a district meeting. We had with us two of our best preachers, who delivered to us the pure gospel. We took a good collection. I hope the time will come when all men will preach the true Gospel and I pray that the Lord will let them live long to preach it.

B. A. Johnson.

PROBLEM

'Tis easier to rest serene

Upon some other life than lean
Upon ones self and strive to plan
Ones own salvation as a man.

'Tis easier to trust a Pope,
A book inspired, our father's hope
Than just to live aright and do
Ourselves the honest task and true.

'Tis easier, but are we then
To be accounted holier men?
And should we therefore but despise
A man because he hateth lies?

—Charles R. Wakely.

CHURCH ATTENDANCE

By J. E. ANDERSON.

CLARKSVILLE, TENNESSEE

Just a few words more on this subject and I shall have done. I was glad Brother C. H. Dickerson could speak in such high terms of Millersburg Disciples in Kentucky filling their places at prayer meeting Wednesday night. I hope he will find others following this good example.

FIVE REASONS WHY EVERY DISCIPLE SHOULD ATTEND PUBLIC SERVICE EVERY LORD'S DAY

1 We claim to be Apostolic in teaching and preaching. Therefore we should assemble.

2 To celebrate Christ's resurrection,

3 To exhort and encourage each other. (Hebrews 10:25)

4 To make our offering, (1 Cor. 16:2) For missionary, benevolence and current expenses.

5 To partake of the loaf and the cup, representing Christ's body and blood. The early Church met for this reason. (Acts 20:7)

In this way every Disciple shows the Lord's death. 1 Cor. 11:23-30. If we fail to partake of the emblems we have no promise of eternal life. (John 6:53)

SIXTEEN REASONS WHY FRANCES HARVERGAL WENT TO CHURCH ON RAINY SUNDAYS

I attend church on rainy Sundays because:

1. God has blessed the Lord's day and hallowed it, making no exceptions for hot, cold, or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fail through weakness, I have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which bring God's blessing, and the sermon that would have done me great good. Hence I go.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay, why may not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is in, God's sight, very important.

8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Such weather will show me on what

foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, too cold, or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to do that.

12. There is a special promise that where two or three meet together in God's name, He will be in the midst of them

13. An avoidable absence from the church is an infallible evidence of spiritual decay. The Disciples follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by myself-denying Christian life, and not by the rise and fall of the thermometer.

15. Such yielding surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have a good reason for such neglect.

16. I know not how many Sundays God may give me, and it would be a poor preparation for my first Sunday in Heaven to have slighted my last Sunday on earth.

Frances R. Havergal.

—O—

I am not bound to win but I am bound to be true—I am not bound to succeed but I am bound to live up to what light I have—I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.

Abraham Lincoln.

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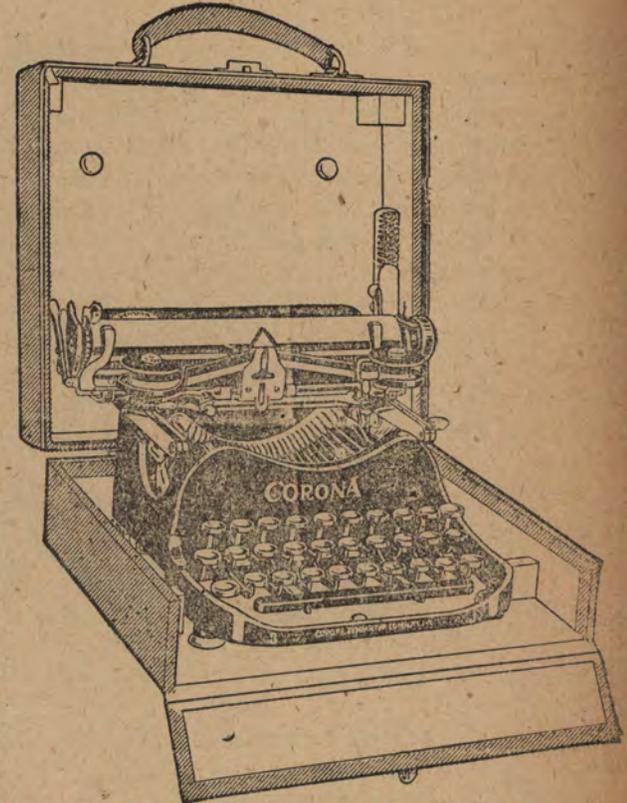
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Pres. Sherman



THE

GOSPEL

PLEA



PREACH THE WORD

Vol XXII.

Edwards, Mississippi, Saturday, June 16, 1917

Serial No. 302

HELPFUL To All



Let us Face Forward.



BUT one thing I do. forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

There is enough of the resentful nature in everyone to make him relish the thought of wanting to square up old scores. It is a sweet morsel to most persons to think of getting even with those who wrong them.

But this passion is one of the old barbarian instincts we are commanded to crucify. It is a mistake to encourage it for two reasons; viz, (1) because it prevents christian growth in our own lives, and (2) it defeats our effort in making the other man better. It defeats every good purpose and yields us no good except the transient good feeling of revenge.

If we should set out to revenge all the wrongs committed against us and our ancestors we would commit so many wrongs in doing it that all the old wrongs would be forgotten in the new melee. This would of course lead to endless feuds and so destroy us.

In our old credit system on the old plantations very frequently the tenant farmer would come up and say. "My crop was poor and I am behind. Lets square up and start a new account," and so the books were closed and a new account started. We are now in a period in the history of the world when we are entering in a new era. To make this what it should be we should throw off the load of the past and start new. If we are to reorganize the governments of the nations of the earth we will have to exercise great care not to give our posterity anything that will be a burden to them. It will require a complete for-

getting of the things that are behind and a dilligent pressing forward towards the mark of the high calling. Our president has spoken much of justice and the rights of small peoples and he is sincere in it and those who are not sincere will find it hard to ever get away from what he has said.

We must remember that what we are battling against is not so much what men have done as what is in men. When a man degenerates he reverts to the old instincts of his barbarian ancestors. When a cow degenerates she hooks, when a shepherd dog degenerates it kills sheep, when a pointer degenerates it kills chickens, when a hound degenerates it will run rabbits out in the fields.

Now it depends somewhat on the race of a man as to what he will do when he gets bad. If he is an Anglo-Saxon he will swear, gamble, become immoral and easily run into a mob. His pagan ancestors swore by calling the wrath of the gods upon their enemies, thay all gambled and they learned immorality from ugly idolatrous religions and their feudal forays were made up of mobs. Most of the martyrdoms were perpetrated bā Catholic mobs. Consequently when he goes bad we may know what he will do. And we need not take revenge for what he has done. We have a big job in trying to get out of his heart those old instincts and to prevent him from doing more bad things.

If the Indian turns back he wants to go on the war path and cut up generally. We may know what to expect if he returns to the wild.

If the Negro turns back we may confidently expect some things. He will not swear unless he has learned swearing from some bad white man. He came right from barbarism to civilization and so escaped the vices of paganism, such as swearing. He may steal but he will not become an outlaw or a safe blower, but he will gamble for all barbarians gambled.

Recently a Negro outraged and murdered a white girl and then a mob took him from the officers and burned him at the stake. We then said "Both are in their element. The Negro reverted and committed that crime and then a whole community of white people reverted to the pagan or barbarian state and ran into a mob and burned that man. It surely was a land of barbarism."

It matters not so much as to what a man has done. The important thing is to prevent reversion to the barbarian type. A sheep killing shepherd or a chicken killing setter are both equally bad for they both have reverted, or sorted back. The important thing is to keep them from sorting back. All the crimes of history were reversions. The Catholic had reverted to the old cruel Roman or to the fierce Goth and so burned the heretic at the stake.

Christianity is the only power that can save us from reversion. The learned German college professor who flouts christianity can be as cruel in Belgium as the Indian on the plains or the mob in Memphis. Paul understood this thoroughly when he wrote the letter to the Romans. He there talks of "the old man" and the "New Creature" He says we must "crucify the flesh" and that the things that we would do we do not do etc.

So let us turn our backs on the sad, sad past and let us push on to the things that are before us. We must begin in earnest to build as God taught us to build. Barbarism can never overcome barbarism. We must build by the specifications our Heavenly Father has given us.

THE CHAMBERS OF THE HEART.

There are chambers in the human heart,
Where we bestow our treasures rare—
Where memories sweet and thoughts so dear,
Are hidden from the world's rude stare,
And no one knows the wealth we own,
All stowed away and safely hid,
Nor how we feast in them alone,
And no one to our banquet bid.

And there are graves within the heart—
A "silent city of the dead,"
And sometime in the silent night,
Among those graves alone we tread.
Alone, for sacred is the spot,
And little would the cold world care
That here we buried hopes and joys,
And here we knelt in meek despair.

And in the heart are new-born hopes,
That fill our lives with sweet, glad dreams,
And life is ever more to us
Than to the outside world it seems.
How empty life world be without
The treasures we have stowed away,
On which to feed our memory,
On every dark and dreary day!

—Selected.

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All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JUNE 16, 1917

Personals and Editorials.

NEW SUBSCRIPTIONS.

From Sarah L. Bostick:
Scott Dotson
From A. L. Frost:
J. B. Stradford, Mrs.
Julia Hagens
From R. H. Davis:
Rev. Albert Green, W.
M. Bowens
From Miss Deetsy Blackburn:
Charles Edwards
From Frank Evans for self.

—O—

FOOD IS WASTED

(a) When we eat more food than our bodies need for growth, repair and to supply energy for our work. Overeating tends to poor health and fat instead of brawn, and make us sluggish and indolent instead of energetic and resourceful. Eat enough and no more. Eat for physical and mental efficiency.

(b) When food is burned or spoiled in cooking. Improperly prepared or poorly seasoned food will be left on the table and probably wasted. Buy food wisely and then prepare it carefully.

(c) When too much food is prepared for a meal. Unserved portions are apt to be thrown into the garbage pail or allowed to spoil. Many housekeepers do not know how to use left-over foods to make appetizing dishes.

(d) When too much food is served at a meal. Uneaten portions are left on the plate and later thrown into the garbage pail. Learn to know the needs of your family, and serve each no more than you think he will want.

(e) When anything edible is allowed to go to the garbage pail or allowed to spoil for lack of proper handling.

(f) When food is handled carelessly. Buy clean food, keep it clean until used, and be neat in all details of cooking and serving. This lessens waste and is a valuable health measure as well.

FEED YOUR OWN FAMILY FIRST

Don't feed high-priced human food to hogs or chickens.

Don't send valuable food to the incinerator or the fertilizer heap

Don't pour into the sewer nourishing food in the shape of milk, skimmed milk, sweet or sour, soup, gravy, or melted fat, or water in which cereals or vegetables have been cooked.

Keep good food out of your garbage pail and kitchen sink.

—Weekly News Letter.

DALE, SOUTH CAROLINA

A Kingdom divided against itself cannot stand, so sayeth the Christ. I am writing this to the Disciples of South Carolina. Our minutes reached us and we are prepared to stand by it. Remember no army can neglect its base of supplies. The army of God depends on the power of the local Church. The power of the Church depends on those enlisted under the banner of the Christ. Those enlisted are brought in by your Evangelical force, for how can we teach them excepting we reach them. We cannot reach the ends in view without a United action from all departments, of the work. To say our Evangelist must stay at home until he has funds to travel means the stopping of our only means of reaching the Churches. Next the Bible Schools must be brought together in Districts 1, 2, and 3. Remember the high cost of living and the boll weavels are problems we must solve before we can spell success. So like the apostle Paul, let us forget the things that are past and press on to the mark of the higher calling. [the end to be attained]

To the sisters around Ehrhardt we will say do not let the plums and wild fruit slip by. The time has come to put up your jars so commence canning. We are already at work. This will go a long way to help solve the high cost of living. Remember one jar at a time will count when the season is over.

We met with the Union in District No. 3 on last fifth Lord's day. Our gathering was small, but steps were taken to unite the four Bible Schools into better condition for the work. We found Elder Stephney Hey-

ward endeavoring to teach fifteen or sixteen children. We are planning to take our school over to unite with Elder Green's on the first Sunday in June. On the second Lord's day in May we assisted in the Thanksgiving services of the Odd Fellows here. Our subject was "God's greatest gift to man, 'Love'."

Bro Martin Breland of Three Miles Creek Church encouraged us with his presence on the first Lord's day in May. Bro. Breland is one of the clear sighted men of our brotherhood and gave us much strength by his advice. Bro. Breland made a good impression here as a farmer and Bible School worker. He also brought us a jar of figs put up by Sister Breland. They were good.

The shingles for repairing the leaks in the church were hauled by Elder Stephney Heyward. This is loyalty to the work. He drove over sixteen miles in all and only charged 75 cents. The glasses and nails are also here. Bro. John O. Singleton also sent us word that he is coming to our assistance. We thank the following persons for amount given since the last report, Messrs E. A. Schein \$1.50, Martha Breland 75 cents, Wm. Kearse 25 cents, Henry Washington 25 cents, Mr. Blue 15 cents, Carrie Fields 10 cents. Total amount received for repairs up to date \$24.42 Mr. B. C. Legare gave us 25 cents for self. The Odd Fellows gave us 75 cents. These amounts have also gone into our work here.

It was our pleasure to attend for the second time the closing of Mathers School, situated near the town of Beaufort, and as spectators we were impressed with the influence exerted over the girls by the Principal and Teachers. Many of the leading colored people of the town of Beaufort, were there. The decorum of audience, the addresses of the graduates and the Christ-like spirit of the principles, all point to the better day that has come for the Negroes.

We trust this will reach the eyes of some of that school's supporters so that they can know of the appreciation for their work from one who desires to express his gratitude to all engaged in the uplift of the Negroes.

Yours in His Service,
E. F. Jackson.

Welcome Address

(Delivered by Edwin F. Jackson, Jr., a member of the Senior Preparatory Class of the Southern Christian Institute, May 17, 1917)

Ladies and gentlemen: Today brings to memory a story which I once read. Once upon a time there was a great king who had four sons. As he was approaching old age, he called his sons and said:

"My sons, I am getting old. My days are almost numbered. But seeing that you cannot all become kings after my death, I shall put you to a test. I am going to send you off for four years, at the end of

which I want you to come back and report to me what you have done. The one who does the most heroic deed shall be your king."

Accordingly, the four young men were sent off. at the close of four years they returned to their father. The first son began his report thus:

"Father, in traveling through your kingdom, I met at different places great prize fighters who challenged me to fight. During my four years away I never lost a fight. Isn't this a heroic deed?"

The second son came up and said: "Father, I was challenged to fight over a hundred tournaments and I was the champion of them all. Surely this is a heroic deed."

The third son said, "Father, the portion of your kingdom which I visited was being threatened by an invasion from the neighboring nation. I took the leadership of our men and lead in battle against the invaders. Out of the fifty battles I lost not one. I have subdued the nation and have annexed territory to yours. Surely no greater achievement than this can be found."

The fourth son feeling that he had done nothing, kept quiet until his father asked to speak. Then he said, "Father" I have not conquered giants nor overthrown kingdoms. But one day as I was passing near the edge of a great precipice, I saw a young man whom I knew well. He had for years been a hostile enemy to me. He had sought to kill me. He had done every thing to hurt me. Now I had met him lying drunk. He was at my mercy, I had only to give him a slight push and he would have been dashed in pieces at a thousand foot depth. But I took hold of his hand dragged him to a place of safety and went on my way."

"You are the hero of them all!" shouted the father. "You shall be the king."

Dear parents and friends, we come not today to show you what a wonderful deed we have accomplished in the literary and scientific world. We do not profess to be great scholars. But during these few toilsome as well as happy years we have spent here, we have learned from our parent-like teachers, these simple facts: We have learned how to live with our fellow men, we have learned that we can only serve God through men. we have learned that education means service rather than to be served. We are not at the top but, we are climbing. We are taking hold of the inspirations of our dear teachers and looking upward to a greater future.

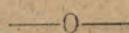
But before entertaining you with our little program, we would feel we were doing you injustice as well as showing our ingratitude should we not express some appreciation of your presence here today. We therefore heartily welcome you to this exercise. Your presence here means nothing short of the

expression of intense interest in us. We know that you have interest in us, for you have expressed it in various ways. You have written us, encouraging us to stay; you have given us your support; you have prayed for our success and have come today to witness the results of your invested interest. We thank you for your presence and good will and beg of you your cheering and encouraging words to inspire us to higher and grater purpose. Welcome, friends and relatives, welcome, thrice welcome.

Report of Jubilee Funds to June 5, '17

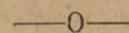
FOR GENERAL C. W. B. M. WORK

Dixon, Texas, W. J. Fuller,	\$8.00
Junior Christian Endeavor at Southern Institute,	25 30
Men's Session of Worker's Conference,	44.81
Women's Session of Workers' Conference,	65.31
Total this time,	153.42
Total this year,	324 74



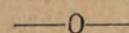
FOR JARVIS CHRISTIAN INSTITUTE

By Elder M. Knight:	
Church, Cedar Lake,	6 20
Sunday School, Cedar Lake,	2.81
Eastern District Convention,	8 50
Eastern District C. W. B. M.,	4.00
Eastern District Sunday School,	3.50
Taylor Church,	6.55
By Pres. J. N. Ervin:	
Mr. and Mrs. M. M. Bostick, Argenta, Ark., Library Fund,	50.00
Prof. R. H. Jones, for Library Fund,	5.00
C. E. Soc, J. C. I., for Furniture,	2.00
Y. M. C. A. at J. C. I., for Furniture,	2.05
Sunday School at J. C. I.,	8.75
Church at J. C. I.,	7.65
Greenville, Texas, Colored Auxiliary for furnishing a room,	12 50
Bay City, Texas, Auxiliary at Vine Grove, Easter day,	2 06
Total this time,	141.12
Total this year,	744.66



FOR ALBAMA CHRISTIAN INSTITUTE

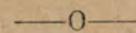
Brantley, Alabama, J. H. Edwards and family,	2.50
Total this year,	81.67



FOR SUNDAY SCHOOL WORK

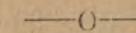
Oconee, Ga., Betesda Sunday School, S. J. Smith,	2.00
Dixon, Texas, W. J. Fuller,	2.00
Pea Ridge, Arkansas, Taylor Cole,	3 82
Chamois, Missouri, Al Mason,	5.00

Cirleville, Tex, Mrs. Nannie L. Rucker,	1.17
Total this time,	13.99
Total this year,	241.42

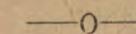


FUND STATEMENT

For P. C. I	1669 70
" J. C. I	744 66
" C. W. B. M Work	324 79
" S. S.	241 22
" S. C. I	184 16
" C. C. I	125 10
" A. C. I	81 67
" Africa	58 25
" T. C. I.	19 51
Total this year,	2843 90
Total in Jubilee Fund	11662 49
Amt. yet needed to make \$20000 00,	8337 51

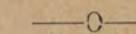


It will take only a little more to make our offering this year three thousand and only a little more to bring the amount needed down below eight thousand. Now that the amounts have come in from the school closings we must begin to lay the plans for offerings at the fall conventions. We must not let up our missionary work because we are in a big war. The war would not have occurred if the nations had done their duty along missionary lines. We must do our duty to protect our children. Send all money to J. B. Lehman, Institute Station, Edwards, Mississippi.



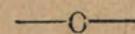
OFFERINGS FROM FRIENDS OF THE WORK

Mr. J. T. Smith, Memphis, Tennessee,	25 00
Mrs. Emely Stoolfire, Newark, Ohio,	2 50
Total this this time,	27 50
Total in this fund,	3659.55



These two friends have made it a regular business to give to this fund. Each year they send in their offering. Mrs. Emily Stoolfire has made a pledge of twenty-five dollars and this is about out now. We wish to urge the friends of the work to remember that the Negro Work is now in a period when the harvest is beginning to ripen. We must greatly increase the number of laborers in the field. All the money that is thus sent is promptly sent to headquarters and put into the work where most needed.

J. B. Lehman
Superintendent of Work among Negroes
under the C. W. B. M.



"Brightest they whose holy feet,
Faithful to his service sweet,
Nearest to their Master trod,
Winning wandering souls to God."

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

WEST POINT, MISSISSIPPI

Dear Editor:—

The following is the report for the
dues of State Development.

September Quarter

September 20:

Port Gibson,.....	\$4.08
Pine Grove,.....	1.04
Jackson,.....	1.00
Mount Zion,.....	40
St. Luke,.....	85
Forest Grove,.....	80
Hermanville,.....	80
Providence,.....	45
Pilgrim's Rest,.....	38
Union Hill,.....	1.00

September 27:

Shaw,.....	88
Hermanville,.....	1.10

December Quarter

October 25:

Grand Gulf (Hermanville).....	50
West Jackson,.....	50
West Point,.....	75
Mound Bayou,.....	1.62

December 1:

Shaw,.....	1.25
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December 15:

Edwards, (S. C. I.).....	6.15
St. Luke,.....	50
Pine Grove,.....	50
Forest Grove,.....	40
Mount Zion,.....	90

December 26:

Port Gibson.....	1.20
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March Quarter

December 29:

Mound Bayou,.....	2.70
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March 18:

Port Gibson,.....	1.50
Mound Bayou,.....	1.50

March 22:

Pattison, Mt. Zion and Forest Grove,.....	1.10
Hermanville,.....	1.50

March 28:

Port Gobson,.....	1.30
Edwards, (S. C. I.).....	6.45
Hermanville,.....	1.20

May 21:

Shaw,.....	1.78
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Mrs. W. C. Stanley, State Secretary.

HERMANVILLE, MISSISSIPPI

Dear Rerder:—

The Workers' Conference is a thing of the past now, and all who attended can truthfully say we never enjoyed a better one. It makes us feel proud to know that we are doing more and more each year. Now we are to start at once to make the next conference better still. It was quite a pleasure to meet our co-workers from the other states and, yes to be at the S. C. I. It quite a treat also.

The writer got home from the conference Friday night and went right on Saturday morning to the church Quarterly at Grand Gulf. The meeting was real good from start to finish.

The auxiliary at the Gulf has not been at work for about seven or eight months. We started them off again, changed officers: Eder Robert Brown, President; Miss Lillie Bradley, Vice President; Mrs. Lillie Bradley Secretary; Brother George Pierce, Treasurer; Mrs. Ella Carrol, Mission Sister. Now we don't feel that the auxiliary will stop again with their workers to lead out with their work. The Grand Gulf Christian Church has some of the best working people in the state. We feel proud of them. The fourth Sunday we were with the home church, Union Hill, and talked on the work. We are so glad to see the brothers falling in line to help the work along. We hope every Christian will get in this great work and help us to do more. In union there is strength.

Yours for Larger Service,

Sarah S. Blackburn,
State Organizer.

ARGENTA, ARKANSAS

Dear Editor:—

We wish to report the work of this state. We had a good meeting at Washington, April 28th and 29th. at which we made some changes in the officers. They made a vow that they would be more faithful hereafter than they had been before. My dear friends, if they are not, you will know the reason why. It is a fact that when the women have a good, strong pastor they always work well.

On the first and second days of May we met the white State Convention and Conferences and made our report to them. All seemed to enjoy it. Mrs. Stearns was there and made some helpful addresses.

On May 4th and 5th we were delighted to make a short visit to Texas where we enjoyed the J. C. I. Commencement. I must say here that we were very much surprised to see such beautiful buildings on this new campus. On arrivieg we were extended a

warm welcome by President Ervin and his co-workers. In a short time we were called by the bell to supper. It was here that we enjoyed the presence of so many of our friends: Professor and Mrs. Z. H. Howard, Professor and Mrs. Frost, Prof. Ross, Miss Nancy Jennings and Miss Ellis. The two last are doing great things in training the young people to sing and play.

Then, too, we werâ so glad to meet Mrs. Mayweathers, Rev. Knight, Mrs. Fannie Johnson and Rev. H. G. Smith. If you want to enjoy the quick service of a good meal, just have the J. C. I. boys to wait table.

At eight o'clock we enjoyed an excellent program rendered by Miss Ellis and the little girls with their music. Remarks were made by Mrs. Stearns, Mrs. King and Mrs. Jarvis, who said many good things to all. May God bless all these good women.

The next morning the Men's Conference was organized. A goodly number were present. It was there that Pres. Lehman, in a message, brought out many noble thoughts concerning the children for the future church. In the afternoon farmers' meeting was held, which was pretty fair.

Friday night another great program was rendered by Prof. Ross, a young man of of great talent. The entertainment was as good as I ever witnessed. At its close a wonderful address was given by one of leading white ministers of Texas. Long may such men live.

After this the writer left for home, enroute for Plumerville, where Mr. Bostick and Rev. T. H. Merchant were engaged in a meeting. They had a good hearing and Rev. Merchant did some good preaching from his blackboard. It was full of power and plain. Every one seems to have enjoyed the meeting. On Lord's day morning the writer was sked to speak and my text was, the J. C. I and Pres. Ervin. The people were glad to receive the message concerning this great school and this great man.

On the 6th inst. we were back home, at our post, for services at Aragenta, where our little faithful pastor, Rev. Phyfer, is pushing things. We are thankful for him. May he do the best things here.

On the 13th inst. we were called to Pearidge Church to do some things for God and man. Here we met Rev. G. W. Ivy who delivered an impressive message. Brother Ivy is a whole-soulded worker for God. After he had spoken, the writer was asked to speak. This were did as we we leaving for our Conference. All enjoyed the message.

From Pearidge I went to the Little Rock church to meet the sisters in their work. Here I made a short talk and the offering was lifted for the Auxiliary representation fees for Conference at Edward, Missississippi. Then I was soon off for the same, arriving at

my destination at one o'clock Monday, where I met many dear friends.

At night we enjoyed an excellent program by the Night School pupils. It would be hard to beat. It is at such sessions that we get inspiration.

On Tuesday the C. W. B. M. session of the Workers' Conference met and you should have been there. Mrs. Lehman led the opening devotional service, after which Mrs. Lulu Smith, now of the S. C. I., bade us hearty welcome. During the day Mrs. Stanley of West Point, Miss., state secretary of the white C. W. B. M. work; Mrs. O'Bannon, one of their district workers; and Mrs. J. M. Stearns, one of our National Secretaries, spoke to us. An address and a report of her work was given by our own National Field worker, Miss Rosa V. Brown. Reports from their respective states were given by the state organizers; namely, Mrs. Sarah S. Blackburn of Miss., Mrs. Fanny Hay Johnson of Texas; and Mrs. Sarah L. Bostick of Arkansas. Some others who were not there sent in reports and their representation fees, all of which was much appreciated. Reports were good.

The session of the Conference which was held on Wednesday was very good indeed. We always gather so much from these meetings. You missed a treat when you failed to hear B. C. Calvert of Mississippi, H. G. Smith of Texas, Rev. Jackson of Kentucky, President Ervin and others. Would to God that every Negro Leader from the various states could have been there to hear Rev. W. H. White, a white minister from Memphis, Tennessee. He gave us an everlasting message.

Now please find the reports from the Auxiliaries.

Pine Bluff,	
State funds,.....	\$0.70
General funds,.....	1.00
Cobbs,	
State funds,.....	.50
General funds,.....	1.20
England,	
State funds,.....	.50
General funds,.....	3.95
Washington,	
State funds,.....	.94
General funds,.....	3.00
Conference,.....	1.00
Little Rock,	
State funds,.....	.50
General funds,.....	.90
Plumerville,	
State funds,.....	1.65
General funds,.....	3.40
Easter,.....	4.10
Pearidge,	
State funds,.....	1.25
General funds,.....	2.95
Easter,.....	8.00

Argenta,	
State funds,.....	1.00
General funds,.....	3.00
Easter,.....	4.00

The total this quarter is \$38.44 and we received from Miss Ethel Williams at Kerr, in the Junior work, \$1.57. The 27 cents reported as given by Brother Brock in March was a mistake. It was given by Miss Essa Williams.

I am respectfully yours in the work,
Mrs. Sarah L. Bostick.

Christian Education



Southern Christian Institute

The saw mill has a big pile of lumber most of it custom sawing.

Prof. R. A. Gooden is leading the young men in finishing the mansion. The work is moving along nicely.

The farming interests are suffering greatly on account of lack of rain.

Not far from a thousand quarts of fruit have been canned so far in the canning factory.

Two fine chairs from the manual training department are ready to be shipped to Prof. T. M. Burgess at Livingston, Tennessee.

The students Summer Literary Society has now begun and the boys rendered the first program Monday night, June 4th which was well enjoyed.

The following is an outline of the mid-week prayer meeting for the summer:

May 23,	Birth of Foreign Missions	Leader, Prof. D. R. Bebout
May 30,	Saul Shirking Responsibility	Leader, Cornelia McClodden Speaker, Wesley Sims
June 6,	With Jesus Out of Doors	Leader, Margarite Wilkerson Speaker, Edward Timberlick
June 13,	The value of Lord's Day	Leader, Willie Moore Speaker, Alice Blackburn
June 20,	People of the Beautiful	Leader, Miss Gardiner
June 27,	Joash Youth Coming in to its kingdom	Leader, Odessa Barnett Speaker, Johnnie Martin
July 4	Abraham's Prayer for Sodom	Leader, Burnett Jacobs Speaker, Mary Lewis
July 11	Ezra Teaching the Word of the Lord	Leader, Jerome Freeman Speaker, Linda Miller
July 18	Moses' Prayer for Israel	Leader, Sere Myers Speaker, Odessa Barnett
July 25	John Mark, the Young Man who	

		found Himself
		Leader, Professor Clarke
August 1	Conversion of Saul: The Gospel's Conquest of Great Men	Leader, Alice Blackburn Speaker, Peter Dunson
August 8	Effective and Ineffective Prayer	Leader, Edward Timberlick Speaker, Cornelia McClodden
August 15	Jesus Manifesting the Father's Glory, Grace and Truth	Leader, Mary Lewis Speaker, Sere Myers
August 22	Gallo Indifferent to Religion	Leader, Johnnie Martin Speaker, Margarite Wilkerson
August 29	Providing an "Upper Room"	Leader, Miss Evans
September 5	Jesus the Lamb of God taking away the Sin of the World	Leader, Mary Belle Hutchins Speaker, Burnett Jacobs
September 12	Closet Prayer	Leader, Olive Kerridge Speaker, Jerome Freeman
September 19	"Lest I Myself Should Be a Castaway"	Leader, Mrs. Lehman
September 26	Inspiration from Church Attendance	Leader, Lulu Williams Speaker, Prof. Robert Gooden

From the Banks of the Old Kentucky

DOCTRINAL SERMONS AND OXTAIL SOUP.

Ask a man to count a hundred, he begins at one, two three etc. Tell him to name the letters. He begins with a, b, c, etc. Talking arithmetic he starts with addition. In grammar he would begin with orthography rather than syntax. He knows a clock can never strike two, 'till it strikes one. Ask this same man among us, about the Gospel and the Great Commission which Jesus gave (Mark 16: 15 16) "Go ye therefore into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." He will begin at z and go back to a. He begins at 100 and works back to 1.

We have preached thousands of sermons and sowed the towns in tracts on the last proposition "He that believeth and is baptized shall be saved" But exceedingly tame have we been on the first and second parts of this Master's Great Commission. Indeed some folks are "fraider" of the 2nd part and "preach the world." No man can

Sunday School Lesson

June 24, 1917.

Lesson XIII.

REVIEW: THE PURPOSE OF JOHN'S GOSPEL.

GOLDEN TEXT:—

THESE ARE WRITTEN, THAT YE MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND BELIEVING YE MAY HAVE LIFE IN HIS NAME JOHN 20:31.

I GREAT-VERSES REVIEW.

To prepare this review the teacher will select from all the lessons of the quarter the most memorable and beautiful verses, and will copy each on a piece of cardboard. Ask the pupils to go over the lesson of the quarter with an eye to the best verses, so as to be able, on seeing them, to state on what occasion each was spoken and tell something further about it. The following verses from the first lesson of the quarter will illustrate the selection that may be made, "We must work the works of him that sent me, while it is day." "The night cometh when no man can work," "I am the light of the world." "He is of age; he shall speak for himself." "If this man were not from God, he could do nothing." "Dost thou believe on the Son of God?" If there is time, it will be well to go over these verses once more, or at least part of them.

II ONE MINUTE TALKS.

For this review divide the lessons among the members of the class, assigning some lessons more than once if you have more than twelve pupils, and, if you have fewer than twelve, assign two lessons to some pupils. Each member of the class is to prepare a one-minute talk on the lesson assigned him. He may write it out, but he is to speak it and not read it. He should stand before the class when he speaks. If you do not have a class room, get your class off by itself if possible. After all the one-minute talks have been given, occupy the rest of the time in asking questions on points that have not been brought out in the talks.

III A PRESENT DAY REVIEW.

The adult classes will find this form of review profitable. Each lesson is to be discussed in its modern aspects. Divide the lesson among the members of the class, asking each to speak on one—and only one—present day theme closely allied to the lesson assigned him. If he wants a suggestion he may be given a topic from the list below:

- LESSON I Christian Aid to the Blind Today.
- " II Modern Wonders of Healing.
- " III The Modern Church as a Shep-

herd.

" IV Do Modern Christians Know How to Give.

" V How to Make Christ Supreme in National Life.

" VI Modern Ambition and its Cure.

" VII How all the World's Good Springs from Christ.

" VIII Progress of the Temperance Reform.

" IX The Holy Spirit in the Life of Today.

" X How Christ is Now Betrayed and Denied.

" XI Proof of the Present Power of the Cross.

" XII Reasons why Men of Today Believe in Immortality.

This review may well be combined with some other form of review. It will be announced a week in advance, that the pupils may prepare for it. The teacher will write the golden texts of the quarter, each on a separate piece of cardboard and will lay them face down on a table. The pupils will draw the golden texts one at a time, telling to what lesson the text belongs and giving as full an account of the lesson as possible; the teacher helping out with the question if necessary.

J. E. F.

FROM THE BANKS OF THE OLD KENTUCKY

[Continued from page 5]

read the great commission without seeing all races and nations of men in it. One cardinal error often made is to stress this latter end of the commission at the expense of the other two parts which are alike binding. In the church are men and women—not a few who have believed and been baptized, but have not been taught much. "Standing fast?" I should say they are! Standing still would be a better term to describe them, for they have not moved an inch forward since they entered. (Thousands of good men and women are not included in this gang, but I'm not discussing them now.) In the pulpit are men who'd like to stand in water up to their arm pits and holler "He that believeth and is baptized shall be saved." And that is all true, but why don't he "go ye" sometimes? And this is oxtail soup. The luscious steak, the choice rib roast and chuck are hidden away and this fag end is served hot and called beef. I want to preach a whole gospel, I want to hear the whole gospel, I want to obey the whole gospel, yes, I want to go "whole hog" on this great commission. Who'll go with me.

C. H. Dickerson. Evangelist for Ky.

The Development of Ideas.

BY JOHN MARTIN.

(Delivered at the Annual Inter-Society Contest of the Franklin and Philomathian Literary Societies of the Southern Christian Institute, March 1917.)

There are thousands of men and women in the world today who have contributed largely to the world's progress thru the development of their own ideas. From the Prehistoric time until this present time, this fact cannot be ignored.

Thru the development of ideas men and women have been able to make greater success as they passed thru the various stages of civilization. Accompanying this, they left written records for us to follow or be guided by; some in tables of stone, some in books and some in the tablets of men's hearts.

Let us take a trip way back in Prehistoric ages and see some of the things man has accomplished. He discovered a means by which he could get fire, a means by which to make different utensils, a means of making various tools and many other things. From these things others have drawn their ideas and brought us on to the iron age. From this age, which is known as the iron age, men were able to do greater work in agriculture, architecture and along various lines.

Egypt of old was made magnificent thru the material consumption of the ideas of her own people. In their day and generation they enjoyed a great deal of enlightenment and this is clearly manifested by the things they made and left behind them. These people tilled the soil, made great buildings, embalmed their dead and adopted a method of hieroglyphic writings, by which to keep a record of the things they had wrought. From some of these records we find that crude selfishness existed as it exists today, which is shown by modern warfare. On the other hand there are many comforts derived—such as making industry less burdensome and making our homes more comfortable.

In the middle ages, we have come in contact with a remarkable man. Charlemagne by name. This man was led to believe that christianity could be brought thru the aid of the sword. His idea brought one kind of success and thousands were influenced by his method. Another great leader was Martin Luther. His idea was based on the Bible. For this he fought and in a great measure succeeded.

To a large degree we are influenced by our own ideas. They are another synonym of what we are or what we will be.

The world in past ages was without form and it was void, but thru the different changes that have taken place, we now behold a beautiful world with trees and flowers,

mountains and rivers, to bless us and to give us a better idea of the one who is above all things.

Before the boy or girl can ever get anywhere in life both must have a definite idea or aim. Some aim to accumulate property and settle down in life without an education; others develop their mental powers, their physical powers and their spiritual powers, with an honest idea to bring the world where the greatest masses can see and understand and get the good, God has in store for them.

Let us go back to the time of Columbus and trace some of the things he has accomplished by his ideas. He discovered the earth was round while others thought it was flat. His idea led him to many other valuable sources: such as finding islands, which today are precious; but above all, "listen!" he discovered what is known as our America.

We are told that Demosthenes with a great impediment of speech made of himself a very great orator. It has been said of him, that many times he would go down to the sea and put pebbles in his mouth in order that he might overcome this great obstacle.

The bridling of the electric powers that run some of the great machineries in the world and make us comfortable, came from an idea.

Fellow Franklins and dearly beloved Philos let us at this time develop within ourselves the patriotic idea. Let us get this idea in our heads to help the common class of people. Let us try to produce by our efforts a class of men and women who are absolutely pure. This would mean much for the advancement of civilization. Let us set up a moral pace for all, especially for the girls of our land. If we can protect them from the ensuing evils we would be doing something which the angels in heaven could not have done.

If this can only be accomplished there will be better home life, better society and greater hopes for the coming generation.

The God of Abraham, the God of Isaac and the God of Jacob is the same God of us today and will be throughout the ages of eternity. In like manner as he has given knowledge to the prehistoric man by which he could achieve and do many things, more so is he rich unto us today. More so; because we are living in a more enlightened age.

The pilgrim fathers had a splendid idea in their day. They sailed from the coast England to a land where they could worship God according to the dictates of their own conscience. All of us who have studied history can tell when they landed at Plymouth Rock in their little boat they suffered hardships and sorrows and many

of them died from the exposure of the severe climate. But now thru those earnest survivors and others that followed later we have surpassed all others along most lines and have one hundred millions of people living in perfect peace and prosperity.

My friends, I sincerely trust the most of you have gotten to the place where you can develop an idea of your own. In all thy getting, get the idea that will mean most to your fellowman. Get the progressive idea, the idea which conscience approves and heaven inspires. Get those loving ideas, get those manly and those womanly ideas. Get those ideas that will make you temperate, energetic, and honest.

Abraham Lincoln had those honest ideas and by these he was led to the place where he could influence the world. The idea of America today is for others, she has recognized the authority of her heavenly father "Go teach;" by observing this she has brought not only thousands, but millions to the place where they can better recognize the love of God. We do not mean to leave some of the great American inventors out, such as Whitney and Morse the man who invented a means by which messages could be sent across the ocean.

We owe much to the poets for their great intellectual gifts. By them we are able to get beautiful songs with their great sentiments, which appeal to our inner nature in time of despondency as well as joy.

Man has gotten the idea how to make complex things simpler by broadening his mind with the beautiful and practicable things of nature.

Geology, with all of its hard meaning is far more simple than it was twenty-five years ago. Physiology and many other notable science books are in reach of the ordinary student. The ideas of cross-breeding and cross-civilization are making wonderful progress. In other words, men's ideas are to find out all they can in the time that is allotted to them.

Let us be influenced with this idea, nothing will ever meet the human needs like a good education. Train your heart and hands for future usefulness. To do this my friends; requires lots of work and lots of thinking.

Prepare yourself for service before you go out. Put Almighty God in front of you. He will surely help you fight your battles. Let us all work together. For this is an idea that needs developing, another one that is very good to appropriate and to us, is the idea of mother's love. In all pleasure let her be uppermost in our minds. We owe lots to our mothers, for they played a great part in making what is known as our civilization today. Think of the homes in ancient times that

had christian mothers. How much were their children influenced to keep and do the commandments of Jesus.

The wise man Solomon, in his dispensation and age had this idea, saying, "For-sake not thy mother when she is old." In so far as this was beautiful and helpful in his time, just so is it today. Let us not be double-minded or unstable in our ideas. If such should be the case our ideas will never mean much to the progress of the world. Have lofty ideas, develop them, cherish them and nature them with honest motives.

Thru the ideas of men, the church has been transformed from a secret society and made into a mighty and supreme power which no all evils can ever resist; for though it has become secularized it yet remains as leaven to leaven the world.

SAVANNAH, TENNESSEE.

Dear Editor of the Gospel Plea: -

Please allow me space in your valuable paper to express my heart-felt thanks to the president and faculty of Southern Christian Institute for the hospitality shown me while attending the Commencement and Workers' Conference.

I cannot express the worth of my visit to the Southern Christian Institute. Immediately after I arrived on the beautiful campus, after viewing the excellent buildings and meeting a student body, seemingly that every moment of their time was engaged. Also seeing the generosity of the faculty, considering the many good things that I had heard of the S. C. I., I decided the half had not been told.

After being highly entertained by such fine program and listening to several addresses from our leading men and women, I feel that I have a greater vision for the Master's work. I feel that there is a great work for us to do. And that the churches of Christ throughout the different States should get busy and rally to the support of our Christian Schools that are doing so much for our boys and girls. All honor and praise to our National C. W. B. M. who are the promoters of this grand work among our people.

"For the Lord God is a sun shield; the Lord will give and glory, no good thing will he withhold from them that walk uprightly."—Psalms 74:11.

Yours in the Master's service,

Miss Hadie McDonald.

"Strange! night must come before the better day!

And sharp frosts kill our fondest hopes and flowers,

Ere better grow!"

JACKSON, MISSISSIPPI.

When we wrote last week, we told of work done in Tennessee. This week we report the work done in Mississippi.

The writer left Bristol, Tennessee, Monday morning after the 2nd Sunday in May. We changed cars at Chattanooga for Meridian, Mississippi. We had almost a continual come. Arrived in Jackson at 6:00 a.m. Thursday morning. Ran out home for a few minutes and left for Edwards where we delivered an address at the Workers' Conference.

We were at Grand Gulf Friday night before the 3rd Sunday in May, and preached. We preached again on Saturday night in the Quarterly Meeting and took an active part in the proceedings of the meeting.

From thence we went to Fayette, where we preached to a very appreciative audience. Services were good both day and night.

We dropped in at Indianola Thursday night before the 4th Sunday to see how the Kentucky preacher, Elder M. Jackson was getting on. We found Elder Jackson using the "Jerusalem Blade" to the satisfaction of all his hearers. He is indeed a gospel preacher, a real power in the pulpit. One young man, head of a family, made the good confession on Friday night. The meeting continues another week. Just what the results will remain to be told.

We were on the fighting lines at Shaw the 4th Sunday. We took along "the sword of the spirit, which is the word of God." Eph. 6:17. As a result two were added to the church.

We stopped on our way back at Indianola to be in the trenches with Elder Jackson. He has a sweet disposition, and any minister who has the spirit of Christ can work with him.

Yours faithfully,

B. C. Calvert.

DIVERSIFYING

Delivered at Farmers Meeting at J. C. I. May 4th, 1917.

Dear farmers, I appear before you this afternoon to talk on diversifying.

The first thing I want to tell you is that civilization begins and ends with the plow. No country, state, county or community has risen very high in civilization without the plow; because in one of God's first laws he said, in substance, from the earth thou camest, from the earth thou shalt live. Then how necessary it is for us to know how and when to plow. Diversifying and rotation go hand in hand for success.

We farmers as a whole are too much one sided, one legged, one eyed. There is only one side that we can live on and that is

the cotton side. Only one leg and that is the stock leg. Only one eye to see thru, which is the wheat eye. So in every community where this is practiced, when one fails all fail. But if we would diversify and rotate our crops we would be successful.

All farmers should plan a grazing crop for their stock, by planting clover, sorghum, oats, peas and alfalfa. Why not plant in like manner for himself a variety of things for home consumption. Then every farmer should plan a good garden with a variety of good things in it. Some will say we have no market. But the right kind of farmer's market over flows. His children, pigs, cows, chickens and horses can always use his surplus and bring great gain in the end. The first is a good garden, so the second should be a variety of farm products. First then should be plenty of food stuff for himself and his stock, and by planting a variety for self and market it will put him on a safe basis. If there is no market for his surplus he can feed it to his chickens and hogs for which the market always stands open.

With the one legged farmer cattle raising is a failure. The Lord feeds every body's cattle from April to September and every body is rushing to get rid of the responsibility after that. The thing that has caused most every failure in every walk of life is the shirking of responsibility. There are thousands of homeless people to day on account of not wanting to carry their share of responsibility.

And as I have said in the beginning, diversifying and rotating go hand in hand with success. Then we should rotate our crop in order that all plant food may be well distributed and too that the land will not be robbed of all plant food. Any one crop system will ruin any good farm. But by rotation we distribute fertility to all parts of the farm just as a woman in dry mixing for light bread. After all has been worked together and left to the oven great results come; so it is with the real farmers that diversify and rotate their crops.

T. B. Frost.

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Corn

Peas etc.

We sell

Buggies

Dry goods

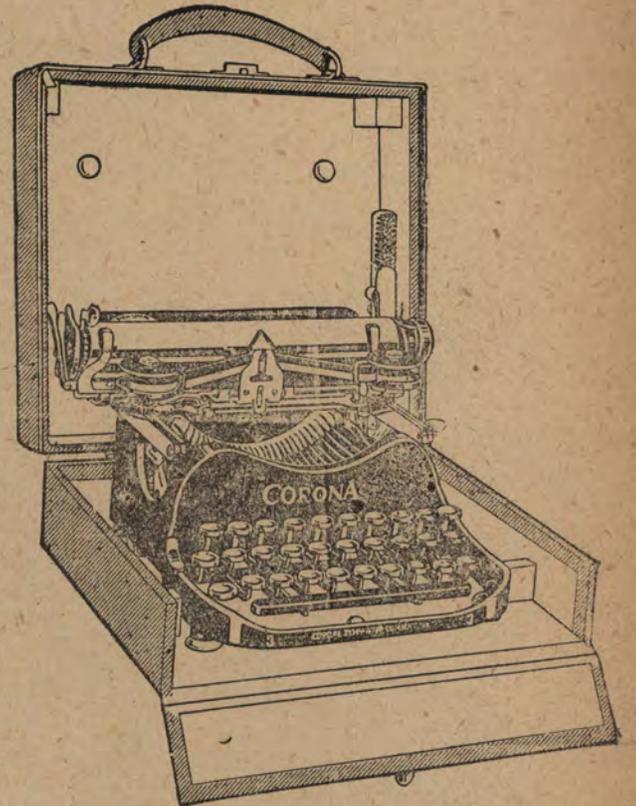
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Pres. J. B. Schuman.



THE

GOSPEL

PLEA



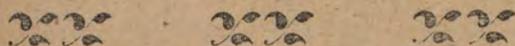
PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, June 24, 1917

Serial No 303

HELPFUL To All



Christ All in All.



THE one thought uppermost throughout the Word of God is that

self must be erased and Christ put first. In the very first story Abel was unselfish in his sacrifices and Cain considered self. In the days of the Judges the Midianites sorely oppressed Israel and Gideon arose to save his nation. At his call nearly thirty-five thousand sprang to arms, but what was that against a million, and besides that the danger of vaunting if they should win was so great that Gideon dared not risk it. Nothing but a divine intercession could save them and God must have the glory, so the number was reduced to three-hundred. Paul said he ever gloried in his infirmities because then he would not be tempted to assume that it was his own powers great that won out. There is something supremely sublime in the life that can deliberately glory in infirmities in order to make sure that it would not be tempted to vaunt over success.

This then ought to be a lesson to individuals and groups of men. Those nations that concentrate all their thoughts on self soon brood over their difficulties and magnify the evil intentions of others. An example of this is the Irish to whom we referred before. That they have suffered at the hands of English landlords is certain. That they have a grievance we must all admit, but the unfortunate thing is they have so long concentrated their thoughts on self that they have utterly unfitted themselves for the larger things that are now possible. They are not satisfied with home rule, they demand independence and if this were granted they would forthwith make impossible conditions. It is not too much to say that if Ireland would accept home rule in the spirit in which Paul approached

his work, it would be only a decade or two when they would rule the British Empire as Lloyd George a Welshman now does.

The truth of the matter is, most people neither have faith in nor understand the divine principles laid down by Christ's touching on this very thing. In speaking words of the Jews and their great world opportunity, he said:

"Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, my lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and shall appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth."

It is not a question as to what men will grant unto us, but it is a question as to how well we have proved our fitness for greater responsibility. God will decide whether we are fit to intrust in our hands the destiny of civilization. Moses thoroughly discussed this principal in the twenty-eighth chapter of Deuteronomy. He told his people that if they kept themselves within the unselfish principle of God's law everything they laid their hands to would prosper; and if they did not do so everything they laid their hands to would fail. We believe thoroughly in the law of the survival of the fittest, if we are to understand that God determines who is the fittest. We dare not allow some selfish man to be the judge as to who the fittest is. No man can hope to gain and hold power unless he can use it for the good of mankind. He must sooner or later come to the teeth gnashing period if he concentrates all his thoughts on self.

Now we have a number of problems in America demanding solution which we should respectfully refer to the divine law laid down by our holy prophets. These are (1) the labor problem and (2) the race problem.

(1) The Labor Problem. The ancient conception of labor was that it is the work of a slave and that he who does it must be in a despised caste. With universal

education we are getting away from that, but we have not yet emancipated the laboring man. We must lift the laborer up to where he can be the social equal of all other classes, and we must bring the upper castes down to where every man and woman will do their share of the world's work.

But labor can gain nothing by its present selfish methods. Labor must demand its rights on the grounds that it has a mission to perform for the good of mankind. It must begin to organize itself for a world task ere it can hope to be placed in a larger regency. The greatest blow labor ever got came when the labor organization fell into the hands of unbelieving leaders.

(2) The Race Problem. It has not proved an easy matter for America to adjust itself to its new conditions. Here have come men of every race and nation under the sun. Our constitution forbade the granting of titles and so no legal classes were created, but some artificial ones were created and against none has this been more rigid than against the colored people.

However we should remember that up to the present time the Negro has been all but helpless when battling for self and all powerful when trusting to Providence. In every crisis he needed only to wait and see the salvation of the Lord. And it will be so again if he trusts God. In the present world crisis he dare not be left out for this would insure his growth in numbers beyond all proportions. If he is put in he must be treated as a fellow sufferer for the cause of mankind. Whichever way it goes he must gain, provided of course that his faith in God is such that he can use his blessings aright. Every minister of the gospel should preach from the 28th chapter of Deuteronomy in this hour of world changes. If ever the people's attention needed to be called to the divine laws, it is now. God, not man, is determining whether we are fit to be "set over all he hath" or not. Let no one make the tremendous mistake made by Germany to trust to our own shrewdness or to the one made by Ireland of trusting to a grouch. Let us trust our all to our worthiness as judged by God so that he may give us prosperity in all we undertake.

Never reap what another has sown without sowing something for somebody else to reap.

THE GOSPEL PLEA

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Number 303

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 305, you have two weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JUNE 24, 1917

Personals and Editorials.

—We are in receipt of an invitation from George Howard Gray to be present at his graduation from the Law school of Howard University, Washington D. C. Mr. Gray is a graduate from the S. C. I. 1914. We wish him much success in his new field.

—The missionary convention of churches, C. W. B. M. and Sunday School is called for August 7-12, at Plattsburg Missouri. We would like to have word from the other states now.

—Wesley Sims who went to Montrose, Arkansas to register on June 5th, writes that he was the fourth one to register. He is finding good employment and is doing all he can to help in Sunday School and church.

A VOICE FROM THE VIRGINIA HILL.

To the Gospel Plea:—

After preaching for the King's Chapel Church of Christ at Tazewell, Virginia for a period of ten years and six months (and I am yet preaching for them) I have moved my family to Graham, Virginia and my friends may write me at this place instead of North Tazewell, Virginia.

We have just had our spring rally at Tazewell including all the monies which were raised during March, April and May and the amount, totaled \$168.33 plus a happy people. Our April Rally at the West Bluefield Christian Church total \$137.97 plus a hopeful people.

The West Bluefield Church being so near the state line between the two Virginias about half the congregation lives in the town of Graham on the Virginia side.

We baptised a usefull man and two sweet little girls the 3rd Lord's day in May at West Bluefield have another girl a canidate for baptism; more to follow, as we hope to have a series of meetings in the near future.

We have a lively Bible School here and the prospect for better work along all lines is good.

Both these congregations love the "O d Jerusalem" Gospel and both have baptisms to report each year, tho they should report oftener.

We have fifty members in Bluefield church and we are trying to double our membership on the "Win one plan." Pray for us and for the success of our efforts.

Yours in the harness,

G. M. Dickerson

Graham, Va.

NEW SUBSCRIPTION.

From R. T. Matlock:

Gus Johnson

From C. E. Craygett:

Earnest Johnson, T. Carpert and Mrs. Eliza Lamray.

From W. L. Harvy:

Guss Holmes, J. B. Holmes, V. M. McCloden, W. L. Harvy.

KANSAS CITY KANSAS

Dear Editor of the Gospel Plea:—

There are quite a number of our leading brethren who want the convention of the colored brother-hood to be held in Kansas City, Missouri, at the same time the white brethren meet here. For many reasons we feel that they ought to meet here. First we would understand them better and they would understand us better. So come. We could have the same rates on the rail road, which would be a great saving of money to the churches. Third it is a central state and they can come from all parts of the United States to Kansas City easily.

The federation of the churches of the two Kansas cities are amply able to take care of them. And we are making preparation along that line.

We would hold our convention at the Woodland Avenue Christian Church and it would be an easy matter for the committees to confer with each other during the convention. I believe a great amount of good can be done in this way. I speak not for myself only but for quite a number of our brethren of the west.

J. D. Smith.

DANVILLE, KENTUCKY.

Dear Editor:—

Brother P. H. Moss was with us Sunday May 13th. He gave a lecture during the Sunday School period on "How to become a Front Rank Sunday School," particularly dwelling on the Cradle Roll and Home department. In the afternoon, service was held and conducted by Brother Moss. After the service a conference was held during which a Cradle Roll, Home Department, and Workers Conference were organized.

Brother Moss preached in the evening meeting. He preached a fine sermon. His subject and text being "Thy Kingdom Come." We turned over to Brother Moss \$2.33 taken up in Sunday School and the afternoon service.

Yours truly,

Vance G. Smith,
Secretary of Danville Christian
Sunday School.

BLACK WATER, MISSOURI.

Dear Editor of the Gospel Plea:—

Please permit me space in your very busy paper to make mention of the colored Christian Church at Black Water, Missouri. They held their rally on the first Sunday in June. Rev. J. R. Gibbs preached a noble sermon in the morning. The evening service was conducted by Rev. Isaac Adams from Marshall, Missouri. Rev. Gibbs preached a noble and lovely sermon in the evening. The invitation was extended. Twelve came forward and accepted the religion of the Lord and Savior Jesus Christ and we gave them the right hand of congratulation.

The collection for the day was \$4 35. This I believe from the conversation of our members, that there is not any one here who has not taken new inspiration for each day to do more for the Master. I pray that the blessings of God may be upon them.

I am sincerely,

(Mis-) Annie Stapleton.

BEAUMONT, TEXAS.

The Gospel Plea:—

We had good services both morning and night at the Refuge Mission. After having a good Bible school we preached from I Peter 4:11 subject "The Oracles of God". Beaumont is a growing city with a population of over 40 000 and it is now a sea-port city. We have some good members here if we just could get them back at work again. Four years ago I was the only colored minister in the city. Now we have five and in many respects the work is 90 per cent off. But the Refuge Mission is

the ideal congregation.

I guess the readers saw that from the Evangelists report we gleaned from Brother Dickerson's article that there will be some vacancies after the convention in Kentucky. We believe a good man and an able preacher could do well here in Beaumont. We believe we have made the way better for a good man that can preach. There are some members that are good livers, (wealthy) and will take care of a preacher but he would have to get them lined up.

We are on the corner of Texas Ave. and Islo St. This property is obtainable for a church site. We are convinced that the thing that is needed most here is a new church building. We would go into this thing at once but we would rather a new man would do it and let us go elsewhere.

We certainly are glad to hear the favorable reports of Brother Smith our state Evangelist. We like the way his reports stand out. We can see who is doing and who is not. God bless him in his work.

We think Beaumont has learned that she cannot change preachers in the future as she has in the past. We have taught her that lesson and we believe she will profit thereby. We preached last night from Mark 12:37 "The common people heard him gladly". We would like to get in touch with Sister Susie J. Lych of Los Angeles, California. We know of some people from Stanford Kentucky where we did our first pastoring. We ask that she please send us her address. Beaumont stands in need of prayers of the entire brotherhood for her past and present sins. Sometimes we forget that we cannot escape the evil that must befall us. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil". Ecclesiastes 8:11.

Your Humble Servant,
T. J. Green.

TENNESSEE.

Since we arrived home from the Worker's Conference, and commencement at the Southern Christian Institute we have made plans at Savannah, and Holtsville to raise a fund to meet the requirements of our State convention which will convene in Knoxville, July 31, August 7th. We have also planned a financial movemnt to raise a special fund for the Shelbyville Industrial school. We hope that all the churches in the state will line up in raising a Shelbyville school fund.

We are a little late holding our Children's Day Rally, but we will be able to report by the last of June.

Our C. W. B. M. held its monthly meeting at Holtsville. On the first Lord's Day evening a splendid programme was rendered,

and a neat sum of money was raised. We all enjoyed the evening.

Our C. W. B. M. at Savannah is moving along nicely, and the prospects are that we will do a better work than ever before.

Our Sunday School at Savannah and Holtsville, are progressing nicely. We are not growing so fast in number, but in efficiency. Our work at these two churches are now reaching the point where we can see some fruits for our labor. We had some difficulty to bring our work up to this point, but we are now ranking with other schools.

Miss Hadie McDonale is seriously ill with the measles. We hope for her a speedy recovery.

The time that I spent at Shaw, Miss. in the District meeting was profitable and enjoyed very much.

I can say, the Christian church have some earnest workers at Shaw.

I was much delighted to meet with the church at Mound Bayou, Mississippi, to witness the industry and progress and the interest of our people in a town wholly under the controll of the Negroes,

Yours in the Masters cause,
W. P. Martin, Evangelist.

WACO, TEXAS

Dear Readers:—

The fourth Lord's day found us with the faithful few at Waco. Brother T. E. Campbell is pastor there and is doing good work. He is a large hearted man. I think we may hope for larger things in the near future in Waco. I believe we are beginning to awaken to larger vissions of service for our Lord and saviour.

We raised money for mission as follows;

- P. S. Anderson, \$0 50
- C. H. Thomas, 50
- H. Sharp, 75
- W. D. Mitchell, 50
- Wm. Irvin, 50
- M. J. Byrd, 50
- F. L. Johnson, 25
- Cora Sexton, 25
- W. Anderson, 50
- Brother George, 50
- M. Traves, 50
- E. J. Vaughns, 25
- A. Matthews, 25
- W. E. Waite, 50
- I. Ford, 50
- M. F. Campbell, 50
- James Thomas, 30
- Francis Bell, 50
- T. E. Campbell, 30
- B. C. Campbell, 25
- D. C. Mitchell, 25
- L. L. Brown, 25
- Mattie Ford, 50
- O. C. Byrd, 50

One dollar forty cents names not given.
Total, \$11.50

We have at Waco a nice work under the leadership of brother T. E. Campbell. A large part of the members live in East Waco, quite a distance from the church and thus do not attend service as they should. They do not give any thing. About thirty three faithful members are carrying the burden of the church

In His cause,
H. G. Smith, Evangelist.

“God Is In This Place.”

“AND Jacob awaked out of his sleep and he said, Surely Jehovah is in this place; and I knew it not.” We wonder if that experience of Jacob at Bethel is as unusual as we are accustomed to think it. On the contrary is it not a very common occurrence in our lives, that God has been in some experience through which we have passed, and we knew it not at the time? Often, perhaps, we fail to recognize the fact at all, because of the dullness of our vision. Perhaps the only unusal feature in Jacob's experience at Bethel was, that he “awaked out of his sleep,” and recognized God's presence. God is present with us every night, watching over our slumbers, even though we have no dream of a ladder reaching to heaven with angels ascending and descending thereon. The heart has continued to beat, and nature's recuperative energies have been busy all night without our thought or care. The good angels of sleep and rest have ministered to brain and body during the unconscious hours of slumber. Sometimes, too, in our dreams, we see the faces and forms of those whom we have “loved and lost awhile,” and catch glimpses of the glory of that “better country.” And yet when we awake out of our sleep, how seldom do we think, “Surely God is in this place, and I knew it not!” The more we recognize the presence of God in the daily experiences of our, the richer and finer our lives will be.

—The Christian Evangelist.

The unseen Bridge

There is a dridge whereof the span
Is rooted in the heart of man,
And reaches, without pile or rod,
Unto the great white throne of God.

Its traffic is the hnman sighs
Fervently wafted to the skies;
'Tis the one pathway from Despair,
And it is called the bridge of prayer.

—Selected.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Worker's Conference

8:00 am Thursday, May 17th, 1917

Called to order by Brother B. C. Calvert.
Devotions by Brother L. D. Buchanan.
Committees on nomination was called for,
they reported as follows:—We your committee on nomination of officers for Worker's Conference beg leave to submit the following report: For President, Elder K. R. Brown Vice President, Elder W. M. Bostick, Secretary H. G. Smith.

Your committee, D. R. Bebout Chairman, M. Jackson, I. C. Franklin.

Motion by B. C. Calvert seconded by Prof. J. B. Lehman, that the report be received and adopted. Carried

Committee on future work made its report and after considerable discussion it was finally amended and adopted as follows:

1. We have received a communication from the federation of Kansas City Mission and Kansas City Kansas, inviting the Worker's Conference to meet there at the time of the National Convention.

It is our sentiment that the Worker's Conference and school of methods must remain in our schools. But we urge that as many of our people as can do so attend the National Convention at Kansas City in October and hold council on such matters as are of interest to the Kingdom.

2. We are deeply interested in the development of our Educational, Missionary and Evangelist work, and we urge that all organizers, evangelists, pastors and Sunday School superintendents aid in laying the importance of the work on the hearts of all the people. A real campaign of giving must be begun. We must seek to reach those whom God has prospered.

3. We rejoice at the growth of the work of Miss Rosa V. Brown and the work of Prof. P. H. Moss and we urge all the churches in all the states to cooperate in making their work more effective.

4. We rejoice in the heart felt unity our Heavenly Father has vouchsafed unto us in the growing cooperation of the Colored and White Christian people. We have not divided into North and South or into Negro and White and we are rejoicing that ways have been found to discuss

and adjust our great questions and that we are finding a way to do our work which in the providence of God may grow into a great work.

Respectfully submitted,
B. C. Calvert,
N. R. Trevillion,
(Miss) Rosa V. Brown,
J. B. Lehman,
W. M. White.

Brother K. R. Brown mentioned the call of Brother Preston Taylor at Nashville, Tennessee for the purpose of organizing a National work.

On motion of Brother B. C. Calvert and seconded by Elder M. Jackson, it was voted that we meet the National call of Brother Taylor and that a copy of the resolutions be sent to Brother Taylor.

K. R. Brown, President,
I. C. Franklin, Secretary.

—O—

The following organizations and delegates contributed to the collection taken at the C. W. B. M session of the Workers' Conference held at the Southern Christian Institute, May 15, 1917.

- Arkansas:
- Plummerville W. M. C \$1.00
 - Little Rock " 1.00
 - Argenta " 1.00
 - Washington " 1.00
 - Pea Pidge " 1.11
 - Pine Bluff "75
 - England "50
 - Sherrell "50
 - Mrs. Sarah L. Bostick, organizer 1.00
 - Mrs. Aurella Ballard 1.00

- Alabama:
- Union Point W. M. C. 5.00
 - Mr. and Mrs. I. C. Franklin ... 2.00
 - Miss Seberlie E. Grubbs 1.00
 - Miss Deetsy L. Blackburn 1.00

- Kentucky:
- Louisville W. M. C. Green St. Church 1.00
 - Millersburg W. M. C 1.00
 - Paris " 1.00
 - A. Jackson 1.00

- Tennessee:
- Nashville Lee Ave. W. M. C... 1.00
 - Holtsville W. M. C 1.00
 - Savannah " 1.00
 - St. Luke " 1.00
 - Holtsville Junior C. E. Society 1.00
 - Savannah " " " 1.00
 - J. W. Holt, Jr. 25
 - Rev. W. P. Martin, Evangelist.. 1.00

- Texas:
- Fannie Hay Johnson, Organizer 1.00
 - President and Mrs. J. N. Ervin 5.00
 - Miss Nancy V. Jennings..... 1.00
 - H. G. Smith, Evangelist50

- Ohio:
- Dayton W. M. C 1.00
 - Xenia " 1.00

- Missouri:
- Naptonville W. M. C 1.00

- Oklahoma:
- Muskogee W. M. C. 2nd Church 1.00

- South Carolina:
- Holly Hill W. M. C. 1.00

- Mississippi:
- K. R. Brown, Evangelist 1.00
 - Mrs. M. J. Brown 1.00
 - Anita Ruth Brown 1.00
 - Miss Rosa V. Brown, National Field Secretary 2.00
 - Mrs. Sarah S. Blackburn Organizer 1.00
 - Union Hill W. M. C 1.00
 - Pine Grove " 1.00
 - Mound Bayou " 1.00
 - Port Gibson, Christian Chapel W. M. C. 1.00
 - Miss Roxie C. Sneed, Mound Bayou 1.00
 - W. M. C. at Southern Christian Institute 5.00
 - Mrs. P. H. Moss, Edwards 1.00
 - B. C. Calvert, Jackson 1.00
 - Mrs. Doris Conick, Jackson50
 - N. R. Trevillion, Port Gibson.. 1.00
 - Teachers and Students at S. C. I. 8.20

- Kansas:
- Parsons W. M. C 1.00

Other pledges have been made which, when received, will make the total collection for the C. W. B. M session of the Workers' Conference \$84.31. What has been reported is the actual cash that has come to hand.

—O—

The following sums were received at the Ministerial Session of the Workers' Conference, which was held at the Southern Christian Institute, May 16, 1917.

- Mississippi:
- K. R. Brown Port Gibson \$1.00
 - Eld. Jno. Lomax, Port Gibson 1.00
 - Eld. N. R. Trevillion Port Gibson 1.00
 - Sarah Blackburn, Port Gibson... 25
 - Roxie C. Sneed, Mound Bayou... 50
 - B. C. Calvert, Jackson 1.00
 - Church at Southern Christian Institute 5.00
 - Teachers, Students, Visitors.. 8.31
 - P. H. Moss, Edwards 1.00

- Texas:
- H. G. Smith, Evangelist 1.00
 - Mr. and Mrs. J. N. Ervin ... 2.00
 - Mrs. Fannie Hay Johnson ... 25
 - Miss Nancy V. Jennings 50

- Tennessee:
- Savannah Lord's Day School .. 1.00

Savannah Church.....	2 00
Holtsville Lord's Day School....	1.00
Holtsville Church.....	2.00
J. W. Holt, Jr.....	25
D. C. Crowder.....	25
Arkansas:	
State of Arkansas.....	5.00
Mr. and Mrs. M. M. Bostick..	3.00
Mrs. Aurelia Ballard.....	25
Alabama:	
State Convention, D. C. Bray- boy, President.....	5 00
Mr. and Mrs. I. C. Franklin ..	2 00
Miss Deetsy Blackburn.....	25
Kentucky:	
State of Kentucky per A. Jack- son.....	5 00
Total collection at Ministerial Session of Conference....	\$49.81

Five dollars were sent from the Ministerial Conference to K. R. Brown and five dollars from the C. B. B. M. collection to Mrs. Sarah L. Bostick.

Christian Education

Southern Christian Institute

Prof. Gettis of Utica Institute came over with his car to get our hydraulic ram to put into their spring.

Five car loads of coal are being put into the coal bins.

Miss Dirchl went away Thursday to spend a few weeks of vacation

Miss Lois A. Lehman, daughter of Mr. and Mrs. Lehman came home for the summer Tuesday night.

The crimson clover seed was gathered last week and the oats is being reaped this week

Prof. Bébout is directing the grading for the new walk near the school building.

From the Banks of the Old Kentucky

"The wind bloweth where it listeth." Jno. 3:8

Verily so. The Banks of the Old Kentucky have felt its "listing" power in many hamlet, field, city and town "He maketh the winds his chariot" "He rides upon the storm" etc., are familiar expressions. Traveling the country I see the wreck of barns and dwellings and the uprooting of trees by the hundreds. Surely "The wind bloweth where it listeth." Fortunately

ly the toll of lives taken was comparatively small, tho quite a few lives were lost in recent windstorms. All these things are significant and have a message. Man's frailty and inability to save himself, or find a hiding place, ought to teach us that "There is no hiding place down here." When a boy in Old Virginia the old folks used to sing:

"I ran to the rocks to hide my face,
But the rocks cried out 'no hiding place'
There's no hiding place down here."

a little obsolete and musty, but its true right on. Well, it seems that our Frankfort work is about to get on permanent footing. Bro. S. Jamison, a tireless worker and I have at last consummated arrangements for purchase of property and it only awaits legal transaction touching deeds etc. Only those who have gone through these performances know the time, patience and expense used up in these things. We're trying to effect permanent arrangements at Georgetown also, but you all must be patient till we can do the thing needful. It takes twenty days to hatch a hen egg, and some eggs never hatch—spoiled at first, thunder or some accident. But we'll "come off" at Georgetown, but not "week after next." Things above mentioned are responsible for our missing car trip to West end of state when we got as far as Louisville. But we're "goin down thar," at Millersburg for Pres Jackson (who is camping with Elder Calvert down South) Sunday, and at Carlisle Monday night with Elder F. T. Floyd, (a tall sycamore) we had the very best interest and attendance. The former raising fourteen dollars, half of which they gave us for the work. The latter raising four dollars and fourteen cents, which they gave to us for the work. Carlisle had just had some rousing meetings Sunday the day before. Here our old pioneer minister, Brother Henry Clay now past eighty years is found regularly at Sunday School and church. Here Bro. Elijah Tyler, whose faithful wife recently went Home, is singing in choir and three score and ten winters rest upon his worthy head.

Carlisle has the best choir in the state. (I reckon) And that means talent used. Listen; one of the saddest bunches and motliest gangs to be found in the lost world will be that "prizen" set of talented people who were too stubborn and contrary and precise to use their talent in the church and consecrate it to God's service. No wonder the Master says "tie his hands and feet and throw him into the pit." That many may miss this terrible doom is our prayer. Nearly Convention time now. Some preacher or church may find that they have not been assigned the prominent place on our program that their standing and ability would warrant. Let us assure

you that no oversight or reflection was intended. Load your gun "Lewis Gun," if you have it, and come ahead to the convention. You'll find room and plenty of game to fire at, and a fervent reception in the hearts of those who make up this great neighborhood. Programs are only indications anyhow. Thank God programs are not laws of "Medes and Persians, nor Draco Laws.

I believe the Kentucky brotherhood will do itself proud in coming to convention prepared as never before to help bear the financial burden at Danville. in these restless days of High Cost of living. Just a little later I shall strike more definitely at this matter. I must get on the ground and take some temperatures first, but you get the Hint.

C. H. Dickerson, Evangelist for Ky.

THE NINETY AND NINE. A NEW VERSION.

There was one fair lamb that safely lay
In the shelter of the fold,
But ninety and nine were lost—away—
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

"Lord, I am here, this lamb of Thine,—
Am I not enough for Thee?"
But the Shepherd made answer:
"Ninety and nine
Are still far away from me,
And, although the road be rough and steep,
I go to the desert to find each sheep."

But little that ransomed one ever knew
How deep were the waters crossed,
Nor how dark were the nights that the
Lord passed through
Ere He found His sheep that were lost:
Out in the desert He heard their cry—
Sick and helpless and ready to die

"Lord, whence are those blood drops all
the way
That mark out the mountain's tracks?"
"They are shed for all who have gone astray
Ere the shepherd can bring them back."
"Lord, whence are Thy hands so rent
and torn?"
"They are pierced to-night by many a thorn."

But all through the mountain, thunder-riven,
And up from the rocky steep,
Will arise a glad cry to the gate of heaven:
"Rejoice; I have all my sheep,"
As the angels echo around the throne:
"Rejoice, for the Lord brings back His own."

—The Helping Hand.

Sunday School Lesson

July 1, 1917.

Lesson XIII.

ISAIAH'S CALL TO HEROIC SERVICE.

Isaiah 6.

GOLDEN TEXT:—

AND I HEARD THE VOICE OF THE LORD, SAYING, WHOM SHALL I SEND, AND WHO WILL GO? THEN I SAID, HERE AM I; SEND ME.—ISAIAH 6:8.

TIME:—

ISAIAH PROPHECIED FROM THAT LATER HALF OF UZZIAH'S REIGN 760 B. C. TILL THE EARLY YEAR OF MANASSEH ABOUT 694.

This event in Isaiah's life took place in the year that Uzziah died,—B. C. 755.

PLACE:—

Isaiah's home was in Jerusalem.

I A GLIMPSE OF THE PROPHET ISAIAH AND HIS BOOK.

The book is divided into too great divisions. Chapters 1-39 are chiefly historical including songs and poems. Chapters 40-66 are a collection of poems or prophecies in poetic form, and are concerned chiefly with assurances of return from the Babylonian exile. Isaiah's home was in Jerusalem. He was a man of influence. The foremost citizen of Judah during the reign of Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh. Isaiah lived in troublous times. He was a reformer, striving to rescue his Nation from their sins into Royal obedience to God. He was the leading statesman of the time and was the greatest prophet. He was also an author, the qualities of whose work placed him in the highest rank in the literature of the world. He was the prophet of hope and the keystone of his long life was faithfulness, and fellowship with God.

II ISAIAH'S VISION OF GOD.

This vision was several years after Isaiah became a prophet, and he was looking back upon the experience when he reported: Uzziah reigned 52 years. The first 38 years of his reign was the most glorious of any reign since Solomon. The Kingdom was enlarged. National pride stood high. Riches flowed in. God helped him and made him to prosper, and he was marvellously helped till he was strong. Then suddenly as an earthquake, his glory was eclipsed. A lizard-home became his prison. For he openly in his pride disobeyed God, and the Lord smote the king so that he was a leper until the day of his death. The prophet saw the vision from the Temple. He looks to no home built with hands, but Jehovah's own heavenly palace. Isaiah describes no face, only a presence

and session. The Lord sitting on a throne and his train filled the Temple. The prophet's vision was wonderful. He saw God in all of his glory. The vision of a holy Saviour should fill us, as it filled Isaiah, with a longing for a holy people to answer to it, a glorified church and nation. But most of all this vision should keep us all, old and young to realize the pre-ecce of God, to live in fellowship with him, to know that his love is as great as his power, and Jesus Christ is his son and our Saviour.

III ISAIAH'S VISION OF HIMSELF IN THE LIGHT OF HIS VISION OF GOD

The consciousness of his imperfection burst out before him in the shining of God's glory upon his past life. It looked black in that light. A horrible sense of uncleanness seized him. He partook of the nature and the sins of his people, even when he did not sin by direct act. His conviction of sin arose from the contact of his own soul with the holy king.

IV THE CALL OF GOD TO SERVICE AND ISAIAH'S RESPONSE

Having been cleansed from his sinfulness, been forgiven the prophet was prepared for his prophetic work better than ever before. He had experienced the evil of sin, its depths, its blackness as of the bottomless pit; The prophet's vision not only prepared him to do the work, but inspired him to yield to the call. The people seemingly did not understand God's message. They refused to hear and see because they were unwilling to make the change in their lives which would be required. In spite of this Isaiah kept preaching and showed the people their danger. His task seemed hopeless but he was told to go on. God showed Isaiah that after all his work was not failure and that there would be a success. Thus standing in the midst of this darkness, realizing the gloom of the clouds, the blackness of the stone that was raging on every hand, the prophet saw even the morning-star of hope, and the dawning rays of better days. This should be a lesson for us that even tho the work seem hopeless we should be encouraged by the hope of the dawning rays of better days.

C. E. Mc.C.

Bible School Gleanings from Kenyon Avenue Church.

Dear Readers and Bible School Workers:—
Although we have been silent on the subject of Bible School work, nevertheless we have not been standing still.

The work done by our National Bible School Secretary, Prof. P. H. Moss and our National Organizer, Miss Rosa V. Brown has left its impression on our school. Since

then, our local workers have been doing splendid work. Our corps of officers are as follows: Wm. Bowens, superintendent, Lillie Nelson, secretary, Mrs. Sherman Martin, treasurer. The teachers are: R. H. Davis, Lillian Hackley, Levi Woody and Sherman Martin.

Since January 1917, our school has been growing numerically and financially. We have increased our (attendance) enrollment from 17 to 60 and our offering has increased a hundred per cent. Our average attendance at present is 40.

Our growth has been helped greatly thru the organizing of a "Red" and "Blue" contest. Thru this medium, we have been successful in raising over thirty dollars since April. The Bible School has paid \$20.00 on pledges to the church's indebtedness and will soon pay five dollars more, making a total of \$25.00.

At the Semi-Annual Bible School Institute held a few weeks ago at Lockland, Ohio, the school was awarded the banner for the greatest numerical gain since last August and the banner for the largest amount of money raised.

Our enrollment at present, including our "Cradle Roll" department is about 90. On account of the illness of our Cradle Roll superintendent, Mrs. Ada K. Bowles who has had to resign her position as president of the C. W. B. M., for the same reason we have been somewhat handicapped in our Cradle Roll work. However, we are planning to appoint an assistant soon and have a special service for that department at the earliest possible date.

We are now practicing for Children's Day which we hope to observe the 2nd Lord's Day in June.

Yours for bigger and better business in Bible School work,

R. H. Davis.

MY CHILD AND I.

A Reverie.

Rose Bush Wilkinson.

The day is closing and I am weary. It is good to be weary from work for loved ones.

It is good to look back over a day of household achievements—such as this has been. The work of the forenoon left my house in perfect order. My family praised the dinner and ate to repletion, and the garment I finished this afternoon for my child is beautiful. How satisfying it is to look upon the work of ones own hands and see that it is good!

Solomon recommended his wisdom to every careful housekeeper by making the climax of his wisdom book a eulogy on the woman who looks well to the ways of her house-

hold and clothes them in purple and fine linen. But with all his wisdom Solomon made mistakes in the conduct of his own life and his children did not rise up to honor either their father or their father's God. I surely would not want my child to be like a child of that wise man.

My child! How I long that any child shall be noble and true and fit for any trust on earth or in heaven.

If I were living in the time of Solomon perhaps he would approve of my day's work. But I am living in the sight of the One who said: "A greater than Solomon is here," and by His judgment I must stand or fall. Do I dare ask him if the day that has seemed satisfying to me is well pleasing in His sight?

Let me look back over it again with that question before me. I know there must have been deep in my heart all through my day of work a desire to please Him; yet I gave no expression to that desire that could make my child guess that I once thought of Him.

At the table I was too tired to be in a happy mood. My child, like every other child, is attracted by happiness and repelled by gloom. I wonder if my religion seems joyless and unattractive to my family.

I wish now as I look back over my day that I had taken time to think of love and the joy and peace that are the fruits of the spirit until I smiled with the very joy of it. My child might have reflected back the smile today and afterward the thought that produced it.

I remember of reading that the mother of John Wesley made the Christian life seem very beautiful to her children by the happy way she lived it and taught it. They caught her spirit like John G. Paton caught the spirit of his father when he saw him each day come with happiness in his face from the room where he had been alone praying for his children.

Little Rock, Arkansas.

Dear Editor:—

I would like to say a few words to my brothers and sisters of a distance, that they may know I am on the firing line. I am always glad to say something for the Master. The congregations where I am laboring are doing fairly well. Not a very large crowd, but we always have real good services. They all seem to be filled with the spirit of life. Our prayer meeting is doing fine and our Bible School is pushing its way forward. We continually have new ones to come and be with us in our services.

There is a great deal of sickness among the members. There are five or six in bed, we pray that they might soon be up again.

The writer had the privilege of attending the county institute for public

school teachers. It was one of the best I've ever attended, everything was grand. One could not attend such a meeting and not be helped.

Prof. Harrison, one of America's greatest elocutionists was the distinguished reciter during the Institute.

Prof. A. L. W. Shields of Oklahoma, a Christian minister and teacher is my companion during these happy days.

I would certainly like to get in touch with our N. B. S. once more, seemingly I've lost trace of him. I am sure tho, he did not receive my mail, also Miss Rosa V. Brown. We hope for nothing but success in this battle for the Master. "The world is on the Ringo-round," and Arkansas is in the circuit. Your prayers for our success.

Yours in Christ,
Lawrence J. Pfeifer.

UNDISCOURAGED PRAYER

And he spake a parable unto them to to the end that they ought always to pray, and not to faint.—Luke 18:1.

The worse he was, the more emphatic is the exhortation to persistence. If the continual dropping of the widow's plea could wear away such a stone as that, its like could wear away anything. Yes, and suppose that the judge were as righteous and as full of love and wish to help as this judge was of their opposites; suppose that instead of the cry being a weariness it was a delight; suppose in short that we call on him as Father then our "continual coming" will surely not be less effectual than hers was.

—Alexander McLaren.

Blessed is the man who is not staggered by God's delay, or silence, or apparent refusal, but is strong in faith, giving glory to God. Such faith perseveres, importunately, if need be, and cannot fail to inherit the blessing.—Andrew Murray.

Hear we the Shepherd's voice,
Pray, brethren pray!
Would you his heart rejoice?
Pray, brethren pray!
Sin calls for constant fear,
Weakness needs the strong one near,
Long as ye struggle here,
Pray, brethren pray!

Prayer is not learned in a day, but is the result of many an earnest fear, devout effort. It requires the whole being to concur—the understanding, the emotions, the will, the spirit. It is an energy of the total soul, far beyond any mere intellectual act. But to the spiritual life it is as absolutely essential as inbreathing of fresh air is to the lungs and the bodily life.—J. C. Shairp.

DEARLY BELOVED IN CHRIST

The quarter is again upon us. Will you report promptly that the workers may be able to better perform her task of telling the story of the cross and needs of the field? I know beloved, that each of you are burdened with a great task. The king said, when your burden becomes too heavy, come to him. He knows we are but mortal; He sees and knows all about our struggles. It is he who strengthens us to overcome. Look up to him beloved, wait patiently for him, and he will bring it to pass. "Trust in him and do good and he will give you the desires of your heart." Remember beloved how that he first loved, and gave his only begotten son for you. Do for him all you can, he asks no more. Remember, if we fail him he has no other way to save the world. "Ye are not your own," he bought you with his blood.

Many of the auxiliaries have failed to report each quarter, because they did not know where to send the money. All Texas Auxiliaries will send the five cents to Mrs. Thula Mayweathers, 3618 Dalton St. Greenville, Texas.

Yours in the larger service,
Fannie Hay Johnson.

The Way That Leads Back Home

BY THOMAS CURTIS CLARK.

OUT from the noisy town it leads,
Where malice and deceit are rife;
Out from the realm where pride is queen,
Where men contend in heartless strife.
No voice disturbs the quietness
That thrills me as again I roam
By flowery fields, a boy again,
And seek the way that leads back home.

The robin choir glad welcome gives,
Clear calling in their lofts of green;
The melody of singing brooks
Is mingled with the summer sheen.
Mid quiet vales my way leads on
Through aisles of emerald and chrome
Fortelling joys soon to be mine—
For 'tis the way that leads back home.

Let those who will, leave homely paths
To find heart's ease in lands afar;
Let those who will, contentment seek
On rolling seas' 'neath alien star;
But give to me, I humbly ask,
The joy I know, as through the gloom
I turn from all the world can give
To seek the way that leads back home.

Advice to Ministers

Delivered at Ministerial Meeting at J. C. I.
May 4th, 1917.

Ladies, Gentlemen and friends, the time has come for our Ministerial Council. The object of this council is to consult one another and to make known our successes and failures in the ministerial cause. We also came to find ourselves. Our success comes by knowing ourselves. Gal. 6:3 says, "For if a man think himself to be something when he is nothing, he deceives himself." If a man finds his place and knows his place he can succeed.

Now, my dear co-workers as I am to give you advice, not because I think myself the greatest among you, not because I am the most eligible one among you; but being your humble president I thought it wise to try to tell you something that might serve as a piece good advice.

We ministers are pastoring or preaching at times for congregations. Then we are Christ's stewards, we are leaders, we are servants, we are lights. If this be a fact Christ has delivered unto us his goods according to our ability. Then he expects us to put them to an exchange. Are we doing this? He says, "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Are we doing this?

The teachers and preachers are leaders of our race. The teachers are the mental leaders, the preachers the spiritual leaders. Then both are servants and are to serve people as a whole. Third they are lights or should be. Paul says in Romans: "I beseech you, therefore, brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. It is our duty as a leader to be a light to our community. Our lives are our lights. 2nd Corinthians 7:1-2: "Having therefore these promises of eternal life, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man." Brethren, listen what Paul says, Ephesians 5:3 "But fornication and all uncleanness or covetousness, let it not be once named among you as becometh saints."

In the church of Christ every member has a duty to perform. First comes the pastor. Paul says in 1 Timothy 5:1, to the pastors "Rebuke not an elder but entreat him as a father". Do we do this, pastors, or do we take the whole church in our hands and run it? Do we, elders and deacons, administer our duties as we should? No some of us are church bosses and if we don't say for things to go, they can't go; we will

tear up things first, not thinking of the feeling of others

The pastor's duty is to search out acceptable words; and that which is written, even words of truth. So says Solomon The elder's duty is to have the spiritual oversight of his congregation. The deacons, the financial side. My dear brethren, the church boss system will ruin any church; and not only but every thing except what belongs to the boss. The law compels him to use some judgment in his own affairs. The law says any one has the rights to do and use anything of his own any way he wants to as long as he does not intrude upon the rights of others.

The boss system, my dear brethren is the cause of the run down and pastorless churches. Brethren, we that are guilty of such must pay the price when we come to the judgment. Lord is it I? He that has robbed the layman of the bread of life and caused him to wander away from the fold in search of food is the one.

T. B. Frost.

LOUISVILLE, KENTUCKY.

THE GOSPEL PLEA:—

Will you kindly leave space for the following report of the Central Christian Church, and its Bible School. On June 3, we celebrated Children's day, one of the best days for the occasion since our Superintendent's work began ten years ago. Our program was of high quality and in style. Soloes, speeches, reading of missionary papers, and a sermon by W. M. Owens, on Missionary duties. Our attendance was 74 collection \$8.10 for Foreign Missionary work. We are also getting ready to build a new Sunday School department

C. M. Roach.

We buy

Cotton
Corn
Peas etc.

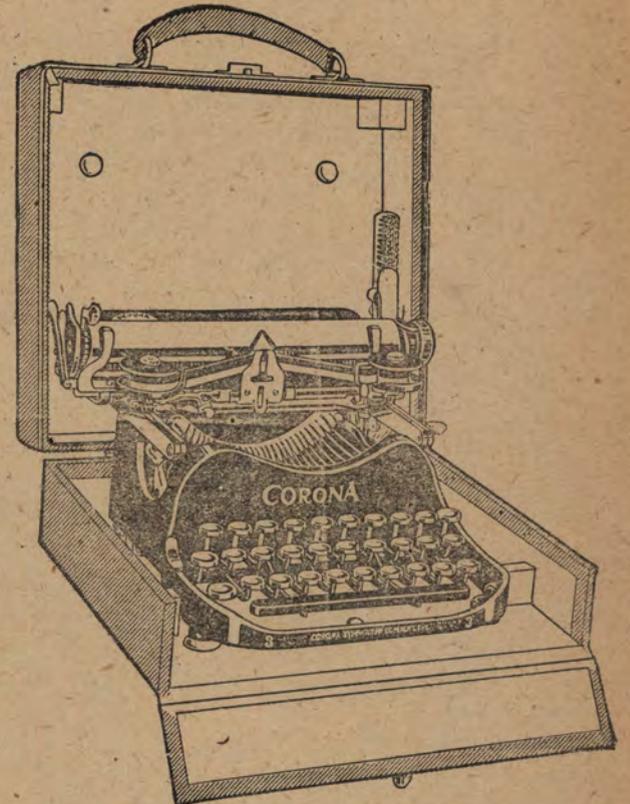
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Edwards,

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and Women Workers well informed

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The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.



THE

GOSPEL

PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, June 30, 1917

Ser a No. 304

HELPFUL To All



The World's Harvest Times.

N one occasion Jesus put forth a parable in which he said a man sowed good seed in his field and while he slept an enemy sowed tares. By and by when the crop grew the tares began to appear. His servants came and asked permission to go in and pull out the tares, but the farmer said they must not do that lest they would also tear up the wheat. He told them to wait till the harvest time and then go in and gather the tares first and burn them and then gather the wheat into the garner.

Our Saviour here expressed a profound sociological truth. It shows an insight into the law of growth of human society beyond anything that has ever come to the mind of man. All nature shows periods of growth and decay. In the spring the young shoots of the trees come forth nearly a foot long in one single week and then they stand still all the summer, or until the second spring in June when another shoot goes forth. Society grows by generations. At certain times reforms spring out like new shoots in the spring and then they stand still until the harvest time when men begin to gather the fruits of them. When Martin Luther defied the Catholic Hierarchy no one could see what it would lead to, but later on when the real fruit of Protestantism began to show itself then men began to see what was coming.

A little analysis of the parable will give us a better understanding of our work.

1. Good seed was sown. The real truth has been given the world. It must advance by the simple process of teaching. Paul said the people of his day called it "the foolishness of preaching." If this were followed and an honest effort were made to properly teach every child that comes into the world the world's great happiness would soon come.

2. While the man slept an enemy sowed tares. Evil has its opportunity as good men slacken in their efforts. When the Christian people slacken in their God given task of child training then evils begin to encroach on them from every side.

3. During the growing season the tares must not be gathered. The worst enemy to growth is the man who gives up all his time to finding wrongs and injustices and exposing evil and has no time for constructive work. He is more liable to root up the true growth than the evil itself. Some people can see other people's faults as with a microscope and are worth nothing to the world. The constructive teacher who says that those evil men were taught wrong and that he will do his best to prevent another such a faulty generation from growing up is really the only one that is accomplishing anything.

4. The harvest time is the time to go after the tares. So long as we have such faulty trained generations as to tolerate entrenched evils there will be periodic upheavals. There will come these periodic times when

"Through the walls of hut and palace
shoots the instantaneous throe,
When the travail of the Ages wrings
the earth's systems to and fro;
Nation wildly looks at nation, standing
with mute lips apart,
And glad Truths yet mightier man child
leaps beneath the Future's heart."

He who thinks all wars are wrong knows not how society grows when men have not done their full duty as world teachers. Old systems must be wrung to and fro and many an evil will be gathered out and burned ere a new civilization can be started off. Jesus himself knew what his system would do in a world too far down in the scale to give all its energies "To teaching each oncoming generation. He said think not that I came to send peace on the earth: I came not to send peace, but a sword." At stated periods the world must meet these upheavals, these harvest times of the ages, and God's truest men should make up his army of gleaners. Some will die as ever will be the case, but there are many worse things that can come to a man than dying.

This time will prove to be a harvest time for those peoples that have found themselves in a cramped condition provided they will have learned the true les-

son of responsibility. If we go back into history we find in almost every one of them a failure to which present sorrows can be traced.

1. The Russian Jews. When two thousand years ago the ruling Jews said "Let his blood be upon us and our children" they contracted a fearful debt. When they refused ever since in taking their place as world helpers they lay themselves liable to what has come to them. If now that they have been given full rights in Russia they do not do their duty they will fall in far worse difficulties.

2. The Armenians. The Armenians who have suffered so severely at the hands of the Turks are descendants of those Christians to whom Paul and Peter wrote letters in Asia Minor, the Galatians, Parthians etc. These people never obeyed their Master to go and teach. Sad as has been their fate, it is just what it will be with any people who shirk their responsibility.

3. The Irish. There is much sympathy for the Irish and they surely have suffered oppression, but the Irish as Irish have never taken one forward step to help the world in its struggle for civilization. There has been a more self centered people in the history of the world. Let the Irish cease to clamor for their rights and really begin great enterprises for mankind and God will not only give them independence but make them rulers over the British Empire.

4. The Belgians. The sufferings of this little country have been great and they deserve all the sympathetic aid we can give them. But they have done much in the past to bring on such a disaster. They have shouldered no responsibility for the work among the nations. When the fate of a people was placed in their hands, (the Congo Free State) they most shamefully abused their power. The present suffering was past due.

5. The Negroes. The Negroes of America are entering the period where they are demanding kinder treatment and justice in privilege. We can not say that their present predicament is due to great unfaithfulness in the past nor to wrongs committed, for they have just come into the kingdom and neither the opportunity for wrongs nor for great enterprises have been theirs. In their case we must speak

(Continued on page 2, Col. 2)

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 304

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 305, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JUNE 30, 1917

Personals and Editorials.

—Harry Smith writes that he has put a large tent in Paris Texas and he has been having great service. He says that a number of white people attended the meeting. A hundred and forty three dollars has already been raised in cash and pledges.

—NEW SUBSCRIPTIONS

From J. Salvador Johnson:
Charles Middleton.

FEAR AND FAILURE

There is a reason for success, and a reason for failure. Fear is the chief reason for failure. Job failed, and he said: "The thing which I greatly feared is come upon me." Perhaps old Job died without knowing that he was inviting failure. This world is full of folks who will fail, just as it is crowded with people who will succeed. Ten years from now you may be successful but you will need to lay the foundations now. Ten years from now you may be in dis grace or poverty—but it will be because you start today to be afraid of yourself. If the eternal truth that you possess enough power to win once implants itself in your soul, then, and not until then, do you tread the path to triumph. The difference between failure and success is a little thing—just a thought. It may take a long time to find, but if it is in you it is sure to shine in your life as bright as the North Star. The military genius, Na-

oleon, said: "Take a few boards, cover them with velvet, call it a throne, and the whole people will bow." This typeifies the thought in your mind that holds you in submission. Once make that thought gleam with all the glory of success and you will never lose your way in this world.

New Ideas.

THE WORLD'S HARVEST TIMES.

[Continued from first page]

of the future rather than of the past. Now that the opportunity has come, the question is will they in a courageous, helpful way assume the responsibility in the world's work? If they do not do so, then a disaster, in say the year 1960, awaits them. If they do do so, then great things will come. Mere worldly advancement will not answer. It must be real, honest, earnest missionary work. The free Negro was born in the missionary school and he must become the greatest of missionaries. Now that battallions after battallions of Negro troops under Negro officers are to go forth under the orders of a Southern Democratic president tremendous responsibilities must come. Let all the home forces be mobilized for the missionary teaching. History is being made.

OUR COUNTRY, RIGHT.

We have always objected to the use of the misleading phrase "Our country, right or wrong," because it implies that a nation should have no conscience and should not repent its misdeeds. But at least an equal objection to the saying is its subtle implication that we are doing something that won't bear analysis. If it is ever appropriate, now is certainly not the time, when the United States is engaged in the most righteous and completely justifiable war which we have ever fought. With a good conscience we can say "Our country, right," without weakening our assertion by a superfluous explanation of what our attitude would be if it wasn't.

We fought the Revolutionary War because we could not tolerate the ignorant interference of King George the Third and his ministers affairs that concerned the colonies. But the rule of the British monarch was mild, constitutional and parliamentary compared to that of the autocrats of Central Europe.

We fought the war of 1812 because we resented the seizure of our ships and the impressment of our seamen. But nothing in the whole category of wrongs that provoked us to war then could be compared with the wholesale murder of our citizens on the high seas by the German submarines. The

"continental system" of Napoleon and the "orders in council" of the British ministry were vexatious enough, but they did not involve massacre of neutral civilians.

We fought the Mexican War to transfer the South West from Mexican to American control. By the Zimmermann plot our enemies have schemed to transfer this region back again to Mexico, altho it had in the meantime been settled and developed by millions of Americans.

We fought the Civil War to prevent the rise of a new republic based on Negro slavery. The Germans have begun their attempt to build up a vast empire by reducing to political subjection every region that their armies could reach and by enslaving in the most literal sense of the word thousands of Belgian workmen.

We fought the Spanish War because we could not tolerate Spanish misrule in Cuba. But nothing in the history of Cuba exceeds in atrocity the Germans occupation of Belgium and northern France, and the Turkish attempt to exterminate the whole Armenian race has no historical parallel whatever since the Tatars overran Asia and eastern Europe.

Every evil against which the United States has ever made war it now meets once more in an aggravated form; and if we are now wrong we have never been right.

—The Independent.

ENGLAND, ARKANSAS

Dear Editor of the Gospel Plea:—

Please allow me space to give an account of our meeting held the 2nd Sunday in June. Prof. A. M. Bright, our State Secretary of the Sunday school work was with us and admonished us to diligently urge the nurture and guidance of the children in the Sunday school. Also he emphasized its necessity, utility and lasting effects.

A Sunday School collection of 96 cents was taken. After a splendid sermon was preached by our pastor, Rev. George W. Ivey, the collection was taken amounting to \$14.17. After recreation, the Sisters held their meeting and the programme was excellent. It was closed by our honorable State Missionary, Mrs. Sarah L. Bostick, who exhorted the women to place great value in themselves and stand for the noblest and highest aims in the atmosphere of purity. We all were glad to have the worthy and honorable visitors with us. The C. W. B. M. collection was \$1.65.

Our beloved pastor preached an excellent sermon at the night service, at which all were inspired. The collection taken was \$3.50. Total collection of the day was \$20.28.

D. M. Mitchell.

Notice!

TO THE MEMBERS OF THE ALUMNI ASSOCIATION OF THE S. C. I.

For some time we have not planned a program to be rendered at the commencement time at the S. C. I. I am sure this has been an over-sight rather than a neglect on the part of the members. Surely every one is interested and would delight not only in meeting at the S. C. I. each May just to shake hands but to tell all what we are struggling to do and what we have accomplished.

I want to ask every member to write to Peter Dunson, Institute Rural Station Edwards, Mississippi, and send him 25cents which is your annual membership fee. He is the corresponding secretary for this year. Please do not fail to do this at once. The names of those who send in their fee will be published in the Plea, also those who paid at the call business meeting which we had during the commencement. The secretary will soon publish the list of new officers for the year. A little later on, a letter will be written to each one asking certain questions and we wish you to answer those questions promptly.

The future work committee recommends the following: That the Alumni Association ask each member to give \$1.00 to the jubilee fund the years, 1917 and 1918 ending with May, 1918, and that the one dollar be sent to the corresponding secretary, P. C. Dunson, Rural Institute Station, Edwards Mississippi.

2. We recommend that a circular letter be started by the corresponding secretary and that this letter be sent to each member who will add his message and pass it on. Each member will also add such postage as needed to keep the letter moving in the circle.

3. We ask that each member write more often to the Gospel Plea and that each member subscribe for the Gospel Plea.

Please let us hear from you through the Plea. Tell us what you are doing.

Faithfully yours,

Committee:

Harry G. Smith
Prof. I. C. Franklin
Mrs. Fannie H. Johnson

Draw The Sword, O Republic!

By Edgar Lee Masters

By the blue sky of a clear vision,
And by the white light of a great illumination,
And by the blood-red of brother-hood,
Draw the sword, O Republic!
Draw the sword!

For the light which is England,
And the resurrection which is Russia,
And the sorrow which is France,
And for peoples everywhere
Crying in bondage,
And in poverty!

You have been a leaven in the earth, O Republic!

And a watch fire on the hill-top scattering sparks;

And an eagle clanging his wings on a cloud-wrapped promontory:

Now the leaven must be stirred,

And the brands themselves carried and touched

To the jungles and the black-forests.

Now the eaglets are grown, they are calling,

They are crying to each other from the peaks—

They are flapping their passionate wings
in the sun-light,

Eager for battle!

As a strong man nurses his youth

To the day of trial;

But as a strong man nurses it no more

On the day of trial,

But exults and cries: For Victory, O Strength!

And for the glory of my City, O-treasured youth!

You shall neither save your youth,

Nor hoard your strength

Beyond this hour, O Republic!

For you have sworn

By the passion of the Gaul,

And the strength of the Teuton,

And the will of the Saxon

And the hunger of the Poor,

That the white man shall lie down by the
black man,

And by the yellow man,

And all men shall be one spirit, as they
are one flesh,

Thru Wisdom, Liberty and Democracy!

And forasmuch as the earth cannot hold

Aught beside them,

You have dedicated the earth, O Republic,

To Wisdom, Liberty and Democracy!

By the Power that drives the soul of Freedom,
And by the Power that makes us love our
fellows,

And by the Power that comforts us in death,
Dying for great races to come—

Draw the sword, O Republic!

Draw the sword.

“They went forth and preached everywhere.” The gospel is intended for all men. It is adapted to all men. As the children of God we must seek the salvation of all men. Until all have an opportunity to hear we must continue to preach; that is our responsibility.

REVIVAL AT INDIANOLA; CALVERT'S WORK.

In the last article I wrote, I intimated that Elder M. Jackson of Kentucky was with us in our revival at Indianola, that he has a fine spirit and has preached splendid sermons. But since that time the revival has closed, and the man of God has returned to his Kentucky home.

Elder C. H. Dickerson, the State Evangelist of Kentucky promised to hold the meeting for us, but after finding he could not come he wrote me his reasons and said, “I am sending you Elder M. Jackson, a high fellow; he will do what I would have done, and more,” and he did it.

The meeting lasted quite two weeks. Elder Jackson preached most of the time and did it well. His able, logical, convincing sermons made for him many friends in Indianola. Of course, there will always be some body hurt on account of the truth. Even the truth will not please every-body.

The Indianola revival closed with eight confessions, one from the Methodist and three from the Baptist. These are four women that stand for something. They would be a blessing to any body's church. I want the readers and workers to know them, for they are a fine set. Their names are as follows: Mrs. Rhoda Burns, daughter of Elder P. H. Holiday, came from the Methodist Church. She is quite an intelligent young woman, having attended school at Alcorn.

Mrs. Lillie Jones, Mrs. Ella Palmer and Mrs. Mary Rasberry from the Baptist church. These women stand high in their community, being respected by the best people. I am proud of them all.

Mr. Palmer, Mrs. Palmer's husband made the good confession in this revival. He is up in his thirties. We believe he will be of great service to Indianola Church. This whole house turned to the Lord, for Mrs. Palmer's little daughter made the good confession. Time and space will not allow me to give the names of all who came in.

The writer preached at Mound Bayou Tuesday night, June 5th, had a good crowd; among whom were some of the leading citizens of the town. Business was fine.

Preached at Holly Grove Wednesday and Thursday nights, June 6th and 7th. A young man and a young woman made the good confession. I find great joy in preaching the Gospel, in calling men out of the kingdom of God's dear Son. Business picked up alright at Holly Grove.

We were at Pilgrim Rest on the 2nd Sunday and had services both night and day. The people who witnessed the night service could hardly find seats. There are a few faithful ones in the Pilgrim Rest Church.

The writer preached for the West Point Church Friday night before the 2nd Sunday.

B. C. Calvert.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Fannie Hay Johnson makes the following summary of her work from April 26th to June 5th.

No. of places visited	7
" " addresses given	7
" " auxiliaries visited	4
" " members added	4
" " other meetings or conventions attended	2
Total expenses of field work	\$27.44
Cash receipts from the field	9.90
Balance due, as further report will show	9 50

The places visited were as follows:

April 26th, Omaha, District Convention,
appeals made 50, to all churches, amount
received 4 50.
May 1st, Dallas
" 6th, Jarvis Christian Institute.
" 14th, Southern Christian Institute.
June 1st, Cason.

Dayton, Ohio

The third quarterly C. W. B. M. session convened at the Washington St. Church of Christ on the morning of the above date, with Rev. Albert Green in the pulpit for the day. The text at 11:00 a. m. was taken from the 28th chapter of St. Matthew. The collection was in charge of Miss Lillie Nelson.

Program at 3:00 p. m. was as follows:

The meeting was called to order by Miss Mahala Hill.

Opening song, "Onward Christian Soldiers."
Devotional exercises were led by Kenyon Avenue representative.

Song, "Count your blessings."

Business period.

The following churches were represented;

Xenia, Springfield, Oxford, Kenyon Avenue and Dayton.

Reports were received and adopted.

Collection was in charge of Miss Daisy Smith.

Prayer was offered for collection by Brother Taul.

Our national air—The Star Spangle Banner was sung, during which we all stood up and saluted the flag.

Welcome address was delivered by the president of the local auxiliary.

Response was given by Mrs. Lula Martin.

A solo, "All Hail Emanuel," was sung by Miss Lillie Nelson.

The meeting, the topic of which was "what makes a good missionary meeting," was led by Rev. Euell.

Remarks were given by Brother Hayse Oldham and others urged the ministers and church officers to stand as supporters behind our C. W. B. M. Women in order to help carry out God's great commission. Song, "I'll go where you want me to go," was sung by Mrs. Mary Beard and chorus. Poem, "The Christian Women's Board of Missions," was rendered by Mrs. Georgie Taul.

A three minute talk was given by each delegate.

Offering for the day was \$4 58.

Expenditures for the day was \$1.32.

Amount sent to state treasure was \$3.26.

Meeting was adjourned to meet in August in connection with the general church convention at Springfield, Ohio.

C. W. B. M. Benediction,
Doxology.

Miss Mahala Hill, State President,

Miss Linnie Young, Secretary.

A Word to the Tennessee Churches ANNUAL CONVENTION

At Payne Street Church of Christ, Knoxville, Tennessee, July 31st to August 5th, conclusive, 1917.

\$500 00

For Missions. Can we raise it? All voices say, yes.

To the Churches of Christ throughout the State of Tennessee, comes Greetings:—

Knowing

that all the churches in the state are interested in Education and Evangelization—Bible Schools conclusive.

We call for a large delegation from each congregation to attend the Annual Convention which will convene with the Payne Street Church of Christ, Knoxville, Tennessee, on the above mentioned date.

We call your attention to the resolution passed in the last State Convention at Rogersville, Tenn.: "Be it resolved, that each church in the state represent with \$10 00 for education and \$1 00 contingent fee. That each minister submitting his report will pay \$1.00."

Bible School Convention passed resolution: "Be it resolved, that each Bible School represent with \$10.00 for education and \$1.00 contingent fee."

Lord's Day August 5th, closing day of the convention. We are expecting every member of the Church of Christ in Knoxville, all of the delegates and ministers to give one dollar each. We also ask the

5th, Avenue Church of Christ to aid in making this contribution a record breaker in Tennessee.

We must come together to do things. Our prospective school at Shelbyville, Tenn. will soon be a reality. To bring this to pass, thousands of dollars must be given and thousands of dollars must be spent. We are now facing a great crisis and it will take a concentrated effort on the part of the Disciples of Christ in Tennessee to bring about the much needed results

Therefore, we appeal to the churches to bring their portion. Bible Schools, C. W. B. M's, Ministers and Layman's likewise urge these resolutions daily and agitate it in every service until Convention

If this is done we cannot fail. We, the undersigned, are the members of the Evangelizing Board, State of Tennessee. We are yours for a great Spiritual and Financial Convention in Tennessee.

Dr. Preston Taylor, Chairman of Board,
Nashville, Tenn.

Prof D C Crowder, Holtsville, Tenn.
Elder Geo. Hoagland, Chairman of State
Convention, Knoxville, Tenn.

Elder H. J. Wyden, Secretary of State
Convention, Johnson City, Tenn.

Elder L. M. Walker, Jonesboro, Tenn.

Elder Chas. L. Wilkerson, Chairman of
Bible School Convention, Knoxville, Tenn.

Elder L. H. Tate, Jelico, Tenn.

Elder A. Hill, Treasurer of State
Convention, Jonesboro, Tenn.

Elder W. P. Martin, Field Secretary,
Savannah, Tenn.

SALISBURY, MISSOURI

Dear Editor:—

Kindly allow space in your paper to make the following report. Sunday was a glorious day with the disciples at the Second Church. Our pastor, Elder Raphael Hancock, preached two very impressive sermons, morning and evening. The morning theme was, "The Christian Growth." In the evening our pastor impressed the congregation with these words from St. Mark 15: 30 "Save thyself and come down from the cross." After this impressive service the following clubs made their reports:

Silver Leaf Club, Sister Jannie

Gooch reported \$93.74

Get Busy Club, Sister Lizzie

Moss, reported 42.69

Sunshine Club, Elder Raphael

Hancock, reported 42.29

Gold Band Club, Brother Hervey

Gooch, reported 100.00

Total amount raised 278.73

This rally of \$278.73 has covered the debt on our parsonage, making all church

property clear of debt. We thank our many friends who have contributed to this glorious cause, and above all praising God for this special blessing.

Thanking you in advance for this kind favor, yours in His name,

Mrs. Ellie Henderson,
Church reporter.

Christian Education

Southern Christian Institute

—The S. C. I. Jubilee singers gave a very enjoyable and interesting concert at the Edwards Christian Church last Saturday night. Ice cream and cake were served at the close of the entertainment. The proceeds of the evening will be used for the purchase of new songs books. Robert Gooden is the new and very efficient pastor of the church.

—A Children's Day program was given at the Edwards Christian Church Sunday afternoon which was reported as a very creditable entertainment. Through the efforts of Mrs. H. G. Smith and Olive Kerridge, some very fine music was rendered. Mrs. P. H. Moss has had charge of the children.

—We are having an unusually dry spell which we hope will not continue much longer. The crops are badly in need of rain. The oats has been harvested.

—The work on the Mansion is progressing nicely and the lower part will soon be finished.

—The students are beginning to look forward to the Fourth of July and are preparing some special music for the occasion.

—A very interesting letter written to the student body, was just received from Miss Barrera, our music teacher for the past two years. She gives an account of the sad and pitiful conditions of her native land, Mexico. She says paper there costs five and ten cents a sheet and even water has to be bought. She was twelve days on her journey home and suffered many inconveniences and indignities.

—O—

From the Banks of the Old Kentucky

To keep up with engagements and not double back, dodge the "not ready" Lodge Sermons and come next Sundays," reach the pastorless churches and mission points, miss connections and disappoint and be unable to satisfactorily explain; are among the trinkets found in an Evangelists, outfit. Some of our people are very thoughtful however, and by

reading the Plea and other christian literature are beginning to understand and are helping from every viewpoint. That nearest the heart of our blessed master lies the Evangelization of the world is evident from His every discourse and movement after His resurrection. His knowledge of and dependence upon qualified workers is seen in his three years spent chiefly preparing men to carry the message, then leaving all committed to their trust. To evangelize the world is one thing, while to christianize the world may be a very different thing. The former being to go and to tell them, the latter being to persuade them to accept it. The latter we may not succeed in doing, but the former must be done or we will "drown the whole crew". And splendid efforts are now being made at both. At Junction City last Saturday and Sunday it rained but with all, we had a fair hearing at Sunday School and the church services. Brother and Sister Gilbert Bruce are the rambrods there. No more faithful workers are to be found under the sun than Brother and Sister Bruce. They have the Junction City church which was built by the hands and head of our dear old Brother Tumber Baker. Perhaps he built more churches than any of his day or since. They have a beautiful church and are only about fifty dollars in debt. They will pay that after the third Sunday in July. At Milledgeville on Monday night we preached to a large crowd and arranged for the Pastor to serve them. Here the collection was \$1.80. At Junction City we raised \$5.00. Brother T. A. Wilkerson, who lives at Moreland, preaches for Junction City church on fourth Sundays. I will go to Georgetown this week and then on to Western Kentucky.

Evangelist for Kentucky,
C. H. Dickerson.

A Voice From the Virginia Hills

How shall we account for the difference between conversions of forty years ago and conversions of today. Forty years ago most conversions produced or were accompanied by loud shouts, acrobatic leaping and statements of peculiar experiences and feelings, sights and sounds. In fact, the church demanded some of these as evidences before a "Sound confession."

To-day the church gladly accepts all who come upon their own statement or confession of faith in the Lord Jesus, turning from sin and promising an obedient christian life. Does the church ask too little to-day or did it ask too much forty years ago?

Forty years ago, the church wanted proof of your conversion the day you were converted or at best, before it accepted

you. Now it says "by their fruits ye shall know them," and lets you prove it by the life you live.

As these mysterious experiences seem not to have been a part of conversion and are no longer needed to prove a conversion. We are not surprised that they are no longer used. Oh! how much energy and time and interest have been wasted to establish and to perpetuate teachings which in the next decade or two will be pronounced useless by those who were ardent admirers. If you take our stand upon the grand old Book we will save moving expense and trouble.



Elder K. R. Brown
State Evangelist of Mississippi.

It is a very common saying among the unconverted and ever professing christians that "The church doesn't save any body".

Then in the name of truth what is the church for? It cost so much to establish the church, and it has cost so much to maintain it and it will cost much to continue it, and the cost is not simply money. It costs though, time and service, cares, prayers and tears, love and blood and life, and this enormous price is paid by God, angels and men. Then if it be true that the church doesn't save any body, why all this sacrifice? And where is the condemnation if men stay out? Does the church sanction this untruth, this slogan of hell? Certainly not. How can any man who knows what the church of Jesus Christ is, or what its mission is, subscribe to such a statement? The church must win the world not by false statements of her weakness and insufficiency but by true statements of her efficiency, her power to save.

Yours in the harness,

G. M. Dickerson
Graham, Va.

Never quit sowing and cultivating until it is time to go reaping.

Sunday School Lesson

July 8, 1917.

Lesson II.

AHAZ, THE FAITHLESS KING.

2 chron. 28 vs. 1-5, 20-27

GOLDEN TEXT:—WITHOUT FAITH IT IS IMPOSSIBLE TO BE WELL PLEASING UNTO HIM.

TIME:—739-723. Ahaz reigned over Judah and his capital was Jerusalem. He reigned over Judah at the time when Israel as a kingdom was drawing near its end.

INTRODUCTION:—the reign of Ahaz was bad. It is a warning to officials of our present day. It shows the downward course of Judah. The deeds and conduct of rulers are reflected in the people over which they rule.

I A YOUNG MAN BECOMES KING.

Ahaz means "grasper." He was the son of Jotham and grandson of the good King Uzziah. The young king was brought up in luxury and surrounded by influences of heathen court party. With little or no restraint he easily drifted into the evils growing out of heathenism. When he began his reign, his kingdom was rich and prosperous. It was a time for a good king to greatly honor God thru the wealth of his people.

II THE COURSE OF AHAZ.

The responsibility of leadership is now upon the king. It is the greatest opportunity of life. He can become a great blessing. Will he do it? The choice is placed before him. If he had done as Solomon did he would have asked for Wisdom. Instead, (1) he walked in the ways of the Kings of Israel, who made Israel sin, (2) he burnt his children in the fire—in false worship, (3) he made moulten images—spread idolatry—profaned the temple—was dishonest—shut up the doors of the house of the Lord. He trusted Assyria more than God.

III SOME RESULTS OF HIS WRONG DOING.

1. The Lord delivered him into the hand of the King of Assyria—captive.
2. Pekah, Isreal's King, slew in Judah 120,000 in one day "because they had forsaken the Lord God of their fathers."
3. Women and children of those slain were taken captive.
4. The Edomites and Philistines invaded the land.
5. The most terrible of all were the Assyrian soldiers, who were ferocious and cruel. They brought a reign of terror, and Ahaz robbed the temple to buy them off.

IV LESSONS TO LEARN OF LIFE.

This is a real story. Read the lesson carefully. Picture to yourself the grandfather of this boy ruling in Judah a long time and the nation getting along well, and prospering. Then this young man's father coming to the throne, but not so strong as he should be to preserve the moral life of his people. A man who was unable to check the heathen practices that were springing up. Then see this young man come to the head of the kingdom.

WHAT DID HE DO FOR HIS PEOPLE? FOR THE KINGDOM?

We have a great country, our opportunities are great. We have a beautiful flag—a symbol of our country, we have the church instead of the Jewish Temple. We should stand by our country and do the opposite of Ahab. We should stand by the flag and honor and support the church and Bible school.

D. R. B.

The Christian's Highest Joy

A Sermon By Rev. Edgar DeWitt Jones, D. D., Pastor, First Christian Church, Bloomington, Ill.

TEXT—John 15:11. "These things have I spoken unto you, that my joy may be in you, and that your joy be made full."

The note of joy runs like a scarlet ribbon through the Bible, especially the New Testament. "Praise ye the Lord!" is on the lips of every saint from Abraham to John. In the great cathedral of the Gospel narrative, joy bells chime continually. In the book of Acts and the Epistles the joyous note rises strong, clear and jubilant. From Matthew to Revelation, in biography, in history, and in correspondence, the theme of triumphant Christianity may be affirmed in a single sentence: "O be joyful."

The joy bells rang at Jesus' birth. The great key-note of our Lord's advent was that of joy. Jesus himself was joyful. He spoke with deep emotion of that joy which was his. He has been called the "Man of Sorrows;" more truly he was the "Man of Joy." Medieval art and theology are responsible for the portrait of Jesus as grief-stricken sorrowful, and mournful of mien. The road our Lord trod upon earth was rugged, and he was a man acquainted with grief. Nevertheless, he was joyful. True, he was not gay or frivolous; yet his being thrilled with a joy that passes all understanding. To his disciples he said, "These things have I spoken unto you, that your joy may be in you."

In what did Jesus' joy consist? In three things at least.

Jesus knew the joy of perfect obedience to the father's will. Obedience to the laws of God results in the sweetest of joys. Obedience to the law of harmony produces melodious music. Obedience to the law of colors brings the loveliest of blends. Obedience to the law of seed time and harvest, the ripest and richest reaping. Obedience to the will of God, the holiest of lives. Such was Jesus' joy. "I do always the things that please the heavenly Father," he said. "I come to do the will of him that sent me," he declared. And in Gethsemane he reached the great height of submission where he could say, "Thy will, not mine, be done." Such obedience brought joy to Jesus, the dutiful Son.

Jesus experienced the joy of intimate fellowship with God. In deepest verity, such fellowship is a fruitage of obedience. How intimate was Jesus' walk with God! He was lonely at times, yet never alone. His was the high joy of Divine companionship it was soul-satisfying, and it was altogether wonderful in its beneficent influence.

Jesus' supreme joy was that of redemptive ministry. Greater joy than this the Divine Son of God could not experience. Reflect on his mighty ministry to mankind: his turning men from darkness to light, his giving sight to the blind, hearing to the deaf, speech to the dumb, purity to the impure, wholeness to the sin broken; and by his death on the lifting all humanity, sin-cursed and undone, up to heights of a new creation and reconciliation with the Father. The author of the Hebrew Epistle speaks of Jesus as one who "for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." The writer had in mind the joy of redemption, and that joy Jesus knew in fulness of power. Moreover, he desired that others should have fellowship with him in this joy. In his great high-priestly prayer in John 17, Jesus asked that his disciples might have his joy; he prayed "that they may have my joy made full in themselves."

This prayer of Jesus' was answered: the note of joy was in the lives of the early Christians. First century Christians were a joyous company. Think of Paul and Silas in prison at Philippi, their backs cut and bleeding, yet joyfully singing hymns. Think of it! All through the new Testament the note of joy is jubilant and sustained. The apostle speaks of those whom he had won to the christian life as his joy. Ah, there you have the distinctive Christian joy: Fellowship with Jesus in the redemptive ministry! In the Third Epistles of John the beloved disciples writes "Greater joy have I none than this: to hear my children walking in the truth."

In II Cor. 7:4, the apostle Paul exclaims, "I overflow with joy in all our affliction." In the seventh verse of Philemon he speaks of his "joy" in the fellowship of Christian faith. Every follower of Christ may know the joy that is his in proportion to the loyalty with which he follows his Lord and Saviour. The note of joy ought to be in the lives of Christian people; the joy of obedience to the will of God; the joy of fellowship with the Father; and best of all, the joy of redemptive ministry.

The highest joy of the Christian is experienced when he becomes a co-laborer with

Christ in the redemption of mankind from the bondage of sin. In the tenth chapter of Luke the sending out of the seventy disciples by Jesus is recorded. He sent them out to prepare the way for his coming. He sent them out to heal and bless. He sent them out to blaze a path for the kingdom. Thus they went forth, two and two, on their mission of mercy. Recall their testimony when they returned: "And the seventy returned with joy saying, Lord, even the demons are subject unto us in thy name." Oh, the joy of the seventy as they came back to their Lord! Demons had been subject to them in his glorious name: Demons of intemperance, demons of covetousness, demons of cruelty, demons of brutal temper, demons of haughty pride. They had witnessed homes delivered from demons that had blighted family life. They had witnessed the demoniac delivered from the terrible bondage of a bedeviled mind. They had witnessed such revolutions, such transformations, that they came back wondrously elated and experiencing a joy they had never known before.

There is no joy comparable with that which issues from Christlike ministration. Alas, the church for the greater part today knows little of this joy. We are not members of Christ's church merely to enjoy the fellowship of one another, to listen to inspiring singing or eloquent preaching. They are incidentals. We are banded together as members of Christ's body for the conquest of the world in the ministry of reconciliation. The field is the world. "Go ye into all the world," was Jesus parting command to his disciples. It is not until one loses himself in the ministry for others that he begins to know the supreme joy of a Christian—the joy that abides forever and ever.

The joy of achievement is notable. To have done something well: to have painted a picture, designed a great building, written a deathless poem—there is a joy in achievement. When Gibbon had finished his monumental work, "The Decline and Fall of the Roman Empire," he tells us of his elation when he had completed the last chapter, the last page, the last line, and the last word. He arose from his table and walked about in the garden strangely moved, singularly elated. And no wonder! But there is a joy greater than the joy of achievement!

The joy of discovery is memorable. What must have been the feeling of Columbus that memorable day when his feet were set for the first time on the soil of San Salvador, and he took the new country in the name of his king! Recently a famous astronomer, Professor Howe of Denver, has described his emotions when he discovered a new star. When he knew of a certainty the truth of his wonderful discovery, and reflected on the fact that his name would be handed down to generations yet unborn as a discoverer of that star, he shouted aloud in the sheer joy of his discovery. But there is a joy nobler than that of discovery!

The joy of relieving pain and ministering to the body is deep and satisfying. In Cleveland, Ohio, I numbered among my friends a celebrated specialist. He was a most likable man, and he was skillful in his profession. One day a singer came to him who had temporarily

lost her voice, and was thereby greatly distressed. She could not sing a note. She was in the depths of despair. He performed an exceedingly difficult operation upon her vocal cords. When this was done he asked her to sing the scale. Dubiously she set about it, and lo! when she heard her own voice again she burst into tears of gratitude. When the physician told me of the incident I thought what a joy there is in being able to minister to the body. But there is a higher joy even than this!

The highest joy, the incomparable joy, is the joy of spiritual recovery, of restoration, of redemption! The highest joy of Jesus was not in the healing of the leper, or giving sight to the blind, or curing the poor woman with the issue of blood—though such healing ministry was wonderful. His highest joy was in his redemptive work which brought about a reconciliation between God and man.

Would you know that joy? You can know it! "He that winneth souls is wise," affirms the author of Proverbs. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever," declares Daniel the prophet. "My brethren, if any among you err from the truth and one convert him, let him know that he that converteth a sinner from the error of his ways shall save a soul from death and shall cover a multitude of sins," admonishes James the Lord's brother.

"Come we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne.

"Let those refuse to sing
Who never knew our God;
But children of the heavenly King
May speak their joys abroad."

JEFFERSON CITY, MISSOURIA

Dear Editor of Gospel Plea:—

Please allow me space for a few words, about our rally at Blackwater, Missouri, June 3rd, 17. Total amount raised during the day \$43 35. And on Sunday evening we had 12 additions, all for baptism. The church at the above named place is getting along just fine both spiritually and financially. We were at Napton on the 10th, and had five additions. One young man from the Methodist church came forward and confessed Christ. The Napton church has placed a rally for July. We believe they will do all in their power to make it a success.

Yours for Christ,
J. R. Gibbs.

DANGERFIELD, TEXAS

Dear Readers:—

Tuesday night following the forth Lord's day in April found us with Brother Frank Coleman in Dallas. Brother Coleman has a hard work in that city and

he is without support. I see that his little membership should do more for him. Of course there are not enough to give him a support. We have in Dallas nine white Christian churches and they have been doing something for Brother Coleman. But with their help he has been obliged to go to work and therefore does not have the time he should have to look after the work of the church as he should. I believe when our white brethren have been made to see the work as it really is, they will do more for Brother Coleman, thus giving him a better chance to look after the work of the church. We received for the State the following money:

Brother J. L. Patton,	\$1.00
Sister Lula Grant,	1.00
W. P. Wallick, .....	.50
W. H. Humphrey, .....	.25
H. P. Wallick, .....	.35
Robbie Person, .....	.25
Sister Humbles, .....	.50
Gertrude Lewis, .....	.25
Public collection,	3.91
For State total,	\$4.10
To H. G. Smith,	3.91

Dallas has about twenty members, but not all faithful. We need to give more, pray more and work harder.

In His cause,
H. G. Smith.

CARLISLE, MISSISSIPPI.

Dear Editor:—

It has been a long time since you have heard from me thru the Plea. However I am still on the battle field working against sin. This is my first time to write since I've been called to the Jackson Addition church as pastor. Please allow me to make the following report. We began with the Jackson Addition church on the third Sunday in March and found conditions very poor, so we decided to change the service day to the first Sunday. Now every thing seems to be in a better condition. The attendance has grown better, the conditions better and the church has growing life abiding in it. The members think that the Spiritual conditions are better than they have ever known them to be. So you see what we need in this church, is not talk but money.

The writer was with the church on the first Sunday in June and put on a rally for the first Sunday in July. We are praying for a good rally for the church and for the pastor. Every christian ought to help in this movement. The least we do for Jesus will be precious in his sight. I make a motion that each church in the State give a rally for the debt of the Addition Church. Who will second the motion?

The time for the Sunday School Convention is nearly here, so get ready.

Yours in Christ,
S. D. Yarber.

DON'T WASTE A SLICE OF BREAD.

"Any waste of bread is inexcusable when there are so many ways of using stale bread to cook delicious dishes" says the United States department of agriculture. "A single slice of bread seems an unimportant thing. In many households one or more slices of bread daily are thrown away and not used for human food. Sometimes stale quarter or half loaves are thrown away. Yet one good sized slice of bread, such as a child likes to eat—weighs an ounce. It contains almost three-quarters of an ounce of flour.

"If every one of the country's 20,000,000 homes wastes on the average only one such slice of bread a day, the country is throwing away daily over 14,000,000 ounces of flour—over 875,000 pounds, or enough flour for over a million one-pound loaves a day. For a full year at this rate there would be a waste of 319,000,000 pounds of flour—1,500,000 barrels of flour—enough to make 365,000,000 loaves. As it takes 4½ bushels of wheat to make a barrel of ordinary flour, this waste would represent the flour from over 7,000,000 bushels wheat. Fourteen and nine-tenths bushels of wheat on the average are raised per acre it would take the fruit of some 470,000 acres just to provide a single slice of bread to be wasted daily in every home. To produce this much flour calls for an army of farmers, railway men, flour-mill people. To get many freight cars and the use of many tons of coal.

"But, some one says, a full slice of bread is not wasted in every home. Very well—make it a daily slice for every four or every ten every thirty homes—make a weekly or monthly slice in every home—or monthly slice in every home—or make the wasted slice thinner. The waste of flour involved is appalling—altogether too great to be tolerated when wheat is scarce."

—O—

Is it not true that the word "patriotism" in the minds of probably a majority is perhaps more misunderstood than any other, unless it be the word "religion"? Both have been confounded with pride and prejudice; bragging and bunting and relic-hunting have been often accepted as manifestations of a genuine patriotism, with which they have no more to do than steeples and pulpit cushions and La Farge windows have to do with visiting the fatherless and widows in their affliction and keeping unspotted from the world. Pure religion and undefiled can only be tested by service, service that involves sacrifice. Pure patriotism can be evidence only by service, a service that costs some effort and is performed every week of every year. When admiration for ancestors who did their duty for their time does not

inspire us to do our duty for our time; when "we sit here in the Promised Land that flows with freedom's honey and," and fancy that we can take our patriotism vicariously, are we not as far from being patriots as are those who imagine the kingdom of heaven comes with observation from being soldiers of the cross? Until the idea of patriotism as a constant, daily service for his country has become part of his mental fiber, the parent or teacher is no more fit to teach patriotism than the average high-school girl is fit to teach religion. It may be safely said that the teaching of true patriotism is about as much neglected in American homes as the teaching of religion.

—Patriotism and the New Internationalism.

If it ever seems to you that evil is conquering good, go to the cross, for there you see that when evil does its worst it cannot touch the life.—Cambell Morgan.

Hail, thou Cross, forever blessed!
Death by thee defeat confessed,
On thee hung our Savior dying,
Kirk and God our pardon buying.

Sacred thou, of all trees growing,
With salvation overflowing;
Solace of each burden pressing,
Comfort for each grief distressing.

Sacred thou, of all trees planted,
Of our life a witness granted;
Fruit divine in Jesus bearing
Sustenance for hearts despairing.

When thou callest those relying
On thy cross, and those denying,—
Be for sin my expiation,
Jesus, slain for our salvation!

—Translated by Jane C. Crowell.

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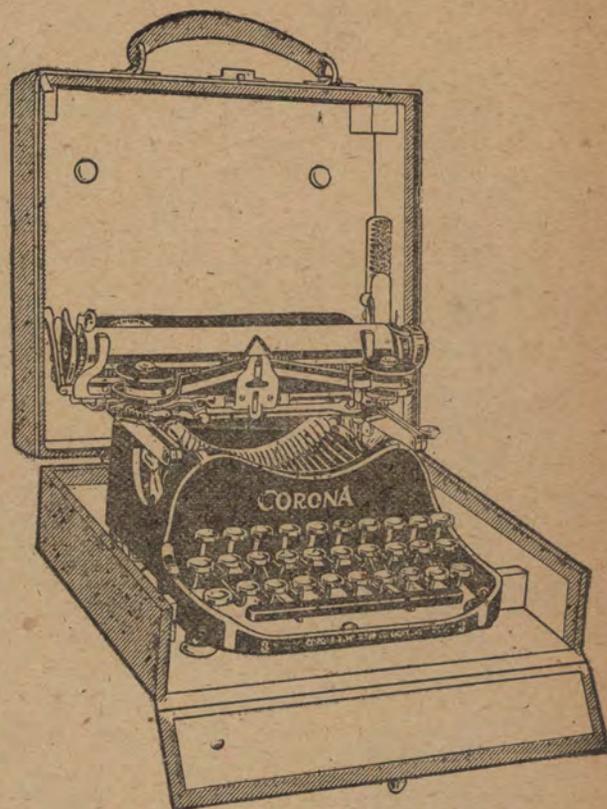
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THE GOSPEL PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, July 7, 1917

Serial No 305

HELPFUL To All



"Not by Might nor by Power but by My Spirit Sayeth the Lord of Hosts."

THE Old and New Testaments are full of expressions that give voice to the thought that the outcome of our lives is not so much dependent on the might we put forth as on our lives being in harmony with His divine principles. Christ said whatsoever we ask in his name he will do it. Paul said all things work together for good to him that loves God.

No matter what is the advantage of the man who is in the wrong, he is on the losing side. No matter what is the disadvantage of the man who is in the right, he is on the winning side. The more advantage the man in the wrong has the faster he goes to destruction and the more disadvantages the man in the right has the faster he goes to success. The man most to be pitied is the one who has grown sleek and fat in privilege. Nothing but a heavy jolt, a good shaking up, will ever save him. And God will see that the shaking will come in due time.

Perhaps no illustration is more in print than the career of the Germans, our present enemies. One hundred years ago the Germans suffered terribly at the hands of Napoleon. They, then and there, resolved to make themselves strong enough that that should never occur again. In 1870 they found the opportunity to square up with France and then began the real career for efficiency. Had the nation gone into this with the earnest faith of Martin Luther, the world would have been at their feet. Their universities became great seats of learning to which the students of England, France and America went. But instead of looking upon this as an opportunity to do good to mankind they became ambitious for world power. They felt the time had come when they could strike for it and get it. Their general staff had mapped out the whole campaign from start

to finish. The plan was

(1) In three weeks they were to have Belgium, and this they almost accomplished but failed.

(2) In one year they were to have consummated the conquest of France. They failed in this because in the critical moment one general swung off to far.

(3) In two years they were to have conquered England. They never came near it by their plans, but later tried by the submarine to starve her but failed.

(4) In three years they were to have the United States at their mercy when the work of Germanizing the world was to begin.

Now to carry out this stupendous undertaking they took every precaution that was possible for a shrewd, unprincipled ministry to take. The most stupendous spy system ever dreamed of was organized in all the lands but this proved a most stupendous failure. In not one thing did it succeed. In France they planned on burning every bridge in the first hours of mobilization but the French worked too quick for them. In Russia they got control of high officials and hampered the nation, but lost everything in the revolution. In England they counted on using the suffragist movement, the Irish discontent, South Africa discontent and Indian ambitions to cripple the nation. For twenty years they tried to get the United States into trouble with Spain (when they hoped to embroil Europe but failed) and with Japan later and almost succeeded but failed. Her spies also tried to blow up factories, cause strikes and burn bridges, but in all these they made scarcely a beginning. Germany now finds herself hemmed in by the troops of all the nations of the earth. It is the tug of war where her strength can not win out.

She has become beastly cruel in which she is doing unspeakable things. You ask does she do this when this conduct frightens the whole world and makes it vow that it will die before it submits to them? The answer is found in the law that Paul discovered in the Romans when he said of them,

"Because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasoning, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incomparable God for the likeness of an image of corruptible man, and of

birds, and of four-footed beasts, and creeping things. Wherefore God gave them up in the lust of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the word of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

"For this cause God gave them up unto vile passions. . . . And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting."

Now we have not said all these things about the German nation in order that we might say harsh things against our enemies. Or pity goes out for them rather than our hatred. We have attended to this erroneous conduct of a great nation in order that we might get the principles well fixed in our own minds. Our own nation has stood close unto the abyss into which the German nation fell. Our great universities have found great principles which no longer admit of dispute; but instead of giving God the praise they have shown an inclination to refuse to retain God in their knowledge and only a step farther and our nation would have flouted christianity and soon thereafter God would have given us up to a "reprobate mind." Our greatest test has come. We are not now thinking of our preparedness nor of the bravery of our soldiers. We are wondering whether the missionary spirit has sufficiently prevailed our national life to make us modest enough to give God the praise of every achievement. In other words, we are wondering whether we are good enough to so conduct ourselves in these trying times to prove ourselves worthy of coming to a position where the destiny of other peoples may be placed in our hands. A few years ago we were proud and arrogant and many of our people were haughty and insolent to those farther down. Frankly we need a John the Baptist to cry unto us "Repent for the kingdom of heaven is at hand." If in this crisis our nation is good enough, and spiritually minded enough to merit God's blessings we are at the beginning of great world opportunities.

If we are not good enough it may be that Providence will lead us to the valley of dispond where battle defeat, and starvation and confusion will reign. And if this is what we need then we pray our Heavenly Father to take us by the hand while we walk through.

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The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 400, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when yo/r time is out.

SATURDAY, JULY 7, 1917

Personals and Editorials.

—Elder M. Knight writes that the church work is doing nicely and they are trying to make this the best year yet.

NEW SUBSCRIPTIONS

From James Mills for self.

From Miss Rosa V Brown:

Miss Maggie Barnes, Miss Anna Jones, C. N. Greenway, Elder Doolan, Mrs. Julia Basset, D. W. Mayors, Mrs. Carrie Wilson.

ROARING SPRING, KENTUCKY.

To the Editor of the Gospel Plea:—

Please allow space in your paper to publish the itinerary of Brother Moss through Kentucky. He was with us June the fourth and fifth. He gave us a splendid talk on the Lord's day school work and had a good hearing. The people are much encouraged. The man or woman who has the Sunday school at heart ought to hear Brother Moss along that line. We hope that he will be able to return again.

I want to say something of our work. We are having good times in service. We are planning for our Children's Day the first Sunday in July.

I am very glad to say we are preparing to cover our church. We had a rally the first Sunday in June. We raised forty-four dollars and something. We are planning to do

great things with the Master's help. We hope when we make another report we can report something along the Bible school lines. We solicit the prayers of all fellow workers in Christ.

If we only strive to be pure and true, to each of us will come an hour when the tree of life will burst into flowers and will rain at our feet a glorious showers of something grander than we have ever known.

May God bless us

Yours in His cause,
Miss Lillie B. Hunter.

HOPKINSVILLE, KENTUCKY.

Dear Editor:—

This being my first time to attempt to write to the Plea I almost feel embarrassed. However if this escapes the waste basket it will encourage me to write again. First, I want to say that we are in love, united and have a model Sunday school. We are growing in interest and in attendance. For three years I've been superintendent of the Bible school and an officer in this church. I feel that it is my duty to be on the job and to do all that I can to help the work on and to advance the kingdom of God among men.

We had a Sunday school rally on June 10th but on account of several excitements in this part of the city, our crowd was small.

The names of those who gave to the collection are:

Prof. S. L. Stacker	.....	\$0.25
Mrs. S. L. Stacker	.....	.25
Sister Julia Waller	.....	.25
Brother Hoffman	.....	.10
Hazel Stacker	.....	.10
Rosa Stacker	.....	.10
Brother H. H. McCullen	.....	.10
Thomas H. Waller	.....	.10
Sister Ora L. Bush	.....	.10
Brother Elam	.....	.10
C. D. Moore	.....	.05
Elder John Williams	.....	.02
Luceal Moore	.....	.01
Total	.....	\$1.53

After the collection was taken, Elder Hoffman of Roaring Springs, preached a splendid sermon. The text was "Christ died for our sins." I Cor. 15:3.

We are planning and arranging for Children's day for July 1st.

The outlook for a church here is good. What we need most is to complete our house and that we aim to do this Summer. So I am going to ask every pastor and superintendent of the Christian churches and Bible schools to ask your members and school to please give two cents each to help complete a Christian church in Hopkinsville, Kentucky. The effort is something that we've long prayed for and we are going

to have it at whatever it costs. Now brethren this matter is too important to be over-looked. God will bless you and we will thank you. Please send all money to Bro. S. L. Stacker, Secretary and Treasurer of the Campbell St. Christian Church, Hopkinsville.

Our good shepherd, Elder J. E. Anderson will be with us Sunday, June 17th. He is only with us two Sundays in every month.

Yours for a larger fellow-ship in the Master's service.

Prof. S. L. Stacker.

FT. WORTH, TEXAS

Dear Editor of the Gospel Plea:—

I came here to this town about two weeks ago and found Rev. Jacobs, the pastor of the Christian church, soon after my arrival. After meeting the pastor and his beloved wife and spending a pleasant evening at their home, not knowing just how long I would remain here, I decided to spend some time in viewing over the town, which I did. I consider Ft. Worth a very nice town, with a large population of Negroes. After visiting the leading enterprises of our people here, I was much uplifted.

Sunday morning found me at the Annie street Christian church where I found a number of wide awake young people gathered in the Bible school. O, how my heart did leap with unspeakable joy when I looked into the faces of these young people who are so interested in the work of the Master. These young people certainly possess that vision that Prof. Moss so strongly speaks of in his addresses. We should not wonder at the activities of this band of workers when we realize the efficient leaders in persons of Rev. Jacobs and his wife who are spending tireless days in bringing them to the front rank. After the Bible school, we were favored with an instructive sermon by the pastor. Surely all that were under the sound of his voice can say, as they said of old, our hearts burned within us while he spake to us by the way.

After the preaching services were over, we were invited back to be with the young people in the Christian Endeavor work. I have never enjoyed a meeting any better in my life than I did that evening. I was compelled to conclude that these people, both young and old, realize the great responsibility that rests upon them in bringing the lost to the fold of Christ.

I must mention before I go further of the sacrifice that the pastor, his wife, these sisters and brothers are making to erect such a magnificent structure as they have begun. When finished it will certainly be creditable to the brotherhood, the city and the race. They have already dug-out for the basement and have begun the foundation. When com-

pleted, there will be a department for each class in the Bible school in connection with other departments. This work surely has the right man pushing behind it. One who is a whole hearted Christian minister. With the continual cooperation of the members he will carry this work to success.

We are now looking forward to the Sunday school Convention which will convene at this place. Be it known that we are looking for delegates from every Bible school to be present in August. Come and I will assure you that with such prepared leaders as Prof. Moss and others, you will be benefited. Also remember that we will bear no pains in trying to make it pleasant for you while you are here

I wish to speak a few words concerning the work of Waco under the leadership of Rev. Campbell, a man who is very interested in the work there. With the spirit of meekness and that desire of seeing the cause move on which the pastor and his beloved wife possess, I believe the work will go on to perfection. I spent about seven months in Waco. After meeting with the brothers and sisters in the Bible school and listening to such instructive sermons by the pastor I regretted much to leave,

Last but not least remember you must keep your eyes on E. Annie street Christian Church because she is surely going on to perfection.

Your brother in Christ,
D. C. Mitchell.

Opportunity For Women to Serve

By Miss Bernice Amber Blackburn, Solutorian
Class 1917, Southern Christian Institute

Following the record of man, that which is known as history, the truest and most dependable; we learn that the woman had very little part in the affairs of the a few centuries ago. They were considered only as helpmates for man. Their influence was not carried outside the home.

The women of that age were not educated in any way. It was thought a waste of time to send girls to school. They were told that they did not need an education to do house work. But then our ancestors made a great mistake, they did not know the value of a good home and how to obtain it. Man has always thought that his voice should be first in every thing. Therefore he has had a great advantage over woman.

But as time passed by, woman began to see that there was a great work awaiting her; she knows that the Creator has en-

dowed her with the same capacity as had been bestowed upon man. She knew she could do a great good if she could only prepare herself to answer the calls that come to her.

After a hard struggle schools were opened to women and they were permitted to secure an education. This enabled them to do a great deal, but still they were far below man. Their education consisted only of a very little literature and a small portion of domestic science was emphasized. For a long time they were led to believe that this was the height of their ability, and to be a home maker was all to which they should ever aspire.

Now Domestic Science is impressed greatly and a great number of schools are devoting their whole course to this work for the purpose of training young women to make better homes and to preserve purer health. They have realized that every woman should know the things that are necessary in house-keeping.

At the present time we find the women doing the same things the men are doing, and in many cases they are doing the best work. They are taking the places of the men who are called to serve in the navy and army.

The time is now at hand, when the whole world is ringing with calls to the women. Opportunities for service are greater now than ever before. Every woman should strive to prove herself capable of the trust and responsibility that is now thrust upon her.

We know that great things have been achieved by women in the past. Think of Frances E. Willard who gave years of toil to the Woman's Christian Temperance Union, and how much good she accomplished. No woman can ever give to humanity more than Jane Adams has given in the settlement work of Chicago. Miss Grace Dodge will always be remembered in the heart of every Young Woman's Christian Association girl for the many years of service she gave them, even dying in their service.

These have proved that woman can work and will work. They have known the height women have reached since they were set free. Yet this is just a small portion of what the women are doing. Today the world has a larger number of women doctors, lawyers, telephone operators, teachers, ministers, governors, navy enlistments, educational directors nurses, and even a Congresswoman.

Miss Jeannett Rankin was the first woman to enter congress. It has been said that the place she now holds is filled by one who is capable of doing the work that is required. This woman is higher than woman has ever been before. She has opened the eyes of millions and set them to think-

ing. We do not know the magnificence of power and how successful her work will be, but we hope it will be for the good of all man kind.

The present war will bring great chances for women, and it behooves every girl to prepare herself for real service.

This will be a chance for them to show man that they are worthy of being equally educated.

We do not want the world to think that women are striving for the highest power but we do want to show them that we are able to give them sufficient help.

O, young women, now is the time for you to show to the world that you are rising up and taking the yoke of toil and doing the will of your Master.

Good schools and colleges have filled the minds of many girls with the greater issues of life. After they are filled with these higher views they have no time to waste in so busy a world, no time to waste in coquetry, in frivolity, in jealousy, or vain regret that another's opportunity is the greater. They see on every hand what needs to be done. We need those who, like the prophet of old, cry, "Here am I, send me". And behold men looked upon their faces as if they were angels and their visions are the visions of the pure in heart.

Fathers and mothers, give your daughters every advantage, encourage them to become famous. Teach them to economize time as well as money, and labor for a crown of honor of glory that will always shine among men.

What is Faith?

WHAT is faith? That inscrutable power,
That comes to the rescue in the soul's
darkest hour,
The hand of the mind that lays hold with-
out fear
On the thing it desires, and lo, it is here.

The eyes of clear vision that sees in the dark,
The ear that at nightfall hears the song
of the lark.
The substance of hopes, evidences unseen.
The real sense of trust in God's power,
I ween.

Faith asks, "Does God say so?" "Then
know it is done.
How dare you to doubt? God and truth
are but one."
Then forward, His children, with banners un-
furled
For faith is the power that conquers the
world.

THE FRONT RANK

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

ARGENTA, ARKANSAS

Dear Editor of the Gospel Plea:—

I wish to say that I have been very busy since I came from the Worker's Conference. I wish to state that the work is moving on nicely. On the 20th. ult, I was back home with the church at Argenta, and we talked over the great things that were accomplished at our Conference. All seemed to have enjoyed it very much. From there we went to the District meeting of No. 2 at Tucker, Arkansas, where we had a splendid meeting on Saturday and Sunday. There we discussed many interesting topics. One of the most interesting topics that were discussed was, "Which is the proper day for Christians to observe, Saturday or Sunday?" It was Biblically and beautifully discussed by the brethren and we think satisfaction was rendered that the first day of the week is proper for all Christians to worship. At 8:30 P.M. a short sermon was preached by Mr. Bostick, on the subject, "Faithfulness." On Lord's day morning, the Bible school was taught by Eld. Ivy. Lesson was for the day "The Holy Spirit and His Work." It was satisfactorily explained, after which a well prepared Biblical sermon was forcefully preached by Eld. E. L. Turner. Every heart enjoyed that discourse. Then at 3 P.M. the writer spoke to a crowded house. As this was the first opportunity I have had to speak to these people concerning our C.W.B.M. and school work, we tried to make it very plain to them and they all seemed to have enjoyed it. I was asked to come again and stay longer with them. One subscriber was added at this place to the Gospel Plea. A soul stirring sermon was then preached by Eld. W.M. Martin. Every one went away feeling proud of having heard such a sermon as was delivered by our brother.

From there we went to Plummerville, to meet this band of faithful workers. On Lord's day morning at 11:30 we listened to quite an inspiring message by Mr. M.M. Bostick and it was said, "It is good for us to be here." At 3.30 the Junior Endeavor band ren-

dered a splendid program. Mrs. Willie Hervey and the Mitchel boys much deserve credit for their push and interest. They are doing great things there for the uplift of the young people of that community. The writer was to speak to the young girls directly, which I did with pleasure. The subject was "Morality" and was responded to by Brother Mitchel. They have a splendid choir at this place and Bro. J.S. Mitchel is the chorister. I am glad to say that the church is taking on new life in all her departments of work. Must I say that this is one of the most wide awake Bible schools of the state. Mr. G. B. Hervey and Garfield Hervey are taking the lead of the Sunday school time. They open their Bible school at 8:30 A.M.

From there we went to England, Arkansas to meet the sisters. We found them alive to the work. Mrs. M. Gartrell and Mrs. Fungerson, are the officers and are making things count at this new place. We pray for their success. I had a lovely stay at the home of Bro. J. M. Gartrell, a very beautiful home. It is always a pleasure for me to go there. On the fourth Lord's day, we will be with the Gobbs' Auxiliary and on the second Lord's day in July we expect to be with the Russelville church. I cannot close without saying something about our work at home. Our pastor is doing a good work here. Our prayer meeting is more inspiring than we have ever had. We are praying for much success at this place. We are expecting Mrs. Pfeifer, the pastor's wife to be here in a few days. We feel that it will be a pleasure to have her with us.

We can never forget the kind hospitality that was shown to us by Brother and Sister Scott and Brother and Sister Brown at Tucker, Arkansas. We closed this meeting with Bro. Moses Gartrell as chairman.

I am yours in the work.

Mrs. S. L. Bostick.

PORT GIBSON, MISSISSIPPI.

Dear Readers:—

The Commencement at the S. C. L. was really good. The Workers' Conference was splendid. The class address was a master-piece. The speaker put his very soul into the discourse and we were inspired to do a better work in the future.

From the conference we went to the district meeting at Grand Gulf on the third Lord's day in May. It was a splendid meeting in every respect. The people at the Gulf are very zealous and faithful in the full sense of the word. They have

church pride. The building has been improved and a splendid set of seats has been put in. The officers and pastor pull together. A good delegation will go to the convention at Mound Bayou. The sisters will see that their pastor will not be ashamed to appear in public. The writer preached and strove hard to have the people see their duty, both in the church and country and advised the young men to be patriotic in every way.

The fourth Lord's day found the writer at Mound Bayou. The members seem to be elated over the visit of Brother W. P. Martin, Evangelist of Tennessee. The regret was that he did not stay longer. The Sunday school was very good. We preached to a nice congregation. After the sermon, two came and united with the church. Sister A. E. West had just returned from Stofford Springs and was very much improved. The members were glad to meet her at the old post of duty. That night after the sermon a man of quite forty summers, came forward and made the good confession. Monday at ten o'clock, he was buried in baptism and quite a number were out. Monday noon, we left for Clarksdale, where we had planned to preach that night. We found that the appointment was put out wrong. They heard that we had left that night for Port Gibson. The first Sunday we addressed the Sunday school at eleven o'clock. We preached to a real good audience. The Lord's Supper was administered at three o'clock p.m. We preached the annual sermon of Port Gibson's Public school. The service was well attended and much interest was shown. Professor A. M. Addison has held his place, as principal, for more than twenty years. History will repeat itself. Twenty years ago the school turned out the first graduate, a young lady. Dr. A. M. Johnson delivered the address and a splendid program was rendered.

The second Lord's day found the writer at Forest Grove. Brother Smothers, the pastor made me welcome. We preached and the invitation was extended by Brother S. L. Watt. That night found us at Christian Chapel and we had a real good meeting on Thursday night. A soul stirring prayer meeting was held the third Sunday morning. The writer taught Sunday school at eleven o'clock. We spoke to an attentive audience. From there we went to Pine Grove, where the C. W. B. M. quarterly meeting had been in session since Saturday. We spoke briefly to them since we had been assigned to do so. The meeting was one of the old time get together meetings. I feel satisfied that a new day has dawned upon the Sisters' work in the state. The Sisters will send a representative to the state convention at Mound Bayou. The annual meeting of the C. W. B. M. will be held in Port Gibson, in September. Sunday night Brother J. C. Long, of Pat-tison, preached a strong sermon at Christian

Chapel. All were well pleased and he was invited to come again. The Sunday school convention will convene at Fayette on Friday before the fourth Sunday in July, running three days. Every Sunday school in the state should be represented. Remember the state convention will convene at Mound Bayou Thursday before the second Sunday. A special train will take delegates on Wednesday night, starting at Harriston, taking up delegates from there to Mound Bayou. The church at Mound Bayou is preparing to entertain the delegates. The churches should make the best report in the history of the convention. Every minister in the state should be present and filled with the spirit of God. We should not only raise more money but we should hold the best spiritual meeting we have ever held. We are praying for a peaceful and harmonious meeting. While nations are at work, the church should work for the Master as never before. May the Lord bless and keep us.

Yours,

K. R. Brown.

Christian Education



Southern Christian Institute

Karle and Paul Lehman spent part of last week with the sons of Mr. and Mrs. J.R. Bryan in Vicksburg. They report a delightful time. Pres. and Mrs. Lehman went over Sunday morning and spent the day, returning with the boys in the evening. They attended the splendid Children's Day exercises given at the First Christian church that morning.

Prof. Bebout gave a very interesting and helpful talk Sunday in the absence of Pres. Lehman.

Cornelia McClodden, Margureite Wilkerson, Linda Miller and Ernestine Blalock rendered a very beautiful quartette in church Sunday morning.

Jackson had the good fortune to have rain but we were not so fortunate. Since it came so near we are living in hopes of having some showers soon.

The faculty and boys have been getting much enjoyment out of their tennis courts in the evenings. There are several good players on the campus and we hope before the Summer is over there will be more. This is such a wholesome and healthful game we are glad so much interest is shown in it.

Between 1500 and 2000 quarts of fruit have been canned this Summer. In this number are about 1000 quarts of plums, 100 quarts of plum juice and 30 quarts of olive plums.

Cynthia Wright spent Sunday at home, just a few miles from here. Mary Lewis and Olive Karridge also spent the day with their friend Beatrice McKinsey.

Miss Adaline Hunt is expected to return Friday night from her short vacation. With her is coming Leslie Sniff, a nephew of Mrs. Lehman. He is about the age of Karle and Paul and the boys are anticipating his visit with a great deal of pleasure.

—O—

From the Banks of the Old Kentucky

Something over three hundred miles from base, among a strong band of disciples, which has one of our very ablest ministers as pastor, and which has a good church house, a Sunday school, Endeavor society and other concomitants which go to make a Southwestern Kentucky City church worthwhile, we pitched our tent in the middle of June. Here one gets optical demonstration of practical union as we notice "The rolling Tennessee" lose herself in the spacious bosom of the on-sweeping Ohio river and as one mighty force, she moves majestically on, repeating the act where she is lost in the folds of the Mississippi, that "Father of Waters" which hastens on to deposit its contents again into the great Gulf (twixt me and thee) as if it enjoyed the practice of practical oneness. "All the rivers run into the sea and yet the sea is not full." This town, Paducah, Kentucky, is the hub of the wheel of our church activities in Southwestern Kentucky.

Elder R. E. Pearson, an old classmate and friend of mine with his good able helpmate, Sister Pearson, is alive to the current issues and is in step with the daily doings of modern church life. Large audiences greeted us at both services Sunday June 17th. One confession was made at the night service, at which time the two church ordinances (things ordained) were observed; namely, Baptism and the Lord's Supper. The church officers seem to know their places and how to do their work in administration of these affairs. At morning service, Sister Grubbs carried us into the song world and at night Sister Boyd repeated the act. The whole choir of fifteen voices made the welkin ring. Carlisle and Paducah choirs are "Neck and neck". Of course when "They got to singin, I sang too". The offering was \$14.00 (fourteen dollars) about half of which they gave to us for state work. Danville convention will hear from Paducah.

State Evangelist for Kentucky,
C. H. Dickerson.

JACKSON, MISSISSIPPI.

Dear Editor:—

We were with the Fayette Church the third Sunday. Brother Johnson Bingman was baptized. He confessed more than two months ago, but on account of illness could not be baptized. He was not well the third Sunday, but he said he was going to be baptized, trusting in the Lord, and he did it.

The Fayette church is in a good spiritual condition. There is no better working church in the state.

Elder Watts, the District Evangelist, was with us on the 3rd Sunday and preached an able sermon.

The writer was with the Pine Grove church Friday night before the 3rd Sunday and attended the C. W. B. M. quarterly meeting at the same place on Saturday.

Yours in His name,

B. C. Calvert.

The Meaning of Our Flag

From an Address by President Wilson

"FOR me the flag does not express a mere body of vague sentiments. It is the embodiment, not of sentiment, but of a history, and no man can rightly serve under that flag who has not caught some of the meaning of that history.

"YOU do not create the meaning of a national life by any literary expression of it, but by the actual daily endeavors of a great people to do the tasks of the day and live up to the ideals, honesty and righteousness and just conduct.

"LET us not forget that the real experience and life of a nation lies with the great multitude of unknown men. They constitute the body of the nation. This flag is the essence of their daily labor. This flag does not express any more than what they are and what they desire to be.

"BACK not only of every public official, but of every man and woman of the United States, there marches that great host which has brought us to the present day; the host that has never forgotten the vision which it saw at the birth of the nation; the host which always responds to the dictates of humanity and of liberty; the host that will always constitute the strength and the great body of friends of every man who does his duty to the United States.

"I AM sorry that you do not wear a little flag of the union every day instead of some days, and I can only ask you, if you lose the physical emblem to be sure that you wear it in your heart, and the heart of America shall interpret the heart of the world."

Sunday School Lesson

July 15, 1917.

Lesson III.

HEZEKIAH THE FAITHFUL KING

II Chron. 30th chapter

GOLDEN TEXT:—He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

TIME:—Probably shortly before the overthrow of Israel in 722.

PLACE:—The Kingdom of Judah with capital at Jerusalem.

PROPHETS:—Isaiah the greatest of prophets.

INTRODUCTION

There was great need of a reformation when Hezekiah came to the throne. He knew well what was before him when he began his reign. His mind was made up, his resolutions were fixed, and he shouldered the responsibility, in the "strength of Jehovah."

I HIS PREPARATION FOR HIS WORK

His evil surroundings did not corrupt him. He is an illustration of a good son amid bad influences and bad surroundings. No one has to go wrong because he is surrounded by corrupting influences. God has given us a will, and says choose. We should study the mind's powers, in order to strengthen them.

The downward pull was not the only one touching the life of Hezekiah. He had a pious mother. She was the daughter of a faithful prophet and we may suppose that she poured into his life some of the virtues she possessed. "One good mother is worth a hundred school masters" Geo. Herbert.

Besides his mother's influence there was the prophet Isaiah whose counsel he most likely accepted.

The third help that he could rely upon was his wife. She was with him in his work of reform and her encouragement would be a great help against the corrupting influences of heathen practices.

II CLEANSING THE TEMPLE

Firstly, he cleansed the temple. He began his reform by doing what plainly needed to be done. The Temple was the sacred meeting place of God. He found it closed by Ahaz, its lamps out, its altars and floors covered with rubbish. He called together the priests, and laid a message upon their hearts. Secondly, he had the uncleanness removed, and the third step was to prepare everything necessary for the beginning of the regular service. Sin offerings, burnt offerings and peace offerings were offered to God. Their best gifts were

brought as an expression of gratitude to the Great Giver of all good. There was music and a great revival and inspiration in the religious worship, which for a time had been wanting. This great meeting was attractive. It was helpful. It was impressive. It was instructive.

THE SIGNIFICANCE OF THE PASSOVER

1 It was the anniversary of the birth of the Jewish Nation.

2 It marked the divine favor in sparing the first born.

3 It commemorated the Salvation of the Jews from Bondage.

4 Sacrifice of Lamb foreshadowed the death of Christ.

5 The Passover was useless unless eaten.

RELIGIOUS ACTIVITY

1 After the revival people destroyed idols and idol worship. There are idols in the hearts of people now to destroy.

2 The King provided for religious instruction.

Education should be urged today.

Intelligence of God's word, made society safe.

The Bible school should be made strong. In them the sacred lessons are taught. To neglect God's word and His work, surely means the downward way, the fate of the lost Israel and the captive Judah. The Church should teach with great insistence these vital lessons.

D. R. B.

Our Four Selves

"Man looketh on the outward appearance, but God looketh on the heart."—I Samuel 16:17.

By Rev. J. H. Cassady

Pastor Juniata College, Hunting, Pennsylvania.

THERE is a vast difference between the way that man and God look at a person. Man looks on the outside and then passes his judgement. God takes away the "old clothes," gets under the skin, and reads a man's heart. And it makes a vast difference from what angle we look. Jesus listened to the Pharisee making his long prayer. He watched him fold his beautiful robes about himself. He saw him in the temple rigidly observing all the rights and ceremonies of the law. Then one day He said to the Pharisees—"You are nothing more than whitened sepulchers, making a good appearance on the outside, but inwardly you are filled with dead men's bones, and all kinds of rottenness." It makes a world of difference whether you look upon the outside or inside. If the Lord would step into some of our churches today, and a lot of our Lord professing church members were turned inside out, and their

inner lives revealed, there would be a rapid exodus of many of them.

God had sent Samuel to anoint a king from the house of Jesse, who had seven sons. Jesse called them in, one by one, to appear before Samuel that he might judge which one should be king. All were fine looking fellows, and when the sixth one had come in Samuel said, "Isn't there another son somewhere?" The father said, "Yes, there is another, but he is out in the field tending the sheep and he is nothing but a little runt anyhow, he is no good—you must choose one from these six fine fellows."

Samuel said, "Bring the lad to me."

They sent for David and when he came in, imagine how those big over-grown bullies laughed to themselves as the little timid lad came into the presence of Samuel. No sooner had Samuel laid his eyes on the little shepherd boy, than he said, "He is God's chosen." "For man looketh on the outward appearance, but God looketh on the heart."

How those six seven-footers must have felt as they skulked away. Fine appearance on the outside but inwardly not fit to be king. From this little story I want to picture "Our Four Selves"

The **FIRST SELF** I want you to see is the self that others think we are. This self is usually known by the clothes we wear, company we keep, the places we go and what we seem to enjoy. This self gives us lots of trouble for most of us are concerned more about what people think of us than what we really are. Our reputation goes further with some of us than our character. Jesus cared not for His reputation for "He made himself of no reputation," but He was mightily concerned about His character. Your reputation is what people think of you and your character is what you really are. I have seen people whose hearts were filled with envies and jealousies, who gossip, backbite, criticize and try to besmirch the names of good men and women and work themselves into hysterics if they see some one in church on a Sunday with a hat or a coat out of style. They will stand before a glass and puff and frizzle for two hours to whiten and make attractive outside, while within they are filled with such blacken thoughts such as would make the devil turn pale. This self becomes a great enemy to the church for its demands are so great. The ever changing style must be implicitly followed, if it takes the last cent from the till. We, Americans, have become such slaves to fashion that our place in society is at once questioned if we have a feather or a flop that is not in style. I knew a girl who paid six dollars and fifty cents for a feather to put on her Easter hat, and placed a five cent peace in the Easter offering for the Lord, and she called herself a Christian.

She was more concerned about the self that people thought she was than her real self. Oh how deceitful is this outside self. It makes people believe we are what we are not. Men mortgage their homes, buy automobiles when they can't afford "Fords," all for appearance sake. Women will cut their dresses

if at bottom and top until there isn't much left. They will squeeze their feet in tight shoes and bind their bodies in whalebone and steel until they can scarcely breathe, all this for the sake of fashion, appearance and impression. How much we live for this outside foolish self that others think we are.

The SECOND SELF is the one WE know we are. "As a man thinketh in his heart so is he." It isn't the clothes you wear nor the kind of automobile you ride in but as "you think." It isn't how often you go to church and take the communion, nor what you say in prayer or class meeting but what you think in your heart. This is the self which disturbs our conscience when we remember we have deceived.

A student in an examination which was extremely rigid, passed with a very high mark, so far above the average that he received the hearty congratulations of all his competitors and teachers. He was so elated over his success that he hurried home to tell his parents of his good fortune. That evening he went to his room, and in the quietness he began to think, and he remembered his victory of the day, but he was soon over-whelmed with the awful thought that he had cheated and deceived and that he was entirely undeserving of the honors which he had received. He failed to sleep that night. The next day, stung with remorse he, like a man, went back to his teacher and confessed his wrong. How vastly different was the self that his teachers and classmates thought he was from the self that he really knew he was.

A man in a high position may succeed in life as a hypocrite, but when this SELF masters him and asserts itself in action, the result is a nervous broken down body, a dethroned mind, or a suicide.

Six boys were contesting for a fifty dollar prize in an oratorical contest—the orations were to be entirely original—the evening for the contest came. The display of oratory and rhetoric was wonderful. Five judges had been chosen to render a decision. One young man seemed to outstrip all his competitors so far that the rendering of the decision was easy. He received his fifty dollars and applause and cheers of all the hundreds who listened to him. That fine "self" that people thought that night was not the self that he knew he was, but that night with the gold in his pocket, and with the plaudits of the crowd still ringing in his ears, he could neither sleep nor rest. The real self asserted itself; and, like a bag of Judas, his gold turned to ghosts. It haunted him like a great nightmare. Stung with remorse, he took the hideous gold, and rushed back to the committee of judges and threw the money at their feet and said: "I have lied and cheated—my oration was that of another, the prize is not mine." I wonder how many of you have gone thru a similar experience, only to fight it down, suppress conscience and keep the prize.

When the conscience becomes disturbed by this self, we have no peace until we do one of two things—Which did you do? Did you smother and sear your conscience until it

gave you peace or did you, as a young crator, pay the price and raise the standard of your conduct to the plane of your conscience, and thus get peace? Peace will come either way, but a peace that comes through seared and smothered conscience explains why men can steal, lie, cheat, blaspheme and murder and continue at peace with their inner self. The voice of conscience has been choked.

The THIRD SELF is the self that God knows we are. "God looketh on the heart." How insignificant becomes that first self. My greatest concern is not what do men think about it—but what does God think about it? With what degree of promise do we think of the second self that we know we are when we think of the self that God knows, when we remember "He looketh on the heart," reads the thought, the very motives and intents of the heart. How many today would rather be men pleasers than God pleasers? We do more, and will spend more to fix up the first self that men may think well of us than we will do to fix up the third self that God may be pleased with us. But, brother or sister, let me say this, the time will come when you will not care a rap what men think of you but you will care many raps what God thinks of you. When the blood begins to chill in the veins, and the tongue thickens and the eyes are growing dim, and as through the mist you see the gates of eternity beginning to swing open to give you passage—what men think of you will not figure, but WHAT DOES GOD THINK OF MY POOR LIFE, is the question. It is the FINAL question you must face. Why not face it NOW and see that your life is pleasing to God. Then if it pleases man, very good, but if it does not, don't worry, just be content that you are right with God.

Listen my brother, some day this first self will be laid aside, and then the other two selves—the self you think you are and the self God knows you are, will walk side by side to the great judgment to give an account to God. And even the self you think you are may not be the self that God knows you are for "There is a way that seemeth right to man, but the end of it is death." It is not going to be what seems right in your judgement. It will be what is right according to God's eternal truth.

This brings us now to the FOURTH AND LAST SELF—"The one we might have been." We see this self once in a while as he crosses our path. With what regrets we often say "it might have been different," and, as we increase in years and our failures he crosses our path more frequently until in the hospital, in the sick room, in the prison, in the broken life, in a ruin business, he stands a ghastly spectacle constantly before us—always reminding us—"it might have been different." Oh yes! with all the remorse of a lost soul, "it might have been different." Nor will death rid us of this awful companion, for in Hades we may lift up our eyes and see some Lazarus in glory and we will cry out—"It might have been different." But in the midst of all this turmoil and confusion of the four selves striving for the mastery there comes a final peace, when the effort to put forth that self which

other people think we are, and the struggle to keep out of sight that we know we are, the final cleansing of the self which God sees and reaching to the self we might have been—ALL may be, fully realized through the ATONING BLOOD OF JESUS CHRIST. Then in the new life we have in Him, we will find our four selves MOLDED INTO ONE great self. The self we show to others will be the one we know we are, will be the same one God knows we are. In this final trinity of our three selves, will develop the self "We might have been." Then as endless eternity approaches, and this old earth begins to fade away there will be no regrets—our faces will be made to shine in the new glory by the sweet consciousness that we have been ALL WE MIGHT HAVE BEEN.

—NEW IDEAS.

RESOLUTIONS FROM SAVANNAH, TENNESSEE.

The Church, Sunday school and C. W. B. M. bow with grieved hearts of the death of our dear brother Elbert Harverson, who met death on Sunday night, June 17th, 1917.

We can truthfully say that since he confessed Christ and was baptized, October 20th 1916, to the best of our knowledge he lived a conservative young man and was faithful to his church duties and promises.

He was sociable, pleasant and kind with all whom he met, and seemingly much devoted to his church duty and seldom ever absent from services. We always found Bro. Harverson ready to respond pleasantly to any request which was asked of him.

We bow in sympathy with the bereaved mother, family and relatives, for we feel that this is one of the saddest hours in the history of their lives. But thru the providence of the Almighty God the cloudy days will come and then sunshine. We pray to Him who does all things well, that the sunshine of righteousness will shine in the lives of this bereaved family until all grief and sorrow is no more.

All that we can say is that the soul of our Brother Harverson is gone into the hands of a just God. And we hope that he has reached his final abode in the presence of God, who guides the destiny of all men, and that his spirit smiles from that bright shore, and softly whispers "Weep no more."

Therefore, be it resolved that a copy of these resolutions be given to the family to be reserved in the home, and that a copy be sent to our religious news-paper and published in the Gospel Plea.

Signed,

College Ave. Christian church,
Sunday school and C. W. B. M.,
Miss Hadie McDonald Sec'y.

Attend Jarvis Christian Inst.

Nice Location, Healthful Climate,
Reasonable Rates, Strong Faculty, Fine
Christian Influence.

A limited number of pupils will be
permitted to work their way in school.

Fall session begins September 25, 1917.

The Boarding Halls will be opened Sept. 24.

Address President J. N. Ervin,

Hawkins, Texas.

PINE BLUFF, ARKANSAS

Dear Editor and readers of the weekly
visitor:—

It has been sometime since
my writing has appeared in your valuable
columns. While I have not written in quite
a while, yet I have not ceased to labor in
the vineyard of the Lord, although I have not
been able to accomplish very much of the
work. Pine Bluff is not doing as well as
we would like to see it, yet it is doing
something better than it has been, which
we are proud of. Nevertheless, there is
much room for improvement. We had a
visit from the Sunday school Evangelist.
He delivered to us a splendid message and
we hope it will do much good among our
members.

We are sorry to say that sister Har-
din, formally sister Willnite, departed from
this life May, the 26th. She leaves a mother,
three sisters and two children to mourn
her loss. The children miss her very much.
The community also misses her and the
church misses her so much because she attended
very regularly. She was buried at Sherrill,
at which place the funeral will be held
the first Sunday in July.

Before I close I wish to say a word
about our work at England, which is in good
condition. In this place the members are
very active. They try to do what ever they
are asked to do for the cause of Christ.
We credit a great deal of this to Brother
M. Gartile and his dear companions, who

are the charter members. He is the Elder
and a good one. The cause of Christ in
Arkansas would do well if we had one man
in every congregation as faithful as he.
We had him at this place on the second
Lord's day in June and raised above twenty
dollars, which was splendid considering that
there was a funeral in the town and that
the Pithian Lodge had a big turn out. So
we are planning a meeting at England to
begin the second Lord's day in July.
Pray for the success of that meeting.

I am yours as ever,
George W. Ivy.

We buy

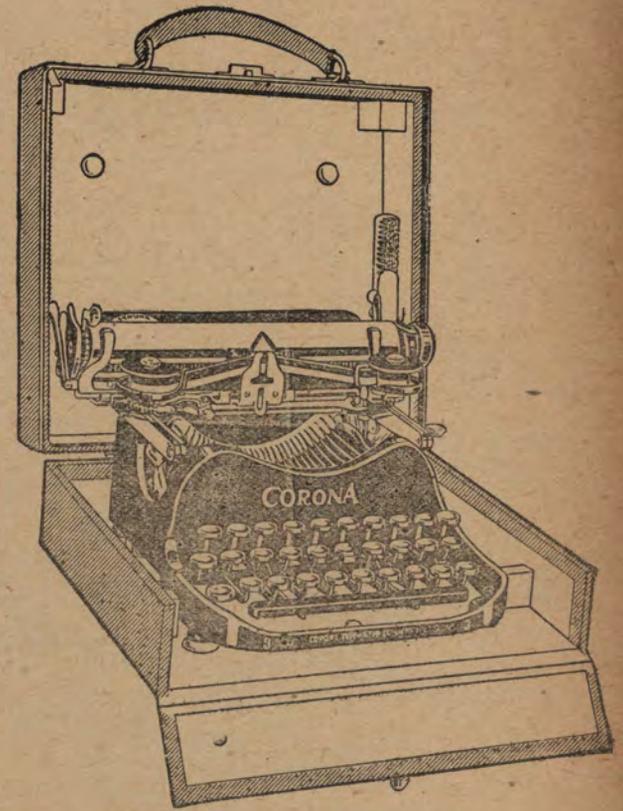
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Are your Church, Sunday School and Women Workers well informed

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Moss and Miss Rosa V. Brown among the Negro
Churches? Are they well in touch with the
Brotherhood and are they taking active part
in all Church, Sunday School and Missionary
Enterprises? If they are not,

The Gosple Plea is needed!

Be a booster and get the GOSPEL PLEA into
the home and hands of every true hearted Chris-
tian of your church and community. For terms
of subscription see page two, first column.



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, July 14, 1917

Serial No. 303

HELPFUL To All



Everything has its Price.

"Earth gets its price for what earth gives us;

The beggar is taxed for a corner to die in,

The priest has his fee who comes and shrives us,

We bargain for the graves we lie in; At the devil's booth all things are sold,

Each ounce of dross costs its ounce of gold;

For a cap and bells our lives we pay Bubbles we buy with a whole soul's tasking;

'Tis heaven alone that is given away 'Tis only God may be had for the asking,

No price is set on His lavish summer; June may be had by the poorest comer."

One of the most common errors of men who are not imbued with the modesty of Christianity is to think that they show prowess by doing as they please. Most frequently they like to show that they can go contrary, to what good people generally call common sense. When they get that spirit they do not care a continental (whatever that may mean) what others may say.

But let them remember that everything has its price and sooner or later the price must be collected and these very men will be among those who will pay it. God is no respecter of persons and he will collect what is contracted for.

God left his command with men to go and teach all nations and this now is the supreme duty of man and he dare not leave it undone unless he wishes to pay a dear penalty for neglect. Each generation determines the conduct of the coming generation by the kind and amount of training of the children God has given. It seems strange that we are so stupid as to think that we can let children grow up under environments that must produce bad men

and then when they become bad we go after them like a pack of wolves to tear them to pieces. We must either train up a generation for good work or be content when they become expensive criminals.

We yet have a mass of undeveloped men who must have a hero to worship. If he is a regular dare-devil he is sure to gain their admiration and even worship. They think it is smart to do as they please, but soon the bill collector comes around and must be paid off. A case in point is our home politics.

Some fourteen years ago a Mississippi politician thought he saw a chance to dazzle the eyes of the ignorant and untrained by displaying his audacity before them like a peacock struts before his hen. He said he would take the fund away from the Negro for public schools. He was told that this would be unconstitutional. To this he replied that he did not care for that. He did not expect to try to do what he proclaimed and his admirers did not expect him to do it. Properly translated they simply meant for once to do as they pleased, or to show that they could act as though they did not care. He made no effort to take away the Negro schools as he knew he was not expected to do so. Later he ran for another office and in that campaign he offered to repeal the fifteenth amendment to the Federal Constitution. This he too knew he could not do and his followers did not expect him to do it. Again it was showing the people that they could do as they pleased.

But they played with a dangerous firebrand and now the results are beginning to show. At first a feeling of outraged helplessness came over the Negroes and then followed earnest thinking. Then set in a migration. Already four hundred thousand have left the South and it is probable that only a beginning is yet made. In the next five years probably three millions will go. This will break up the industry of the old South. Some of the very men who with a high look and a proud heart defied the warning of good men will spend their remaining days in or near the poor house and they will scarcely know what hit them.

Had these men refused to be made parties to such a dishonorable scheme of flouting public sentiment and had given the colored man every assurance that they would help him make better school houses

and gain a better condition of life this migration would never have set in. But you played with a dangerous thing. You have all but undone yourself. You used a sacred franchise as a harsh horse play and little by little you will continue to pay off the penalty.

But there is an old saying that it is an ill wind that blows nobody good. Good will come from this. Through it, the real, good old South will come to its own. That South that gave us George Washington, Thomas Jefferson, Abraham Lincoln and Woodrow Wilson will yet inherit authority. That South that spoke when the political peacock paraded before them is dead though the corpse is yet unburied. We are facing a new era. The fields of France and Belgium and possibly in the valley of Esdraleon at the foot of Mount Magiddo where Israel under Deborah and Barak fought the hosts of Syria will be moulded a new America. From a hundred hard fought battles will come America's manhood with new conceptions of duty to mankind and an era of missionary teaching such as we never dreamed of before will begin. God has a way of moulding and forging in his own way. On one occasion two thousand years ago he was hammering his own Israel into shape to give the world a new civilization. His chastening army like an abomination of desolation stood outside of Jerusalem. Inside were a swarm of politicians who came with their, "lo here" and, "lo there," and deceived many. But these false deliverers with their deluded followers all went to destruction. When this war is over, be that next month or next year or next decade, then we will begin to perceive what a mighty work was cut out for us in this cataclysm. America must then prepare and send out an army of young men and women to teach the children of the nations. We can then remake Lincoln's Gettysburg Speech and we can see how great will be the unfinished work for which our men gave the last full measure of devotion.

We have known how America is God's melting pot, but we have not understood how at times God heats it to boiling to accelerate the melting processes. The work that awaits us in the immediate future can be done only by a united Christian people that has banished the saloon and overthrown the altars of Ashtroth in our segregated districts of vice. God is hammering us into shape for a mighty task.

THE GOSPEL PLEA

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Number 306

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 400, you have four weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JULY 14, 1917

Personals and Editorials.

—Mr. Prince H. Gray, who is working in Chicago, is missionary instructor in Rev. J. Calvin Campbell's Sunday school and sings in the choir. He also takes a leading part in the C. E. Society.

—Evangelist Harry G. Smith reports a good meeting at Paris. Sixty dollars in cash and over two hundred dollars in pledges were taken.

—Jason Cowan of Dayton, Ohio, who has been attending school at the S. C. I. writes that he has reached home and is getting thirty cents an hour for work.

—Rev. Walter H. Bean of Dayton, Ohio, has taken work at Hagerstown, Maryland. He began June 8th. The membership gave him a reception June 20th.

From K. R. Brown:

John McDaniel, E. H. Palton.

From B C Calvert:

Mrs Rhoda Barns, Mrs. Sarah Carter, Mrs. Mary Raspberry, Mrs. Ella Palmer, Mrs. Lillie Jones.

From Pres. J. N. Ervin:

Mrs. Elinor Dockery, Mr. John Frinch.

NOTICE!

—We know of a tract of land of about twenty acres for sale. This land would make a good home for a small family. The terms can be made reasonable. Inquire of J. B. Lehman.

DANGERFIELD, TEXAS

Dear Readers:—

We reached here May the 29th, and were met at the station by Miss Nolie Wallick. We had a business meeting Tuesday night and again Thursday night. Our purpose was to raise a hundred dollars to make the first payment on a church house and lot. We raised the hundred dollars on Thursday night and on Friday made the trade for the house and lot. Saturday we were to have gotten the deeds. We did not put up a forfeit, thinking this was not necessary and at the last moment the party sold to another. It was a splendid bargain but while we lost it we had a hundred dollars on hand in the bank and a lot valued at a hundred dollars.

We have now found out we can do something in Dangerfield as well as else where. Within thirty days we hope to have the lumber on, etc and ready to start up with the house for God. We hope in a few days to have another fifty dollars on hand. Then with a little help from the Church Extension we can put it up and complete it. Dangerfield means to have a nice little neat house in which to serve God.

In His cause,

Harry G. Smith.

HERMANVILLE, MISSISSIPPI

Dear Editor of the Gospel Plea:—

It has been some time since you have heard from me through your busy column. But please find space for these words concerning my work; a work that I am doing for the uplift of mankind. I am glad to say that both congregations with which I am engaged are moving on nicely. The one at Grand Gulf is getting along fine both spiritually and financially.

We have done some repair work in the way of beautifying our building by putting in a nice set of seats. I can't help but say that this congregation at Grand Gulf has a mind to work. Also the Mount Zion church, which is at Hankinson, Mississippi, that has been away from the convention for a number of years, came back last July. Since then we have been doing a good work at Mount Zion. We are also preparing to put a new cover on the building. Any church will do well with the proper set of officers in the lead; not officers that will only tell the people what to do but officers that will let the people find them leading the way. Also we have an auxiliary of the C. W. B. M. organized in each congregation. Altho the auxiliaries have not done very much in the past, we are hoping to take on new life for the future. Now the time is near at hand for our Sunday school convention, which will convene at Fayette,

Mississippi, on Friday before the fourth Sunday in July. I hope each school in the state of Mississippi will try to make this the greatest convention ever held by doing the best they can to reach the ten dollar mark in this report. Fine speeches are alright but it takes money to do business. So our prayers and our alms must go up together to enable us to do a better work in the future than we have in the past. For by our fruits we are known.

Yours for better work,
R. B. Brown.

PARIS, TEXAS

Dear Editor of the Gospel Plea:—

Please allow me space to give an account of our revival meeting held nearly three weeks by our efficient state Evangelist, Bro H. G. Smith. Our audience increased every night with white attendance. Every one was well pleased with each sermon. We were more than made glad that we were permitted to praise God on our own church lot for the first time since the fire destroyed our church. Oh! that we had more men like him who is so willing to preach the Gospel of the Lord Jesus Christ just as it is. He is a soul stirring preacher. The meeting was a help, both spiritually and financially. One came forward from the Baptist church and cast her lot with the church. President Ervin was with us on the third Sunday and that indeed was a glorious day. His lectures were excellent as usual and were so helpful and instructive. Very appreciative audiences greeted him. A very neat sum was realized for Jarvis Christian Institute as well as for the building of our church house, and besides the amount that was pledged on the church building. Brother Smith reorganized the C. W. B. M. auxiliary with twelve members. We had our first meeting, Monday evening, June the 24th with ten members present. Our next meeting will be with sister M. Allie McGuire. We were all sorry to see brother Smith go as he had made such a splendid record with all who had come out to hear him even those from other churches. We bid him God speed.

Yours for His service,
Ora Nelson.

—O—

Dear Editor:—

On account of the increase in the high cost of living and some other unavoidable matters, we were not able to be present at the Worker's Conference. We are a little late in notifying you, but we hope you will excuse the lateness of the hour and accept the statement. We have been expecting a suggestive list of convention dates in the Plea but have not seen any yet. Therefore,

we have set Thursday, August 23rd, as the date for our convention to convene and it will last until Sunday evening, August 26th. The assembly will be in the city of Atchison. We are expecting an interesting meeting. Peace, harmony and brotherly love will be our watchword. We are glad to see our churches thruout our brotherhood coming to a realization of the necessity of peace, harmony and brotherly love. Without these it is impossible to have a healthy growth in our congregations. "The Kingdom of God is among you" Luke 17-21. "The Kingdom of God its not meat and drink: but righteousness, peace and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men". Romans 14:17-18. We are sending one dollar as a personal offering. We receive the Plea regularly each week, and enjoy it very much.

Very respectfully yours,
B. C. Duke.

DANVILLE, KENTUCKY.

Dear Co-workers:—

It is almost time for our annual convention. We have heard from some of our schools and they are doing nicely, yet there is room for improvement. We have visited some of our schools and found some bubbling with life and some just living.

We will meet in Danville, where we will try, plan and suggest things which will help our Bible schools grow. Our good Brother Moss will be with us. We all know him. He toured our state this year and the people heard him gladly. We hope that each school will send their best to be with us that we may exchange ideas an help to climb to the top. Let every school remember that the per-capita is 25 cents. Try and bring your per-capita. We want to go over the mark of last year.

"Heaven is not reached by a single bound,
We build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And mount its summit round by round"

Let this year's work be a round nearer to Him who died for us. Let us not rest but work.

Upon recommendation each school is asked to bring 50 cents for mission points, Let us do so. For the points will be greatly helped by the money that will be given and we can feel that we have had a part in making others happy.

To those coming to the convention at Danville, Kentucky. The church is making preparations to receive the convention. Everything is being done to give the brotherhood of Kentucky one of the best conventions. The church is going to entertain all delegates free as the churches have done else-where.

But in view of the high cost of living she will not be able to entertain visitors. Visitors may be able to obtain board at 25 cents a day. But all delegates and our National workers will receive free entertainment.

Done by order of church,
Lizzie Griffin Smith,
Chairman of committee on Entertainment.
Cordelia Engleman, Sec'y.
R. Wesley Watson, Pastor.

LITTLE ROCK, ARKANSAS.

Dear Editor of the Gospel Plea:—

Please find space for the following: While lying upon my sick bed my thots went on a tour. They carried me east from the Arkansas river to the Atlantic ocean to my dear old home and there I romped over the play-grounds and thru the wild-wood with my kindred and playmates that I romped with twenty years ago. I can not help but say that the poet who said, "How dear to my heart are the scenes of my childhood; When fond recollection presents them to view," was right; yea a thousand times right.

I must say that there are no sweeter remembrances than my initial trip to the S. C. I. It is one chapter that would make my life's story book incomplete if it was left out. A person could not wish for more hospitality anywhere on earth than is shown at the S. C. I. One can not find a sweeter bunch of boys and girls than those we met at this place. Even my baby enjoyed being there and openly expresses a desire to return to the "convent" I don't know why she calls it a "convent." I am sure she has never heard any other person call it a "convent."

After spending five joyous days at the S. C. I., we went to Jackson, Mississippi, where we spent a delightful week at the home of Rev. and Mrs. H. G. Smith under the motherly supervision of Mrs. M. J. Beachamp and nothing was spared in making our stay a pleasant one. After two weeks of what I enjoyed like a bride does a honeymoon trip, I returned home. I had been home four days when I met with one of the things that travel thru life and one person is as liable to meet them as another. It is known as misfortunes and accidents. My doctor wants me to go to the sanitarium for him to make an incision that would necessitate my being under anesthetic for fifteen minutes. My pastor, friends and husband plead with me not to go but I am perfectly satisfied to go. The will of our heavenly Master must be done. If its His will I will survive. I know no other one to look to but my God. If I stay away I must trust Him as far in the sanitarium as I can at home.

I read an account of the illness of Miss Hadie McDonald. I hope she is much

better ere this moment. We became quite chummy at the S. C. I.

Wishing you all much success.

I am yours in Christ,

Aurelia Ballard.

INDIANAPOLIS, INDIANA

Of the preacher it has been said, "His first year is commendation; second year, condemnation; third year, resignation; but this is not all true of Elder H. L. Herod, who has been twenty years the pastor of our Second Christian church at Indianapolis, Indiana. We are sure he has had commendation and condemnation, but there has been no resignation.

What has the Church accomplished in these twenty years under the efficient leadership of Elder Herod? Just go there and see. A splendid church house, even beautiful, well located and well arranged for worship. A splendid membership of over two hundred who are workable and who represent all the people of the city from the highest to the lowest walks in life. This is as it should be, for the gospel of Christ is for all the people, "Every creature" "The whole creation"—a truth which many of us have not yet learned.

Elder Herod has been very modest about telling of his work, and strange to say, little or nothing has been said of it by those who have been invited there to serve the church in revival meetings and otherwise. A good way to "provoke to love and good works", Hebrew 10:24, is to tell of the good work others are doing for the Master. At the cordial invitation of Elder Herod I assisted him in a financial effort on June 17, and the offering was \$639.85. There was no burrah and the usual rally noise and there was no coming to the table to bring the collection. The well organized and trained members with their friends placed their money into envelopes and the captian of each company collected them in a basket and the baskets were brought to the table where the money was counted and the results announced. I saw the Apostolic religion in the manner and spirit in which the money was given. After all, brethren, it is not so much the big collection but how it was collected. Do we understand Paul on, "God loveth a cheerful giver". 2 Corinthians, 9:7. It is worth while to go see how some of the brethren do things for the Master.

W. H. Dickerson

PUTTING OFF.

"It surely can not matter much;
I'll leave it yet a day;
It's such a very little thing,"—
How often do you say.

"A little duty, still deferred,
Will end in "never done";
And by-and-by is "time enough"
Has ruined many a one".

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Program of the Forty-Eighth Annual Con- vention

of the Churches of Christ on Payne Street,
Knoxville, Tennessee, August 8-9, 1917.

BIBLE SCHOOL PROGRAM. TUESDAY MORNING AUGUST 7th, 1917.

- 8:30 Devotions
8:45 Welcome Address, Miss Hattie Campbell, Knoxville, Tennessee
Response, Miss Haddie McDonald
9:00 Appointment of Committees
9:30 Annual Address, Chairman
10:00 Round Table Lecture, Mr. P. H. Moss
10:30 Report of Committees and enrollment of Delegates
11:00 Teaching Missions in the Bible School, Miss Rosa V. Brown
Offering
12:00 Morning Adjournment
- ### AFTERNOON
- 1:30 Devotions,
2:00 The Child and the Bible School, Mr. E. W. Meek, Elder W. M. Lauterback, Knoxville, Tennessee
2:30 Reports of schools
3:00 A Model School, Mrs. Ida Taylor, Nashville, Tennessee
3:30 Shall our Bible School become a part of our Educational force
Elder W. P. Martin, Savannah, and Mr. H. J. Wyden, Johnson City
4:30 Story Telling, Mrs. H. E. Grigsby, Knoxville, Tennessee
4:45 Solo, Mrs. Arthureen Lee, Knoxville, Tennessee
4:50 Relations of the Ministers to the Bible School, Elder D. W. Bradley, Rogersville, Tennessee
5:00 Home Department of our Bible School, Mr. L. H. Tate, Jellico, Tennessee
5:15 How to interest the child in the Bible School, Elder J. W. Scott, Shelbyville, Tennessee
5:30 Report of Committees
Adjournment
7:30 Devotions
Reading, Mrs. C. E. Wilkerson.

- 8:00 Lecture, P. H. Moss
8:35 Program Payne St. Bible School
Offering

Closing Remarks.

WEDNESDAY. MORNING SESSION

- 8:30—Devotions led by Bro. John Scott, Shelbyville, Tennessee
9:00—Appointment of committees
9:15—Welcome address, A. D. Grisby
Knoxville, Tennessee
Responses by Elder Preston Taylor
Nashville, Tennessee
10:30—President's address by Eld. George Hoagland, Knoxville, Tennessee
11:15—Sermon by Eld. D. M. Bradley, Rogersville, Tennessee

AFTERNOON SESSION

- 2:15—Church reports
2:45—Enrollment of ministers
3:00—Discussion
3:30—When and where will the Christian Institute open
Pres. J. B. Lehman
4:00—New Business
5:00—Adjournment

NIGHT SESSION

- 8:00—Devotions
8:15—Sermon by Eld. W. P. Martin, Jonesboro, Tennessee

THURSDAY MORNING

- 8:30—Devotions led by A. D. Hill, Jonesboro Tennessee
9:00—Report of committees
9:30—Discussions, "The laws of pardon." led by H. J. Wyden
10:00—Miscellaneous Business
11:00—Sermon by Eld. A. J. Anderson
Clarksville, Tennessee
11:30—Adjournment

AFTERNOON

- 2:00—Devotional Exercises by A. G. Campbell
Knoxville, Tennessee
2:30—Unfinished Business
3:00—How best to Evangelize, by Elder S. A. Russell, Telford, Tennessee
3:30—Qualifications of a minister by Elder L. H. Tate, Jellico, Tennessee
4:00—How can the pastor of each congregation best Evangelize by A. S. D. Grigsby
4:30—Discussion
5:00—Adjournment
8:00—Devotions led by C. E. Wilkerson
Knoxville, Tennessee

Committees:

Elder Preston Taylor
Mrs. I. M. Tedford
Mr. A. S. D. Grigsby

C. W. B. M. PROGRAM FRIDAY MORNING AUGUST 10th.

- 8:30—Praise service by Mrs. Ella Gordon
Jellico, Tennessee

- 9:00—Opening of convention by Pres. Mrs. Ida D. Taylor
Enrollment of delegates. Fifteen minutes for acquaintance meeting
9:45—Welcome address by Mrs. I. M. Tedford, Knoxville, Tennessee
Response by Miss Haddie McDonald of Savannah Tennessee
10:30—Enrollment of delegates and appointing of Committees
11:00 to 11:15—Song service by the Choir of Knoxville, Tennessee
11:15—Address, Pres. Mrs. Ida D. Taylor
11:30—Address The Origin and Scope of C. W. B. M. by Mrs. John Cresham
12:00—Adjournment
1:30—Prayer and Praise Service by Mrs. C. Hughes of Bristol, Tennessee
1:45—Opening of Convention by Pres. Mrs. Ida D. Taylor
Report of work by State Organizer Mrs. Britton of Knoxville Tennessee
2:15—Report of Committees
3:00—Report of work of Junior Societies by Mrs. Hattie Grigsby Knoxville Tennessee
Solo, Mrs. Cora Wilkerson Knoxville Tennessee
3:30—Paper, What relation exists between our schools and C. W. B. M. by Mrs. Marie Wilson Johnson City, Tennessee
4:15—General discussion, Our aims and Obligations for the ensuing year
Adjournment
- ### FRIDAY EVENING 8:00 P. M.
- 7:30—Music by the Choir
Address Dr. J. Lem Keevil
Solo by Miss Dorothy Hoagland
Address by Miss Rosa V. Brown General Organizer
Duett, Rosa Bassett and Beatrice Brown
Collection raised by Elder Preston Taylor
Benediction.

OUTING

SATURDAY AUGUST 11th

- Lord's day Service
9:30—Lord's day School
Superintendent Brother Bassett
11:00—Service
Preaching by Elder Preston Taylor

SUNDAY AFTERNOON

- 3:00—Market Hill sermon by Eld. Preston Taylor

NIGHT

- 7:45—Special music by the choir
Mrs. I. M. Tedford President
Miss Theora Grigsby organist.

The man who never makes two trials at anything will always fail in everything.

Christian Education

Southern Christian Institute

Mr. Gooden and Peter Dunson preached in Mound Louisiana, Sunday.

B. C. Calvert spent a day on the campus this week learning more about cement work. He will soon start to build his church at Shaw, Mississippi.

Prof. Bebout left last Thursday for his vacation to be spent in Ohio and Indiana.

Miss Hunt returned from her vacation Saturday evening and Mrs. Hobart, who has been filling her place, will leave Tuesday for her home in Iowa.

Isom Hicks has been admitted into the officers reserve training camp at Des Moines, Iowa.

We are planning on celebrating the fourth out in central park. Although badly in need of rain we are hoping this day will still be fair. Should the much needed rain come, it would not however dampen the enthusiasm and patriotism of the crowd. A short program is to be rendered. The girls' glee club will sing two special numbers and a quartette, consisting of Peter Dunson, Edwin Jackson, Samuel Holt and Sere Myers, will also sing. Edward Timberlick is the orator for the occasion.

From the Banks of the Old Kentucky

Paducah, Crofton, Kellys, Hopkinsville and Mayfield represent a large per cent of our interest in Southwestern Kentucky. For nearly two decades, our old class mate and friend, R. E. Pearson, has hammered away at the church problem in Paducah. Their accomplishments in church work there, earn for Elder Pearson and his splendid wife the position of authority over many perplexing questions.

One (the night one) will enjoy a service with this earnest devoted "Old Line" church. Crofton is passed on the route to Kellys, where we leave the road for the C. C. I. The traveller notices that the miles are lengthened and milestones are farther apart than in Eastern Kentucky, measuring by coon skins and throwing in the tail. Each time will always lengthen the miles. Well, from Crofton or Kelly to the C. C. I. and thence to Hopkinsville are "Coon Skin Miles". Once there you find that the C. C. I. has a large Western Kentucky farm, some 325 acres, many acres of which are heavily timbered, while others are under cultivation by tenants

and faculty of the C. C. I. Farther description has been given and will be given by those who make a specialty of such matters at Hopkinsville, as our good Bro. J. E. Anderson preaches. They sorely need a church house. While I did not get to meet Bro. Anderson, who lived in Clarksville, Tennessee, I understand that they are planning to tear down the old house and build in the near future. We were not able to find Bro. Huffman and his new wife because of our short stay we had in Hopkinsville. Next trip west, I hope to stay until I see every body that needs seeing.

Passing through Louisville and preaching for Hancock street at morning and Chestnut street at night, I reached home in time to attend the funeral of sister Geneva Smith Combs, who for many years was the faithful organist of Nicholasville church.
C. H. Dickerson.

WHEN HE COMETH, SHALL HE FIND FAITH?

Jesus closes the parable in Luke, chapter 18, with a vital question: "When the Son of man cometh, shall he find faith on the earth?" The question manifestly comprehends a definite faith.

When he cometh, shall he find faith in the justice of God, the conviction that the "God of all the earth" shall do right? Faith in the revealed truth that God hears the cries of the distressed, the overburdened, the despoiled, the "laborers whose hire is kept back by fraud," the weak and the ignorant, and every unjustly afflicted soul—faith that God hears, and will surely repay?

Shall Jesus find this faith? We may not believe that he will find it in the hearts of the oppressors, for "he that loveth not his brother whom he hath seen," cannot love God whom he hath not seen or regarded or obeyed.

Shall he find this faith in the justice of God in the hearts of the oppressed? Not unless they now submissively pray: "Thy will, O God, be done."

Shall Jesus find faith in the justice of God manifested in permitting the unjust to reap as they have sown? It is written: "God will by no means clear the guilty."

When he cometh, shall the Son of Man find faith in his definite promise, "I will come again?"

Shall he find earnest, expectant hearts, patiently waiting and intently watching for his coming?

If we doubt that he will return to receive to himself all men in whom he finds steadfast faith, we may believe that he lived upon earth, sorrowed and suffered, was scourged and crucified, died and

rose again from the dead, and our faith will be of no avail; for we shall be found doubting, not days and deeds and dogmas, but him.

The first promise, the promise of the Father relates to the coming of the Son into the world of men to conquer their chief enemy, and to be unto them "the resurrection and the life."

The second promise, the deathless word of the Son, assures us that he will come again in power and glory to receive his own—a countless host, born into the "Kingdom and patience of Jesus Christ" through fellowship in his sufferings.

"Pray without ceasing": not mumbled words, not faint prayers symptomatic of faint faith, but pray earnestly out of a heart of love, strengthened and encouraged by the freely spoken word of Jesus:

"I have prayed for thee, that thy faith fail not: let not your heart be troubled: a little while, and ye shall see me."

A. L. BELDEN.

—O—

YOU CAN'T BE REJECTED

NO CONSCRIPTION board, or board of efficiency, or factors of opportunity can reject you. You can't be shut out from the joy-land of usefulness—for you hold the door with your own hands. The man who is too frail to be a soldier may be just the ideal book-keeper. The man who can't drive a mule may be excellent guiding a traction engine. The patriot with a weak heart may have a brain big enough to manage a railroad. Some men don't know how to light a camp fire, but know how to conduct a corporation. Others couldn't tell a corpuscle from a crowbar, but could govern a community successfully. We all have some defect. Yet we all have some perfect elements. If we despair because of the defects, we shall fail. If we use the perfect elements in our brains or our bodies, we shall win. Other men do not decide our fate for us. We choose our own place in this world. If the government "turns you down," you can turn up in a thousand other places and be a more successful, cheerful and useful American in any one or all of them. Edison has been deaf all his life; Helen Keller is stone blind and deaf; Roosevelt was a consumptive; President Wilson was a poor country school-teacher, and there isn't a man or woman who wins in this life's work but what there is something wrong with him or her—but there is something RIGHT, also. You can't be rejected until Judgment Day—and if you find and hold your RIGHT place here, you will have a fine chance then.

—Selected.

Sunday School Lesson

July 22, 1917.

Lesson IV.

SENNACHERIB'S INVASION OF JUDAH
II Kings 18:13-19:37.

GOLDEN TEXT:—God is our refuge a very present help in trouble. Ps.4:1

TIME:—Probably B. C. 701, in the latter half of Hezekiah's reign.

PLACE:—Jerusalem and the surrounding country of Judea, Assyria, the capital of Sennacherib being at Nineveh, which he enlarged.

I. HEZEKIAH, THE GOOD KING.

As we follow briefly the narrative history of Judah, we see her declining slowly at times when a good king reigns and then at a terrific rate like a geyser that spouts out water at intervals and again is silent.

Hezekiah was one of the few kings who represents the silent period in the geyser's career. Silent but dutiful and obedient. The opposite of the life which his father Abaz lived, his was a good life. He did that which was right. He destroyed the worship of Baalim, those hideous, unhuman ceremonies when children passed thru the fire, as sacrifices to Molock and other heathern Gods. To Hezekiah we may give the compliment "Well done thou good and faithful servant etc." For he trusted in the Lord God of Israel and there was none like unto him afterward. How would we like to have it said of us that we have lived such a life that none other has equaled it? It may not be ours to do so, but to live right is our duty.

II. THE INVASION.

We see that selfish lust and forgetfulness of God brings sure doom.

Judah had been so weakened that Hezekiah's good work seems to be in vain. It just prolonged the coming of Judah's misery and travail.

A great and powerful king Sennacherib of Assyria came south spreading ruin and havoc in his wake. He has seized all the smaller cities of Judah. We hold our breath as he sends an army against Jerusalem, the palace city of king Hezekiah. Will God forsake the Jews at this time?

Men are watching on the wall when Rab-shakeh comes up and demands the surrender. Like a foolish man he boasts of the power of his master. Egypt is a broken reed which if used by Judah as a staff will bruise the flesh. He blasphemes God. He offers to equip the Jewish army if they

will yield. He will take them to Assyria where they will live luxuriously. Surely this is Satan in disguise.

III. AN IMPRESSIVE SIGHT.

The message reached Hezekiah that the Assyrian army had come. He was grief stricken and sent for Isaiah the prophet. He gains some comfort from Isaiah's message (II KING 19:6-8). But Rab-Shakeh sends a letter to Hezekiah warning him to relinquish trust in God. Hezekiah spread the letter before the Lord. He took it to the Lord in prayer (vs. 14-20) and the Lord heard his prayer. Surely he prayed earnestly.

IV. A GLORIOUS PROMISE.

II KING 19:20-35.

The cloud that filled the Holy of Holies revealed the fact that God was present before his presence was known. So in the case of Hezekiah, he was hovering near ready to take up the task as soon as man reached his best. And his matchless love is shown in the promise to Judah. Verse thirty points Christward. "And the remnant that is escaped of the house of Judah shall yet take root downward, and bear fruit upward." All the king and prophet could do was to pray and wait. That is our duty, but we must work while we wait.

V. A DRAMATIC SCENE

The mysterious destruction of the Assyrian Army.

God will despise and mock at those who blaspheme His name. But to His chosen He will always give success. We see an instance of this in the destruction of the Assyrian army. God sent an angel in the night which smote a hundred and eighty-five thousand men.

And yet Sennacherib was not convinced. He goes meekly away, but we find him later worshipping in the house of God. Here death overtakes him. Truly, "The wages of sin is death."

E. L. T.

Dear Readers:—

We are now nearing the close of our great tent meeting here. Our first week did not amount to much. But the last two weeks we have had a great meeting. Our attendance has been good.

The last two weeks of our meeting we have been in a large gospel tent which sister Crawford secured from brother John Carpenter, an officer of the church of Christ. Bro. Alexandra of Kentucky is the pastor of that church. He is a young man but a strong Christian. They attended our meeting some. Brother Carpenter gave us in materials the value of fifty dollars cash, which are for the new church. Pres. J. N.

Ervin was with us on last Lord's Day and delivered a very wonderful address on "Education and the work of the Jarvis Christian Institute." He made many friends for his work. Pres. Ervin is doing a great work. The congregation gave him five dollars for the Jarvis Christian Institute. It was a treat for us to have Pres. Ervin with us. He left early Monday morning for Dallas on business.

Our rally was a success on last Lord's Day. We raised for our new church building in cash \$33.73

We raised to date by pledges to be paid, 102 00

We have had give in material the value of, 50 00

We have raised by collection . . . 29 51

Our expense for the meeting was, . . . 10 00

We received for state missions, . . . 5 00

Given to Harry G. Smith, 5 00

One missionary society reorganized with twelve members.

We took one lady, sister Miller, from the Baptist Church.

We closed with a glorious meeting on Sunday night, June 24th.

Things are picking up in Paris and the time is not far away when we will be able to make a start toward building us a house for God. We have some good people in Paris. Some who are willing to do something for the kingdom. We mean to push Paris to the front. There is a great work to be done in Paris, because of the fact that there is an institution in the form of a church, but it is a dancing institution or perhaps more properly speaking, an old-fashioned Negro frolic. It is destructive to the race, a shame and a disgrace.

We ask every church not only in the state of Texas, but all over the country to help us to replace the church at Paris which was destroyed by fire a little more than a year ago. This church needs your help because the entire membership was burned out. Any amount will be cheerfully received. Send it to Harry G. Smith, Evangelist,

Jarvis Christian Institute,
Hawkins, Texas.

MILLERSBURG, KENTUCKY

Dear Editor:—

I am writing a few lines for publication. I left Millersburg on May 13th, for Edwards, Mississippi, to attend the Workers' Conference. I arrived at Edwards on May 14th at 8:36 P. M. Prof. Lehman had one of the students of the school meet me at the train with a buggy. I want to say that I spent a pleasant

time at our school in Edwards. The Commencement was grand from start to finish. The Workers' Conference with the sisters and brethren was one of the best ever held there, so it was said. Elder White, the pastor of one of our churches in Memphis, Tennessee, delivered a splendid address to the Workers' Conference. It was to the satisfaction of all who heard him. As he spoke to us our hearts burned with joy.

On my returned trip from Edwards, I stopped off at Shaw, Mississippi, to join the brethren in their district meeting. I took an active part in the meeting just as one of them. This was Saturday, May 18th. On the Lord's day in the afternoon, I preached to them and they all seemed to enjoy my sermon very much. Dr. J. E. Walker of Indianola, Mississippi, came that afternoon after the services. He took me in his car and drove me across the bottoms, sixteen miles to Indianola. There I preached fourteen days in a meeting for Elder B. C. Calvert, who is the minister of that congregation. The whole town seemed to have been stirred, in a measure, during the meeting. The congregation expressed themselves as being well pleased over the results. The meeting closed with twelve additions to the church; eight for baptism, one from the Methodist church and three from the Baptist church. We give to God all the glory, for He has enabled us to do the work that has been assigned to our hands. To the pastors and churches of Kentucky, the convention is just three weeks off. I want to urge the ministers and congregations of Kentucky to make this our banner year in every department of the church. I earnestly urge the pastors and congregations to send to Danville a good report for the Kentucky mission and for the C. C. I. I am praying for a good convention.

I am ever yours in the work,
M. Jackson.

MUSKOGEE, OKLAHOMA.

The following is a report of the last quarter from R. B. Wells of Muskogee, Oklahoma.

Sermons preached in city	24
Sermons preached at Oklahoma mission	1
Auxiliary meetings visited and lectured	4
Special sermons preached	1
Cash collection on salary	\$167.63
Cash collection on building note	86.15
Cash collection for charity	4.40
Cash collection for missions	3.06
Brother Wells writes the following.	

The next district meeting will be held at Tulsa on July the 16th, 1917. Our state convention will be held at Chickasha, Oklahoma, beginning Tuesday before the third Lord's day which is on the 14th of August,

1917. We are hoping to have the best session yet. We hope that mission workers out of the state will come, in view of locating in this field that is so white to the harvest and where laborers are so few.

R. B. Wells.

HERMANVILLE, MISSISSIPPI

Dear Editor:—

Please allow space in your valuable paper for me to say something concerning our work. The writer visited St. Luke Christian church on the first Sunday in June. We had a real good meeting. Elder M. Smothers is the pastor. His brother-in-law, an aged man over seventy, came forward and joined the church and was baptised on the following Monday. The writer said a few words concerning our mission work and appointed Mrs. Sarah Moore as mission sister in that auxiliary. I am very sorry for the mistake of our conference which was in the Plea. Credit was given to Tennessee and should have been given to Mississippi. St. Luke of Pattison gave one dollar to the worker's conference.

On the 8th, I visited the Sunday school entertainment at Pine Grove. I spent the night with Sister Ada Coffey and we had a happy time together talking over the work and advising and planning that she may do better work in her home auxiliary.

From there we went to Rose Hill on Sunday. Elder N. R. Trevillian is the pastor. He allowed space for the writer to say something about our mission work. As the time was rushing and I had to catch the train, we did not organize an auxiliary as planned. But the sisters have decided for me to come and see them again. They gave the writer 75 cents. The pastor is very anxious about the work. If only we could get all the preachers into this mission work with their hearts, we would be able to do a great work in the state. I pray that the time will soon come when all will take hold as they should.

The third Sunday found us again at Pine Grove in our C. W. B. M. quarterly meeting. We had a good meeting from start to finish. We are very sorry that more of our ministers were not with us. Nevertheless, some of our faithful ministers were out. But we are trying to get all our preachers in this C. W. B. M. work—yes, their names down on roll and paying their dues just as the other members. We are anxious to see who are with us, not in talk but in work. We are so glad that Elder L. R. Garrison says that he means to put his name in the Fayette auxiliary. The following are the auxiliaries which gave their money to be sent:

St. Luke Auxiliary	\$1.00
Grand Gulf .....	.50
Hermanville	1.00
Pine Grove	3.75
Forest Grove .....	.75
Fayette .....	.75

We hope that all the auxiliaries have made their quarterly report correctly.

We are now looking forward to our C. W. B. M. state convention which will be in Port Gibson on the third Saturday and Sunday in September. We hope to make this the best convention that we have ever had. Now let each of us work to this end. May the Lord ever bless us all.

Yours for larger service,
Sarah S. Blackburn,
State Organizer.

FRANKFORD, MISSOURI

The members of the second Christian church under the pastorate of Rev. J. R. Gibbs gave a rally, Sunday, June 24th, and raised the sum of \$32.61, which we consider doing well owing to the fact that our membership is quite small. Rev. Gibbs has been preaching for us for nearly nine months but we have preaching only every fourth Sunday in each month and as he is so well versed in the Bible and in the Doctrine of Jesus Christ, we feel that under his leadership, success will be ours. We are now considering some repair work to be done on our building, and we ask an interest in the prayers of all christians that we may grow numerically as well as financially.

ON ACCOUNT OF THE WAR

John Brown can not pay the money he owes,
"On account of the war."
The cook wants ten dollars a week, or she goes,
"On account of the war."
The baker reduced the weight of his bread,
The butcher sends steak that could muster as lead
The tailor's wool suits are of shabby instead,
"On account of the war"
The tinner can't patch up my roof where it leaks,
"On account of the war."
The car that I bought will not come for six weeks,
"On account of the war."
The cost of my shoes mount each time that I buy,
The prices on drugs are prodigiously high,
But when I demur, I receive the reply,
"On account of the war."
And what can I do when they airily say,
"On account of the war?"
What else can I do but obligingly pay,
"On account of the war?"
Yet often I wonder what some folks will do
When all of the world finds its warfare through,
And they can no longer pass by in review
"On account of the war!"

—New York Sun.

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Reasonable Rates, Strong Faculty, Fine
Christian Influence.

A limited number of pupils will be
permitted to work their way in school.

Fall session begins September 25, 1917.

The Boarding Halls will be opened Sept. 24.

Address President J. N. Ervin,

Hawkins, Texas.

CLARKSDALE, MISSISSIPPI

Dear Editor and readers of the Plea:—

It has been a good while since you heard from us through the pages of this little column, but allow me to say we have not been idle all the while. On the fourth Sunday in May, in spite of the threatening weather we boarded a car enroute to Papaw church of Christ, ten miles through the country. The Sunday school convenes there quarterly. We had a nice meeting. The district worker, Bro. J. M. Baker of Shaw, was at his post. He preached a soul stirring sermon. Bro. Baker is a strong young man. After the meeting closed and we were returning home, an awful wind and hail storm came up. When we had gone just about two miles of our way, the driver could not see to guide his automobile so we had to stop. Oh, it is good to stop and wait on the Lord. After the rain ceased, we went forth. It reminds me of the true saying, "Through flood and flames if Jesus leads I will follow where he goes". My sister and brother, we should be more interested in the up-building of the Master's kingdom.

The first Sunday in June found us at the First Christian church of Christ having a rally in order to raise money to build a worshipping place for the Lord. The results were very good. Our pastor, Elder D. R. Richard, preached both day and night. It was his first time to meet their little band to gain souls for Christ. This honest preacher tried to do his best. He talked not of him-

self nor creed, but of the crucifixion of Jesus. On the third Sunday, Bro. Heath and Bro. Harris preached for us. They spoke to us on "Faith". We raised a good collection. On the fourth Sunday, we were still at our post of duty. I am sorry to relate our pastor's illness and I hope his recovery will be soon. Bro. S. Lampkins of Mound Bayou, preached for us both day and night. He is a strong young man. He made it so plain as to where it is necessary to put on four faces to walk in the newness of life. Ezekiel 1:10.

Your sister in Christ,
Florence A. Vaughns.

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We sell

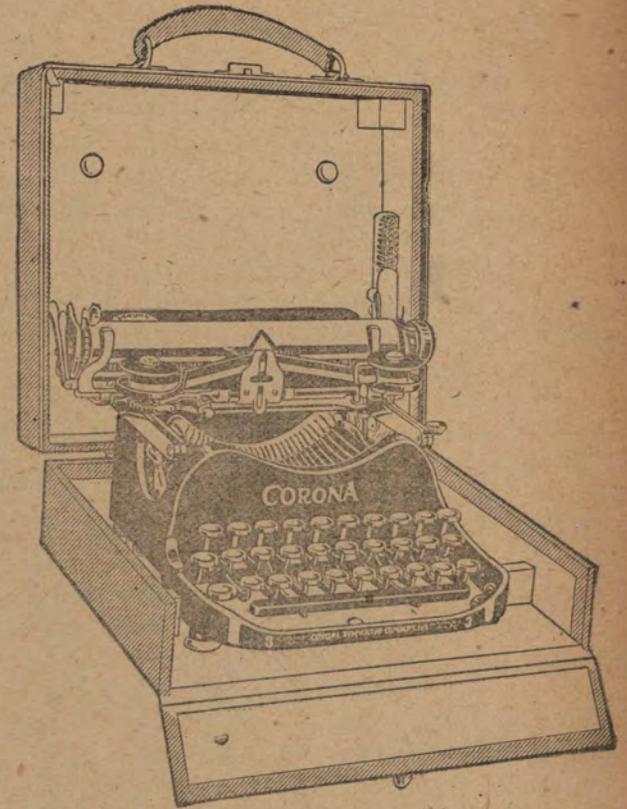
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of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

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Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

Pres. Schuman.



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, July 21, 1917

Serial No. 307

HELPFUL To All The By-Products,

IN politics and war, ostensible issues are set forth for the contest but soon these are forgotten because the real issues begin to manifest themselves: and even beneath these real issues are resultant issues, a kind of by product, that are of greater importance than the real issues. As an example we take our Civil War.

Fort Sumter was fired on and captured and the country rushed to arms. This was the ostensible issue, but soon that was forgotten for the issue of the preservation of the Union, which Lincoln made the real issue. But beneath that real issue began to show itself the result and issue of the destruction of slavery. It came to be so understood by all and when Lee surrendered, planters automatically freed their slaves. Now beneath this resultant issue was lying another issue, a resultant of a resultant issue, of vastly greater importance; viz., shall the Negro be developed as a man with a man's chance? Lincoln hinted at it in his Gettysburg Speech when he talked of the unfinished task. And right strenuous has been the work of the past fifty years to set the pace for America in adjusting itself.

Now with the above illustration in our mind we may search for our lesson in the present world conflict. In June 1914 a young anarchist of Serbia assassinated the Crown Prince of Austria and wife. Many times before, royalty had been assassinated and nothing beyond the punishment of the assassin was thought of. But Austria chose to make this an issue against Serbia and England, France, Russia and Italy had every reason to distrust this. It was soon manifest that Germany was more deeply concerned than Austria. The assassination of the Crown Prince was made the ostensible issue. But before the third day of August 1914 this issue was lost sight of for the real issues which were questions of treaty rights and methods of the conduct of the war, and beneath these began to appear the issue growing out of the intentions of the belligerents. President Wil-

son notified Germany that he would hold them to "strict accountability" if they sunk any of our vessels. He was then thinking in terms of treaty rights and methods of the conduct of the war. They sank the Lusitania and the Arabic and finally announced that this should be the common practice and then our country declared war. But now the Lusitania and Arabic are forgotten and President Wilson is beginning to talk of democratizing the world and freeing the peoples, etc. This must be the issue to the end of the war.

But out of all this must come a by product that will be of vastly greater importance to us than all others. This is the question of race adjustment and race helpfulness. In short, the unfinished task for which millions gave their last full measure of devotion, must be the missionary problem. The so-called superior races must show their superiority by making the so-called child races, (but more properly called backward races) what they should be made. Hitherto the moral standard of the races has been so low that they felt they must segregate themselves to prevent amalgamation, but this accomplished nothing for amalgamation went on at a tremendous rate. God segregated the Jews because they were not sufficiently strong to withstand the idolatry of the other nations. Segregation can be justified only on the ground of self-confessed low moral standard, and that only when the man of self-confessed low standard has a precious truth to care for, and this no Christian can or will claim now. The Christian must go out and teach the children of all nations and make them what they should be. This war will leave all the nations of the earth in one family. The unfinished task is a tremendous one.

For the sake of studying the problem let us divide the peoples into two classes. These are (1) those who are now in authority and are appealed to for justice, and (2) those who are subject peoples and have a grievance and are appealing for justice. Let us study each one separately.

(1) Those who are in authority. To England we are saying, treat the Irish right; to Turkey we are saying, treat the Armenians right; to the Germans we are saying, treat the Poles and Belgians right; and to America we are saying, treat the Negroes and Japanese right. The trouble in all these nations has been the acts of a selfish class. In Germany and Turkey this selfish class has had full license to

do its worst. In England the desire has been to do justice to Ireland but a selfish aristocracy has been unrestrainable. In America the principles of conduct have been right but it has been almost impossible to hold the masses to the principles. If England wants to do anything lasting in Ireland, let her send her choicest sons and daughters into that country to help teach their children. Until this is done there is no solution. England must make a tremendous sacrifice for past sins. In America we have no great obstacles in the way. The missionary societies, the philanthropists and the various state educational departments are all openly and fully committed to the task. The Negroes and Japanese are willing recipients. There is nothing in the way now to inaugurating the world's greatest Christian educational enterprises except our own selfishness and ungodliness and if we let these interfere we are lost.

(2) The subject peoples. More depends on their attitude in this great hour than on the ruling classes. England would do everything for Ireland in spite of the great wrongs it has committed then if only it knew how to do it. Ireland is in bondage to a priestcraft that makes help there impossible so long as that power is unbroken. Poland will probably break out from under its priestcraft. Belgium is learning a new lesson. It is seeing things anew and we feel sure it will be open for a great work. In the United States we have a situation all our own. There are no legal problems, no obstructions by officials, in the way. In the past those who worked among the Negroes met some personal indignity but that was not severe. The situation has now reached the point where much depends on the attitude of the Negro himself. We must not say that he shall not protest against discrimination and disrespect but we must say with all our force that he must not let this develop in him a grouch and make him so bitter that help can not reach him. If the Negro in America steps forward and does his full duty uncomplainingly where he can do it, and will make a tremendous sacrifice for the Christian education of his children, all things will come to him with leaps and bounds. The American Negroes must send to the battle front five hundred thousand soldiers and from these will come some distinguished patriots. Let him remember that on him depends most now. True Christian manhood will gain the trip for him.

THE GOSPEL PLEA

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Number 307

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 400, you have three weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JULY 21, 1917

Personals and Editorials.

The conventions for this summer will be held as follows:

—Mississippi Christian Mission Sunday school convention will be held at Fayette, Mississippi, on July 20-21-22.

—Missionary Convention will be held at Pattsburg, Missouri, from August 7th to the 12th.

—Sunday school convention will convene at Martel, Florida, on July 27 and will close, on Sunday night, the 29th.

—Kansas Convention is at Atchison, Kansas, from August 23rd to the 26th.

—Ohio State Convention will be held at Springfield, Ohio, on August 22nd to the 26th.

—Oklahoma State Convention will be held at Chickasha, Oklahoma, beginning August the 14th.

—Rev. A. W. Davis, who recently took charge of the North Middletown Christian church in Lexington, Kentucky; found an indebtedness of seven hundred dollars on the church building. Knowing that the church could not make much progress under such a debt, he at once put forth strenuous efforts to clear up this indebtedness. A few Sundays past, he had a very successful rally raising a total sum of six hundred and seventy-five dollars.

From P. H. Moss:

Ben F. Matthews, L. H. Ivey,
S. A. Matthews, Scott Penn, Mrs.
James Redd, R. S. Taylor.

NOTICE!

—We know of a tract of land of about twenty acres for sale. This land would make a good home for a small family. The terms can be made reasonable. Inquire of J. B. Lehman.

BEAUMONT, TEXAS.

Dear Editor:—

Please leave space in your paper for me to say something about what we are doing for the cause of Christ in the Forest street Christian church.

On last Lord's day, we had a lively Sunday school with a good attendance at 10 A. M., and preaching by Rev. Tracy at 11 A. M. Sunday evening at 7:30 we had an interesting Christian Endeavor meeting, the topic being, "Little Things that Make or Mar". The Christian Endeavor was conducted by our president, Prof. Modist Manley, a graduate of Tuskegee Industrial College.

We are expecting the State Evangelist at any time.

P. W. Sapp.

BLACK WATER, MISSOURI

Dear Editor of the Gospel Plea:—

Kindly allow in your paper to make the following report of the Colored Christian church at Black Water, Missouri: Sunday was a glorious day. Rev. J. R. Gibbs preached two grand and noble sermons. The subject of the morning sermon was, "See here is water; what doth hinder me to be baptized? Acts 7:36. There were two additions to the church and twelve were baptized. The subject of the evening service was "Come thou and all thy house into the ark," Genesis 7:1. Four more came forward and united with the church and will be baptized the first Sunday in August. Collection for the day was \$17.55.

Miss Annie Stapleton.

OXMCOOR, ALABAMA.

Dear Editor of the Gospel Plea:—

I am indeed glad to say to the many readers of this paper that we had Bro. D. C. Brayboy, president of the annual convention, with us on the first Sunday in this month. He found the Sunday school on time and M. H. Haygood, the superintendent, at his post. Eld. Brayboy and Dr. Caffee, the Methodist presiding elder, preached that day. Dr. Caffee preached a soul stirring sermon. All enjoyed the invitation extended by Elder Brayboy. The collection of \$44.00 was raised in the church rally to pay for the church pews and to pay the workmen.

The church is in a good condition. Elder Brayboy preached three of his able sermons which we all enjoyed. He was welcomed in every home he entered. I am always glad to have D. C. Brayboy with

me where ever I am preaching. I hope he will come again. May God through his Son go with and take care of our brother in the cause. He went to Bessemer, accompanied by Bro. A. J. Jeffree and I. M. Garrow. He did not find things in a good shape there. I am planning to go down there with Bro. M. H. Haygood at the request of Bro. Jeffree. There is a great hindrance there, as I have said, which has been there for sometime, but I trust the time will soon come when better will take place.

Now I must close with saying that Mrs. Phiefer is stopping over with us for a few days. She is on her way to Little Rock, Arkansas, where her husband is preaching. She was welcomed in the home of her sister-in-law. She did not know her brother-in-law, J. A. Wright, but found him to be so kind to her that he appeared as an old acquaintance.

I am yours in Christ,
J. A. Wright.

NEW HAVEN, MISSOURI

Dear Editor:

Please permit me space in your paper to say a few words about the New Haven second Christian church which is coming to the cross. We had a rally the third Sunday in June. Brother G. R. Gibbs preached a very short sermon and one came forward by confession. The collection of \$28.60 was very fine. We are looking forward to the coming convention and are hoping to have success.

Your Brother in His name,
B. L. Briggs

JACKSON, MISSISSIPPI.

Dear Editor:—

The work at Indianola moves on nicely. Had a baptizing the first Sunday evening about five o'clock. This young man made the good confession on the last night of our revival.

Mrs Rhoda Burns, one of our new members, has organized a choir and they are rendering excellent music.

Mrs. Mary Raspberry decorated the pulpit with a beautiful bouquet of flowers. She is also one of our new members and seems to be willing to do whatever she can for the cause of Christ.

Mr. Barner, an insurance agent of Greenville, Mississippi, attended our service the first Sunday morning. He has recently taken membership with the Indianola church. We have some of the very best talent in our church.

Since our revival, our attendance has been better both at the mid week prayer services and also at the preaching services. The new members are pushing things ahead.

Yours faithfully,

B. C. Calvert.

A Tribute to Our Institution

(An Adaptation of Webster's first
Bunker Hill Oration)

Delivered by Samuel Carroll Holt, member
of Senior Preparatory Class, Southern Christian
Institute, May 1917

This assembly of people before me proves the feeling which the occasion has excited. The many faces glowing with sympathy and joy, proclaim that the day, the place, and purpose of our assembling, have made a deep impression on our hearts.

If, indeed, there be anything in local association fit to affect the mind of this people, we need not strive to repress the emotions which agitate us here. You have gathered on the spot where men and women have striven for 43 years to give us an opportunity to acquire an education.

You are on ground distinguished by their consecration, their faithfulness, and the gift not only of time and strength but life itself.

We see before us a probable train of great events; we know that our own fortunes have been happily cast; and it is natural, therefore, that we should be moved by the contemplation of occurrences which have guided our destiny before many of us were born, and settled the condition in which we should pass that portion of our existence which God allows to men on earth.

We do not read even of the beginning of this work without feeling something of a personal interest in the event, without being reminded how much it has affected our own fortunes and opportunities.

It would be still more unnatural for us, therefore, than for others, to contemplate with unaffected minds that interesting scene, when the great founder of the Southern Christian Institute stood as it were on that deck of his ship, amid the many oppositions of that day pressing his way forward, regardless of peril until his life was given in the work.

Near to our time, more closely connected with us, and therefore still more interesting to our feelings and affections, is the effort of the C.W.B.M. We cherish every memorial of this great organization; we celebrate its patience and fortitude; we admire its daring enterprise, and we are justly proud of being blessed with such a great and noble opportunity as we now enjoy.

We shall not stand idle and selfish while our friends help in this great enterprise, but we shall do everything in our power to uphold and support it.

We trust that its borders will be ever widened, and that, springing from a broad foundation, rising high in massive solidity and unadorned grandeur, it may remain as long as Heaven permits the work of man to last, a fit emblem, both of the purpose for which it borders, not only till it has benefited a few, but till it has spread its influence throughout this entire South land.

We with that whosoever, in all coming time, shall turn his eyes hither may behold that the place is not undistinguished where one of the greatest contributions to Negro education was made.

This Institution shall proclaim the magnitude and importance of that contribution to every class and age.

We hope that infancy will learn the purpose of its erection from maternal lips, and that weary and withered age may behold it, and be solaced by the memories which it calls forth.

We wish, finally, that the last object to the sight of him who leaves this place, and the first to gladden his who revisits it, be a substantial college structure on this sacred spot, rising as a monument to the greatness and usefulness of the work.

Let it rise, rise till it meets the sun in his coming; let the earliest light of morning gild it and parting day linger and play on its summit! Let our object be to get a broader vision of life and to do all that we do with might and success will be ours forever.

May this Institution ever live and stand in honor of its founder, and of those two who have given more than a quarter of a century of the best years of their lives to its interests and may it ever continue its great work; upon which the coming generations shall gaze with admiration forever.

REPORT OF JUBILEE FUNDS TO JULY 2, 1917. C. W. B. M.

Waco, Texas, Mrs. Fanny Hay Johnson, Texas C. W. B. M. for Workers' Conference,	\$7.00
Louisville, Kentucky, Hancock St., Auxiliary, Miss Kate Jackson for Workers' Conference,	1.00
Jellico, Tennessee, T. B. Spears auxiliary for Workers' Conference, ..	1.50
Topeka, Kansas, B. C. Duke for Workers' Conference,	1.00
Total this time,	10.00
Total this year,	\$335.29

FOR JARVIS CHRISTIAN INSTITUTE

Sent in by Eld. M. Knight for Paris church,	\$2.50
Church, True Vine,	2.50
By Pres. J. N. Ervin:	
For Library Fund, Clarence Cradock	1.00
" " " Christian Chapel, Port Gibson, Miss.	3.00
" " " John Fruch, Tyler, Texas,	5.00
For furniture, True Vine church, Paris, Texas,	5.02
" " " J. C. I. Students, ..	1.25
Amount this time,	20.27
Amount this year,	714.93

SUNDAY SCHOOL

Savannah, Tennessee, Sunday school, W. P. Martin,	3.00
Savannah, Tennessee, Sunday school, W. P. Martin,	2.00
Fulton, Missouri Sunday school, Roxie J. Payne,	3.00
Amount this time,	8.00
Amount this year,	244.42

—O— AFRICA

Sent by Pres. J. N. Ervin, for Lita Mayweathers,	2.50
Amount this time,	2.50
Amount this year,	60.75

—O—

Miss Lita Mayweathers raised the amount of \$2.50 by the sale of little articles. Send all money to J. B. Lehman, Edward, Mississippi.

INDIANOLA, MISSISSIPPI

Dear Editor:
Will you please allow me space in this blessed paper to say a few words concerning our last Lord's day meeting. Prayer service began at 11:30 a. m. A song was sung by the officer.

"Oh for a heart to praise my God,
A heart from sin set free;
A heart that always feels the blood
So freely shed for me."

The scripture reading was read by Eld. L. C. Williams. Preaching began at twelve o'clock. Although it was very warm, we had a nice crowd, both day and night. Rev. B. C. Calvert preached a hearty sermon. He must be a God-sent man. It seems like the more he preaches the better he gets God to be with him. His scripture reading was Romans 13:12-13. The collection in the day was \$11.55 and at night it was \$5.20, making a total of \$16.75.

Yours for the Master,
J. A. Lee.

His lamp am I—
To shine where He shall say,
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth
Where shame and wrong and crime have birth;
Or for the murky twilight grey,
Where wandering sheep have gone astray,
Or where the light of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find,
Clear shining through the night,
So bright we do not see the lamp
But only see the light
So may I shine—His light the flame,
That men may glorify His name.
Annie Johnson Flint.

thinks he is on the right road will he be condemned?" Proverbs 14:12, Romans 3:3-4, Acts 17:30, Acts 9:1-10.

Search the scripture, for in them ye think ye have eternal life.

T. B. Frost.

Christian Education

Southern Christian Institute

Several former students visited on the campus on the Fourth. Among this number were Leola Coley of Vicksburg, Allene Scott and Oliver Dixon of Jackson and Stephen Coleman of Mound, Louisiana.

The day of the Fourth was almost ideal for such an occasion and taking everything into consideration everyone on the campus spent a very pleasant day. An interesting program was rendered out in Central Park in the afternoon. The place chosen was decorated with flags and bunting and a figure representing the Goddess of Liberty. A ball game was played between the two teams on the campus called the Red Sox and S. C. I. Giants. The score stood five to four in favor of the Red Sox. After a few hours of recreation out in the park, everyone adjourned to Allison Hall where an excellent and delicious repast had been prepared, thanks to Miss Evans and her girls. The dinner consisted of chicken, potato salad, tomatoes, rolls, plum juice, ice cream and cake. The day was finished in a very appropriate way by the mid-week prayer-meeting in the chapel.

Special mention is due the last program of the boys' Summer Literary Society. They showed marked improvement over the productions and rendering of former programs. We hope they will aspire to still higher literary attainments in their future programs. The girls will give their next program this coming Monday night and we are anxious to see whether they will do as well.

Mrs. Lulu Smith and Mr. Robert Gooden chaperoned quite a company of students to and from a social at the Christian Church in Edwards, Friday night.

The Senior Endeavor Society has recently changed the order of its meetings. The different committees take turns in providing programs for the meetings. Last Sunday night the music committee had charge.

LITTLE ROCK, ARKANSAS.

Dear Editor:—

It has been quite a while since I have written to our paper but my work has been keeping me very busy. I am yet on the firing line. The church work is gradually taking a rise.

We celebrated the Home Mission day with

exercises at the Little Rock church, Sunday July 1st. We took a small collection which we are forwarding to Bro. J. B. Lehman to help support our worthy worker on the field. My brothers, the field is now white to the harvest and the laborers are very few. We must put more prestige to our religious work than ever before.

Our quarterly district meeting is past, with very good results. Only two churches reported with a personal delegate to the meeting.

We have elected three more officers to our church board at Argenta, Arkansas. We hope they will work well. The writer had the opportunity for visiting one of our sister churches in the country which is Pea Ridge Christian church. They are in a very fine spirit. The Women's work is very active. I had an opportunity to speak in their C. W. B. M. meeting.

June 24th, brother A. L. W. Shields and brother James William filled the stand for the writer at the 11th street Christian church, Little Rock, Arkansas. Sunday night, Eld. Shields followed after one of the ministers of the "Church of God". There were some things, he said, had to be told plainer to our people. The pastor invited him back again and gave him to know that any minister of the Gospel could preach in our pulpit. If he did not use the "Sword of the Spirit," the writer would.

The members and friends have been very loyal to the writer. He was given a suit of clothes and one dollar by Brother George Jones, as a present. Brother and sister Bostick gave the writer some bed springs. Also sister Rhoten gave the same and many other things to assist the writer in house keeping.

We are planning to have a rally to raise money to build a church in Little Rock. Since it is in the capital city we ought to have a better place to worship.

The writer is doing all that is in his power to bring good results to the work. They are not able to give me a support, but they are doing what they can. I was also successful in passing the teachers examination with an average of 90 per cent to the branch.

We are praying and hoping to do a great work for the Master.

L. J. Phyffer.

KNOXVILLE, TENNESSEE

Dear Editor of Gospel Plea:—

I wish to urge upon my people to take under prayerful consideration the convention and its vast importance. We hope to make this one of the greatest conventions ever held in Tennessee. We have certainly done nothing this year.

I hope that we will come prepared to make large donations for educational, ministerial and missionary purposes, in general.

We hope to take under prayerful con-

sideration binding obligations which we owe our Lord and His kingdom.

We want you to watch the Plea carefully, for we hope to instruct in regard to the coming convention which begins August 7th and closes August 17th.

Eld. Geo. Hoagland,
Chairman.

From the Banks of the Old Kentucky

APT TO TEACH.

1st TIMOTHY 3:2

James Abraham Garfield, President of the United States when the United States were United States, was before being President of the United States, a christian preacher. When asked why he quit preaching, he replied: "I got tired being bossed around by ignorant church officers. In those pioneer days there were excuses for the "ignorance" complained of. Opportunities were scarce, literature scarce and schools and teachers scarce. It is even true today. Many church officers are simply good honest men. They toil with their horny hands for their bread. Little time have they to prepare being "Apt to teach" the things of the "kingdom of God". But this picture must not be painted on the canvas of the near future. The coming generation of church officers must not be ignorant of God's word and his will and best methods of doing things pertaining to the kingdom of God. Brother S. S. Lappin, formerly of Cincinnati now of Bethany, has written a book "Training church officers" which every church should place wide open into the hands of the officers. Until this training is done, however, the preacher must do a large per cent of the officer's work of the church, and must adapt himself to conditions as he finds them. Some nine miles south of Mt Sterling and five miles east of the same, are the churches, Levee and Corinth, ministered unto by our good Brother J. H. Ramey, who has a splendid fifty acre farm and all that goes with it. We preached for Levee church at morning, then "hiked it" in a two wheel cart some 14 miles to the Corinth church which is at Stepstone. Brother Ramey has, for a long time, served these two churches and is held in high esteem. Each church gave us five dollars for the work and sent us to the next point. We had hoped to reach some points which now seem impossible. Let the delegates and visitors come prepared to put the Danville Convention, July 16-23, on a high financial basis in order that the local management may not be embarrassed. Let's hit old H. C. L. a telling blow right under the fifth solar plexus. Hoping to see the Brethren face to face. I am yours on the wing

C. H. Dickerson.

Sunday School Lesson

July 29, 1917.

Lesson V.

GOD'S GRACIOUS INVITATION.

Isaiah 55

GOLDEN TEXT: Seek ye Jehovah while he may be found: call ye upon him while he is near.—Isa. 55:6.

TIME: Whenever written, the prophet placed himself in a vision toward the end of the exile in Babylon. The first return being about 538 B. C. Isaiah died about 680 B. C. 142 years before.

PLACE: The scene is laid in Babylon. Isaiah prophesied in Jerusalem.

INTRODUCTION

One of the best things in the Bible is that from beginning to end it is always facing the golden age in the future. No matter how dark the night, it looks forward to the dawn of a new day, new life, new feeling and new desire for something better or worse. Unlike any other nation of old, it moves toward the protected kingdom of God.

In this lesson, God invites us to join with him in making ourselves the best possible and in doing all we can to make our nation and the world what he wants it to be, with the assurance of final success.

I. In order to understand the fullness and blessedness of the invitation and of the welcome given in chapter 55, we must see it in connection with chapter 53 and 54.

1. In chapter 53 we have the prophecy and vision of the Messiah making atonement of sin as the means by which the kingdom of God shall come and multitudes be saved. Every motive that can move the heart to turn from sin is found in the cross of Christ; motives of love, of gratitude, of hatred, of sin, of everlasting life and of a redeemed world,

2. Having seen the picture of the Messiah, our leader and Savior, we see afar off but distinctly, the kingdom to be founded by him, the redeemed city of God, the completion of his work, as portrayed in chapter 54, toward which for twenty five centuries we have been moving, and still are striving to reach, and is made clearer in the last two chapters of the Bible.

3. In chapter 55, we have the invitation and joyous welcome to this beautiful city, this glorious kingdom of God; not merely to the final coming of all his people, but to the kingdom now and here for every soul that accepts the invitation.

II. THE GRACIOUS INVITATION

Perhaps an abbreviation of "hold" a call to excite attention. Every one is invited without limit or distinction. This is far better than if every one were called by name; for there might be more than one of the same name, and we might not be sure that we were invited. But it very certainly includes us, that thirsteth and that have any desire for these things. The invitation is useless to those who have no desire. No wants are so keen, none so imperiously demand supply as those of hunger and thirst. When long continued, nothing is more distressing, hence the figure is often used to denote intense desire for anything.

Thirst is the intense human desires for which impel men to activity and in the satisfying of which lie happiness, life and progress, provided of course that we are thirsting for the highest and best things that the souls can receive, and thirsting with all the power that lie within us.

We need the same intense desires for our country, for our church, for the kingdom of God on earth, and its righteousness; the same intensity that led the best of the exiles to return to Judea in the midst of great dangers, and build the temple and the city of Jerusalem against the bitterest opposition.

J. E. F.

FILLING UP THE GULFS.

A Sermon by Rev. J. H. Jowett, D. D.

TEXT—Eph. 1:10. "That . . . he might gather together in one all things in Christ."

This is a gathering together of scattered things, sundered things, things which ought to be living in fruitful harmony, but which are rioting in alienation and revolt. It is the gathering together of distracted and wasteful members round about the governance of a common head. It implies the ending of a riotous independence and of sluggish and selfish apathy, and a welding together of many members into a blessed and prosperous unity.

How is the gathering together effected? Let me illustrate. You take a handful of steel filings and scatter them over the surface of a sheet of paper. There they lie, severed and apart, each one to itself, having no communion with the others. Now take a strong magnet and draw it beneath the under surface of the paper. What happens? Each of the steel filings stands erect, and the whole company moves across the page in orderly and co-operative movement. Each item was first of all pervaded by the common power of the magnet, and then in the strength of the common pervasion all the items moved in fellowship.

And here are the sundered things referred to in my text! They lie apart, with gulfs between them, and sometimes the isolation is not

of apathy, but of stern and mutual antagonism. Now, bring round about these sundered things the energizing presence of the Christ, the great Magnet, whose purpose is to "draw all men unto him." And what is the issue? Every one of the sundered members is inspired with life, and pervaded by new and inconceivable strength; and in the power of the common possession they are brought into happy and harmonious fellowship. The isolated members are filled with the energy of the Holy Spirit, and by the strength of pervasive influence they become one. Christ creates unanimity by first of all creating magnanimity; he fills the individual member with his own spirit, and so makes all the members of one mind. He gathered together in one all things in himself.

Let us look at some of the scattered things which find their unity in him.

I look, then, at my own self. Here is a divided kingdom. It is full of sundered members and powers which often plunge my being into a state civic insurrection, member fighting against member in dire hostility. There is distraction and division where there ought to be harmony. I think of the many capacities by which I am endowed. There is conscience, there is will, there is imagination, there is desire, there is all the varied agency of passion. And then there are the outer powers, all the means of expression by which I am endowed, the gift of speech, the language of gesture, and all the many agencies by which my thought is conveyed to another. Then I have my senses, and along with these the hungers and thirsts and cravings of the flesh. All these many and varied capacities are often waging warfare in the life, and producing the discord of revolt.

You know how we describe the conditions in which the rebellion places us. We say of one man, "His temper gets the better of him." That sounds like revolt. We say of another, "He lets his tongue run away from him." Again there is the suggestion of rebellion. We say of another, "He cannot control his thoughts," and of another, "He cannot control his appetites." Now, among all these isolated and warring members, how can we obtain unanimity? "All things must be gathered together in one in Christ." The coming of the King into the riven being is the secret of unity.

Before the conductor comes on to the orchestra every member of the band appears to do as he likes. One instrument proclaims one note, and another and another, and there is discord and confusion. But when the conductor appears, the individual wills of the members are subdued to his own, and the one will controls the host. And when the Lord Christ comes into my being, where every instrument has been playing for itself, without any cooperation with the rest, and has produced jarring discords and pains, the strength of his own controlling purpose restrains the individual rioting, and brings the disorderly orchestra into fellowship and harmony.

But the illustration is imperfect and inadequate: when Christ comes into the life he not only controls, he pervades the instrumen-

talities! His Spirit enters the conscience and Christianizes it; it enters the will and Christianizes it; it Christianizes the emotions, the affections, the senses, and even Christianizes the flesh. The Lord Christ cannot dwell in human bodies without the very bodies themselves being sanctified. "Know ye not that your bodies are the temples of the Holy Ghost?" And so when he comes into the life distraction gives places to unity, discord becomes harmony, and the once alien powers kneel together round a common head. "He gathered together in one all things in Christ."

Now, let me turn to another sphere where the individual members are often scattered and in mutual revolt. I turn to the sphere of the home. How frequently home is a divided kingdom, its members severed by deep gulfs, living frequently in a spirit of unlovely isolation! There are many things in home life to create division. There are differences in body. Some members of the family are physically strong and others are physically weak. One member has nerves like steel, while another has nerves like the tenderest strings of a violin. One is comparatively coarse-grained and is untroubled by trifling shocks; another is finely organized and sensitively trembles like an Arab steed. Where there are these differences in bodily constitution there is abundant scope for misunderstanding and strife.

And then there are differences in temperaments. One member is of bilious temperament and is possessed by strong passions. Another is lymphatic; life is heavy and flabby, and all its movements, vital, mental and volitional, are sleepy and sluggish. Another member is nervous, and therefore irritable, alert and superficial in mind and body. A fourth is of the sanguine temperament, active and ardent, full of impulse, but perhaps lacking in tenacity. Where these differences of temperament prevail there is grave matter for the creation of alienation and division.

And then there are differences in gifts. One member of the family has mechanical aptitudes and is little disposed to study; another has no taste for practical workmanship—he immures himself in books. A third member of the family is artistic and gives herself to music or to art, while a fourth has nothing of the artistic sense and is absorbed in purely domestic concerns. Here again the differences may make for cleavage.

The members of a family are like sundered units; how can they be "gathered together?" All things must be "gathered together in one in Christ." The different members of the family must be Christ-ruled and Christ-pervaded. The temperament must be Christianized, the gifts must be sanctified, and in this common spirit the uniting fellowship will be found. Not that all individualities will be erased, and that many lives will be indis-

tinctive as so many billiard balls! When the Lord comes into the life the individualities are not suppressed; they are illuminated and glorified. Christ is the Head of the family; scattered members find their communion in Him. The miracle is being worked every day, the coming of the Lord into the home, and the possession by each of its members of the Spirit of Christ, converts the home into heaven.

It is the same if we turn to another sphere and contemplate the divisions of society. How great and deep are the dividing gulfs! There are social divisions separating men into rich and poor, into employers and employed. There are gulfs created by culture, dividing society into the literate and illiterate, the mentally dark and the mentally illumined. And there are ecclesiastical gulfs separating men into sect and sect, and often placing them in fierce and relentless antagonism. How shall all these scattered members become one, and cooperate in smooth and progressive fellowship? They can only be gathered together in one in Christ. Nothing else can fashion the unity.

Legislation may arrange just relationships, but it can never create the spirit of love. Legislation may create juxtaposition; it is never creative of fellowship. And material forces may coerce, but they can not inspire. And if these united and hostile members are to become one, the unifying minister must pervade the temper and the spirit, and the communion must be accomplished in the secret place. It is even so with the divided sects; we shall become one "in Christ," not in the expression of common dogmas, not in the utterance of precisely similar creeds, and still less in the common observations of similar ceremonies; but one in devotion to a Person, in living fellowship and communion with the Christ.

But the unity is to be larger than "the things in earth." It is to be inclusive of "the things in heaven and things in earth." We are to be all one in Christ!

The pilgrim of time, toiling along the stony ways of earth, is one with the dweller in the unseen, who contemplates his Master face to face! The Christian on this the river and the Christian who has crossed are one. They drink of the same fountain, they commune with the same Lord. Death makes no division here. This is a beautiful and inspiring evangel, which takes away many of the pangs of bereavement, and leaves the blessedness of the deepest communion untouched and undisturbed.

"One arm of the living God,
At his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

—THE CHRISTIAN HERALD.

I heard the voice of the Lord, saying,
Whom shall I send, and who will go for us?

ALVIN HOLLY HILL CHURCH, SOUTH CAROLINA.

Dear Editor:—

Please allow me space in your valuable paper to state that I was invited by Mr. G. T. Manning, superintendent of Immanuel A. M. E. church, to lecture for his Sunday school convention on June 24th. When I got upon the stand I saluted the audience as ladies and gentlemen. My lecture was on the discovery of America by Christopher Columbus, who sailed from Spain, a country in Europe. I told them that the discovery was made in the year of 1492, now 425 years ago. Mr. George Washington was the first president of the United States. He was born in Virginia, on February 22nd, 1732, and he died on December 14th, 1799.

The audience was very large in spite of the warm weather. Mr. J. B. Brockelson from Zion A. M. E. church and Mr. B. J. Ramsy from Gerslam Baptist church lifted a collection of \$3 60.

Yours respectfully,

R. P. Alkinson,
Secretary.

Second Thoughts of A Minute Philosopher

Don't let your daily walk be a nightly tango. Life is short—a good reason our visits should be. A lie is either too good to be true or too bad to be told.

To remember the good you know, repeat it; to forget the bad, don't.

Many a thrifty father has grieved over a spendthrift son.

We are judged by what we say ourselves more than by what is said about us.

A sure way to get right with the man who thinks you are in the wrong is to admit yourself wrong.

The interest of the self-lover centers in books; of the self-lover in bank-books; of the self-lover—in nothing much.

There's a better way of doing most things than the way you are doing them now, if you are still doing them the way you have always been doing them.

Do not your righteousness before men to be seen of them, but rather to be felt by them. Most men are so spiritually blind they wouldn't see it anyway.

WILLIAM J. BURTSCHER.

—O—

"Making thee, O Lord, my choice,
I have nothing more to choose,
But to listen to thy voice,
And my will in thine to lose."



Prof. J. N. Ervin, President
Jarvis Christian Institute

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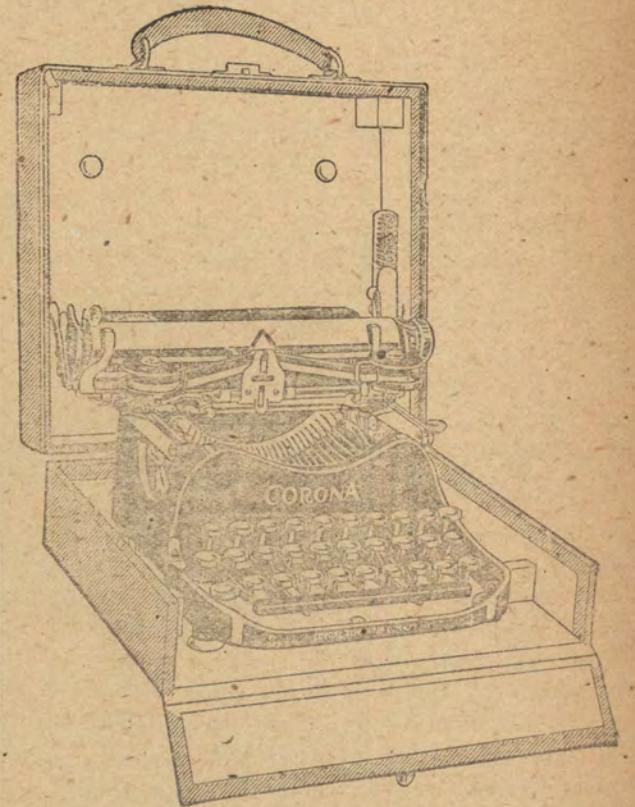
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Pres. Bahman



THE GOSPEL PLEA



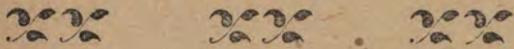
PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, July 28, 1917

Serial No 308

HELPFUL To All



And the Lord Hardened Pharaoh's Heart.

IT has always been hard to understand why the Lord hardened Pharaoh's heart, and if he hardened his heart, how Pharaoh was to blame. Surely a man is not to blame for what another makes him do?

But when the principles underlying the conduct of Pharaoh are understood the whole becomes perfectly plain and we learn a great lesson. A man is responsible for his choice of conduct and what he makes his aim for life, but he is not responsible for the influences exerted on his life by that conduct and aim. That comes in spite of him. Pharaoh was responsible for his adoption of slavery as a system to manage the children of Israel but he was not responsible for the influence slavery had on his own life. I would be held responsible for choosing to become a "bootlegger;" but after I had made that choice then it would be certain that I would be hardened in heart and depraved. God would do that by his immutable laws. So long as Pharaoh admitted the principle of slavery he could not escape the hardening of heart process. His only escape was to give up slavery and begin to sacrifice for the good of Israel. His offer to let Israel go was not from a desire to abolish slavery but from a desire to better his condition. It was, therefore, natural that his heart would be hardened each time he was about to let them go.

This principle has been shown many times since the experience of Pharaoh. When Christ came to the ruling Jews they freely admitted that a great prophet had come. In a contest with his apostles they said, "what shall we do to these men? For that indeed a notable miracle hath been wrought through them is manifest to all that dwell in Jerusalem." They knew Jesus was right

and that they were wrong, but they chose to defend the wrong rather than embrace the right, and when that choice was made it was certain that their hearts would be hardened and they would do foolish things. It was the working of the same law that Paul referred to when he said, "And even as they refused to have God in their knowledge, God gave them up into a reprobate mind, to do those things which are not fitting."

The same thing occurred in our American slavery. The institution of buying and selling human beings when any man could be the buyer or the seller was inherently wrong and any man, or set of men, who undertook to defend it, were certain to be hardened in heart. The excesses that were afterwards committed in the Civil War were natural consequences. They were to be expected.

Another example is the present World War. The university men of all the nations discovered many wonderful truths in the natural world which can not be disputed, but instead of seeking to harmonize these with the world's great storehouse of truth they arrogated to themselves a superior intellectual acumen and sought to rule God out of it. In principle they were in the wrong and any defense of it while in that attitude was certain to lead to a hardening of heart. While all nations, ours included, were traveling rapidly in the wrong direction, the Germans outran all the others. The German is not an inventor. He discovers but few new things, but he is a wonderful plodder in perfecting what others have discovered. He was in his plodding way organizing his nation for efficiency in scientific living. The result is he has gone far afield in his excesses. And while the rest of the nations have cried in astonishment at them, none of them have yet understood how menacing a menace this German hegira is. It is the beginning of a movement to be compared with the hegira of the Arabs under Mahammed. If the nations do not forcibly interpose themselves, it will run a thousand years through the world's history. The French hegira under Rousseau was the beginning of a world menace which portended great suffering but it was aborted by the other nations. We need not flatter ourselves that the present hegira can be met by any pacifism, nor by any hands off policy. It might have been aborted twenty years ago by the scholarship of the world, but now we

have all sinned and these sins can only be expiated by a tremendous sacrifice. Nothing but a profound faith in Christianity can give us deliverance. If we give up for our own intellectuality we will be led into as gross errors as the Mahammedans or Germans were led into. Who would have thought the Germans could ever go so far afield as to propose an intellectual amalgamation with the Turks? And what may we not expect in ourselves?

Now from all this our great lesson must come to guide us in our choice of conduct and aims. If that choice leads to unselfish service, then the future must look bright. If that choice leads to selfish service, then the future must look dark indeed. The Irish are an example of the latter. For hundreds of years they have thought no thoughts but of Ireland. As a result they have incapacitated themselves for any gift of liberty. No nation anywhere can accomplish anything if it centers all thought on self.

Here, then, is a lesson for the Negro. He is struggling for larger rights and against injustices, and he desires to win in both, but he must take great care that he become not so selfish in this contest that his own heart becomes so hardened that God can give him no blessing. He was rescued after freedom came by the unselfish efforts of the missionary teacher and he, therefore, has a vivid example before him of what unselfish service is. In the Church of Christ he is invited to take his place along beside the great church workers. What if all the details of adjustment can not be arranged in a day, or a year, or a decade? His future in America for a thousand years will be determined by the alacrity with which he steps into the place opened for him in the work. If the Negro now deliberately chooses to trust his fate to a contest of selfish conflict then there are centuries of misery ahead of him as well as for the rest of the nation. But if he trusts it to an unselfish service along besides the world's great and good men and women, then he may look for things to come his way by leaps and bounds. The test now is as to whether he has imbibed enough of Christian teaching to enable him to make the wise choice, or whether he will choose the wrong course and see his heart hardened.

"Acquaint thee, O mortal, acquaint thee with God!"

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 308

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 400, you have two weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, JULY 28, 1917

Personals and Editorials.

—A mistake was made in one of the last issues of the Gospel Plea regarding the date of the convention in Knoxville, Tennessee. We hope that the readers will note that the correct date is from July 31st to August 5th. The Tennessee Convention meets with a slogan of \$500.00 and we ask all the churches of Tennessee to take this into account.

—State Evangelist J. L. Wood is at Columbia, S. C. prospecting to see if a work can not be started there.

—H. G. Smith writes from Texas that they had a great district meeting at Bellville last week. He says that Texas is surely going on to bigger things and the people are beginning to understand the work.

NEW SUBSCRIPTIONS

From P. W. Mill for self
From Henry Austin for self
From G. Calvin Campbell:
Mr. Henry Stamps and Mrs. Mammie Ross
From H. G. Smith:
H. C. Shelton, S. Garnett, J. B. Stratton, Bettie Wiggins, Hattie Woodard, Job Brown, P. E. Darle, Clara Woodard, Elizabeth Wyche, Henry Woodard.

NOTICE!

—We know of a tract of land of about twenty acres for sale. This land would make a good home for a small family. The terms can be made reasonable. Inquire of J. B. Lehman.

Annual Report of the Central
Christian Church, 2613 Chocoran St., Dallas, Texas. Beginning June 12, 1916--June 3, 1917.

Number of members enrolled,	20
“ “ sermons preached by pastor,	105
“ “ “ by visitors,	20
“ “ members added to the church by primary obedience,	none
“ “ members added by statement,	13
Amount of money raised during year, approximately,	\$300.00
“ paid to pastor from church,	203 11
“ “ “ Evangelist,	8.01
“ “ “ Organizer,	1.65
“ “ “ visiting preachers,	2.50
“ “ “ pastor from C.W B.M.,	100.00
“ “ “ “ city white churches,	65 00
“ “ “ “ from all sources,	268.11

You will note that this church is yet in its infancy, and has many difficulties to contend with. But this church has done well and will do better. We are beseeching the prayers and support from our well established congregations. We hope to give a full report of the work next year.

Yours in Christ,
Frank H. Coleman,
Pastor.

CHICAGO, ILLINOIS.

Editor of the Gospel Plea:—

I wish to invite all members of the Christian church who are coming to this city to make this their church home with us while here. Quite a number have come from Mississippi already and we have got in touch with some of them. It would be good for the ministers of the churches to urge upon the members the importance of connecting themselves with the church when they come here. We are here to serve them in any way we can and hope that they will not fail to help us. I would be glad to have any minister or member, of the church who knows of any one in the city who belongs to their church to write me and tell me where they live.

I hope that every minister throughout the South who sees this letter will announce the same to his church or churches and will give the address of the church to those who are coming here to live.

Our church is doing well and improving constantly in members and in influence. All who make their home with us will find it congenial in all of our church activities. We have some good members in our congregation who have recently come from various states in the South and they are continuing loyal to the faith. I shall give the names of these at an early date.

Yours in His name,
G. Calvin Campbell,
Pastor.

INDIANOLA, MISSISSIPPI,

Dear Editor:—

Please allow space for a few words to the Mississippi Christians.

The time for our next State Convention, which will convene at Mound Bayou, Mississippi, August 16-19, 1917, is drawing nigh. We hope each pastor and his congregation are doing their best to make a good report. In our last Convention at Jackson, there were many pledges made by the brothers and sisters, that were present, to be paid at this Convention at Mound Bayou. Your name will be called and we are expecting you to pay. If you can not come, please send it by your pastor or delegate from your church or send it to the writer by mail. Should you send it to me before the 15th of August, send to Indianola, Mississippi. If you send it while the convention is in session, send it to me at Mound Bayou. We hope each pastor will remind his members of this and read this letter to his congregation, for there are a good number of us who do not read the Plea as we should, since we have a chance to subscribe for 50 cents. If you want to keep alive you should use a live wire.

The program for the convention will be out on time.

Yours,
L. C. Williams, secretary.

Gutherie, Oklahoma.

GOSPEL PLEA,

Dear Brethren:—We had neglected to send you the date and the name of the place where we should hold the 1917 Convention; it will be in Chickasha, Oklahoma August 15, 1917. Should be glad if you would make mention of it in the columns of the PLEA,

And oblige,
W. E. Henderson,
Rec. Secretary,



Prof. J. H. Thomas, Principal
Piedmont Christian Institute

Some Thoughts on the Ministry

The ministry of the Gospel of Christ is incomparably the most important and intrinsically the most exalted of all the enterprises in which men can engage. The most important because things spiritual are so infinitely more precious than things carnal; the most exalted for the reason that it is a co-partnership between heaven and earth—God, through man, seeking to reconcile humanity to himself, that "God may be all in all."

But I am never so soon disgusted as when I hear some little moral or intellectual "runt" laying claim to a divine, personal call to preach; or so grieved as when I find a community of people eagerly believing such a claim. The last man who was so called, of whom we have any authentic record was the apostle Paul. Indeed I, as did Peter, "of a truth perceive that God is no respecter of person; but in every nation, he that feareth him and worketh righteousness is accepted with him." Nor would he suffer the Book to be closed until he had caused to be written this universal call—"Let him (any him) that heareth say, come." So anxious is God to hasten the work of reconciliation, that he will use whomsoever may be found fit and willing to be used.

"Fit and willing." There are many no doubt, who are willing but unfit. Now various details of unfitness could be specified, but nearly all may be summarized in this—Lack of honest effort and even of desire on the part of the would-be messenger to exemplify in his own life the essential principles of the Message of Reconciliation. Certainly all have sinned—nay, do sin—and come short of the glory of God; but the loyal-hearted soldier of the Cross who, though ensnared occasionally, goes down and comes up always valiantly fighting is as far removed from your

presumptuous, unrepentant, habitual slacker as heaven is from hell. One of the most scathing rebukes Jesus ever administered was couched in these words: "Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burden with one of your fingers." Again, when the demons in men would offer to testify as to his identify and mission, he would instantly command them, with all sternness and heavenly pride of self respect—"Hold thy peace!" He wanted none of their testimony though they should speak the truth. For, says Paul, "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" I repeat, there are many who, from certain sordid motives, are willing enough to share in the gospel ministry, but are absolutely unfit.

But there are perhaps many more who are fit and yet unwilling. And the reasons for their unwillingness may all be boiled down to this—either too modest an estimate of one's self, or a misconception of the genius and spirit of christianity.

"I don't know enough," says one. "Study" replies the Book, "to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "I am not eloquent," pleads another; to which Paul responds. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." Says a third, "I fear I wouldn't average one convert a year." But such a one has forgotten a certain old faithful man by the name of Noah, who preached something like 120 years with absolutely no success outside his immediate family.

On the other hand, we are too prone to think that the work of the ministry should be left entirely in the hands of the, pastor or at most to the care of a small circle of officers. To be sure, God meant that there should be those in every congregation who would have the oversight of such matters. The church was never intended to be a jumble, disorganized mass of individuals. That would be anarchy and Christianity is the very antithesis of anarchy. And so "he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, till we all come in the unity of the faith and of the knowledge of the Son of God," But one doesn't have to occupy a pulpit or be placed in some official capacity in order to bear some share of the responsibility for the spread of the Gospel of Christ, any more than one is called upon to practice law at the bar in order to contribute one's bit toward the preservation of peace and justice in the community. I recall that when the church at Jerusalem was scattered abroad on account of the persecution that

arose about Stephen, "they all went everywhere preaching the word."

In the matin song of all the feathered denizens of the earth, the sparrow ceases not to twitter because it can not warble like the lark. Thus can and should we all contribute some little note to help re-echo that grand angelic chorus of the Annunciation Morning, and so helped to "make one music as before, but vaster."

J. H. T

JACKSON, MISSISSIPPI.

Monday after the first Sunday in July we went out to Holly Grove where we preached two nights in succession. The services were very impressive. Good crowds. Rapt attention.

Wednesday, July the 4th, we ran over to Shaw on business for the church. It will not be long until we will have a church home in the little town of Shaw.

We left the delta on the 6th for Cedar Bluff. We were met at the train by my little nephew, and were conveyed to my mother's home.

We did business at the old stand at Pilgrim Rest the 2nd Sunday. A great crowd turned out to witness the funeral of Sister Minnie Calvert. She died one month ago and it was the request of the family that the funeral be attended the 2nd Sunday in July. Sister Minnie Calvert was born February 22nd, 1869, and died June 14th, 1917. She was forty-eight years of age at her death. She leaves one brother, four nieces, a husband, two sons, and a host of relatives and friends to mourn her loss. She confessed the faith in Christ in 1887, having been convinced of the truth of the Gospel by the preaching of Elder Walter Miller. She was a true Christian and a faithful wife until her death, having lived in the church twenty-seven years. She died in full triumph of faith. We are confident our loss is heaven's gain. "Blessed are the dead that die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours; and their work do follow them?" Rev. 14:13.

Yours in the one faith,
B. C. Calvert.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

So nigh to grandeur is our dust,
So nigh is God to man,
When duty whispers low, "Thou must,
The soul can say, I can.

—Selected.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

BECAUSE YE ASK NOT.

We do not always realize how good God is and how ready to bless, for the reason that we do not place ourselves in a position to receive His blessing in fullest measure. One of the startling declarations of the inspired word is the statement that we receive, not because we ask not. If we will, we may be the recipients of royal bounties from the King's treasuries. We are prone to set up wrong standards for daily living, or drift into ways of thinking and doing that are unworthy of the children of the King. It is ours to rise to the higher level and take a firmer grasp upon that life which is life indeed.

There is an inner room so little occupied that we scarcely realize its resources, a room at whose portal there stands a Guest who says: "Behold, I stand at the door and knock. If any man hear My voice and open the door I will come in and will sup with him and he with Me." Perhaps we thought the door was open wide when we began our Christian life, but we had not learned our own capabilities nor what is meant to sup with Him. To sup with our Lord is to share His solicitude for the whole world and to be ready to make sacrifices for it, to drink in of His own spirit and have indeed "the mind of the Master." It means a blessed fellow and kinship with the Divine although it may be a fellowship of suffering. What is it for Him to sup with us? It is to have the common tasks of our daily life glorified by the Unseen Preserver, to have the burden lifted from tired shoulders and to hear a voice as did the prophet of old, saying: "This is the way, walk ye in it."

The fulness of joy is experienced only when we follow in the footsteps of that One who said: "I go before you." If the path leads to the hillside where He prays all night He will still be with you when morning cometh. The silent night is a good time to call upon the Unseen One, when the sights and sounds which fill the day are all shut out and we are alone with the Father. We are too neglectful of our privilege of communing with Him. Life becomes dwarfed and meager when we seek to fill it with the superficial things of earth. We are here for a better fate. "Ask and it shall be given you." The promise is just as sure today as when our Lord made it in the wonderful mountain

sermon in Galilee in the long ago.

"Come ye apart and rest a while," is still the invitation and if a man will but open up the hinterland of his soul unto his God he may know the spirit's rapture and be led from high to higher. "Because ye ask not" is a pitiful refrain. The life that asks by its own preparation for receiving is the one that the Lord loveth. "Wait thou on the Lord and He shall give thee the desire of thine heart. Wait, I say, on the Lord." Enter into the "secret place and abide under the shadow of the Almighty." Some devout souls have so learned the secret of the Divine Presence, with them that they hold converse with the Father as friends with friends, not waiting for stated seasons of prayer and thanksgiving. They know what it is to "dwell deep." We should seek to make our religious life more intensely real. Too many simply have an uncomfortable sense of duties left undone, but not a sufficient inducement to spiritual power to prompt them to seek diligently the larger life.

"Neglect not the gift that is in thee." If we will, we can make our religious life full and free and glad some. It is not easy where the days are very full of the common cares of life with little or no time for quiet thoughts, but it is worth the effort and there should be the rebound and the lifting up of the eyes unto the hills from whence cometh our help. God is good and He knoweth the way that we take and when He has tried us we will come forth as gold. The daily toil and the common task are but a part of that wonderful alchemy, working so slowly, by which He transmutes the base metal of our natures and brings forth something fit for the Redeemer's crown.

Mary J. Judson.

Report of Mound Bayou auxiliary for quarter ending with June.

Raised for general fund	\$5.85
" " State	2.52
Thank offering	.75
Total	\$9.15

Roxie C. Sneed.

TENNESSEE

Our Annual Convention is drawing nigh. Only a few more days and we will be shaking hands with our many friends from all parts of the state. Knoxville, I learn, is making extensive preparations to highly entertain the Annual convention. The call is for a larger delegation than has ever attended our State convention before, a delegation devoted to the work of the convention and the interest of the churches throughout the state, in order that better and greater missionary plans will be effected for each church. To make this convention a final success, the

pastor and officers of each church should see that each member of their respective church gives one dollar for a special fund for the Shelbyville school. Tennessee should lead in a financial movement for the establishing of this school. This is a duty we first owe the church and second to the boys and girls of the church and to the Negro Race. Every thinking man and woman should urge the call for a larger delegation and more money. Church, send your delegates prepared to meet every obligation that was placed upon the churches and Sunday schools at the last convention at Rogersville. Come with the money and leave your excuses behind. Come to do a real concrete work for the Master's Kingdom. Come with a prepared mind and with an exhilarated heart to carry out the Plea of the church, for the union of God's people upon the Bible and the Bible alone. Come to take fellowship in the convention by giving your money that we may be able soon, and very soon, to float our Educational Banner over the Historical Town of Shelbyville, Tennessee. Savannah and Holtsville are coming from almost the distance of five hundred miles to attend this convention. We are coming with Grace, Grit, and Greenback for our educational and missionary causes. Why not all the churches fall in line, and take hold of the opportunity?

A word to the church at Knoxville. Have you your pastor's salary paid and all of your other little church debts? Do not incumber the convention, but give the convention a clear cut right away to foster its missionary work. Remember the name of our convention, "A Christian Missionary Convention". We can not take the glory of this convention to ourselves, but let us give God the glory by making a sacrifice and putting all of our money into one common treasury. Let these words, "Put God First" be our motto and the problem will be solved.

Yours for a greater spiritual and financial missionary convention.

W. P. Martin,
Evangelist.

ONLY SKIN DEEP.

Apparently people of these modern days,
Of modern ideas and sensible ways,
To nature and common sense are fast asleep,
And don't know that color is only skin deep.

Black hearts are oft covered by fairness of skin,
And the world unobserving, ne'er knows what's within.

But one thing I often and freely repeat,
"Color, like beauty is only skin deep."

A man may be dark as the darkest of night,
And still his heart and mind be spotless white;
Complexion cannot order virtue's retreat,
For color, like beauty, is only skin deep.

Flossie A. Rice.

Christian Education

Southern Christian Institute

The marriage of Florence Warren and Henry Brown, two former students, is announced for July 22nd, to take place in Bolton. A number of students are planning to be present. The entire S. C. I. family extend congratulations.

Prof. Clark and four boys, Peter Dunson, Edward Timberlick, Johnny Martin, and Arthur White, attended the extension Sunday school conference at Spring Ridge last Sunday. They report a successful meeting. The four boys delighted the audience with a quartette.

The girls in the canning department have begun to can the nice crop of peaches which the young orchard has yielded this year.

The Endeavor Societies, the Senior and Junior, had exceptionally good meetings last Sunday night. The program of the Seniors was prepared by the Lookout committee and without doubt was the best meeting yet held this summer.

Pres Lehman is to go this week to the State convention in Kentucky to be held at Danville.

It is thought that the delightful showers which have recently fallen will save our best field of corn.

—O—

From the Banks of the Old Kentucky

When this is read our Brethren will no doubt be "back home" telling the "stay-homes" about the Danville Convention. Its achievements and its failures will alike be discussed. Let's not dwell upon what was done amiss, all moving things makes mistakes. We do well to remember that when Jesus and the three delegates came down from the mountain they found suffering humanity awaiting to get the relief which only one who has been with Him can give. "Wars and Rumors of Wars? Yes, but while some trust in horses and some trust in chariots we must trust in our God" and do our whole duty. Whatever the outcome, there will be some tremendous opportunities and corresponding responsibilities, when the war gods shall sheath their sword. Blessed is the man who has his tub right side up when it rains. Some of us will not attain unto that day of Reconstruction. Some will have gone down in the strife. Our people are as restless as a leaf in a storm. But we must not forget what the people said of me. One who cares alike for all and

notes the sparrows fall. "He led them forth by the right way". Kentucky is losing some good material from her church work. People think it is better higher up further north. It may be, and it may not be. I shall not meddle with the question of statesmen, but I can think. Whatever has been our last year's report in church circles, each succeeding year must find us taking higher grounds. The preacher must have better pay from some source, other men's wages have been increased, not because they do more work, but because employers know it costs more to live, and their men must live, if they labor again. "The children of this world are wiser than the children of light." But we're coming around to unmuzzle "the ox that treadeth out the corn" and may God bless you this year even more abundantly than he did last.

I am yours for service,
C. H. Dickerson.

KANSAS CITY, MISSOURI.

The second Sunday in June ended our first year's work with the Second Christian Church of this city. The day was observed by a special attendance and splendid program.

The report showed that forty-five had been added to the membership in the regular services. The Bible school, Christian Endeavor, Y. W. C. A., auxiliary to C. W. M. and Aid Society are doing excellent work. Two thousand one hundred nine dollars and sixty nine cents (\$2,109.69) has been raised. This amount does not include the sums raised by the different departments. The regular expenses of the church are all paid. The debt on the church property is reduced and is in good shape and in satisfactory condition. The fourth Sunday in June and the first in July were our financial rally days. We raised \$604.65 actual cash.

As we go forward the task seems greater. We have so "much more land to possess" in Greater Kansas City. I am informed the Second Church is working along all lines as never before.

We are now preparing for our state convention at Plattsburg, Missouri, the first week in August, and the coming of the Negro Brotherhood to the National Convention in this city the last of October.

Come on brethren, you will find the churches of Greater Kansas City "on the job" and expecting you in a good representation.

William Alphin

'Twere well to gain; and yet to gain, and lose,
'Twere better not to gain.

ALVIN HOLLY HILL CHURCH, SOUTH CAROLINA.

Dear Editor:—

Please allow space in your valuable paper to state the sad disaster that happened to one of our old ministers, Elder H. Husser, at Sanridge, South Carolina. Old father Husser's dwelling caught on fire in the middle of the night of June the 8th. He gave an alarm but not one person in the community heard him. He was not able to save anything. The loss is valued at about \$250. I will ask all the churches and Sunday schools in South Carolina to contribute something to help old father Husser, who is about seventy-five years old.

Respectfully,

R. P. Atkinson,
Secretary.

The Toilers, Dead

BY HARRY H. KEMP

Let us raise up a monument to these
Such as a monarch for his tomb decrees,
They did not perish in a patriot war
With glory leading onward like a star,
Nor for some cause, pre-eminent, alone,
Die, and their fame in human hearts engrave.
No! But upon their bones our cities rise,
That, towering, take the morning from the skies;
Untold, unknown, innumerable their host,
They have cemented empires with their blood;
They have gone down with roaring in their ears
To dedicate with death our outflung pier,
And where great-breasted ships now sail the sea
They clove a path asunder thru the lead
With a thousand flashing picks, while, as with
fire,
Their bones were racked with aches and levers
dire:
They hewed the forests down and cleared the
ground
Where now the wheels of industry resound,
Beneath the crashing tree oft-times they fell,
And knew no funeral train nor passing bell;
Deep in the dim, wide washing seas they sleep,
Having shown their bones that luxury might
read;
They knew the mad machine; the blood-mill
Vociferous, has slain them as they sleep,
And where the hot blast lights
flame
They perish day by day, unknown to man.

Let us seek out the noblest spot on earth,
And—Eiffel-like in height, of Pyramid birth—
Rear up, tremendous, to salute the sun,
Some witness to the perished million
Who went down unto death with none to cheer,
And with their lives bought all we prize as dear,
This wonder, and this glory, and this shame
Called "Civilization" when tongues name the
name.

Let us build up a monument to these
Such as a monarch for his tomb decrees.

—Independent.

Sunday School Lesson

August 5, 1917.

Lesson VI.

MANASSEH'S SIN AND REPENTANCE.

II Chron. 33:1-20.

GOLDEN TEXT.—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 5:7

TIME.—Manasseh came to the throne of Judah when he was twelve years old, B. C. 695, and reigned fifty-five years to B. C. 640.

PLACE.—His capital was Jerusalem in Judea.

PROPHET.—Isaiah, an old man when Manasseh began to reign.

ASSYRIA.—From the Assyrian records we learn that Sennacherib was king of Assyria the first fourteen years of Manasseh. Esarhaddon was king of Assyria and Babylonia the following thirteen years.

Manasseh was carried off to Babylon probably in the forty-seventh year of his reign.

I. FACING DOWNWARD.

The geyser is now in action. In Hezekiah we found one of the few good kings of Judea. He was one of the silent periods in the geyser's career. His son Manasseh is just the opposite of his father. He was the bad son of a good father. Beginning his reign at the age of twelve, he led the Children of Israel in the downward road for fifty-five years. Of his father 'twas said he did good until there was no king of Judah like unto him for goodness. But of the son we say the opposite. He did evil until he had outdone the heathen whom God had caused to be driven out before the Israelites. His father tore down the high places, destroyed the idols and reestablished the worship of Jehovah. Manasseh means 'Forgetfulness.' He forgot the God of his fathers—the God of Abraham and of Isaac and of Jacob. He led Israel downward by leaps and bounds. He rebuilt the high places—those licentious, immoral practices were begun again, to keep up with the times and customs. Manasseh was under Assyrian influence, which was part of the cause of his going astray. Then, too, he was brought up in the harem, away from the good influence of Christians like his father and mother. How many parents today shove their children off into the harem of social vice, the dance-hall, etc. He even went so far as to make altars in the Temple—that place which Christ afterward cleansed and of which He said, "My house shall be called a house of prayer; but ye have made it a den of thieves."

Do we have any Manassehs today? Yes. We have men who today are worse than heathens. Look at the slums, child labor leaders, white slavers and other vice leaders in our so called Christian lands today. Educated vice!

II. REPENTANCE, FORGIVENESS, REFORMATION. Vs. 12-20.

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience long he waiteth,
With exactness grinds he all."

"Whatsoever a man soweth, that shall he also reap." Manasseh had defied God. He had hardened his neck, and refused to listen to God through His prophets. Is he insane? He is even accused of putting to death Isaiah, one of the prophets. He builds altars to the goddess of love, worse is this than those of the Baalim. He soon begins to reap what in earlier life he has sown. Pride leads to disobedience and we find it so here. The king of Assyria, to whom Manasseh is subject, came and carried him in captivity to Babylon. He put rings in his lips, like one leashes a bull or an otherwise unruly animal. What a state of servitude for a king! But this is allowed of God. Manasseh brought it upon himself.

Now is the time to repent. God has no end of means to bring men to their knees. Humbled, Manasseh seeks the God of his fathers.

God is more willing to forgive than we are to ask it. The worst man that ever lived could be forgiven if he earnestly seeks it. He not only forgives Manasseh, but puts him back in his former position. And Manasseh profits by his experiences. He takes away all the idols he had placed in Jerusalem and put them out of the city. And he repaired again the altar of the Lord and sacrificed thereon and commanded Judah to serve the Lord God of Israel.

EXHORTATIONS AND WARNINGS

1. "Train up the child in the way he should go and when he is old he will not depart from it."

2. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the days draw nigh, when thou shalt say, I have no pleasure in them.

3. "Be careful what you sow, for seed will surely grow; and if you sow good seed today, you'll reap with joy tomorrow."

4. Prayer is the key to heaven's blessings, but so often we wait till God brings us in remembrance to our knees before we make use of it.

E. L. T.

God is a king, and thou his child;
And if thou wilt be dutiful, thou mayest
Be royal as thou wilt.

The Wonderful Love of Jesus

A Lenten Sermon by Rev. Victor F.

Brown, D. D.

TEXT—Matt. 21:9. "Blessed is he that cometh in the name of the Lord. Hosanna!"

It is the anniversary day of that brief period when Jesus made his triumphal entry into Jerusalem as a King, and when he was honored with such a genuine and spontaneous greeting as is nowhere else recorded in history. Others had won their honors on the field of battle, and brought home with them, amid the pomp and glory of a mighty triumph, the captives they had taken. But here was one who had never gone forth on any such mission of conquest, whose life had been lived in the quiet service of a broken and needy humanity.

It was a time of great expectancy. Everybody was expecting something, just what he did not know. The priests had been studying the ancient prophecies and declared that the Messiah was about to come. Others looked for a political revolution, for conditions were almost intolerable. It was just such a time as some of us have seen in the religious world, when everybody is expecting some great demonstration of the divine might and power. Everywhere the air was charged with anticipation.

God had sent forth his Son into the world because things were not right. That is why Jesus paused that memorable morning, in his triumphal entrance into Jerusalem, over the brow of the city, and looked upon the glory of its temple, and remembered all for which it had stood in the history of the Hebrew race, and all for which it now stood in the minds of the multitudes who had gathered from all over the world—and wept. Jesus wept over the city because he loved it. He wept over Jerusalem just as thousands in our own day have wept over their own beloved cities, now lying in ruins; just as you would weep over the impending and certain doom of the city you love. But he did not tarry long to weep. Time was short, and the need of the world too great. He must hasten into the city, for the day of his opportunity had come. Messianic hopes ran high. The Deliverer had been promised. The three years of his public ministry had made many hope that he might be the promised Deliverer, but there were thousands in the city who had never heard of him at all. Yet when the little procession of Jesus and his disciples reached the outskirts of the city, some one recognized him and said: "He could calm the seas in their fury; could not he become our King and Deliverer?" And another said, "He opened the eyes of the blind;" and another, "He has even raised the dead—surely this is our Deliverer!" And the children began to sing, and the young people to shout, and men and women to follow him into the city, tearing palm branches from the trees—emblems of royalty—and casting their garments before him as the throng accelerated, and singing and shouting "Hosanna! Hosanna! Blessed is he that cometh in the name of the Lord!"

The rising tide of popularity sweeps n

with irresistible force, defying the laws which made it a crime punishable by death for one either to receive or to render such triumphal honors without permission; yet Roman soldiers themselves, and Greek merchants and foreign traders were all swept into the current and shouted his praise, saying, "Hosanna! Hosanna! Blessed is God's man who cometh in his name to redeem Israel." At last the Emperor of human hearts had come! What cared they for the Roman tyrant so long as they might have him whom their hearts craved?

But the real mission of Jesus Christ was to become the King not of the world as such, but of each individual life in the world. Standing upon the heights of eternity, he looks off to the city of your soul, and sees therein the evil thoughts, passions, hatreds, malice, envy, jealousy, that are the real foes to your highest and best self. He is coming to you, coming with help and not hurt, coming with blessing coming with life. Others are acclaiming him King, but he seeks the sovereignty of your soul. To deny him that place, to forbid his many mighty works in you because of your unbelief, as Jerusalem did, is to court the forces of death. This is the essence of sin. Jesus knew that sin was a reality. Paul knew it, Martin Luther knew it, Augustine knew it. And so do you.

In every great congregation there are those who dare not turn about and betray the sin of their soul. The secret is one they may have kept for many years; though they have hidden it, yet the flush upon the cheek, the nervous twitch of the face or the restless movement of the body reveals the secret of the soul which was thought long since forgotten. At such times, men in great agony of soul have left their sin and in the presence of just ordinary congregations like ours, have wept bitter tears of repentance and cried aloud for forgiveness of God.

I am not speaking now of those base and degrading sins which defile the body, though one might well do so, for the mask of purity is often worn even in the house of God. But I speak of the sin of the self-centered life, which thinks only of its own prosperity and success. The sin which freezes up the fountains of tender affection as it did in Thomas Carlyle, whose bitter lament ran through his life all the rest of his days.

But Jesus Christ came into this world that he might take captive the city of the soul; that he might rule its thoughts, its ideals, its passions, its fellowships, its life.

Sin always means suffering. Somebody must suffer for sin. The sinner may for the time have little pang for the wrong he has done; but ask that sinner's wife, or mother, or child how much they have suffered for the theft, or the dishonor, or for the secret thing which they have found out, and which Joseph Parker once described as a clenched fist smiting in the face of God. Truly sin means suffering; that is inevitable. And though men may not recognize it as sin, they are willing to admit that men must lie on the bed they have made, and they must hang their heads for shame at the thought of the sorrow, the remorse, and the guilt.

Jesus Christ knew all of this. He knew, too, that such people are worth saving, and he was willing to undertake the stupendous task. He reached out his hand to the fallen and lifted him up, and said, "No sin no more." And he has been saying that to repentant sinners ever since. By some divine process which we cannot understand, but which we know to be true, he takes the sin from us as though it had never been, and gives us a new heart, a new outlook, a new passion that every moment of our lives may count only for the highest and holiest things, both for time and for eternity. This is very far from saying that he takes away all the suffering that sin entails upon us here. The scar will always remain; the conscience will never cease from its tortures; memory must abide. But, marvel of marvels! Christ has the power of so dealing with your sin that it is no longer yours but his. When he bore its deepest humiliation and died upon the cross, he bore the burden of our sin, and in so doing wrought a work which is for you and for me, as the Lamb of God which taketh away the sin of the world. When he passes into the city of a man's soul, he enters into its deepest need, bears its deepest burden, lifts the load, and forgives the sin. He brings peace and the assurance of pardon, and he also brings to us the desire to suffer with him in the salvation and service of humanity.

How much does Christ love you? There are some things you can never measure in the terms of the yardstick. How far is it from the mother's heart to the heart of her wayward son in the far country? How far is it from the heart of the infinite and compassionate God to the heart of the sinner who is far from God, and who knows it to his shame and sorrow?

I had a lesson in this the other day as I read with understanding the meaning of the "cubit," which was a part of the measure of the altar that was built to the worship of God. Now, a cubit is the distance from your elbow to the tip of your longest finger. Sometimes a mother will reach out her hand in love from one end of the world to the other, and even across the seas, for her wayward son or daughter. But even this cubit will fail. Sometimes it is the cubit of that cherub which God lets down like a little of the essence of heaven into this world of sin, to reach out after the father and mother and bring them back into the paths of uprightness; but even this cubit may be too short to save. It is his. But the reach of his arm that was measured on the cross never fails; for hath he not said: "And I, if I be lifted up, will draw all men unto me. . . Neither shall any man pluck them out of my hands."

What is the measure of the cubit of divine love? One friend was calling upon another in his home. In the midst of the conversation, a little boy of two and a half years came in from play, and said: "Papa, I want you to show Mr.—how much you love me." The father tried to tell him he was busy and to go out and play; but nothing would do until the father stood up and reached part way out with one hand, saying, "So much." "No; more than that," cried the child. Then the father put out the other hand the same

way. "No, more than that," still came the answer. Then the father threw his head back, and put both arms full out, but kept his hands closed, and still the little fellow said, "No, papa; more than that!" At last the father stretched himself up to his full height, with arms extended and fingers held out as far as they would go, and then the child cried joyfully, "See, that is how much my father loves me!"

Yes, that is how much Christ, our Saviour and Redeemer, loves us. Loves us until his hands are stretched out with nails pierced through the palms, and the crimson of his sacrifice, like dew, falls upon the parched ground, to wash away the sins of the world, your sin and mine.

Scott, Arkansas.

OAK GROVE BIBLE SCHOOL.

Dear Editor of GOSPEL PLEA:—

Please allow me space in your most valuable paper to say a few words about our church work here. On the second Sunday in July this little brotherhood rendered a children's day program.

The time was grand. A large crowd filled the house. Pastor W. M. Martin, preached an excellent sermon on the mission, "Go ye therefore and make disciples of every nation," Matthew 28:19. The spirit of Christ seems to abound here. Dinner was grand and a liberty collection was taken up. We wish your prayers for us that this young work may grow and spread throughout the earth.

B. H. Armstrong.

Little Christians at Work.

BY EVA P. BELLOWS.

Children! come and work for Jesus;
Do the little deeds of love;
Help to make the world around you
Like that blessed home above.

Like a little band of soldiers
Bravely fighting for the right,
Never flinch, nor never falter,
In the thickest of the fight.

Every day do something for him
E'er so little though it be;
Tiny rain-drops make the rivers;
Many rivers form the sea.

Little Christians, work for Jesus!
If you only do your best,
He will help you, he will guide you
To that happy land of rest.



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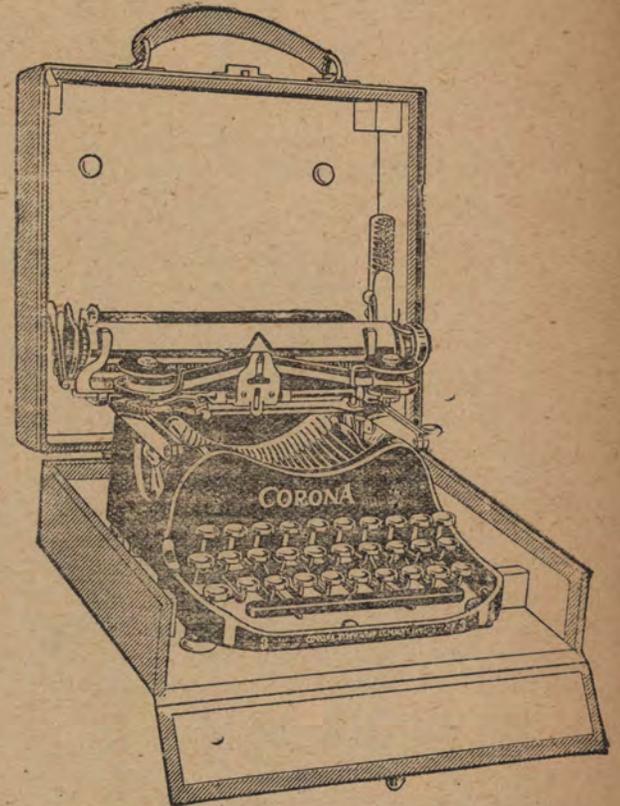
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THE GOSPEL PLEA



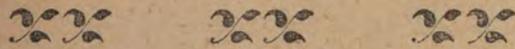
PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, August 4, 1917

Serial No 309

HELPFUL To All



Man Must Fill His Contract.

THE law of all nations is that when a man makes a contract he must perform his part or stand liable for damages. This is a reasonable provision of law for when a contract is made others besides himself are concerned and they must have an assurance that it is safe for them to go on and fill their obligations.

It was on this principle that the Old and New Testament are called covenants. They are in the nature of contracts between God and man. When we obey the call of Christianity we, as it were, signed the contract, and we must fill our obligations under it or lay ourselves liable for damages. No man can embrace Christianity and then default in his obligations without ruining himself. If any man lays his hand on the plow and then looks back he is not fit for the kingdom.

But there is another sense in which we make a contract in which we assume obligations and it is about this we desire to write.

Whenever a man utters a truth he assumes the obligations of a party to a contract in it and he must stand by it or lay himself liable for damages by failing. Some illustrations below will make this clear.

When Thomas Jefferson wrote into the Declaration of Independence that "We hold these truths to be self-evident that all men are created free and equal" he made a contract the parties to which were the Colonies on the first part and posterity on the second part. In later years an effort was made to default in some of the obligations. Especially was this true in the question of Negro slavery; but when the case was carried into the Courts of Justice of an overruling Providence a drastic bill of damages was assessed, amounting to ten billions of

dollars and a million lives. It would have been much better to have stood by the contract from the beginning. It is always cheaper to fulfill a just contract than to break it.

When Thomas and Alexander Campbell, Barton W. Stone and Walter Scott uttered the fundamental truths of Christian Union based on the principle that sectarianism and denominationalism are wrong, they made a contract the parties to which were the reformers of their day, parties of the first part, and their posterity who believed in these principles, parties of the second part. This does not mean that we must accept their interpretations and that we must not be open to new truths, for that would be disloyalty to their principles. In fact it would be making their new principles a sectarian enslavement for ourselves. But we can not desert the principle of Christian Union and opposition to sectarian habit of thought without laying ourselves liable to damage.

Now, the above are sufficient to make clear the nature of obligations in uttering truth. From them we can gain some lessons for ourselves.

President Wilson is at present uttering some great and fundamental truths that are assuming the nature of contracts which we must stand up to. In his speech before the Senate he spoke of "Peace without Victory," he having in mind our War of 1812 and the Russo-Japanese War. He was then preaching to Germany and hoped to persuade her to abandon her purpose of conquest. In this he failed and we were drawn in, but Russia, Austria, the Vatican and possibly the German masses have made this principle their own and we must now abandon all thought of subjugation. In his speech before Congress asking for a declaration of war, he made a new Declaration of Independence for the nations of the earth and all the peoples are adopting them and so they are assuming the nature of contracts and must be obeyed. Finland, Ireland, Poland and Hungary are asking for independence on the strength of it. And right here there must be a new statement of this principle of liberty. We can not go back to the ancient principle of a myriad of petty states independent to do as they like. Humanity's larger business must be more centralized instead of scattered. Ireland must not be free from England and Finland must not be free from Russia. These people must be given their rights as part of a great whole.

The Negro is now coming to the place

where he is demanding rights and protesting against wrongs. America cannot permanently debar the Negro from his rights without breaking many sacred contracts from Thomas Jefferson's declaration down to our day; and to break these will mean the assessing of great bills of damage in the decades to come.

But looking at it now from the standpoint of the Negro himself, he must remember that whenever a man asks for rights and protests against wrongs he must contract to do his full duty if his request is granted and his protest heeded. To fail in this particular would bring a greater calamity on the Negro than the one he now labors under. "Jim Crowism" must die out both for the benefit of the Negro and the white people. In South Carolina, Georgia, Alabama and Mississippi it has all but unmanned a large section of the white population. A just Providence must and will intervene and save us from ourselves. But with the going of "Jim Crowism" must come obligations to do missionary work and defend and upbuild civilization that can not well be comprehended now. If ever a people needed to mobilize its forces for good and constructive work, the Negro faces that now. He is laboring under serious difficulties. He finds himself segregated and yet he must do his work as tho he were not segregated. The great World War, if it goes on to the bitter end, will teach us that we are not segregated, but one in purpose and action. The great melting pot on the plains of France is giving the nations to see new things.

Our missionary declarations of the past twenty years have become contracts and when this war is over we will have to fulfill its obligations. The task that will be opened but unfinished when this war is over will be the biggest thing mankind ever faced. Let us not grow bitter over the atrocities of this war, but let us set our face to the things of the future. God is opening the way for them.

"Making thee, O Lord, my choice,
I have nothing more to choose,
But to listen to thy voice,
And my will in thine to lose.

Thus, whatever may betide;
I shall safe and happy be;
Still content and satisfied,
Having all in having thee."

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Number 309

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 400, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, AUGUST 4, 1917

Personals and Editorials.

NEW SUBSCRIPTIONS

From Sarah L. Bostick:

Mrs. Mary Rice, S. J. Wallace

From Eld. Hervey:

A. N. McClendon

NOTICE!

—We know of a tract of land of about twenty acres for sale. This land would make a good home for a small family. The terms can be made reasonable. Inquire of J. B. Lehman.

PORT GIBSON, MISSISSIPPI

Wednesday night after the third Lord's day in June, the writer left to visit several churches in the delta. Thursday I arrived at Indianola. There I met Bro. M. A. Jones. He drove with me thru the country to the Sunflower river where we crossed the ferry. There we met Bro. McDaniel. From there we went to church. We preached to a very appreciative audience. Holly Grove is not far from Indianola. The collection was \$1.00. We spent the night with Bro. M. S. Pound. It seems a pity that he has lost his eye sight. He can get around in the community alone both day or night. He adds so much to the singing in the church. I hope he will come to the convention. Bro. McDaniel, a subscriber to the Gospel Plea, tells what a power he is. From there I went to Indianola where I

preached on Friday night to a good audience. I stopped with Bro. and Sis. J. A. Lee who made it very pleasant for me. They have an ideal preacher's home. Dr. J. E. Walker is having his home remodeled. When it is finished it will be a large, beautiful, up-to-day building. After the service on Friday night the collection taken was \$2.31. After we were dismissed I was introduced to several new members who joined during the Jackson and Calvert meeting. From this place I went to Mound Bayou. I attended a business meeting on Saturday afternoon. Sunday morning, I taught Sunday school and preached at 11.30 A. M. One took membership, one came from the Baptist church and one made the good confession. The service at night was well attended. Monday we met at the church and preached first before going down to the water where the invitation was extended. Brother McDonald came forward and joined the church of Christ. He said that he had been a member of the Baptist church for 26 years. He will render good service to the church and he stands well in the community. The church house here has been wired and just as soon as the posts are set up the wire will be attached, and then we will have a beautiful light. The old church is moving along. Monday night I was to preach at Clarksdale but after baptizing I went out to Sister Turners and then to Thurmans for dinner. It was out some distance from the town and it commenced to rain about the time to leave for the train. Consequently, I did not get off.

Tuesday at two o'clock P. M. I left for Merigold for Shaw. Just as I got off the train I met Bro. Calvert getting on. His people had been notified of my coming. That night we met and broke to them the bread of life. There is a real earnest set of workers at Shaw. We had a collection of \$2.00. I stopped with Bro. and Sister Mikle who know how to make it pleasant for a minister. Sister Mikle has been on the sick list for six or more weeks. She has been quite sick. The doctor bill was indeed a good one. However, through their assistance and God's help, she is much improved.

From there I came to Port Gibson and found that we had had a rain after nine weeks of dry weather, which made the people happy. Sunday morning, I preached to an appreciative audience and on Sunday evening I lectured to a large crowd at Pine Grove. The people listened gladly. Some of the people mean right and therefore they enjoy a good lecture.

Dear readers, it will not be long before the convention, which is on August the 16th. All the delegates that expect to attend the convention please notify Bro. B. T. Lewis at Mound Bayou or Bro. H. McCarty. Now if you expect to attend don't fail to write one of them. We hope to have the best convention in the history of the church. Pray that we may do well.

The Sunday school convention will meet at Fayette Friday before the 4th Lord's day in July and we hope to be in session at least two days.

Yours for the work,
K. R. Brown.

—O—

DALE, SOUTH CAROLINA

Dear Editor of Gospel Plea:—

Permit me through the Plea to speak of the work of the schools in District 3 on the first Lord's day in June. We met with the 2nd Christian church of Stuart Point of which Elder P. S. Green is pastor. Here we spent a very pleasant time. Mrs. Ellen Hayward Supt. and Mrs. Maria Alston, the teachers, spared no pains to make the occasion a success. The children were loyal and recited well, which proves that where the woman works whole-hearted and true-hearted, the race moves up and on. They gave us \$1.61 to send for Foreign Mission day.

Our little school was delighted with the trip and began with renewed zeal to prepare for Children's day. Cooperation is a mighty lover for success whether in school or church.

On the first Lord's day in July our little flock met to lay their offering at the feet of Him on whom the "whole of the world depends". The two schools at Stuart Point sent delegates to aid in the exercises. B. C. Legare from Combehee came also. We used the program of the Foreign Missionary Society. Mrs. Emma Lucas kindly took charge of the singing and the pure sweet voices of the children were an inspiration. Every one appeared desirous to do something to brighten and cheer as they sang, "Peal out the Watch word Loyal for ever." We felt amply repaid for the sacrifices we make for the children here and over the seas. The singing was the feature of the day. Mrs. Lucas spared no pains to make it a success. There were several solos and duets rendered by the schools from Stuart Point. We regret we can not speak of each separately but the recitations of Evelyn Marshal from the section of the 2nd Christian school deserve mentioning. We predict a bright future for her.

Our decorations were very simple. One feature we would like to mention however is that Mr. Eldrid, who gave his life for Africa held the post of honor, draped with two of our flags which were kindly loaned us by Mr. Frank Johnson who had the only two U. S. flags we could get. Beneath this was the "Hope of the world" followed with a picture of the good Shepherd. Amid the only flowers we used for decoration was the picture of Mrs. Lewis, whose letters of encouragement make us whole-hearted. We regret that we did not have the picture of Mrs. M. F. Thomas who gave so liberally to aid us in the repairs of the church. Beneath this was the picture of our

beloved Bro. C. C. Smith. After the exercises, we began with the picture of Mr. Eldred and told what he did for our race. The love of Christ constraineth him. We then spoke of Jacob Kenoly and then of Mrs. Lewis and told what she was doing for us. We spoke also of the labors of C. C. Smith for our race. Then I made an earnest appeal for the Mission Field and it appeared that every one gave. Our collection amounted to \$5.32. After the exercises we gave cream to the workers and snow-balls to every one who desired. The little folks captured our snow-ball factory and kept our committee busy.

We cannot thank each by name from Mr. Henry Washington who so kindly loaned us his organ to Mr. Fred Frasier, who of his own free will, wiped every bench, but we thank each one for the part they took in making the day a success. We know they felt happy in service for Him who gave so much for us.

The Foreign Missionary Society forwarded us our certificate of the Honor Roll. Friends without your aid we could not have reached this rank. We intend to frame it and hang it in our Bible school with the name of each worker under it so you can rejoice when you see it for the work you did in His name. Pay our children.

A word to those whom we wrote appealing for help who have failed to even write a word of encouragement.

What have you done for the Master to-day?

Whom have you helped as they toiled on their way?

What have you said that will waken a smile?

What have you done that is really worth while?

What have you done for the Master, To drive the dark clouds away?

To comfort and cheer, to bring Jesus near?

O! what have you done to-day?

Edwin F. Jackson.

The Lame Man

An oration by Miss Cornelia Effie McClodden
member of Class 1917,
Southern Christian Institute,

God created man in his own image; perfect in stature, perfect in mind and strength. Man having transgressed the law of God, he lost the image of his creator—that image of perfection—became destituted of original righteousness and consequently, became a subject to pain and death.

Tracing the human history from the

outset of his existence, the one outstanding struggle of human activity is the upward struggle to perfection physically, intellectually and morally. Throughout the past ages and dispensations men have appeared upon the scene of time who have in a measure held up one phase of human perfection or efficiency. Men like Abraham, Moses and Martin Luther have taught the world a great lesson of moral and spiritual strength, while along other phases of life's activity, they were weak or lame. Sampson and Hercules were excellent specimens of special strength, while they were very far from the point of being strong men, speaking from the Christian's viewpoint of strength. History gives credit and honor to Solomon as the greatest sage of all the past ages; yet, we need simply to be well read in the sacred history of the Jewish nation to be informed of his many points of weakness.

There was a time when men like Julius Caesar, Napoleon and Alexander the great, were landed as the centralizing mechanisms of greatness. And though apparently they were looked upon as the reorganized civilization builders of their age and time, today we refer to them as men intellectually developed, with a strong will power highly predominated by selfishness, greed and lust; and standing as we are now at the threshold of a new evolutionary epoch in the history of human society, I predict that the time will come when historians will fail to give credit to such characters.

Education properly classified is the one potent factor in predetermining the growth and strength of human society. Development is a necessity for the completion of human growth—intellectually, physically, morally and religiously—and education is the chief auxiliary to development.

Jesus said, "Be ye perfect even as your heavenly Father is perfect." And education so assists the growth of human development that every individual thru a diligent investigation gets the art of adjusting himself to the spiritual, physical, intellectual and moral necessities of mankind and finds his relation to God and his fellowman.

Education properly classified aids the individual soul growth and enables him to help others to find how to grow away from the weakness of imperfection into perfection; stimulates the passion of efficiency—efficiency in physical, intellectual, moral and spiritual growth. "It is only those who see the heights climb up to them."

Education does not stop at an intellectual development. That is only a part of education. He who has the intellect

highly developed and only that, falls far short from being a complete man as a vessel can not be complete without sails and a rudder. Imagine a vessel put out to sea without any propelling force and without a rudder to guide and direct its course. Such a ship can be of little value to the commercial world. But it is no more useless than the man who has had only his intellect developed. One might have the honor of a master of science, but if his heart and will are not cultured he is as weak as the man who is entirely illiterate but has had a considerable advantage in a moral development alone. The intellect, the heart and the will must be equally developed to attain full strength of human growth. Many educational institutions have been failures because they sent out as educated men those who have only their intellects trained.

The pride of Prussia led them from righteousness. They, ignoring the teaching of Jesus as the standard of perfection in human and national strength, became self-conceited.

In the beginning of human history all men were one. But wide chasms have separated us. To bridge the chasms and to find our way back to the brotherhood is one of the greatest purposes of education. The real college or university is not the one with magnificent buildings with graceful and imposing appearance, nor is it the one with ostentatious display of art and science. It is the one that measures its work by the man himself, finding out how he can be put to the greatest good for God and his fellow man.

Back of all teachings is God, who is the supreme educator of men and His chief book of instruction is the Bible.

When men shall have gotten to the place where each can feel his individual responsibility to his fellow-man as did the apostle Peter when he spoke to the lame man at the beautiful gate, "Silver and Gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk." The supreme and paramount aim of men to teach the fundamental principles as laid down by Jesus will be accomplished. Then will the whole world be united into a great brotherhood, the strong bearing the infirmities of the weak.

"And the child (Jesus) grew, and waxed strong in spirit, filled with wisdom, perfect, upright and walking circumspectively in the sight of God and men and the grace of God was upon him.

The angry breaker thunders on the shore;
But the majestic tidal wave is still.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies,

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

they want me to come back again. Then on the 7th I was at Center church in an auxiliary meeting with a few faithful members. They seem to be interested in the mission work. I tried to impress upon them to have a well prepared program for each meeting. You find programs in the Tidings. On the 15th I was with the Grand Gulf Auxiliary. Elder Robert Brown is pastor and also president of the auxiliary. He was very anxious that the mission work succeed in his churches. We gained seven new members. They are trying to gain each member of the church for the auxiliary. I see nothing to prevent them from succeeding with such a leader. They gave the writer 50 cents.

All of the conventions are now before us. We hope that nothing but the spirit of Christ may exist in them all.

Yours,
S. S. Bleckburn,
State Organizer.

The organizations of the church are as follows:

*C. W. B. M., Bailey Club, F. C. L. Club, Christian League Club, Y. P. S. C. E	
Money raised by Church,.....	\$899.75
" " " Bailey Club,.....	71.25
" " " F. C. L. Club,.....	34.00
" " " Christian League Club,....	10.00
" " " Bible school,.....	40.74
" " " Y. P. S. C. E.,....	3.00
" received from C. W. B. M. on salary,....	271.00
" " from church on salary, 96.00	
" raised from rent,....	96.00
Number of sermons preached,....	65
" " visits made,.....	230
" " lectures given, ...	2
" " conventions attended,.....	1

*Will report later the membership and money raised by the C. W. B. M.

The receipts for State Development for Negro work are:

Month	Place	Amount
May 21st,	Shaw,	\$1.78
June 15th,	Mound Bayou,	2.55
June 25th,	Pine Grove,	1.00
" "	Forest Grove,	.25
" "	Hermanville,	.40
" "	Grand Gulf,	.20
" "	Fayette,	.25
" "	St. Luke,	.40
" "	Port Gibson,	1.62
July 14th,	Edwards,	7.55

Lovingly,
Mrs. W. C. Stanley.

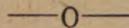
Little Rock, Arkansas.

The following list of Colored Women's Missionary Societies have reported to me since the last report:

	State	General
Pea Ridge	\$1.50	.....
England....	.62	.....\$1.10
Argenta	85	.....2.50
Plummerville	90	.....1.80
Sherrill....	25	......75
Washington	94	.....2.00
Pine Bluff.....	30	.....1.00

Plummerville also reports Easter offering \$4.71.

Very sincerely,
Mrs. L. P. Kraft.



Report of Kenyon Avenue Christian Church, Cincinnati, Ohio, from November 1, 1916 to June 1, 1917. R. H. Davis, Pastor.

Number of members enrolled,.....	125
" " active members,.....	60
" added since November, 1916,....	34
" " by confession and baptism, ..	9
" " " letter,	1
" " " statement,.....	24
" enrolled in Bible school in November 1916,.....	17
" " at present,	60
Average attendance, ..	35
Teacher and officers in Bible school,.....	6
" " in Cradle Roll Department,.....	25

Muskogee, Oklahoma.

In the Field at Work with A. L. Frost.

"Be strong all ye people of the Lord," saith the Lord, "and work for I am with you."

The writer visited many churches throughout the state and after getting their cooperation returned to Muskogee. I also organized state wide C. W. B. M. work which is so greatly needed yet so strongly opposed by the more ignorant classes. Nevertheless, we have succeeded thus far and ask the prayers of all true-hearted Christians that the spiritual temple of Christ be made more glorious than the temple at Jerusalem made by hands.

The members of the C. W. B. M. held a special session on June the 14th in order to organize a state board with A. L. Frost as supervisor. The following officers were elected:

- Sister E. G. Payne, President
- " M. Williams Vice "
- " S. J. Barnett, Correspond Sec'y
- " A. A. Doss, State Sec'y
- " G. B. Williams Treasurer

The following persons contributed to the collection for stationery:

Bro. Wells.....	\$0.05
Sis. Payne .....	.05
" E. Williams.....	.05
" M. Williams.....	.25
" G. B. Williams.....	.25
Total	65

"If we only strive to be pure and true,
To each of us all there will come an hour
When the tree of life shall burst into flower,
And rain at our feet a glorious dower
Of something grander than ever we knew."

HERMANVILLE, MISSISSIPPI.

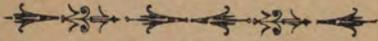
Dear Readers:—

It is quite a pleasure for me to have a little message to bring to you often. I am kept busy now trying to get around to each auxiliary before the convention in September. We hope to visit the Delta pretty soon. From there we will go out to West Point.

I want to urge the president of each auxiliary to push the work and to have your regular monthly meetings. Work up interest in your auxiliary by having programs. Don't just meet and call roll. It will make the other folks think you are just after the money alone. Now let each president get busy, plan and pray and make your programs interesting in order that we might work up mission spirit and gain others to come in and help us. We have a great aim this year and we are asking that each auxiliary get busy and do all they can to help carry out this aim. Each auxiliary was asked to raise \$10.00 in the last convention for the Alabama Christian Institute. Remember dear workers this is to be reported in the September convention. We are trying to raise \$100.00 for this school. Let us all get busy and we can easily do so.

The first Sunday in this month I was with the Baptist church about six miles out from Carpenter. The sisters had a rally meeting and invited me out. They say

Christian Education



Southern Christian Institute

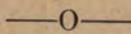
Mrs. Wilson, a sister of Pres. Ervin, spent a few hours on the campus last week on her way to become an instructor at Jarvis Christian Institute.

The canning department has a very fine record to report for the canning season so far. The girls are still in the midst of heavy work and before the summer is over they expect to report 4000 quarts or more. At this writing the total amount of vegetables and fruits canned is 3204. This number consists of the greatest amount of tomatoes, corn, peaches, blackberries and plums. There are also a good many quarts of okra and pickle. Now, there has been 218 quarts of peaches put up and there is the promise for a great many more from our nice orchard. One peach was found to measure eight inches the small way and eleven inches the large way. This gives an estimate of the nice size of peaches which we are having. The tomato crop has been very good and is still producing a great amount. Eight hundred and five quarts of tomatoes have already been canned. One day last week was the red letter day in this department for the out-put of 294 quarts was the most that has been canned in one day this summer so far. Miss Evans and her girls have indeed been doing very commendable work.

Mr. Mullendore of Franklin, Indiana, an uncle of Miss Mullendore, who taught here last year, spent last Saturday afternoon on the campus with Prof. Clark.

The church at Mt. Beulah elected Peter Dunson as a delegate to the Sunday school convention which was held at Fayette, Mississippi from Friday noon until Sunday. He reports a good convention.

Those who attended the wedding of Florence Warren and Henry Brown, as announced in the PLEA last week to take place on last Sunday evening in Bolton, were Herseana Gaddis, Daisy Brown, Olive Kerridge, Karle Dixon, Edwin Jackson, Johnny Martin, Jerome Freeman and Mr. Gooden. Olive Kerridge played the wedding march and Mr. Gooden performed the marriage ceremony.



From the Banks of the Old Kentucky

"He Led Them Forth by the Right Way", Psalm.

"Where's the feller that we're follering, going?"

As Uncle Sam's guard started for duty an auto approached and the driver insisted upon giving the guard "a lift," and he did. Twenty minutes later they were ten miles from where the guard wanted to go, yes ten miles from where he was sworn to be. A "lift"?

I should say it was, but it lifted him the wrong way. Free ride! but it road him off his track and he came near losing his life, to say nothing of his job. Some people think free things are cheap. But indeed some free things are the very dearest of all.

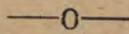
We are treading along our chosen path marked out by the pioneers of the Current Reformation. Men who believed something and knew what the something was.

Our progress is not lightning speed. Indeed sometimes one needs to "stick up a stick" to sight by, to tell if we're going or coming. But we're not where we don't want to go.

Now, beginning their nefarious work among us are a few, just a few, who invite us Joy riding." I don't purpose to go. Indeed I purpose not to go. Jumbo is wise and tests the bridge before he trusts his weight upon it. Some of the lights we have been burning and want to follow are false lights, not true to the Book. I can count a dozen Big Guns who are shooting blanks. You bet your boots I must know what a fellow stands for, before I run my neck through his noose. Brethern go slow. If any come among you and bring not this Doctrine" let him pass on with his new home made or College made cult. If you will file this article they will need it further up the road. There is no need to flout the invitation to go "joy riding," but you can and should politely decline and follow only the foot steps of those who will lead us "forth by the right way."

"And now I go bound to Jerusalem (Danville Convention,) not knowing what shall befall me there." May the Lord help us to keep our spiritual eyes open lest we be unwillingly led from the plain paths which our Father trod.

Yours in the Faith,
C. H. Dickerson.



The Following is a Report of the Work Done by the East Annie Street Christian Church, Fort Worth, Texas. Beginning June 18, 1916 to June 18, 1917.

We arrived here late on the evening of June 17th, 1916. Found Sister W. M. Alphin busy with a small band of Loyal Sisters at the church trying to raise money for the erection of a comfortable house of worship. We began at once to think on "the need of so great an accomplishment." At the close of the first sermon the house rose unanimously for the election of the writer as pastor of the church. Since that time we have been found trying to bring things to pass.

We have a well attended Bible school, alive, interesting and financially good. The Y. P. S. C. E. is excellent. There is a mem-

bership of forty who love the Christian Endeavor work.

Sermons preached	102
Visiting ministers	9
" ministers from the State	7
" " out of the State	2
" " from White churches	5
Number additions	18
Revival meetings held	0
Money raised from all sources	\$729.67
" paid out	\$724.67
" received by cash donations	
from white friends	81.00
Pledges received for building fund	
from white friends,	1800.00
Received by cash for pastor's salary from First Christian church	30.00
Received from East Annie Street Christian church	233.94
Money paid out on church building	373.68
" " to Jarvis Christian Institute	16.65
" " to Christian Woman's Board of Missions	7.00
" " to pastor	326.44
" in treasury, June 18th, 1917	5.00

Yours in the service of Christ,
Arby Jacobs.

CASON, TEXAS.

Sunday, July 1st was a high day with the Shady Grove Christian church. Pres. J. N. Ervin of Jarvis Christian Institute was with us and delivered a very able sermon. We were glad indeed to have Brother Ervin with us. He always has a message worth while. The generous hearted members of Shady Grove showed their appreciation to him by subscribing so liberally to equip the new building. The amount of \$187.50 was subscribed in cash and good pledges to be paid in September besides a number of quilts, pillow cases, sheets and towels and such like. Shady Grove gives quarterly thru this district to Jarvis besides the Easter rally for Jarvis church, Sunday school and auxiliary. The writer spoke Sunday to a large appreciative audience. There were seven additions, six reclaims and one by confession. The Sunday school has reported to the state Sunday school secretary and treasurer for the quarter and has elected delegates to the state Sunday school convention which convenes in Ft. Worth, Tuesday before the third Sunday in August, 1917. The auxiliary also made its third quarterly report. All departments are preparing to meet the district quarterly convention to be held at Jarvis July 27-28-29, 1917. We are working to raise \$1000.00 for all purposes by October, 1917. Let us have an interest in your prayers.

I am yours for the best,
M. Knight.

Sunday School Lesson

August 12, 1917.

Lesson VII.

JOSIAH'S GOOD REIGN.

II Chron. 34:1-13.

GOLDEN TEXT—Remember also thy creator in the days of thy youth Eccl. 12:1.

TIME—Josiah began to reign B. C. 638, in the 345th year of Judah as a separate kingdom. He reigned 31 years, till B. C. 608.

PLACE—Judah and Jerusalem. But his reforms extended over a considerable part of the territory of the northern kingdom which had become extinct in 722-718, 80 years before Josiah came to the throne.

JOSIAH'S WORK.

Josiah was eight years old when he was made king. He reigned thirty-one years and did what was right; for yet while a boy, he began to serve the Lord. He went all thru the land of Judah and also among the people who were living in the land of Israel (for ten tribes had been carried away captive before this time) and he made his servants destroy the altars of Baal wherever he found them, and tear down the images that were set up above the altars and break them into pieces. Then he came back to Jerusalem and set men at work to repair the temple where it had been allowed to go to decay; and the people brought money to the temple to pay the workman for doing this.

When Josiah heard his servant read the words of God's law and heard him read also of the punishments which God said he would send on the people for not obeying the law which he had given Moses to govern them, he rent his clothes and wept. And he spoke to the high priest, saying, "Go and ask for me, what the Lord will do to us, for he is very angry, because our fathers have not obeyed the commandments that are written in the book. The high priest went to a woman named Huldah, who was a prophetess, and asked her the question. She answered, "The Lord says, 'I will send upon Jerusalem and upon the people that live there, all punishments that are written in the book, because they have turned away from serving me and are gone to serve other gods.' But as for king Josiah, who sent you, go and say to him, thus saith the Lord, 'Because thou was grieved for the sin of the people, and didst humble thyself to weep before me, I will not send this punishment in thy days, and thou shalt not see all evils that will come upon Jerusalem.'

II. JOSIAH'S CONSECRATION TO GOD AND HIS CAUSE.

Josiah sent and gathered all the priests, the Levites, and all the people together and he went up to the temple where he read to them the words that were written in the book which the high priest had found. The king stood by a pillar and made a covenant with the Lord, promised to obey his commandments with all his heart and with all his soul. He also made the people promise that they, too, would obey them.

The wicked kings of Judah, who lived before Josiah, had made spoons, forks and vessels to be used in offering up sacrifices to Baal, and they had taken these things into the temple. They also had set up an idol in the court of the temple and appointed men as priests to burn incense and burnt offerings to it. But now Josiah put down these priests and would not have them any more. He sent the priests of the Lord to bring out from the temple all the vessels that had been used in worshiping Baal, and the image that had been set up there. Then he took the image and vessels outside the city and burned them and punished, or sent out of the land, all those persons who talked with familiar spirits. Josiah sent men to the valley of Hinnom where the people used to make their children pass through the fire before the idol Molech; and he defiled or spoiled the valley, so that they should not use it in this way any more.

J. E. F.



Rosie Verdelle Hendricks

Above is the picture of little Miss Rosie Verdelle Hendricks, the nine year old secretary pro tem. of the Sunday school at the Murphy street Christian church in Taylor, Texas. She is the daughter of brother and sister Geo. Hendricks, active members of the church. Mrs. Hendricks is the State president of the C. W. B. M. The Sunday school at this place has adopted as far as possible the graded system and is doing fine work. Mrs. Rosa Taylor Wicks is the efficient superintendent.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Woman a Factor in the Evolution of her Race

By Miss Gertrude Walker of Tillman, Miss.
Delivered at the M. C. C. M. S. S. Convention
at Fayette, Mississippi

By a careful study of the wonderful mechanical construction of woman we have found her to be superior in qualities of head, heart and soul. And by a careful perusal of past history we have noted the rise and fall of the races. We can readily see that those good influences woman has wielded have been some of the mediums which have turned the wheel of action. This being true, it furnishes a reason for consideration of the subject: Woman a Factor in the Evolution of her Race.

History tells us that the evolution of a race depends largely upon the influence of its women. Before Queen Victoria's ascension to the throne of England there was no systematic education for women, but the first half of the 19th century brought the thought that the high atmosphere of superior civilization was conducing to the development of the intellectual faculties of woman as well as man. It is not the race but the individual which is now the center of attraction. It is not what the race can do for the individual woman, but, what the woman can do for the race. Victor Hugo said that the 18th century was for men but the 19th century was the century for women. Up to this time no thought has been given towards woman's movement and her advocacy. We find in 1875 that her advocacy was based upon the same right and recognition as man. Hence we hold that woman is a factor in the evolution of her race.

To better tell the progress that woman has made, let us take for a moment woman in early years. We find that she has slowly but surely forced her way to the front in spite of the thousands of obstacles that have been thrust in her pathway.

At first every door of opportunity was closed against her. Men in almost every clime were barriers to her progress. Under such conditions, woman went about her work uncomplainingly, performing every duty. In the latter part of the 18th century Daniel Defoe saw the need of woman's education and manifested a keen interest in her better development by the following words: "Their youth is spent to teach them to stitch and sew or make baubles, they are taught to read and write and this is the height of woman's education."

That being true, what is a man good for who has no more teaching than that; and what could any man see in ignorance that he should think it a necessary orna-

ment for woman?

Deficient as were the means of education offered woman during her impeded period, a considerable advance was made in her social position, and in her influence on literature and even in her participation in literary productions; men and women were brought into happy intercourse, society was refined, coarseness and vulgarity became less frequent among men. Intellectual interests became the topics of conversation. Woman became a great power in English society. She gave literature an opportunity of casting off patronage and living by means of the direct support of the readers, who sought it as a means of recreation and of culture; before this time literature had never been so popular.

Some one had said, "To know woman is a liberal education." And there are woman to whom this yet applies. Call to our minds such characters as Mrs. Booker T. Washington, Mrs. Elizabeth Haynes, Mrs. Mary Church Terrell and a score of other great and noble women who are moving from land to land showing to the race its defects and uplifting and influencing the hearts and minds of many through their unceasing toil. We find these great women organizing themselves into bands and founding orphan homes, kindergarten schools and old folks homes; all of which tend to unfold the race's problem for better and more effective woman's integrity. Devotion and patience have won for her a place in the business walks of life; the race has realized it so much that we find the whole nation serving her first in every undertaking. The world rises to assist her at every opportunity and today civilized nations measure the culture, refinement and evolution of all races through the one factor—woman.

It was woman who created etiquette, and it has been said that manners are the open lesson that admit one to polite society.

Through the dim vista future ages we see woman, that potent factor, still assisting in the evolution of her race. We see her on missions of love, charity and benevolence doing a great work in making the world wiser and the common lot of mankind better. For every gift there is a reward, for as we sacrifice so do we achieve; as we love so do we live. As we consummate woman's past deeds and attainments and add to her desire to further assist in fostering great enterprises, and knowing that no race can rise above its women, we are forced to conclude that if woman is debarred, the evolution of her race is debarred likewise. Like the spartan wife in her home of old, so woman is more and more the power behind the throne.

Since the golden sun of intelligence has beamed forth and shown brightly through the lives of women, who are the great evolu-

tionary factors we see ourselves standing in the midst of the 20th century recalling the abundance of good deeds performed by woman, then note the wonderful possibilities that further await her benign influence, we see in the glorious future, grander and nobler deeds done by her as the years go by.

I conclude with these lines:

Woman, we can never do without you in
the evolution of this race,
You, who are so strong and brave;
You, who have power on earth to calm
the boisterous wave,
We will never do without you,
Neath the heaven's azure sky,
Hand in hand we will fight life's battle
and will conquer ere we die.

How We Have Discovered the Child

An Oration delivered by Miss Olivia Cleo
Hicks, member of Class 1917
Southern Christian Institute

In the past it was the ambition of civilization to teach or evangelize the world by working with mature man.

Man in the primitive state was savage, living in caves and by hunting and fishing. As the wheel of civilization turned he developed the thought to build houses and till the soil. Also nature taught him to develop the mental faculties and in doing this the soul caught a glimpse of something unrevealed before, God. This development led him to build schools for the future development of the mental powers.

The world has always looked on man as being ruler of the earth and the only motive was to develop man to the highest type. Thru this effort man has made some of the most daring feats believable on human ears.

He has come up to the expectation of time by being able to find out and show to the world the great wisdom and the hidden treasures of God.

He holds now, the power to control lightning at his will. He is sailing thru the water by means of the submarines and soaring thru the air by means of the airship; he has gone into the earth and has desolved the treasures there. All of this is just a proof of the words of our Lord, when He said: "And greater works shall ye do." Along the lines of evangelizing and christianizing he has done equally as well. The love of Christ has been shed abroad in the heart of man. He has been taught the Christ-like spirit. He has given more serious attention to the Savior's command. "Go ye into all the world and preach

the gospel to every creature."

Missionaries are being sent to the uttermost parts of the land of darkness, and much good is being accomplished. Schools and churches are being organized in these heathen lands, and from one spark, as it were, the whole world will be lightened with that illuminous power which will shine for ever in the hearts of men. It was the aim to raise mature man up to a standard that would stand the test down thru the end of time. This standard was the Christ like spirit or the Life of Service.

Since this foundation was given to man and he has accomplished so much, then we feel that man is fixed in his life. He has the principles which were intended for him. But, is the work done? Have we given all the details or have we left out any thing?

Oh! the Master has said, "And a little child shall lead them."

Is the child life of that much importance that it should be sought and discovered? One of the mistakes of civilization has been to neglect this precious life. One writer has said that preparation for the child's life should begin twenty years before its birth. The parents should have the right principles, and the standard of truth, for the child determines the youth, youth determines the manhood and manhood determines the nation.

The child must be studied, not only one but many children for there are no two children alike. It must be studied in play, in home, in the school room, at work and in every instance available.

Is it enough to make the discovery? The physician who stops when he diagnoses the case is of not much service, but when he proceeds with the application or remedy to cure the defects which requires greater skill. For it has been said that the life of the child is precious if it can be discovered. We find when the disciples were asking Jesus who would be the greatest in the kingdom, He sat a child in their midst, and said, "except you humble yourselves and become as this little child, you shall in no wise enter the kingdom." So he who discovers the child has done as much as the poet who says of the diamond:

A diamond in the rough is a diamond sure enough,

For before it ever sparkles it is made of stuff;

Of course some one must find it,

Or it never will be found;

And, then some one must grind it,

Or it never will be ground,

But when its found,

And when its ground,

And when its burnished bright,

The diamond is everlastingly

A flashing out its light.

By this you see it behooves civilization to pay more attention to the child who is the future foundation of the world.



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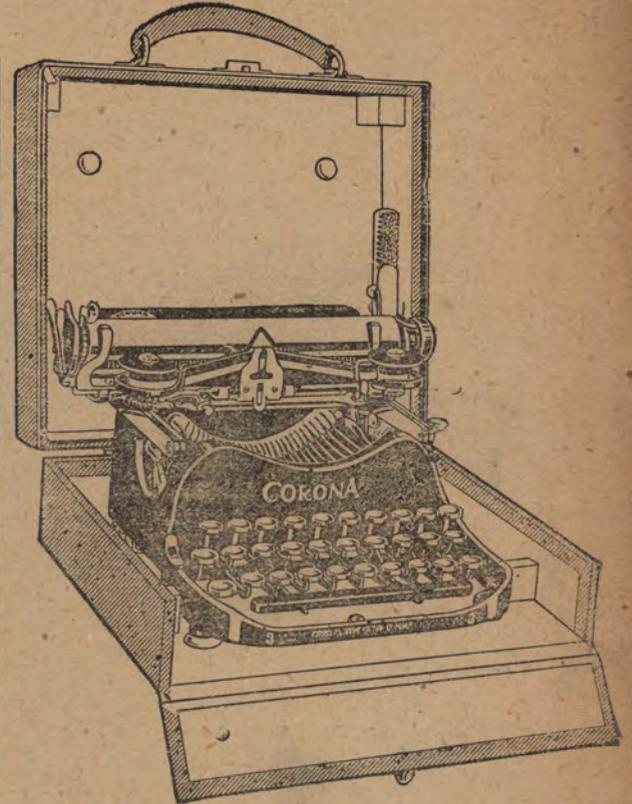
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the home and hands of every true hearted Chris-
tian of your church and community. For terms
of subscription see page two, first column.



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, August 11, 1917

Serial No 310

HELPFUL To All



Mankind has Advanced
Inch by Inch.

NA T U R E is full of tragedies. Many of the wild animals depend for their food on the slaying of other animals. Others must destroy plants for their living. Even the plants can not grow except as they can send their roots into soil made by the death and decay of other vegetable matter. The natural world is a big series of tragedies.

All races came up through savagery, barbarism and some had experience in paganism. During the eons of years, life was one continuous tragedy in no respect different from what was taking place in lower nature. So long did they live in such an environment that it became a part of their nature just as hooking became a part of the cow's nature. He did the things we call bad instinctively. Paul mentions them in the first chapter of Romans and the fifth chapter of Galatians, and it will be well for you to stop and read the latter half of each chapter. Paul tells them that that was what they did when they were in the power of the lower instincts.

But when Christianity came all this was reversed. Man was told to crucify these lower passions and walk by a new rule. Instead of going on in a violent life committing tragedies on others, he was bidden to make himself helpful to others and if need be to take the tragic in his own life in martyrdom. Instead of wounding the world they were to bind up the nations' wounds. Instead of killing others they were to die daily. Instead of taking advantage for self from others they were to give advantage to others from self. The principle is succinctly stated in, "For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it."

Now all the trouble of mankind has come from their slowness in making the

reversal. If all mankind would today make the complete reversal by crucifying the old life of tragedy and taking on the new life of helpfulness, tomorrow would come the millenium; but this they can not or will not do and so the tragedy goes on. There is not one good thing that mankind now cherishes that has not been violently resisted as long as resistance was reasonably possible. Men have discovered new truths and then they had to push them on by main force against the most violent and sometimes the most unreasonable opposition. They never seemed to feel ashamed at what they did. They see no shame in

"Far in front the cross stands ready
And the crackling fagots burn,
While the hooting mob of yesterday
In silent awe return
To glean up the sacred ashes
Into History's golden urn."

Thus mankind has advanced only inch by inch because they would not take Jesus at his word and did not banish the old kingdom, based on the principle of tragedy, from their souls and take on the new kingdom, based on the principle of constructive helpfulness.

This new kingdom is in the nature of a "life" and can come only as it flows from the great fountain head of life. Jesus said "Without me ye can do nothing." One of the sadest tragedies in human history is the one when men got to the place where they discovered the virtue of truth and then to counterfeit it and call it their own. The greatest lesson mankind has yet to learn is that man acting in his own power returns instantly to barbarism in principle, and, that only when he acts in Christ as the branch acts in the vine can he reach a happy civilization.

When Germany broke away from hierarchial enslavement four centuries ago it had simple faith in the Master. But later when it began to be prosperous and the young men from all lands began to come to their universities for learning they began to wonder whether they could not put this learning out under their own name, and so they began to label it "Made in Germany." Instantly they dropped back into the barbarian principle of heart and they began to say and do things that would have put Odoacer the Gothic chief to shame. In them is literally fulfilled the saying of Jesus. "The unclean spirit, when he is gone out of the man, passeth through waterless places,

seeking rest, and finding none, he saith, I will turn back unto my house whence I came out. And when he is come he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first." Under the name "Kultur" they tried to give to the world a system of efficiency that was to do wonders for mankind. Instantly, but unknown to themselves, they embraced the old kingdom of tragedy. When this demon, which was driven out some fifteen centuries ago, returned he found the house swept and garnished by many a reform movement and martyrdom, and he said "Gee, what a place to live. It is infinitely better than what I had in the days of Hunrod." And he went and brought in seven other demons worse than himself, and thus came the shame of Germany. They sang a hymn of hate. Then they began to make war on women and children and from that they went to fiendish inventions of sterilizing womankind of enemies, and finally to convert slain enemy soldiers into fats for ammunition and finally to slip their own slain to the factory for reduction. Thus they went the savage tribe one better. The savage made war that he might have bodies to eat; he made war that he might have bodies to reduce in a scientific reducing plant. The limit to which this will go will be determined only by the time when Germany again comes back to its first Love.

It is incumbent on us to give every ounce of our strength to stop this hegemony, probably more menacing than the one started by Mohammed thirteen centuries ago, ere it, too, run a millenium of years.

But while we do this, let us not forget our own danger. Here, too, is seen the tendency of putting our faith in our own strength. Our scientific men have found indisputable evidence of the fact of great scientific truths. But instead of seeing, too, that there is just as indisputable evidence of it in the word of God, they are showing a tendency to want to brand it with "Made in the University" and mark our word, it will certainly reduce us to the state where the old demon will find our "house garnished and swept" as it did the house of the Germans.

There is only one course that can save us. We must either throw ourselves into

(Continued on page 2, Col. 2)

THE GOSPEL PLEA

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of the Southern Christian Institute

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Mississippi.

Number 310

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 400, you have five weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, AUGUST 11, 1917

Personals and Editorials.

—We want to call special attention in this issue to the message to the pastors from the World Alliance for International Friendship. We hope it will be read carefully and its contents noted. We especially urge the pastors to "do their bit" in helping to further these great truths in every nation of the world. The church at this time has the greatest opportunity in its history to put Christian ethics into the international relations with other nations.

NEW SUBSCRIPTIONS

From C.H. Dickerson:
Mrs. M. R. Gamby
From J. W. Scott:
H. F. Bishop, Mrs. Bettie Haynes,
Mrs. Lois McGill.
For:
Mrs. Malinda Latouche, T. W. Giles, Mrs. R. C. Elliott, Mrs. Irene J. Smith.
From Mrs. J. R. Louderback:
Miss Mary E. Snead, Mrs. Stuart McLain, W. H. Starling.

NOTICE!

—We know of a tract of land of about twenty acres for sale. This land would make a good home for a small family. The terms can be made reasonable. Inquire of J. B. Lehman.

CEDAR LAKE, TEXAS

Dear Editor:—

Please allow space in your helpful paper for my short letter as I wish to mention our District work. I also wish to say that I have just arrived home from Bellville, Texas, where I attended our District meeting and I must say we had a lovely three days session. Bro. H. G. Smith, our State Evangelist, and Sister F. H. Johnson, our State organizer of the sisters department, were both present and rendered a great service in the meeting. The pastor of Bethlehem Christian church, Bro. C. H. Norris had to leave off a great meeting that was being conducted by him, in which seventeen had made the good confession. Bro. Norris, left the meeting in hands of Bro. Wm. R. Brown and a few other faithful ones until his return from the convention. Now we are proceeding with the meeting until the third Lord's day inst. when we shall expect a host of witnesses at the water edge to witness the new birth in Christ. Dear brother preachers, I believe the great walls of division are now beginning to decay and it will mean so much how you are standing. If we all will stand together we will see alike, but we can not see alike teaching and looking in opposite directions.

J. B. Stratton.

—O—

MANKIND HAS ADVANCED INCH BY INCH.

[Continued from first page]

the world's great missionary enterprises with the thought that we must undertake the impossible task of teaching the children of the nations of the earth or we must lose out. We can and should convert the older people to make them helpers, but we should remember that all progress in the kingdom must come through the children. "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God."

—O—

GREENVILLE, TEXAS.

Dear Readers:—

Monday following the fourth Lord's day in June found us at Shelton where we preached three nights. We had good meetings and met some good people there. Shelton Hill is wide awake and is doing a good work.

We were in Roxton on Thursday and Friday night and found things pretty well run down at that point. We preached with the faithful few there and encouraged them to take on new life.

The first Lord's day found us with the Mt. Vernon Christian church. We were with the faithful few there for three

nights. Had a good meeting there. We received from Shelton Hill Church. \$3.60
From Mt. Vernon Christian Church 6.25
Those who gave at Mt. Vernon are as follows:

Kate Grady	.....	\$0.25
Tilie Moffet	.....	.25
Huston	.....	.50
Mr. Mrs. Logan	.....	.50
Alice Rulerford	.....	.25
John Hight	.....	.25
Mollie Towler	.....	.25
I. R. Rulerford	.....	.25
Mattie Moffert	.....	.25
Starling Towler	.....	.50
Lucy Towler	.....	.75
Birda Rulerford	.....	.20
Ada Laura	.....	.05
Lucy Rulerford	.....	.20
Nathaniel Rulerford	.....	.35
Lucy Sayler	.....	.35
J. H. Rulerford	.....	.45
H. Towler	.....	.80

Let all the members who have not paid their State Mission money in full get it together and send it to H. G. Smith at Hawkins, Texas in care of J. C. I.

H. G. Smith
Evangelist.

A Message to Pastors from the World Alliance for International Friendship.

Dear Brother:

You will soon be planning your church programs for the coming autumn and winter.

Among the new topics that demand nation-wide attention is that of establishing Christian international relations in which friendship, justice and goodwill shall actually be practiced. For this, however, some form of a League of Nations and a World Court must be set up. All international difficulties should be brought into court. To secure these ends our people must be properly trained and organized.

All Christian leaders, and especially pastors, have peculiar responsibilities in this matter, as they have their own unique contribution to make to this cause.

If America is to Christianize her relations China and Japan, with Mexico and Latin America, and really help in setting up a better world-order, our Christian citizenship must be more accurately and adequately informed on these problems. In addition to an occasional sermon might you not once a month devote a prayer meeting to their consideration?

The World Alliance for International Friendship invites every local church to co-

operate in this great new task confronting us. Millions of Christian citizens must unite in this movement. No war nor any great cause was ever won by individuals, or even by regiments, fighting separately.

To aid pastors and other leaders we have prepared attractive, instructive and inspiring literature providing material and suggestions for sermons, prayer meeting topics, and courses of study.

Will you not send for a package (25 cents), and take time and thought to understand our plans, and wheel your local forces into line for the great drive of the Christians and churches of America for world justice and good will?

Cordially yours,
Sidney L. Gulick, Sec'y
105 East 22nd St.,
New York City.

—O—

Recent Publications
of the

World Alliance For International Friendship.

- A New Era in Human History.....\$.10
- Asia's Appeal to America 10
- A Comprehensive Immigration Policy
and Program 10
- The Pacific Coast and the New Oriental
Policy 10
- New Japan and Her Problems..... .03
- A Square Deal for China03
- The Duty of the Churches 15
- The New Task of the Churches..... .05
- A Challenge to the Churches.... .10
- America's Asiatic Problem and its Solu-
tion in a Nutshell 03

ST. LOUIS, MISSOURI.

Editor of the Gospel Plea:—

Please allow me space in your paper for a word about our work at St. Louis. We have with us Brother M. Powell and are doing well at present. We had a little home rally the first Sunday in July for church repairs. We raised \$53.00 and will continue to solicit money until the 1st Sunday in August. We are feeling very much encouraged but so many of our people have not yet co-operated with the work. We are only praying for them. Bro. Preston Taylor will be with us in a meeting in September at which time we hope to have great success. Mrs. E. V. Willis and little Ernest Jr. are leaving for a tour in the south. We hope for them a pleasant trip. We regret very much to learn of the serious illness of Rev. W. A. A. Harris at Hannibal, Missouri.

Pray for us that we may continue on in this great work.

Yours for Christ,
Retta E. Manpin.



W. P. Martin,
State evangelist of Tennessee.

Savannah, Tennessee.

Raising a Special Fund for the Shel-
byville Christian Industrial School.

The Bible contest between six captains of the College Avenue Christian Church of Savannah came off Lord's day evening, July 22, 1917, each captain ranking with eight members.

The following is the amount raised by each captain.

- I. Captain Mrs. Lula Suggs,....\$1.00
- Sidney Taylor,.....50
- Eugene Harting,....50
- By friends,......67
- Total,.... 2.67

- II. Captain Lula Sinner. Lost her membership paper, but turned over the following credits:
- Stella Luton,.....50
- James Harber,.....50
- Lula Sinner,.....50
- Tom Luton,.....30
- Hon. J. E. DeFord,....25
- By friends,......98
- Total,..... 3.03

- III. Captain Maggie Shelby,.....50
- Mackie Casioie,....50
- Frank Perry,.....50
- Annie Wilks50
- Annie Perry50
- Jack Dickson25
- Addie Dickson.....25
- By friends,76
- Total, 3.76

- IV. Captain Arine Luton,50
- Henry Luton, .. .50
- Jack Suggs,.....50
- Maggie Luton,.....50
- Edgar Suggs,.....50
- Lealon Luton,.....50
- Lula Suggs,.... .50
- By friends,2.85
- Total,..... 5.35

- V. Captain Hadie McDonald,50
- Eliza Wilbait,.... .45

- Nettie McDonald,50
- Grant Williams,60
- J. J. McDonald, 50
- Jessie Luton,..... 50
- By friends,..... 3.96
- Total,..... 7.01
- VI. Captain Corine Ward, ... 60
- Dan Tatum,..... 50
- Lizzie Pointer,..... 25
- Johnie Ward,..... 60
- Otis Ward,.... 50
- Mary Jane Holt,.... 50
- Mrs. Point Ward, 60
- Jennie Herring,..... 50
- Ed Ward, 50
- By friends, 3.74
- Total,.... 8.29
- Grand Total,..... 30.11

Mrs. Corine Ward and Miss Hadie McDonald were the successful captains. Mrs. Corine Ward was awarded a Teacher's Bible for her faithful service. Miss Hadie McDonald won the second prize and was awarded a great missionary book, entitled, "A Circuit of the Globe," by A. McLain. Prof. Bell of our public schools presented the books most gracefully.

This work was done by our young people. The best spirit prevailed throughout. This is one mark of progress for the building of our Shelbyville school. Tennessee must get busy.
Yours in the work,
W. P. Martin,
Evangelist.

From the Banks
of the
Old Kentucky

THE KENTUCKY CONVENTION. IN-
STALLMENT NO 1.—

To describe the State convention as the "Best one yet" and such like is too indefinite. A number of righteous forces combined to make this a great gathering that gave impulse to greater good and higher standards. While the membership (resident) of Danville is less than one hundred and the church house not of great dimensions, yet Danville church and people had made ready for the host of delegates and friends representing the Sunday school, church and C. W. B. M. of Kentucky. The minister, R. W. Watson, a veritable giant which Kentucky has "brought on" from South Carolina, is in his 3rd year there and is several years further into the hearts of the Danville people. The officers and church know somewhat how to relieve the preacher of the details, so that he may attend to the "graver things." Delegates came early as usual and got down to work at once

[Continued on page 7, Col. 1.]

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.



Mrs. Sarah L. Bostick,
C. W. B. M. State organizer
of Arkansas.

ARGENTA, ARKANSAS

Dear Editor of the Gospel Plea:—

We wish to say that the work at Cobbs under the leadership of Mrs. Moore is moving on very nicely. It is a fact that you will know the tree by its fruits. Brother and sister Moore are young in the work of the Master. They have been married sixteen years and have a family of nine children. They have a nice home of seven rooms which is well furnished. They have the right idea in making nice surroundings for the children. They are well equipped in nice books and have two nice swings. This house was built mostly by S. C. I. students, among whom is Hyman Armstrong who is a fine leader in this community. The pastor of the church at this place is Rev. W. M. Martin.

From Cobbs I went to Russellville where I was entertained in the home of Bro. John Franklin and his daughter Emma, who always makes it pleasant for me. Our brother Woodard also had a part in making my time pleasant. The church has about run down here except for these two families who are the life of it. At this place I organized an auxiliary with seven members with Emma Franklin as president, and Miss Maggie Woodard as secretary, and Miss Lealeh Franklin as treasurer. I gave two addresses here. My railroad expenses were \$4.40 and they gave me \$1.25.

I then went to Sherrell where I spent the night with brother and sister Rice and had a pleasant stay with them. On Lord's morning we enjoyed a good Bible school lesson taught by their pastor, Eld. Turner. After this we listened to a good sermon by him. The writer

then gave an address of forty-five minutes to the women about their work, which all seemed to enjoy. We asked for more laborers in the work. Three, however, were added here. Sister Rice was a happy soul as she had been during most everything else. They gave me \$1.50 and my railroad expense were \$1.08.

I went to Pine Bluff at night where I gave some very lengthy remarks for I had not been to this place for such a long time and I had so much to say. All seemed to enjoy my message of one hour and ten minutes. Mrs. Ivey is doing all she can in trying to build up the work. We hope to see good work here. My railroad expenses were \$1.80 and they gave me \$1.25. We found a lady worker from Mississippi whose name is Mrs. Ordella Anderson. She will be the secretary of this work. We are always glad to have good help. We added two new subscribers to the Tidings.

From here I went to Pearidge where the work is under the leadership of Mrs. Lue Mitchell who is doing all she can to pull the work up to a success. They rendered a short program. A very fine paper was read by Ollie Mitchell, the subject of which was "The Young Woman." She made some very impressive remarks; saying, that if we get more trained girls in the Master's work it means that we will have better husbands, better wives and better mothers; it means that we will have better organized homes and better churches. The writer was asked to speak on the subject, "That ye bear much fruit and so shall you be my disciples." I used thirty minutes to tell of the great need of the young woman and I believed all enjoyed it.

At eight o'clock P. M. I was at the Little Rock church. We had to review the work and get a better understanding concerning the officers' work and reports and now we hope they will move off to a good work.

My friends we have no excuse for not doing our Christian duty. All churches have their many duties of life and the people of God must do it. Now everybody get ready for the State convention in September from the 11th to the 15th. All departments will convene in joint session. The Sunday school will meet on the 11th and 12th, C. W. B. M. on the 12th at 8 P. M. to the 13th at 10 P. M. and the brotherhood will have the remainder. So come one and all. Some of our National workers, Prof. Moss and Miss Rosa V. Brown, will be there. We must have money and good reports. We are planning for a great meeting.

Faithfully yours in the Master's cause,
Sarah L. Bostick.

"And he who bears his brother heavenward
Goes there himself."

PROGRAM

Oklahoma Christian Missionary Convention
Chickasha

Tuesday Night, August 14

The Minister's Council will convene. All ordained ministers of the state are requested to be present.

Wednesday Morning

9:00 Praise service led by Bro. T. H. Fuller of Chickasha
Welcome address on behalf of the city by Elder D. H. Jones, First Baptist Church; on behalf of church, Elder W. M. Tucker; response Elder S. R. Cushing, Meridian
Welcome address, Bro Wm. Tucker, Chickasha; response, S. R. Cassius of Meridian, Okla.
House called to order by the president
Appointment of committee
Report of State Board
Our annual meeting and its master purpose, Prof. W. E. Henderson, Guthrie
Our unassumed attitude, Elder D. D. Jones, pastor First Baptist church, Chickasha
Report of enrollment committee
Recess
Praise service
Sermon, Elder D. M. McCline
Collection and adjournment

Afternoon Session

2:30 Praise service, Bro. R. L. Moore and B. H. Smith
House called to order
Report of District Evangelist
President's annual address
Our Opportunities in Oklahoma; discussion led by Elder S. R. Cassius
Adjournment

Night Session

7:30 Praise service, Bro. T. M. White
Sermon, Elder K. C. Thomas
Collection and adjournment

Thursday Morning

9:00 Praise service Bro. C. J. Robbinson, Luther
9:15 House called to order and roll of delegates read
Report of committee
Report of churches
Report of treasurer
Recess
Praise service
Sermon Elder J. H. Henry, Boley
Collection and adjournment

Afternoon Session

2:30 Praise service; Bro. S. B. Wallick, Muskogee
House called to order

Report of corresponding secretary
 The Essential Elements of a Prepared man, paper by Bro. T. H. Fuller
 Setting a church in order, discussion led by Eld. R. B. Wells, Muskogee
 The Practical Woman, a paper by Sister S. P. McDuff
 The state evangelist, his work, discussion led by Elder W. M. Tucker
 Adjournment

Night Session

7:30 Praise service, Bros. J. H. Williams, D. W. Daniels
 Sermon, Eld. Byron Hester (white)
 Subj. "Why we exist."
 Collection and adjournment

Friday Morning Session

9:00 Praise service, Sisters S. P. McDuff, Johnsie Evans, Chickasha
 House call to order, women adjourned to meet in C. W. B. M. work
 Discussion, "The Needs of state Cooperation, led by C. W. Mayberry
 Discussion, The importance of the Bible School, led by A. D. Little of Muskogee
 Praise service, Bros. B. F. Manard, A. C. Weeks, Oklahoma City
 Sermon, D. W. Daniels, Meridian
 Collection and adjournment

Afternoon Session

2:30 Praise service, Dr. F. Burney, G. W. Wiley
 House called to order
 Report of committee on enrollment
 Report of other committees
 The need of city missions, paper by Sister A. K. Brown, Chickasha
 Instrumental solo, Eula Evans, Chickasha
 The necessity of preparation, paper by Sister Eula Evans
 The world and the christian attitude toward it, paper Miss Dallie Thompson, Chickasha
 Quartette, by Sisters L. B. Henderson, Johnsie Evans, Minnie Colbert and Bro. S. B. Wallace
 Adjournment

Night Session

7:30 Praise service led by Eld. S. R. Cassius and K. C. Thomas
 Sermon by Elder T. W. Giles, Tulsa
 Collection and adjournment
 Bible School period

Saturday Morning Session

8:00 Praise service led by Eld. W. M. Tucker, B. H. Smith, Chickasha
 House called to order
 Our Bible schools and their greatest need, Eld. S. R. Cassius, Meridian
 Origin of Bible school work, paper by

Miss Bernice Hamilton, Chickasha
 Missions in modern S. S. Prof. P. H. Moss, Edwards, Miss.

The physiological teacher, by Elder F. W. McGee, A. M. E. church

The advantage of a graded school by Miss Johnsie Evans

Report of officers

Miscellaneous

Election of officers

Collection and adjournment

Praise service led by A. H. Williams, Kelleyville

Sermon, Eld. G. Grant, Tulsa

Collection and adjournment

Afternoon session

Praise service led by Sisters Stella Fuller, Minnie Hills, Chickasha

House called to order

Solo, Miss L. B. Henderson, Guthrie
 Violin accompaniment, Bernice Hamilton, Chickasha

What advancement have we made? Discussion led by Sis. S. P. Duff

Election of state officers

Miscellaneous

Adjournment

Rhetorical exercise, Collection and adjournment

Sunday Morning Session

A modern Bible school

Sermon, Eld. S. R. Cassius, Meridian
 Collection and adjournment

Memorial services

Adjournment

Praise service led by Sis. A. L. Brown and A. D. Littles, Muskogee

Sermon, Eld. R. B. Wells, Muskogee

Christian Education



Southern Christian Institute

Last Sunday night, the Junior Christian Endeavor Society visited the Senior Christian Endeavor Society. Earnestine Blalock was leader and a helpful and interesting meeting was conducted. A collection of \$3.50 was taken to unite with the other Christian Endeavor Societies of the United States to send Mr. and Mrs. McLeod as missionaries to Tibet.

Pres. and Mrs. Lehman, Lois, Karle and Paul Lehman, and Leslie Sniff took an auto trip to Vicksburg last Tuesday afternoon, seeing the north side of the National Park going into the city and the south side on coming out. Recent rains had made the day an unusually pleasant one for such a trip.

The boys quartette of the Summer literary society has traded special musical numbers with the girls' quartette. This lent special interest to the programs.

The Y. M. C. A. and the Y. W. C. A. had a conjoint meeting Sunday afternoon, the subject of which was, "Making the Most of Life." Several of the students made nice helpful talks.

President Lehman spoke at St. Mark Baptist church last Sunday afternoon, for the rally of the church and Sunday school.

The saw mill is once again in nice running order and the boys are busy every day bringing in logs, some of which have been quite large.

Mary Lewis was called home the last of the week to her uncle's funeral. She returned Sunday night.

We are in receipt of this announcement from James I. Rundles: "Ruth Viola Rundles, the little girl that came into our family, Friday morning, July 27th, sends regards to the S.C.I. family." The S.C.I. family extends hearty congratulations.

JACKSONVILLE, ILLINOIS.

Dear Editor of the Gospel Plea:—

A few weeks ago, I left Los Angeles, California, and the west, to come to this place, Jacksonville, Illinois, to care for my sick sister and the rest of the family, as I have lost my mother quite recently.

I loved the work so very much in Los Angeles and loved to correspond with you concerning it. I heard the other day that the work there in the Birch Street Christian church is still moving along nicely and the Sunday school is growing considerably. A month ago just before I left there, A Junior Endeavor was organized, Bros. Coleman and Miller as leaders. They met from three to five every Sunday afternoon and nearly fifty were present at those meetings.

The church here and its membership is not quite as large as in Los Angeles but the city is much smaller and we have not the people to draw from. Bro. Harlis has been pastor of this church for a number of years, having built it himself with his own means but he resigned a few years ago and did missionary work for a while. Bro. Harlis also founded a "Harlis Home" where aged people may find accommodations. The pastor of the church now is Bro. Brayboy. He has only been here three months. With the people which he has to draw from and to work with him, I feel he is doing quite nicely. I think the membership reaches nearly fifty.

I was told by a friend of mine that about six or seven weeks ago some one wished to correspond with me thru the Plea. As I failed to get that paper, I did not see it. From time to time I shall try to send you more news from the church here.

Respectfully,

Susie J. Lynch.

433 S. Sandy St.

Sunday School Lesson

August 19, 1917.

Lesson VIII.

FINDING THE BOOK OF THE LAW.

II Chronicles 34:14-33.

GOLDEN TEXT.—I will not forsake thy word.
Psalms 119:16.

TIME:—B. C. 621, in the 18th year of Josiah's reign, when he was 26 years old.

PLACE:—The Temple and Palace at Jerusalem.

PERSONS:—Josiah the king. Huldah the prophetess. Hilkiah the high priest. Shaphan the scribe or secretary.

PROPHETS:—Jeremiah, Joel, Zephaniah, Nahum, Huldah.

I. JOSIAH'S PREPARATION FOR WHAT OCCURED IN THIS LESSON.

Josiah was the last good king of Judah. His was a wonderfully strong character, no doubt, for with several generations of evil kings in Judah before him, we find him at an early age seeking the things of Jehovah. Who taught him this we can not say. It may be that his was a gentler and more amiable character,—that he came into it naturally, that his heart was not contaminated with the vast evils instituted by his forefathers. We see that in some unaccountable way the heart of Cyrus was touched with pity for the Jewish captives of Babylon, and in his large heart he contrived to let them go free and exercise their own religious and political principles. King Josiah was one of those noble characters. Beginning at the age of sixteen he had ample opportunity to search the rolls of the Law and being a willing believer he soon had implicate faith in God, while all around him was black with superstition and heathen practice. Of a truth a man's good deeds start within himself and then spread to those around.

Pray to God that we in our young days may diligently apply ourselves to His teachings. Our church annals show that eighty-five per cent of the church members come in to the church in the teen age. Was not Josiah in his teens?

The only safe and sure way to safe-guard the Christian teaching of the children of the nations is to lay the foundation firmly in the hearts of the boys and girls of this generation from their early days to maturity. Let us prepare them early for the finding of the Bible as Josiah's early life prepared his heart to receive the reading of the Law. And let us teach them to apply it to the people of the nations as Josiah did to his people. The sooner we discover the Bible the sooner will we be able to launch a strong campaign against the Prince of Darkness and Fear.

II. IN OUR DAY.

In the midst of the dire wickedness with which he was surrounded and the fact that his father and grandfather were wicked, we must almost count Josiah a self-made man. No doubt in the early years of his life the high priests taught him in the way he should go.

But we in this day are far from that. On every hand there is seen construction machinery—the Bible school and mission school—to direct the shaping and moulding of the characters in their flexible stages. In some lands this light is just breaking. But where ever there has been any reforms in favor of Christianity it is because the lives of the young people have been touched. There is a spark of spirituality in every soul. Christ sent it upon all men when He left the earth. And even in the most miserable soul, the lowest mortal, it needs only the quickening influence of the word of God to dispel the spiritual and moral darkness. Oh, that we might put more faith, trust and confidence in God and His word; glean more love for humanity thru Him and see as the only means of soul redemption the remaking and semblance of that self-sacrifice on the altar of service, as Christ did on the cross! That is indeed man's only hope of salvation.

But how are we going to interest our young people in the welfare of their own and other souls? To those whose lives are patterned after the Master's this will be easier answered than by those who do not see their task. The answer lies within ourselves. People in days of the old Bible school and church would stay in bed Sunday mornings and call on their children to make haste and get the work off hand and be off to Bible school. They were not concerned during the week whether or not the child looked at its lesson. They did not believe in the family altar. In all these they mistook their mission. But we are gradually coming to see that it is the every day, every hour and each moment Christianity that counts. We are learning to take the lead and tell the children to come on. We are coming to work in hearty cooperation with the Bible school superintendent and teachers and the various church workers. We are not only finding and placing the Bible on our reading tables, but we are or should be searching its pages for the great abundance of good things there, and if we are teaching it to our children we can be sure of a well taught generation to teach the next.

E. L. T.

The Value of a Smile.

By Mrs. Ada B. Matlock.

Do you smile? Are you filled with thinking good about others and the good that you can do and does it bubble

over in the form of a smile? Have you noticed when the sun gets nearer us with its beams how all nature responds and when we are so far from its rays how chilled and barren is the vegetable life? Let this be a lesson to us who labor to give light and life to others.

We must be filled and running over with not only words but with that warmth of expression—a smile. We are all influenced to believe it comes from thinking good about others and oh! the power of its influence over those who are in need! Are we like the sun smiling in small corners and crevices where shadows often fall or have we reserved our shining for the tops of oaks and the large gardens and fields? Many a gloom has been removed by a smile. You have been stamped in the memory of others by a smile. They may have doubted your features but all was made plain when you smiled. We have met strangers whom we looked at again with interest because of that smile. Have you ever had a close friend who always made you happy with a smile and having been separated from each other, does not memory recall most of all that happy smile? Are you laboring to restore order where there is disorder? Then use the poem below. It will help some.

“Does the day dawn in your soul bubble over to be told, with a smile?
With the rising of the sun and your labor you've begun, use a smile.
In a most surprising way it will turn the dark to day, just a smile.
As it turns the dark to light it will give your knowledge might, just a smile.
When you feel that you are not loved, cast your throts to the one above and implore a smile.
He who always cares for you will that depth of warmth renew with a smile.
Don't let earth's cares in us dismiss this richest of all natures gifts, a blessed smile.
When we have gone from earth below how joyous it would be to know each by that smile.”

Taylor, Texas.

To the Colored Christian Brotherhood of Texas: Greetings. May I remind you that we are nearing our annual State Convention. It is due that we meet here October 16th, 1917. Against the hard times, the great wars that are going on, let us push as hard as our Master worked. I am almost an invalid but will trust in God and do my duty. Let us all endeavor to make the convention the greatest.

May I ask each pastor and member to help notify all churches?

Yours for Christ and His Church,

M. T. Brown, President.

FROM THE BANKS OF OLD
KENTUCKY

(Continued from page 3.)

instead of sight seeing. Several time the boys got "hot in the collar" but nobody lost his head. Some questions the brethren just constitutionally differ upon, none of these, however effect the Faith of the great brotherhood. The brethren know that efficiency today many be inefficiency tomorrow. So they're getting ready. "Crooked money" was hit a hard blow. Truly said from a speaker, "Some Rallies leave a church in a far worse condition than it was before." This thing that demoralizes must be "made over" as the women say. Preachers and people were urged to serve God on "Fifth Sundays" as well as other Sundays. "Chasing the Devil round the stump with scientific talk was discouraged." Bro. P. H. Moss and sister Rosa V. Brown were there and each ready at every corner to import some good advice and help over the hard places. These National Field Workers have made special study of the very problems which we now have on the Board.

We missed the usual treat Pres. Lehman always brings. Until the last minute we expected him, but we had a good letter telling us that we were not forgotten.

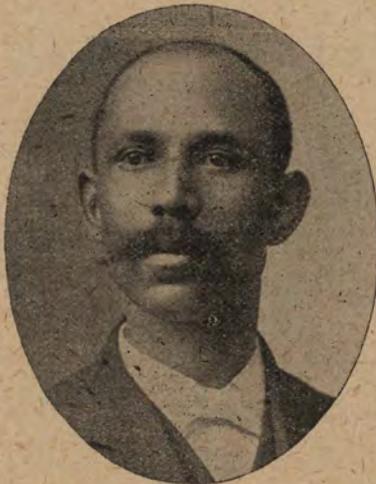
Growing reminiscent, some of the older brethren gave us some substantial history of our movements in Kentucky. Bro. Hathaway told of the first Kentucky Convention in 1873. Bro. H. M. Ayers was the first president and was for twelve years. There were just fifteen churches represented and not many members. Bro. Preston Taylor was the first president of our Sunday school convention. [I'm reminded that three weeks ago I preached for a church which Brother Preston Taylor organized years ago when he did so in the face of a threat upon his life. But he was brave and true, and that church stands today.] These were days when men needed to stand firm, and none the less so now.

Danville Convention last week raised from all sources, all told, eleven hundred and twenty one dollars and sixty eight cents, and left with Danville church all told two hundred and fifty five dollars and fifteen cents. Many of the delegates feasted at a large hall where an abundant table was spread and a large number had meals where they slept. One hundred thirty and four delegates and visitors registered, while a host stopped with friends and did not register. What a great change this is!

I'm a young man and I can remember when every disciple that I knew at all, lived in our country. Indeed I did not know there were any other on earth. But I believe this thing there and I know I believe it now. It pleased the Kentucky Convention to elect me as the delegate to represent Old Kentucky at the National Convention in Nashville, September 5th, Brethren, I hope to

meet you there. I'm starting back on the evangelistic field in Kentucky. It pleased the convention to vote us hearty thanks and the right hand of fellowship and say "Go ye unto all Kentucky." Next week I shall mention something concerning this year's work as seen from our view point.

C. H. Dickerson.



W. M. Alphin, pastor
Second Christian Church
Kansas City, Missouri.

An Opportunity.

In the meeting of the International Christian Missionary Convention in Kansas City, Missouri, in October, the Negro brotherhood has an opportunity they have not had. We have three active organized Negro congregations in Greater Kansas City. These congregations are able and willing to look after all of our people who may come.

It is admitted that the Negro brotherhood should have a general meeting of a national nature to consider conditions and to get together on methods to better the condition of our churches, missionary and educational work. We have the best opportunity for this meeting in Kansas City in October during the International convention of the brotherhood.

First. The International Convention will be here, an inspiration in itself, and good atmosphere in which to do good things.

Second. Kansas City is well located for our churches and easily reached by the railroads from all sections of the country.

Third. The churches of Greater Kansas City and the state of Missouri and their friends want the brethren to come.

Fourth. There will be special convention rates on railroads from all points to Kansas City for the convention in October.

Fifth. If we must and are going to meet, it will save the ministers and the churches hundreds of dollars if we use the opportunity and meet in Kansas City on the convention rates.

Sixth. It will save money for the Na-

tional boards. Their representatives will be here. If we meet elsewhere they will be called upon to go, thus extra expense. In view of this fact, we all can come to Kansas City on convention rates. Also our field and National workers be in Kansas City.

Seventh. In coming to Kansas City in October we will demonstrate the right and helpful spirit. As a part of the church and great brotherhood we should not meet elsewhere at some other time. It is an opportunity to do what we ought to do have a national meeting for ourselves—and at the same time not do the wrong thing, or set the wrong example, or make the wrong impression. We can do as much if not more in Kansas City—the proper time and place,—as we can in a meeting, as we see it, out of time and place.

In consideration of the above facts we think our brethren and all interested should carefully consider the matter of our meeting, and where and when we should meet. Why not meet and meet at the time and place that will be fair to all?

With the great financial responsibility upon us of building and paying for churches, Evangelistic and Educational work, why not meet when and where we can save money for our churches, ministers and missionary boards, and at the same time build up cooperation and fellowship in the brotherhood?

We think, brethren, in consideration of the real facts, we must conclude that wisdom, Christian fellowship and cooperation, justice to all concerned, financial economy, and greater and better service in the great task of the church, demand that we meet, and that we meet in Kansas City in October. The condition and circumstances of the work we are to do and lead our people in doing, demand that we become better organized as workers in the church. We just can't do our part of the great task of the church, in the best way without a better understanding of each other and general methods by which we can work in better cooperation and adjust ourselves to the task.

We are expecting the brethren to use wisely the opportunity to come to Kansas City, and come in His name, love and spirit to better prepare ourselves to serve in a more cooperative and united way in the great task of the whole church.

Yours in the work.

William P. Alphin.

When in the earthly courts we view
The beauties of our King,
We long to love as angels do,
And wish like them to sing.

—Selected.

Attend one of the following schools this fall

The Southern Christian Institute



Calls out the best in every boy and girl by its high standard of Religious and Moral culture.

The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
2. The grounds contain 1300 acres of land, providing fields for cultivation, ponds, streams, woods and hills. This land was elected not only with regard to its usefulness, but also for the healthful and beautiful surroundings.
3. The buildings were constructed especially for school purposes and are thoroughly sanitary, well lighted by electric lights.
4. The courses of study, though broad are consistent, and give the best preparation to boys and girls who desire to enter any university of technical schools, or go into the world well prepared in brain, hands and heart to do the world's work.
5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
6. A limited number of students will be permitted to work their way upon application.

Address J. B. Lehman, president, Edwards, Mississippi.

Piedmont Christian Institute



Situated in the healthy region of the Virginia Hills

Wakes up boys and girls to the duties of life.

Genuine Christian Influence

Efficient Teachers

A limited number of pupils will be permitted to work their way.

Address J. H. Thomas, principal, Martinsville, Virginia.

Prof. J. H. Thomas, Principal

Jarvis Christian Institute



Prof. J. N. Ervin, president

Nice Location, Healthful Climate, Reasonable Rates, Strong Faculty, Fine Christian Influence.

A limited number of pupils will be permitted to work their way in school.

Fall session begins September 25th, 1917.

The Boarding Halls will be opened September 24th.

Address President J. N. Ervin, Hawkins, Texas.

Alabama Christian Institute



Prof. I. C. Franklin, Principal

A Busy Lovable School for boys and girls, located seven miles from Calhoun, Alabama, a location famous for health, safety and beauty.

Strong Graduate Faculty of Christian men and women, giving Constant and Individual Attention.

A limited number of pupils are permitted to work their way through school.

Address I. C. Franklin, principal, Lum, Alabama.

N. B.—Applications to work your way in either of the above schools should reach the school before September 24th

Pres. Schuman



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, August 18, 1917

Serial No 311

HELPFUL To All



Let Us Not Make The Mistake Our Fathers Made.

IN 1865 Lee surrendered and from 1865 to 1870 the work of reconstruction went on. That much feeling was worked up during that five years is not at all strange when we remember that when the war closed the soldiers of both North and South stepped back and the politician of both sections stepped forward.

Now, during the recriminations of that period, the good people contented themselves with recounting their misfortunes and did nothing. Almost nothing was done to provide a public school system for the training of the children. Private individuals attempted to start missionary schools for both white and colored children, but they encountered fierce opposition from these people. Consequently, those men and women who were born from, say 1850 to 1880, grew up without mental and heart culture to fit them for the proper discharge of duty as citizens of a free country. Of course there were many exceptions to this rule. Many white people made great sacrifices to educate their children and many Negroes found their way into the missionary school. It was these efforts that saved the day. The great mass who escaped this good training influence have done things that have been alarming in their nature. In South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas and Arkansas they have elected to high office men of so perverted a nature that they have not wrecked the country only because the full opportunity has not yet come. What these voters have done is pitiful. And as to the Negroes, if it had not been for the missionary school, we would now be in a state where no ambitious foreign nation would need to fear us. With secret spies they could in day reproduce here what has been going on in Mexico and render us absolutely helpless. In fact, as it is, corrupt

German politicians have reasoned that they could do this. When the facts are once fully known it will be found that the East St. Louis massacre was incited by agents who wanted to render the United States helpless in the World Crisis. Unless great precaution is taken other outbreaks will follow. The only thing that can save us is the good influence begotten by the schools in the past forty years.

Now our lesson is this. During and at the close of this war will come another time when men will be tempted to sit and talk of their troubles and thus neglect the greatest of opportunities. In fact the time is here now. The world is being opened to the work of teaching as never before. The important thing to think about now is not the conduct of the German or Russian armies, but will the children of the present German and Russian people be made what we want them to be. The question is not, Is the present Negro criminal in nature or is he a wonderfully progressive man? The question is, What will we make the present Negro children? Those men are made, the children are yet to be made.

Now let us not make the mistake of our fathers and sit idly by and give no attention to the children of the nations.

We are at present doing our missionary work in departments. Some of it we call Home, some we call Foreign, some we call Educational, some we call Benevolent. The benevolence is necessary to mellow our own hearts and to show proper gratitude, but for the sake of our discussion here we can eliminate that. The Foreign and home and educational work are all one. It is our work of caring for the children of the nations. And we must remember that now all the children of all the nations are open to us. If we slacken on our missionary work another generation will grow up that will do things in the next fifty years that will make our hair stand on end. A few years ago a politician who was raised in the evil environments of the swamps went about speaking flippantly of the Negro's criminality. Poor man, he knew nothing of the work of the church. He did not know that all that he saw was due to neglect thirty years ago and that his course would insure a hundred fold more criminality in next thirty years.

Knowing all these things our course is clear. We must organize ourselves for a systematic and sustained work. Prof. Moss is doing all he can to organize the

Sunday schools. This is the primary school of our religious effort. Help him in every way you can and in a few years we must greatly enlarge his force. Miss Rosa V. Brown is doing all she can to organize the women and girls into missionary bands. This is both a training school and recruiting station. We can scarcely over-estimate the value of this. The mothers and those who will yet be mothers will have a most profound influence on the world, if banded together for missionary work.

But the greatest work of all is the work of our schools. Here is being molded the character that will do the work that we are speaking about. No matter how much money we should raise, no matter how much we would organize the church for missionary work, if we do not have trained men and women to do the work it all must come to naught. Mere education will not do the work. True religious culture alone fits the man for his work and the school is the only place where that can be given. At the risk of being accused of extravagance in expression, we must say that the missionary school is the greatest thing among us. It is our only hope. For it your prayers should go up, for it your children should be given, and for it your dollars should flow out.

Now imagine we can see a temptation this fall for parents to send their girls but to keep the boys at home. France is determined that education shall not be interrupted by the war. In those sections where the shells are flying they have dug caves and are teaching the children there. The war is not in our midst and we have no excuse except that the wages are high and the prices of commodities are enormous. Fathers and mothers, do not sacrifice your boys at this time. Send them to school where they can be trained to do the great work that lies just ahead of us. Remember, untrained men can not do it. Fill up the schools this winter with both girls and boys.

Remember, it is going to be hard for the schools to make ends meet financially this winter. Be liberal in your payments. Do not ask them to advance them for clothes and books. Come to their rescue promptly. Vow a solemn vow that you will not make the mistake of your fathers and not give the world a generation of inefficients who will do pitiful things politically and otherwise.

“Our deeds still travel with us from afar,
And what we have been makes us what we are.”

THE GOSPEL PLEA

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The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 400, you have four weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, AUGUST 18, 1917

Personals and Editorials.

—We wish to call attention to the fact that the State Bible school and Y. P. S. C. E. convention will convene in Ft. Worth, Texas, on August 14-19.

—M. T. Brown, president of the Texas State Convention, writes that the 32nd annual State convention convenes with the Murphy Street Christian Church in Taylor, Texas, on October 16-22. Rates will be on and he hopes that many will take advantage of this opportunity. He urges that all make ready now and make this the greatest convention yet held.

—We are in receipt of an interesting letter from Isom Hicks who is in the training Camp at Des Moines, Iowa. He writes that they are kept very busy and the work is strenuous. He says that they have fifteen books from which to prepare their daily recitations. Then he also spoke of the training in trench digging and rifle shooting along with the regular routine in drill work. Furthermore, he states that he will do no other than to stick to it and he says, "I am glad that I caught the S. C. I. spirit which is this; to relax in any degree is suicidal and success is robbed of its result."

—The Texas convention meets at Taylor October 16-21. We expect the program to appear soon.

—Elder Wm. Martin, pastor of the Eighth and Congress Streets Christian Church, writes: "Elder B. C. Duke closes seven years of successful work with the church at Emporia, Kansas. He has brought the

church up to where it needed all of the minister's time; and not being able to devote all of his time, he recommended that they secure the services of some one that could. After some considerable correspondence the services of the writer were secured. We hope to do some great things for the work at Emporia."

NEW SUBSCRIPTIONS

From J. A. Wright:

Rev. C. F. Thomas

From Bro. Moss:

Elder C. J. Bolling, O. C. Moorner,
J. W. Robinson, Elder H. Willoughby,
Elder E. Johnson, A. B. Edwards.

NOTICE!

—We know of a tract of land of about twenty acres for sale. This land would make a good home for a small family. The terms can be made reasonable. Inquire of J. B. Lehman.

Washington, Arkansas.

Editor of the GOSPEL PLEA:—

I thought I would write to let you hear from us, as it has been a long time since I have written you. I will say we carried out our program for Children's Day on the first Sunday in July, which was excellent. The amount of money raised was \$5 00 which we sent to Bro. Lehman for home missions.

We are preparing for a successful meeting, to begin on Wednesday before the third Lord's day in August. We ask for your prayers that the Lord may be with us. Bro. K. C. Thomas, our pastor, says he wants the church to send two delegates to our state convention, also to send a good report from the church. The church has not done its duty in state work this year. But I hope it will catch up by the next convention.

Yours in Christ,

Peter. Wiley.

KERR, ARKANSAS.

Dear Editor and Readers of the PLEA:—

Please allow space in your paper for me to say something concerning our work at Pearidge Christian church. On the fourth Sunday in July we had our C. W. B. M. meeting. We had a nice program. Our Organizer, Mrs. Sarah L. Bostick, was with us. She made an address, which was enjoyed by all. She told us many good and interesting things. We are always glad to have Mrs. Bostick with us. On Wednes-

day of each week we have prayer meeting service, which is improving very nicely, but we sometimes get almost discouraged with our small attendance. But with our faithful pastor, Bro. M. M. Bostick, we do not get discouraged and still keep on trying to accomplish a greater work for the cause of the Master. Our Christian Endeavor has been almost dead, but we are trying to bring it to life again. We are praying and hoping to do greater work for the Master.

Maude Holden.

—O—

HOPE, ARKANSAS.

At this writing we are nearing the close of a two weeks' meeting with the church of Christ in Pine Bluff, Arkansas. We have been confronted with the usual conditions, having small hearing to preach to. However, we have labored with one object in view, that is to preach the gospel of the kingdom of God. One sister, a teacher from Mound Bayou, Mississippi, took membership with the church and pledged to do service for the Lord in the city of Pine Bluff. We were glad to receive her and to make her welcome as a co-worker with us in the family of God.

Sister S. L. Bostick of Argenta, Arkansas, was with the church on July 15th and gave a lecture on the work of the sisters in the church. Sister Bostick really is a great worker in the field of her choice. She touched along the line of some real important things that should be put into practice by the sisters which thus would obtain better results, for it takes work to build up the cause of Christ. If we would reach the front and stay there we shall have to be patient, wait, work and stick. In this age and especially in this country, the word is "Push." Success will come at the right end.

Through the efforts of Elder Geo. Ivy the work is moving along fairly well. Bro. Ivy and his wife are faithful to the Lord. They have a good name among all who know them. They are making their living at home. May the God of heaven bless them, is the prayer of this writer.

T. H. Merchant.

GREENVILLE, TEXAS.

Dear Readers:—

July 5th found the writer at the Southern District meeting held in Bellville. It was a great meeting. I think every man, woman, boy and girl who attended the meeting was inspired to do greater things for God. Each day was full of service. The spirit of Christ was manifested thruout the convention. About \$60 00 was raised for all purposes. The district gave \$3 00 to the state work and \$3.25 to the J. C. I. We can look for greater things from our southern district brethren.

They are big hearted and are willing to do things for the Master's kingdom. Bro. McChuce and McDaniel fed the convention with some help from our good Baptist and Methodist friends. Most of the people slept the first two nights at the home of Bro. McDaniel.

The pastor of the A. M. E. church gladly offered his church for our service. We surely could not but be grateful for such courtesies from that good body of Christ-like people.

I hope we shall have a greater meeting at Live Oak in December

The 9th found me with the church at Lyons of which Brother W. B. Washington is pastor. He has there a small congregation but a strong and faithful few. We spent three nights with this faithful few. The last night we were there we preached on the subject, "The New Testament Church and its Name." At the close of the sermon the invitation was extended and three young women came forward and made the good confession. It was a happy moment for us all.

On the night of the eleventh I left for Greenville where we have been holding a meeting and where I found on reaching Greenville that Brother Crawford had taken seriously ill on the Saturday before. He has been very sick up to date and will probably be confined to his bed for some time yet. The meeting will be closed on the coming Sunday night. So far we have had no addition. Let us all pray for a speedy recovery of the pastor of this flock.

We received money from St. James Christian church at Lyons for the state work as follows:

W. B. Washington	\$1 00
I. Washington	1 00
J. M. Washington	1.00
Virginia Washington	1 00
Louisa Washington	1 00
Mary Anna Washington	1.00
Mrs. W. B. Washington	1.00
Martha J. Washington	1 00
Hannah Hawkins	1.00
Mary Anna Nicks	50
Katie Nicks	50
Lucinda Moore	50
By public	1 95
Total	\$12.45

I feel if more of our ministers would lead in paying their state money and J. C. I. money, the lay members would do more. Bro. W. B. Washington paid his dollar and said to his members follow me and they followed almost to the member.

Let us remember that the state convention will be in October at Taylor, Texas. Every church should be ready to report.

H. G. Smith
Evangelist.



W. P. Martin,
State evangelist of Tennessee

Tennessee

Our contest at Holtsville, Tennessee, came off Thursday, July 26th. This contest closes our efforts for a special fund for our school at Shelbyville, Tennessee. Holtsville and Savannah are the first churches in this state to take fellowship in raising a special fund for the Shelbyville school. We hope all the churches in the state will follow by putting forth strong efforts. If this is done, great results will be measured out to our people.

We shall publish the names who gave one dollar in this campaign under the leadership of their captain, Mrs. Etta Holt.

Mrs. Etta Holt,	\$1.00
" W. S. Bradley,	1.00
Mr. H. E. Holt,	1.00
" W. S. Bradley,	1 00
" Calos bradley,	1.00
" Tossie Holt,	1.00
" Mager Ray,	1.00
Given by friends,	9.30
Total,	\$16.30

Mrs. Ila Holt, captain:	
Mr. J. W. Holt, Jr.,	1.25
" Tobe McClain,	1.00
" Bost McClain,	1.00
Mrs. Ila Holt,	1.00
" Wm. Daniel,	1.00
" Tobe McClain,	1.00
" Ray,	1.00
Given by friends,	5.45
Total,	\$12.70

Miss Alma Bradley, captain	
Mr. J. W. Holt, Sr.,	1.00
" George Williams,	1.00
Mrs. Vannie Holt,	1.00
" George Williams,	1.00
Given by friends,	6 80
Total,	\$11.80

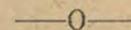
Mrs. A. B. Crowder, captain:	
Mrs. Ralph Hughes,	1.00
" Henry Holt,	1.00
" A. B. Crowder,	1.00
Mr. Ralph Hughes,	1.00
" D. C. Crowder,	1.00
" Henry Holt,	1.00

Given by friends,	95
Total,	\$6.00

Amount raised in the contest at Holtsville,	\$47.75
Amount raised at Savannah, 30 11,	
Grand total,	\$77 86

This money is now in the Citizens Bank of Savannah, Tennessee, and the same will be sent to President J. B. Lehman, at the close of our state convention which will convene in Knoxville, July 31st to August 5th, 1917.

If you want to keep up and can't trot, run.



Annual Report of State Evangelist
W. P. Martin

Number of churches visited	17
" " visits and revisits	23
" " sermons	137
" " revival meetings	2
" " additions	24
Paid evangelist	\$240 96
Raised for Education and Evangelization	115.01
Paid out to visiting ministers	9.70
Paid ministers to hold meetings	47.10
Paid on church equipment at Savannah	47 55
Miles traveled	6,561
Students sent to S. C. I.:	
From Jonesboro	1
" Savannah	4
" Holtsville	7
Total	12
Letters written	341
Admittance fee paid S. C. I. for students:	
Jonesboro	\$15.00
Savannah	60 00
Holtsville	105 00
Total	180.00
Money raised for all purposes	\$667.32
Yours in the work of evangelization,	
W. P. Martin.	

From the Banks
of the
Old Kentucky

IN THE MOUNTAINS OF KENTUCKY

On your way to the highland of Kentucky where dwells some of the biggest and best hearted people on this side of Canaan, you "must needs go through Junction City, where stands Bro. Gilbert Bruce saying "No man cometh to the mountains but by me." At said Junction City you will stop to find the church in a "Fifth Sunday Rally, and two ladies from Standford and Hustonville, respectively leading the contest. Some half dozen preachers are there. Some Baptist, some Methodist and some Christian, but all preach two or three

[Continued on page 7, Col. 1.]

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies,

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.



Mrs. Sarah S. Blackburn
C. W. B. M. State organizer
of Mississippi

HERMANVILLE, MISSISSIPPI

Dear Editor:—

Please allow space in your valuable paper for me to say a few words.

The Sunday school convention is a thing of the past. I am glad to say the meeting was good from start to finish and am glad to see that the brethren can have the spirit of Christ in their meeting. We hope that the other conventions will go out as this one. Now let each one come out with the spirit of Christ and the full purpose of making these conventions the best we have ever had

On the 27th of this month there was a picnic and a recital that night put on by Misses Nancy Jennings and Deetsy Blackburn. We are so proud of these young girls. They are such a help to us. It was given for the purpose to help the writer to Nashville, Tennessee. I surely do appreciate the kindness of these girls and all of my good old Christian friends. There will be more to say about this later.

Sunday, the 29th found the writer with the home Sunday school. That evening we drove around to the Baptist church.

July 31st we attended the funeral of Brother Ben Blackburn who died in Memphis, Tennessee. His body was brought to Port Gibson. He was fifty years old. On the same day, old man George Williams who was ninety six years old died.

Bro Williams was an old friend of my father and mother's, I being too young to remember my mother when she died. He owned me as his Sarah. He would take great pleasure in telling about my mother and father and also would console me in my mission work. He was one of the more wealthy negroes of the country at one time but he was robbed. He did not forget the the cause of Christ. He gave one acre of land for Pine Grove church and did a great deal of other good things. He is the father of Mrs. Georgia Franklin. He was surely a christian man. There cannot be too much said about him. We all mourn the loss of father Williams. We can say from the life he lived our loss is heaven's gain. Our prayers ever go out for the family.

We don't want you to forget the C. W. B. M. convention. The program will soon be out. Let each president get busy and raise the ten dollars to report.

May the Lord ever crown our efforts with success.

Yours for larger service,
Sarah S. Blackburn,
State Organizer.

—O—

PROGRAM

of the Thirty-fourth Annual Convention of
the Church of Christ in Ohio, among
the Colored, including the C. W. B. M.
and Lord's Day Bible School
Held with the Church of
Christ at Springfield, Ohio
August 22-26, 1917

WEDNESDAY MORNING, AUGUST 22

- 10:00 Called to Order, by President, W. W. Cordell, of Lockland
Devotional Services, led by State Evangelist, J. W. Evans
Fellowship Meeting, participated by all
11:00 Introductory Sermon, preached by Elder Richard Euell
11:40 Announcement of Enrollment Committee by President
Offering, Introduction of Visitors, Announcements
12:00 Benediction

AFTERNOON

- 2:00 Devotions led by Elder W. H. Bean
2:15 Reading and Disposal of Minutes
Report of Enrollment Committee
2:30 "Transition of the Soul Sustained by the Scriptures"—Elder S.B. Niles
2:50 Hymn by the congregation
3:00 Discussion led by Elder M.F. Frazier—"Spreading the Gospel in Ohio"
3:30 "Our Relation to the Future Church"—Elder J.A. Cowan
4:00 "Lifting up a Standard"—Elder J.H. Davis
4:30 Appointing of necessary committees, miscellaneous business
4:45 Offering, Announcements, Benediction

EVENING

- 7:30 Devotions led by Elder J.S. Johnson
7:45 Welcome Address by Springfield
Response by Elder R.E. McDuffy
8:00 Hymn by the Choir
8:10 Annual Sermon preached by Elder R. H. Davis
8:50 Offering, Announcements, Benediction

THURSDAY MORNING, AUGUST 23

- 8:30—9:30 Conference hour for Officers and Ministers
9:30 Devotions led by Lockland
9:45 Reading of Journal of previous day
10:00 "How to Cultivate a Missionary Spirit"—Discussion led by Elder J.S. Johnson
10:30 Evangelist's Message—Elder J. W. Evans
11:00 Sermon by Elder R. E. McDuffy
11:45 Offering, Announcements, Benediction

AFTERNOON

- 2:00 Devotions led by Xenia
2:15 Reports of State President, Secretary, Treasure, Missionary Board, Ministers, Churches
2:45 Reports of Committees as follow: Business, Future work, Resolutions, Nominations. (Election of Officers)
3:15 Discussion led by Elder A. Green—"The Work of the Holy Spirit in Conversion and Sanctification." (Three minute talks)
3:45 Miscellaneous Business, Introduction of Visitors
4:00 Offering, Announcements, Benediction

EVENING

- 7:00 7:30 Praise and Prayer conducted by Prof. W. H. Dickerson
7:30 Greetings from the C. W. B. M. by Sister L. L. Young
Greetings from Lord's Day School by Sister Daisy Smith
7:45 Hymn by the choir
8:00 Sermon by Elder A. Green; subject "The New Testament Basis for Christian Unity"
8:30 Conclusion of unfinished business. Report of committee on state of the church
Report of committee on Obituaries
8:50 Introduction and remarks
6:00 Offering, Announcement, Benediction
W. W. Cordell, President
R. H. Davis
C. E. Armtsrong, Secretary
Committee

Session of the C. W. B. M.

THURSDAY AFTERNOON

- 3:00 Organ Prelude
Fellowship meeting
4:00 Reception by the Springfield Ladies

FRIDAY MORNING

- 8:45 Praise service led by Mrs. Elizabeth Brown
9:00 Business period
Reports of State Sec., Treas., Auxiliaries
Recommendations of the Board
Song
10:45 Reports of committees
11:20 Address by Elder J. W. Evans—"Value of Missionary Education"

FRIDAY AFTERNOON

2:00 Devotions led by Mrs. Lummie Nichols
 Welcome Address by Mrs. Ada Thomas
 Response by Mrs. Charles Bradley
 President's Message—Miss Mahala Hill
 Special Music by Springfield
 Address—"Cooperation and Development"—Miss
 Daisy Smith
 Address by Elder R.H. Davis
 Song
 State Appeal—Miss Mary A. Lyons, State
 Secretary

FRIDAY EVENING

7:30 Devotions led by Mrs. Ella T. Roberts
 Sermon by Elder Henry Herod of Indi-
 anapolis, Ind.
 Announcements of Day's Offering
 C.W.B.M. Benediction
 Mrs. Edna Burns Bradley, Chorister
 Miss Mahala Hill
 Miss Daisy Smith
 Miss Lennie Youngs

Committee

Lord's Day School Sessions

SATURDAY MORNING, AUGUST 25

9:00 Devotions, led by Elder J. S. Johnson
 Enrollment of Delegates
 9:10 Appointment of Committees
 9:15 Greetings from the State Superintendents
 9:25 Reading Minutes of Last Meeting
 9:35 Five Minutes Talks by Superintendents of
 Local Schools
 10:05 Song by the Congregation
 10:10 "Relation of the Lord's Day School to
 the Church." Discussion opened by
 Elder R.H. Davis
 10:30 Five Minutes Papers, as follows:
 "Missionary Instruction in the Lord's
 Day School," by Oxford Delegate
 "Definite Decision for Christ Taught in
 the Lord's Day School"—Springfield
 "Our Offerings to the Lord's Day School"
 —Xenia
 "Adult Bible Classes"—College Hill
 10:45 Report of Secretary and Treasurer
 11:00 Reports of Schools
 11:30 Superintendent's Interrogations as to Con-
 dition of Schools
 12:00 Adjournment

AFTERNOON

2:00 Devotions led by Clark Street Delegate
 2:10 Reports of committees
 2:20 Annual Report of State Superintendent
 2:40 Address by Prof. P.H. Moss, National
 Field Secretary
 3:10 Election of Officers and Miscellaneous
 Business
 3:40 Round Table Discussion—"How shall we
 Accomplish our Great Purpose? Led
 by W. W. Cordell,
 4:15 Offering and adjournment

EVENING

8:00 Musical and Literary Program will be
 rendered, to which all delegates and
 friends are expected to come

SUNDAY, AUGUST 26

10:00 a. m. Bible School
 11:00 Preaching and Communion Service
 3:30 p. m. Mass Meeting. Address by an ex-
 port Sunday School worker from

Springfield; also Prof. P. H. Moss.
 (All persons desiring to take part in the
 mass meeting will please give notice to Miss
 Daisy Smith, Secretary.)

R. H. Davis
 J. S. Johnson
 P. A. Gray
 Committee,



Prof. W. H. Dickerson, Principal
 Central Christian Institute

The Kentucky Christian Convention.

The Kentucky Christian Convention is
 a matter of history. It taught some great
 lessons. How well they learned, remains
 to be seen. The church department is asked
 to bring a thousand dollars to the conven-
 tion next year at Paducah. I know ten
 colored Christians in Kentucky who are able
 (if what they say about themselves is true)
 to give one hundred dollars each to the
 Lord's cause in Kentucky, between now and
 the next convention. The Apostolic religion
 has not yet reached our pocket-books as
 the Lord intended. "Every one of you lay
 by him in store, as God hath prospered
 him." I Cor. 16:2.

There was better fellowship shown by
 the white Christian church than in many
 places where the convention has been held.

The Sunday school department with
 Elder R. W. Watson, president, seems to
 have raised more money at the convention
 than the church, or C. W. B. M. depart-
 ments.

Prof. Moss and Sister Rosa Brown
 appeared to be at their best in their
 work during the convention. There was a
 fine delegation representing the various de-
 partments of church work.

Lord's Day services were at high water
 mark in all the colored churches which
 were served morning and evening by the
 convention ministers.

Eld. Watson and his good people deserve
 much praise and credit for the splendid
 manner in which they took care of the con-
 vention.

At 3 o'clock p. m. an impressive com-
 munion service was held at the Opera
 House.

Frankford and Georgetown are reported to
 be promising mission churches, which are the
 results of the work of the State Evangel-
 ist with the assistance of good local work-
 ers.

Nearly all of the old officers in all the
 departments of the convention, were re-
 elected.

Now for a great years' work to be reported
 at Paducah where Elder R. E. Pearson
 has so successfully stood on the walls of
 Zion and sounded the gospel trumpet for
 nearly twenty years.

W. H. Dickerson
 Crofton, Ky.

Christian Education

Southern Christian Institute

Pres. Lehman attended the Tennessee
 convention at Knoxville last week. He re-
 ports a most excellent convention.

We are now enjoying the nice water mel-
 ons from the large patch. One day last week
 ninety-six nice sized ones were picked at one
 time. There is the promise for a great num-
 ber of melons before the season is over.

The dairy department is doing unusually
 well for this time of the year. Rosie Cage
 has charge of the milk and churning, etc.,
 and she is doing commendable work.

At this writing the canning department
 reports 1200 quarts of tomatoes, and they
 are still canning them. Willie Heath, Mary-
 belle Hutchins and Lucinda Jackson are the
 head canners and are taking a great deal of
 interest in their work.

Word was received from Mrs. Hobart,
 one of our teachers, that she submitted to an
 operation and we are glad to hear that she
 got along nicely.

Pres. Lehman has been invited by the
 commission of education at Washington to
 attend a conference on Negro education to
 be held in Washington on the last two
 days of this month. The persons invited in-
 clude State Superintendents of 17 Southern
 States and the leading supervisors of Negro
 schools among a large number of leaders
 on Negro education. They are to discuss
 several very vital problems on this subject.

Olive Kerridge, who lives at Corozal
 in the Canal Zone, leaves to-morrow for
 her home. She will spend a few days in
 the home of Mr. Ernest Coycault in New
 Orleans and will sail from this city on Fri-
 day of this week. We hope that she will
 have a safe journey.

Mention is due to be made concerning
 the boys' quartette, consisting of Peter
 Dunson, Samuel Holt, Sere Myers, and
 Edwin Jackson, who rendered a nice selection
 in church last Sunday.

Sunday School Lesson

August 26, 1917.

Lesson IX.

THE CAPTIVITY OF JUDAH. 2 KINGS 25:1-21.

Golden Text:—As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked. Eze. 33:11.

Time: Jerusalem and its temple were destroyed by Nebuchadnezzar's army July, 586 B. C. and its best citizens were carried into captivity in Babylon.

Place: In the history:—The close of Judah's existence is as a separate kingdom, B. C. 937-586.

I The First Captivity, in 605 B. C. was by Prince Nebuchadnezzar, in the last year of his father's reign. It appears from Berous that Nebuchadnezzar was not actually king at this time, but only Crown Prince and leader of his army under his father. As he would be surrounded with all the state and magnificence of a monarch, the Jews would naturally look upon him as an actual king; and they would speak of him as such because it was really the great Nebuchadnezzar who took Jerusalem.

This was in the fourth year of Jehoiakim's reign. It was at this time that Daniel and his friends were carried captives to Babylon (Dan. 1:1-6). From this date it is to be counted the 70 years of captivity foretold by Jeremiah. Nabuchadnezzar did not finish the siege, nor take many captives at this time for he was suddenly summoned to Babylon by the death of his father, so that he might take his place as king.

II THE SECOND CAPTIVITY B. C. 598-7

In the seventh year of Nebuchadnezzar's reign at the close of the reign of Jehoiakim, was the time of the great deportation. Toward the close of Jehoiakim's reign, so full of iniquity and rebellion, Nebuchadnezzar again came to Jerusalem and bound king Jehoiakim in fetters to carry him to Babylon, but he seems to have died in Jerusalem before the plan was carried out. His son Jehoiakim was made king in his stead. He was as bad as his father. He seems to have immediately rebelled against Babylon for he had reigned but three months when Nebuchadnezzar sent back an army to Jerusalem and captured the city and sent a great amount of treasures from the palace and the temple to Babylon, with 10,000 of the more important people (2 Kings 24: 9-15), of which one deportation of 3024 (Jer. 52:28) was a part.

Among these was Jehoiakim who lay 33 years in prison in Babylon, and was released.

Jeremiah remained in Jerusalem for some time, discouraged, disappointed and almost

despairing. He had been called "the weeping prophet" because he lived in such dark and evil times but the only wonder is that he ever had such glorious gleams of hope, and that prophetic eyes pierced through the darkness of the night's tempest and saw the silver lining and the rays beyond.

J. E. F.

KENTUCKY CONVENTION.

Editor of the Gospel Plea:—

Please give space for a report from the Kentucky Convention held at Danville July 16-23.

Elder R. W. Watson is the minister here and rightly deserves first mention for the splendid manner in which the Danville people were welcomed and cared for during our convention. The attendance and enrollment of delegates were quite as large as the previous year (1916) and the general statement of finances raised, showed a marked increase over last year. The program was carried out as was arranged and those who chanced to have with them note books and pencils found much to record that must prove helpful in their planning for greater efficiency in the church for the ensuing year.

Prof. P. H. Moss filled a large part in the program of the Sunday school department; and Miss Rosa Brown was the special guest of the C. W. B. M. Several papers read before the convention were turned over to the publishing committee of which the writer was chairman, extracts of which we hope to give from time to time.

In this we wish to give a few remarks on Prof. W. H. Dickerson's splendid address on the subject, "The church as an educational force." His text was Matthew 28: 19-20, and among other things he said: "Here is the command for the church to educate all the peoples of the nations. The church is under orders. There are some things in a Christian man's life and work that are matters of choice and inclination. The great commission is not a suggestion but a command. And if there is any body of people on the earth to whom this should appeal, it is our people. We stand for loyalty to Christ and His teaching, and His commandments are not greivous I Jno 5:3. Our educational institutions depend very largely upon the educated church, in the New Testament sense of the word. We spend nearly all of our time and effort on "first principles", and pass lightly by the second principles, II Peter 1:5-11; Rom. 12:13; Rom. 15; 2-7.

The church is to teach the members to be ashamed of crooked finances. Our present code is that the Disciples absolve our members from any claim the pastor has, if the members decline to pay. Shall preachers accept a call to a church which could but would not pay the salary of the former pastor? The

church educates the members to see the appalling needs beyond its own narrow territory and that means a knowledge of facts concerning the missionary field. A knowledge of such facts calls forth the right kind of praying. As regards to the world's need with reference to missions, there is much gross ignorance with many of our so called best churches. In every church there should be a campaign of education in the work of God in all the world, in order that the youth may be helped in determining the character and field of his life's work. To do the will of God they must know the needs of man. Probably three fourths of the church members do not read the missionary and church papers. In what way except by preaching can we hope to bring the facts to their earnest attention?

The educational force of the church to be effective must not be abstract only, but concrete. It must seek to produce personality. Some one has wisely said, "What the teacher is is of more importance than what the teacher knows." I do not mean to say that the church of Christ is of more importance than that which it teaches but I do mean to say with emphasis that the church must treat the people to "observe" practice and live what Christ and his apostles commanded and taught.

Christ said, "I am the light of the world." And there must be more of the "I am" and "we do" in order to win the world to Christ."

TULSA, OKLAHOMA.

The Muskogee District convention of the Oklahoma Missionary convention met with the Second Christian church of Tulsa, Oklahoma of which T. W. Giles is pastor. After singing and prayer Elder R. B. Wells read II Corinthians 6:1-82 and pronounced the house ready for business. The secretary being absent, Elder T. W. Giles was elected secretary. The president appointed the following committees:

Committee on enrollment:

Bro. A. H. Williams
Sis. A. B. Williams
" A. L. Stralford

Committee on future work:

Eld. J. B. Stralford
" A. L. Frost
" D. A. Murray
Sis. M. L. Williams
" J. B. Williams

Committee on divine service:

Eld. D. L. McLure
" George Grant
" T. W. Giles

After this business the meeting was adjourned to meet at eight o'clock p. m.

At the night service, Bro. A. H. Williams led a very warm praise service

after which Eld. R. B. Wells preached a soul stirring sermon on the life of Paul. After a collection of \$1.50 was taken, the meeting adjourned to meet at nine o'clock Saturday morning.

The convention met as appointed on Saturday. After singing, scripture reading and prayer, the house was pronounced ready for business by the president. The minutes of the last session were read and adopted. The committee on enrollment reported the following churches represented: Moskoguee, Gatesville, Tulsa, Okmulgee by the Evangelist, and Boynton by the Evangelist. It was the decision of the meeting that the office of State Evangelist be abolished and the Evangelistic work be done in the districts. It was further agreed that each member in this district pay 25cents per quarter for evangelistic work and furthermore that the Evangelist take a census of all the members in this district. Moreover it was agreed that we pay the District Evangelist all the money on hand after having paid the president's fare to and from Muskogee. The financial committee reported the following:

Paid to the pastor	\$12.50
“ “ “ evangelist	9.38
“ “ “ president's fare	2.08
“ “ “ printing	1.00
Total	\$25 31

The C. W. B. M. had a short session with two organizations present. The morning service was closed by a strong sermon by Elder D. A. Murry of Oktaha. The meeting adjourned to meet October 17-19 with two Christian churches of Muskogee.

Eld. R. B. Wells, President.
Ed. T. W. Giles, Secretary.

FROM THE BANKS OF
OLD KENTUCKY

[Continued from page 3.]

times apiece that day. Fifty-seven dollars are raised. One old sister who is one hundred and one years old, does most of the shouting and brother and sister Bruce serves dinner to all, beginning at mutton and ending with "what else." I am now at Mt. Vernon, Rock Castle Co. And I am on the tip top of it in the good home of Broth'r Harvey Owens. This church has had no preaching service since last spring. They received us gladly, listened eagerly and contributed freely. Several white people attended. Bro. R. A. Thurman of Stanford will again take up this work beginning next Sunday. Our's is the only colored church here.

Danville Convention made space for Endeavor work in the convention here after. Now listen: If your Endeavor is Junior it will be auxiliary to C. W. B. M. work and will come

in on their time. But if it is Senior it means state work and will come in on the Sunday school program "Fifteen hundred dollars and five hundred added" is the Kentucky slogan for this year. Then we will go down to Paducah and talk it over.

Bros. Huffman, Montgomery, Anderson, Allen and Hancock St. church failed to show up at the convention. I wonder what's in "creek." Bro. O. Singleton and the good Dr. Hankal however made extra fine personal delegates, both of them being out here and up there. Elds. J. B. Parsons and F. T. Floyd, two splendid six footers, were added to the State Board, while Elds. W. H. Dickerson and W. H. Brown of their own desire, retired from the State Board. Elder J. J. Green, principal of Loucaster public school, succeeds C. H. Dickerson (who had no business on it) on Sunday school executive board. Our veteran Sister Meade, after much application, was again on hands and active. Sister Singleton leads the C. W. B. M. on with a few changes. Sister Lizzie South of Danville, was made vice president, while Sister Virginia Huffman, a preacher's daughter, was made corresponding secretary. I am to touch two more new points this week, and attend to some mission points next week.

Brother and Sister Reader I have not forgotten you. I'll mention you ere I am through. Here at Mt. Vernon Bros. Harvey Owen, Sanders, Smith and Faunt Model are the officers. They all attended church and "took holt." Just one Gospel Plea is read here and that comes to Bro. Smith's daughter. Yesterday I stood at the grave of our beloved and well remembered T. S. Nelson, that preacher who gave himself so freely for our church in Kentucky. He is dead yet he speaketh. They gave us four dollars for the work and two dollars from Sunday school for the Sunday school convention making six dollars all told, from Mt. Vernon church.

Some more convention items next time.
Yours on the road,
C. H. Dickerson.

HERMANVILLE MISSISSIPPI.

Dear Editor of the Gospel Plea:—

Just a few words concerning our Sunday school convention which was held at Fayette, Mississippi. I am glad to say that our convention closed on the 22nd with a real success and our good citizens of Fayette spared no pains in making every thing pleasant for the delegates during the three days' session.

All the schools were well represented. Bro. J. M. Baker of Shaw, Mississippi, made a good report of the schools in the North district. Also Prof. Moss, our National Field secretary was with us and added much good to our convention. I want to say to every school through out the State that the work

Prof. Moss brings before us is our work and it should be adopted in every school in order that the standard of our Sunday school work may be raised higher. Our annual meetings will continue to be a success if we will only leave our selfish spirit behind and attend the meeting with the spirit of Christ; for the love of Christ constraineth us. I ask that each local superintendent through out the state begin at once to make this conventional year better than we did the last year.

Now we are looking forward to our church convention which will be held at Mound Bayou, Mississippi. So let us all go in fervent prayer in order to make this convention the greatest ever held.

Yours for better work.
R. B. Brown.

PLUMERVILLE, ARKANSAS.

Dear Editor of the Gospel Plea:—

Please allow me space in your valuable paper to report the following. On the first Sunday in June we had with us our beloved pastor and State organizer, brother and sister Bostick. At 11 o'clock brother Bostick preached for us a soul stirring sermon which was enjoyed by all and at 3:30 both were with us in the Junior Christian Endeavor band and delivered some strong addresses which were of much benefit to us. Sister Bostick also spoke especially to the young girls on good morals and I must say that her talk was far-reaching. They also brought to us the good message from the S. C. I. and reported a good time at that place. They told us of the many good things that are being accomplished there. We are always glad to have with us brother and sister Bostick. We hope for them much success in their Christian work.

On the second Lord's day the C. W. B. M. rendered a very interesting program. On the third Lord's day we observed children's day with an interesting program. The collection that day was \$8.00. Allow me to say that on the second Sunday in July, our state evangelist, Rev. R. T. Matlock, was with us and we enjoyed a good hearing on that day. Bro. Matlock preached two soul stirring sermons, one at 11:00 and another at 7:30. Collection for the day was \$5.25. We hope for Bro. Matlock much success in the work for the Master. We also ask the prayers of the entire brotherhood that we might do more in this great work.

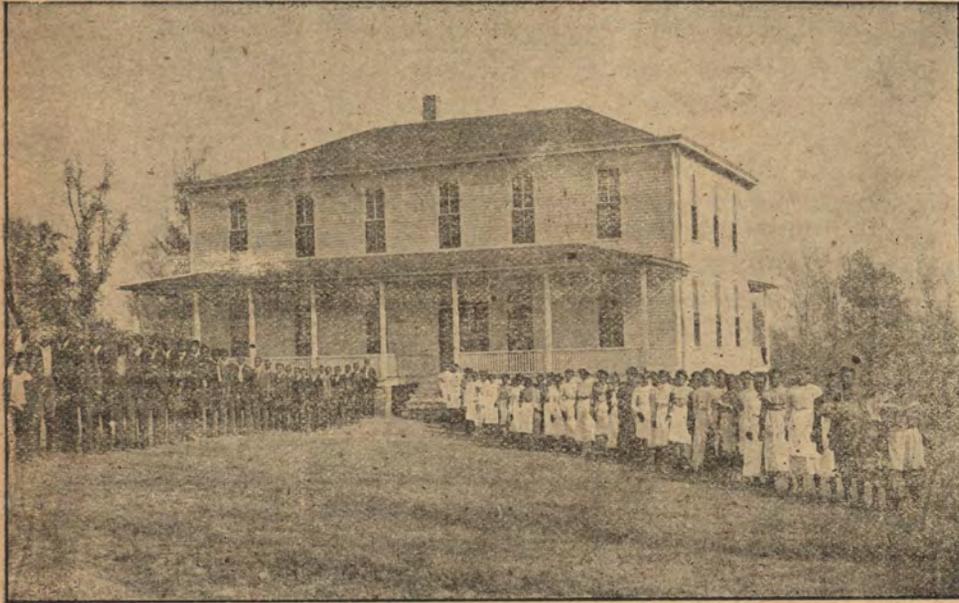
Yours in Christ,
Willie Hervey.

—O—

"Thou strong and loving Son of Man,
Redeemer from the bonds of sin,
'T is thou the living spark dost fan
That sets my heart on fire within."

Attend one of the following schools this fall

The Southern Christian Institute



Calls out the best in every boy and girl by its high standard of Religious and Moral culture.

The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
2. The grounds contain 1300 acres of land, providing fields for cultivation, ponds, streams, woods and hills. This land was selected not only with regard to its usefulness, but also for the healthful and beautiful surroundings.
3. The buildings were constructed especially for school purposes and are thoroughly sanitary, well lighted by electric lights.
4. The courses of study, though broad, are consistent, and give the best preparation to boys and girls who desire to enter any university for technical school, or go into the world well prepared in brain, hands and heart to do the world's work.
5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
6. A limited number of students will be permitted to work their way upon application.

Address J. B. Lehman, president, Edwards, Mississippi.

Piedmont Christian Institute



Prof. J. H. Thomas, Principal

Situated in the healthy region of the Virginia Hills

Wakes up boys and girls to the duties of life.

**Genuine Christian Influence
Efficient Teachers**

A limited number of pupils will be permitted to work their way.

Address J. H. Thomas, principal,
Martinsville, Virginia.

Jarvis Christian Institute



Prof. J. N. Ervin, president

Nice Location, Healthful Climate, Reasonable Rates,
Strong Faculty, Fine Christian Influence.

A limited number of pupils will be permitted to work their way in school.

Fall session begins September 25th, 1917.

The Boarding Halls will be opened September 24th.

Address President J. N. Ervin, Hawkins, Texas.

Alabama Christian Institute



Prof. I. C. Franklin, Principal

A Busy Lovable School for boys and girls, located seven miles from Calhoun, Alabama, a location famous for health, safety and beauty.

Strong Graduate Faculty of Christian men and women, giving Constant and Individual Attention.

A limited number of pupils are permitted to work their way through school.

Address I. C. Franklin, principal, Lum, Alabama.

N. B.—Applications to work your way in either of the above schools should reach the school before September 24th

Pres. Selman



THE GOSPEL PLEA



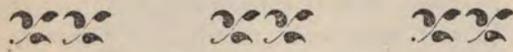
PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, August 25, 1917

Serial No 312

HELPFUL To All



A Great Lesson.



OUR nation has done all in its power to keep out of the World War. President Wilson held off so long until many began to accuse him of cowardice or incapacity to see a crisis.

But in spite of all that, we were forced in. We found out that it was not a question which we alone could decide, that if the other party chose to press matters we were powerless to hold off. Now we have discovered that the apostles of Prussian militarism utterly despised every good intention of other nations. In our case they made a complete survey of our situation. They found, (1) that we were not prepared, (2) that we had done much to preach peace and disarmament which could be relied on to hold us back a long time, (3) that we had internal troubles like the race question and the labor problems which shrewd spies could easily fan into fury, and (4) that we have a president who is good at heart who can be trusted to not be vindictive. Perhaps in no previous war was there such a cold blooded calculation of chances of advantage as here displayed.

But, as is always the case in such evil designs, some things were not provided for and they happened and the shrewd plans will not only not work out but they will prove the complete undoing of the German nation.

Now for the Great Lesson. This teaches us to be prepared. We of course do not mean military preparation, for in every case where a nation has made great preparation it has excited the suspicion of the others and becomes a ruined military despotism. In the light of all that has happened we rejoice that we were not highly prepared in 1914. But again we repeat, we must be prepared. We must make ours a nation of great faith so as to be prepared for such fearful world shocks Only souls great in

faith have withstood such shocks in the past and only such will withstand them in the future. Only men of the faith of our Pilgrim fathers can withstand such shocks. It was they who withstood the shock of our Civil War and it is they who will save the Entente nations now. The nation needs a baptism of religious fervor.

Now out of this come many subsidiary suggestions. We were living in such ease that it is no wonder the survey made by the German staff led them to utterly despise us. Before this is printed we will see how many hundreds of thousands of our boys will be turned down as physical derelicts. Foul private diseases will eliminate great armies of them. Then it will be a shock to many to see how many will try to get out on flimsy excuses of exemption. And soon the test will come to our girls also. Before this is over there will be a test of their worth. Providence means for us to put away the unclean institutions from among us, the liquor traffic, white slavery, stock gambling and corrupt politics, and this will be done even tho we must drink from the dregs of the cup of starvation and humiliation.

But what can we do by way of preparation? We must begin now to prepare the coming generation. We must make them great moral giants and then it will be easy to make them physically strong. We are breeding good cattle and sheep and hogs, but we are producing a great nation of scrubs all because we are not giving our children the heart qualities to make them great. Education alone will not make a people great. Whatever progress they make will only be a temptation to them to vaunt themselves. But education under the influence and inspiration of a great faith will redeem a people.

As the United States is calling its citizens to arms, let us begin to mobilize the coming generation. Every church and Sunday school should take a survey of its young manhood and womanhood. At least one from every church should be sent off to school this fall. Make yourself feel that you are mobilizing for the year 1950. Determine within yourselves that never again shall a crisis find our youth flabby in faith and body in which not fifty percent can stand up and be counted.

The schools are going to have a hard time of it this winter because everything is so high. Therefore plan to pay well and promptly for everything the school gives. Fortunately for you, the wages and

and farm products are high and it will be easy for you to raise the money. Do not waste time in boasting what the Negro can do. We know he can do much and yet lack tremendously. But spend your time in getting the coming generation ready for the great opportunities that lie just beyond this world upheaval. How long it will be till the great red dragon of militarism will be chained and cast into the pit, we do not know. Some day in the coming centuries this will be. But it can not come until much work is done in converting our youth, flabby in body, mind and soul, into a robust force in body, mind and soul. God can never build a millenium on the specimen of youth we now have, with of course notable exceptions. Let everyone who reads this determine to send a recruit. If you are beyond the time of youth then a substitute is all you can send. If you are in youth then you must be the volunteer. Let the watchword be, preparation. Send the children to school at any sacrifice.

We are learning much in this war. We are going to give up our wasteful methods and we are going to begin to produce the things the world needs with better methods. We are suffering greatly from flabby methods of farming. In Georgia there is much lynching, and race riot and draft resistance. Why? Because they have used a wasteful method of farming until their soil will no longer produce and they are wasting away. They are like two cats which are thrown across a washline with their tails tied together. They fight because they feel like it and don't know what produced the feeling. Better farming methods is the only thing that will ever put away Tom Watson; more clover is the only thing that will cure the political methods in Mississippi; fat cattle are solving the race problem; putting away beer will eradicate La Follet and Stone; and genuine missionary methods will abort an anarchistic uprising in America in the year 1950. Mexico did not have treatment in 1870 and so its anarchy came in 1912. We are just beginning to see what a menace our ignorant Negroes are. If a German spy can incite an East St. Louis massacre, why can not a Japanese or a Venezuelan produce a revolution springing from poor white and colored people? Those white men who have heaped scorn on the heads of teachers in the missionary school did not know that these messengers of truth were all that stood between them and a time when they would pray for the rocks to fall on their heads,

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 312

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 400, you have three weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, AUGUST 25, 1917

Personals and Editorials.

—Frank K. Evans wishes to announce that the Second Christian church located at 2015 Pine St., Beaumont, Texas, is in need of a preacher. If any one thinks that he can fulfill this call, write to Mr. Evans at 2015 Pine St., 2nd floor in Evans' Building, Beaumont, Texas. We hope the right man can be found for the place.

—The South Carolina state Sunday school convention will be held at the Macedonia Christian church near Ehrhardt, South Carolina, on August 24-25-26. The programs will soon be out.

—A. L. Frost reports his work in Oklahoma as follows:

Places visited	10
Sermons preached	14
Lectures given,	4
Personal appeals made	6
House to house visits	6
Miles traveled	326

—Our readers will rejoice to know that we are about to start three permanent departments in the PLEA.

The first of these will be edited by Prof. P. H. Moss, entitled, Among the Sunday Schools. He has promised to come in each week.

The second will be by Miss Rosa V. Brown, entitled, Among the Women's Missionary Societies.

The third will be by Prof. G. W. Carver, head of the experiment station of Tuskegee, Alabama, entitled, "Cooperative Work in Agriculture and Home Economics."

In writing to say that he will undertake this work, Prof. Carver says, "The PLEA brings a message of hope and good cheer regularly, and I always look for the first for the remarkable articles entitled, "Helpful to All;" and the uplifting influence these articles are having is wonderful. You have handled some most delicate subjects—problems that I question very much if any one else would have dared to handle; and I have been watching with interest the shaping and moulding of public opinion, and I believe with you that a better day is coming."

NEW SUBSCRIPTIONS

For Mrs. C. C. Bowens, C. E. Craggett and C. C. Riley.

NOTICE!

—We know of a tract of land of about twenty acres for sale. This land would make a good home for a small family. The terms can be made reasonable. Inquire of J. B. Lehman.

—O—

ERRATUM

In Elder W. P. Martin's report of the Holtsville church rally you will note that no credit was given to Miss Alma Bradley. This was a mistake on the printer's part. Miss Alma Bradley was captain of division No 3 and she contributed \$1.00. You will observe that the total collection of her division was \$11.80. See August 18th issue of the Gospel Plea, page 3, column 2.

CLARKSVILLE, TENNESSEE.

Dear Editor:—

This is to announce that Eld. L. S. Scott, pastor of the M. E. Zion church and brother of Eld. S. W. Scott of Kansas, died here July 27th. The funeral services were held July 31st, and attended by the various pastors of this city. Elder Scott was a man highly esteemed by the best people here. He was a man of good moral character and of no mean ability.

Eld. J. E. Anderson.

—O—

SCOTT, ARKANSAS.

Editor of the Gospel Plea:—

I have come a gain to inform you that on the fourth Sunday of June our little band of willing workers was visited by three distinguished persons of Argenta, Arkansas, known as Bro. R. T. Matlock, Bro. H. M. Bright and Sister Sarah L. Bostick. We were glad to have them with us. They brought to us a message of joy and inspiration and we hope they will soon come again to see us. Altho we are but few we are trying to do what will be pleasing to the Master so that when He comes to make up

His jewels we will be found in that number to go and make up the heavenly host. We ask that the brethren and sisters pray that through our efforts our number may grow larger.

Your co-worker,
George Moore.

CANDLER, FLORIDA.

Dear Editor:—

Please give space in your paper for the colored Christians in Florida.

The colored Christians in Florida held their annual state Sunday school convention and ministerial meeting at Martel, Florida, July 27-28 29, at the Mt. Olive Christian church. The meeting was a successful one. Prof. P. H. Moss, the field superintendent of the Negro Bible schools, was the honored guest at the meeting. Prof. Moss gave several interesting lectures each day which were enjoyed by all. Prof. Moss's trip to Florida brought new life to the brotherhood. We trust he will soon return.

C. J. Bolling, president

A. B. Edwards, vice president

Rev. E. Johnson, secretary.

—O—

LYONS, TEXAS

Dear Editor of the Gospel Plea:—

Please allow in your paper a space for me to say the following: Brother H. G. Smith, our State Evangelist, and Sister F. Johnson, our State organizer of the C. W. B. M. were with us on the 9-10-11 of this month. Brother Smith preached for us three nights. His sermons were enjoyed by all. They were eye openers. Sister Johnson also delivered an excellent address to the sisters which aroused them to new life. We are at the close of the meeting. God blessed us with three additions by baptism. St. James Christian church is moving onward.

Yours Truly,
W. B. Washington.

—O—

OLAR, SOUTH CAROLINA.

Dear Editor of the Gospel Plea:—

It has been so long since writing to our many Christian brethren and sisters of the various states that I am quite sure that you will be so surprised that you will not get anything of note from our old Palmeto state. The only comfort I can get at times is from the many inspiring letters that I read in the columns of the Plea. It fills my heart with joy to know that there are plenty of Christians in these United States. On the other hand it makes me wonder if South Carolina will ever be numbered among the other progressive states in Christianity. I am only too sorry that we all can not possibly

think alike or in others words, that there are not enough of us here to view things together to do any good and so for that reason and that only is what keeps us behind.

I am writing this letter with deep sorrow from the fact that I am going to Chronville to attend the funeral of two of our good ministers, Eld. L.N. Wroten who died on the nineteenth of May, and Eld. G.J. Jackson who died on the twenty-secondth of July. Our convention and quarterly meetings will miss these brethern greatly for they helped in so many ways.

Our Sunday school state convention will soon be here. The meeting will convene at Macedonia Christian church from August the 24th to the 26th Remember Prof. Moss that you have a warm reception in this convention and not only in this approaching convention but in all of them. Our churches also are glad to have you at any time and all times, because you are needed.

Best wishes goes to all the readers of the Plea.

I am yours in service,
B. J. Kearsse.

The Y. M. C. A. And Young Men In War Times.

By E. L. Timberlick.

The Young Men's Christian Association is an organization that truly merits the name it bears. It is a non-denominational organization which, although it is not directly connected with the church, works hand in hand with it in drawing the young men and enticing them to that straight, clean and godly way of living which will cause the youth to become a useful man. It is a sign post pointing to the blue hills of pride, honor and fame.

HOW IT HAS GROWN

The Y. M. C. A. has grown from a society of store clerks to a world-wide and all powerful organization for good among the youth of all nations, all races and all religions of the world. It is wonderful to see the good work accomplished by this Christian organization. It not only points the youth to Christ as a personal Saviour, but it makes him fit to serve his Saviour by helping him to build a strong body, mind and standard of morals. It has spread from a few societies in England to strong representative organizations in Europe, India, Africa, Asia, the islands of the sea, and as far as Christian civilization has gone. It is divided into branches covering all classes of work and working men, including the college, city and business men's Y. M. C. A.,

etc. The work of the business men's branch is especially important and commendable, as is the army branch. The first mentioned deals with men whose work does not allow them to attend religious services and social functions. It includes railway and hotel employees, messenger boys, etc. The work of the army division has begun in earnest since the beginning of the World War.

IN TIMES OF PEACE

In times of peace it did a great work. In twelve or more cities of the United States it has \$100,000 dollar buildings equipped with modern conveniences, (Negro branches).

In times of peace this great organization was stretching out silently but surely, and covering new territory. It crossed the ocean to China, Japan and the Philippines. In those places it has gathered in possibly hundreds of young men and is giving them good Christian training. From England it has spread to other parts of Europe, the United States, and even dark India and Asia can claim several organizations. In Africa and the islands of the sea it is laboring diligently with the churches of Christ of all denominations to reap the ripe harvest of souls.

HOLDING THE MEN IN CHECK

We have heard said, "A little leaven leaveneth the whole lump." That can not fail to come true in the present war if enough of the soldiers have been touched and influenced by that better life. If the work of the Y. M. C. A. was definite and sure it will show up among the men of the nations on the battle fronts. If they claim true Christian motives they cannot commit such horrible and detestable outrages, especially on the female sex, as were committed in previous wars and by the Teuton allies in the present war. They will not be found deporting beautiful young girls by the thousands and selling and using them for immoral purposes. They will not be found marching thousands of innocent citizens for months on short rations to deserted and out-of-the-way places to slaughter them. Nor may they from thence on not be tempted to drink and ruin themselves for present and future service, as in present times, if they wisely hold to the teachings of Christian men, who have thus been and are laboring with them in this organization. They may not come back from the fields forever wrecked for life except by wounds from shells. There is not the danger from disease that has been so prevalent in previous wars.

WORK IN THE WAR CAMP

And the Y. M. C. A. is far from being idle. In one of the war camps an American member of the Association found thirty more or less emaciated boy prisoners mixed in with all the thousands of men prisoners. After gaining the friendship of these boys

and their prison keepers, he got permission to open a school for them. They were removed to better quarters apart from the older men and teaching started. The work progressed so nicely that permission was given to work among the older men. Their prison was made more sanitary, with games for recreation. The men were taught to read, and the more advanced were given classes. In the religious services each man worshiped in his own peculiar way each finding, no doubt, that after all there wasn't so much difference in their varied forms of worship.

IN THE BEGINNING

When the first Entente forces were encamped on the field, we may be sure the Y. M. C. A. was there or not far off, and it has been there ever since. In America the government is aiding it in its work among the men by forbidding any ill-famed house or liquor dealer to come within a few miles of the training camps. They have sanctioned the work of these men and are making room for them to work with the army as chaplains, aids to the Red Cross and various other duties which in previous times were poorly attended to.

THE NEGRO DIVISION AT WORK IN INDIA

One young colored man, the first of his race to set foot there to do missionary work, is working with a troop of Indian soldiers from India. He was sent out by the Colored Men's Y. M. C. A. as a field worker with the troops. He preaches, buries the dead, cares for the wounded men and even goes for supplies long distances through the bush. He is with the army in Africa where he has been exposed to fever and disease, but he has stood the test well. In fact, so well has he deported himself that the Army leaders there have sent to America for six others like him, to be furnished by the Y. M. C. A.

AN INFINITE INFLUENCE

If we were to follow up the doings closer we could see other striking instances to prove the work of the Y. M. C. A. in war times. This working among all the nations and races of the world in the melting pot in Europe,—the Mahammedan Turk, the Hun, the Arab, the Egyptian, the Moslem Turk, the Indian Hindu, the ignorant African, the Scott, the Irish, the English and the German, with the allies of both,—in their various prison camps, will wield an infinite influence on the world as these men return to their different parts of the world. There will be more attention paid to the young men of the races and diffusing of Christianity and knowledge. Knowledge that will train the head, heart, hand and physical man and teach young men how to prepare for a life of usefulness. It will help to bring about that unity for which Christ prayed. It is high tide for the Y. M. C. A.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

have dreamed.

The challenge is calling to a greater unselfishness, yea, to a sacrifice, and it is leading us out to a larger service than we have ever been capable of in the past.

How will you meet it? How will I?

A CHALLENGE TO CHRISTIAN WOMEN.

A MESSAGE FROM THE EXECUTIVE
COMMITTEE OF THE FEDERATION
OF WOMAN'S BOARDS OF FOREIGN
MISSIONS OF NORTH
AMERICA.

In these crucial days which are testing the character of all men and women, when the political and moral life of our nation is imperiled, we must face the fact that our missionary enterprises stand also in grave danger. With the appeals from the Red Cross and other relief organizations, to which our hearts eagerly respond, many a woman feels that the missionary cause must give way for a while to these other emergencies. But the result of such turning away of regular gifts upon which the Boards have depended would result in a crippling of established work and a loss of ground which would be nearly or quite irrevocable.

The new need must not be met at the expense of the old.

The history of missions shows that times of great national crises were also times of great missionary activities. To cite only a few out of many:

The American Board sent out its first missionaries during the war of 1812. The Woman's Missionary Union was born in 1861 midst the throes of the outbreak of the civil war, and in the decade following, nearly all the leading Woman's Boards were organized. During these last three years England has maintained all its missions and a Canadian Board had the largest receipts last year in all its history.

Women, the challenge comes to us. We must hold fast to the work to which God has appointed us. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the Church, and have not we women dedicated ourselves to this task?

In the special meeting of the Federal Council held in Washington in May, Dr. John R. Mott and Dr. Robert E. Speer uttered stirring words calling to a larger work of evangelism than ever before. Never were there such challenging opportunities as today. Africa and Asia stand at the crossroads. Today we can lead them to Christ if we are faithful; but it may mean at such cost as we never

have dreamed.

Monday night I preached at Johnson Chapel. The people were late gathering but when they did come they did well their part for they were splendid listeners. From there I went to the home of Prof. Albert Thompson who has an excellent outfit and he was not long in taking me in. After supper we talked awhile altho it was a late hour but nevertheless we had to have our supper even if it was midnight. After



Elder K. R. Brown
State Evangelist of Mississippi

A trip in the Eastern part of the State.

On Friday, July the 27th, the writer left Port Gibson for West Point, Mississippi. Saturday Bro. Quinn met me in West Point and took me to his home where his good wife had supper ready and we were also ready. After a splendid night's rest we rose next morning feeling fine and ready for a full day's work. After breakfast we started out for Pilgrim Rest where we found the officers on the lookout for us. In a short while service commenced and the singing was most excellent. After I had begun to preach we looked out of the window and saw a band of splendid young people, consisting of the Shady Grove choir, coming. President Strong and Mr. Graham, the instructor, were with them. After the sermon the two choirs rendered excellent singing. Mr. Graham is a vocal music teacher and is giving perfect satisfaction. Singing in that part of the state is on the boom and it means much for the church if the young people will move in the right direction. I preached both day and night and had good services. The people are anxious to hear the truth.

Monday night I preached at Johnson Chapel. The people were late gathering but when they did come they did well their part for they were splendid listeners. From there I went to the home of Prof. Albert Thompson who has an excellent outfit and he was not long in taking me in. After supper we talked awhile altho it was a late hour but nevertheless we had to have our supper even if it was midnight. After

a pleasant night's rest I got up and after a bath was ready for breakfast. Prof. Thompson and wife are leading school teachers in Clay county. After dinner we rode down into the field where we found that the corn crop was best in proportion to the other crops.

Tuesday night found us again at Pilgrim Rest where I spoke to a large and attentive audience. The choir rendered good music. The people seemed anxious for me to come back again when more money is in circulation. We had phoned to go back home with Bro. Quinn but the tire ran off and I had to go back to the home of Prof. Thompson and of course I had no objections. The arrangements were made to get me back to West Point thinking that we would be late for service. Bro. Thompson hitched up his rig, hence we were not long on the road. It was indeed well that we went on, for the party that was to take me did not get in until the sermon was over. I can see the mark of improvement in the West Point congregation. We hope some day to see a well ordered membership. The great hindrance has been that there was not a child for the Sunday school but now there are some children. The churches hope to send a delegate to the convention.

Wednesday night I took supper with Sis. Hattie Pelty. Then after the services I went to the home with Bro. and Sis. Tucky, the old reliables.

Thursday night, I spoke to the Fourth Street Christian Church in Jackson where I had a nice little audience. Indeed, we feel hopeful for the work there, more now than ever. Bro. Moses Brown and his brother, Henry Brown, have both taken membership. These young men were students at the S. C. I. and married S. C. I. girls. See what this means to have four trained young persons added to a congregation in need of leaders. Bro. M. Brown was present and led the service which meant much. Young W. A. Scott is the organist and he makes the organ ring. Progressive young people are needed in the church. Let every thing and body praise God.

Friday night I preached at the Washington church. Bro. S. D. Yarber, the pastor was present and had been all the week. Eight persons had worked up a splendid audience. It was no hard matter to preach to the people who gave so earnest attention. I see a bright future for this church. At one time I almost lost hope. Bro. Loyd has joined the church and has organized a choir and he himself is organist. The singing is indeed good. With the proper attention along all lines the work will succeed. Bro. Yarber is becoming acquainted with the people and if he uses good judgement and departs himself in every way as a

real minister of the Gospel he will mean much to the Master's work. He will of course do that.

From there I came home tired, broke down and sick. Saturday I had a telephone message from Mound Bayou calling for me to attend the funeral of Bro. Sam Grayson on Sunday. He was killed by his son-in-law. Bro Grayson was a member of the Baptist church but was a constant visitor at the Mound Bayou Christian church. We regreted it very much but I was unable to be present. The family has our sympathy. By the time this article is out the convention will be in session with the church of Christ at Mound Bayou. May God bless you.

K. R. Brown.

Christian Education

Southern Christian Institute

Mrs. Emmet Willis and little son, Emmet Jr., of St. Louis, Missouri, have been visiting on the campus over the week end.

Mrs. Smith and four of the girls, Cynthia Wright, Cornelia McClodden, Martha Underwood and Marguerite Wilkerson, went to Vicksburg in an auto last Thursday on business.

A Baptist convention was held down to the Pleasant Grove church last Friday and Saturday to which great crowds attended. Several of our boys attended the Friday night and Saturday afternoon sessions.

Last Sunday night a little play was rendered in place of the regular C. W. B. M. program, entitled, Pitkin's Decision, Edward Timberlick taking the part of Pitkin. The Juniors and Harry Black rendered special musical numbers before the play.

James and Russell Bryan of Vicksburg are spending the week with Karle and Paul Lehman and Leslie Sniff. The five boys are certainly having a fine time together.

We have not had any rain for quite a while and our cisterns are especially suffering.

Pres. and Mrs. Lehman and Leslie Sniff went on a business trip to Jackson, Saturday.

The saw mill force are making things hum and are cutting out lumber rapidly.

From the Banks of the Old Kentucky

"The spider taketh hold with her hand, and is in the kings palace," Proverbs. Verily So. "Wasp nests and spider webs" would be appropriate subject for some undignified

preacher in some churches of some grade.

"It is easier to find a College President than a good Janitor" Said Prof. A. J. Thompson to us twenty years ago, when discussing neatness etc. Some brother may tell why, but I'm saying that many of our church houses are very shabbily, slovenly and carelessly kept. Not much temple Service or Sacredness where Every unclean bird roosts. Bat nests, bird cages, rat harbors, junk piles, mud doubers, wasp nests and the spider webs all join to make the dusty seated half ventilated church house uninviting. These are not negative questions. They are actual protestants, protesting against the attendance of people whose culture demands clean things.

They tell me this is the Lord's House. I don't "hafter" believe it, Ah Brother! That is your House. Surely you don't entertain your Lord and Master in this den. Sweep down the spider webs, wasp nests and the whole outfit. "Clean ye, make clean, brother preacher, use a few minutes discussing (not cussing) unsanitary and careless church house keeping. The successful preacher must see something else besides his Bible and his fixed sermon. Clean out the way for your set sermon. Don't quarrel, but encourage, show, help, and get things to looking better. Some hot weather lately, but the hottest time I've had was in a battle with a wasp in the middle of a sermon. I made some gestures. The wasp didn't seem to understand so I took the hint when he reinforced and stepped down singing, I left, I left, it all for thee "But brother, don't let any thing abound that kills the influence and usefulness of the church of God. Some other vermin infests our church life which I'll not here mention. But let the imitative preacher notice and fit himself for the spiritual concomitant of each one of these physical church intruders. Weed out the bats, that fly by night; the wasp that stings without provocation; the spider that spins his web around the unsuspecting; the little bird that carries the news (always bad and often false news) that rodent that nibbles and cuts important things. Then the Old Rat, Wise Old Rat, the Hero of many battles, scarred by many traps, shrewd, artful, calculating and determined. Somebody must "stir up his bed." The preacher aimed to do it, but "Wanted a preacher" was seen on the church door before he finished.

It may take all hands and the cook but it must be done. The Spider's hand hold must be broken and he must be gotten out of the King's palace. Now I need some help to evangelize Kentucky. I need some Christian literature, folders, cards, leaflets etc, that may be put in reading hands. I want "Safe Stuff." Stuff that I'll not have to read to see whether it is sugar or salt. This ought to be donated by those who have it. Some of our preachers are wisely using Herbert Moninger's Training for Service, while some never heard of it and ask unwitting questions. One church wants

a preacher, a good preacher. "How much can you give?" I asked, "Three dollars per trip" came the answer and one trip per month". Well said I, "Whom do you want?" "We want Dr. Roberson of Louisville." So now, there you are for \$3 00 per month and it cost you about six dollars railroard fare to get there and back. Can you go? Some people think tanks need filing.

C. H. Dickerson.

—O—

CO-OPERATIVE EXTENSION WORK IN AGRICULTURE AND HOME ECONOMICS STATE OF ALABAMA HOW TO DRY TOMATOES.

The tomato crop seems unusually large this year, and the tomatoes extraordinary fine. Entirely too many are going to waste. If cans, jars, or other containers cannot be had, they should be dried.

If it were generally known what a distinct and delicious product the tomato makes when properly dried, I am sure every housewife would dry a few pounds. When eaten as a confection it is far superior to many of the so-called choice candies sold at fancy prices.

METHOD NO. 1

Take thoroughly ripe tomatoes; wash and slice or chop; put in preserving kettle, and cook slowly until thoroughly done: pass thru a collander to remove the skins and hard cores; return to the kettle, and boil until thick like jam; spread on plates, and dry in the sun or oven. When dry roll up like jelly cake, or cut into squares and put away the same as any other dried fruit or vegetable.

When wanted for use soak in a little cold water until soft. Then use exactly the same as tomato paste.

Delicious catsup can be made from this dried paste by softening and adding the required amount of vinegar and spices.

METHOD NO. 2.

Select tomatoes that are full-grown but green, or just beginning to tinge with color. Treat it in every way exactly the same as method no. 1.

This paste will be pleasingly tart, and is especially fine for making green tomato pie, which is an old family favorite among pies.

We hope every housewife will try one or both of these methods.

G. W. Carver,
Director Dept. of Research
and Experiment Station, at Tuskegee.

—O—
"Who hath the Bible need not stray;
But he who hath, and will not give
The light of life to all who live,
Himself shall lose the way."

Sunday School Lesson

September 2, 1917.

Lesson X.

THE SHEPHERD OF CAPTIVE ISRAEL.

—Ezekiel 34.

GOLDEN TEXT.—Jehovah is my shepherd; I shall not want.—Ps. 23:1.

TIME.—Ezekiel was carried away captive to Babylon B. C. 597, in the great Deportation of ten thousand captives.

This parable was given to the captive Jews after the destruction of Jerusalem, B. C. 586, and some time before B. C. 570, a period of 15 or 16 years.

PLACE.—Ezekiel was born in Jerusalem, but prophesied near the river Chebar in Babylonia.

EZEKIEL.

Ezekiel was the son of Buzi and of the priests. Ezekiel's name signifies "God is strong." At the age of twenty-five he was taken captive with 10,000 others to Babylonia. There he was divinely called by a wonderful vision to do service for God. He from that time on for at least twenty-two years was "a watchman unto the house of Israel."

In the first twenty-four chapters of his book he uses all possible means to get Israel to return to God. He used several very striking figures, as of the siege, chapter 4, the prophet's hair, chapter 5, the vision of the image, chapter 8, and the cherubims.

In a great and needy time Ezekiel was the man of God crying to the people to repent and forsake their evil ways. He is one of the many men whom God called to do his work.

In those days only a few men, answering to our preachers of today, brought the message. They bore the burdens with God of the people's transgressions. Today each of us who has come in touch with the better life should be preachers of righteousness.

"I saw far down the coming time
The fiery chastisement of crime,
With noise of mingling hosts, and jar
Of falling towers and shouts of war,
I saw the nations rise and fall,
Like fire-gleams on my tent's white wall.
—Whittier, "Ezekiel."

THE GOOD SHEPHERD.

In the last half of his book Ezekiel brings in the Gentile nations along with Israel, to show both the Israelites and Gentiles that because they have been committing the same offenses as the Gentiles the Jews are being punished.

But along with this bitter message he tells them of a tender and loving shepherd

In order that we may get the full significance of the term "shepherd," let us remember that the shepherds of the Orient are far different from our western shepherds. They stay continually with their sheep thru days of heat and nights of chill and frost thru long, hot summers and long, cold winters, and in caring for the needs of the sheep and being isolated from humanity, a warm feeling, a mingling of love of the higher and near higher animals matures between sheep and shepherd, which will cause him to leave the "ninety and nine" to hunt one lost and straying lamb.

Thou are we the sheep of God's hand and the sheep of his pasture. In many ways does he tell of his love and pleads with us to pass it on to others. In his passion to redeem humanity he sent his Son to be our Shepherd and gently lead us in paths of righteousness. And as the shepherd risks and often loses his life for his sheep, when hungry wolves harass his flock, so did Christ risk his life and lost it—gave it—for his sheep.

BECAUSE YE HAVE NOT DONE IT UNTO THE LEAST OF THESE.

Vs. 1 to 11.

Because the shepherds of Israel, the priests, have not been true shepherds and have let sheep be scattered by wild beasts, idolatry, evil practices, adultery, etc, he will cause them to cease.

We are God's shepherds, each to the other. The little ones he lends us to cheer our days on earth are the lambs, and if we do not care for them correctly and allow the wolves of sin to steal in and corrupt their rich and promising lives, he will discharge us from being shepherds.

GOD, THE TRUE SHEPHERD.

The Psalms of David, those beautiful praises which cheer the heart, point to Jehovah as the true Shepherd. The twenty-third Psalm speaks thru the ages of David's faith in the true Shepherd.

Oh, that we of today might find this true Shepherd, become as lambs, little children, and put away our prejudices, greeds, licentiousness, adulteries and self-esteem and put simple faith in the true Shepherd and let our lives be his and for him.

E. L. T.

"One who never turned back, but marched
breastforward,
Never doubted clouds would break:
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight
better, and sleep to wake."

DALLAS, TEXAS,

Dear Editor:—

Will you please allow me space in your paper for the following report? During the convention in Dallas 1916, Brother Moses Powell was elected corresponding secretary of the state, and since he has moved to his home in Missouri, and leaving this position open to the board, they elected me to the position. Afterwards, Brother H. G. Smith was elected by the board as state evangelist.

Just being elected, I have just been able to secure the reports from Brother Smith. They are as follows:

REPORT OF STATE WORK

Train fare for December 1916	\$22.70
First quarter train fare	24.25
Second quarter train fare	26.35
Stationery, second quarter	1.95
Room expenses, first quarter	5.00
December transfers	2.25
First quarter transfers	5.25
Second quarter transfers	1.75
Total expense from Dec. 4, to July 1	\$91.11
Salary from state, first quarter	\$25.00
Received for state work in Dec.	13.25
Raised for 1st quarter (1917)	72.12
Second quarter for state	99.70
Total to July 1st for State Missions	\$184.78
Total expenses	91.11
Balance	93.67
Paid on salary to July 1st	93.67
Balance due H.G. Smith on salary	6.33
Stationery for 1st quarter	1.63
Rec'd. by check from J B Lehman for first quarter	\$75.00
Rec'd by J. B. Lehman for second quarter	75.99
Total rec'd from J B. Lehman on salary	\$150.00
Total salary rec'd from J. B. Lehman and state board	243.67
Raised for church building purposes at Dangerfield	100.00
Raised at Paris for church building	33.73
For Paris by material	25.00
Raised at Paris for J. C. I.	5.00
" " Cedar Lake for J.C. I.	9.00
" for Sunday School funds	2.82
" " expenses at Paris	21.00
Total of all money raised for work in the state	\$385.34
Lectures made	35
Sermons preached	97
Church meetings held	14
Souls restored	9
By confession	5
From the Baptist	3
Cards written	72
Letters written	98
Miles traveled	2443
Yours for success,	
Wm. P. Wallick,	
Corresponding Sec'y.	



Peter C. Dunson
Native African of Liberia, now
a student at the Southern
Christian Institute, Edwards, Miss.

Put Your Sho'lder 'Gainst the Wheel

Things are gettin' mighty cur'us
'Bout the nations and the wah;
When it fust commenced, Bulgar'a
And the Germans made the firah.
Now it 'pears leck civilization
'Bout to blo' the coals you bet—
Yes, to he'p to blo' the bellers
For to get their irons het.

Ez for Germany and England,
(Lord have mercy on em all!)
They thet oughter preach of progress
On this whole terrestrial ball;
They thet oughter teach the naticns
Over in the Eastern land,
How thet peace and civilization
Goes together hand in hand;

They thet oughter carry Jesus
Out to every tongue and clime!
How they 'spect to become leaders—
How can blind man lead a blind?
You may boast 'bout wealth and powah—
Of your gold and diamond mines;
But ef "murght makes right" must mine it,
'Twouldn't wur.h two th: own-way dimes.

Uncle Sam's been very cautious—
Tryin' to keep out of this mess;
But of course he hez some temper
Leck all aged folks I guess.
'Course its natchel for a feller
When you gits his feelin' hurt,
For to lay aside his coller
And to hit with all his murght.

'Taint no use o' actin' coward

When a man iz forced to fight;
Use old satan's weapon 'gainst him
When he corners you up tight.
He thet conquers by the weapon
By the weapon he must fall;
Wilhelm sowed his seed in springtime,
Cain't he reap it in the fall?

Atter ca'culatin' closely,
(Guess I hadn't aughter say)
I hez come to this conclusion:
This here war iz God-sent prey.
It must prey on barbarism
Till all men on land and sea,
Will forever be permitted
To enjoy full liberty.

Coming down to facts of business,
This iz now the time to act—
Buckle up and take your musket!
There you got it plain and flat.
This here wint no war for England,
Ner for France, ner Germany;
Theis iz time when civilization
Must rescue humanity.

Never mind 'bout race and color,
White and black bofe got to live;
And they will be most rewarded
Who for God their service give.
And you needn't mind 'bout honor
Thet you fear you wouldn't get;
Prove yourse'f a loyal feller
And the Lord will do the rest.

Listen, jest a leetle caution:
Don't you git too boasty fr'end;
Don't you take your mind off Jesus
And the cause you's to defend.
"Not by might, but by my powah,"
Sezs Jehovah Lord of host.
Ef there's any thing that riles him
Iz to see some fellers boast.

Now the great "Crusade" iz ragin',
Zion's sons are in the fight;
Raise the banner of the Mastah,
Trust in God and do the right.
Take the Lord for your protection
When the guns a rainin' steel.
With a good determination
Put your sho'lder 'gainst the wheel.

CIRCLEVILLE, TEXAS.

Editor of the Gospel Plea:—

Please allow space
for this article in your paper. As secretary of the educational committee, I wish to remind the different churches of their duty to Jarvis.

In our last convention at Dallas we promised to make this year a record breaker for educational work. We are asking every church and its auxiliaries throughout the

state to be responsible for at least one deserving student entering Jarvis this fall by direct influence, if not financially. Let your motto be "Send one." The educational committee can only do its duty thru the co-operation of the churches. Do you realize that we must have the Andrew and Philip spirit and as we see the light let us go and find our brother and lead him until he is able to enjoy the same. No doubt, but there are some congregations that will say we cannot, but it is because you have tried and failed. If so you have a better reason for making a stronger effort. Test the strength of your congregation thoroughly before you are ready to give up. If you become interested you will find that the obstacles that seemed as though they could not be moved, will disappear as the mist before the rising sun. Then let us work without ceasing until we have made sure of at least one. Our worthy president and faculty need this encouragement. We have the mill and we have the timber, and as we go into the forest selecting the timber for the building let us select the kind that may be hewn and refined without causing disconcertion of the mill makers. Our convention is only a short distance away. We have been climbing in the past and if we do our duty there is no possible chance of staying the progress of the splendid march we have begun forward.

Yours in the work,
(Mrs.) Nannie Robinson Rucker.

St. LOUIS, MISSOURI.

Desr Readers of the Gospel Plea:—

No doubt these few lines will be a surprise to you but thinking that you would like to read something of the Christians in St. Louis. I write this. Bro. Moses Powell has charge of the church now and is making great efforts to revive the old members and getting them in good working spirit again. We have elected new officers and adopted a system which is proving very successful. On the fourth Sunday in June, we gave a rally in order to repair the roof of our church. We collected \$53.00, and there are yet some to turn in the assessments. By the amount the club has collected, we have been successful in paying our interest on our note and insurance. So by the help of our maker we are moving on to a better day.

Prayerfully yours,

Virgia Willis.

The pleasant smiles and cheering words,
The kind and gentle deeds,
Are those which help to make up life—
The ferns instead of weeds.

—Peter C. Dunson.

Attend one of the following schools this fall

The Southern Christian Institute



Calls out the best in every boy and girl by its high standard of Religious and Moral culture.

The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
2. The grounds contain 1300 acres of land, providing fields for cultivation, ponds, streams, woods and hills. This land was selected not only with regard to its usefulness, but also for the healthful and beautiful surroundings.
3. The buildings were constructed especially for school purposes and are thoroughly sanitary, well lighted by electric lights.
4. The courses of study, though broad, are consistent, and give the best preparation to boys and girls who desire to enter any university or technical school, or go into the world well prepared in brain, hands and heart to do the world's work.
5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
6. A limited number of students will be permitted to work their way upon application.

Address J. B. Lehman, president, Edwards, Mississippi.

Piedmont Christian Institute



Situated in the healthy region of the Virginia Hills

Wakes up boys and girls to the duties of life.

**Genuine Christian Influence
Efficient Teachers**

A limited number of pupils will be permitted to work their way.

Address J. H. Thomas, principal,
Martinsville, Virginia.

Prof. J. H. Thomas, Principal

Jarvis Christian Institute



Prof. J. N. Ervin, president

Nice Location, Healthful Climate, Reasonable Rates,
Strong Faculty, Fine Christian Influence.

A limited number of pupils will be permitted to work their way in school.

Fall session begins September 25th, 1917.

The Boarding Halls will be opened September 24th.

Address President J. N. Ervin, Hawkins, Texas.

Alabama Christian Institute



Prof. I. C. Franklin, Principal

A Busy Lovable School for boys and girls, located seven miles from Calhoun, Alabama, a location famous for health, safety and beauty.

Strong Graduate Faculty of Christian men and women, giving Constant and Individual Attention.

A limited number of pupils are permitted to work their way through school.

Address I. C. Franklin, principal, Lum, Alabama.

N. B.—Applications to work your way in either of the above schools should reach the school before September 24th

Pres. Johnson



THE GOSPEL PLEA



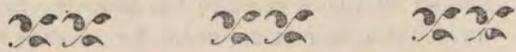
PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, September 1, 1917

Serial No 313

HELPFUL To All



The True Character Must Come Out.

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetop."

FOR policy's sake men often try to appear what they are not. In religious matters we use the ugly word, hypocrite, but the principles reach out into all life's activities. That men want to appear to be what they are not shows that they know what is right but are silently pushed on by some hidden force to do the opposite. This hidden force is nothing else than their real true self acting with themselves. If you want to know what the world thinks is right, find out what it is trying to prove it is doing, if you want to know what the world is, find out what it does. If you want to know what the warring nations think is right in regard to war, find out what they are trying to prove in regard to the beginning of the war; if you want to know the true character of these nations, find out what they have done.

Let us mark it down as a settled fact that sooner or later the true character of men and nations comes out. The secret chamber thoughts become the public street talk.

If, then, this is the law, let us so order our conduct as to conform to it. Why should we spend so much time in counting and recounting, iterating and reiterating, the wrong doings of men? Especially is this true of present day politicians.

It is true man is a free moral agent and can choose what he wants to be and do, but when we see what he has made his choice of environment, we can know for a certainty what to expect of him. His true

self will sooner or later come out, but it is generally sooner. We have concrete examples before us. A small group of senators have done all that could reasonably be done to stultify the country in its fight for life. But every one of these men have done what we had every reason to expect he would do. The man who expresses surprise thereby reveals his own stupidity. Senator Reed of Missouri was the avowed champion of the liquor interests, the most corrupt institution in any civilization, the institution of the slavery of Pharaoh not excepted. Senator Stone of Missouri was long called "Gum Shoe Bill" because he became famous in his own state for crooked and perverse methods. Senator Penrose of Pennsylvania has borne the name for nearly a quarter of a century of being the principal wheel in a most corrupt political machine. Senator Vardaman of Mississippi was an open book known and read of all men. His old neighbors of Greenwood knew him and he failed almost to a man to carry any of them into and beyond the Governorship. The new friends he made in the governorship who carried him on into the senatorship he is losing almost to a man. His next step depends on his making a new set of friends.

Now the lesson we want to draw from this is not to condemn these men, for we rather pity them, but to point out our duty. These men are what they were made to be and they doing what they are. When we elected them we showed either that we desired corrupt men for these places or that we were easily duped and hoodwinked. Our duty is to the present and to the future. For the present we must select men to stand in responsible places whom we know by both their conduct and by the environment through which they came to be safe. A crisis will bring out the true character and we might as reasonably expect figs from thorn trees as to expect wise and judicious conduct from these men in our crisis. Unless our people will exercise more care in these matters, things will be done for which our children's children will sweat drops of blood.

But it is not with regard to the present that we want to lay the most stress, but to our duty to the future. We are now thinking of the affairs in hand in 1950 when the men of affairs now in high counsel will have been gathered to their fathers and the boys and girls now in the making will have come into the places of responsibility. We have it in our power to determine the environment that will determine the char-

acter of those men and women of 1950. So, while doing our duty to the crisis of the present as God gives us to see our duty, let us make it our principal business to lay the foundation good and strong for the year 1950. What do we want Japan to do now? Let President Wilson and Secretary Lansing talk to them about that. Let us begin to build statesmen and stateswomen in Japan that will help us in 1950 to build a modus vivande that will correct. What do the English want the Irish to do? Let Loyal George and the Irish leaders talk about that. In the mean time let the Christian people in England and Ireland and America begin to build a new set of Irish leaders. What do we want the Negro of America to do? Let the men on the public forum talk of that. In the mean time we will do all in our power to build a Negro heart that will in 1950 do its part in constructing a civilization for our country that will be correct. Those men who have had nothing but scorn for the men and women who have taken up the cross of training the child of the freedman do not know that the day will come when their children will lay wreathes of encomiums on the graves of these missionaries because the rocks and hills did not fall upon their heads because men and women from the missionary school held them back with their strong hands. Germany reasoned that what was done in Mexico could be done in our southland and so they sent their spies here who first made a survey of the situation. These surveys told the home office that the time was ripe and that it could be done easily when the United States enters the war. The surveys were correct but there were some heart qualities that Machievillian German spies could not survey. One of these was the real affectionate attachment between the Southern Negroes and the good white people. The other and most important one was the work done on the heart of the Negro by the missionary teacher. When he thought he could reproduce here what he did in Mexico by Huerta and Villa he was entirely mistaken. The Huertas and Villas, indeed, were here in abundance, both among the white people and the Negroes, but their hands were held back by a force which they had not noted in their surveys.

Now what has been barely averted in our day we will either gloriously avert or humiliatingly fail in doing in 1950. Some will not heed this and go on in their scorn.

(Continued on page 2, Col. 1)

THE GOSPEL PLEA

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Number 313

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 400, you have (w) weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, SEPTEMBER 1, 1917

Personals and Editorials. NOTICE!

—We know of a tract of land of about twenty acres for sale. This land would make a good home for a small family. The terms can be made reasonable. Inquire of J. B. Lehman.

—O—

NEW SUBSCRIPTIONS

From George Moore for himself and Moses Daniels.

From T. R. Everett for:
Mrs. James Reynolds, Mr. H. M. Hyatt,
and T. R. Everett.

From Prof. Robert Gooden for R. H. Miller.

THE TRUE CHARACTER WILL COME OUT.

[Continued from first page]

Others will not heed because they think it visionary. But many will heed it and will help and a glorious work will be done.

The Negro must join in with his white brother in doing this work. It must be one work with one glorious aim. God has opened the way here for a work and woe be us if we follow not his leading. What if we must suffer stripes now? That is always a part of the great work. Let each bear his as becometh a saint. Let us choose rather to have respect unto the recompense of the reward of the future than the pleasures and foibles of the present.



Harry G. Smith
State Evangelist of Texas

HAWKINS, TEXAS.

Dear Readers:—

Two years ago to-day I was away up the St. Paul River in the jungles of Liberia, Africa. How I long to be there once more to help those unfortunate boys and girls. Some day I shall be there again to point them the way the Master went that they may know how to follow after Him. When the dove of peace shall again spread her wings over the world I shall find my way back again to that benighted land to give my life to the Master in service for those so much needy people. It is a sad thing to think about millions of souls who do not know that they have a soul to save or a God to fear, neither a hell to shun. Christians, their blood will be required of our hands at the bar of God if we fail to do our duty toward these millions of souls who are walking in the midnight of sin, evil and vice of all kind. Think of those poor girls who are sold to their husbands and are doomed to a life of husband slavery. Many times this girl is one of the twenty-five wives of a husband. They are sometimes sold to this future husband when they are in their mothers' arms. Think of that mother who stuffs the child's stomach until he is miserable. The poor thing's little stomach looks like it has swallowed a pot. All night long you can hear the miserable creature groan and he is rolling from side to side.

It is much more a sad plight when we think of those poor people bowing down at the base of some mighty tree to worship it thinking that the Devil lives in that tree. They carry gifts to this tree and leave them there. This is to please the Devil who is always angry and wants to destroy them. This is their knowledge of a God. Their God is a Devil, mean and is never pleased.

Friends it is from these millions of souls that the cry goes up for help. How long shall we be idle and continue to let these souls re-

main in superstition, sin and vice? You say here is work at home; that is all true, but here are millions to do this work at home who will not go there and do that work. Christ tells us in the twenty eighth chapter of Matthews to go and teach all nations, and He declared He would be with us. Africa is one of God's uncultivated fields. I have chosen that field to work in for the Master. Christians let us think of larger things for God.

At present I am in Texas, as State Evangelist and I have found all the work here that I can do and a great deal more. But there are others who will and can do this work as well as I but they will not go to Africa.

Now just a word to the churches in Texas, it is but a short time until the church convention will convene at Taylor, about October 16 h and we expect every pastor to see to it that his church is well represented at the Taylor convention. Brother, it is your duty. God is expecting nothing short of your duty. Any man or woman falling short of his or her christian duty can not be counted with God's children.

Brother Pastors, get up off the stool of stay at home, and come out to your State meeting. Let us see every pastor in the State out once. Oh! how much it would mean to you. How much better you would understand the work of the State. Let everybody come to Taylor, and let us have the greatest convention ever held in Texas. Here, I want to remind the pastor that every Church in the State is behind with your State money as well as your school money. Brethren this will not do. You must bestir yourselves and get that money up and send it to me or bring it to the convention in October. Each member in the State is required to pay one dollar for State work and 50 cents for J. C. I. on Easter which is J. C. I. day. How many of us have done this? Those of you who have not come up, just be men and women of action. Come right up with your dollar.

Texas, are we going to fail to raise a thousand dollars for State work? Are you going to fail your school? A thousand times, NO. We cannot fail when we have got the best school in the State. I want to urge every pastor to start preparing for the Taylor Convention now so you will be ready when the time comes.

With best wishes to all for success

I am faithfully yours in the cause,
Harry G. Smith.

Albuquerque, New Mexico.

Dear Editor of the GOSPEL PLEA:—

Please allow me space in your paper to say a few words to the dear readers of your wonderful paper as I am one of your flock, away out here in this western country, alone. There is not a colored Christian church in this city. I visit other churches but there is no place like home. Before I go further with my story I wish to tell the readers of your paper a few of my Christian experiences and why I have a strange

endeavor to do a great work for the Master's cause. About seventeen months ago my husband had to leave his family in Muskogee, Oklahoma, and come out here in this country on account of his ill health. He left me and two small children penniless. And I was not physically strong enough to take the responsibility of supporting myself and family. And I must admit, dear readers, it was not until then that I really knew the hardships of a Christian and how to lean upon our God. It was then that I knew my friends and my foes. I had often read the story of Christ, when he was in the wilderness and when the devil found him there without bread, and how he tempted him. I had often wondered how it would be with me should the devil find me hungry and in a suffering condition. So it was then that he found me hungry and in a needy condition, and not only me, but my two small children. The devil was the first to find me in need and oh, how he smiled to find me. It takes too much space in your paper to tell the many beautiful plans and opportunities he laid before me. Dear readers, we never know how much we weigh until we are put upon the scales. So it is with our spiritual strength, we never know how strong we are until we meet the trials of life. Vines are the better for bleeding; gold looks the brighter for scouring; palm trees prove the better for pressing, and such is the condition of men. They are the most triumphant when most tempted; as their conflicts, so their conquests; as their tribulations, so their triumphs. Oh, dear readers, is it not wonderful to have faith in God Almighty? So when the trials of life come upon us we can lean upon our God. I am not ashamed to confess that I have been tempted, and not only have been tempted but I have been oppressed by satan contrary to will. But God be thanked, he was able to deliver me. My family was divided both on land and in faith of Christ Jesus. So I began to pray God to unite my family once more if it be his holy will. I submitted myself wholly to his will and said, "Not my will but Thine be done." So he answered my prayers. He has not only reunited our family on land, but he has united us together in one faith of Jesus Christ, our Lord. Not very long after I came to this country I was made the happiest in my life. One blessed Lord's day eve I was talking to my husband on the subject of salvation, as I had often done of old, and before my subject was finished he laid his hand on me and confessed Christ. He said if we had a Christian minister here he would be baptized. Can't you see what the Lord has done for me? Oh, how I look back over my past life, and of God's sweet blessings! Why should I not rejoice? Why should I not feel strong? My whole heart's endeavor is to do a grand and noble work. I am

here among wicked and wreckless people. The devil has a strong hold on this city but I shall endeavor to lift Christ up among these people. I am not afraid to tackle the devil wherever I meet him, and I don't believe I will have to fight this battle alone. There is a powerful ally always waiting to aid us who desires to do God's will. Alone we are sure to fall. But with the power of God we are sure to triumph. So asking the fervent prayers of each reader that I may continue strong in the faith, I am,

Your sister in Christ,
Julia L. Hardiman.



Prof. P. H. Moss
Field Secretary of National Bible School

Among The Sunday Schools, THE LAST FRONTIER.

It has been my one great desire as your Field Secretary, to reach the farthest point south. This great desire was realized July 27th when I arrived at Martel, Florida, to meet a happy little band of disciples engaged in a Bible School Convention. I can not soon forget the warm greetings we received on our arrival. That I might meet the ministers of the state, C. J. Bolling, the State Evangelist had the Ministerial Board to hold a session with the Sunday school convention. These brethren felt that my coming to them was in answer to their own prayer of faith. On meeting the state evangelist, one is at once impressed with him as being an intelligent and consecrated young man. Thru the endeavor of this man of God, the work has been kept alive in Florida. All with whom I came in touch spoke of Elder Bolling as a worthy man in every respect, full of zeal and aspiration.

There are six organized congregations. I think most or all have their own church homes. One of the best buildings is located

in Tampa, Florida. There is an indebtedness on the building that greatly handicaps little congregations. I truly hope that a way may be provided that this beautiful little church home might be saved. It is encouraging to note that each of these six churches has a Bible school. And even before my visit they had put a worker on the field to strengthen their schools and organize new ones.

I believe that my visit to that state will mean more than we can realize at present. At any rate, it means to bring those people who have been so remote from us into our fellowship. There has already been awakened a nearness in our hearts for each other. We shall expect to hear from Florida thru the Gospel Plea. For it has found its way into six or seven homes.

Let us cross-lift in prayer for the good people in the land of the palms.

LITTLE ROCK, ARKANSAS.

Dear Editor:—

Will you please allow me space to report some of our work at this place. We are getting alive to work and have preaching services on second and fourth Lord's days in each month, always continuing for the night services which are always very spiritual. Some of our members are yet on the sick list.

The fifth Lord's day we had a rally to raise money to remodel our church. Those contributed are as follows:

G. D. Jones,.....	\$2.00
J. L. Pfeifer,.....	2.00
Joe Williams,.....	1.75
Mary Rhoten,.....	1.60
Terry Rixey,.....	1.00
Alma Jones,.....	1.00
Blanche Martin,.....	1.05
Fanny Womack,.....	1.00
I. Martin,.....	1.00
Ollie Womack.....	.50
Jonnie Nash.....	.50
Mrs. I. Martin.....	.50
C. Hudley.....	.45
B. F. Page.....	.34
A. Ballard.....	.25
Martha Jones.....	.25
Lottie Moore.....	.25
Mattie Rixey.....	.25
J. Davis.....	.25
Chester Jones.....	.15
Siatha Brown.....	.10
Benjamin Martin.....	.05
Hazel Ballard.....	.05

We are planning to have another rally very soon. We want not less than \$100.00 in that rally. It will be published in the Gospel Plea. Any help would be appreciated from the brother-hood at large. We are trying to put up a nice church in the capital city for our people. They are few but faithful.

Lawrence J. Pfeifer.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

PORT GIBSON, MISSISSIPPI

Dear Co-Workers for Christ:—

It is nearing the time for our state convention of the Christian Woman's Board of Missions, which convenes at Christian Chapel, Port Gibson, Mississippi, September 14-16, 1917.

Dear sisters and brethren, we hope to make this the best convention we have ever witnessed. We know we are laboring for a great good cause and we feel the blessings of our kind Heavenly Father.

We are expecting each church in Mississippi to be represented. If we have ever been in earnest, or ever hope to be sincere in looking to the Saviour, times such as these demand it now. We know that in union there is strength and I am asking that we all pull together in trying to raise the \$10.00 for the Alabama Christian Institute. If we try, success is ours. We are urging that each member of each auxiliary pay up all back dues and especially for this quarter. If each of us could believe, the more we give the more we live, I feel there will be more giving. We should be systematic in all things. The Christian Woman's Board of Missions stands for system in doing things. System in giving, praying, talking, praising and paying to a good cause, which is the spreading of the gospel of our Lord and Saviour Jesus Christ. The more we give the more we receive.

We hope each delegate will be present to take the Missionary Tidings which is a guide to our work also. The Gospel Plea is a lamp to our path. We wish each auxiliary to make a report of the year's work as to meetings, members and collections. We also wish a report from each auxiliary as to their Junior Societies of the Christian Endeavor. Again let me ask that all make a strong pull. All together make this our best convention, spiritually and financially. Below you will find the program. We must read it carefully and do what we can to help to render it a success.

Yours in His cause,

Mrs. M. J. Brown.

Program of the C. W. B. M. Annual Convention

At Port Gibson, Miss., Sept. 14-16, 1917

FRIDAY, 10:30 A. M.

1. House called to order by President.
2. Devotional services led by Christian

- Chapel and Hermanville auxiliaries.
3. Reading minutes of last meeting.
4. Appointment of committees, enrollment, finance, time and place, resolution, program and future work committees.
5. Song.
6. Greetings.
7. Introduction of visitors.
8. Paper: Relation of C. W. B. M. to Church, Miss N. V. Jennings and Miss Ethel Travillian.
9. Short talks.
10. Song.
11. Address: Rev. Jno. Lomax.
12. Song.
13. Offering taken by Mr. J. Chambers & Sister V. Brown.
14. Benediction.

FRIDAY AFTERNOON, 3:00.

1. House called to order.
2. Devotions conducted by Pine Grove and St. Luke auxiliaries.
3. Reading of minutes.
4. Song.
5. Reports of Mission Sisters.
6. Song.
7. Sermon: Rev. R. B. Brown.
8. Song.
9. Offering taken by sisters V. White and E. Cullen.
10. Announcements.
11. Benediction.

FRIDAY, 8:30 P. M.

1. House called to order.
2. Scripture reading by Miss N. V. Jennings.
3. Song: Choir.
4. Prayer.
5. Welcome Address on part of C. W. B. M., Mrs. E. Phelps.
6. Response by Mrs. L. J. Wilson of Jackson, Mississippi.
7. Duet, Misses C. Mosley and T. Phelps.
8. Welcome on behalf of The Great Mission, Miss J. W. Turner.
9. Response by Mrs. L. C. Quinn of West Point.
10. Song, Miss Evelyn Travillian.
11. Welcome on behalf of Churches, Rev. C. D. Hayden, pastor of A. M. E. Church
12. Response by Mr. Peter Dunson, S. C. I., Edwards, Mississippi, a native of Africa.
13. Song by choir.
14. Recital, Mr. Julius Rowan, Pine Grove.
15. Welcome on behalf of Education, Prof. A. M. Addison.
16. Response by Lawyer N. S. Taylor, Greenville, Mississippi.
17. Solo, Miss N. V. Jennings.
18. Remarks, Rev. A. D. Snodgrass, Alcorn, Mississippi.
19. Song, choir.

20. Offering taken by Prof. T. B. Helm & Hon. Geo. Maddox.
 21. Announcements.
 22. Benediction.
- SATURDAY 10:30 A. M.

1. House called to order.
2. Devotions led by Center Church and Union Hill.
3. Reading of minutes of last session.
4. Paper by Mrs. Mary Turner, Mt. Zion auxiliary.
5. Discussions.
6. Song.
7. Sermon by Rev. Smothers, Pattison, Mississippi.
8. Offering taken by Mrs. Emma Bennet, West Point, and Mrs. Eliza Guice, Jackson, Mississippi.
9. Benediction.

SATURDAY 3:00.

1. House called to order.
2. Devotions led by Forest Grove & Providence auxiliaries.
3. Reading of minutes.
4. Song by choir.
5. Paper: Woman's opportunity for service, Miss L. Bradley, Grand Gulf, Miss.
6. Discussion.
7. Reports of auxiliaries.
8. Song.
9. Offering taken by sisters J. Heath and R. Thomas.
10. Announcements.
11. Benediction.

SATURDAY NIGHT 8:30.

1. House called to order.
2. Devotional service led by Grand Gulf and Edwards auxiliaries.
3. Reading of minutes.
4. Song.
5. Report of State Organizer, Mrs. S. S. Blackburn.
6. Song by choir.
7. Report of State Evangelist, K. R. Brown.
8. Solo, Miss N. V. Jennings.
9. Sermon: Rev. B. C. Calvert.
10. Song, choir.
11. Offering taken by Mrs. A. Coffee and Mrs. V. White.
12. Announcements.
13. Benediction.

SUNDAY MORNING 9:00.

1. Lord day School, taught as usual.
2. Lesson reviewed by Miss Deetsy Blackburn.
3. Address by Mr. Robert A. Gooden, S. C. I., Edwards, returned missionary from Africa.
4. 10:30. House called to order.
5. Devotions led by Shaw, Miss., & Pilgrim Rest auxiliaries.
6. Reading of minutes.
7. Song.

8. Paper: How to interest young people in C. W. B. M. work, Misses N. V. Jennings and Deetsy Blackburn.
9. Address: Mrs. W. A. Scott, Jackson Miss.
10. Song.
11. Offering taken by Mrs. N. Baker, Shaw & Miss Roxie C. Sneed of Mound Bayou.
12. President's Message, Mrs M.J. Brown.
13. Benediction.

SUNDAY EVENING 3:00.

1. House called to order.
2. Devotional service.
3. Reading of minutes.
4. Song.
5. Address: Miss Rosa V. Brown, National Field Worker.
6. Song.
7. Address: Dr. J. E. Walker, Indianola, Miss
8. Solo, Miss N. V. Jennings.
9. Sermon by Rev. P. H. Moss, Edwards,
10. Song.
11. Offering.
12. Reports of committees.
13. Song.
14. Announcements.
15. Benediction.

8:30 SUNDAY NIGHT

1. House called to order.
2. Devotional service led by Misses C. Mosley and Miss E. Crawford.
3. Reading of minutes.
4. Song by choir.
5. Paper: The benefits derived from conventions, Misses Cordelia Mosley and Tiny Phelps.
6. Song.
7. Address: Mrs. J. McDaniel Stearns National Secretary.
8. Song by choir.
9. Sermon: Rev. W. A. Scott, President of M.C.M.C., Jackson, Miss.
10. Song.
11. Remarks by Prof. W. W. Blackburn.
12. Offering.
13. Announcements.
14. Song: God be with you.
15. Adjournment.

Program Committee:

Mrs. S.S. Blackburn,
Mrs. V. A. Jones,
Mrs. M.J. Brown.

issippi, this past week.

Eugene Lewis, former student, who lives at Jackson, Mississippi, spent Sunday and Monday on the campus.

The garage which the boys are building will soon be completed and the new car can run in under the shelter.

Misses Evans and Lehman spent Monday in Vicksburg shopping.

We were surprised to receive the announcement that Miss Verne White, one of our former teachers, was married to Mr. Hugh Vandivier, a brother to Mr. Fred Vandivier who taught here, on August the 20th. The S. C. I. family extends hearty congratulations.

Jimmie and Russell Bryan who spent the past week with Karle and Paul Lehman and Leslie Sniff returned to their home in Vicksburg. We can report that the boys had a fine time together.

The girls for their last Literary society program rendered an interesting little play entitled, The Evil Habits of School Girls, which all seemed to enjoy.

The fine water mellons which we have had by the hundreds are now about at their last. We shall miss them very much.

more, but let every man deal justly with his neighbor. Thou who wantest not another man to steal thy time, dost thou steal his time? Stop thief! 'As ye would that men should do to you, do ye even so to them.'

Some well meaning speeches were made which were by no means the sense of the convention. Firstly they showed that the speaker was not informed touching our relation with the white brethren; secondly that said speaker misjudges the spirit of the colored Kentucky brotherhood. Thirdly the speaker would be "Old Lead" if he were just on the right track. Brethren listen: No man can keep up with this movement unless he reads the current literature of the brotherhood. The "Helpful to All" on the first page of the Gospel Plea is a rare gem of gospel prophecy, each week. Surely these are pages from a great book. The Missionary Tidings, "Intelligencer" and Business in Christianity will dynamite the sutures of that obtuse cranium and put you "next" if you read.

Five hundred additions and fifteen hundred dollars for Kentucky missions is the slogan this year. Brethren, will you help?

C. H. Dickerson, Evangelist of Kentucky.

From the Banks
of the
Old Kentucky

"THOU SHALT NOT STEAL"—
COMMANDMENT

At the convention some of the boys "break through and steal." Some thefts are more wicked than others. The gravity of the crime depends upon the value of the property stolen. This may be aggravated still by hardihood (nerve) shown in the pilfering. They stole time. Other people's time; time that they knew was allotted to a following speaker. The boys thought they could "hog" all the time of the next speaker and "get away with it." "For shame!" Two or three men programmed for some subject, with two months notice. Each prepare to treat that subject. First man tries to spread himself over the whole thing and steal all the time. The boys don't seem to mean any harm, but just forget that little courteousness, "In honor preferring one another." They would not purloin a brothers' lunch (if the owner was lookin') but they steal the time imposing or presuming upon the forbearance of the presided. But brother president must be mean enough to "rap em down" right in the middle of a word if need be. You time thieves must come to judgment. Young man, if you value life, save your time, for that's the stuff it is made of. Because the losing brother tacitly submits is no sign that he thinks you are a gentleman. Way down under his shirt pocket, he may be anathematizing you in groanings that "cannot be uttered." Let him that stole steal no

—O—
INDIANOLA, MISSISSIPPI.

Dear Editor:— Please allow me space in your blessed paper to say a few words concerning our last meeting day. Prayer meeting began at twelve o'clock. A song was sung by the officer. "Oh for a closer walk with God and a calm and heavenly frame, a light to shine upon the road that leads to the Lamb" etc. Blest be the Tie that Binds, was sung by J.E. Walker. The scripture was then read by the officer, J.A. Lee, 1 Corinithians 1:1. The prayer service was closed by A.L. Brown.

Service opened by P.H. Holiday. The choir rendered a selection. The text was read by Ed. B.C. Calvert, Isaiah 10; 1-6, and then he preached a hearty sermon. The day was a little warm but he had a nice audience. The collection taken was \$11.10.

At four o'clock Eld. Calvert preached a good sermon at A.M.E. Methodist church and had a fine crowd. He preached harder than I believe he ever preached. He is a hearty preacher anyway and is alright. The Methodists will unite with us on the next Lord's day if nothing happens. I myself think that if we unite ourselves more we would be better christians and would do away with that old selfish spirit. We then could bring more sinners into the church. At the beginning of this meeting a song was sung by A.L. Brown and the eleventh chapter and the first verse was read by the officer J.A. Lee. The prayer service closed by A.L. Brown. Before the beginning of his sermon Eld. Calvert read the thirty-first chapter and thirty-first verse of Deuteronomy. The crowd was small since there are so many churches but we have preaching just the same. A collection was lifted of \$1.25, making the total \$12.35.

Yours for Christ,

J.A. Lee.

Christian Education

Southern Christian Institute

Prof. Gooden, as a delegate from the Edwards Christian church, and Jerome Freeman, as a delegate from the church of the Southern Christian Institute, attended the State Missionary convention held at Mound Bayou, Miss.

Sunday School Lesson

September 9, 1917.

Lesson X.

THE BENEFITS OF TOTAL ABSTINENCE.

—Dan. 1.

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank.

—Daniel 1:8.

TIME.—B. C. 605, 4. The beginning of the captivity of Judah. The first of three invasions.

Place.—Daniel's early life at Jerusalem. His temperance victory was in Babylon, in some part of Nebuchadnezzar's great palace.

Persons.—The principle characters are Daniel and his three companions, Shadrach, Meshack and Abednego.

I. DANIEL AND HIS COMPANIONS.

At this time Daniel was a strong, robust and vigorous lad of about fourteen or, perhaps sixteen. Some of us picture Daniel as another Hercules, with golden locks streaming about his bare shoulders in true Jewish style (in those days).

When Nebuchadnezzar gained the siege of Jerusalem, he took away with him the choicest of Jewish possessions. As was customary in those days among despotic rulers, he sought out the fairest, most intelligent and most promising young men of the Jews to be trained as palace officials. It is naturally concluded, therefore, that Daniel and his companions were not only in good standing as relative of the highest government officials, but showed the best moral and physical development.

Daniel's Jewish name signifies "God is my Judge." According to customs which prevailed as to persons leaving a heathen life and taking up a Christian life, or vice versa, their names were changed to suit Chaldean customs. Daniel takes the Chaldean name of Belteshazzar, "Bel protects," or "Favored by Bel," the chief Babylonian deity.

STEPS TAKEN TO RESIST TEMPTATIONS.

V. 8.

According to Jewish laws the flesh of swine was considered unclean, (Lev. 11:7). Daniel and his companions had also been taught that wine is not good for growing lads. They would naturally conclude that which would retard the vigor of youth would do the mature man little or no good.

No doubt their teaching was on the highest Jewish order and strictly taught. It is well understood that if the truest principles are involved in teaching, those truths when once struck home to the heart, never depart from the youth and, as Solomon says, the

youth never departs from the truths. We may suppose that the Precepts of Wisdom of Solomon did much toward influencing the lives of our four boys for good.

But with all the teaching one may get if he does not find the true principles involved, the facts and lesson to be drawn out, if he does not use his knowledge for self betterment, it profits him nothing. Prin. Franklin W. Johnson in Problems of Boyhood says, "Knowledge is valuable, as far as conduct is concerned, only as it forms a guide for a reasonable choice."

Two points worthy of note present themselves. (1) Self-control. The very center of man, that helps him determine what he is to be, is Will. This power used to guard his conduct we call self-control. When a drunk man staggers about and utters all manner of profane things, he has lost self control. We note two types of persons. (1) Those who let their body and animal natures control their will and (2) those whose will power is potent enough to control their baser animal natures and passions.

Daniel and his companions were of the second type—they could claim a clear brain and good self control. (2) The test of facts. These boys would not be convinced without a test first being made to prove their course.

All successful athletes must be total abstainers from alcoholic beverages and tobacco in any form. They have come to see the harm in them, that they impair both the intellect and the physique.

TWENTIETH CENTURY INTEMPERANCE.

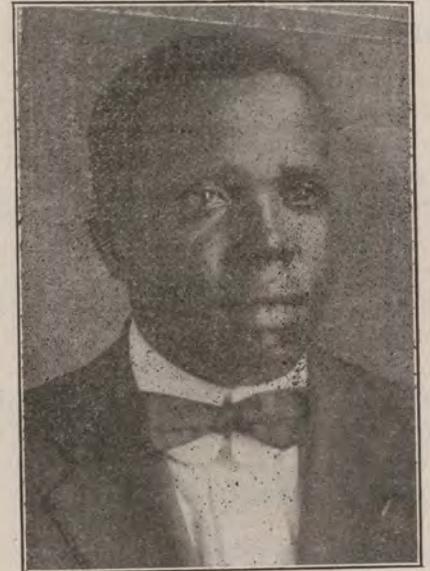
In the Baal and Ashteroth worship of the heathen of Palestine days the people openly gave themselves to immoral practices. Today we have many varied forms of Ashteroth and Baal. There is the white slave trade which is an organization especially for these immoral purposes. We see instances daily of wrecked lives of girls who had the promise of a bright future, but who were subject to immorally intemperate acts caused by the enticements of society. A race never rises above its women. A chain is no stronger than its weakest link. Thus each race, if it would make progress, must clean its back yard and help to raise its women to a higher plane of social standing. Then there is another great crime—intemperance in eating. As alcoholic beverages are going, we must turn our attention to our great lack of economy in food, our wastefulness. One writer has estimated that more people die of over eating than of starvation, which, from the millions of cases of indigestion, must be really true. Dr. Conrad Thies says, "For it may be a platitude, but it is intemperance in general—intemperance in eating, in drinking, and in sexual relationships—that is the source of more than half the diseases with which mankind is afflicted."

Then we have intemperance in dress, over dressing, extravagance, but the worst sin comes

in the lack of comfortable dressing. Many people die from diseases contracted by exposure.

We conclude that the essential to successful evasion of intemperance is self control, which can only be acquired by practice.

E. L. T



Peter C. Dunson

Native African of Liberia, now a student at the Southern Christian Institute, Edwards, Miss.

The Negro's Part in the World War

HISTORY gives credit to no person unless he has done something. A person's name is recorded in history for either: (1) some great good he has done, or (2) for some crime he has committed against the laws of evolution. The former is recorded in order that others may be inspired by such actions to greater and nobler achievements, while the latter serves as warning against the repetition of such sin. The same fact holds good with nations and races.

When we read about Stephen, the evangelist of the early Apostolic church, we think of a man who fearlessly faced death,—bearing the honor of the first Christian martyr—because of his proclamation of the risen Christ. We think of him as a man so full of the Christ-like spirit that he could pray for the forgiveness of his executors. We then pray for more grace that we may become recipients of more of that divine inspiration that we too may at least possess such love for our enemies.

When we turn over the bloody pages of history and read about the killing of men because of their creeds and religious tenets (such as the massacre of the Huguenots in the 18th century and many other

shameful crimes of like nature, since and before then) that darken the pages of history, we shudder with terror and earnestly pray that the civilized world may no more in the world's history undergo such a cataclysm.

When we read of the slow but persistent rise of the Anglo Saxon civilization, we think of people who have unquestionably accepted the dogmas of Christianity, recognizing it to be the one and only true form of worship; and corroborating the same by practicalizing the teachings, precepts and examples laid down by its founder, Jesus.

When we read of Ancient Babylon and Imperial Rome, and other ancient empires that were built upon the same principles, we see the mental picture of nations headed by heathen damagogues, worshipping the god of militarism and preaching the gospel of "might makes right," simultaneously materializing it by conquering and subjugating their weaker brothers and putting them under the thralldom of servitude. Then as we read those pages, we refer to them as the "dark age" of the world's history. Unanimously we pray that such will not be the fate of the civilized world again.

It is obvious that the world is facing one of the greatest crises that was ever experienced. The whole of Christendom has openly condemned Prussia with her viewpoint of military propaganda. Then something must be wrong; yes, there is something wrong. Prussia is leading the world back to what it was prior to the Christian era. The Christian world is now endeavoring to prevent such a retrogression. Like the great battle of Tours, which by the success of the Saracens meant the eternal overthrow of Christianity and the absolute predominance of Mohammedanism; and by the success of Charles Martel meant the triumph of Christianity, so will the victory or defeat on one side or other of this present war determine the triumph or the overthrow of imperialistic power under the old doctrine of "might makes right," and the continual uprise of Mohammedanism and the prevalence of the erroneous doctrine of Catholicism; or the final triumph of international and universal brotherhood, predominated by Christianity.

Now, the greatest question that is impending on our race at this present moment is whether the Negro as a race will play his part in this great drama of universal brotherhood. There is no question but what the Negro must take an active part, for the age in which he now live demands it. The only question is, will he make the best choice? As a race of people he is not guilty of treason. If there ever was a race of people who has valued the sacredness of trust and has given reverence to fidelity,

it is the Negro race. You have simply to turn the pages of the history of this nation to find out what part he has played in this country. In the Revolutionary War, he gave his Crispus Attuck to shed the first blood for the Independence of a nation in which he had no voice. When he was tempted by all kinds of briberies to desert and betray his master, he would not betray his trust and responsibility. As to the battles of 1812, you have simply to read the testimonies of Commodore O. H. Perry and General Andrew Jackson. In the Civil War, when victory on one side meant his doom—the everlastingly consignment to the yoke of slave oppression—and on the other hand his freedom, rather than to betray the sacredness of his trust and responsibility, he resisted all the temptations that came to him and proved himself a man worthy of trust. In the Spanish-American War he cheerfully spilled his life's blood in order that the nation under which he has thus far been sheltered might receive a universal recognition as a potent factor in readjusting the grievances of humanity. "Remarkably well these achievements were" you say? Marvelous! marvelous! remarkably marvelous I say, considering his disadvantages; for he never stooped to be a Benedict Arnold, who had all the rights and privileges his country could afford.

Now, I wonder if the Negro, after having been faithful and loyal in the past—simultaneously making the choice that has won for him a place of esteemed merit in the hearts of the best people of this country—will still continue to do so; or will he do like Solomon, be "righteous" in his early years and turn to "idolatry" in his latter years.

There are a few but very steep and critical obstacles to be overcome before the Negro can willingly and cheerfully play his rightful part in the present war. The "boogy bear" of Jimcrowism, social segregation, prejudice and the long excruciatingly diabolical sore of lynching will all show up themselves to beset him from running the race in which he must enter, if he wants to have a part in the world's work. May he not be strong enough to say "Get thee hence Satan"? We hope he will.

One of the greatest writers of the race has yelled to the top of his voice: "Give the Negro a chance! O give the Negro a chance! Give him a chance to live for the government for which he is so ready and willing to die; give him a chance in your colleges and universities; give him a chance in your Congress hall; and above all allow him equal right to these places in proportion to his numerical and developed status and he will show you what he can do, not only for himself and the country of which he is a part, but for the world at large."

There is no better time than this for the race to corroborate this statement.

If we at this time prove to be worthy of our trust, forget the past and do our small part in dictating the supreme and divine right of universal peace and brotherhood, then Providence will in his own appointed time, say to us, "Well done thou good and faithful servant, thou has been faithful over a few things. I will now adopt you into the great family of worldwide brotherhood, making you a part of the many."

When aeons shall have carved thy name
On honor's scroll, O Brother Race,
Let it be for thy worthy deeds—
A tribute to thy God and race.

ARGENTA, ARKANSAS

Our Arkansas convention is near and we are trusting and hoping it to be the best we have had. In our coming together it is to be hoped that we have not labored by might nor power but by the spirit of the Master, who will, if we have labored according to his word, show an increase above all of the past years of our work. Let us come together prayerfully and with the grace of God in our hearts remembering that we shall reap in due season if we faint not. Honor will be given to whom honor is due and we shall not have to ask for it. Let us pray for a demonstration of the early life of the Disciples in our soul meeting, that singleness of heart and soul. Not counting ourselves but the enjoyment of all things in common. We are looking forward with great joy of having our leading workers with us in our convention at Wabaseka, Arkansas, beginning September, 11th.

Mrs. A. B. Matlock,

PLUMERVILLE, ARKANSAS.

Editor of the Gospel:—

Please allow me space in your valuable paper to say that on the fifth Saturday and Sunday in July we had with us our beloved pastor, M. M. Bostick and wife, who were accompanied by Bro. R. L. Brock of Kerrs, Arkansas. Our pastor spoke both day and night. They were interesting sermons with much inspiration to all who heard them. In the evening the Christian Endeavor band met and rendered a program and Bro. Brock lectured to the band. He delivered some striking remarks that gave us much strength. Then our sister organizer took the stand and appealed to us with such a message that is worthy of taking note. She responded to the welcome and voiced the sentiments of our vice president, Sarah Strickland. We are always glad to have our dear sister organizer to come in our midst. We enjoy listening to the sweet message she brings to us from time to time. May God's blessing abide with them.

Faithfully yours in Christ,

Ida Hervey

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Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

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Nice Location, Healthful Climate, Reasonable Rates,
Strong Faculty, Fine Christian Influence.

A limited number of pupils will be permitted to work
their way in school.

Fall session begins September 25th, 1917.

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Address President J. N. Ervin, Hawkins, Texas.

Attend one of the fol- lowing schools this fall

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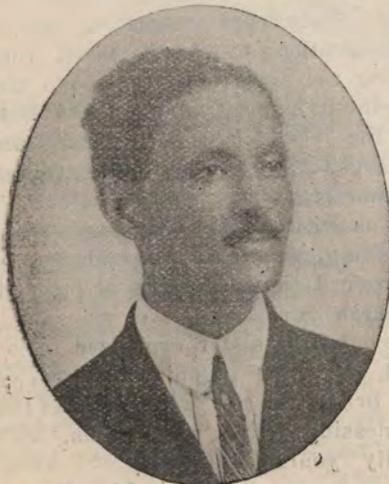
**Calls out the best in every boy and girl by its high standard
of Religious and Moral culture.**

The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
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5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
6. A limited number of students will be permitted to work their way upon application.

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**Situated in the healthy region
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**Wakes up boys and girls to the duties
of life.**

Genuine Christian Influence

Efficient Teachers

A limited number of pupils will be
permitted to work their way.

Address J. H. Thomas, principal,
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Prof. I. C. Franklin, Principal

A Busy Lovable School for boys and girls, located
seven miles from Calhoun, Alabama, a location famous
for health, safety and beauty.

Strong Graduate Faculty of Christian men and women,
giving Constant and Individual Attention.

A limited number of pupils are permitted to work
their way through school.

Address I. C. Franklin, principal, Lum, Alabama.

**N. B.—Applications to work your way
in either of the above schools should
reach the school before September 24th**

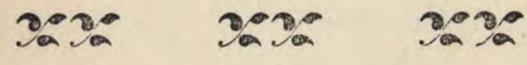
Pres. Schuman

THE GOSPEL PLEA

PREACH THE WORD

Vol XXII Edwards, Mississippi, Saturday, September 8, 1917 Serial No 314

HELPFUL To All



Strange Delusions.

TH E prophets of old frequently refer to the fact that contemporaneous nations became possessed with strange delusions. Paul connects the idea directly with the absence of God in their hearts. We have read these things without getting anything of a clear conception of what had taken place. A person must live near such a thing to understand it. We must see what nations will do before we understand them.

Barbarism was barbarism because the spirit of God was not in the heart of those people. When Jesus said "Apart from me ye can do nothing" he meant it strictly so. It was not a poetical expression to be sung only. He meant that apart from him a nation could do nothing. In ten thousand years a nation might advance from barbarism into paganism but in the end it would die of its own social toxic poisons.

Even Christian nations do not seem to comprehend how the Christian spirit is a new life that will change the heart as the rising sun changes night into day. It is the only force that has power to save the world from its own destruction. To comprehend how vital this is we perhaps must need pass through a crisis. But by and by the idea will come to the world that apart from the spirit of God it can do nothing.

Now the barbarian was not nearly as dangerous as an enlightened nation that has once tasted of the heavenly gift and then serves notice on the spirit of God that it is no longer a desirable tenant. No barbarian or pagan nation in Asia or Africa could have staged the hegira of Mohammedanism. The children of Abraham who had returned to the state when they no longer knew God were just suited for such an escapade. The German mental hegira has shown a thousand fold more dangers than anything that could have been staged by the Hindoos, or the Chinese or even the

Japanese. They had tasted of the heavenly gift in the terrible persecutions of the middle ages and they were made partakers of the Holy Spirit in what they gave to mankind. When they exchanged that faith for "Kultur" as dispensed by philosophers who knew not God they invited the most terrible disaster that could come to a nation. They must now return to their first love or go out as a nation forever. The things they have done are not strange when the principle is understood. The Kaiser is as much a victim of this strange delusion as his military commanders. When we once understand what took place in Germany three or four decades ago we no longer need to wonder at what we see.

Now all this must be a lesson for us. What delusions we have seen in ancient and modern nations we can produce in a many-fold magnified form in America. We are a nation descended from religious martyrs. First came the Pilgrims who were England's first contribution. Then came the Quakers, a second contribution from England. Then a contribution from France, the Huguenots, poured in. After this came the German and Dutch peasants, the German Baptists, the Mennonites, the Lutherans and German Reformers. These built the state and gave the country its cast of mind. Then later poured in many others who had not a history of reform behind them, but who came with their cup full of suffering. Among these were the Italian Catholics, Russians, Mugyrs, etc. Last but not the least important we must mention the infusion of millions of Negroes who, too, came with their cup of suffering. God prepared the way for us to become a great nation as God measures greatness.

Now if we too should make the stupendous mistake of asking the Spirit that made us to vacate we would do things which Mohammed and Tirpity never thought of. Apart from the spirit of God we can do nothing that is worthy.

We need not deny all the great scientific truths to be true to the spirit of God. In fact we believe there are more really scientific natural truths in the Scriptures than were ever expressed by university professors. Those who fight modern rationalism by contending against impregnable scientific truths do our faith a great harm.

What we should contend for is a child-like faith in the spirit of Christianity. We must earnestly seek to bring every nation

and kindred and tongue under its powerful life. If we become slackers in this God-given work, some strange delusion will come along and conscript us for a most unworthy cause. If we are conscripted as a unit we will become a terrible menace to the world. If we are conscripted in factions then disintegration must follow. Suppose we do nothing to help the eleven million Negroes in our land to find a true place in God's scheme; a Mohammed or a Joe Smith or even a politician like Cole Blease may come and sweep them aside into a hegira that may take our posterity a thousand years to overcome. Let us no longer complain when we see a man pushed on by a strange delusion. Let us meet his delusion the best and wisest way we can but let us be true to our own vision. A politician actuated by selfish motives and whose heart is void of the spirit of God could no more escape a delusion than weeds would fail to grow if the land is thrown out. Christian men and women, we are now in one of the most strategical periods in the world's history. We must volunteer as missionaries or China, Japan, India, Africa and our own countries will slip away from us and a new dark age will come upon us. Let us pray we be not conscripted by a strange delusion.

PRE-WAR THEOLOGY WRONG

A Methodist preacher in a prominent Canadian pulpit recently found himself faced with this question from a bereaved mother:

"My son, who was not a christian, has been killed in France. Must I believe that his soul was lost?"

The preacher made the question the theme of a sermon. Had he adhered closely to his creed, he would have been compelled either to answer her question in a cruel affirmative or to have evaded the direct issue by supposing the miraculous conversion of the dying soldier in the hour of his extremity.

But the preacher met the question fairly and told the mother she need not doubt the salvation of her son.

To do that he had to confess that his pre-war theology was astray. He declared the theology of the old, stern orthodox type must be revised in the light of what the war has taught us of man's capacity to sacrifice, suffer and die in behalf of others.

—THE BIBLE STUDENTS MONTHLY.

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 314

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 315, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, SEPTEMBER 8, 1917

Personals and Editorials.

—W. P. Martin reports the convention at the Payne St., church of Knoxville, Tennessee, as the most successful convention, spiritually and financially, that they have ever held in Tennessee. He gives the financial account from each department of the church in the convention as follows:

Sunday school Department.....	\$1.65
Offering at preaching service	35.72
Given to charity.....	6.45
Given by the ministers	5.00
“ “ “ churches.....	108.86
“ “ “ C. W. B. M.	30.50
Turned over from the C. W. B. M. Treasury	24.99
“ “ by Sister Ella Gordan..	3.00
“ “ to “ Brittan.....	1.00
Total of all money raised in convention	\$241.10

—P. H. Moss writes that the convention at Plattaburg, Missouri, is very good so far. We hope he may have a good report for the whole convention as well as for the first part.

—Elder C. J. Bolling reports that he preached for the Galilee Church at Summerfield, Florida, on the first Sunday in August, where Elder G. N. Hector is pastor. He also organized a C. W. B. M. organization among the sisters there. On the second Sunday in August, he preached at Bethlehem Church in Webster, Florida, and added one to the church. He says this little mission point is beginning to grow. He asks your prayers for his success there.

—N. H. Walker of Beaumont, Texas, writes the following: “We had splendid ser-

vices yesterday, both morning and night at the Refuge Mission. Our pastor, Elder T. J. Green, preached strong sermons at these services. His subject in the morning was, “The Rejecting of Saul as King,” the text being I Samuel 15:26, and his subject at night was, “The Six Cities of Refuge,” Joshua 20:1-6. We are preparing for a great revival to be held in about sixty days from now. We hope to be able to secure Rev. C. H. Norris of Cedar Lake, or Rev. B. C. Calvert of Mississippi. Conditions in the church here are of such that the preacher who succeeds must be a man who cannot be tilted.

—O—

NEW SUBSCRIPTIONS

From P. H. Moss:
Mrs. Annie Lee.
From G. M. Dickerson:
Lloyd Dickerson, Mr. Charles D. Harman, Miss Alice Peoples
From W. G. Yarber for self.

KIRKWOOD, MISSOURI.

Editor of Gospel Plea:—

Allow me space in your paper to say a word about our International Christian Convention which will be held at Kansas City, Missouri August 24-31, at which time we invite the Brethren and Sisters of the various states to come and be with us in this great get-together meeting. The Colored Disciple will hold their sessions at the Woodland Avenue Christian church and all arrangements are being made for your entertainment. We earnestly pray that you will come and be with us at this time. We are expecting a large delegation of loyal workers to join us. The invitation is to you. Come!

Yours for greater service,
Retta E. Maupin,
Pres. of Missouri C. W. B. M.

KANSAS CITY, KANSAS.

Dear Editor:—

Taking under consideration our obligations to the cause of the Master, we now have an opportunity to show our appreciation to the great need of our church. There has never been a time we needed co-operation as much as we need now and we hope our brethren will take advantage of this time. Moreover, we hope our brethren will avail themselves to attend the International Convention in October, at which time we will be better able to formulate plans to conduct the work of the Church in a more systematic way. For years we have drug along with our petty ideas of church work. Let us meet this convention and get a larger vision of the Master's

cause. We can certainly get it by intermingling with our whole brotherhood. In this meeting we will be able to discuss every phase of our work. I feel that in failing to attend this meeting we will lose a great opportunity to do good in our work. The Federation of Greater Kansas City is making every preparation for your happiness when you come. Let us hear from the brethren all along the line.

Yours in the One Hope,
J. D. Smith,
Pastor of the Third
Christian Church of Kansas
City.

ERRATUM

I wish to call the readers' attention to an error which occurred in the September 1st issue of the Gospel Plea that I wish to correct. On the sixth page and third column, in the article under the heading of “The Negro's Part in the World War,” you will notice in the third paragraph, the wrong date was inserted. The persecution and massacre of the Huguenots occurred in the 16th century (1515-1572) instead of the 18th century. The mistake is due to a typographical error and not from the manuscript.

In speaking of the idiosyncrasies of the Negro, with them is often associated the little humorous joke of “Nigger is three days behind time.” Let it not be the case in this instance.

Peter C. Dunson.

TENNESSEE

Dear Editor of the Gospel Plea:—

I wish to speak a few words about our annual convention that closed its session at Payne Street church in Knoxville, Tennessee, August 5th, 1917. We had a very large delegation from the opening until the close. The church of Christ in Tennessee was represented in all of its departments. The Lord's Day school Convention was supervised by Charles E. Wilkerson, chairman. Each Sunday school in the state rendered a favorable report and brought to the convention quite a little sum of money for education and evangelization. The Sunday school Convention convened on Tuesday—which marked the day of the opening of this great meeting and it was a day of note and history for our Sunday schools in Tennessee. A spirit of oneness prevailed throughout the day, which promises larger things for the extension of our Sunday school work in Tennessee.

The convention of the church of Christ opened its session on Wednesday, August the first. Elder George Washington presided as chairman over the convention. Elder Hoagland as an executive officer can not be

excelled. His endeavor is to rule and to govern according to God's word. He was perfectly cool and was at his best throughout the session. He had the work well in hand and the entire body did not fail to give to him the highest recognition as their leader.

Elder D. W. Bradley of Rogersville, Tennessee, preached the opening sermon of the convention, which closed the morning session. The convention opened its session again at 1:30 o'clock p. m. After the enrollment of ministers and hearing of their reports, the reports of the churches were called for and they responded with splendid reports. Following the report of churches, the State Evangelist was called to make his report. He reported as follows:

No. of churches visited	17
“ “ visits and revisits	23
“ “ revivals held	2
“ “ additions	24
Paid the Evangelist	\$240 96
Amt. for education & evangelization	115.01
Paid to visiting ministers	9.70
Paid ministers to hold meetings	74.10
Paid on church equipments, Savannah	47.55
Letters written	341
Miles traveled	6561
Railroad expenses and board	\$77.05
Students sent to S. C. I.	
From Savannah	4
“ Jonesboro	1
“ Holtsville	7
Total	12
Admittance fee paid S. C. I.	
Jonesboro	\$15.00
Savannah	60.00
Holtsville	105.00
Total	180.00
Money raised for all purposes	\$667.32

At the close of the evangelistic report, and after many had spoken at length of the splendid report, a motion was moved and carried to receive the report. Following this report, Dr. J. B. Lehman, Secretary of Negro education and evangelization, appeared on the scene, and was called upon to deliver an address on the opening of the new school at Shelbyville, Tennessee. At the close of Dr. Lehman's address, every doubt and misconception was banished, and he gave to our convention the proper understanding of the many things that had long been in doubt.

Our fathers say that the spirit of Christ prevailed thruout the entire session. Prof. P. H. Moss, our National Superintendent of the Sunday school, championed his cause well and gave much help to us all in the Sunday school work. Miss Rosa V. Brown, our National Worker for the C. W. B. M. was present and gave to our women a larger vision of their work and service; and we feel that her coming to us has done much good. Our convention was also graced with the presence of Miss Maude Martin, of Washington, D. C., who represented the Christian church

at the capitol city. Her presence and report were cordially received. Following her report the convention resolved as a whole and entered into setting forth plans to raise from the churches of the state of Tennessee \$100.00 for the building of a house of worship in Washington City.

Friday, our C. W. B. M. opened its session with Mrs. Ida Taylor in the chair. Every hour of the day was rightly used and quite a sum of money was raised for our missionary cause. The woman's work gave to us all a larger vision of service, and they too are just as competent to do their work well in the church as our brethren.

Saturday was a day of outing. We went by automobiles thirteen miles up the Frenchbroad river to Kimberland Heights, to visit the school of the Evangelist, Dr. Ashley S. Johnson, President. After sight-seeing over the beautiful campus and hearing some of the great struggles of life from this saintly man we were invited into the chapel auditorium of the school. Dr. Johnson turned the service of the hour over to the delegation and speeches were made by the following persons, Dr. Preston Taylor, Prof. P. H. Moss, W. P. Martin, Mrs. Ida Taylor and Miss Rosa V. Brown. The services were closed by Dr. Johnson, who showed appreciation of our visit and gave to us a cordial welcome to return and pledged his support to our work in whatever he could do.

The amount of money received in this convention from Savannah and Holtsville for evangelization and our new school at Shelbyville was \$87.25. From churches and all other sources \$153.85. Grand total of all money received into the convention was \$241.10.

Fraternally yours,
W. P. Martin, Field Sec'y

From the Banks of the Old Kentucky

“Teaching them to observe.”—Jesus.

Observation here is enjoined in the Great Commission. Lately I've been at pains to place some good men. No less pains were taken to satisfy some good pews. One connection cites 1926 vacant pulpits. Place against this six hundred idle preachers, and you have the sum. Statistics are not facts. They are near facts. They are indicative. This situation is alarming. These figures are stated as true about the Christian church. Church extension is alright. Making preachers is too. But something is ALL WRONG. What about conservation? Both church and preacher are oftentimes a little too particular. A preacher who doesn't preach is no more

a preacher. The light that doesn't shine is no more a light. Its just a lamp now. Some of these fellows are lamps.

A church that doesn't observe is no more a church. “I will come and move thy candlestick except....” I find churches asking about the proposed preacher. Can he teach Sunday school? Can he take care of the young folks? They know that unless the lambs are cared for the flock is gone.

I find, again, trouble with those who just know a little bit, (God bless them). Its the fellow who knows a little music who criticises the musician. “Just a little bit” spoils. Notice the pupil who comes home from school after just one year. He has begun to learn. That means well, but knowing just a little bit is dangerous. Send him back again and again and again and save him. Every church and preacher who knows just a little bit and doesn't learn more is lost. “A little learning is a dangerous thing. Drink deep or taste not of the sierrean spring.”

Another weakness I find. The preacher so often does not know the members. (Does not even know of them). The hiring car eth not for the sheep,” saith Jesus. “The good Shepherd giveth his life for the sheep.” Read Jno. 10. What is the business of the shepherd?-sheep herder.

Those sheep herders on the plains of Judea “watched the flocks even by night.” They knew every hoof. They knew they must give account for the missing or the crippled ones. Shall we sit idly by and let wolves, Sunday theaters, dance halls and grog shops and vice dens and dozens of unmentionable wolves destroy our sick and lambs? Jesus told Peter, the first Gospel preacher, to “Feed my sheep” and “Feed my lambs.” Sunday and Wednesday night feeding alone, will not keep the flock in good order. Last week I saw a man weighing and selling lambs. The price was high. “How much did he bring?” I ask of one. “Sixteen dollars” he said. “Any trouble to raise him?” I ask. “Lots o' nights last spring I sat up with 'em,” he said. Then I thought. Shall we expect healthy, rollicking, sixteen dollar lambs by just pitching them a bunch of Old Stale fodder two or three times per week? “I tell you, nay.” God will smite the shepherd and the sheep unless that shepherd gets busy.

“The great fold stands with its portals wide,
The sheep are astray on the moutain-side.
The Good Shepherd climbs over mountains steep
And seeks till he finds wandering sheep.”

“Teaching them to observe all things whatsoever I have commanded you.”

C. H. Dickerson,
Evangelist for Ky.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.



Miss Rosa V. Brown
National Field Organizer of
C. W. B. M. among the Negroes

Among the Woman's Missionary Societies.

In the early spring I began a trip thru the state of Kentucky which was planned for me by the president of the woman's work, Mrs. H. A. M. Singleton of Louisville. But having to attend the National Woman's Conference held at the S. C. I., Edwards, Mississippi, May 11-15, and the International Field Workers' Institute conducted at the College of Missions, Indianapolis, Indiana, June 1st-15th. I was not able to carry out the itinerary which was made for me without interruptions. However, I returned to Kentucky on the 20th of June and until the 23rd of July was at work among the churches in the state trying to arouse them to a full realization of the great purpose of the church of Christ. I am glad to report that in practically all of the churches visited, I found a number of energetic women demonstrating in some way or other a desire to be about the Father's business. I was especially pleased to see the manifestation of a general eagerness for larger information. The women of Kentucky are bright, capable and intelligent women who as they become informed of the work and its needs will more fully consecrate themselves to the task. I would be glad to in a detailed way tell you of my travels thru "Old Kentucky," but time nor space will permit me, neither are words adequate symbols to make you feel the warm hospitality and hearty fellowship which came to me from the open doors—the extended hand and the

fervent prayers of those I came in touch with.

The Convention in Kentucky this year which was mine to attend was pronounced the best in the history of the work from the stand points of attendance, general conduct, work accomplished and finances raised. Presidents Jackson, Watson, Singleton each acquitted themselves well. They proved themselves valuable assets to their departments by their keen and consecrated interests, their new plans and wise judgments. We feel that the convention is to be congratulated in the re-election of these same officers.

I am here giving a summarized report of the work done in the state.

Number of places visited	27
" " addresses given	37
" " days on the field	55
" " missionary societies visited	19
" " conferences held	19
" " missionary societies put in with N. B.	6
" " missionary societies organized	3
" " members added	38
" " subscriptions to Tidings taken	32
Received cash from the field	\$59.92
" " " convention	\$10.00
Total received	\$69.92

Yours for service,

Rosa V. Brown.

Program of the Thirty-First Session
of the Arkansas State Christian
Missionary Convention of the
Church of Christ and its
Auxiliaries, to be
held with the
Elliotrd Chapel
Christian Church
Near Wabaseka, Ark.
September 11-16, 1917

Bible School Period

TUESDAY SEPTEMBER 11

7:30 Praise service by Bro. R. L. Brock, Kerrs
Sermon by Rev. L. J. Pfeifer, Argenta
Appointment of committees by Chairman
Adjournment.

WEDNESDAY MORNING

9:00 Devotions by Bro. Taylor, E. H. Cole, Kerrs
Address—"The Condition and Needs of
of the Work" by Rev. M. M. Bostick
Evangelist. Roundtable discussion
Quartet, A. M. Bright and others
Lecture—"Bible School Literature" Prof
P. H. Moss, Edwards, Mississippi
Address—"Relation of Bible School and
Church," Prof. Hiram Armstrong, Cobbs
Bass solo, Bro. George L. Moore, Cobbs

Welcome Address, Bro. Robert Turner of
Wabaseka. Response by J. S. Mitchell
of Plummerville. Adjournment.

AFTERNOON SESSION

1:30 Song by the choir. Prayer
Report of the schools
Report of the Evangelist, M. M. Bostick,
Argenta
Report of the Secretary
Report of the Treasurer
Report of committees
Bible School Institute--Prof. P. H. Moss
Roundtable Talk—"Our Responsibility
Growing out of the Work already Done"
Adjournment for C. W. B. M. work.

C. W. B. M. CONVENTION, PROGRAM
NINETEENTH YEAR, SEPTEMBER 12-13
WEDNESDAY EVENING

7:00 Devotions, Pres. Mrs. Sarah Richardson
Song, "Jesus Saves." Prayer
Bible Lesson—The 18th chapter of Acts
of the Apostles
Song, Blessed be the Tie that Binds"
Welcome Address, Miss Laura Turner
Response, Miss Mary Bradley, Noble Lake
President's message, Mrs. Sarah Richardson
Appointment of committees
Nominations, Future work, and Time and
Place. Adjournment.

THURSDAY MORNING

9:00 Devotions, Mrs. Alma Jones
Song, by the choir
Mrs. Ida Hervey, Missionary
Auxiliaries' Reports
Little Rock, Mrs. L. Gallispie
Sherrill, " Mary Rice
Pine Bluff, " L. B. Ivey
Cobbs, " Caroline Moore
England, " Mary Gartwell
Washington, " Fred Hunley
Imboden, " Mary Shockley
Russellville, " Emma Franklin
Plummerville " Willie Hervey
Argenta, " L. R. Pfeifer
Pea Ridge, " Lue Mitchell
Pea Ridge Christian Endeavor, Brother
Taylor Cole
Kerr Junior Endeavor, Miss Mattie Brock
Plummerville Endeavor, Bro. A. B. Mitchell
Secretary's Report, Miss Mary Bradley
Treasurer's Report
Organizer's Report, Mrs. S. L. Bostick
Address,—Miss Rosa V. Brown, Edwards,
Mississippi, subject: "The Young Wo-
man and the Missionary Work"
Quartet, Prof. A. M. Bright and others
Adjournment for dinner.

EVENING SESSION

1:30 Song, by the choir
Roundtable Discussion, "What is the
Auxiliary to the Church?" Opened by
Mrs. Minnie Guyden, followed by
others, closed, Miss Rosa V. Brown
Papar—"Christian Influence" Miss Lu-
cy Bradley
Paper—"The Christian Church as I See
it; Why and When Christians see it;

Why and When Christians Go to Church" by Mrs. Bell Matlock
Address—Prof. P. H. Moss, National
Field Secretary

Delegates, fellowship
Quartet, by Bro. James Mitchell and
others

Dismissed.

8:00 Praise service by Turner Chapel choir
Message, Mrs. Sarah L. Bostick, sub-
ject: "The Work that Counts"
Response, Miss Rosa V. Brown
Reports from the Committees
Come with all auxiliaries well represented,
and officers.

Committees:

Mrs. Sarah L. Bostick
" S. A. Richardsod
Miss Mary Bradley

FRIDAY MORNING, SEPTEMBER 14

9:30 House called to order by the president,
Rev. M. M. Bostick, Argenta
Praise service conducted by Rev. G. W.
Ivy, Pine Bluff
Remarks by the president
Appointment of committees
General order of business
Address—"The Condition and Needs of
the Work" by Evangelist R. T.
Matlock

Discussion

Welcome Address—Pastor E. L. Turner
Response, by William Martin of Kerrs
Adjournment.

AFTERNOON SESSION

Praise service by Elder George M.
Thomas, Meto

Discussion: "The Best Way to Finance
the State" lead by Bro. Gartrell of
England

Paper, "How to Reach the Unreached"
by Mrs. Sarah L. Bostick of Argenta

Response, L. R. Strickland, Plummerville
Lecture—Prof. P. H. Moss of Edwards,
Mississippi

President's Address

Adjournment.

EVENING SERVICE

7:30 Praise service by Elder Porter Brown
of Tucker

Sermon, Eld. B. J. Hervey, Plummerville
Adjournment.

SECOND DAY, MORNING SESSION

9:30 Praise service conducted by Elder Kim-
mons, Tucker

Address—Prof. J. N. Ervin, President
of J. C. I., Hawkins, Texas

Report of the following committees:
Ways and Means, Time and Place,
Nomination

Evangelist's Report

Adjournment.

AFTERNOON SESSION

1:30 Praise Service by Eld. Andrew of Ellison

Church Reports

Ministers' Reports

State Treasurer's Report

Paper—"Benevolence" Mrs. A. B. Mat-
lock

Discussion, "Vision and the Task" led
by Rev. L. J. Pfeifer of Argenta

EVENING SESSION

7:30 Partial report of Committee on Resolutions
Musical entertainment in honor of Profs.
P. H. Moss and J. N. Ervin
Adjournment.

THIRD DAY MORNING SESSION

9:00 Bible School in usual order, conducted
by Prof. A. M. Bright of Argenta
Sermon—"The True Church" Evangel-
ist R. T. Matlock of Argenta
Adjournment.

3:30 Sermon—Rev. T. H. Merchant of Hope
Adjournment.

8:00 Sermon—Rev. G. W. Ivy of Pine Bluff
Final report of Committee on Resolutions
N. B.—A collection will be taken at each
service. Each one come prepared to contrib-
ute largely to the work.

Rev. M. M. Bostick, President
Prof. A. M. Bright, Secretary
Evangelist R. T. Matlock,
Chairman of Committee.

Christian Education

Southern Christian Institute

Miss Nancy Jennings of the class of 1914,
who has been teaching at Jarvis Christian
Institute, visited on the campus a few days
last week. We enjoyed hearing her sing once
more.

Prof. Clark went to Ft. Worth, Texas,
last week for a car load of shorthorn cattle
which the Institute is proud to possess.

Last Sunday Pres. Lehman, Miss Lois
Lehman, Prof. Clark and Leslie Sniff went
in the car to Vicksburg where Pres. Lehman
spoke at the Christian church both morning
and evening.

Peter Dunson preached on the campus
Sunday and gave a fine and helpful talk.
Miss Lula Williams played for the services.

Miss Evans' Sunday school class gave the
Missionary program Sunday morning which
was very interesting. Jerome Freeman also
gave his report at Sunday school of the con-
vention held at Mound Bayou, which was
said to have been a very good one.

Miss Ellen Johnson of the class of 1916,
who has been teaching, is spending a few days
on the campus.

A few of Prof. Clark's boys are building
a fence around the south side of Shiloh,
putting in several nice cement posts.

Great C. E. Campaign

Some twelve hundred Christian Endeavor
societies have been listed in twelve weeks
among Christian Churches in the United States
as a result of a campaign which is being ac-
tively prosecuted to put the disciples of
Christ first in the great Christian Endeavor
movement. The aim of the campaign, set forth
some twelve weeks ago, was "twenty-four
hundred new Christian Endeavor societies in
twenty-four weeks." The response has been
remarkable. At present the Presbyterian Church
in the United States leads the Christian
Endeavor churches.

SOMETHING DOING, the new Christian En-
deavor journal (issued by The Standard Pub-
lishing Company), is boosting the campaign.
James DeForest Murch, the editor, recently
said:

"No one interdenominational movement
has so nearly expressed the ideals for which
the Restoration movement has stood for more
than a century as the Christian Endeavor
movement.

"Christian Endeavor urges Christian fel-
lowship; so does the Restoration movement.

"Christian Endeavor does not stress de-
nominationalism; the Restoration movement is
four-square against it.

"Christian Endeavor has as its ultimate
aim the unity of all Christendom; the Res-
toration movement has had no other purpose.

"Christian Endeavor honors the name
'Christian;' so does the Restoration movement.

"Christian Endeavor urges study of the
Bible; the Restoration movement takes no
other guide.

"Yet the Restoration movement has never
been the leader in Christian Endeavor. It has
allowed others to usurp its rightful place ...
This condition must no longer exist. The church-
es of Christ must lead."

Kansas now leads the States in the big
race, with nearly two hundred new societies
enrolled. Close to Kansas come Oklahoma,
Indiana and Kentucky. Over thirty States
are listed so far.

The closing weeks of the campaign are
taking on a new aspect in a "Big Push,"
and it is hoped that the 2,400 mark will
be far exceeded. "New" societies include so-
cieties not on the rolls of the United So-
ciety of Christian Endeavor and societies
newly organized. Christian Endeavor societies
all over the country are urged to organize
new societies (Intermediate, Junior, Senior,
etc.) in their church homes and in neighbor-
ing churches.

An excellent help in the campaign is the
free booklet, "How to Organize a Live
Christian Endeavor Society," which may be
secured by addressing The Standard Publish-
ing Company, Box 5, Sta. N., Cincinnati, O.

It is absolutely necessary that every
"new" society be reported. This detail of
the campaign should not be overlooked.

Sunday School Lesson

September 16, 1917.

Lesson X.

THE FIERY FURNACE—Dan 3.

GOLDEN TEXT.—When thou walkest thru the fire, thou shalt not be burned; neither shall the flames kindle upon thee.—Isaiah 43:2.

TIME.—Probably not long after the destruction of Jerusalem in the summer of B. C. 586 in the 18th year of Nebuchadnezzar, "when he had brought to a conclusion a series of great victories and conquests."

PLACE.—The Plain of Dura, some where in the vicinity of Babylon.

Soon after the final destruction of Jerusalem. Captive Jews throughout Babylonia. Daniel in Nebuchadnezzar's service, for 15 years. Ezekiel a captive at Chebar in Babylonia.

So far as we know Nebuchadnezzar's great assemblage of people from all over his empire had for its object the consolidation of his whole kingdom. He had just returned from a triumphant campaign against his enemies in the west and south, against Egypt, Syria, Judea and Arabia. Babylon, Elam, Media and Chaldea were divisions of the kingdom, so that the empire was composed of the various countries and races, diverse from one another in disposition, character and interests with different political organizations, and speaking different languages. They were united by no natural affinity, but by conquest. The whole empire might easily fall to pieces.

Nebuchadnezzar had a great problem on hand for the next quarter of a century.

I Nebuchadnezzar's plan to unite all the discordant elements into one great empire by means of a Colossal Image of gold.

This image was doubtless the likeness of Bel-Merodach, the tutelary deity of Babylon, the capital of the empire. It was erected in the plain of Dura not far from the city. "During the trigonometrical survey of Mesopotamia, captain Selby ascertained that in the level plain of Dura the tip of the horizon at 12 miles is 63 feet, so that one standing on the ground could see the statue of that height of that long distance and this statue almost twice as high, could be easily seen glittering in the morning sun thru the wonderful clear air of that region, from at least the tops of the most instant houses in the immense city of Babylon.

The image was 60 cubits high including the pedestal. The usual length of a cubit is 18 inches. "But possibly the measurement in this case was by a much shorter cubit, and not improbably it may have been by a cubit longer.

The multitudes were gathered on the plain ground, the golden image glittering and radiant in the sun. Besides the officers in their

richly colored attire, there was a motley gathering of tribes from every direction, all diversities of speech and dress were there; all varieties of complexion, from the pale bronze of Persian to the black of Etheopian.

National enemies stood side by side. Dwellers on plain and mountains, in walled towns and in tents of the desert, were in the throng. They spoke many languages as if the confusion of tongue had been requested in the same Babel.

J E F.



Prof. P. H. Moss

Field Secretary of National Bible School

Among The Sunday Schools.

SPARKS FROM LIVE WIRES.

The Piedmont District Sunday school Convention, under the leadership of G. F. Ragsdale takes a forward step, in that it appoints a district worker, Prof. C. A. Berry. We are expecting great results from this field.

Kentucky State Sunday school convention has Eld. R. W. Watson at the bat for another year. If the schools will follow the out-line he brought to them in his annual address many will make it in to the home base ere another convention. Remember we do not want the schools to "swallow the stand all at once as a snake swallows a frog," but we want you to swallow it.

Mississippi Christian Missionary Sunday school Convention is on the map with Eld. Robt. Brown as its leader. We believed that Mississippi is lined up for larger things. Let us keep in mind that co-operation is the nearest distance between the two given points—beginning and success.

Florida State Sunday school Convention makes her bow to the public. A. B. Edwards, the leader of the Bible school work in this state is a man of vision. He has as a helper Mrs. Carrie Monroe, who is deeply inter-

ested in the work and hopes to spend much time on the field this year helping the schools to do better work.

In the Tennessee State Sunday school convention, Eld. D. W. Bradley heads the line for the state. Eld. Bradley is a man who wants to see things go under his leadership. We who expect good results will not be disappointed.

In the Missouri State Sunday school Convention, Prof. P. W. Miller was elected President of the Bible school convention for this year. If we are to go by the old saying; "The light that shines farthest shines brightest at home," we can look forward for greater results among the Bible schools of Missouri, for Mr. Miller is Superintendent of one of the best Bible schools in the state. He is doing things at home and if the schools will co-operate he will lead them upon higher ground.

Oklahoma State Sunday school Convention is the youngest of all of our conventions but it has a young man at its head, Eld. Wm. Tucker, who is full of ambition and vision and if his leadership is followed, I believe that the other states will know that Oklahoma is on the map. Let the whole Bible school army step forward a pace for this conventional year.

Yours who has confidence in you,

P. H. Moss,
Field Sec'y N. B. S.



J. R. Lauderback

State Evangelist of Virginia

ROANOKE, VIRGINIA,

Dear Editor of The Gospel Plea.

Please permit me space to say a few words, as one of the workers in the Piedmont District of Virginia, and N. C.

I have spent a good bit of the past year as a cosmopolite. I couldn't confine myself to any fixed work, to the exclusion of some other work, but I tried to make myself at home, wherever I was and at whatever I found to do.

I served some-times in the capacity of an evangelist, some-times minister of the congregation, some-times elder or deacon,

and sometimes janitor when he was not in place. I tried to make myself at home any where and in any place, that I could be of service in the Lord's house.

I have just returned from Penhook, where we have a small congregation without a pastor, struggling for existence. I have been holding them together as best I could.

I have visited the following places: Critz, Christiansburg, Penhook in Virginia, Winston, Salem, Reidsville and Piney Fork in N. C. with the following results: sermons preached 51, additions 26. I did this with the turning down of calls at other points, that I could not fill and hold my job. I am glad to say that the 9th Ave. church, of which I am pastor, is in growing condition. Eighteen have been added to the congregation during the year. Most all of these by primary obedience. Last Lord's day at the morning worship two of the S. S. boys were baptised, and at the evening worship, the wife of one of the deacons of our congregation united with us. She was formerly a member of the Baptist church. She is going to be of much help to our congregation, also in our Sunday school work. They have two bright boys to be led into the Church of Christ. I am standing on the 358 days of our Conventional year looking over the seven intervening days down upon Winston Salem, North Carolina, where the Convention of the Churches of the Piedmont District will convene on the 23 Inst. When I read Eld. C. H. Dickerson's description of the Kentucky convention, it made my heart leap for joy, for we know that there are few instances in the Christian pilgrimage that afford more genuine pleasure than these yearly meetings of Christian hearts, meeting of Christian spirits from all parts of our co-operative work. Workers coming to tell what they have done and are doing in the Master's vineyard, and to plan and devise ways and means to do more than ever before.

My fellow workers, my heart staggers and almost fails me, as I look over the vast fields, already white for the harvest, and so few ready to gather the sheaves, so few who hear and are willing to respond to the Macedonian cries that are coming up from all quarters of the earth. Ninth Avenue is hustling to help answer some of the calls by sending up more money to the convention for the support of our work than ever before. I have spent ten years with the 9th Avenue church, of this city, and our experiences have been many, but we can look back and see what right living, sacrificing and serving will do.

P. H. Moss, our Field Secretary, spent two evenings with us on his return from the Sunday school Convention. His visit was quite an inspiration to our Bible school workers.

Our school is taking on new life. Hurry up and come again Bro. Moss, "We are for John".

Say, who can tell where the National Convention is going to be? Bro. C. H. Dickerson says, that the Kentucky Convention elected him for the delegate to represent Kentucky, in the National Convention in Nashville, Tennessee, September 5th. Bro. W. M. Alphin of Kansas City, Missouri, has presented seven reasons why the Convention should be in Kansas City. We ought to have a better understanding about a meeting of that magnitude. I would like to go to both places, but it will push me to go to one.

I wish it was so that the whole brotherhood could gather in a meeting of the kind mentioned by the brethren. I hope we can get together in a general convention of the Church.

Hoping that all things will work for good along that line, I am yours in the work of the master.

Report of my work for year ending September 30, 1917.

Places visited,	7
Sermons preached,	51
Additions,	26
Money received,	\$72 20

Additions to the Congregation, 18. Total number of additions, 44. The work is growing.

J. R. Lauderback,
Evangelist.

A Voice From the Virginia Hills.

Why do men lay more stress upon feeling in regard to pardon than upon faith? Simply because they agree to be guided more by the testimonies and emotions of men than by the word of God. In fact it is strange how little men depend upon the word of God as assurance for them being pardoned. If we have sinned against man we want his word assuring us of pardon. Then when we sin against God why consult our feelings? Why not take His word as assurance of pardon. God being truer than man, His word is better evidence than man's word.

To secure pardon man must surely repent of his sins, and this repentance being man's act, takes place in the heart of the man and is manifested in his life. And while there may be a great deal of feeling in repentance, this feeling may be an assurance of repentance. It certainly can not be an assurance of pardon, for pardon is God's act. It takes place in the heart of God and is brought to us thru His word. So when God promises the sinner pardon on special terms the man who has faith in God believes himself pardoned as soon as he has complied with those terms.

This faith is produced by good testimony "The word of God." Read brother and take

God's word as assurance for your pardon. Then faith in God is man's best assurance. In fact the whole thing is written and man should read it out instead of feeling it out or guessing it out.

Yours in the harness,

G. M. Dickerson.

NICHOLASVILLE, KENTUCKY.

Dear Readers:—

It has been quite a while since you heard from me. I am, as you know, in the Blue Grass Region of old Kentucky. I am yet working for the Master. The mission work here is yet alive and doing nicely. We had a good meeting on August 12-17. The work and aim of the C. W. B. M. was thoroughly explained from the maps that were sent out from head-quarters; now all that we have to do is work, pray and pay, and success will be ours. All of us who have just one spark of missions in our hearts must put it to work. Uncle Sam is mobilizing his forces to conquer the enemy; just so we must mobilize our forces to conquer sin.

We must save the coming generation, our boys and girls, who will be the church of tomorrow. The little Junior society here is now planning for another year's work. They enjoy the King's Builders so much. They deliver talks which are well prepared on the lesson each Lord's day. We have sent in \$4.00 and are now preparing for our next report.

I read in the Gospel Plea the sad news of the death of Bro. George Williams, one whom I loved so well even in my childhood days. The three years that I was state organizer of Mississippi, I received much inspiration from him. He was a great financier and wherever he went the brethren would have him to take the offering. He would become so enthused on stating the needs of the work that one might think that he was preaching—and the money would come pouring in. I spent many pleasant days in his home with his daughter, who is now Mrs. G. A. Franklin; he was a father to us both. The family has our sympathy and prayers for the loss of this dear one. Now we can only say that our loss is heaven's gain. He was blessed with a good old age, being the next oldest man to my father in Claiborne County.

Yours in His service,

Mrs. H. J. Griffin

"Patriotism and the desire to serve humanity may require of you young men and women the exercise of that very type of self-restraint that will keep you to your tasks of preparation until the time comes to render service which cannot be rendered by others."

'FREE SUITNew
1918
Style**Tailored To Your Measure**

To wear, show your friends, tell who made it. Latest model, made in any style, a perfect fit, your choice of any goods. Not a cent cost to you if you accept our new liberal offer for a few hours work. Big cash profits for your spare time, \$100 to \$500 a month, introducing us to friends. No experience needed, everything furnished FREE. No matter where you live or what you do, or what your age, send for this free offer at once. Every tailoring agent write us too, no matter who you represent. Send name and address, get book of cloth samples, latest 1918 fashions, beautiful pictures, our big new generous offer, all FREE. Everybody send now, today, this very minute, to
LIBERTY TAILORING SOCIETY, Dept. 276 CHICAGO

Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gosple Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

Jarvis Christian Institute



Prof. J. N. Ervin, president

Nice Location, Healthful Climate, Reasonable Rates,
Strong Faculty, Fine Christian Influence.

A limited number of pupils will be permitted to work
their way in school.

Fall session begins September 25th, 1917.

The Boarding Halls will be opened September 24th.
Address President J. N. Ervin, Hawkins, Texas.

Attend one of the fol- lowing schools this fall

The Southern Christian Institute

Calls out the best in every boy and girl by its high standard
of Religious and Moral culture.

The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
2. The grounds contain 1300 acres of land, providing fields for cultivation, ponds, streams, woods and hills. This land was selected not only with regard to its usefulness, but also for the healthful and beautiful surroundings.
3. The buildings were constructed especially for school purposes and are thoroughly sanitary, well lighted by electric lights.
4. The courses of study, though broad, are consistent, and give the best preparation to boys and girls who desire to enter any university or technical school, or go into the world well prepared in brain, hands and heart to do the world's work.
5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
6. A limited number of students will be permitted to work their way upon application.

Address J. B. Lehman, president,

Edwards, Mississippi.

Piedmont Christian Institute



Prof. J. H. Thomas, Principal

Situated in the healthy region
of the Virginia Hills

Wakes up boys and girls to the duties
of life.

Genuine Christian Influence

Efficient Teachers

A limited number of pupils will be
permitted to work their way.

Address J. H. Thomas, principal,
Martinsville, Virginia.

Alabama Christian Institute



Prof. I. C. Franklin, Principal

A Busy Lovable School for boys and girls, located
seven miles from Calhoun, Alabama, a location famous
for health, safety and beauty.

Strong Graduate Faculty of Christian men and women,
giving Constant and Individual Attention.

A limited number of pupils are permitted to work
their way through school.

Address I. C. Franklin, principal, Lum, Alabama.

**N. B.—Applications to work your way
in either of the above schools should
reach the school before September 24th**

Pres. Lehman.



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, September 15, 1917

Serial No 315

HELPFUL To All



When Will We Learn It?

IN Houston, Texas, a part of the 24th Infantry was stationed as a guard while the cantonment was building. The Twenty-fourth is a Negro regiment. A policeman arrested a Negro woman. She was probably intoxicated. At any rate she was very angry and fought the policeman and he slapped her in the face which was very unbecoming in a policeman. Some of the soldiers resented it and a fight followed and then the soldiers shot up the town, killing seventeen and wounding twenty-five. In the melee many drunken men from the saloon formed.

Now the first lesson is, that the saloon begets an intelligence that begets crime. For twenty-five years the high officers of Germany, England, France, Italy, Russia and probably the United States drank so much liquor that we would not have permitted any of them to run an engine on one of our railroads. These men were certain to lead us into a world war. In the same way neither police nor the soldiers that drink can solve any problem for us, race or otherwise. President Wilson ought to order every saloon in Houston to close ere a single soldier is sent there. A man who is drunk is not safe at an engine lever nor at an automobile wheel. They will always bring on disaster; and drunken soldiers and policemen can not keep us out of trouble. The saloon is an anachronism belonging to a former civilization. It has no business in ours. It will wreck us if we do not put it away.

The second lesson to be learned is that Christian principles alone will enable us to solve our great internal problems. The Negro is not an angel. In fact he is yet very near the primitive type and very easily degenerates to the old barbarian instincts. Nothing will save him but true Christian teaching of his children. Do not any white man point the finger of scorn at this. With the white man's fifteen centuries of training he reverts in one single generation to the old

type of Hunrod the Gothic Chief. He still swears, which is the old pagan habit of calling the wrath of the gods down upon an enemy. He still gambles, which is an old habit of his heathen ancestors. He still practices prostitution, the worship of Ashteroth. He still steals and murders. He is still very near the barbarian and pagan type and he need not point the finger of scorn at the Negro. We boast a Christian civilization and such we are, but our faith is so small that we scarcely think of applying it for the solution of our problems. If the Christian white people have not redeemed the Negro in four hundred years, then all the evil he does is a reflection on the white man. We must remember that our race problem is the identical one with which Germany suffers. The German army officer feels free to strike down any civilian who dares to dispute his word. He belongs to a higher caste than the peasant. Here that spirit manifests itself against the Negro and many haughty men think there is no harm in violating the law if their path is crossed on racial lines. America must quit that. We must do exact justice to all and we must apply the principles of Christian teaching to the children of all the people, and that teaching must be more than just "schooling." Education alone will not redeem any people.

We have a letter from Mr. Claxton, Commissioner of Education, who urges that there be no let up in any of the school work. This is good. We let up during and after the Civil War and now we are paying for it. Cole Blease of South Carolina and Vardaman of Mississippi could never have been elected to high office if we did not have a generation of voters now who could not go to school when they should have gone. We must not repeat this folly now. Every child must be well looked after, be it white or colored.

But we must remember (and we mistrust Commissioner Claxton does not think of that) that a mere literary or industrial education will not redeem us any more than it redeemed Germany. The conscience is of more worth than the intellect and it can not be developed except by the development of the religious instinct. If we spend millions of dollars for the education of the Negro and neglect this important part, we may look for more trouble and much more. If we allow the Negro to revert to the barbarian type he will as certainly wreck our

civilization as Villa wrecked that of Mexico. We must do our Christian duty or go down in the cataclysm that must follow.

What I Want.

God's Call.

By E. L. Timberlick.

Dedicated to Prof. R. A. Gooden, whose deep devotion and steadfast consecration to the Master's Cause inspired these lines.

"I want the men who sympathize,
Who see the way I lead,
Who know the direfully urgent need
Of men to sow and reap the seed.

"I want the men who'll hear my call,
Who'll my commands obey;
Who'll drink with me this cup of gall,
Who will show my sheep the way.

"I want the men for pioneers,
Whose hearts with love are warm;
They must not fear the Prince of Fear
They must not stoop to harm.

"My men must know the way I lead,
Must know and walk therein;
Must sift the chaff from all the seed,
For chaff is naught but sin.

"True sacrifice my men must show,
Self-sacrifice and love,
If they would win on earth below,
And wear my crown above.

"O, fear them not, these worldly foes,
Who seek to do you harm!
My vengeance heaps up woes,—
My wrath toward them is warm.

"Then hear my call, 'Go teach all men',
For you my Son was given;
For you His precious hands were pierced
For you His side was riven.

"Go teach them of my gracious love,
Teach love and faith to all;
Teach men to seek my place above,
Teach them on me to call."

—O—

"Boys and girls under 21 should go on with their training after they have completed high school. This should be done freely and as a part of a patriotic duty."

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 315

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 315, you have one week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, SEPTEMBER 15, 1917

Personals and Editorials.

—We have word from A. L. Frost in which he tells of his faithful work in Muskogee, Oklahoma. He was so pleased to have Brother Moss with them at the Oklahoma Convention and he believes that his presence did a great good for their Bible school and the people now have a larger vision to do the work. He also would have liked to have had Miss Rosa Brown but she was unable to attend.

—E. P. Johnson of Muskogee, Oklahoma, writes the following: "I have just arrived from the state convention held at Chickasha, Oklahoma, with Sister Davis White and Bro. Moss, National Sunday school organizer, and and brother Knight of Texas, where we had a good time. We also added to the Church of Christ and every body said that he was going to do more next year than he had done before, which fills my heart with joy. The Second Christian church at Muskogee has five state officers, namely, R. B. Wells, chairman, S. B. Wallick, treasurer, and Bro. Frost, secretary. The Sunday school officers are Bro. D. L. Littles, state treasurer and Sister A. L. Barnett, state secretary. We are doing work for the Master."

NEW SUBSCRIPTIONS

From L. J. Pfeifer for self and Joe Williams
From F. F. Floyd for self
From C. H. Norris for self
From G. Calvin Campbell, for Mrs. Addie

Holland

From J. N. Ervin, for R. L. Love
From J. E. Anderson, T. N. Nuckolls
From P. H. Moss, for Miss Jessie Wilson
From Susie J. Lynch, for self and Mrs. Emma Florence, Mr. Silas Timberlick and Mr. J. P. Peyton.

JACKSON, MISSISSIPPI.

Dear Editor:—

This is the second week of our revival here at Shaw. Up to the time of this writing we have had four confessions, four reclaimed and two from the baptists. Good crowds and interest. Just what the results will be when the meeting closes remains to be told.

The Mississippi Christian Missionary convention is now in history. They tell me it was the best yet. I do know it was good. The work, I think, will take on new life.

I shall soon send in my annual report. I want all the readers to know of the work I have done during the conventional year. The faithful God will bless us.

Yours faithfully,

B. C. Calvert.

Department of the Interior Bureau of Education Washington

Dear Sir:

It is of the greatest importance that the schools of the United states of all kinds and grades—public, private, and parochial—be maintained during the war without any lowering of their standards or falling off in their attendance.

This is necessary both for the protection of our boys and girls against many unusual temptations to delinquencies of various kinds, and that they may have full opportunity for preparation for the work of life and for the duties and responsibilities of citizenship; all of which will require a higher degree of preparation for the war.

For many reasons there will be need in this country for higher standards in average of ability, knowledge, and virtue, when the boys and girls now in our schools have reached manhood and womanhood than we or any other people have yet attained to.

In the making of public opinion and and popular sentiment necessary for the maintenance of standards of efficiency, to keep children in the schools, and to prevent their exploitation in the mills and shops, the churches may do much. I am therefore appealing to all superintendents of Sunday schools and all leaders of young peoples'

societies to have this matter discussed in their meetings.

To do this is a patriotic duty which should be performed gladly, both for the present defence and for the future welfare of the country.

Yours sincerely,

P. P. Claxton,
Commissioner.

OBITUARY.

Savannah, Tennessee.

In Memory of Mr. Ed Ward

Death again has brought sadness to our community, church, C. W. B. M. and Sunday school by claiming for its victim our beloved Bro., Ed Ward. He was born July 22nd, 1871, and departed this life about 11 o'clock Sunday night, August 12th, 1917. Bro. Ward had only a few hours' warning, being ill only about two days. Then all human power failed and his soul passed away.

He professed a hope in Christ September 26th, 1916, and became a member of the College Avenue Christian church. We can say that Bro. Ward was a sincere Christian gentleman, much devoted to his church and church duty. He always attended at least two services each Lord's day. On last Sunday morning when he and his dear wife failed to appear in the Bible school, the question went through the house and out in the streets, "Where are Mr. and Mrs. Ward? They failed to be at services this morning!"

Mr. Ward was married to Miss Corine Lowry July 25th, 1912, this being his second marriage. They lived happily together for five years. He was a devoted husband, a kind, loving father, an industrious laborer, a loyal citizen and a consistent Christian. His son Willie is a student at the S. C. I.

He leaves a wife, two daughters, one son, a mother, three brothers, two sisters and a host of friends to mourn their loss. We extend our heart-felt sympathy to the bereaved family, and bow in humble submission to Him who doeth all things well.

Funeral services were conducted by Rev. W. R. Payne, pastor of the C. M. E. Church. The floral decoration was grand.

"We loved him, yes we loved him,
But the angels loved him more,
And gently have they called him
To yonder shining shore."

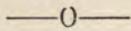
In behalf of the College Avenue Christian church, C. W. B. M. and Sunday school.

Miss Hadie McDonald,
Secretary.

Report of Jubilee Funds to September 1, 1917.

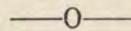
FOR GENERAL C.W.B.M. WORK

W. M. S. Varnville, S. C.,\$1.00
Total this year, 336.29



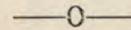
FOR JARVIS CHRISTIAN INSTITUTE

Sent in by Pres. J. N. Ervin,2 50
L. H. Hurndon, for furniture,2 50
Miss Mattie Byrd, " "2 35
Waco S. S. " "2 25
Miss S. I. Ellis, " "5 00
George Turman, " library,12 00
Eastern District Con.,3 15
" " " , S. S. Period,30 80
Total this time, 795 73



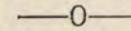
FOR TENNESSEE CHRISTIAN INSTITUTE

Clarksville, Tenn., J. E. Anderson,4 25
Total this year, 23.40



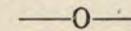
FOR CENTRAL CHRISTIAN INSTITUTE

Kentucky State C.W.B.M.,23 00
R. E. Hathaway, on pledge,10 10
Total this time,33 10
Total this year,158.20



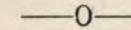
FOR SUNDAY SCHOOL WORK

Washington, Arkansas, E. H. Hickman, 5.00
Scotts, Arkansas, Hyman Armstrong, ..5.90
Hopkinsville, Kentucky, S L. Slater, ..1.50
Little Rock, Arkansas, Almond Jones, ..1.10
Total this time, 13.50
Total this year,262.92



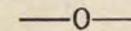
FUND STATEMENT

For P. C. I.,1069.70
" J. " " ,795.73
" C. W. B. M. work,336 29
For Sunday School,262 92
" S. C. I.,184.16
" C. C. I.,158.20
" A. C. I.,81.67
" Africa,60.75
" T. C. I.,23.40
Total this year, 2972.82
Total in Jubilee Fund,11786.41
Amount yet needed to make ..20,000.00
8214.59



REPORT OF RECEIPTS FROM FRIENDS OF THE WORK TO SEPTEMBER 1, 1917.

Mrs. Serena E. Gates, Rome, Ohio, ..\$5.00
Mrs. Anna B. Hall, Vicksburg, Miss., ..0 50
Mrs. Mary E. Wood, Oelwein, Iowa, ..1.00
Total this time,6.50
Total in this fund,3666.05



This will be our last report for this year,

as the books close September 1st and a new year begins.

We want to call attention to the fact that if we had gotten only \$25 18 more this year we would have reached the three thousand dollar mark. However, when we remember that two of the funds this year are very large, we see that it was not quite as good for the rest of the churches as last year.

The two funds that stand out prominently this year are the Peidmont Christian Institute Fund and the Jarvis Christian Institute Fund. It took much patient and hard work on the parts of Prof. Thomas and Prof. Ervin to raise these.

There is one thing very gratifying about this fund. It has boiled down to a systematic working basis and this is what counts in missions.

We want to appeal to all that they do not allow the war to slacken their ardor in missions. It was the lack of missions right after our Civil War and in Europe after the Franco-Prussian War that caused this war. If we now slacken, we will bank up a disaster for our children.

Now frankly, can we not buckle down to it and wipe that eight thousand dollars out that is standing against us yet?

Respectfully submitted,
J. B. Lehman.

SUMMERFIELD, FLORIDA.

Editor of the Gospel Plea:—

Please give space for a report from the Florida Ministerial Meeting and Sunday school Convention held at Martel, July 27-29. I am glad to say that our Ministerial meeting and Sunday school convention closed on the 28th with a real success and our good citizens of Martel spared no pains in making every thing pleasant for the delegates during the three days' session.

All the schools were represented. Sis. Carrie Monroe of St. Petersburg, our Sunday school worker, made a good report of the schools. Also Prof. Moss, our National Field secretary, was with us for the first time and added much good to our Ministerial meeting and Sunday school convention. I wish to say to every school thruout the state, that the work Prof. Moss brings before us is ours and should be adopted in every school so that the standard may be raised higher. I ask that each local superintendent thruout the state begin at once to make this conventional year better than we did in the past.

We are looking forward to our church Convention which will be held at Summerfield, Florida in October. Let us all go in faithful prayer to God in order to make this

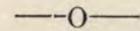
convention the greatest ever held.

I preached at Webster, Florida, Bethlehem church the second Sunday in August. Added one to the church. This little mission point is beginning to grow. Pray for my success here.

Please note a change in my address instead of Candler it is Summerfield, Florida.

C. J. Bolling,
State Evangelist.

Route A Box 92.



CARLISLE, MISSISSIPPI

It has been some time since you've heard from me thru the Gospel Plea but I am still on the King's highway warning men to flee from the wrath to come.

I went to Jackson to the old stand, Washington addition, on the fifth Sunday night and began preaching and held a two weeks meeting. We held a good and successful service. We sowed the gospel seed but because of the drouth the seed tarried long. We put the people to thinking and to talking on the true plans of salvation. When we can get a people to think right, thy are likely to act right. Paul says, "Just so we preach, just so we believe." So if all ministers would preach that the first step is to have faith in Christ and that faith comes by hearing and hearing by the word of God, (Romans 10-17,) there would be no such thing as coming thru and being free from sin before obeying in the water of Baptism. For Ananias said to Saul "why tarrieth thou, arise and be baptized, washing away thy sins"(Acts 22-16). So we see we don't confess Christ because being saved He has put us on but that we might put Him on. Paul says, "For as many of you have been baptized into Christ have put on Christ," Gal.3-27. So no man can pray his way in the church. But we are born in the church. So we should preach this truth any where and at all times tho we may suffer for food and for raiment. Some time it will get cloudy, but the sun will shine again.

The writer failed to meet the convention because we had spent two weeks in Jackson at a sacrifice and could not be present. The membership is very small you know, but they have a strong determination. Brethren, we cannot depend on the other people for the success of our church if we hope to be successful. We ought to advise plans to lighten the burden of the church. The church debt is before each member and the pastor to pay 25 cents per month on the organ.

I know it would be an encouragement to the members to help in this way because you are strong and we are weak. The strong ought to bear the infirmity of the weak. Now get your churches busy, brethren.

Yours in Christ,
S. D. Yarber.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.



Mrs. William Alphin
C. W. B. M. Worker of Kansas

Kansas City, Missouri.

An Invitation From the Federation of Christian Churches of Greater Kansas City.

We take this method of inviting the sisterhood and brotherhood of the Negro Christian churches of the United States to meet with us during the International Convention of the brotherhood, October 25th. Our sessions will be held with the Second Christian church in Kansas City, Missouri.

We are hoping the Negro Disciples will be here in large numbers. The City Federation named as a Lookout Committee to urge your coming, Elder G. A. Temp of Kansas City, Kansas, Elder R. C. Pierce, Kansas City, Missouri, Mr. C. E. Temp, Emporia, Elder Wm. Alphin, Kansas City, Missouri, Mrs. Retta Maupins, St. Louis, Missouri, and Mrs. T. Fry, Kansas City, Kansas. This committee is made up of the presidents of the Missouri and Kansas Convention and the presidents of the Missouri and Kansas Convention of the C. W. B. M. department. We hope you may by this realize the call is from the Missouri and Kansas Convention as well as from the Federation of Churches in greater Kansas City.

All the time at the Federation on the first Sunday in August was given to the discussion of this meeting. It was not the first meeting in which we have discussed your coming. But all winter we have been arranging for this; just as soon as we found the International Convention would meet in our city.

Why you should come to Kansas City.

First. To show the white brotherhood, that we feel ourselves a part of the International Convention. We should come in large numbers and organize ourselves to do a larger work. We hope none will feel that are segregating ourselves, or that we will be the tail end of Convention, but rather a part of the International Convention, which has for its aim, "The world for Christ."

Just now our Educational and Missionary work among the Negro Disciples has grown until, if we would do our best work, there would be a closer co-operation between the Negro churches and white churches. We believe this closer fellowship may be reached by the leaders of the churches and missionary workers coming together.

Second. It will be an opportune time to meet the National officers, and present to them our needs.

Third. We should come together to plan for better church work and the encouragement of young men entering the ministry. And here plan how we may encourage them to prepare for their life's work by entering a Christian school.

We are equally anxious that a representative number of our leading women may come, and last but not least, that the presidents of all of our schools will be present. These men can tell us their needs and how we may best help to make our schools what they ought to be. Shall we not make this a great meet in Kansas City?

The Program Committee has the promise of some of the strongest men and women to appear on program from both races. Will you be here to hear them?

The Federation will lend every effort to make your stay helpful and profitable. We feel that as the co-operation of the churches in Greater Kansas City have greatly strengthened our work, so will this strengthen our work, naturally, by our leaders coming closer together.

Again may I urge you to come. Praying we may come together for a greater service,

Mrs. William Alphin, Reporter.

Gulfport, Mississippi.

Editor GOSPEL PLEA,
Dear Brother:

Very often when I read "The PLEA," I feel like writing you a letter of special recommendation, and this time after reading the issue of the 25th Inst., I must yield to the inclination despite physical disability. From the Editorial to the bottom of the last page it is most excellent. I rejoice in the high moral tone of the paper as shown not only by the standard upheld by the S.

C. I., but by the letters from your correspondents in every state and every field. I am glad that among our colored schools a high moral standard is established, for it is the true and indispensable basis of education. An educated person without true moral perceptions is like a lopsided tree, green and flourishing on one side, but dead and dangerous on the other, because dead branches may fall and do injury to those beneath. A learned, wicked or vicious man is more dangerous than an ignorant one, because his learning commands respect and admiration and wins followers.

I am glad to see the pictures of church leaders. Their strong, bright, intelligent faces give us confidence in their leadership. The fact of their being such young men is a hopeful sign for the future. I think Peter Dunson is wonderful. That a native African can become so well educated, and adapt Negro dialect so appreciatively to rhyme and measure, gives us great cause for hope of the uplift of the race in Africa. I have looked at the pictures of native savages of many lands and the thought would come, how can spiritual ideas ever be conveyed to, or received by, such creatures? Then I would remember that they, like ourselves, are God's children, and that He bids us go to them and give them their chance, and leave the results to Him.

I distribute "The PLEA" around here as widely as I can, and try to get the people interested in the school. Its principles and aims seem to appeal to them, but I do not see them often enough to follow up the impression by personal contact.

Do you see the New Orleans "Times-Picayune?" I cut out several Editorials and other articles in it, pleading for justice and fair dealing for the Negro, to send to you, but can't find them now. I regret the conflicts among the races exceedingly. Of course we all recognize that the evil passions of both are aroused among the few, but their demonstration hurts both. We are all citizens of the same country placed by the providence of our heavenly Father here together, where we may be mutually helpful to each other, each doing that part which it can best do, and so to build up a strong, united nation. There is no reason why we can not all live together peaceably and in a law-abiding manner, observing the laws of justice and brotherly love. I particularly regretted the action of the colored troops at Houston. It aroused much bitterness and prejudice, and will cause much trouble at a time when all should be working together loyally, saving every life to be sacrificed, if sacrificed it must be, only nobly, gloriously, in its country's service. The recklessness of a few will bring hardships to many, and deprive them of that sympathy and honor that a true, patriotic service might have won for them—to some extent

at least. The impartiality extended to the Negro by the conscript gave him a splendid opportunity to prove himself made of proper material, and to advance his standing among all nations on an unbiased footing. But that incident has awakened a prejudice and feeling of distrust that might have been put at rest forever. It is said that Negro men are now planning what they will do to white families when the white men have gone to war. Such things are fatal to them and if persisted in, will result in terrible things for them and for us. The race won for itself immortal fame that will go down in song and story, by its faithful and loving care of the helpless women and children left to their protection during the Civil War. Why not resolve to emulate their example? I will give one little experience of my own. I was at school in Clinton, at Mr. Hillman's. There was a ladder resting against a window in the second story where the girls roomed. I said to a young colored man, "Take that ladder away from there. Somebody might climb it and get in here." He replied, "If they did they would climb over my dead body." I believe that feeling was universal among his people. Why should it not prevail now, and mutual confidence and friendship exist?

I make these remarks as suggestions for lessons I think it would be well to teach in the schools. They would promote harmony and good feeling and prevent serious trouble. I must with great reluctance admit that white men are often reprehensible in their dealings with Negroes, but so are they with each other. The world is nowhere governed by justice and brotherly love. I suspect in every prison you might find innocent men, and men cruelly treated. It is so everywhere, when one class has advantage of another. I have felt it, not only as a worker, but socially. It is a great work in which every Christian should be employed—this establishment of the reign of justice and love.

Our colored Christian schools are sources of great pleasure and hope to me, the heaven that shall leaven the whole. May their standard be kept high, and their usefulness ever increase.

Yours in the great hope,
(Miss) Katie M. Boddie.

From the Banks of the Old Kentucky

"When thou Prayest." Jesus.

Picking "Tater Bugs" off the vines is not pleasant neither is bugs conducive to potatoes culture. Among the bugs that infect the church life is the prayer bug. Prayer, too sacred to criticize or even comment upon.

But the taters are so small that some one (even at the risk of being called irreverent) must raise a voice in condemnation of the formal inert, lifeless, useless, threadbare, meaningless, aimless and almost endless prayer. No use to try to meet the issue by saying that God knows what we mean. Jesus in prayer, did some things "for the sake of those who stand by." Bro. Graham says that most preachers when called upon to pray, will preach a sermon in their prayer, of course this is all off and we should quit it. I believe the prayer meeting should teach people "how to pray. But man alone cannot teach the prayer lesson. I am sure that I know why some prayer meetings are so dull, dead and dry. I do not blame the average person for not attending them. Usually at them "There's nothing doing." Who wants to hear you say the same old prayer 52 Wednesday nights a year? There are ten million new things to pray for, and as many to pray against. The man whose prayer is the same as twenty years ago is a "Dead one." Surely the war or weather, Pacifists or Prohibitionists, Contraction or Conscripts, Drafted or Dodge, r slackers or suffragists, aviators or alarmists, food or firearms, loans or liabilities, taxations or town task, Cabinet or Congress or any one of a thousand other alive issues should be mentioned in our prayers: Even if we should forget the mention of any body out side of our town.

Praying is the most important part of the Christian life and it is the only thing that we attempt to do without making any manner of preparation. We just ask God for any thing, any way and no more expect to receive it than we expect to walk on water. "Ye ask and receive not because ye ask amiss". "Use not vain repetitions as the heathen do" "When ye pray say, our Father" (not my Father). Brother preachers: you are the directors of spiritual forces. God will hold you responsible for the people, not praying to Him.

They are taught to sing. Taught how to read, taught to give, taught to believe, taught to build and taught every thing but the thing they most need to know.

I tell you Brother one part of the state little knows how aimless and hitless some others are praying.

All sorts of devilment goes on in some churches while public prayer is being offered. That sacred moment, when every soul should center upon that one thing in pollution and God is mocked in his own house at his our service. For Zion's sake, I shall not hold my peace while God's people led by God's men make a picnic of public prayer in God's house. Judgement must begin at the pouse of God.

But there are many good and devout ones among us May their tribe increase. This is a brazen Godless age. Nothing is too sacred for satans slimy servants to try once.

I am pleased with the prospects of the Kentucky work, especially some new fields which I have visited since the convention.

But believe me, we have yet a long ways to go. Local ministers must keep gaps up better. Wrestle like Jacob with the migration problem. "Up North" is no more heaven than where you are. Dip down your buckets where you are. Be sure to ask God's guidance in all this. And the God who heard his people in Egypt when they cried unto him, will hear now "When thou Prayest."

C. H. Dickerson.

Christian Education

Southern Christian Institute

We are glad to say that Prof. Bebout, who has been spending a short vacation in Illinois and Ohio, is back with us again.

The office, which has been in the Industrial building for some time, is now being moved into its new quarters in the new part of the Mansion. The office rooms are very nice and are quite an improvement over the ones of the past.

Prof. and Mrs. Omans of the state of New York are new teachers among us. Prof. Omans will be the new Academic instructor and Mrs. Omans is matron of Belding Hall. Prof. and Mrs. Omans enjoyed over half of their trip in an automobile.

Pres. Lehman and Mr. Stanton, an architect from Vicksburg, left last night for Shelbyville, Tennessee, where they will design the campus for the new school.

Peter Dunson will go to Savannah, Tennessee, the thirteenth, where he will be chief speaker at a meeting there. Their conference provides passage for him.

Miss Lois Lehman, who attends Hiram College at Hiram, Ohio, leaves this week for college and will be accompanied by Leslie Sniff who returns to his home in New Castle, Pennsylvania.

Since his return, Prof. Bebout has resumed the work of laying the foundation for the extension of the walk from Allison Hall to the south end of the campus.

Mary Brown, a former student from Bolton, accompanied by several girl friends, visited on the campus Sunday.

LOOK AT GERMANY. One of the greatest educators in our country says this: "We are at war with a formidable enemy. It is well to remember that what has been most in this enemy, what has been hitherto unconquerable in his ranks, is due first and last to the intelligence and skill that he has been able to command. We rightly protest against the ideals toward the realization of which this intelligence and skill have been directed, but to doubt the tremendous efficacy of these forces would be the acme of folly. If democracy is to win a permanent victory, **Democracy must set a higher premium upon Intelligence and Skill than Autocracy has or can set.**"

Sunday School Lesson

September 23, 1917.

Lesson XII.

DANIEL IN THE LION'S DEN.

GOLDEN TEXT.—The angel of Jehovah encampeth round about them that fear him, and delivereth them—Psalms 34:7.

THE LESSON IN ITS SETTING.

TIME.—B. C. 539 or 538 almost 50 years after the last lesson. Cyrus had conquered Babylon in 539; Darius, the Mede, his viceroy was left in charge as King, while Cyrus carried on the war and Daniel was next to Darius. B. C. 539 or 538.

PLACE.—Probably in Babylon.

(The reader may be interested to know how some names look in the cuneiform character)

Daniel was one of the exiled Prophet's whose home was in Jerusalem. When Cyrus, King of Persia, captured Babylon, Daniel and a host of others were carried into Babylonian Captivity to remain 70 years.

In Babylon, Daniel had a house of a very common oriental type with many rooms having large windows. Here Daniel was accustomed to pray three times a day always kneeling with his face turned towards Jerusalem; in recognition of the God of Israel and of his promise that his people should return to their homes.

Darius, the Mede, who had been made King of Babylon by Cyrus, set over the kingdom 120 princes and over these three Presidents to watch over the 120. Darius gave Daniel third place in the kingdom as chief of the three presidents.

Such officers in those days always made their position a means of wealth. As time rolled on, they soon found that Daniel would neither wink at their mis-deeds nor share in their dishonesties. The 120 princes and the two chosen presidents were all jealous of Daniel in a great measure because of the position which he held and they sought to get rid of him.

They found their only means of entrapping him was thru his well-known religious convictions and habits of worship and his unflinching obedience to conscience. The king was therefore persuaded by the 120 princes of Babylon to make a decree that no one should ask favor of God or of man except of the king himself for a month on penalty of being thrown into the den of lions.

Beyond the shadow of doubt these princes thought a decree like this would cause Daniel to turn from worshipping the true God and worship the King. On so much as they proved Daniel guilty of not heeding the decree made against him, according to un-

alterable law, the king commanded and they brought Daniel and cast him into the den of lions. The king looked upon him and said: Thy God, whom thou servest continually, will deliver thee. The King arose early in the morning and went in haste to the lions den and cried with a lamentable voice full of anxieties mingled with hope. Is thy God, whom thou servest continually, able to deliver thee from the lions? Daniel spake from amid the lions, "King live for ever" my God hath sent his angel and hath shut the lions' mouths that they have not hurt me: forasmuch as before Him innocence was found in me; and also before thee O King have I done no hurt.

Daniel is indeed a great example for present day Christians. Even tho you may be amid fiery trials and surrounded by opposition, stand firm and do right at any cost as did Daniel, proclaiming the Gospel message of the blessed Son of God.

J. M. M.

Among The Sunday Schools,

OHIO IN LINE

The Ohio Christian Missionary Convention has broken its record of any previous session. Much interest was manifested in every department. The Bible school department accepted The National Standard of Efficiency, and will endeavor to awaken each local school to the possibility of becoming a standard school.

The writer spent two nights with the West College Hill school of Cincinnati. Elder J. S. Johnson has a splendid number of young people. I shall not be surprised if this school will be among the first to reach the Standard. An offering was given to the amount of \$2.10.

We spent one night with the church on Walnut Hill. These good people worship in a beautiful little brick chapel. This building is well seated and lighted and with a fine department for Bible school workers. The pastor made us welcome and invited us to come again. We hope our visit may prove helpful.

Let us watch Ohio grow in zeal and efficiency.

Yours for the forward step,

P. H. Moss, Field Sec'y N. B. S.

ARGENTA, ARKANSAS.

I wish to say that I have just returned from Texas where I have been engaged in a meeting for nine days with Brother M. Night. The meetings were held near Omaha with a small membership with Bro. Night as minister. I want to say for Bro. Night that a more worthy and efficient man I never labored with, and he is greatly loved by that faithful band. He doesn't leave a stone unturned to make everything pleasant for a co-laborer. I want to say for that congregation that I don't think I ever saw a more submissive and earnest membership; there-

fore with a good and efficient minister and an equivalent membership, success is assured. My stay among them was indeed a pleasant one. I was met at the station by Bro. J. F. Loyd and spent two or three days with them. He and his hospitable wife left nothing undone that they deemed necessary for my comfort while there. From there I went to Bro. L. Lewis' home, another family that lavished everything on me to make me comfortable. Bro. and Sis. Lewis are strong Christians and rearing up a nice crowd of children who were especially careful to see that everything went well with me while I was there. I also took meals at the home of the Lawsons. There is such a vibrating care and respect among these brethren and their Christian hearted wives to strangers that it made me feel that that was an ideal community. The last night I spent there was with Bro. and Sis. Jenkins. Sister Jenkins is Brother Lyons' sister. With these too, was indeed a pleasant stay.

Monday morning, Brother Jenkins conveyed me to Omaha where I joined Bro. Night enroute for Cason where I was to speak that night. We motored there thru the country. Owing to the non-circulation of my coming, we had only a moderate crowd out that night. After service I returned to the home of Brother Night and was in the care of him and his generous wife until the morrow, who made everything pleasant for me. I was conveyed to Pittsburg the next day by his brother-in-law where I boarded the train for J. C. I.

I forgot to speak of the meeting. We had quite a good hearing notwithstanding the inclement weather. It rained very heavy during the week. The visible results were two young men added, one reclaimed and the other was baptised. I want say, too, that we had with us Bro. Love, whom I haven't seen for some years. He was there doing photographer work. He added much inspiration to the service. Last but by no means least, we had Pres. Ervin of J. C. I. to speak for us on Sunday. His talk was a master-piece. I will now go back to former writing.

When I arrived at Big Sandy I was met by a conveyance from the Institute driven by a young man from Greenville. I can't remember his name. On arriving at the campus I found every-body busy. The first I met was the smiling appearance of Sister Ervin. The next was Pres. Ervin who, tho not well, was over-seeing the work of preparation for the opening of school. Having rested a few minutes in their home, directed by their oldest son I proceeded to look over the campus. On passing thru the kitchen we found Sis. Frost with her corps of helpers busy at work. Passing out from there we met Bro. Frost with a crowd of boys building a storage room. Notwithstanding the excessive heat, those boys were cheerful and

gay. Looking thru the different buildings we came to the home of Bro. and Sis. Howard. In meeting Bro. and Sis. Howard and Bro. and Sis. Frost, it called my memories back to my earlier visits to that grand and noble Institution, known as the S. C. I. After spending a while with them the supper bell was soon ringing. After supper Profs. Frost and Howard and the visitor walked around the farm to view the Agricultural and Horticultural condition. I find things are being kept going.

At 8 o'clock p. m. the chapel exercises were called and the visitor spoke for them, alternated by Profs. Frost and Howard. I want to say that the J. C. I. is growing rapidly under the management of Professor Ervin. I think he is the right man in the right place.

After having enjoyed the social that was prepared for me I left for home. Arrived in Little Rock about nine o'clock a. m. where I found Mrs. Bostick anxiously looking for me. She hustled out to the gate to meet me, thus, assuring me that I was welcome at home. As a whole I don't remember of ever having a more pleasant trip. Mrs. Bostick at this writing is in Hot Springs for rest.

Yours in the work,

M. M. Bostick.



Harry G. Smith
State Evangelist of Texas

Terrille, Texas.

Dear Readers:—

While I am waiting on the train I have decided to spend the time with you. We had a great meeting in Greenville. There were not so many added, but it was a reviving of the church. This is needed many times as much as anything else. The whole net gain was about twelve. On the last night we had one confession, one regained and one young woman to come from the Baptist church.

Brother Crawford was not able to be

in the meeting but one day and night. We are glad to say that Elder Crawford is regaining his health rapidly. He was able to be at the Bible school convention in Fort Worth.

We went from Greenville to Dallas where we held a week's meeting for brother Coleman. We had no additions there. However, Elder Coleman says that it brought new life to the church. We are glad to hear this of the Dallas church.

Brother Coleman has at Dallas a hard work but he has sticktuitiveness enough about him to make things go, and he is beginning to convince his people that if they will listen to him and follow his lead he will make things go in Dallas.

We went from Dallas to Paris where we spent one night with the faithful few there and one night at the Baptist meeting, which is still being carried on in that city. They have taken in about one hundred and fifty, and of that number we got a total of about nine. The writer is sorry he could not be with that union meeting to present the pure gospel of Christ Jesus.

From Paris we went to Beaumont where we were having a great meeting when we were called to Ft. Worth by a telegram from Prof. T. W. Pratt. To this we responded and we are glad we did.

The Bible school convention was as fine as could be. There was not a cross word. Everything went out beautifully.

Prof. T. W. Pratt makes a fine chairman. His ruling was satisfactory to all. The program was good.

We are glad we have reached the place where we can come together and have a great meeting in the spirit of Christ. We were in Paris today and made arrangements for the baptism there. We are now on our way to Beaumont to close out the meeting there and baptise those who have made the confession at that point. We had gotten things to come together in nice shape at that point. There has been some trouble there and there are those who would like to make some now, but thanks to the Father with Christ we can walk over their snares.

Christian, do not forget the convention at Taylor, which will come off the 16th of October. Let every church get up the state money and get it to me by the first of October. Do not forget to bring up ten cents for every member you represent. Let none come up to the convention unprepared to pay your enrollment fees. We hope that the churches will bring up the largest delegation we have ever had.

We want South Texas to come up prepared to ask for the convention to go south next year.

I want to meet every preacher in the

South Texas District at Taylor in October. Brethren, come without fail. Let's do larger things for God.

I am yours in Christ's service,
Harry G. Smith,
Evangelist.

A Regiment Passes

Eager, though half afraid, we stood along the street,
And, coming near, we heard the tramp of many marching feet;
We heard the thrilling beat of drums, the ringing sound of cheers;
And some of us looked up and smiled, and brushed away the tears!

Shopgirl and millionaire, we watched them as they came,
And some of us were white and crushed, and some were all aflame
With pride for them—our soldier boys—and some were cold with dread;
One woman stood with lifted chin, and one with drooping head.

Mother and new-made wife, together, wistful-eyed....
One of them touched me with her hand, and "There goes Jim!" she cried.
From back of me there came a voice that, shaking, tried to say:
"Quick, darling, look at daddy—quick! Before he goes away!"

Sweetheart and maiden aunt, we watched the columns go;
Some souls were touched with more than hope some heart beats faltered slow;
And "Au revoir," one of us laughed, and "Dear, good by!" one sobbed;
And all about us, like a mist, the thrilling drumbeats throbbed.

Eager and dim of eye, we stood along the street,
And watched them as they wheeled from sight. The sound of marching feet
Came like an echo from afar, an echo drenched in fears;
And some of us looked up and smiled... but through a veil of tears!

The Great Commission is a new proof of the resurrection. The apostles could have never invented the Great Commission. They never would have gotten the world idea in it. Only Jesus Christ could give such a program as "Go ye into all the world."

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Nice Location, Healthful Climate, Reasonable Rates,
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A limited number of pupils will be permitted to work their way in school.

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Address President J. N. Ervin, Hawkins, Texas.

**Attend one of the fol-
lowing schools this fall**

The Southern Christian Institute

**Calls out the best in every boy and girl by its high standard
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The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
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4. The courses of study, though broad, are consistent, and give the best preparation to boys and girls who desire to enter any university or technical school, or go into the world well prepared in brain, hands and heart to do the world's work.
5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
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A Busy Lovable School for boys and girls, located seven miles from Calhoun, Alabama, a location famous for health, safety and beauty.

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**N. B.—Applications to work your way
in either of the above schools should
reach the school before September 24th**



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, September 22, 1917

Serial No 316

HELPFUL To All



They Must Sweat it Out.

PERHAPS this is not as elegant phrasing as we should have chosen, but it will convey a meaning to many that perhaps no other phrase would. Isaiah said "With his stripes we are healed" and Jesus said "If any man would come after me let him take up his cross and follow me," and on another occasion he said that he came not to bring peace but a sword. Now in all these the meaning is that the gospel is to take men in all stages of development, in whatever stage they are, and as they grow men must endure until such a day as they will have attained to a better estate. All men everywhere, of whatever race, were once barbarians and in that barbarian state they cultivated and developed to a high degree, the barbarian passions, a catalogue of which Paul gives in the first chapter of Romans and the fifth chapter of Galatians. Some peoples, like the Germanic and Latin races, went from barbarism through paganism to Christianity, and in paganism they acquired many vices to which the barbarian was not exposed. The Negro and the Indian and some other races came direct from barbarism to Christianity and so skipped paganism and are free from the vices begotten in that estate. Consequently the Negro and Indian never swear, except as they have learned it from some white man. Swearing is a pagan vice. It was the pagan who called the wrath of the gods down upon his enemies and when a white man of our Christian civilization degenerates the least bit he swears. The Negro has no record of treason to his account. The treachery of treason to a great cause of mankind was practiced by the Catalines in the days of paganism and so it is an instinct of peoples who came through paganism which lies very near the surface. The institution of white slavery was invented, developed and perfected around the altar of Ashteroth in the days of paganism. The Negro and the Indian can

not build a redlight section of our city except as they are Impressed into it and developed by those who have the old Ashteroth instinct. The Negro and the Indian are poorly equipped to comprehend dogmatic contentions over grammatical constructions and occult shades of meaning such as made the denominations of today. No South Sea Islander will ever be found to debate the question of trinitarianism or the design of baptism.

But let not these people who have escaped these evil instincts from paganism point the finger of scorn as tho they were better. They have brought enough vices from barbarism to make the world sweat many generations until they overcome. Many a stripe must be laid on the back of the world's great workers ere these things are overcome.

But the way of the Cross is the easy way. Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart and you shall find rest unto your weary souls, for my yoke is easy and my burden is light." The only way we can do anything is to take his yoke. Every other way must become unbearably hard. Many times false deliverers come with their "lo, here" and "lo, there" and they lead many astray. The only way the world can be redeemed is to teach the children of the nations of the earth the principles of Christianity. This looks like an impossible undertaking to the worldly man and he scorns the idea. In fact, if he has any of the old caste ideas in him, he wants to hold down those who are down. All society is yet honeycombed with the "pull" idea. Organizations from the orders of royalty to the fraternities are based on the principle of giving a "pull" to its participants. But this is not the Christ yoke. He means for us to give the principles of Christianity to the children of all the peoples. If we would take him at his word, we would raise the world in a few generations out of the "slough of despond" and save myriads of stripes.

During the past ten years German spies made a survey of conditions in the United States. One of these surveys reported that the United States can not defend itself on account of the race problem. They said (1) If the white people go to war and leave the Negro at home, the Negroes will have every thing their own way after the war

on the principle of overwhelming numbers. (2) If they send the Negro and not the white people, the Negroes will come home the veterans and so will gain pre-eminence. (3) If they try to train both together, shyster politicians of the Mississippi, South Carolina and Georgia brand may be depended upon to make it a failure, (4) If they get so far as the battle line in France, German spies by direct effort and through purchasable Americans can be depended upon to render the campaign abortive through dissensions.

Now, was this survey of the German spies right? or was it based on wrong assumptions as were countless numbers of their other estimates? This question will be answered by yes or no by the amount of work done by the missionary school of the past fifty years. If the doing of the work has sufficiently enlightened the heart of the white people to see things right; and if the work itself has sufficiently developed the Christian instincts in the Negro heart to enable him to be patient and longsuffering; then we must say with a loud no, they were not right. If, on the other hand, this work has not rooted deep enough to influence the hearts of both white and colored, then we must say, while praying that the rocks and mountains will fall on us, "They were right."

God means for all races to learn to live and work together on Christian principles. It is for us to say how long it will take him to teach us. If we take the way of the Jerusalem politicians with their "lo, here" and "lo, there" then a rocky road of a thousand years is ahead of us. If we break away from them, then a few generations hence will see us on the mountain top singing the new song of human helpfulness.

—O—

HIS GIFT AND MINE.

"Over against the treasury,
He sits who gave himself for me.
He sees the coppers that I give,
Who gave his life that I might live.
He sees the silver I withhold
Who left for me his throne of gold.
Who found a manger for his bed,
Who had not where to lay his head.
He sees the gold I clasp so tight,
And I am debtor in his sight."

THE MISSIONARY INTELLIGENCER

THE GOSPEL PLEA

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Number 316

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 320, you have four weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, SEPTEMBER 22, 1917

Personals and Editorials.

ANNUAL REPORT.

Dear Sir:—

Enclosed herewith please find my report for the current year beginning Sept. 1st 1916 and ending Sept. 1st 1917. Report follows.

Addresses and Sermons preached	114
Revivals held out of City	1
Additions to the church	37
Couples united	4
Funerals attended	3
District Meetings attended	4
State Meetings attended	1
Auxiliary meetings attended	12
Subscriptions to the Plea	10
Cash collected on salary	\$421.43
Cash collected on building	367.46
Cash collected for Charity Missions Exp.	65.27
Total cash collected	\$854.16

I am in a meeting at this writing at a mission point fifty miles from home. Two confessions to date.

Respectfully submitted,
R. B. Wells.

COLUMBUS, OHIO.

Dear Editor:—

Please allow space in the Plea for my report of our work in the chief city of this state. Arriving here eighteen months ago, and after making a complete survey of the city with a view of establishing our faith, I found a few, but I am sorry to say some of

them had grown cold and lost their identity with the New Testament Church on account of association. However, knowing that it was not altogether the people's fault for an apparent lack of interest in planting the church of Christ in this city, I made an appeal to the white Brethren, who came to my rescue immediately. After working six months a gradual return of the love for the cause could be seen in many. Twenty five of them have proved their loyalty by regular attendance, and support.

At the time of my beginning, a paying job was given me by a local firm. It claimed the greater part of my time and finding that I could not put the amount of efficient work into the work and justify the baby church, I made the second appeal to our state convention in 1916. My request was granted and the state immediately gave \$150 for the work and sent it to our rescue.

Elder James W. Evans was a man of the hour, whose past life in mission work speaks for it self during his short stay with us. We have thirty in our Lord's day school; forty enrolled. We now introduce to our brotherhood a loyal people with lofty ideas constituting the church of Christ.

Eld. Ben F. Conway.

CLARKSDALE, MISSISSIPPI. THE FIRST CHRISTIAN CHURCH

Dear Readers:—

The convention at Mound Bayou was really good; the best we have had for some time. It seemed as if the Lord encamped around about there. May He ever rule and guide us each day of our lives.

Just after the convention we put on a revival meeting. The State Evangelist and District Evangelist preached the first week. Good crowds attended each night, Elder K. R. Brown, our state evangelist, preached two nights. Our very souls were made to feel glad. We were sorry he had to leave us so soon. Elder J. W. Murray preached us some good sermons. We are sorry to say that he was taken very sick but are glad to state he is better now. Then our pastor was not very well but he came, nevertheless, because of his eagerness to be with us. He became so feeble, however that he had to go home. He is much better now. The meetings were held for ten nights and we had two conversions. "If the Lord is for us who can be against us"?

Mrs. S. S. Blackburn spoke on August 30 We feel proud to have such a good woman as Sister Blackburn to visit us. She was successful in organizing an auxiliary with this little band here. Now with the Lord to be our leader we want to stay in line. Since we organized the church of Christ in this place, we have kept our feet in line. We have not failed

a single time to send in our reports. We are few in number, but our hearts are broad. We desire the prayers of the whole Brotherhood.

Yours in Christ,
Florence Alexandria Vaughns.

TOPEKA, KANSAS

At the 1916 convention held at Kansas City, the writer was placed on the field to do three months evangelistic work. A summary of the work will be found in the following report.

Number of days on the field	106
" " churches visited and revisited	10
" " meetings held	5
" " sermons preached	96
" " additions to the church	15
" " conferences held	4
" " cards and letters written	77
Organized one auxiliary to C. W. B. M.	
" " Girls Mission Circle	
Took five subscriptions to Gospel Plea	
Supplied two churches with ministers	
United one couple in matrimony	
Traveled 1792 miles	

FINANCES.

Raised for state work	\$132.00
" " Education	6.25
" " Missionary	1.75
Total	140.00

EXPENSES.

Rail-road fare	\$38.50
Stationery and stamps	4.98
Advertising	1.50
Paid on salary	79.70
Received from State Board	50.30
Total	\$174.98

C. E. Craggett,
State Evangelist.

MUSKOGEE, OKLAHOMA

Dear Editor of the Gospel Plea:

I am writing to let the readers of the Plea know something about the Oklahoma Christian Missionary Convention which convened at Chickasha, August 5th to 20th. We had a creditable representation from the churches and the reports showed that we are making some progress in the state. We had some new faces in our midst, namely: Elders R. L. Love and M. Knight from Texas and Prof. P. H. Moss of Edwards, Mississippi. The visiting Brethren did much in making the convention a success. The fellowship seemed to be sweet and appreciated by the Chickasha church and the people. The next convention will meet at Boley, Oklahoma, the exclusive Negro town, and we are hoping to bring our work prominently before the people of that community. We had many great messages to the people; one by Elder Byron Hester

of First Christian church, who held his hearers spellbound with rapt attention. There were two valuable accessions to the church. Our work in the state seems to be taking higher ground in the Master's work. All the departments of the work will henceforth have a place in our programs. Prof. P. H. Moss gave the Bible school workers some great lessons on the Bible school work and I think many of them caught a new vision on the place and importance of the Bible school in the modern church work. His early morning conferences were very instructive and many were benefited thereby. We missed the wise council of President Lehman, but we hope he will begin now to arrange to meet with us next year as Oklahoma needs his advice to surmount the many problems that confront us in this new field.

R. B. Wells.

Intemperance as a Retard to the World's Progress

Delivered at the Annual Oratorical Contest of the
Home Defenders' Success Club
Southern Christian Institute
By Peter C. Dunson

ANDREW Carnegie, in a rectorial address on "A League for Peace," delivered to the students of the University of St. Andrews, became the author of the following significant sentences that make a strong impression on me. Having been deeply impressed by his sentimental expression—even though his line of thought was centered upon a different theme—I cannot but assume the honor of quoting the same: "Polygamy and slavery," said he, "have been abolished by civilized nations. Dueling no longer exists where English is spoken. The right of private war and privateering have passed away. But there still remains the foulest blot that has ever disgraced the earth, the killing of civilized men by men like wild beasts as a permissible mode of settling international disputes." And if I might be permitted to add just one thought,—even if it is by no means impressive or sentimental—I might say that even piracy which was once legalized by Oriental nations, is obsolete in the vocabulary of the people of the twentieth century. But synonymous to the legalized crime of war stands the saloon with all its allied forces, sapping the very lives of our best, strong and robust young men.

Standing as we do almost at the threshold of a new stage in the world's reform movements, it is only a dull heart which can not be enspired with inthusiasms of these stupendous movements and the glo-

rious opportunity of aiding in eradicating these great curses that are threatening human development. The era or period of the civilized world's history that is soon to close will undoubtedly be known as a period of physical achievement, (looking at it from the Europeans' point of view). The one which is soon to open must be known as a period of spiritual and moral conquest.

For ten decades or more great men have striven to open an avenue for a world-wide temperance reform. Indeed this may be the consummation of the triumph of truth and right. But much however, must be done before we reach the stage of final conquest.

From the remotest period of the world's history to the present time intemperance has held full sway over human intellect. Two thousand years ago alcoholic beverage was looked upon as a standard drink at national and social functions. From Socrates to Homer, from Sappho to Anacreon, poets have placed in verse the pleasure of the wine cup. The grape has been placed in song. Even the cluster borne by the Israelitish spies to their thirsty brethren in the wilderness resulted into many a fruitless verse.

A little more than twenty centuries ago, drunkenness was deified by the Grecians in the person of Bacchus. Their worship was a little less than a series of vicious exhibitions in which the foulest and lowest desires of the human heart were brought into full play and given loose reins. And through the long ages of the past, intemperance transformed in cup, like a great monarch held full sway over his dynasty and crushed his willing victims beneath his iron tread.

As we glance over the pages of political, social and moral history of the past, we find here and there mentioned occasionally, the violation of some laws through the consequence of intoxication. We find individuals and nations blotted out of existence; family ties severed; the divine oracles of God disregarded, ALL RESULTING from the effect of a few sips of alcoholic beverage. When did proud Babylon, the glory and splendor of the Euphrates valley, meet her fate? It was during a great national festival, when Tyrant Alcohol was holding a predominating influence over his proud victims. Alexander the Great was a mighty hero. History tells us that he conquered the whole civilized world that was known in his time and brought it under his subjection. But alas! when he was in the prime of his life, when manhood and physical achievements were at their height, he fell a mortal victim to strong drink. Ahasuerus, King of Persia, under the influence of wine, lost respect for his wife, ignored the sacredness of family unity, and because she dared to defend her womanly reputation, character and purity, was shamefully

driven from his royal palace. Herod Antipas, under the influence of strong drink, foolishly bound himself under an oath which obliged him,—to his own regret and sorrow—to shed the innocent blood of John the Baptist. And so through the long ages of the past, it seemed as if hope had bid the world farewell and despair sat brooding over the human mind. But behind the cloudy sky were the little rays of light secretly penetrating the mist of night.

The human intellect sharpened with experience of thousands of years began to see the evils of intemperance, and began to look around for a remedy. Scientific men pointed out the terrible effect of alcoholic stimulants upon the human system, and spoke with profound certainty of its deplorable effect upon future generations. The wreck of human intellect, scattered along the shores of time, were pointed out as warnings to enable others to shun the rocks on which their ships of life were dashed athwart, and the shoal on which they were wrecked.

Fellow defenders, we are busily preparing ourselves to play our part upon the great stage of life. There is no question but what we shall find the world much better than our predecessors did. It is up to us to make the resolution to oppose and attack what is evil and detrimental, to defend all good and noble achievements, and if possible, to leave our part of the world a little better than we found it.

Mothers and fathers, upon your precepts and examples rest the future destiny of your sons and daughters; yes, the fate of your nation and race. Resolve therefore to join with hands and hearts in crushing out the evils that are so enticing to their young and inexperienced minds.

Young men and young women, you are the fundamental elements upon which the lives and characters of the coming generations are to be built. Resolve therefore, to become prime factors in solving this great problem of evil and vice.

Join in, O friends with all your might,
To drive away this awful plight;
Intemperance and all his host
Are coming with a mighty boast.

O see, the foe is drawing nigh!
Their death-borne flag is flapping high!
The rushing of that dreadful foe
Sounds like a thousand thunderbolts!

Shall we delay to take a stand
In crushing out this ruthless band,
When death and woe are in their hands
For all the youths of our land?

Up to the front in armor clad!
Defy intemperance now, and dare
To take the stand for truth and right;
For temperance let us give our fight.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

SHAW, MISSISSIPPI.

Dear Readers of the Gospel Plea:—

After leaving the M. C. M. C. which was held at Mound Bayou, Aug. 16-19, we the faithful few at Shaw, Mississippi began our revival meeting. It met with success. Our Redeemer said in his word that with Him we could do all things. Surely he was with us for we had three for baptism and seven others to annex themselves to the church, making ten added to the cause of Christ. Tho, it took much struggling by the members and much preaching by our pastor, E. d. B. C. Calvert and by Elds. K. R. Brown, Wallace and Douglass, we closed after a two weeks' meeting with thanks to Him that strengthens us—knowing that the greater the task, the greater the reward if we succeed.

Our financial success was \$23.00. And now we ask the prayers of each of you that we may still prove faithful in the cause of one who died that we might live.

B. C. Calvert, Pastor
C. H. Magreder, Sec'y.

—O—

CHICKASHA, OKLAHOMA.

Dear Editor:

Please allow me space for a few words in your valuable paper about our annual state convention that was held with Shepherd Street Christian church. It was a glorious meeting. Elder R. L. Love of Texas, and Elder P. A. Knight of J. C. I. were with us. Prof. P. H. Moss, our great National Bible School Worker was also with us. Oh, how our hearts did burn while they spoke the many good things to us. Prof. Moss is a man of power. Our meetings were good from the beginning to the end. Friday, August 17th, Miss M. F. Davis (white), Secretary and National field Worker of the C. W. B. M., gave us a wonderful talk on, "What's wrong with the world." Before leaving she asked the ladies to meet with her at 7:30 p. m. The ladies met and she organized them. We have met since the organization and have begun to do a greater work for the cause of Christ.

On the morning of August 19th one young woman and an elderly man, the one a Baptist, the other having been a Methodist for 30 years, walked out from sin and boldly confessed their Lord and Savior, Jesus Christ.

On Lord's day evening August 19th, Brother D. L. Littles of Muskogee, Oklahoma,

who was to be ordained as a preacher, was called on to preach a 15 minute sermonette. After having listened to his sermonette we felt as tho we had heard a sermon from a man who had been in the field for 30 years. He was then ordained. On Monday August 20th, Elder R. B. Wells of Muskogee, Oklahoma, the father of the flock in Chickasha, remained with us and preached an able sermon: "Ye shall know the truth and the truth shall make you free." The sermon was well expounded. On the Lord's day of August 26th little Beulah Smith, daughter of the young woman who had confessed one week previous remembered the, creator in the day of her youth and confessed him.

One hundred and twenty eight dollars was appropriated for the expenses of the convention and we felt that we were benefited three times the worth of our expenses.

Our blessings were many. We ask God to help us in all things for good.

Yours in Christ,
Miss Wilma Reed
Elder Wm. Tucker.

Wathena, Kansas.

Take a Walk Around Yourself.

Written by Eva Johnson.

Life is like a quarry out of which we are to form character. It is short, but, if we spend it badly, it is too long. Life is a failure or a success, largely according to our use of odd minutes. O, how often we spend them in worthless gossip! Don't tell everything you know, save some for seed. Gossip is simply empty talk. It comes from empty hearts, that conceal emptiness by sound. The tongue is a disruly member, and the freedom of some is like the freedom of a herd of swine, which ran swiftly down a steep bank into a stream and were drowned. Look out or we may be one of the herd.

Are you a religious fossil, having the form of godliness and denying the power thereof? Were you persuaded by some wind of doctrine, fact or fancy to desert the church of your choice? Are you a fault-finder? Its so easy to criticise. Be careful to keep your talent in sight. If you haven't you had better take a walk around yourself and right your wrongs before the opportunity is cut off.

Live so that all who know you and don't know God will want to know Him because they know you.

Many people pray that they may be prepared to meet the Lord when they die, when they need far more to pray that they may be prepared to meet and recognize Him as they go about their daily work. In

many a cry of need, in many a call of service, in many a challenge to loyalty, He meets us in our common every day affairs. If we are ready and glad to meet Him here, we need not worry about the meeting there.

Did it ever cross your memory that you really have to live your own life? That's a big enough job in itself, conscience knows; but too many of us are trying to live other people's lives for them and giving too little time and attention to the great matter in hand. O! is it you? If so, clean house, then take a pleasant walk.

Many of us go around here bearing titles to which we have no right. The labels signify all that is high, lofty, pure and lovely, but the contents, if we were to examine them, would be combinations that are not allowed by the pure food laws. Some are sailing under false colors. O! brother, walk around and see if it is you.

If you are labeled Christian, pray live up to the label, be a believer in Christ, a disciple, a saint in character, a light in influence, a soldier in the fight, a friend in communion, a child in relationship and an heir in expectation. Then with a clear conscience you can take a pleasant walk around yourself.

God created man and he knows what he can do. Then let us pray "Create in me a clean heart, O! God." Think seldom of your enemies, often of your friends and every day of Christ, and spend as much time as possible with God in body and spirit.

Bring Us the Light

By John Oxenham

I hear a voice calling, calling,
Calling out of the night,
O, you who live in the Light of Life,
Bring us the Light!

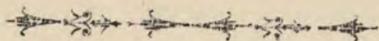
We are bound in the chains of darkness,
Our eyes received no sight,
O, you who have never been bound or blind,
Bring us the Light!

We live amid turmoil and darkness,
Where might is the only right,
O, you to whom life is liberty,
Bring us the Light!

We stand in the ashes of ruins,
We are ready to fight the fight,
O, you whose feet are firm on the Rock,
Bring us the Light!

You cannot—you shall not forget us,
Out here in the darkness of night,
We are drowning men, we are dying men,
Bring, O bring us the Light!

Christian Education



Southern Christian Institute

Except for the entertainment to be given after the opening of school in October, the Girls' Summer Literary Society held its last meeting for the season on the night of the 3rd inst. The boys have one more meeting.

Mary Belle Hutchins and Willie Heath were the leader and speaker at the mid-week prayer meeting on the night of the 5th.

Prof. Robert Gooden and the boys who work under him have now set their hand to the concrete work on the new walk leading from Allison Hall to the south end of the campus.

Some of the farm boys are now threshing the peas.

Mr. and Mrs. Moses Brown and daughter of Jackson, Mississippi, who have been visiting relatives in the vicinity of the school spent a short time on the campus one evening this week.

A new flag floats gaily in the breeze, the patriotism of the former having worn it into shreds. All honor to the flags that have become tattered in performing the part for which they were designated.

Mr. and Mrs. Omans, Misses Gardiner and Evans spent Thursday of this week in Vicksburg. Having gone in an auto, the street car strike in that city did not inconvenience them.

Lois Lehman and Leslie Sciff left Edwards on the night of the 7th enroute respectively for Hiram, Ohio and New Castle, Pennsylvania. They were to drop off on the way and spend some time at Chattanooga, Tennessee, where President Lehman on returning from the conference at Nashville would meet them. The farewell serenades of the girls and boys at the S. C. I. were highly appreciated and will be long remembered.

From the Banks of the Old Kentucky

Right on the top of Hall's Gap mountain at Mt. Olivet church is the place to find a full house of earnest worshippers surrounded by acres of watermelons and ripe peaches and generous people. Of course you will stop at the home of Bro. James Baughman, where the peacher is always at home. Old Head Quarters Bro. G. H. Graham, an old soldier comrade and companion of all the preachers, is the minister. He lives at Maywood some two miles off. The Sunday school has disbanded during his illness and has not been meeting for some time, and the church has had service just once a month. We arranged to set the Sunday school to going regular and the church to have preaching two Sundays a month instead of one. Sunday after

noon I preached at the funeral of Sister Lucy Carson. She leaves two daughters and one son.

Bro. Baughman sends a sack of peaches to my home by me; of course that makes me mad.

I will start for Nashville, Tennessee tomorrow. Next week I will tell what the National Meeting did or did not do. From Nashville I hope to go to Virginia for a ten days' meeting at home.

Yours truly,
C. H. Dickerson.

ECHOES FROM THE KANSAS CONVENTION

Kansas' 23rd annual Convention convened at Atichson Kansas, August 23rd to 26th. The weather was excellent and the attendance was good. All the delegation was there at the opening, which showed marked progress. Convention was called to order by the president, C. E. Terry, Emporia, Kansas. All departments of the church work were well represented. The only school that showed marked progress along the line of efficiency was Topeka, which reported eight points, and received one dozen song books and a banner. "The Sundays" will also help in the evangelistic work in the state.

The Endeavors of the state are going to finish a room in Jarvis Institute, which shows increased interest in that department of the work.

The C. W. B. M. showed new life and interest. Their hope, however, is to do a more wonderful work with the new state organizer Mrs. Nellie Shark of Topeka, in the field, and Mrs. Trana Trye, of Kansas City, as president.

The church period opened with a great deal of enthusiasm. Mr. Terry of Emporia, chairman, delivered an excellent message. The church convention voted to give assistance to a member of the Topeka Sunday school to enter Jarvis Institute. The C. W. B. M. contributed its entrance fee. The Topeka Church will assist in other ways to help it in school. Prof. C. E. Terry was again elected chairman, Miss Lizzie Davis of Kansas City, Kansas, secretary and Rev. Craggett of Topeka, Evangelist. The convention was said to be the best in the history of the state. Greater work is planned for the future. The entertainment Committee spared no pains in caring for all who attended. Excellent music was furnished by the Kansas City Eighth Street Christian Church and Atichson Christian Church Choirs. There was a large attendance at all the services. The Convention adjourned Sunday night to meet in Troy, Kansas.

Publication Committee: William Martin
Nellie Sharp
Ida Glass.

Co-operative Work in Agriculture and Home Economics

EVERY FARMER SHOULD PLANT WHEAT
THIS FALL

By G. W. Carver, Director Department
of Research and Experiment Station

The present high price of wheat, and the still higher price of flour, with but little hope of it falling to normal prices, makes it all the more important that every farmer should raise, as far as possible, not only his own cereal grains, but some to spare.

Comparatively few farmers realize that both Alabama soil and climate are adapted to wheat growing. True, there have been many failures, all of which can be traced back to one or more of the following troubles:

(1) Poor Preparation of Land.

Wheat likes a well-prepared seed-bed, the ground broken good and deep (varying from 7 to 9 inches), harrowed well, re broken, and harrowed again if necessary. The ground must be well pulverized.

(2) Poor Fertilization.

Wheat will not make a satisfactory yield on poor soil; so do not try it. Our Experiment Station here made 21½ bushels to the acre last year with the following fertilization: 25 tons per acre of compost was spread broadcast and plowed in. The compost was a mixture of leaves and muck from the woods and the swamps, and barnyard manure mixed thus: Two loads of leaves and muck, one of barnyard manure. On most Alabama soils, that I have examined, 200 lbs. of acid phosphate to the acre in addition to the compost, is all that is necessary.

(3) Poor Selection of Seed.

Many farmers buy wheat to sow and pay absolutely no attention to the variety. Our station made a test of 9 varieties, and selected the following as best:

Bearded varieties,
Fulcaster and
Red Wonder

Beardless varieties,
Blue Stem or Purple Straw
Blondyke
Fultz
Golden Chaff

Nice, plump home-grown seed of any of the above varieties is preferred, as a rule, to seed grown outside the state.

[4] Too Early or Too Late Sowing

Wheat should not be sown until after the first killing frost, which means for this locality [Macon County] after the middle of October. If planted earlier the Hessian fly will destroy much of it; if planted later, unless the winter is very mild, much of it will winter kill.

We hope every farmer will be patriotic enough to plant at least an acre of wheat. Carry out the above suggestions, and you will be agreeably surprised at harvest time and wish you had planted more.

Sunday School Lesson

September 30, 1917.

Lesson XIII.

REVIEW: THE GOODNESS AND SEVERITY OF GOD.—Dan. 9:3-19.

GOLDEN TEXT.—The Lord is merciful and gracious, slow to anger and plenteous in mercy.—Psalms 103:8.

I. Our first lesson for review is ISAIAH'S CALL TO HEROIC SERVICE.—Isaiah 8.

GOLDEN TEXT.—And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.—Isa. 6:8.

In this lesson we have a call to service. Isaiah sees in a vision God's throne above the earth, surrounded with matchless splendor, and hears a voice say, "Whom shall we send, and who will go for us?" Isaiah, with direct presence of mind and obedience answers, "Here am I; send me." God in His question uses the embodying term "us." "Who will go for us?" The heavenly family was thus concerned in the welfare of earthly things. This is a beautiful and inspiring passage, found in the sixth chapter of the prophet Isaiah's book. Isaiah was a Messianic prophet and his vision and willingness to serve should inspire all who read his book. Read the 9th, 28th, 35th, 52nd and 55th chapters.

II. AHAZ, THE FAITHLESS KING.—2 Chron. 28.

Or The Man Who Ruined His Country.

GOLDEN TEXT.—Without faith it is impossible to be well-pleasing unto him.—Hebrew 11:6. Ahaz was twenty years of age when he received his greatest opportunity in life. It was as if God was presenting to him the same chance that was given Solomon. to "Ask what I shall give thee." Ahaz refused to consecrate his life to the upbuilding of the religious and political life of Judah. This lesson is given us as a warning, to help us to be obedient and submissive to God.

III. HEZEKIAH, THE FAITHFUL KING.—2 Chronicles 30.

GOLDEN TEXT.—He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.—Hebrews 11:6. In striking contrast to Ahaz the faithless king we have the beautiful story of Hezekiah. Ahaz is the period in the course of a stream when it dashes headlong over jagged precipices, roaring and chaffing in its downward course. Hezekiah represents the time when the stream is flowing over a more gentle stretch, among green grasses and springing flowers, with magnificent whispering pines over-shading, with carpets of pines needles beneath and lovely bird homes in their branches. The stream that furnishes drink to man, bird, beast and plant

alike, and helps to beautify nature. We are glad this is not a warning lesson but, rather one in which we have a fine pattern of a godly life, lived for the uplift of mankind and the glory of God.

IV. SENNACHERIB'S INVASION OF JUDAH.—2 Kings 18:13-19:37.

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble.—Psalms 46:1.

Here we have evidence of the value of faithful prayer. When invaders were just o'er the hill and had sent a messenger ahead, who was waiting outside the wall demanding the surrender of the city, Hezekiah and the prophet Isaiah unite in fervent prayer. "The fervent prayer of a righteous man availeth much."

V. GOD'S GRACIOUS INVITATION.—Isaiah 55.

GOLDEN TEXT.—Seek ye Jehovah while he may be found; call ye upon him while he is near.—Isaiah 55:6.

God here invites all men, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

VI. MANASSEH'S SIN AND REPENTANCE.—2 Chronicles 33:1-20.

GOLDEN TEXT.—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah 55:7.

Unlike Ahaz, who sinned but did not repent, Manasseh repented of his wickedness, tore down the altars of ill-famed sacrifice and sent out heralds throughout his kingdom to proclaim the rightful worship of Jehovah.

VII. JOSIAH'S GOOD REIGN.—2 Chron. 34:1-13.

GOLDEN TEXT.—Remember also thy Creator in the days of thy youth.—Ecc. 12:1.

Josiah is one of our boy kings. He sincerely sought the Lord all the days of his life. Here we prove again the admonition of Solomon, "Train up the child in the way he should go, and when he is old he will not depart from it."

VIII. FINDING THE BOOK OF THE LAW.—2 Chronicles 34:14-33.

GOLDEN TEXT.—I will not forget thy word.—Psalms 119:16.

During Josiah's reign the roll of the Law, which had been cast aside by the people in their mad rush after heathen pleasures, was found and a general reformation followed. When we find the Bible and give it its place among our literature (first place), the world will see a new era in history.

IX. THE CAPTIVITY OF JUDAH.—2 Kings 25:1-21.

GOLDEN TEXT.—As I live, saith the Lord Jehovah, I have no pleasure in the death of the

wicked.—Eze. 33:11

At last the crucial moment comes. As a burning crater of a volcano sways to and fro before crashing downward, the kingdom of Judah feels the first great earthquake and crumbling of the foundation stones of ages.

X. THE SHEPHERD OF CAPTIVE ISRAEL.—Eze 34.

GOLDEN TEXT.—Jehovah is my Shepherd; I shall not want.—Psalms 23:1.

As a lighthouse is to a ship in a storm, so are the prophets of God to his people. Even in their hour of trial he shows them their triumph.

XI. THE BENEFITS OF TOTAL ABSTINENCE.—Daniel 1.

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank.—Daniel 1:8.

This is possibly the best example in the Bible for a temperance lesson. Daniel shows a good supply of self control and determination to live for the right.

XII. THE FIREY FURNACE.—Dan. 3.

GOLDEN TEXT.—When thou walkest thru the fire, thou shalt not be burned; neither shall the flames kindle upon thee.—Isaiah 43:2

The refusal of the king's dainties set a foundation for further proof of sterling manhood.

XIII. DANIEL IN THE LION'S DEN.—Dan. 6.

GOLDEN TEXT.—The angel of Jehovah encampeth round about them that fear him, and delivereth them.—Psalms 34:7

Daniel's faith not only brought him out of the den of lions but convinced the king and officials that his was the one Supreme God. Is our faith like Daniel's?

E. L. T.

Among The Sunday Schools.

UN-EXPECTED.

After oiling the machine the machinist sometimes likes to stand off and listen to the hum of the wheels and the click, click of the several parts of the machine. He knows the difference between the clicking and knocking. It was the good pleasure of the writer to tip in on our churches in Louisville, Lord's day, September 2nd.

At 9:30 a. m., we visited Central Bible School on the corner of 13th and Green streets. The first to meet me was the good man that sweeps and dusts and keeps clean the building. Too often this person is passed unnoticed. I like to shake his hand for I know the part he plays if he does his duty on the job. The choir may sing well, the minister may preach well, the teacher may teach well but if the

house is not kept well, the congregation will forget much of the song, the sermon and the instruction, when they discover that their new frock has been spoiled because the man who kept the house failed on the job. Visitors, don't fail to shake hands with the man whose business is to keep the house of the Lord clean.

While waiting for the superintendent my heart was cheered by a warm hand shake from an eight year old boy, little Chas. Grady, who was the first pupil to arrive. The school opens at 10:00 o'clock but Grady was there at 9:35. A mighty good way to be on time. Well the superintendent was at his place when the bell rang. The song began, "Showers of blessing" and the school opened with classes and teachers in their places. Lessons were fine. The superintendent, C. M. Roch, is a man on the job. His eye is quick at a glance. He takes in the situation of the whole school. The school has only two points to make ere it reaches the full requirement of the Standard of Efficiency.

While waiting for the school to assemble, I was talking to a man in the street, I told him my plans to tip in on the school; He said that he thot well of the superintendent and the school and as I turned away, he said please put this in the offering for me today, placing in my hand two silver quarters. I appreciated the confidence this man betrayed in me, a stranger.

Had I but notified this school of my coming it would have, no doubt put forth a special effort to meet and greet me, but no one knew I was in the city until I put in my appearance on Lord's day morning. I am glad to say I found them hard at work. Eld. Robinson was at his port in Lawrenceburg, Kentucky. Eld. Owens, the assistant pastor, was on the job. We hope that this school will soon be enrolled with the standard schools.

I worshiped with the 16th and Chestnut Street church at 11 o'clock. I tipped in the service at the Third church where Eld. Everett was at his best. He spoke from the subject "The City Life." The subject was very interesting to all who heard him. Miss Singleton was organist for the morning service. Mr. Green the secretary of the Y. M. C. A. was in attendance at the morning service and expressed as having enjoyed it.

On Lord's day night we enjoyed the service at the Hancock St. church where Eld. Allen was also a little surprise to see me in the service. He spoke from the 1st Psalm. I am quite sure all felt helped who heard him. The writer was called on for a few remarks.

To morrow we will turn our face toward Nashville, Tennessee to attend the Conference called at Lea Avenue Christian

Church.

"Lord of hosts, be with us yet, least we forget, least we forget."

Yours for the forward step,

P. H. Moss,
Field Sec'y N. B. S.

KANSAS CITY, MISSOURI

To the Colored Brotherhood:—

This is to call your attention to the meeting of the Inter-National Christian Missionary Convention in Kansas City Missouri Oct. 24-31, 1917. Also to call your attention to the great need of a National meeting of Negroes of the church.

We consider we have in the meeting of the Inter-National Convention of Brotherhoods here this fall, a great opportunity for a wise and helpful meeting in all respects for the Negro Christian Brotherhood.

The three Colored Christian Churches of greater Kansas City, their friends and sister churches join in cordially inviting the Brotherhood to Kansas City, and will make you welcome.

Kansas City, is in the territory of the Disciples of Christ and is one of their strongholds, and the central states of the Mississippi Valley hold a big population of the Brotherhood of both races.

Kansas City can be easily reached by railroads from all sections of the country.

To the convention there will be special rates on all railroads to Kansas City.

We can meet on this occasion in Kansas City much cheaper in all respects than any other city.

We can witness the great Inter-National Convention and be in the atmosphere of one of the greatest religious Missionary bodies in the world.

A part of the sessions will be held in the second Christian Church, Twenty-fourth and Woodland Ave. The program of these sessions will be national in scope and nature. Some of our greatest preachers, speakers and workers of both races have accepted places on the program.

The program will consist largely of symposium, conferences and round table talks respecting our local, state and National Missionary Educational work.

The evening addresses will be made by men and women of the church of national reputation as convention and platform speakers.

Representatives and Secretaries of the National Missionary Boards, and our National Field Workers have promised to be on hand and take part in the program.

We claim the race has much in Kansas city, of which to be proud, and that you will enjoy. It will be well worth your time and money to spend a few days in Kansas City—especially on such a mission.

So, all in all, this will be a great meet-

ing for you to attend, and we urge our ministers and faithful workers through out the country to come.

The Federation of Colored Christian Churches of Greater Kansas City.

G. A. Terry, President, J. D. Smith, Treasurer, William Alphin, Cor. Secy. 2418 Woodland Ave.

?

Beyond the Mason and Dixon Line

There is just over the river going north a grand old spot much loved by many who now reside upon that spot, very historic by nature and by its resourcefulness. This spot is known by the name "Free State" or "Ohio." There exists a body of believers in Jesus of Nazareth as the Son of God; about six hundred in number, with ten churches located in the following cities: Cincinnati, Lockland, Oxford, Xena, College Hill, Dayton, Springfield and Columbus.

On August 22-26, 1917 these churches with the very best representatives met at Springfield, Ohio in a convention with the Fair Street church, where perhaps there are forty members. There all enjoyed one of the most glorious assemblies ever held in this old Ohio state. The plans for caring for the delegation were equal to that of some city of the magnitude of Cincinnati. Everything worked as though trained for that particular work. And the spirit that prevailed the meeting seemed to follow us to the dining hall, where Christian men and women served the meals during the four days' session.

There are many reasons for praise in this convention. First, because in thirty-four meetings like this we never had before our Negro National Workers, Bro. Moss and Miss Rosa V. Brown, who were both there, with visions that reached far beyond the Mason and Dixon line.

Second, because every one seemed to know the purpose of such meetings and they were anxious to lay plans that it will be possible to hatch out next year and we may then expect greater things for Christ and his kingdom in this present world.

We are also realizing that the task is going to be greater and greater. As the Exodus goes on we are praying the Lord to send even more laborers into his harvest field to reap the ripened grain.

This spot over on this side of the Mason and Dixon line only needs more attention, just a few more real workers for the cause of Christ and his Church, and it may well be said that it is the Canaan of my people for the Church of Christ.

Don't forget to ask the churches beyond the Mason and Dixon line for help in our schools and missionary work.

State Evangelist.

FREE SUITNew
1918
Style

Tailored To Your Measure
To wear, show your friends, tell who made it. Latest model, made in any style, a perfect fit, your choice of any goods. Not a cent cost to you if you accept our new liberal offer for a few hours work. Big cash profits for your spare time, \$100 to \$500 a month, introducing us to friends. No experience needed, everything furnished FREE. No matter where you live or what you do, or what your age, send for this free offer at once. Every tailoring agent write us too, no matter who you represent. Send name and address, get book of cloth samples, latest 1918 fashions, beautiful pictures, our big new generous offer, all FREE. Everybody send now, today, this very minute, to
LIBERTY TAILORING SOCIETY, Dept. 276 CHICAGO

**Are your Church, Sunday School
and Women Workers well informed**

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

**Jarvis Christian
Institute**



Prof. J. N. Ervin, president

Nice Location, Healthful Climate, Reasonable Rates,
Strong Faculty, Fine Christian Influence.

A limited number of pupils will be permitted to work their way in school.

Fall session begins September 25th, 1917.

The Boarding Halls will be opened September 24th.

Address President J. N. Ervin, Hawkins, Texas.

Attend one of the following schools this fall

The Southern Christian Institute

Calls out the best in every boy and girl by its high standard of Religious and Moral culture.

The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
2. The grounds contain 1300 acres of land, providing fields for cultivation, ponds, streams, woods and hills. This land was selected not only with regard to its usefulness, but also for the healthful and beautiful surroundings.
3. The buildings were constructed especially for school purposes and are thoroughly sanitary, well lighted by electric lights.
4. The courses of study, though broad, are consistent, and give the best preparation to boys and girls who desire to enter any university or technical school, or go into the world well prepared in brain, hands and heart to do the world's work.
5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
6. A limited number of students will be permitted to work their way upon application.

Address J. B. Lehman, President,

Edwards, Mississippi.

Piedmont Christian Institute



Prof. J. H. Thomas, Principa.

**Situated in the healthy region
of the Virginia Hills**

Wakes up boys and girls to the duties
of life.

Genuine Christian Influence

Efficient Teachers

A limited number of pupils will be
permitted to work their way.

Address J. H. Thomas, Principal,
Martinsville, Virginia.

Alabama Christian Institute



Prof. I. C. Franklin, Principal

A Busy Lovable School for boys and girls, located seven miles from Calhoun, Alabama, a location famous for health, safety and beauty.

Strong Graduate Faculty of Christian men and women, giving Constant and Individual Attention.

A limited number of pupils are permitted to work their way through school.

Address I. C. Franklin, Principal, Lum, Alabama.

**N. B.—Applications to work your way
in either of the above schools should
reach the school before September 24th**

Pres. Lehman



THE

GOSPEL

PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, September 29, 1917

Serial No 317

HELPFUL To All



The National Convention.

THE national gathering at Nashville had representatives from eight states at the opening and five more states came in in subsequent sessions. We are going to leave Bro. C. H. Dickerson and Bro. H. L. Herod to write it up from their view point. Both have promised to do so and we are sure they will be heard from. We here will confine ourselves to a few side thoughts.

I. It is perhaps good that we have waited this long for this gathering. Twenty-five years ago the Southern white people and Northern white people and the Negro were utterly incapable of cooperation. Anything that could have been done then would have been inadequate. We just had to grow some before this could come. In this time a new generation has been born and grown up.

II. This meeting was born from a desire to do a larger work and to find a closer cooperation. Brother Stephen J. Corey was there to represent the Foreign Society, Robert M. Hopkins the Home Society, Mrs. Anna R. Atwater the C. W. B. M. and the writer to represent the work of the C. W. B. M. for the Negro. Professor P. H. Moss and Miss Rosa V. Brown were there to represent the national work done for the Negroes. Out of this has grown the suggestion of a missionary institute next fall in which the Church Extension and Ministerial Relief will also participate. Next May we hope to have a school of methods at the Southern Christian Institute for the training of evangelists and organizers and Sunday School workers. The next convention of the Negro Disciples will again meet at Nashville and it will be an effort to bring all the churches into all the task of the kingdom. Much good will come from this.

III. The voice of segregation, whether coming from a white man or a Negro, is

losing its influence over the people. There must be cooperation and cooperation is impossible where segregation is practiced strictly. The kingdom of heaven is for all races and kindreds and peoples and tongues and they who come into the kingdom are brethren. If the white people expect to put in hundreds of thousands of dollars into Negro work there must be fellowship. We must hear no more of the anti-Christian talk of race. All of us have much to learn. The white people do not know what tremendous progress the Negro has made and the Negro thinks he has made far more progress than he has made. A fellowship in the work will teach both the truth.

IV. The note most often struck at the convention was that the Negro Disciples are longing for a larger task. No man has ever honestly longed for a task but that he found it. If now all the members of all the churches come into the fellowship the money contributions will increase a hundred fold and spiritual power will be magnified. Some of us have keenly felt that we could not have the cooperation and fellowship of many who were abundantly able to do so. We believe this is past now and that we will have the fellowship of these now. Some of them, like brother Herod's church, are far north and preferred to give in the regular channels like white churches. To these we would say this is good and well, but to this must be added some expression of warm sympathy for the work done for this people. Could not brother Herod's church set out to raise one hundred dollars on C. W. B. M. day, a regular channel of giving, and then let us publish this in the GOSPEL PLEA? This would be wonderfully heartening to the people. Brethren, let us stand together in this. If Washington, D. C. is to be helped, do not fail to take the C. W. B. M. into partnership in it. There must be no working of cross purposes.

V. This is beginning to show us why we need to organize the Negro women into auxiliaries that will cooperate in full by paying all obligations and conforming to all rules. In this five year campaign we can have an auxiliary in nine out of every ten of our churches, if there is an honest cooperation by all the ministers. Brethren, you can not possibly over-estimate the potentiality in this. We can in nineteen hundred and twenty-one have three hundred auxiliaries. Suppose these average ten members, then we will have three thousand members. They will give one dollar and

eighty cents each per year and the total will be five thousand, four hundred dollars. This is only a measure in money values. The spiritual values will be beyond computation. Brethren, be honest helpers in this. If you had helped twenty years ago we might have been there now. But why bring up the past? We all had some things to learn and may be we have learned it.

"Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"The best that we have, is that too much
For Him who gave up all?
The best that we are, is it too good
To use at the Master's call?"

"He gave up the glory He had with God,
That we in that glory might share;
He laid down His life, on Calvary's hill,
That we might have life in His care."

"Shall we be the losers, by using for His
The talents that He has bestowed?
Shall we poorer be, for giving to Him
What we have received from His hand?"

"The best we can do, will only be done
When his strength is the power within;
The best we can be, will never appear
Till we lose ourselves, wholly, in Him."

"Then take us, dear Lord, all we have, all
we are,
And make us the best that may be;
May we live, then, for Thee, be filled with
Thy love,
And reveal to the world only Thee."

"Every woman who has named the name of Christ and accepted His sacrifice for herself has a financial obligation toward carrying on his work. Whatever of good we have received from anyone we owe to everyone who has it not. Paul felt himself debtor to Jew and Greek and counted his very life not dear unto himself in his effort to carry to others the salvation which had made him free and the undercurrent of his epistles is an exhortation to us to give freely to others the salvation so freely given to us. This is an obligation which our very membership in the church of Christ entails upon us and from which we may not escape."

THE GOSPEL PLEA

Issued every Saturday from the press of the Southern Christian Institute

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Number 317

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 320, you have three weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, SEPTEMBER 29, 1917

Personals and Editorials.

NEW SUBSCRIPTIONS

From Miss Mahola Hill, Charles Morton and Miss Maud Brown.

—Mr. J. H. Lee of the Indianola Christian church reports that three very interesting and inspirational meetings were held in his church on August 5th. Rev. W. B. Wilson and Mrs. Blackburn, the state organizer of the C. W. B. M., were with them and spoke to the congregation. An offering of \$1.90 was given to Mrs. Blackburn to aid her in her good work. \$10.25 was also given to apply on the pastor's salary.

—Below we publish a testimonial from Mr. Bowie Holmes, Hawkins, Texas of the work of the Jarvis Christian Institute. These good people at Hawkins realize what it means to support and advertise what is good in their community. The new work at Shelbyville, Tennessee starts out in the same way. The South now knows what a tremendous power for good the missionary school is.

HAWKINS, TEXAS

September 10th, 1917.

President, J. B. Lehman
Edwards, Miss

Dear Sir:—

I take great pleasure in writing you in regard to the Jarvis Christian Institute. I have studied this school very closely and I find that the very best of the white people of this section are taking interest, and their

friends are noted by their acquaintances. It is useless for me to try to explain the good they are doing at this place, it seems that every one is in this section, both white and black, are taking interest.

Yours very truly,
Bowie Holmes.

—For some weeks we have advertised a small tract of land for sale. This has now been sold and so no notice need be taken of it.

Notice!

We know of a tract of 160 acres near Edwards, most of it bottom land that is for sale. This land can be divided into five lots of fifty acres each at \$1000 each or it will be sold in two or one lot at the same price. Write to J. B. Lehman Edwards, Mississippi.

—The new church at Ft. Worth, Texas is to be dedicated November 18th. This will be a great day for the work in Ft. Worth.

—The Georgia Convention will be held Oct. 25 28. They have not announced the place but they will do so soon.

—The South Carolina Convention will be held near Brunson November 8-11. Prof. I. C. Franklin will attend the Georgia and S. C. Convention this year.

Indianola, Mississippi.

Dear Editor:

The Mississippi Christian Missionary Convention that was held at Mound Bayou, Miss., August 16-19, 1917, is a thing of the past. It was a record breaker for attendance and for the enthusiasm manifested. On Thursday morning, August 16th, about 3.30 o'clock, enough delegates arrived at one time to seemingly over-crowd the town. But the committees on accommodations, viz: Bro. B. McCarty, Sister Mattie Christmas and others were awake and watching and prepared to meet all emergencies. They played their part well, sending the delegates to their rooms in automobiles. They continued to use the cars as long as the delegates were in town. Many families drove through the country 25 to 50 miles in cars to attend this meeting.

Many pledges were made to be paid by the first of December, 1917, and some to be paid at the Port Gibson Convention. We hope each one will remember his or her pledge and send it on time to the Secretary, L. C. Williams, Indianola, Mississippi.

Total amount raised \$393 54 The delegation returned home with a determination to raise more money for the Master's cause.

The next convention will convene at Port Gibson, Mississippi, August, 1919. The watch word should be, "Five hundred dollars for the Port Gibson Convention." The C. W. B. M. will be allowed one day in this

convention to present their work.

Names of state officers elected are as follows:—

Name	Office	Place
W. A. Scott,	President,	Jackson, Miss.
J. H. Lomax,	Vice Pres.,	Port Gibson, "
L. C. Williams,	Secretary,	Indianola, Miss.
J. E. Walker,	Treasurer,	" "
Jas. Jenkins,	on Board,	Russum, "
B. C. Calvert,	" "	Jackson, "
R. B. Brown,	" "	Hermanville, "
O. B. Barnes,	" "	Tillman, "
J. N. Turner,	" "	Md. Bayou, "
R. J. Walker,	" "	Tillman, "
K. R. Brown,	State Evangelist,	Pt. Gibson, "

Names of parties that have paid their pledges:—

Sister Josie Brown,	.....	\$2 50
" S. J. Blackburn,	.....	2.50
" Lela Walker,	.....	2.50
" Mary Mickle,	.....	2.50
" Lue Trivillian,	.....	2.50
" B. C. Calvert,	.....	2.50
" N. V. Jennings,	.....	2.50
Bro. B. C. Calvert,	.....	5.00
" R. B. Brown,	.....	5.00
" K. R. Brown,	.....	5.00
" J. E. Walker,	.....	5.00
" W. A. Scott,	.....	5.00
" Ulisses Jenkins,	.....	1.00
" J. H. Lomax,	.....	5.00
" J. H. Miller,	.....	5.00
" A. Jennings,	.....	1.00
" M. Smothers,	.....	7.50
" J. Owen,	.....	1.00
" J. N. Turner,	.....	1.00
" N. R. Trivillian,	.....	2.50
" Henry Grey,	.....	2.00
" L. C. Williams,	.....	2.00
" M. H. Jones,	.....	1.00

The amount reported from each church was, viz:—

Mound Bayou..	\$14.00	Forest Grove..	\$10.00
Rose Hill....	10.00	Christian Chapel	15 00
Indianola	20.00	Center.....	5.00
Farish St.	5.00	Providence....	12.00
Shaw	12.25	Pine Grove	10 00
St. Luke	10 00	Grand Gulf	6 00
Hermanville....	5.25	Fayette.....	5 00
Edwards.....	3 50	Little Zion.....	7.00
S. C. I. Church..	5 00	Antioch	4 50
West Jackson,..	5 00	Lorman	4 50
Union Hill	5 55	Shelby.....	2 50
Mt. Zion.....	6 00	Clarksdale	3.00
S. S. Convention	5.00	Papah.....	3.75

OTHER CONTRIBUTIONS.

Moorhead...	2.00	Holly Grove....	3 15
Missionary Sisters from Rose Hill	3 40	" " " St. Luke	4 00
" " " Providence	5 20	" " " Pine Grove....	1 00

Names of Ministers that reported, as follows:—

Eld.		Eld.	
" W. A. Scott..\$1 00	J. H. Lomax ..\$1 00		
" G. T. Nelson..1 00	Eld. K R. Brown1 00		
" J. R. Duglas..1.00	G. T. Trivillian....1.00		
" R. B. Brown..1.00	S. L. Watts....1 00		
" L. R. Garrison1 00	B. C. Calvert..1.00		
" J. H. Miller 1 00	D. R. Richard..1.00		
" J. W. Murray 1.00	N. R. Trivillian 1.00		
" Sam Flowers.. .75.			

—O—

Unordained preachers' report, as follows:

Bro.		Bro.	
" J. M. Baker \$0.25	A. B. Miller....\$0.25		
" Elijah Nelson....25	A. B. Moore....25		
" R. T. Tillman ..25	Chas. Richard ..25		
" Dan Taylor.... 25	Lem Baker....2.00		
Report from Missionary Committee.	2.10		
Collection from public.....	79 54		
" Ministerial Session.....	10 35		
Total raised from all sources.....	393 54		

There was a committee appointed to look after the Farish St. Church affair. Following the report from that committee the Convention voted to pay \$840 due Bro. Scott; giving notes of \$100 each, payable every six months. There has been a good amount of pledges taken for this purpose. We hope those who pledge will send the amount to the secretary this fall so we can pay notes when due.

Respectfully submitted,
L. C. Williams.

"Sins of the Mind,"



ALL the sins that have darkened human history began in believing a falsehood. All the power of Christianity to make men holy is associated with believing the truth. Every individual should be tested by this great question, "Does God's spirit think this thought in me or does it come from some other selfish motive?" Had Adam and Eve not coveted God's wisdom and magnificent power it never would have been written that man must live by the sweat of his brow.

It is easy to be patient and gentle when every one is treating us kind. Note the gentleness of Eve when old Satan was striking her down, telling her how beautiful, what a wonderful mind she possessed, and what great possessions she could call her own, just by exercising a little, yes "Eat and become wiser than your maker." I can imagine that she was carried as if to that high hill and permitted to view the beautiful green lowlands on which

probably were feeding cattle of a thousand hills. A silence, then a soft voice, "Believe me and all is yours." If she could only have grasped the greatest step in the progress of the world, that exercise of self control! So many of us today lack this one step; we like to squander about and do things displeasing in the sight of God. We have not advanced since the creation, but oh, our sinful, carnal minds! Paul says to the Romans in reference to the carnal mind, "And even as they did not like to refrain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things and disobedient to parents, without understanding, covenant breakers, without natural affections, implacable, unmerciful: who knowing the judgement that they which commit such things are worthy of death; not only do the same but have pleasure in them that do them." Would not this make us live a Christ life? The life can not be clean until the mind is clean.

We should have our minds so filled with Christ that it could not run in dangerous and forbidden paths, then there would be but little or no chance for harmful and dangerous thots and ideas to enter in and begin their destructive progress.

The black race ought to be more thoroughly in earnest in its Christian activities, thus leaving no time for debasing, undermining thinking and living. Our race ought to stick closer together; just think of the trials and hardships; my friends, I wish to say that if the colored race in its inner self is pure and consecrated to unselfish interests, if it loves its God, if it remembers the depth from which it sprang, if it knew that princes will come out of Egypt and that Ethiopia shall suddenly stretch forth her hand unto God, despite what Blease, Tillman, Vardaman, Poe, Dixon and others may say, the gates of hell can not prevail against us. How proud I am to be colored! I recollect the deeds of our brave ancestors who "are mouldering in their graves," yet who go marching on in the soul of every ambitious young man and woman! They have the rarest gift of beautiful song the world knew. Yea, their music can not die while memory holds its sacred station. More solemn than "Almost Persuaded," tenderer than "Nearer, My God to Thee." More exquisitely beautiful than "Lead Kindly Light."

Christianity is not a failure. Christianity lives in the souls of men. Thank God for our Christian fore parents who never saw a school but inasmuch as they did it unto the least of their brethren they did it unto Christ. I often think how small a man is. I ask myself the question, why should the spirit of

mortal be proud? As we look down through the corridors of time mighty men are silenced forever. I think of the mighty Ceasar, but Ceasar is dead; I think of Alexander, who conquered the whole world, but Alexander lies buried likewise; I think of Napoleon before whom the whole earth trembled, but Napoleon sleeps tonight in France.

Today amid the awful curse of race prejudice we cry again unto God, O! God, how long, how long! God answers in a voice of thunder, "Hold the fort for I am coming." Coming to preach again beside the shores of Galilee the "Fatherhood of God, the Masterhood of Jesus and the Brotherhood of man, coming to declare that out of one blood every nation have I made to dwell together on the face of the earth." In conclusion I may say, "righteousness exalteth a nation; but sin is a reproach to any people." Thank God for the loyalty of my race to its country's flag. It will ever wave over the land of the free and the home of the brave if black hands of iron and hearts of steel can keep it there. From the time we shed our gallant blood in the streets of Boston till we climbed the rugged slopes of San Juan Hill, humming "There's a hot time in the old town to night," that emblem of progress and security has never trailed in the dust.

Mr. Editor:—

I am sending this to the Plea correct what seems to be an error in the edition of September 15th. The article seems to have been written by Mrs. William Alphin of Kansas City, Mo. First, the heading states that she is a C. W. B. M. worker of Kansas. That is a mistake. Mrs. Alphin is not a resident of Kansas. Neither does she hold any position in the C. W. B. M. work of Kansas. Second, she is desirous that the people "will realize that the call is from the Missouri and the Kansas Convention." I was not at the Missouri Convention, therefore I do not know what they did. But I was at the Kansas Convention, and was also a delegate.

The question of the Kansas City, meeting, in October was brought before our convention, and was voted down. We did not indorse it by a good majority vote.

B. C. Duke.

—O—

The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; if you love the world, and earnestly seek the good therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth.

Zimmerman.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

PROGRAM FOR OCTOBER

Note—Those arranging programs for Woman's Missionary Societies should make selections from the suggestions given in the Program Department.

TOPICS.

I. AFRICA.

A Geographical and Ethnological Survey.
(a) Study of Continent with Map.
(b) The Peoples.

II. WHAT PART SHALL THE WOMAN'S MISSIONARY SOCIETY AND YOUNG WOMAN'S MISSIONARY CIRCLE HAVE IN THE FIVE-YEAR CAMPAIGN?

Subject for Special Prayer.

That all Christians may be established in faith in the midst of suffering and distress; that the missionaries sailing this month to their fields of service may have safe conduct; special prayers for Mr. and Mrs. C. P. Hedges returning to the Congo, and for Mr. and Mrs. Emory Ross going to their new field of service; that the members of the local Missionary Society may match the devotion and zeal of outgoing missionaries by a new consecration to do the work of the Home Base.

Pray for the International convention assembling this month at Kansas City.

Pray for the Men and Millions Movement.

Pray for International Friendship.
Special Helps.

Leaf: "A Geographical and Ethnological Survey of Africa," 4 cents.

Books: "The Lure of Africa," Chapters I, VI; "An African Trail," Chapter. II.

Missionary letter, postage 2 cents.

Suggestions for the Program.

Stand and recite in concert the following:
Slogan and Aim for Five-Year campaign, 1917-1921— Information, Inspiration, Realization: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," Aims for 1921: 6000 Societies; 200,000 members; 100,000 Missionary Tidings; \$200,000 in gifts. Aims for 1917: 3,800 Societies; 110,000 Members; 55,000 Missionary Tidings; \$450,000 in gifts.

If the maps given with the article written by Mrs. Dye are transferred to large sheets of paper, they can be used in the meeting to good advantage.

A rapid-fire response (by those who are prepared) to a request of some facts would be interesting.

The woman who did the research work

should pass on to the Society the information she gained.

There should be drill on the questions and answers suggested on the part the Woman's Missionary Society and the Young Woman's Circle should have in the Five Year Campaign.

Appoint some one to conduct a devotional period for either the beginning or closing of the meeting.

The "Hidden Answers" can be helpfully used.

Make the business period and the payment of dues apart of the meeting in the best sense.

During the month of August it was mine to attend four state conventions. It is interesting to note the upward pull manifested in every one of them. It had been with a sense of dread that we had approached these meetings, for we feared Mr. "Hi-cost" would cut a great dash in attendance and finance raised. We are very glad to say not so far in practically every instance they have come in larger numbers and with more money. The Tennessee Convention was held July 31st to August 5th at Knoxville, Tenn. Bro. Taylor, with a large delegation from Middle Tennessee, was there. Bro. Martin, with representatives from each of the Southern Tennessee churches, was there and East Tennessee was also well represented. Pastor Hoagland of the Payne St. Church, Knoxville, Tennessee, and his good people put forth every necessary effort to make our stay there pleasant and profitable.

The Sunday School, the church and the C. W. B. M. each had an interesting session and did splendid work. By each department it was decided that all money raised, after meeting of general convention expenses should go for Educational work. Though the mist is dense, yet there are a few loyal Tennesseans who by faith have a vision of a great Christian school within the borders of Tennessee.

The women had an especially interesting meeting. Mrs. Preston Taylor presided with great enthusiasm. She is truly capable of leadership. The address given by her was practical and scholarly and served to arouse us all to the extent that we realized that the Master requires our best service.

Represented in this convention were the W. M. Societies of Nashville, Lee Ave., Savannah, Holtville, Bristol, Rogerville, Jellico, and Knoxville.

Great stress and emphasis were placed upon the Five Year Development Campaign.

At the close of each session every one present joined in as we gave the Slogan and Watch Word, "Information, Inspiration and Realization"—"Not by might, nor by power, but by my spirit saith the Lord of Hosts,"

and with bowed heads—"God be merciful unto us and bless us and cause Thy face to shine upon us; that Thy ways may be known upon all the world, Thy saving help among all nations." So impressive were these services that the women unanimously decided upon definite plans for definite work. The aims for this year are as follows:—

A missionary society in every church; every woman of the church a member of the society.

A MISSIONARY TIDINGS in every home. \$1000 for the work.

That this aim may be attained the state was divided into two districts, over which were placed as District field workers: Mrs. Ella Gordan, Jellico, Tennessee, and Miss Elnora Meecham of Nashville, each splendid young women who, if they will, can bring great things to pass.

God grant that every Christian of the state of Tennessee will feel the individual personal responsibility which rests upon him or her to bring about the proper advancement.

Attendant.

GATE CITY, VIRGINIA

CHRISTIAN'S ANNUAL MEETING

The Annual meeting of the Church of Christ for Southwest Virginia, will begin here Thursday Sept. 27 and continue over Lord's Day, Sept. 30th.

Ministers of Christ are especially invited, and members also.

Here the harvest is ripe and the labors are few; come along good workers, you will find something to do.

We would be glad for some of our good preaching brethren who may read these lines to come this way and join us in our fight for Christ.

We have labored here faithfully for the past years without any minister in charge at all, endeavoring to build a house of worship. By continued sacrifices the little flock of 15 soldiers have erected and under shelter a nice concrete block house that will last us and our children a life time. When completed it will have cost us \$3,000.00. No liens or debts are against our new church house. This congregation is more than 25 years old and never fails to break the loaf every Lord's Day.

All visitors are assured special attention and will have no expenses whatever during their sojourn with us.

Elder Warrick D. Morison, Sr.

Elder Walter Turner.

Deacon Joseph Anderson.

W. D. Morison, Jr., Sec'y.

Christian Education

Southern Christian Institute

Prof. Clark and his boys are now nailing on the three miles of wire fencing on Shilo Farm. This will give us a pasture of over four hundred acres. Prof. Clark says he hopes to make that farm yield 60 per cent annually on the investment.

Prof. R. A. Gooden and Prof. P. H. Moss report a most excellent convention at Port Gibson when the C. W. B. M. of the state met. We will have reports of it soon.

Fifteen acres are being put into hairy vetch, fifteen acres into red clover and about fifteen acres into crimson clover.

The Institution received a fine grain drill from Hawkinsville, Kentucky from our Central Christian Institute where it is not needed.

The institution shipped a mixed car of sheep and cattle to St. Louis, last week.

Prof. Bebout is superintending the laying of the cement walk to Faurot Building. They are now about half way over.

Prof Omans is working hard on perfecting a new English course for the Institution.

Mr. Peter Dunson spent four days at Savannah, Tennessee where he went to deliver four addresses for the church. He reports an excellent time.

Miss Lulu Williams, daughter of L. C. Williams will be assistant in the Community school this winter. Edward Timberlick of Jacksonville, Illinois will have charge of the printing office.

From the Banks of the Old Kentucky

"Good measure, pressed down, shaken together, running over" is good Bible language.

To fill really full one must feel slash over a little once in a while. Getting to the top of Kentucky at Crittenden, Grant county, I ran over the river to see the Kenyon St. church and Bro. R. H. Davis in Cincinnati.

It was Ohio's Convention Sunday and Bro. Davis was in the convention at Springfield. I saw the church, however, and was much pleased with the abundant opportunity Cincinnati Disciples have there.

I also preached one sermon for Lockland church, where I met the regulars of that well-known church, they too showed us every courtesy and gave substantial aid. Again, getting too near the lower side I slashed over again and this time into Tennessee. Enroute to Nashville I fell in with Bros. M. Jackson and R. E. Hathaway and J. B. Duncan. Shortly after leaving Louisville Eld. H. L. Herod of Indianapolis overtook our train (some way) and at

9 p. m. we were in Nashville, Tennessee. Then began the general convention.

Eld. Preston Taylor, who owns his share of Nashville's good things, had all things abundantly ready. About twenty of us shared the hospitality of his splendid home and Greenwood Park. Bro. and Sister Taylor never tired of comforting the men of God who came to the general convention. Touching the convention itself I shall not go into details lest I cross some other write up. But that it goes on record as one great step in the progress of our church and school life, all will lovely proclaim. Seems that every representative colored and white was at his best. No body had the "Wheezes". The state had heard Bro. Preston Taylor's call, and came. Among the things done was the appointing of a committee of five, (Colored) taken from five states but representing the whole Colored Brotherhood. This committee must be careful to neither over estimate nor under estimate their position. This is the time for fervent prayer for God's guidance. As one of that committee, I'm praying that all self and selfness may be forever left out. Unless we approach this tremendous opportunity in the spirit of true heroism and humility we will wound the cause of God. Nobody ever came to us in a sweeter spirit than that of President J. B. Lehman and Mrs. Atwater. There were things, tender things, that had to be probed into. Somebody had to do it to satisfy the inquiries of an almost discouraged Brotherhood in some states. God had prepared the hearts of Pres. Lehman and Mrs. Atwater to be with us and happily mediate the helpers and the needy. We all understood each other better. The spirit of the Blessed Master prevailed at Nashville.

"Keep sweet, Keep sweet This is the only way."

Everybody knows Brother Preston Taylor now. Nobody can equal him in hospitality. Everybody envies his shrewdness and smoothness. All the preachers learned unselfish devotion.

I hope to tell the Plea readers of our preachers later on, clean, honest, earnest set of men; God's men. I did not see a dark move, nor a crooked act during the whole convention. and I'm no blind man either.

Our good sisters from various states were there. They always "measure us."

I am now at my Old Va. Home with my brother G. M. a few days. More next time.
C. H. Dickerson.

Co-operative Work in Agriculture and Home Economics

STATE OF ALABAMA

MUCH FOOD STUFF CAN YET BE SAVED

The following article prepared by Prof.

G. W. Carver, Director of Research and Experiment Station, Tuskee Institute, Alabama, is especially timely.

Many people are not aware that there are real delicacies in the way of foodstuff that is likely to go to waste unless vigorous efforts are put forth to save it by canning, pickling, drying, preserving, etc.

The following things may be had in greater or less abundance from now until frost: Pears, should be canned, preserved or dried.

Cucumbers should be salted down in brine, or made into sweet or sour pickle.

Gherkins (the wild prickly cucumber) should be made into jelly, catsup, jams, marmalades, etc.

Tomatoes should be canned, dried, preserved, etc.

Fox grapes, muscadines and scuppermongers should be canned, dried, preserved, jellied, made into grape juice, etc.

Corn and cushaws should be canned, dried, or put down in brine.

Pumpkins should be canned or dried.

Water-melon rinds, citron, cantaloupes and pie melon, should be preserved, pickled, or put down in brine the same as cucumbers.

The pie melon, which is very light-green, may be pulled just before frost, and put in a cool, dark place. They will keep all winter. They are very fine for pies and sauce. They are peeled, cut up, and stewed; a little vinegar or lemon juice is added, and otherwise treated exactly the same as an apple pie, which closely resembles it in both looks and taste.

Beans should be canned, dried, pickled, or salted down the same as cucumbers.

Okra should be canned or dried.

Martynia, (Lady fingers). This is a wild plant, with large woolly leaves, yellow flowers, and odd seed vessels that split open half way up the center, each half narrowing into a curved hook. The young tender pods (about one inch long) make fine pickles. Treat the same as for cucumbers.

Bullace, (wild plums) superior for canning, jellies, plum juice, jams, leathers, marmalades, drying, etc.

Pomegranates should be made into jellies, jams, marmalades, juices, etc.

Sweet peppers, both green and ripe, should be split open, the seed and hard core removed and dried. It is as nice for flavoring as the commercial paprika. They may be canned also.

Elderberries; But few people appreciate what a delicious fruit the elderberry is. It is easily canned or dried. For canning or drying follow the same method as for blackberries.

GRAPE AND ELDERBERRY LEATHER DELICIOUS

Take thoroughly ripe elderberries and the same quantity of muscadine grapes (or grapes of any kind); cover the grapes with cold water; heat gently until they come to a boil; stir in a teaspoon of cooking soda to every half-gal-

[Continued on page 7, Col. 2.]

Sunday School Lesson

October 7, 1917.

Lesson XIV.

PSALMS OF DELIVERANCE.

—Psalms 85, 126.

GOLDEN TEXT.—They that sow in tears shall reap in joy. —Psalms 126:5.

PERIOD.—Both Psalms 85 and 126 belong to the period of Return from Captivity in Babylon, under Zerrubable, Ezra, and Nehemiah, B. C. 538-444.

THE AUTHORS are unknown. Psalms 85 was written by the sons of Korah, a family, or clan, of famous singers. Psalms 126 is one of the Songs of Degrees, or songs of the Ascents, sung on the Pilgrimages to Jerusalem to the great annual Festivals.

INTRODUCTION.

The Jews had gone so far in sin and disobedience that God had let them into the hands of their tormentors. The ten tribes had been lost to history and the two tribes are led away to Babylon, where for seventy years they are held in slavery. The 137th Psalm is one of repentant returning to seek again the God of the Jews. The book of Psalms is a wonderful book. Men are only recently finding its beauty. It is a hymn book of the Jews. David attributed to it; many other influential and godlike men in his day and after added to it. The 137th was written and sung in Babylon during the galling years of the captivity. Today the Psalms are sung as anthems. The 95th Psalm is in constant use as an anthem.

The book is divided into five books, ending with Psalms 41, 72, 89, 106 and 150 each of which closes with some form of benediction, "Amen and Amen," "Blessed be the Lord for evermore."

THE 85th PSALM.

1st Division. Verses 1-7 are a prayer for deliverance from the evils that surrounded them and an acknowledgement of God's goodness and mercy.

Verses 8-13 are God's answer. "Listening for an answer the Psalmist receives the assurance that God's purposes of good toward His faithful people will surely be fulfilled. He will dwell among them and bless them."

—CAMBRIDGE BIBLE.

1st Division. I.—**LORD THOU HAS BEEN FAVORABLE UNTO THY LAND.** God has put it in the heart of Cyrus to have compassion on the Jews and to know they would surely do better as a free people, and so he permitted as many as were desirous to return to Jerusalem. Fifty thousand went in the first detachment under Zerrubable, B. C. 538 They became a new people, a free people. We can under-

stand why they would desire to sing a song of rejoicing.

II. **THOU HAST FORGIVEN THE INIQUITY OF THY PEOPLE.** It was because of the iniquity of the people that they were carried away captive to Babylon. When the gentle leading of God fails to induce His followers to still follow on, He will resort to other methods. Out of what seems to us an inexorable crisis, as the present war, God has brought about great reformations and has caused His followers to seek His face again, who have been as sheep gone astray. The only possible way for Him to save the Jews from ruin and sin and from blasting the great mission for which they had been chosen was captivity. In this verse we have an example of forgiveness. The Jews that returned showed by such action that they had repented of their sins and returned to God and He could safely forgive and restore them.

In forgiving them He was giving back something supposedly withdrawn; He restored the sympathy and understanding that had been apparently snapped asunder; He re-established the old relationships that had been marred and shaken. It meant giving back of confidence, of trust, of affection, and a re-establishing of the ruined house of faith, a rekindling of the sacred fire of love on the altar of familiar intercourse.

—S. S. TIMES.

As we accept the plans of salvation today we have a belief that our past sins are washed away by baptism, an outward symbol, but it is really because we have had faith to believe up to that point and when we can make our belief public and claim our Saviour, it is as a disobedient child returning from a life of sin. Then we pray. One has outlined this prayer beautifully when they said:

"Prayer is the contrite sinner's voice,

Returning from his ways,

While angels in their songs rejoice, and say
"Behold, he prays."

We can come to him in faith and ask forgiveness of sins and return feeling that a burden has been lifted from our failing shoulders. As we go to Him in prayer we are as the camel which at the close of day kneels to have its load removed. We at the throne of God kneel and let Him remove the load of sin.

PSALM 126.

WHEN THE LORD TURNED AGAIN THE CAPTIVITY OF JUDAH.

When the captivity of the Jews was ended they had glad anticipations of the return home. They had been exiles from home for seventy years. Some of those who had been born in Babylon had not known the land of their fathers and cared not to go away from the beautiful land of Babylon.

Sinners born in sin and who know no other way, hesitate when asked to go to Je-

sus and take him upon His plans of salvation. When a sinner accepts God with his whole heart he can well rejoice, for to even the most sin hardened sinner the ways of a sinful life are hard, and I question if he doesn't often long for the change.

WE WERE LIKE THEM THAT DREAM.

But when the sinner does return and has tried the unmistakable riches of a Christian life he can hardly realize the blessing, he is indeed as one that dreams.

THEY THAT SOW IN TEARS. (5) This is an Oriental expression but is fact nevertheless. In that country many things could conspire to send the husbandman to the field in tears; scarcity of grain, etc. To take the scanty supply of grain for planting was almost like taking the last morsel from the mouths of the children.

We who "go forth with weeping" in our daily life should find rejoicing when at the close of the hard day we are privileged to take it to the Lord in prayer. God grant that we may not have to be taken captive by our baser passions and lusts before we can realize the great mission which is ours. Ours is greater in proportion than that of the Jews. Each should seek the Father above often in earnest, faithful prayer.

E. L. T.

KANSAS CITY, MISSOURI. THE MISSOURI CONVENTION

The faithful few of Plattsburg, Missouri led by Elder Williams Hancock were ready for us, and royally cared for the delegation. It was my first time to attend the Missouri convention. The delegation was not large. Many of the churches failed to send representatives this year. We met some faithful workers, and of course some of the other kind. It was evident from the start that the workers were there to better the condition of the state work and the convention.

The Bible school period was first on the program. Mrs. J. R. Gibbs of Jefferson City presiding, and P. H. Moss, the National Bible school secretary, wisely guarding. There were some good reports from a few of the Bible schools. I noted the word "absent" when the secretary called the name of many schools in the state.

Evangelist Elder W. A. A. Harris was absent on account of severe illness but sent his report; it being withheld from the convention, for some cause, we were not able to get any report from absent schools or churches. We feel sure Bro. P. W. Miller of Maderson, Mo. who was made president of the Bible school department, with his assistant Mrs. J. R. Gibbs of Jefferson City, will bring representatives from the absent schools, also some new ones, into the next convention.

We also feel sure the pastors, evangelists and Bible school workers will help them in this important task. The Bible schools became a partner with the Missionary societies of the C. W. B. M. in furnishing a room at Jarvis Christian Institute at Hawkins, Texas. Bro. Moss held a helpful and wise service during the session and the entire convention and the Bible school workers planned to strive for higher ground this year.

The missionary societies of the C. W. B. M. had the second period on the program. Mrs. Retta Manpin of Kirwood, Missouri presided. Apparently most of the societies made, at least a partial report. The president made a detailed report of what work she had been able to do. Miss Rosa V. Brown also made a report of her work among the societies in Missouri. They are a willing and enthusiastic set of workers. With the help of Miss Brown and others, they were able to make plans for a greater work. All the workers were desirous of doing more and a better work. The report of the committee on future work showed decidedly higher grounds, and was unanimously adopted. Their session was visited by some of the society workers of the white church of Plattsburg, at which time Miss Brown made a very excellent address along the general system of the C. W. B. M. work. Mrs. Alphin was called upon for some remarks which were along the line of the schools among us, and took the occasion to appeal for help to finish the new building at the J. C. I. in Texas. Some seven or eight churches pledged to furnish a room each. The spirit manifested to co-operate in the greater work of the church was excellent. All officers were re-elected with assurance of greater fellowship in the work. However, they are justified in watching some of the pastors.

The church period came last. Elder R. C. Pierce presided. The church reports did not show much accomplished during the year. Only a few reported any thing given during the year for state department or sent to the convention. The cause was evident. As stated, the evangelist's report was not read or made to the convention. If it had been I am sure it would have made a better showing for the churches. The report of the corresponding secretary showed that a few churches had responded to the appeals during the year, but failed to give the amount raised and disbursed in the last convention. The convention adopted a constitution and by-laws. The Future Work committee reported a system and outlined a method of more essential work. It was encouraging to see, with small exceptions, how readily the convention adopted methods of advancement.

The secretary reported \$226.06 raised by all departments in the convention. The writer

was elected president and Prof. J. W. Damels of Jefferson City corresponding secretary and treasurer.

A letter will appear soon in the "Plea" to the churches of Missouri.

William Alphin.

CO-OPERATIVE WORK IN AGRICULTURAL AND HOME ECONOMICS.

By G. W. Carver, Director Department of Research and Experiment Station

[Continued from fifth page]

lon of grapes; boil until the skins begin to break; drain off the water; cook both the elderberries and grapes separately until done; removed the seed by pressing through coarse and fine sieves; turn together; cook until thick like jam; spread on platters, and dry in the sun or oven. The seeds may be left in if you wish. When dry, cut out in squares or roll up like jelly-cake. Soak in cold water the same as any other dried fruit. This is excellent for pies, tarts, sauces, dumplings, etc.

OXMOOR, ALABAMA.

Dear Editor of the Gospel Plea:—

Please give space to say I have just closed my revival at Strata, Alabama held with the St. James congregation of the church of Christ. I am indeed glad to say that the Lord was pleased with the concluding of the service. We had fine weather, good gatherings every night and day, with the success of fourteen confessions; one from the Baptist. Listen! the question was asked, "Will you Baptise her again?" The answer comes, "No, not unless she has not been immersed." The answer was she has been dipped in the name of the Father, Son and Holy Ghost. So this closed the discussion on her being rebaptised. Thirteen of these were for baptism. I only baptised two; Bro. Will Barnes did the rest of it. Bro. Will Barnes is an active worker in the Church at Strata; he stands ready at all times to do his part. He is Deacon; one that's got a good family. The congregation is a large one. I truly hope to have just as good a meeting at Macedonia.

Brother, Sister have you decided to do more to advertise the Church of Christ? Please help us. If you will do your part the preachers will do theirs. It is strange to know our people want the best preachers on the field but when it comes to the support of the pastor, he must see to that part himself.

Yours in the work,

J. A. Wright.

HOLTSVILLE, TENNESSEE

Dear Readers of the Plea:—

I arrived home a few days ago from attending the Forty-eighth Annual Convention of the Churches of Christ at the Payne Street Church, Knoxville, Tennessee. I am proud to say the meeting was a success; the spirit of Christ was witnessed throughout the meeting.

I can never forget the kindness that was shown to me by the good people of Knoxville. My visit was a pleasant one. While in the city of Knoxville, a very large number of us visited Prof. Ashly Johnson, Bible School and in my judgement he is the right man in the right place doing the right thing. Too much can not be said about this great man and the work he is doing.

In the beautiful city of Knoxville, Bro. W. P. Martin the state Evangelist, my Pastor and father in the Gospel, invited me up to Jonesboro, Tennessee to his home. After thinking over the matter for a few moments I decided to visit him. I was accompanied by Mrs. Maude Martin of Washington D. C. and Miss Hadie McDonal of Savannah, Tennessee. Monday morning Aug. 6th, found us enroute for Jonesboro. We arrived in the beautiful town of Jonesboro in the evening of August 6th. We were welcomed in the home of Bro. Martin and met his wife who shows an extra quantity of entertaining ability. Later in the evening we met his two sons, who are industrious boys. They have learned to make their own living. August the 7th, Bro. Martin carried us up to Johnson City where we visited several families and also the old Soldier's home. I enjoyed the trip very much. I fell in love with the high, rocky hills of East Tennessee. I have never visited a home that showed me any more welcome than the family of W. P. Martin.

I arrived home in Holtsville, Tennessee Aug. 10th, where my family was looking for me. I found my brother, S. V. Holt, very sick. He died August 13th. He was a member of the Church of Christ and died in the faith.

The Church at Holtsville is a live wire and is planning for great things in the future. Dear Editor of the Plea: I enclose one Dollar for the renewal of my subscription for the Gospel Plea. My home would not be complete without it.

J. W. Holt Jr.

—O—

Lord, when we pray, "Thy kingdom come,"
Then fold our hands without a care
For souls whom thou hast died to save,
We do but mock thee with our prayer.

—THE MISSIONARY INTELLIGENCER.

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Tailored To Your Measure

To wear, show your friends, tell who made it. Latest model, made in any style, a perfect fit, your choice of any goods. Not a cent cost to you if you accept our new liberal offer for a few hours work. Big cash profits for your spare time, \$100 to \$500 a month, introducing us to friends. No experience needed, everything furnished FREE. No matter where you live or what you do, or what your age, send for this free offer at once. Every tailoring agent write us too, no matter who you represent. Send name and address, get book of cloth samples, latest 1918 fashions, beautiful pictures, our big new generous offer, all FREE. Everybody send now, today, this very minute, to
LIBERTY TAILORING SOCIETY, Dept. 276 CHICAGO



Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gosple Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

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Nice Location, Healthful Climate, Reasonable Rates, Strong Faculty, Fine Christian Influence.

A limited number of pupils will be permitted to work their way in school.

Fall session begins September 25th, 1917.

The Boarding Halls will be opened September 24th.

Address President J. N. Ervin, Hawkins, Texas.

Attend one of the following schools this fall

The Southern Christian Institute

Calls out the best in every boy and girl by its high standard of Religious and Moral culture.

The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
2. The grounds contain 1300 acres of land, providing fields for cultivation, ponds, streams, woods and hills. This land was selected not only with regard to its usefulness, but also for the healthful and beautiful surroundings.
3. The buildings were constructed especially for school purposes and are thoroughly sanitary, well lighted by electric lights.
4. The courses of study, though broad, are consistent, and give the best preparation to boys and girls who desire to enter any university or technical school, or go into the world well prepared in brain, hands and heart to do the world's work.
5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
6. A limited number of students will be permitted to work their way upon application.

Address J. B. Lehman, President, Edwards, Mississippi.

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Wakes up boys and girls to the duties of life.

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Efficient Teachers

A limited number of pupils will be permitted to work their way.

Address J. H. Thomas, Principal, Martinsville, Virginia.



Prof. J. H. Thomas, Principa.

Alabama Christian Institute



Prof. I. C. Franklin, P
rincipal

A Busy Lovable School for seven miles from Calhoun, Ala' for health, safety

Strong Graduate Faculty of giving Constant and

A limited number of their way

Address I. C. Franklin,

boys and girls, located in Alabama, a location famous and beauty. Christian men and women, Individual Attention. pupils are permitted to work through school, Principal, Lum, Alabama.

**N. B.—Applica
in either of t
reach the sch
tions to work your way
the above schools should
ool before September 24th**



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, October 20, 1917

Serial No. 320

HELPFUL To All



Time of the Jubilee Rally Again



FOR over twenty years we have observed the Sunday before Thanksgiving as a special day for missionary offering. In the fall of 1913 a Jubilee enterprise was started to commemorate the fiftieth anniversary of freedom. The aim was then set at \$20,000.00 as our expression of gratitude for the opportunity of being a part of the world's great work. Considerably over \$12,000.00 has been raised and something over seven thousand is yet to be raised.

Last year the Sunday School Department of the American Christian Missionary Society asked permission to join in on that day and half of all the Sunday Schools raised was sent to that board to support Bro. Moss. This year it is agreed that all the money sent in by the Sunday Schools raised on the special day, on or near the Sunday before Thanksgiving shall go to the A. C. M. S. for Bro. Moss, unless it is specially requested by the Sunday Schools that it go to some other fund.

Now, it occurred to us that when the Sunday School and the church both want to hold a special day and feel that they can not do it on the same day, the church might let the Sunday School hold forth on the Sunday before Thanksgiving and the church could then make its big day on the first Sunday in December which is the regular C. W. B. M. Day any way. In that case the Woman's Missionary Society and church should go in together, and make it a high day. When it can well be done, three services should be held, one in the morning, one in the afternoon and one at night. Dinner should be served on the ground from well filled baskets. Every church should come together at least once a year to eat a dinner.

Now at this meeting a high aim should be set. Every well organized congregation

should aim at one hundred dollars or more. They must quit thinking in terms of nickel collections. We are facing a religious crisis and we must meet it like true soldiers of the cross. Brethren, we must fight as valiant missionary collectors or our sons and daughters will have to fight valiently in trenches and hospitals. What we leave undone in training the children of today we must suffer in stripes in a few decades.

We must have a united effort from every church. In all our state conventions we cried for larger things and in the National gathering at Nashville the cry of the soul was for larger things and a closer fellowship between the Negroes and white people. This National convention must be the signal for a united effort to lift the final load and banish the seven thousand yet to be raised. Let the motto be "Every Sunday School in a rally for home mission and every church in a rally for the great work the C. W. B. M. is doing." Speak of it before your church. Go to work now to get up the meeting. Elsewhere in this issue will be a program. Make an effort to get all the members out that day. Call the roll and make it a real fellowship meeting. When it can be done the pastor or the elders should canvass the membership and suggest large gifts, five, ten, twenty, twenty-five, fifty or a hundred dollars. Go after this like the government has gone after the Liberty Loan. There must be no Christian slackers.

It has been quite common for some to talk of a school like some of the big universities. To conduct a school like Fisk or Hampton and maintain what we are now doing would require the entire income of the C. W. B. M. This we must not expect, but can leap into the arena and double, treble or quadruple our last year's effort and then we will raise up larger givers and the bigger things will begin to come.

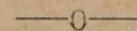
One of the surest signs that a minister is not doing his duty is non-participation in the missionary enterprises of his church. It is a sign that he is selfish and has made his congregation selfish. One of the surest signs that a minister is a man of vision is his ability to manage a successful missionary rally. The minister is God's watchman on the wall and if he does not warn the people their blood will be upon his head.

Do not let yourselves be misled by the shiboleth "Negro enterprise." The missionary cause is God's enterprise and there

is neither Caucasian, Etheopian or Malay in it for we are one in Christ Jesus. If the Negro churches join this they will soon find all the enterprise they can take care of.

The federal government found itself in a crisis. It called on white and Negro alike and they are marching to the training camp and if the crisis becomes critical to the extreme we will see how much the lives of Negroes and the white people are knit together. A few years ago Mississippi and South Carolina played politics and they said bad things; but now that is over and men are coming to their senses. Now why can not the hosts of the church of God lead the procession in ushering in the better day? A regiment of Negro troops were at Houston, Texsa. There were in it some bad men. Worse police were in the city, a riot resulted and lives were lost. Ten years ago this would have brought on mobs all over the land. Not so now. The federal government is sending an Illinois regiment of Negroes to Houston. They will behave themselves, the police will also and all will go well. If our nation in a crisis can do this, can not the church of God in a tremendous crisis do better? You say it is not a tremendous crisis? That depends on your vision. The crisis we are speaking of is one, two or three decades off and can be seen only by men of vision. However, it is tremendous. Unless the missionary forces do better than they have yet done it will be disastrous. China, Japan, India, Turkey and Russia can overrun America and Europe, and they will do so if the missionary does not teach his children the principles of Christianity. And where will America come in? If her Negro children are neglected she will be helpless in the crisis.

Brethren, make a draft on your members and let us make this the biggest missionary year we have yet seen. Every church, every Sunday school, every woman's missionary society and every member in each must stand up and be counted.



It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.

Ruskin.

Do not pray for easy life!

Pray to be stronger men!

Do not pray for tasks equal to your powers!

Pray for powers equal to your tasks!

Phillips Brooks.

THE GOSPEL PLEA

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of the Southern Christian Institute

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Number 320

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 325, you have 5 weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, OCTOBER 20, 1917

Personals and Editorials.

Notice!

We know of a tract of 160 acres near Edwards, most of it bottom land that is for sale. This land can be divided into four lots of forty acres each at \$1000 each or it will be sold in two or one lot at the same price. Write to J. B. Lehman, Edwards, Mississippi.

—O—

NEW SUBSCRIPTIONS

From Mrs. Fanny Johnson for self.
From Greene West for self.
From George F. Ragsdale for James Martin.

—O—

—Rev. C. H. Dickerson reports a fair meeting at Nicholasville Sunday, the 7th, and one young man for baptism.

—Rev. Preston Taylor is now in a meeting at St. Louis, Missouri. We are sure the St. Louis work will look up now. Brother Taylor and Bro. Griffin will stand by them.

A CORRECTION

We wish to correct an error which occurred in the issue of October 20th. Rev. Wm. Alphin should receive credit for the article headed, "Come On to Kansas City."

Alvin, South Carolina

Dear Editor;—

I am writing a few lines on the question of ordaining elders. Neither our ministers nor the State Evangelist should lay hands on a man and make him an elder without first determining whether he was baptized and competent to teach the Bible and preach the Word intelligently. To disregard this we bring reproach on all our ministers and on the church.

Very Truly,

R. P. Atkinson

Nashville, Tennessee.

To the Pastors, Officers and Members,

Dear Brethren:—

An appeal comes from the church at Washington D. C. for assistance to help put them in a suitable place of worship both our State and National Conventions have designated the fourth Lord's Day, Oct. 28th 1917, to raise a collection for them. It is requested that each member give liberally for this work.

We should take much pride in helping to erect a good house of worship at the Capital of the Nation. The congregation is composed of some of the best representatives of the race and church, and are deserving of all that can be done for them. Send all money here and we will see that it is properly accounted for.

Yours in Christ,

Preston Taylor,
449-4th. Ave. N.

Kansas City, Missouri.

Dear Editor of the Gospel Plea,

Some time ago I sent an article to the Plea. In the head lines the printer made the mistake of saying I was the State Organizer of the C. W. B. M. of Kansas. This was an error.

I felt sure all informed readers of the Plea knew I was located in Missouri and not officially connected with the C. W. B. M. or Kansas work.

Therefore I did not ask for the connection and in order that Rev. B. C. Duke and others may know not only who is not but who is the Organizer of Kansas. I will state it is Mrs. W. J. Sharp of Topeka, Kansas.

As to my reference to the conference here during the National convention it was written before the Kansas convention convened.

Elder B. C. Duke at that time was Superintendent of Missions of the colored Kansas churches but is not now The Kansas Convention officers, wrote endorsing the National Conference thus my statement

respecting the Kansas Workers and the Conference.

Rev. C. E. Craggett the now Suptendent of Missions among the colored churches of Kansas and State Evangelist is now conducting a meeting for Kansas City churches and says he voted for the Conference in the Kansas Convention and will attend the National Conference.

Mrs Trye State Pres. of C. W. B. M. and Mrs. Sharp State Organizer of Kansas also voted for it and will attend as well as Elder Martin Elder J. D. Smith and G. A. Terry of Kansas.

We urge our workers from every State to be present.

Elder Preston Taylor, Miss. Rosa V. Brown, Elder P. H. Moss, Professor J. N. Ervin of Hawkins, Texas, Pres of J. C. I., Elder Howard Crawford with a good delegation from Greenville, Texas will be present, also Reverend Wells from Muskogee, Oklahoma.

Swell the delegation brother and sister from everywhere.

Preachers, State Organizers, Presidents of C. W. B. M. and laymen.

Come you and welcome; we are busy planning for your comfort.

Come talking up and praying up the meeting that we may neither disappoint the white leaders of the boards nor Pres. Lehman's plan for better things and stand on higher ground.

I am yours for service,

Mrs. William Alphin.

Kansas City, Missouri

To the Negro Brotherhood of the Church of Christ:—We ask and urge that all the brethren and workers, who expect to attend the International Christian Missionary Convention in Kansas City, Missouri, October 24-31st, to send their names to William Alphin, 2418 Woodland Ave, Kansas City Missouri at once. This is in order that local provision can be made for your entertainment.

Federation of Colored Christian Churches of Greater Kansas City.

G. A. Terry,

President.

LITTLE ROCK ARKANSAS

Dear Brother Lehman:—

Since last report the following offerings for state development, Colored Fund have been received

Cobs,	\$0.50
Russelville, . . . . .	.60
Pine Bluff,	1.00
Pine Bluff, . . . . .	.30
Pummerville, . . . . .	.55
Argenta,	1.85
Pea Rige,	1.50
Total,	6.30

Offering from Colored state Convention \$16 00

Very sincerely,

Mrs. L. P. Kraft.

Standing by the Flag.

When misunderstanding leads to conflict, whether between individuals or nations, there is but one prescription for victory; call into action every resource of brain, nerve and sinew, hit hard and keep on hitting.

If America must fight, let us fight from the start with all our heart and might, for any other cause invites disaster. If America will bring victory nearer by immediately loaning money to the allies, let us loan that money; if the presence of our navy in European waters will result in blocking the sub-marine warfare farther, let us send our fleet to co-operate with the British and the French fleets.

If the presence of our soldiers, even in limited numbers on European battle fronts, will stimulate the active operations against the enemy, let us immediately dispatch such troops as are prepared to go and devote ourselves to organizing others by the hundreds of thousands, that in the end the foe will be over-whelmed.

If new ships must be built to carry the commerce of the world, let America build those ships; if the emergency demands a fuller co-operation between the country's interests and the government, let that co-operation be effective, that greater efficiency may result.

But first, if war must come to us, let the government make certain that it has the right men in the right places. Let no partisanship influence the nations' head against the selection of advisors who understand that only by the full and unrestrained prosecution of the war will America emerge at the end morally, economically and physically the strongest nation of the world which when all is said and done is the vital consideration.

Why not we, as representatives of Christ in Kansas, be equally as anxious about standing by the blood stained banner of our King. Are we willing to allow the present temporal affairs to overshadow the momentous welfare of our souls?

Truth, like sunshine unites light rays and heat rays; the former appeals to the minds, the latter to the heart. It is the former which illuminates; it is the latter which vitalizes.

Many a man sees the truth who never feels it. To him it is knowledge but not power; his mind has been enlarged but not his heart; he knows the path of duty but follows it not.

That which is most fundamental in religion is not belief but experience. As long as there is an eternal difference between truth and falsehood, it will make a difference whether a man believes the truth or a lie.

"As a man thinketh in his heart so is he."

Sow a thought and you reap an act;
Sow an act and you reap a habit;
Sow a habit and you reap a character;
Sow a character and you reap a destiny."

Have we sown sufficient character to be assured that our future destinies will be those for which we are aiming?

God loves us whether we serve him or not, and when the knowledge of such love reaches not our minds, but our hearts, we begin to love him and then our service is prompted, not by the hope of reward, but by gratitude and such service is glad and free.

Now are we willing that God should love us and we not serve him in return? That of itself would show ingratitude and immeasurably.

Let us then prove our gratitude by self sacrificing service. Is there no significance in the fact that two-thirds of the church membership today are females; that for every young man in the church, there are two young women?

When service comes to mean not worship but human helpfulness, helping humanity to be less dirty, less drunken, less ignorant, less animal, less diseased and deformed; less sorrowful, less selfish and "sinful, then I believe there will be more young men to fill empty pews with devout worshippers.

If it is true as we are told that, "Time is the stuff that life is made of," then wasting time is wasting life, and stealing time is stealing life, and killing time is kind of a suicide or murder, perhaps both; for an idler very commonly steals another's time with which to kill his own.

These time thieves are nearly all out of jail and are to be found in the best society. I would rather meet a pick pocket.

Are we as representatives of the Disciples of Christ in Kansas giving the service expected of us? Are we emulating that love that surpasses all understanding? in other words "Are we standing by the Flag?"

As we glance over the accomplishments of the past years, we can do so with a certain degree of pride. Many noticeable features in the line of advancement have come to pass.

We understand there has been an awakening among a few Disciple out near Wichita.

The matter of evangelizing or in other words, a state Evangelist, has been a source of much study since our last meeting, I would suggest that in as much as our financial strength, did not allow the evangelistic work to accomplish as much as we would like that we encourage the brotherhood of its vital importance and insist on a

co-operative system of taking care of that phase of the work. We should systemize more fully our method of apportionment. A more tangible system of exacting this levy of the active membership should be created.

I would suggest also, that we utilize some of the state funds for an educational purpose; that this educational purpose shall consist of a scholarship to some worthy boy or girl in the S. C. I or the Jarvis Institute; that the parties receiving such aid, prepare themselves for missionary work or the ministry; that more time and that be devoted to the "Standard of Efficiency," as advocated by our National Superintendent. I would further recommend a more strict adherence and a broader observance by the brotherhood of the methods and importance of C. W. B. M. work as is being earnestly promulgated by Sister Rosa V. Brown.

A general "Looking Into," of the various branches of church work should be instituted at once that our 1918 session would enjoy a decided advancement over other years.

Let us neither sigh for the past nor fear the future. The new century will bring new perplexities, but they will be the problems of progress. The backward look never sees the way out. Let us face the future with courage and with faith, for of all the ages that have come and gone, not one has had such hope for humanity as the twentieth century.

With Him, the sands of whose hour-glass are the circling stars, there is neither haste nor delay. From age to age He is surely working out His purposes of love; and if as Paul says, "We are workers together with Him unto the kingdom, we shall certainly in the fulness of time rejoice with Him in the new heaven and the new earth wherein dwelleth the righteousness." C. E. Terry.

— O —

Reprt of Jubilee Funds Received up to October 3, 1917.

For C. W. B. M. Work

Alvin, South Carolina, Holly Hill Church, R.	
P. Atkinson,	\$2 00
Total this year,	40 00

— O —

For Jarvis Christian Institute

By M. Knight	
Eastern District Convention, 10.25	
" " " " C.	

W. B. M.	3.05
Eastern District Convention	
Sunday School,	3 30
Total this time,	16.60

Continued on page 7, Col. 1.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

S. C. I.

Sunday night September 16th, the Juniors at the Southern Christian Institute presented a Life Membership Certificate to Miss Evans. It was a surprise to her but was appreciated very much.

The Junior society has sent \$100.00 this year to Headquarters at Indianapolis. When we were within \$3.45 of having the full amount the "Upstreamers" Bible class heard of it and offered us that amount from their treasury. We thank the "Upstreamers," very much for this offering.

The following are the Juniors who have given one dollar or more this year: Essex Bethany \$2.40; Martha Underwood \$2.30; Velma Holt and Leroy Wiley each \$2.25; Karle and Paul Lehman each \$2.11; Willie Sue Smith and Gladys Moore each \$2.00; Lucinda Jackson and Olivia Miller each \$1.75; Bertha Holt \$1.70; Leroy Loadholt, Carl Dixon, and Booker F. Spears each \$1.55; Arthur Jaxon \$1.50; Peanelle Turner, Joe Beal and Harry Black each \$1.30; Hertsena Gaddis, Alma Rose McCarty, Beatrice McKinzie, Otelia Gordon, Ulus Crowder and Walter Battle \$1.25; Carolina Bethany, Eula Mae Miles and Hayes Peoples each \$1.10; Allene Scott and Minnie Hobson each \$1.05; Commodore Hervey, Willie Thomas, Eugene Gaddis, Ula Bell, U. S. Manns and Willie Ward each \$1.00.

A number of the Juniors are taking a great interest in learning the twelve Psalms that have been selected and given in the programs published in the King's Builders this year. Essex and Caroline Bethany have each memorized the twelve. Some of the others have more than half of them learned.

Hermanville, Mississippi.

Dear Editor:—

Please allow space in your valuable paper for me to say something concerning our work. The convention of the C. W. B. M. is now over. It was good. We are looking forward to the Quarterly meeting which will be Dec 15th and 16th at Center Church.

Now listen workers, we are starting out in another new missionary year. We want to do more this year than ever before since the two works are now united. In union there is strength. So let us show to all that we are going to do more for the Lord.

These are the Mission Sisters for next year: Mesdames. Edna Trivellion, Port Gibson; Edna Brown, Hermanville; Sarah Moore, Pattison; A. E. Wess, Mound Bayou; Lizzie Calvert, Jackson; Elizabeth Williams, Red Lick Ella Carroll, Grand Gulf; Mary Mikel, Shaw; Willie Yerber, Clarksdale; Florence Brown, Farish Street, Jackson; Ellen Turnipsed, Port Gibson; Ada Coffey, Tillman; Mrs. J. E. Walker, Indianola; Mrs. P. H. Moss, Edwards; M. O. Bennett, West Point; Mrs. Frank Morgan, Hermanville; Vinie White, Port Gibson.

Now we are expecting to have a report from each of you at our Quarterly meeting and State Convention. Let us get busy and see what we can do this year.

Wednesday, September 19. The writer visited some of the auxiliary member's homes at Hermanville. That night my sister Roxie and I attended revival meeting. Elder Johnny Miller is pastor. Having present some of the best preachers we have, the meeting were real good and well attended.

Sunday, September 23rd The meeting closed with five added to the church and a well packed house. Elder S. S. Flower and R. B. Brown preached excellent sermons. We raised during the week and Sunday over \$36. We were glad to have with us our National Field Worker, Miss Rosa V. Brown, who made a short address. It was much enjoyed by all. We are always glad to have Miss Brown with us.

The Baptists put on a rally for one of our preachers, Robert Brown, for the 5th Sunday. So on Sunday we all turned out. They had several preachers. The sisters furnished cakes and lemonade. They allowed the writer to talk on my work a few minutes. They gave to Elder Robert Brown \$13.88. We feel so glad of this. May the Lord bless these broad-minded sisters. Now let us do more for the preachers.

Sarah S. Blackburn.

TAZEWELL, VIRGINIA.

Dear Editor:—

Please allow space for a few words from the Tazewell District.

With our third annual convention of the Tazewell District C. W. B. M. over we are very much encouraged. The spirit that existed was fine. There is a deep interest in the work here and we feel that it will grow under the proper management.

Amount of money raised..... \$12.56
Sent to National Board..... \$5.00
We are few in number but nope to do more in the future. We hope to make a report soon.

Cerrie A. Tanzymore,
Organizer for the Tazewell District.

MISSISSIPPI.

Remittance for State Fund

Month	Place	Amount
September 21	Edwards	\$3.75
" "	Mound Bayou	3.05
" 29	Hermanville	.96
" "	Jackson	.40
" "	Farish St.	.33
" "	Providence	.16
" "	Tillman	.40
" "	Pattison	.50
" "	Fayette	1.10

Total \$10.65

Mrs. W. C. Stanley, State Secretary.

WASHINGTON, ARKANSAS.

Dear Editor of the Gospel Plea:—

Please in your valuable paper, to say that sister Fannie Hay Johnson spoke to us on Friday night, Sept 21. The church was well filled, and the women rejoice to know they are a part of the body of Christ. We mean to do a better work. We gave sister Johnson \$3.00. God bless the school that sends out woman like this queen. We hope to have her visit us again.

Yours in the cause,
Ida Stuart.

JOINER, GEORGIA.

Dear Editor of Gospel Plea:—

Please give space in the columns of the Plea to say that the state convention of Georgia will convene at Soperton October 25-28. We expect all of the churches in the state to be represented in that convention in order to make it a banner one for the Master's cause. We are also planning to have with us our general superintendent, Pres J. B. Lehman, if we can get him. We expect to have Elder P. H. Moss who is a charm in the Christian work. Taking these good things into consideration let us all attend the convention and hear and be heard, see and be seen.

Your humble servant,
M. Summers, evangelist.

Ocone, Georgia.

Please publish the time and place of the Georgia State Convention in the next issue of the PLEA.

The Georgia State Colored Christian Convention will be held with Soperton Church, near Soperton, Georgia, October 26-27-28, 1917. Convention will convene on Thursday night, Oct. 25th, 1917. All delegates and visitors will be met at Soperton, Georgia Oct. 25th 1917.

Respectfully submitted,

S. J. Smith,
State Secretary.

Christian Education

Southern Christian Institute

Fourteen young people of the student body took fellowship at the Institute Church last Sunday. Some of these came from Christian Churches in the various states and some came from the Baptist Churches.

On the third Sunday our Sunday school team will make its first trip of the fall to hold a Sunday School conference at Oak Ridge.

A good rain came this morning, October 8th after many weeks of drought in which there was much scarcity of water and the pastures were suffering.

The report from the class room work is that we will have more advanced pupils this session than usual.

The Boys Summer Literary Society rendered its final program last Saturday. There was more originality in this program than perhaps in a previous one.

Prof. James I. Rundles writes that he has work at Brandon Mississippi. Our churches must keep him busy this summer preaching on Sundays.

From the Banks of the Old Kentucky

THAT GENERAL CONVENTION AT NASHVILLE, TENNESSEE

B. C. Duke who says he was a delegate to the Kansas State Convention writes in the Gospel Plea of September 29th page 3 last column "The question of the Kansas City meeting, in October, was brought before our convention, and we voted it down. We did not endorse it by a good majority vote." I take it that Brother Duke means that the Kansas State Convention voted, a good majority against the Kansas City, October meeting so loudly advocated by our good and able Brother W. M. Alphin. Sure y hen we made no mistake in rallying to Brother Taylor's call to Nashville, Tennessee, for that state was indeed with us. Tennessee and a host of other seas flowed together making one mighty sea.

Mrs. Atwater and Pres. Lehman represented the C. W. B. M. Mr. R. M. Hopkins represented the General Sunday School work. Mr. Corey represented the Foreign Mission work. These white representatives brought us a liberal amount of information along each ones particular line. Of course, we punctured their speaker with many aggravating (but as we thought necessary) questions, most of these they fully and freely answered. Some were rather delicate, but all in all I think the un-

seen Pres. was surely guiding all the deliberation. Brothes P. H. Moss—Our splendid Sunday School Man-Field secretary and Sister Rosa V. Brown, also National Field Worker, were there and aside from their own great addresses, helped everywhere they could "get in a lick." The state Evangelists of Tennessee, Mississippi, Georgia, Texas and Kentucky were there, anxious for tidings to carry back to their respective states. Our School at Edwards, Mississippi Lum, Alabama and Hopkinville Kentucky and Brother W. A. Scott's School were represented by President J. B. Lehman, Professor I. C. Franklin, Professor, W. H. Dickerson, and Professor W. A. Scott respectively. Professor J. H. Thomas represented Martville, Virginia Institute by a good letter entitled "Comparisons." Elder Herod of Indianapolis, Indiana delivered two great addresses, Elders, Cordel of Ohio and Everett of Kentucky delivered stirring sermons Sunday afternoon and night. Elders Calvert and Dickerson preached Thursday and Wednesday nights (Two spatters), Professor W. A. Scott's address reached high water mark, as did that of returned Missionary Elder H. G. Smith. That Mississippi Banker, Dr. Walker, and Elders J. E. Anderson, R. E. Hathoway, J. B. Duncan and President M. Jackson of Kentucky and Elder George M. Dickerson of Virginia, J. S. Johnson of Ohio, all furnished brain and spirit food for convention thinkers; while Elder R. E. Pearson's paper made many vital points and Professor C. W. Smith brought tidings (my lord) from Good old West Virginia. Yes the women were there. Sisters Bostick, and Johnson and Blackburn of Arkansas, Texas and Mississippi respectively. Sisters Singleton, Brown and Dickerson from Kentucky. Then the Nashville women, we all knew they are great. Dr. J. B. Haakal will pardon me and accept the complement if I mention him among the women—for so he was. The Nashville men showed themselves efficient. Nobody ever treated, us so royally as Brother and Sister Preston Taylor. Nobody ever could Elders K. R. Brown and W. P. Martin turned loose both barrels at a splendid Gay St. Audience Sunday morning, who of course had to watch heads. At parting time we all turned faces homeward determined to "Keep sweet, keep sweet, This is the only way."

Your for Kentucky,
C. H. Dickerson

THE CHRISTIAN CONFERENCE AT AT NASHVILLE, TENNESSEE.

This meeting was, perhaps, one of the most profitable that the Negro Disciples of Christ have ever held. It was a get together meeting of some of the leading workers among the White and Disciples, which brought about a better understanding to all who were

there in regards to some vitally important matters that concern the growth of the great work we are trying to do for our Lord.

The minutes of this meeting are being compiled by the secretary, R. E. Pearson of Paducah, Kentucky, and are expected to be printed soon. From the minutes more information may be obtained than it is the purpose of this article to give.

Out of this Nashville Conference, grew a permanent organization for a National Convention of the Negro Disciples of Christ, which is to meet next year in Nashville, Tennessee. Plans are already in preparation for a better meeting next year when it is expected that more extensive work will be accomplished for the Master. There were present at this meeting, representatives from the Christian Woman's Board of Missions, Foreign Christian Missionary Society, American Christian Missionary Society, and some of the Principals of our schools.

The entertainment of this splendid gathering was most generously provided for by Eld. Preston Taylor, his good wife and mother-in-law, and Lea Avenue Christian Church. On Saturday of the Conference, at the expense of Bro. Taylor, a special trolley car took all the delegates sight-seeing thru the city, and to the State Penitentiary.

There were delegates present from ten states, and messages of cheer from the states that were not represented in person.

On Saturday, Eld. and Mrs. Taylor served a fine dinner to all the delegates in the spacious dining room at Green Wood Park where the final business of the Conference proper was transacted.

We think all went from this splendid Christian meeting, feeling "that showers of blessings" had fallen, and that it was good to have been there to plan larger and better things for the extension of the kingdom of Christ.

W. H. Dickerson,
Crofton, Kentucky.

Oxford Ohio

TO THE EDITOR OF THE PLEA

I wish to thank all who so kindly have chosen me as the state President of the Christian Woman's Board of Mission work of Ohio. I did not feel that I was able to carry on so great a work but after having the promise of support from so many who thoroughly understand the work, I feel encouraged to go on and with your cooperation and prayers shall do all that is in my power to promote the cause of the Mission that much good may be done for the up building of Christ's Kingdom.

Mrs. Edna Bradley,
State President.

Sunday School Lesson

October 28, 1917.

Lesson IV.

EZRA'S RETURN FROM BABYLON

—EZRA 8:15-36.

GOLDEN TEXT.—The hand of our God is upon all them that seek him, for good.—Ez. 8:22.

TIME.—Ezra left Babylon for Jerusalem B. C. 458, in the 7th year of Artaxerxes.

This was 58 years after the completion of the Temple as described in our last lesson (516), in 78 years after the first return in 536.

The story of Esther occurred during this interval, B. C. 474-3, 42 years after the completion of the Temple, and 15 years before Ezra's return.

During the interval, 516 to 458 when Ezra came to Jerusalem, "we have no direct information concerning the Jews in Palestine."

PLACE.—Babylonia and Jerusalem

Ezra's Reforms were made during the winter, December, 458, to March, 457.

THE BOOK OF EZRA.—Between the sixth and seventh chapters of Ezra there is a long silence for almost sixty years.

EZRA.

Ezra was a descendant of the family of the priests, Aaronites. He was born in Babylonia during the period of exile.

He was not only a scribe and copier of the Law, but was well versed in it and devout and sincere in teaching it. He came in favor with Artaxerxes, king of Persia, and received a place of honor. But like the cup-bearer Nehemiah, he was not content to be a favorite in a heathen king's palace, but like Moses he chose to suffer with his people. He therefore sought permission to return to Jerusalem, which permission was granted. He took with him a band of eighteen hundred men. These men were volunteers. There was no levy or force used to compel them. By being carried into captivity they had been conscripted, their stiff necks were bended, and now in humble submission and reverence for their first love, Jehovah, they volunteered by the hundreds for the cause of God.

Furthermore, they found favor in the sight of the people of Babylon, who showered them with needed material—about four or five million dollars; one thousand bushels of wheat; eight hundred gallons each of wine and oil, and other necessities. We note with satisfaction that Jehovah causes all things to work together for good to those that love Him. We note a like occurrence when the Israelites left Egypt.

THE ENTREATY.

As the people staid themselves outside the borders of Canaan certain days to cleanse themselves and presented themselves to God, so Ezra waited at Ahava to put things in ship shape for the final march. Here he calls a fast and entreats Jehovah to be with them, their guide and stay.

A fast seems to be a token of the presence of sin and a desire to purge it out. The desire to be forgiven forstals the desire for food, like deep grief over loved ones drives away for the time the thought of hunger. The body being destitute of food a deeper consecration and humility could be felt. It seems fasting was the nature, expressing not only a desire to be free from sin but to turn to deeds of righteousness.

THE REFORMER.

Ezra led three kinds of reforms. (1) He brought the Book of Law into general use, (2) he reestablished the rituals of the Temple worship and priestly duties, (3) he led a reform in which the nobles, officials and common people put away their heathen wives.

This was by far the greatest reform. It was one for which the Jews had been suffering since the days of Ahab and Jezebel, and even Solomon, whose heathen wives led his lust for the charming to the forsaking of the will of God and the wise teachings for which Solomon was famous, and eventually to the division.

This reform was strictly enforced by Ezra and gained for him the name of a strict and a "pitiless legalizer," a hero and a martyr.

But it was a necessity. To have continued to follow after the heathen, to infringe, to weaken and pollute themselves by inter marriage and practicing heathenism would have spelled failure. As one man has said "Either the civilized man will Christianize the pagan or the pagan will paganize the Christian." The Jews had attained a wealth of literary wealth from the Persians, besides retaining something of their religious fervor. In the sifting only the whole grains remained. The decayed worldly-minded and back sliders are set out.

REFORM TODAY.

With the going of alcoholic beverages one of the worst barriers to pure society will be set aside. But still society will be far from pure. As fast as one evil is set aside another crops up. We find the counter part to the very evils Ezra reformed with us today; and in just as bad forms, too. We have the common Ashteroth where pure young lives are offered each week; not by fire and mutilation of the flesh with knives as in those days, but each week sees new victims offered to this hideous goddess. Young lives of which God is just as thoughtful as if they were the most pure. Sin will have his day a little longer,

but I say, and all who see both sides of it will say that our society must be made pure. And one of the best ways to achieve this will be through the Bible School, with its vast influence on the young life.

E. L. T.

Among the Bible Schools

Numbered With God's Millions

I never walk through a National Park, where the dust of those men who gave their lives for some great cause rest, but that I am attracted by the plain slab that marks the graves of those whose identity was uncertain. They were as brave and as loyal as those by their side but were strangers to those who paid the last tribute of respect to them.

We can see how a thing like this could happen, but I must confess that I can not quite understand how a brother minister, could fall out of rank by our side unlamented. "And devout men carried Stephen to his burial, and made great lamentation over him." What? not a word from the state of Missouri? it was in this state where the late Evangelist W. A. A. Harris, while laboring on the field, was taken ill, which illness, brought the end to all that which was mortal. I was with brother Harris last February at the Salisbury District Convention at which time he was sick enough to have been confined to his room but would not give up.

He went as long as he could go. He was faithful to the unfinished task. Could any one have done more? Whatever his faults or weakness may have been, we all must confess that he was as a minister, a man of rare ability. He possessed some qualities that some ministers seem to be void of. That is a missionary spirit. I have known for more than ten years; I speak the truth when I say that he was a friend to the C. W. B. M. before he realized any particular help of this. He was as true as steel to the doctrine of the church. Let us praise him for these virtues. Shakespeare says: "The evil that men do lives after them; the good is often interred with their bones." I do not accept this as my criterion, I believe that the evil that men do should be buried with their bones; while the good lives after them. It is said of Abel, "God testifying of his gifts: and by it he being dead yet speaketh."

Those who withhold their flowers in life, might quietly lay them on the casket after death.

The last few days of brother Harris were spent with his only brother in Louisville. This brother has been in bad health for several years. He did what he could

for his brother until the end came. Elder Jackson of Millersburg, and the three churches helped to put him away and saved the church of Christ from disgrace.

Thank God he was not buried by the hands of strangers, after spending a life-long service in the ministry of the Church of Christ.

"Thou art gone to the grave - We no longer deplore thee.

Though sorrow and darkness encompass the tomb;

The Savior has passed through its portals before thee

And the lamp of his love is thy guide through the gloom."

P. H. Moss, Field secretary of N. B. S.

REPORT OF JUBILEE FUND.

[Continue from page 3, column 3.]

Total this year, 16.60

— O —

For Tennessee Christian Institute

Tennessee Convention, Preston Taylor
..... 164.12

Total this year, 164.12

— O —

For Sunday School Work

By I. C. Franklin,

District No 2 Convention, 6 00

Total this year, 6.00

— O —

FUND STATEMENT

For Tennessee Christian Inst. 164 12

For Piedmont " " ..117 00

For C. W. B. M. Work, 40 00

For Jarvis Christian Institute....16 00

For Sunday School Work, 6.00

Total this year, 343.72

Total in Jubilee Fund,12130.13

Amount yet needed, 7860.87

— O —

This is a good start for the opening of this year. If now there is a united effort to bring every church and Sunday school into line we will easily wipe out the seven thousand eight hundred and sixty-nine dollars this year.

Do not forget to plan for a special rally for the Sunday school on the Sunday before Thanksgiving, and a rally for the church either on the same day or on the first Sunday in December. Send all money to J. B. Lehman, Institute Rural Station, Edwards, Mississippi.

— O —

From Friends of the Work

C W. Talbott, Pomona, Cal., \$3.00

Mrs P R. Burgett, Deep River,

Iowa, 25.00

Total this time 28 00

Total in this fund, 3694 05

These gifts are systematic in that regular funds are set aside for this purpose. Whenever money comes in from a certain source to Brother Talbott he sends it in. I wonder if any of our readers are not far enough along in the habit of giving to do something like this. In planning the year's work you should as carefully plan for the amount you are going to give to the Lord as you plan for your taxes. This fall many will make ten times as much as they made last year and yet they will not think they can come back with thanks to the giver as did the one lone leper. This should not be so.

A Suggestive program for Churches observing Jubilee Rally

Whether you observe the day on the Sunday before Thanksgiving or on the first Sunday in December you should try to bring the Woman's Society, if the church has one, into the exercises. Careful preparation should be made for it. It is important that you raise money on that day but it is more important that you impart information and inspiration to the congregation and community. To do this you will have to insist that every one who has part in it carefully prepares. The day should be a spiritual uplift for all.

PROGRAMME

Song—All Hail the Power of Jesus Name
Prayer by the elder or some leading member that our hearts be opened to the greatness of our task

Song—Onward Christian Soldier
A Talk or paper How the C W B. M. is aiding the Negro churches, by a young man or woman

A talk or paper Our Schools, by some persons who knows of the schools. In some cases you may want to take one school in particular like the S. C. I., J. C. I., or P. C. I.

Song—He Leadeth Me
A talk. What is a Woman's Missionary Society by a member of the C W B M.

A sermon by the pastor, based on Revelations 3:20-22. He should dwell on the thought that opportunity for greater work is now knocking at the door and we must not fail to let it in.

Song—Gather them in
Offering. Before the collectors go to the table they should stand up and call for large gifts. Call for hundred dollars gifts, fifty, twenty-five, ten or five. Then call for the general collection.

In the afternoon a canvass should be

made for subscriptions for the Gospel Plea and Missionary Tidings. Until January 1st 1918 the Plea will be given to new subscribers for fifty cents.

At night a general drive should be made for sinners to become members to the church and for members of the church to become members of the Woman's Missionary Society.

Send all money to J. B. Lehman, Institute, Edwards, Mississippi.



Harry G. Smith, State Evangelist of Texas.

Dear Readers;—

I am coming to you with a little message about the Educational Rally Day in November. Brethren this is a year for great things for education and it is a year when many great things are being done the world over.

This little message is especially to the brethren and sisters of Texas.

Here we have a great school at Hawkins, Texas with a splendid body of teachers and their hearts are in the work.

This school has just finished a large three story building. It is a credit to the school and to the race. It is a comfortable place for your girls. Many of you are taking advantage of this, but many of you have got to awaken from slumber.

Jarvis needs another large building for a home for the boys. This should be a large brick building with at least a hundred rooms.

Friends, the time is here for large things and we must think in larger terms and give in larger lumps.

This is a year of plenty and we should feel that as God has prospered his children, they ought to give back to his cause. Many of us have made twenty-five and thirty bales of cotton this year and we have gotten a good price for it.

Brethren, can I hear ten men say, "I will give one hundred dollars," and lay it on the table the Sunday before Thanksgiving or the Sunday after?

We should have at least fifteen men who will give fifty dollars and twenty who will give twenty five and the rest of us ought to give from one to twenty-five dollars. Texas, can not we raise two thousand dollars this next educational year?

We can if we open our hearts and give as God has prospered us. If we fail in this, God will hold us responsible.

Let us do our duty and God will give us more next year.

Who will be the first to send a hundred dollars? Let us hear from you.

I am yours in the Cause.

F. G. Smith,

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1918
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Fall session begins September 25th, 1917.

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Address President J. N. Ervin, Hawkins, Texas.

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**Calls out the best in every boy and girl by its high standard
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The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
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5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
6. A limited number of students will be permitted to work their way upon application.

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Wakes up boys and girls to the duties
of life.

Genuine Christian Influence

Efficient Teachers

A limited number of pupils will be
permitted to work their way.

Address J. H. Thomas, Principal,
Martinsville, Virginia.



J. H. Thomas, Principal.

Alabama Christian Institute



Prof. I. C. Franklin, Principal

A Busy Lovable School for boys and girls, located
seven miles from Calhoun, Alabama, a location famous
for health, safety and beauty.

Strong Graduate Faculty of Christian men and women,
giving Constant and Individual Attention.

A limited number of pupils are permitted to work
their way through school.

Address I. C. Franklin, Principal, Lum, Alabama.

**N. B.—Applications to work your way
in either of the above schools should
reach the school before September 24th**



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, November 3, 1917

Serial No 322

HELPFUL To All



Our War By-Product



IN every war nations fought for some real end but put forward, for public statement, an ostensible end which they felt sure would please the people better; while as a matter of fact an overruling Providence was bringing out of the conflict an end of vast importance as a by-product. As an illustration, in the Revolutionary War the colonists said they were fighting to repel taxation without representation—the ostensible end—while as a matter of fact they were fighting to gain independence—the real end. But behind it Providence was working to create an asylum where the martyrs of all lands could build a new nation that would conserve and preserve liberty for mankind.

In our Civil War President Lincoln said he was fighting for states rights. These were the ostensible ends. The real end was to determine whether the Southern or Northern theory of organization of labor system should prevail. But behind it Providence was working to make possible America's becoming the world's great melting pot of nations. It opened the way for the church to undertake one of its greatest missionary enterprises in the missionary school of the South.

Now what is the situation in the present conflict? The Central Powers reiterate and re-iterate that they are fighting in self defense. The Entente Allies say they are fighting to ward off German aggression. But the real cause is whether the German brand of civilization or the Anglo-Saxon brand shall claim the world. But behind it all is a purpose of Providence which our precience may not yet be able to detect. We can rest assure that when peace is made and the world goes back again to the pursuit of peace we will see what it is. However, we can see clearly some things that are coming. Some of these are:

1. The power of the white European

peoples will be so much spent that they will at least be more humble; and if the war goes on two or three years more their power will be broken. This will insure more safety for the yellow, red and black races. The real importance of this can not be seen now, but at this time when our missionaries are opening the door of the kingdom for the other people its influence will be incalculable.

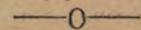
2. It will compel a new attitude towards the backward people of the earth. Already there is a great change in the attitude of the Christian white people towards the Negro. Providence has definite aims in view and these must come even though we be forced to drink from the dreggs of the cup of suffering and starvation. Fortunately, the Negro, hitherto has meekly suffered indignities so there are now no insurmountable walls of prejudice in the way. From now on the Negro will be an American citizen in habit of thought as in public speech.

3. Rationalism will again get a rebuff that will send it back to the dark caves of paganism. In the French Revolution a hundred years ago rationalism made its first onslaught and threatened the life of the church. It made such inroads that there was no power to stay it. But a brief inning of power brought its own destruction. A few decades ago Germany set up Kultur as a new name for the same old rationalism. To the German Universities went the youth of all Protestantism. Dogmatic theologians raised the voice of alarm but their dogmatism looked as dangerous as Kultur and the people did not pay much attention to it. The best answer to it was to give it a brief inning and it sent the German nation right back to the paganism from whence it came. When the spirit of paganism had wandered through waterless piass and had found no rest it returned and found the old house garnished and swept with many a noble reformation with its martyrdom, and it entered in with seven other demons worse than paganism. After this war the white races will go back to the simple faith of their martyr ancestors.

4. America will awaken to the realization of her task. President Wilson says we must make the world safe for democracy. He has in mind our fight against vicious German Autocracy. But soon we will awaken to the fact that we will also have to work with all our might to keep

democracy safe for the world. Socialism as now expressed in Russia and America is as much rationalism as the philosophy of the German University is. If unrestrained, it will as certainly lead to the excess of the French Revolution as German Kultur has led to bestial excess of imperial power.

But, we ask, how are we to prevent democracy from becoming unsafe? Democracy is a rule of the people and therefore to keep democracy safe we must keep the people safe and this brings us back to our old fundamental. We must teach the children of the nations. And this teaching must do more than an aim to bring out the acumen. The conscience of the children of nations must be made into a moving power. And this can be done only by awakening the religious instinct of Christianity. The missionary teacher has a world task cut out for him. Are we good enough to do what is cut out for us? If we think to give the world our denominational dogmas we must fail. The Jews tried to give to the Romans Judaism and failed. The Russians tried to give to the Germanic peoples Catholicism and failed. If we try to give to the other peoples our denominational dogmas we must fail. The Chinese can never be interested in the design of baptism or the nature of the atonement. Our task is to give him the principles of Christianity and to keep him from injecting into it something that his instinct begotten in a thousand years of ancestor worship will suggest. The Jews made Judaism, the Romans made Catholicism, the Germanic peoples made denominationalism, can we prevent China from committing a similar sin? Can we prevent the American Negro from grafting into Christianity a wild olive branch of Ethiopian mental tendency? Ah! after this war the task of the Christian will be great.



Don't be content with doing only your duty. Do more than your duty. It's the horse that finishes ahead that wins the race.

—ANDREW CARNEGIE.

To me the joy of heaven lies
Not in abstract scenes beyond the skies
When you have cease to live;
'Tis in your daily worthy deeds,
Performed to lessen human needs
Eere you have cease to live.

—PETER C. DUNSON.

THE GOSPEL PLEA

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Number 322

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 325, you have 3 weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, NOVEMBER 3, 1917

Personals and Editorials.

President Lehman spoke at the Gay Street Church, Nashville, Tennessee Sunday October 21st. Almost the entire congregation was out and a most spiritual meeting was held. Brother D. T. Cleaver was chosen as pastor by the official Board and this was submitted to and ratified by the whole church with a standing vote. The church has recently re-organized itself and is in fine trim for good work and our brethern will now hear from Gay Street both in better local work and in cooperation in all our general work.

Notice!

We know of a tract of 160 acres near Edwards, most of it bottom land that is for sale. This land can be divided into four lots of forty acres each at \$1000 each or it will be sold in two or one lot at the same price. Write to J. B. Lehman, Edwards, Mississippi.

Kansas City, Kansas.

A get-together meeting of our Brotherhood.

The work to be accomplished by us as Disciples of Christ is indeed great—the taking care of the five schools which are now being operated among us by the C. W. B. M. From these schools must come the material with which to construct the future generation and to them we are looking for

constant support in Christian civilization. The ordinary school does not meet the requirement of, the Great Teachers who said, "The seed is the word of God." We can not expect to raise wheat unless we sow wheat seed. Secondly, we must see that the students going out of these schools enter the vineyards of the Master. Whether they have two, three or five talents.

So let the Churches thruout the states send representatives to Kansas City, Missouri October 24-31, 1917 and organized a national convention not to determine who is who, or which at the convention, but rather find what plan of operation may be adopted to carry out the line of work above suggested. The program will be published soon.

S. W. Scott.

—O—

MAYFIELD, KENTUCKY.

Dear Editor of the Gospel Plea:

Please allow me space in your paper to tell you of my work. I met Brother R. E. Pearson in Louisville at the convention three years ago and he insisted that I come to So. W. Kentucky one of the most needy fields in our state. I come to Paduch; Brother Pearson home and he advised me to go over in Illinois which I did. He also advised one to go to Hamlin, Kentucky and New Providence and I went. I served these three points one year

At Little Rock and Unionville, Ill, I succeeded in adding nine to the church, only giving them one Lord's day in the month. At Hamlin, Ky., Orlevel church, I succeeded in adding seven, giving them only one Lord's day in the month.

At New Providence, where there were only a few members, I only succeeded in strengthening them. At the end of the year's work; on my return to where I made my headquarters, I found a letter from Sister Minnie Wilson, one of the faithful few members of this place, asking that Brother Parson would send some one to look after the work. I came and found the work at a very low ebb. They scarcely had any where to worship. But we went on in the most humble way, doing the best we could. I have succeeded in adding nine to this little faithful band. After struggling hard one year against many oppositions; the good white disciples of this place came to our rescue and built us a comfortable house to worship in which will give us a greater courage to earnestly contend for the faith once delivered unto the saints. I ask the prayers of the brethren, that I so impress the word of God that men and women will hear it with their ears, Matt. 13 15, believe it with their heart confess with their mouth, Rom. 10-10, Act 8-37, and be baptized into Christ, Gal 3-27 That they may help strengthen his church which he did build at the appointed time, Acts 2-41 and at the proper place, Isath 2-3 Luke 24-47.

Your humble servant,

Eld W. H. Neal

JOINER, GEORGIA.

Dear Editor:

Please allow me enough space in the column of the good old PLEA to say to the colored Christians of Georgia, that we have been more than blessed this year thruout this state with good crops and good prices and I want to say just here that it is a God sent blessing and an opportunity let down for us to do more this fall for the Master's Kingdom and the fostering of his cause than the colored man has ever done. So now Brothers, let us not be high minded nor trust in uncertain riches but in the living God who giveth to us richly all things to enjoy that we may do good that we may be rich in good works. So let us know to be ready to distribute and be willing to communicate and lay up in store for ourselves a good foundation against the time to come that we may lay hold on eternal life. So now Brothers, let us begin to get ready to meet our convention at Soperton, Georgia with a Christian giving spirit and give more than ever before, because God has bountifully blessed us and let us bountifully give to his cause and he will continue to bless us and give us rain in due season. Remember all of our obligations which are now coming due this fall.

Yours very truly,
M. Summers.

Garlisle, Mississippi.

Again I take pleasure in writing a few words to let you hear from me through the Plea.

The fifth Sunday found the writer at the old stand in Jackson at Washington Addition Christian Church. We got on the train at Tillman 10:15 o'clock and arrived in Jackson 12:40 P. M. and went right to work in the rally as was appointed by the Convention. We attended the rally at a great sacrifice. We paid \$1.71 to go to Jackson and then the fare to get back home. And not one five cents did I collect for expenses. It has been said that the darkest hour in the night is just before the break of day. I trust the day will soon break for this seems to be a long night indeed. I hope each of the church have made some efforts on the rally day. The faithful few disciple and pastors are determined to do all we can for the Washington Addition Christian Church. The amount raised at the Jackson Rally was as follows:

Elder S. D. Yarber	\$1 60
Brother Wm. Guice	.50
" Walter Laid	.25
Sister Rosa Trivillion	.60
" B. C. Calvert	.50
" Eizi Guice	.50
" Amer Guice	.88
C. W. B. M.	5 00
Public Collection	1.02
Total Amount Raised	10.25

We have this much to turn over on the church debt. Little Sister Almir Guice, the daughter of Brother and Sister William Guice, took her envelope and raised 88 cents. Just think for a moment, a little girl only six years old has taken so much interest in trying to help in this great movement. Why can't each member of the Christian Convention get busy and stay busy and pay this small amount on the church? Each of us have envelopes and they are not yet reported and will be brought in.

We hope that each individual and each convention will say no more, but do as the faithful C. W. B. M. has done. Reach out your strong arms and help to draw the faithful few to shore. Get your envelopes and go to work with them, publish your rally, talk it up in your community. Do this will you?

The first Sunday in October found the writer at his post in Jackson. We held a loving service. The Spirit is working with the Church. So come to Jackson some times
Yours in Him,

S. D. Yarber.

Mound Bayou, Mississippi.

REPORTS FROM THE FIELD.

Dear Editor:—

Please publish the following reports concerning my labors as an evangelist of the Mound Bayou district. We left home August 17th for the State convention at Mound Bayou. Arrived there Saturday morning and preached Saturday night to a crowded house. Convention adjourned Sunday night, with the State Board which paid the writer \$5 00. I had arranged to canvass the district while on this trip preparatory to our district meeting that will be held with the Indianola church Saturday before the 3rd Lord's Day in November. I preached several nights with the Clarksdale church in a protracted meeting. Had good attendance, no visible results, but the meeting was continued by the pastor, Elder D. B. Richard. Amount received \$4 75. I intended to go from there to Papaw to hold a meeting but was informed by another minister that the meeting wouldn't go on at the time fixed. Some of the members of the Papaw church have taken membership with the Clarksdale church. Brother A. S. Miller is pastor of the Papaw congregation, I went from there to Shaw. This congregation is under the pastorate of B. C. Calvert. It is in a prosperous condition. Collection \$3 00. Shelby has only a few members. No place to worship. They have a lot and some money to erect a building. Brother Richards is pastor. On to Mound Bayou this the leading church of the district. Brother K. R. Brown, pastor. I preached for them on Thursday night, August 30th to a good audience. raised \$3 10. Laid over until the first Sunday in September and preached for the Association

church. They gave the writer \$2 50. Private donations \$2 10. I had an attack of chills about September 3rd and failed to meet the Indianola and Holly Grove churches. All the churches in the district reported in the State except one that failed to fall in line. I came home and staid until my chills were broken, after which I left for the C. W. B. M. convention in Port Gibson, visiting many of our churches in the country. All our women workers were united with a understanding of each other. There board donated to me \$1 50. I visited and preached to the following churches and collected the following amount:

Hermanville	\$1 00
Center Church	2 00
Pattison	1 02
Union Hill	1 00
Little Zion	5 00
Port Gibson	2 00
St. A. M. E.	2 25
Grand Gulf	2 01

Amount raised on the district \$20.45 from points visited. Amount raised from points visited in Claybourne County \$17.78. Total amount raised from all points visited \$38.23. Sermons preached 23. Sunday Schools visited and addressed, two.

Yours in Christ,

J. W. Murray,
Evangelist.

Roaring Spring, Kentucky.

Dearest Readers of the Plea:—

Please allow me space in your valuable paper to state that our church work is moving along nicely. It has been some time since I have sent in my report. However by the help of God I am able to send these few lines.

Our Lord's day school is doing nicely. The first Lord's Day in Oct. we heard a splended sermon the collection was \$6.08. I am glad to say we will soon have a new cover on our church and also have it painted. Have just returned home from a short visit in Indiana. I enjoyed my trip very much.

We thank God for the true Christians who stand in the midst of difficulties and privations for the fostering of God's Kingdom. As little as one may thank of it, it takes a God given man to look through all of the darkness and see there is a blessing in being obedient to God by accepting His truth as laid down in holly writ when thousands upon thousands are seen to be successful in a world of confusion. We have had regular services each Sunday and night. There is a general improvement in our regular church services and the C. W. B. M. sisters are working to their duty ouce more. This is just a beginning for us, we feel that God has many people in this city who ought to be reached. We do earnestly hope and pray that we may be good enough for him to use us as agents in bringing them in to the fold. If we are not good enough God will surely raise up some one who will carry out his plans just as he did

for Israel. By this I don't mean a compromise of word but we should have a share in approaching the Gospel which is the power of God unto salvation we trust that the God will crown our efforts with success.

Yours in Christ,

Lillie B. Hunter.

FAYETTE, MISSISSIPPI.

Editor of the Gospel Plea, please find space to note the death of Brother C. R. Rollins who departed this life September 26th 1917 after an operation for apendicitis. He lived a few days after the operation and then yielded to the messenger of death and went from labor to reward. Brother Rollins was a father to Elder I. C. Franklin, Principal of the Alabama Christian Institute who also attended the funeral. He was a faithful member of the Church of Christ at Fayette whose place will be vacan and the church will miss him. The funeral took place at the Holly Wood Baptist Church and was attended by the writer who read Rev. the 2nd chapter and 10th verse, "Be faithful unto death and I will give you a crown of life." Elder Holston, pastor of the Methodist Church. Elder S. E. Deruly, J. D. Durrel, T. E. Frisby, all Baptist Ministers, spoke and paid tribute to the deceased Brother. The Masonic Lodge of which Brother Rollins was a member, headed the procession. Mr. Howard of Fayette also spoke his last respects to our deceased brother. Now we feel that he is not dead but gone away to come with Christ at Judgement Day.

Elder L. R. Garrison.

Emporia, Kansas.

Dear Editor of the Plea:—

The writer wishes to speak of the enthusiastic meeting of the auxiliary to the C. W. B. M. at the Second Christian Church, Emporia, Kansas. Oct. 7th.

The good women of Emporia have a spark of Missionary spirit still burning which we hope to kindle to a great flame, which will help burn up some of the chaff John the Baptist spoke of in Luke 3:17, before it gets to the Master. We had an afternoon meeting at three o'clock. Rev. Hughes of the C. M. E. Church preached a missionary sermon and his choir furnished the music. We are longing for the day to come when we will be willing to read that Jesus said "Go ye in to all the world," as well as he said go preach. We raised in the collection \$2 64.

When this reaches the press the writer will have been here three months as pastor of the work. We have a small church here struggling for greater things in the work of the Master.

Yours in missions,

Mrs. S. A. Mayo.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

North Little Rock, Arkansas

Dear Editor of the Plea:—

We wish to say that the meeting at Nashville, Tennessee was a great one. It was indeed a pleasure to meet our Dear Brother Taylor and his good wife who made every thing pleasant for all who attended. We arrived at his home about three o'clock in the morning. For an hour he answered the telephone welcoming the delegates to his home, as many as five coming at a time. After a bountiful breakfast we were all soon over to his beautiful church. Here we met Brother Herod of Indianapolis and the three great Dickerson brothers who added so much to the meeting. Soon we met Mrs. Atwater, Mr. Lehman, Mr. Cory and Mr. Hopkins. These good white people were an inspiration to all. Professor Peare the secretary was at his post at every session. He knows how to do things. Our good men from Ohio, Mississippi, Tennessee, New York and Texas left much inspiration. The women's session was good which was in charge of Miss Rosa V. Brown and Mrs. Dickerson. We complimented Mrs. Bone for the good music. Yes, it was a joy to be there. We were glad to meet Mrs. Singleton. We believe this is one of the meetings that will count.

We returned home in time to attend the state convention held at Wabbaseka. The Pastor, Reverend E. L. Turner, spared no pains in doing all he could to make the convention a success. We are pleased to say that this was one of the best conventions we have had both spiritually and financially. The reports from the Sunday School, the Christian Woman's Board of Missions and the Brotherhood were good along all lines.

We were greatly helped by Professor Moss, Miss Rosa V. Brown and Mrs. Fanni-Johnson. Professor Moss made a lasting impression of the progress of the Sunday School work. After the convention Mrs. Johnson spent a week in the field in the interest of the missionary work in Arkansas.

We spent eight days in Plummerville in a meeting, adding nine to the church by baptism and reclaiming four. Reverend G. W. Ivey did most of the preaching as Mr. Bostick was having chills most every day. Reverend Shields added much to our meeting. All seemed to enjoy him. The good people spared no pains in making it pleasant for us. Over \$30 was raised in the meeting. Brother Wallick knows

how to raise money.

God will always help a people when they are willing to learn. This is a coming church. The Board meeting of the sisters was very interesting on Saturday. We hope to hear from our other missionary workers. Brother Strickland of this church made the writer a present of a very nice scrap basket which we appreciated very much.

By the time this letter comes out we will be attending the National Convention at Kansas City.

We have no more Argenta Arkansas.

I am yours in the work,

Mrs. S. L. Bostick

North Little Rock, Arkansas

O, Arkansas! O, Arkansas!

We're in this needy field of light.

We're only preaching Gospel truth

In our own harvest field aright.

We send our boys and girls to school,

To learn to teach all nations.

Then this great effort of the church

They're reaching all creation.

O, Arkansas! O, Arkansas!

What shall we will and plan?

We need the help of other men

To Chirtianize this land.

The greatest work of Christ's own Church

Is not to rest or shirk

But every one must sacrifice

And everbody work.

These thoughts came to me during my morning prayers.

Mrs. S. L. Bostick.

"The Leper."

As delivered at the 8th grade Commencement exercises of the Danville Public school, for Negro youth, Danville, Ky., by Miss Mary Lizzie Bridgewater.

Day was breaking, when at the altar of the Temple stood the holy priest of God. The incense lamp burned with a struggling light And a low chant swelled thru the hollow arches Of the roof, Like an articulate wail; and there alone,

Wasted to ghastly thinness, Helon knelt. The echoes of the melancholy strain Died in the distant aisles, and he rose up, Struggling with weakness, and bowed his head, Unto the sprinkled ashes, and put off His costly raiment for the leper's garb, And with the sack cloth round him, and his lip Hid in the loathsome covering, stood still, Waiting to hear his doom:—

"Depart! depart, O child Of Israel, from the Temple of thy God! For he hath smote thee with chastening rod, And to the desert wild,

From all thou lovest, away thy feet must flee,
That from thy plague his people may be free.

Depart! and come not near
The busy mart, the crowded city more;
Nor set thy foot a human threshold o'er;
And stay thou not to hear
Voices that call thee in the way; and fly
From all who in the wilderness pass by.

"Wet not thy burning lip
In streams that to a human dwelling glide;
Nor rest thee where the covert fountains hide;
Nor kneel thee down to dip
The water where the pilgrim bends to drink
By desert well or river's grassy briak.

"And pass not thou between
The weary traveler and the cooling breeze;
And lie not down to sleep beneath the trees
Where human tracks are seen;
Nor milk the goat that browseth on the plain;
Nor pluck the standing corn, or yellow grain.

"And now depart" and when
Thy heart is heavy and thine eyes are dim,
Lift up thy prayes beseeckingly to him
Who, from the tribes of men,
Selected thee to feel his chastening rod:--
Depart! O leper! and forget not God!"

And he went forth alone. Not one of all
The many whom he loved, nor she whose name
Was woven in the fibers of his heart,
Breaking within him now to come and speak
Comfort unto him. Yes he went his way
Sick, and heart broken, and alone,—to die!
For God had cursed the leper.

It was noon,
And Helon knelt beside a stagnant pool
In the lone wilderness, and bathed his borw,
Hot with the burning leprosy, and touched
The lathsome water to his fevered lips,
Praying that he might be so blest,—to die!
Footsteps approached, and with no strength
To flee, he drew the covering closer to his lip.
Crying, "Unclean! unclean!" and in the folds
Of the coarse sack cloth, shrowding up his face,
He fell upon the earth till they should pass.
Nearer the stranger came, and bending o'er
The leper's prostrate form, pronounced his name:--

"Helon! Helon, arise!" And he forgot his curse,
And rose and stood before him.
Love and awe mingled with the regard in
Helon's eyes

As he beheld the stranger.
His grab was simple, and his sandals worn;
His statue modeled with a perfect grace;
His countenance, the impress of a god
Touched with the open innocence of a child;
His eye was blue and calm as is the sky
In the serenest noon.
He looked on Helon earnestly awhile
As if his heart was moved, and stooping down,
He took a little water in his hand
And laid it on his brow and said, "Be clean!"
And lo! the scales fell from him and his blood
Coursed with delicious coolness through his veins,
His leprosy was eleansed! and he fell down
Prostrate at Jesus' feet and worshiped him.

Christian Education

Southern Christian Institute

The Reunion of the Blue and Gray celebrated at Vicksburg last week called quite a number of our people to that city.

On Wednesday Mesdames Omans and Hobart, Misses Evans and Meek, Master Karle and Paul Lehman attended the reunion. On Thursday Professor Clarke and Misses Holt and Mock attended it.

Mr. Woodring, who has lived a close neighbor to Mrs. Hobart's people at Waterloo, Iowa, for quite a number of years, was a visitor at the S. C. I. over Sunday and occupied the pulpit Sunday morning. Mr. Woodring was a soldier of the Civil war and had a part in the Vicksburg Campaign in 1863. It was a great joy to him to revisit the city at the time of this great peace celebration.

Mr. Kramer and Mr. Lincoln fellow of Mt. Carmel, Illinois also soldier's in this section in 1863, took dinner at the S. C. I. on Friday and that afternoon visited the scene of the terrible battle which took place at Champion Hill immediately preceding the Vicksburg siege. Enroute to the city at the close of said battle Mr. Kramer had passed by what is now our school campus. He was accompanied on this trip to the reunion by his son, Mr. Fred Kramer, who all the time most tenderly cared for his now aged and feeble father.

On returning from the reunion Friday evening, Misses Simison and Fox, teachers of Mt. Hermon Seminary at Clinton, Mississippi stopped off at the S. C. I. for a twenty-four hours visit.

Edwin Jackson and Jerome Freemon, have returned from their work in Jaxon to enter school.

From the Banks

of the

Old Kentucky

On the Shores of the Tennessee.

Move my arm-chair faithful Pompey,
In the sunshine bright and strong;
For the world is fading Pompey,
Massa can't be with you long.

And I fain would hear the South wind,
Bring once more the sound to me;
Of the wavelets softly breaking,
On the shores of Tennessee.

Preston Taylor and two others,
W. H. and Herod they;

Sounded out the call to Nashville,
In the heart of Tennessee.

Far and wide went invitation,
What was doing? Come and see!
All the states heard there was something
Doing down in Tennessee.

Georgia sent up brother Summers,
They'd no winters there said he;
Arkansas sent sister Bostick,
With good news to Tennessee.

Harry Smith that Texas ranger,
Brought the message o'er the sea;
How the call from Afric's darkness,
Stirred our hearts in Tennessee.

Mississippi sent her dozens,
Riper, readier none could be;
With their kind hearts effervescing,
Poured them out on Tennessee.

K. R. Brown and I. C. Franklin,
Scott and Calvert, who but he?
Dr. Walker and Mrs. Blackburn,
Left their marks in Tennessee.

Brother George brought Old Virginia,
Cordell and Johnson Ohio free;
Sister Hattie brought Chicago,
Down to Nashville, Tennessee.

Professor Smith brought West Virginia,
Tall, gigantic, stately he;
How all Nashville smiled to see him
Back once more in Tennessee.

Old Kentucey sent eleven,
Jackson, Pearson, Everett, me,
Hathaway, Anderson, Bowen, Duncan,
Singleton, Dickerson to Tennessee.

Tennessee herself our Hostess,
Clothed in hospitality;
Fed by Taylor, led by Martin,
Up the rolling Tennessee.

"Fessor Moss comes 'mong the "Cappums",
Miss Rosa, "Cappum" too is she,
"Brer" Hopkins and "Lehman",
Dey de Cappum's Cappum's See?

Mrs Atwater, words now fail me,
Heroine, noble, Godly she,
Laying all upon his Altar,
Graced our Cause in Tennessee.

And I fain would hear the south wind,
Bring once more the sound to me,
Of the wavelets softly breaking
On the shores of Tennessee.

C. H. Dickerson.

Even where arms have been used, in
most cases the pen has wielded the sword.
Ideas are more powerful than bayonets.

—Lord Avebury.

MADISON, MISSOURI

Dear Editor:—

Please allow space for the following. We are progressing nicely with our Sunday school. We have an average attendance of forty-five and an average collection of \$1.75 each Sunday. We have wall charts, and pennants for each class, certificates of membership and promotion certificates for the cradle roll and home departments. The cradle roll certificates have the photograph of colored children printed on them. We also have birthday blank checks and letters that we give away in connection with the birthday offering. We also use with much success a beautiful banner as a class contest for money raising. These requirements serve as a strong incentive to a progressive Sunday school. We are looking forward to the installment of a new piano and the erection of a new church edifice in the near future.

I was elected president of the Missouri Sunday schools at the recent convention held with the church at Plattsburg, Mo. I kindly ask the cooperation of every superintendent in this great work, as no school can rise above the enthusiasm manifested by the superintendent.

To the school sending the greatest amount of money to the next convention will be awarded the first prize, this will consist of a beautiful "Banner class offering" inscribed upon it. Second prize will consist of a large pennant with the words "Christian Sunday school" inscribed upon it. These prizes should serve as an inducement for a larger and better Sunday school, so please have your school strive for this honor.

Yours for a greater Sunday school,
P. W. Miller.

President of the Missouri Sunday school Association.

A Prayer for the Kingdom

"O Christ, Thou hast bidden us pray for the coming of Thy Father's Kingdom, in which his righteous will shall be done on earth. We have treasured Thy words, but we have forgotten their meaning, and Thy great hope has grown dim in Thy Church. We bless Thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the prophet of the present to follow their vision. We rejoice that today the hopes of these lonely hearts are becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brotherhood. For what shall it profit our nation, if it gains numbers and riches and lose the sense of the living God and the joy of human brotherhood?

"Our Master, we make Thy faith our prayer:
"Thy Kingdom come, Thy will be done on Earth."

Walter Ranschendusck.

Sunday School Lesson

November 11, 1917.

Lesson VI.

NEHEMIAH'S PRAYER.—NEH. 1:2-11.

Golden Text:—Whatever we ask for we receive of him, because we keep his commandments and do the things that are pleasing in his sight.—1 John 3:22.

TIME:—The 20th year of Artaxerxes, B. C. 445. 13 years after the return under Ezra (lesson 4) B. C. 458.

Hanani, brother of Nehemiah, must have left Jerusalem in the spring or summer of B. C. 445, and reached Shushan late in autumn in the month Chisleu.

Nehemiah prayed four months and in Nis- on, or April, 444 B. C. he went to Jerusalem.

PLACE:—Shushan, modern Sus, in Persia. One of the three capitals of the Persian Empire.

Psalms 69 is parallel to some extent with the period of Nehemiah.

NEHEMIAH.

Nehemiah was a descendant of the exiled Jews possibly about the 4th generation. He was at this time a young man. No doubt of much distinction being a cup bearer to the Persian king.

We readily conceive the idea that he was of royal blood, some infer the tribe of Judah and of the house of David, and that he must have been well versed in the past history of his people. He was a religious and devout man. His religion was not the sit-down-and-fold-your-hands kind, but a fiery, passionate, self-sacrificing religion that seems to have so permeated his being that he completely forgot self and dangers of his person in service for his way-faring people.

His was a firm Christian character, including a patriotic, courageous and God-fearing personality, which made him the right man in the right place.

1. He was a true patriot.
2. He was deeply religious; God-fearing, pious, unselfish and forgetful of self in love of the right.
3. He was wise and shrewd.
4. A man of great courage.

HIS PRAYER.

Nehemiah had known of the returning of many of the Jews under Zerubbabel and Ezra. He had waited long and had heard no tidings from them, until one day his brother Hanani and some Jews came from Jerusalem bringing tidings. But his words were not pleasing to Nehemiah. They were as pangs on the door of the heart, sad blows that

made him anxious for his peoples' safety.

What does he do? Does he go at once to Jerusalem and join the workers there? No. He takes it to God in prayer. As did Hezekiah and many other notorious men all do though the ages to Christ and after, he takes it to the Lord in prayer. How sweet to commune as friend with friend.

In the calmness of his inner closet we may know he poured his heart out to God. He laid his heart open to God and came back satisfied as to the course he should pursue. No doubt the thought of Psalm 137.

HIS REFORM WORK.

Returning with the assurance of God's help he takes up at once the building of the walls, and amid difficulties, trials and tribulation carries it to completion.

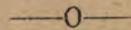
To those who thought to hinder his work he replied, "I am doing a great work and cannot come down."

PRAYER

Prayer is the Christian strong hold. It is the ladder reaching from earth to heaven upon which the angels of God descend to minister to the needs of man. It is the golden chain that connects all humanity with the throne on high.

It is the tie that binds our hearts in Christian love.

E. L. T.



Among the Bible Schools

Something New Under The Sun

A beautiful "Loving cup" will be awarded to the states that raise the largest amount above its apportionment this fall.

We hope many of our schools will enter this great Bible school contest. Remember the day, Sunday near Thanksgiving. If there are schools that wish to hold their rally before the regular day, they can get the program from the American Christian Missionary Society. Write Robert M. Hopkins, 108 Carew Building, Cincinnati, Ohio. The Board has prepared a splendid program for this occasion. The program is ready to be sent out. Full explanation of "The Loving Cup" will follow at a later date. "\$1000.00 Raised by colored Bible schools for Bible school Extension," is our aim. Can we do it? Let us all say, We think we can, we think we can. Remember, Decision is resolved will. Decision is the magnetic power that draws to itself results.

Time is pass due, for colored Disciples to undertake something worth while. Kentucky has a Bible school Army of over 1500. The Piedmont District has an Army of over 1200. Can we not raise \$1000.00? I think we can, I think we can.

Yours for the forward step.

P. H. Moss,
Field Sec'y N. B. S.

ARGENTA, ARKANSAS

To the readers of the Gospel Plea:—

I wish to say that we held our protracted meeting at Pearidge beginning about sept. 1st, and going eight days. Your humble servant officiated. The result was, ten for Baptism, and the church I think revived to some extent.

From Pearidge we went to Wabaseka to attend the state convention which was, I think, the best we have had in our state. The work throughout was encouraging. Bro. E. L. Turner, the pastor, with his small membership and friends, left nothing undone that was at their command as to the caring for the delegates. They certainly played their part well, and I think every one was well pleased. Financially we succeeded in paying up our evangelist.

Our next convention will be held at England.

From Wabaseka we went to another congregation for which I am ministering at Plummerville. Here we had the association of our good Bros. G. W. Ivy, A. L. W. Shields and last but not least, Mrs. Bostick. We had indeed a lively meeting. Bro. Ivy did the principle preaching and did well, coupled with enthusiasm. Bro. Shields, Mrs. Bostick and Bro. G. B. Hervey, a young minister of that congregation who is coming fast, made the meeting quite interesting. The visible results were 13 added and the church greatly revived. Sunday was a very high day. Beginning with the Bible school every thing was very orderly. At the close of the Bible school, Bro. Shields gave us quite a logical discourse. Passing from there to the river, your humble servant spoke to a large and appreciative audience, after having performed the ordinance of baptism, conducted by Elder L. R. Stricklin, Deacons Garfield Hervey and Matt Wallace alternate. We returned back, took refreshments and met the Junior work about 6:00 p. m. Passing from that to unfinished business of the C. W. B. M. Auxiliary, thence into preaching service. Hence you can see that the congregation was very heavily taxed, being let go at 10:30. Still they gave good attention. There are good people in that congregation.

Don't forget the Educational Rally Sunday before Thanksgiving.

I want say that in our Bible school department of the convention we were highly favored with the visit of our National Field Worker, in the person of Prof. P. H. Moss, who is full of information and inspiration. It is indeed a pleasure to sit under his voice and from the fountain of inspiration on Bible school work. Invite him to your state. You need him. Success to you, Bro. Moss, come again.

Yours for a larger work,
M. M. Bostick.

THE LOVING CUP



Description: silver plate. About 8 by 4 inches.

INSCRIPTION

The following inscription will be engraved on the cup:

*Given in Recognition of
Most Efficient Sunday School Work
by the*

American Christian Missionary Society.

HOW IT IS TO BE AWARDED.

For two years there has been an International-Loving-Cup. This cup was presented by The Kansas State Missionary Society to The A. C. M. S. At The Des Moines International Convention this cup was awarded to the Bible Schools of Oregon. On percentage bases this state won the cup and will hold it for one year, for having reported the highest number of schools making advancement toward the Standard of Efficiency.

The Loving Cup for colored schools will be awarded the first year to the state that raises the highest percent above its apportionment, and the school in the state that raises the highest percent above its apportionment will hold the Loving Cup one year or until it is defeated by some other school or state.

By Whom Presented

This beautiful cup described below, is presented to The Colored Bible Schools of America by The American Christian Missionary Society, whose Headquarters is in Cincinnati, Ohio.

APPORTIONMENT OF SCHOOLS BY STATES

ALABAMA

- Big Union, P. P. Cook, Calhoun, ... \$5.00
- Bethlehem, Mase Watts Ft. Deposit, ... 3.00
- Edward Point, J.W. Warren, Flamanten, 2.00
- Mt. Mariah, W.H. Harris, Calhoun, ... 2.00
- Mt. Vernon, Dan Pruitt, Evergreen, ... 2.00
- Mt. Zion, Jonas Perryman, White Hall, ... 2.00
- Haynesville, Fanny Williams, Haynesville, 5.00
- New Bethel, George Burnett Greenville, R. F. D. 2, Box 14, ... 2.00
- Salem, George Rucker, Calhoun, Route 1, ... 5.00

- Snow Hill, George Brown, Mt. Willing, ... 2.00
- Union Point McK. Jackson, Lum, ... 5.00
- Antioch, Luverne, ... 2.00
- Flatwood, Montgomery, ... 2.00
- Macedonia, M.H. Haygood, Oxmoor, ... 3.00
- Strata, Strata, ... 5.00
- Spring Hill, Bradley, ... 2.00
- White Romer, Pike Road, ... 2.00
- Bessemer, Bessemer, ... 1.00
- Mt. Olive, Pike Road, ... 2.00
- Clay Hill, Matthew, ... 5.00
- Mt. Vernon, Montgomery, ... 1.00
- Ross St., Prof. I.C. Franklin, Lum, ... 5.00
- Mt. Pleasant, John Lewis, Jr., Matthew, 5.00
- New Liberty, Hope Hill, ... 1.00

Total for Alabama, 72.00

APPORTIONMENT OF SUNDAY SCHOOLS BY STATES

ARKANSAS

- Argenta, Mrs. Sarah L. Bostick, Argenta, ... \$5.00
- Little Rock, Eld L. J. Pfifer, Argenta, ... 2.00
- Hope, B. W. Davis, Hope, ... 2.00
- Oak Grove, B. H. Armstrong, Scotts, ... 5.00
- Oak Grove, J. H. Pigges, Kerr, ... 1.00
- Plummersville, J E. Hervey, Plummersville, ... 10.00
- Pearidge, Taylor E. Cole, Kerr, ... 10.00
- Sherrell, Mrs. Mary Rice, Sherrell, ... 5.00
- Washington, Wm. Huntley, Washington, 5.00
- Wabbaseka, E.L. Turner, Wabbaseka, ... 3.00
- Pine Bluff, Elg. J.W. Ivey, Sherrill ... 1.00
- Chapel, Jas. Hawkins, Wrightsville, ... 1.00
- Bentonville, P. Monroe Derrick, Bentonville, ... 1.00

Total for Arkansas, ... 51.00

CALIFORNIA

- Callexico, C.E. Dyer, Box 485, Callexico, ... \$5.00
- Los Angeles, Birch St., ... 5.00

Total for California, ... 10.00

FLORIDA

- Bethel, ... \$2.00
- Jerusalem, ... Crystal River ... 3.00
- Galilee, ... Summerfield, ... 2.00
- Magnolia, ... 2.00
- Mt. Zion, ... St. Petersburg, ... 3.00
- New Salem, ... Roodes Pond, ... 2.00

Total for Florida, ... 14.00

GEORGIA

- Bethesda, Samuel Smith, Oconee, ... \$5.00
- Eastman, N. P. Peckett, Eastman, ... 3.00
- Hust Grove, H.G. Hust, Hust Grove, ... 2.00
- Soperton, W.L. Hervey, Soperton, ... 5.00
- Toombsboro, C. Edwards, Toombsboro, ... 2.00
- Valdosta, H.C. Griffith, Valdosta, ... 5.00
- Berea, ... 2.00
- White Grove, ... 2.00

Total for Georgia, ... 26.00

ILLINOIS

- Church of Christ (1st) Mrs. Hattie Malory, Chicago, ... \$0.00

- Church of Christ (2nd) Elder M. Hancock, Chicago, ... 5.00
- Jacksonville, Eld. H. J. Brayboy, Jacksonville, ... 3.00
- Bloomington, Bloomington, ... 3.00

Total for Illinois, ... 21.00

INDIANA

- Church of Christ, Eld. H. L. Herod, Indianapolis, ... 25.00
- Carthage, Philanda Weaver, Carthage, ... 5.00

Total for Indiana, ... 30.00

KANSAS

- Atchison, Atchison, ... \$5.00
- Emporia, Mrs. Lucy Handy, Emporia, ... 5.00
- Kansas City, Miss Sara Chinn, Kansas City, ... 15.00
- Kansas City, (5th St.) Eld. J. D. Smith, 3.00
- Maple Hill, M. Wallace, Maple Hill, ... 3.00
- Parsons, S. Bridgewater, Parsons, ... 3.00
- Wathena, Mrs. David Johnson, Wathena, 3.00
- Topeka, W.J. Sharp, Topeka, ... 10.00
- Troy, Troy, ... 2.00
- White Cloud, Mrs. Allie Faris Duncan, White Cloud, ... 2.00
- Lawrence, (1st) B.F. Tidings, Lawrence, 5.00
- Lawrence, (2nd) Walker, Lawrence, ... 5.00

Total for Kansas, ... 54.00

SOUTH CAROLINA

- Antioch, B.J. Grant, Varnville, R.F.D. 2 box 67, ... 5.00
- Beautiful Gate, B. Williams, Brunson, ... 3.00
- Cherry Grove, J.A. Robinson, Brunson, ... 3.00
- Cedar Grove, W.H. Lightsey, Brunson, ... 3.00
- Ehrhardt, W.C. Brabham, Ehrhardt ... 2.00
- Ashton Branch, C.J. Jackson, Ehrhardt, ... 3.00
- Three Mile Creek, H.W. Edwards, Ehrhardt 7.00
- Mt. Pleasant, George Roberson, Brunson, 3.00
- Macedonia, M.L. Sease, Bamberg ... 5.00
- Rock Hill, M.S. Ritter, Sycamore, ... 2.00
- Gallilee, W.M. Joiner, Holly Hill ... 2.00
- Poplar Hill, I.H. Husser, Ridgeville, ... 3.00
- Zion Pilgrim, ... 2.00
- Liberty Hill, H. Johnson, Ridgeville, ... 2.00
- Ebezer, S. Brown, Jadbury ... 1.00
- Green Chapel, Elder Joshua Epherim, Lime St., 56. Charleston, ... 1.00
- St. James, M.J. Duggins, Harleyville, ... 2.00
- Maclain, H. Sabb, Allendale, ... 2.00
- Gethsemane, ... 1.00
- Ernest Truly, James Givens Ellenton, ... 2.00
- Keans Neck, Elder Edwin F. Jackson, Dale ... 3.00
- Holly Rock, ... 2.00
- Cypress Creek, H.T. Rivers, Walterboro, 2.00
- Stony Bay, M.H. Ritter, Ehrhardt, ... 2.00
- Matthew Grove, A.L. Brabham, Olar, R 1, 1.00
- Seabrook, Ellen Haywood, Seabrook, ... 1.00

Total for S. C. ... 63.00

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**Are your Church, Sunday School
and Women Workers well informed**

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.

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Nice Location, Healthful Climate, Reasonable Rates,
Strong Faculty, Fine Christian Influence.

A limited number of pupils will be permitted to work
their way in school.

Fall session begins September 25th, 1917.

The Boarding Halls will be opened September 24th.

Address President J. N. Ervin, Hawkins, Texas.

**Attend one of the fol-
lowing schools this fall**

The Southern Christian Institute

**Calls out the best in every boy and girl by its high standard
of Religious and Moral culture.**

The following is a statement of some of its important features:

1. The school is situated in the healthful region east of the Mississippi River, in a climate giving the largest opportunity for out-door life.
2. The grounds contain 1300 acres of land, providing fields for cultivation, ponds, streams, woods and hills. This land was selected not only with regard to its usefulness, but also for the healthful and beautiful surroundings.
3. The buildings were constructed especially for school purposes and are thoroughly sanitary, well lighted by electric lights.
4. The courses of study, though broad, are consistent, and give the best preparation to boys and girls who desire to enter any university or technical school, or go into the world well prepared in brain, hands and heart to do the world's work.
5. The teachers are chosen for their fitness to instruct and give boys and girls the right and proper start for life.
6. A limited number of students will be permitted to work their way upon application.

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**Situated in the healthy region
of the Virginia Hills**

Wakes up boys and girls to the duties
of life.

Genuine Christian Influence

Efficient Teachers

A limited number of pupils will be
permitted to work their way.

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Prof. J. H. Thomas, Principal.

Alabama Christian Institute



Prof. I. C. Franklin, Principal

A Busy Lovable School for boys and girls, located
seven miles from Calhoun, Alabama, a location famous
for health, safety and beauty.

Strong Graduate Faculty of Christian men and women,
giving Constant and Individual Attention.

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their way through school,

Address I. C. Franklin, Principal, Lum, Alabama.

**N. B.—Applications to work your way
in either of the above schools should
reach the school before September 24th**



THE

GOSPEL

PLEA



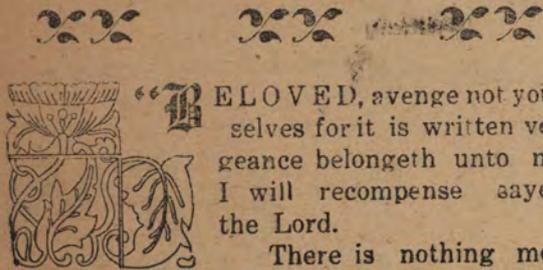
PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, November 17, 1917

Serial No 324

HELPFUL To All



BELOVED, avenge not yourselves for it is written vengeance belongeth unto me, I will recompense sayeth the Lord.

There is nothing more certain than that God will in his own time bring every man or nation to book for every wrong perpetrated; but the man of worldly mind has no faith and therefore does not know this and thinks he must be his own avenger, but his power of action is so limited that he makes a dismal failure every time he tries it. When he becomes his own avenger he starts a feud and in the feud his enemy enters the contest on an equality with him and in the end he must share destruction with his adversary. Human resources are too limited to wreak vengeance on an evil doer and no man should ever try it but should await the more sure results of Providence in whose hands are the eternal laws of reward and punishment.

To see how Providence acts we need only to take a glance over the two thousand years of Christian history.

1. The Jews. When the ruling Jews said "Crucify him, crucify him," they were unreasonably cruel to the world's best man and they began to feel that a divine censure would come, and when they said "Let his blood be upon us and on our children" they were voicing to the first impulse of a condemning conscience. If the disciples had planned to avenge their evil conduct they would have made a wretched failure. The only thing they could do was to wait on the sure work of Providence, which in this case came in forty short years. The story of the suffering of Jerusalem in the siege of Titus was the answer of Providence and it was a most thorough punishment. No nation ever went through more terrible things.

2. The Romans. When the Roman rulers said that they would exterminate the Christians in the most drastic persecutions they thought there was no power in the universe to call them to account. It was

certain the Christians dared not undertake it. All they could do was to meekly take what was meted out to them and in the persecutions of Nero and Domitian perhaps a million and a half lost their lives. But in less than two hundred years the hand of Providence was manifested and Rome's day of suffering had come. To see what imperial Rome suffered we need to read a few volumes of Gibbon's History of the Decline and Downfall of the Roman Empire.

Many other illustrations could be drawn from Medieval History of Europe but space forbids. We must come to modern times.

3. Belgium! Fifteen years ago the one cry of all African missionaries on the Congo was the atrocities of the emissaries of King Leopold on the natives of Africa. A tax of an unreasonable amount of rubber monthly was put on the natives and when they did not bring it in their right hand was chopped off. Even today thousands upon thousands of these one-armed natives can be seen there. It is true, Leopold did this and not Belgium, but Belgium sat idly by and did not interfere. Belgium has now made such restitution as divine Providence has decreed. The sons and daughters of Belgium have lost many more right arms, many maidens had their breasts cut out and many unnamable things were suffered.

4. Russia. For one hundred years the Czar and his bureaucratic clique perpetrated the most shameful outrages on its most progressive citizens. The prison life in Siberia is one of the darkest blots in modern history. As it was a great evil came up before high heaven which could only be righted by a great national suffering and the good and the bad of Russia must pay now. Perhaps ten million Russians must die in agony ere restitution can be made. Nicholas Romanoff will no doubt live, to see much of the restitution made.

5. Germany. Germany has already perpetrated more wrongs that reach to high heaven than Judea, Rome, Belgium, and Russia together perpetrated. Let not the allies think to avenge these for their arm is not long enough for that. All they can hope to do is to act the part of a policeman and stop the Hunized German nation, and when it is arrested they must wait on Providence to wreak vengeance on it. And they need not doubt its sufficiency for what they themselves could do will be as a grain of sand beside a mighty mountain when compared with what Providence

will do to them in the next fifty years. There is only one way the German nation can escape this and that is to humble itself before Christ whom it drove out from its borders and say it has sinned before high heaven and in the sight of men. Unless it can do this future opportunity of manufacture and trade will be cut off and Germany will become as forsaken as Babylon of old where the satyr shall dance and the owl shall hoot.

6. The United States. Our country has by no means been blameless in its acts. But so far we have had enough of the missionary spirit to make restitution ere heaven had to strike with mighty blows. When slavery first started it was an effort at benevolence to teach naked African barbarians to work. It had not much wrong in it, but by and by the cotton gin was invented and the traffic in slaves became a mighty industry and terrible wrongs grew up. If the whole nation had participated in it till an outside nation had interfered our punishment would have been most severe. But instead of awaiting the action of an outside nation, the missionary spirit within ourselves asserted itself and the evil was done away. But as it was Lincoln was moved to say that maybe Providence would not let up the plague until every drop of blood drawn by the slave driver's lash would be made restitution for by rivers of blood on the battlefield. What a pity there was not enough of the missionary spirit in Belgium or Germany to act without awaiting the action of an outside nation. The vengeance of Providence would have been much milder. If America had gone on with the saloon and white slavery—twin brother and sister, born to belzebub the prince of devils—until some outside nation would have interfered the suffering upon our heads would have been most destructive. As it is it is the missionary spirit within ourselves that will put away the evil. The Secretary of War and the Secretary of the Navy, in the name of the American people, have told the cities where soldiers go that they must shut these up, and right now. At Vicksburg, United States Attorney George requested the mayor to close the red light district. He said he would see. The Attorney said he would see nothing. He said they would close them that night or a thousand soldiers would march down and close them up. The police closed them in an hour. The same thing happened in New Orleans and Memphis and a thou-

THE GOSPEL PLEA

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Number 324

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 325, you have 1 week to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, NOVEMBER 17, 1917

Personals and Editorials.

NEW SUBSCRIPTIONS

From P. H. Moss for H. Blair and Jas. Dabney.

From D. T. Cleaver for Mrs. P. C. Cleaver.

To The Gospel Plea:

Subject: the S. C. I. boys in the U. S. Army.

Arthur R. Williams has been commissioned 2nd Lieutenant of infantry, and has been ordered to report November 1st 1917 to Fort Funston, Riley, Kansas.

James F. Mills has been drafted and has been ordered to report to Camp Mead, Admiral Maryland, not later than October 31, 1917. Mr. Mills has already resigned his position at the Export Administrative Board, and is packing up to leave immediately. We all regret in a way his going but we also realize a higher call.

Yours respectfully,
George H. Gray.

Isom K. Hicks, another S. C. I. boy, has received a commission from the training camp at Des Moines, Iowa and will be in the 2nd army.

Editor.

Continued from page 1

sand other cities:

A few years ago James K. Vardaman, then a candidate for governor, now a candidate for senator, made a most vicious onslaught on the Negro and on his teachers and all who wished him well. If the people of his state had joined in with him, a crime that would have reached to high heaven would have been committed, and the things that Mississippi would have suffered would have matched up well with what came to Belgium. But Christian people did not hold up his arm when he threatened to strike. The number that did uphold him knew very indefinitely what a serious blow against eternal right he was going to make. They most assuredly will seize his arm and take away his club ere high heaven will decree a vengeance against our beloved Mississippi such as fell on Belgium and such as will fall on Germany unless the German people will seize the arm of the Kaiser in the name of Christianity.

Let us not tempt high heaven but let us do missionary work ere he must strike us with his vengeance.

NICHOLASVILLE, KENTUCKY.

Dear Readers of the PLEA:

On the 26th of September, the writer of these notes left Nicholasville, for Gate City, Virginia to attend the annual meeting of the disciples of Christ of West Virginia. The meeting was indeed a splendid one. Three were added to the church. The disciples at Gate City are few and for years have been without a suitable house in which to worship. Thru the leadership of Elder Morrison and son, they now have a nice concrete building which cost \$3500. I am sure that you will be surprised when I tell you that this house was largely built by eight persons. It is yet to be ceiled and plastered on the inside. Each congregation should contribute something to this worthy cause.

The 7th of October found us at Mt. Sterling, Kentucky where we held a three weeks meeting at the High Street Christian Church, Elder W. H. Brown, pastor in charge. This meeting ran at high speed thruout Volley after volley was constantly hurled against the bulwark of sin. Up to Friday night the 26th, twenty two prisoners were captured and others were wounded and sick. Since the writer could not stay over to close out the struggle on Lord's Day the 28th, Elder C. H. Dickerson, State Evangelist, went over for Lord's Day. The writer left word for him to double quick the advance and capture those wounded and sick soldiers of sin. True to his trust he overtook and captured nine more which gives us a total of thirty one. We feel that the Master is pleased with what we have done

and too, he was with us to the close of the struggle.

Elder Brown and his wife made it pleasant for me in their home. My stay was enjoyable. Mrs. Macgowan, the mother of Mrs. Brown, never failed to have our meals on time. She is among the best cooks that ever went in a kitchen. The good women of the church invited us out several times to dinner. I need not tell of the many good things that were prepared for us.

Mrs. Griffin and our daughter, Mallory, came over and spent one week. They were gladly received by all of the people, and too, they enjoyed with us the many kindness shown us.

Eld. and Mrs. Brown deserve much credit for the way in which they are leading God's people.

On the 28th I filed the stand at Nicholasville, which closed my work here as pastor. We held three services which were very solemn. The Baptist and Methodist congregations turned out with us both in the afternoon and night. Many tears were shed as we made our closing remarks. Rev. Orten, pastor of the Methodist Church and Deacon Brooks of the Baptist Church, both, in behalf of their congregations expressed their regret to lose us from the work here, but bade us God's speed as we go to our field.

On Nov. 2nd the writer will leave for Missouri where he has been called to the evangelistic work of the state. We feel that we have the cooperation of the brotherhood there.

H. D. Griffin

A CHALLENGE FOR EDUCATIONAL RALLY.

A Splendid Opportunity for the Churches of Christ in the Southland.

The most of the churches are in the rural districts, where the public schools are poorly provided for. So if any girl or boy gets more than a sixth or seventh grade education, they have to be sent from home. Now much depends upon the kinds of schools to which you send them and where these schools are located.

If the school is in a city and the child has to work out for part or all of his support, where he cannot be guarded by the watchful care of the school, he is exposed to all the traps set to catch innocent and inexperienced persons coming to the city and the child may be ruined for life.

But a very few of the private schools in our cities are prepared to furnish labor for all of their work students. So, many of them are only under the influence of the school eight hours per day, while they are exposed to other influences for sixteen hours per day, where they receive the best Christian

training on Saturdays and Sundays. It takes the youth of a strong character to withstand the evils of a city.

Hence experience has taught, it is for the best to put the schools out of the city where land is cheaper and large tracts can be secured, and provisions made for all students who have to earn their way in schools where they will be under the very best care and training the entire term.

Now the church of Christ has five of these schools in the South for colored child-training for life and service. These schools need means or money to equip them for their work. They are the schools of the Disciples. We ought to be proud of them and give them our heartiest support. They need tools, machinery, stock, furniture, books etc.

Now as there is lots of money and we are getting more for what we produce than ever before, let's give an offering on Educational day that will show our appreciation of God's bounty, our fellowship with him and of our schools.

Let every church begin at once to prepare to take a big collection on the fourth Sunday in November, which is our Educational day.

Let the Disciples of Arkansas and North Louisiana show that we stand for every good work in Christ, by sending a splendid offering to President J. B. Lenman, Edwards, Mississippi. It will mean much to our white brethren, who are helping us to support the schools and the children who attend them. This is our best opportunity. Never before was there so much money. Shall we be faithful? I believe we will.

R. T. Matlock,
Evangelist.

Saratoga, Arkansas.

The following is the account of the rally at the above place last Sunday at Matlock's Chapel, Church of Christ, to finish building their new church.

Club	Captian	Amount
No 1	Sister Armedia Austin	\$19.32
" 2	" Annie B. White	\$12.75
" 3	" Jennett Walker	\$4.25
" 4	Bro. A. G. Johnson	\$7.35
" 5	" Henry Austin	\$31.00
" 6	" P. R. Marshall	\$24.60
Personal Gifts.		
Bro. P. R. Marshall		\$5.00
" Ben Hill		\$5.00
" Henry Austin		\$9.25
" James Vernell		\$9.00
" H. W. White		\$6.00
" Alex Muldrow		\$5.00
" R. T. Matlock		\$5.00
" Marshall Hopkins		\$5.00
" W. L. Frix (Elder of the white church)		\$25.00
Bro. Bilk Row		\$2.50

" Joe Addison	\$2.50
" Bank Row	\$2.00
" A. G. Johnson	\$2.00
" Dan Car	\$2.00
" Alf Johnson	\$1.00
" Dave Walker	\$1.00
" J. C. Bradley	\$1.00
" W. L. Lawson	\$1.00
" Joe Onner	\$1.00
Sister Annie Vernell	\$1.00
" Millie Row	\$1.00
" Almeadia Austin	\$1.00
" Annie B. White	\$1.00
" Nancy Hill	\$1.00
" Mary Johnson	\$1.00
" Jennett Walker	\$1.00
" Nancy Walker	\$1.00
" Annie Marshall	\$1.00
" Bertha Row	\$1.00
" Savaunah Bradley	\$1.00
" Lora Muldow	\$1.00
" Marrie Jordan	\$0.50
" Lela Row	\$0.50
" Hannah Bradley	\$0.50
" Roberta Block	\$0.50
Public Collection	\$26.76
Total for the day	\$212.28

Four years ago, when I began preaching there, there was one brother only, Bro. Heny Austin whom Bro. M. T. Brown of Texas baptized about 28 years ago. He stood alone all these years and is happy to see a strong church growing up there before he leaves this world. There are about 50 members scattered around there in the country. Their house will cost them \$1200. They agreed last Sunday to complete it by next May. Bro. Prophet Marshall is preaching for them and seeing after the work. Some of our older churches had better look out, for Saratoga is coming. Oh! Matlock's Chapel is coming. We want to dedicate the church and ordain officers in May or June next. Our Second District Convention meets at Pearidge Christian Church, Saturday before the 4th Sunday November. Let all the churches represent and have a grand meeting.

Yours for success,

R. T. Matlock

WHAT A BIG OFFERING WILL MEAN FOR KANSAS AND OKLAHOMA

Both Kansas and Oklahoma have made appeals to the C.W.B.M. for help to evangelize the two states. No doubt the C.W.B.M. is considering them favorably, but unless there is an increase in the offerings this fall, these appeals will perhaps be ignored. This ought not to be as these states are sorely in need of being evangelized. Kansas has but twelve organizations and they are far from what they should be. The larger part of the state is yet

untouched. We should have a larger number of churches than we now have; and especially in the larger cities where we are now unknown should we seek to plant churches. What is true of Kansas is also true of Oklahoma. The minutes of the 1916 convention held at Luther record only eight organizations reporting. Perhaps there are congregations that did not report at the convention. Whether there are other cengregations or not. We know the work in Oklahoma is comparatively small. Considering the raw material with which to build; Oklahoma is a great field, "white unto harvest," a sleeping giant to be awakened. Brethern, let us double our efforts to increase our offerings this fall that Kansas and Oklahoma may be helped to the front. While the work in Kansas is not divided our methods or principles, yet we are dead to the larger things of church work locally and throughout the field. We are informed that the work in Oklahoma is partly divided over principles and methods, and also dead to the larger things of church work. This is largely due to the lack of leadership. Realizing this is true, should we not increase our offerings that such leadership may be had? A big offering this fall will help to place an evangelist on the Kansas-Oklahoma field who will lead the churches now organized into a larger field of service and organize and build up new ones.

In the meantime let Kansas and Oklahoma consider saying "Heaven helps those who help themselves," and the saying of Jesus, "Give and it shall be given unto you; good measure pressed down and shaken together and running over, shall men give into your bosom" and let us double our offering this fall that we may show that we really want and desire help. Let us talk up, pray up and pay up.

C. E. Craggett.

Jackson, Tennessee.

Dear Editor of the GOSPEL PLEA:

It is so lonesome to be here without a colored Christian paper. I'm anxious to know what has become of our Christian young men. Are any of them swept away in this conflict?

There is no colored Church of Christ here. I tried to find a church thru the white people but have found none yet.

I go to the white sometimes to take the Lord's Supper.

O, that our preachers would awake and preach the gospel everywhere!

Yours for the Master,
(Mrs.) M. E. Blair,
109 1/2 Neff St.

Remember the big rally
day November 25th

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Lawrenceburg, Kentucky.

Dear Editor of the Gospel PLEA:—

I am glad to inform the readers of our paper of the work we are doing here for our Lord.

On the 18th of the present month the Missionary Board of the State met here. We had a successful meeting for four days. Prof. J. B. Lahman, president of the S. C. I. met the Board and mentioned some plans for the Kentucky school.

Bro. C. H. Dickerson preached three sermons. The state president of the C. W. B. M. was present and gave a lecture to the young people, asking their support in the great work.

The church is in good condition at present.

Your sister in Christ,
Martha Mills.

Lafayette, Kentucky.

Dear Editor:—

Please give space for the sisters' work in Hopkinsville from whence I have been. I was there about five weeks and have seen the results of their work. It appeared to me that the power lies in the sisters.

They appeared to me that they were very anxious to repair their house. I being anxious too proposed to rally with them and told them I would give \$2.00 on any day they set for the occasion.

Sister Williams appointed sister Browder to set the day and she appointed the day which was the third Sunday in October for the rally. I arrived a few minutes to twelve. The table was covered with money, there was hardly room for my \$2.00.

By several of the sisters not knowing of the rally, they ask me to not report in the course of a week which accounts for my long delay in reporting. Reverend Anderson was present and said he never saw such a manifestation on the part of sisters, during his stay of four years. He was highly carried away and said he thought I was due the credit being the cause of the amount of money over raised but I don't care any thing for the credit.

Yours in Christ,
Sam Garnette.

Shaw, Mississippi.

To the Readers of the Gospel Plea:—

The writer has just returned from a short trip to Claiborne and Jefferson Counties where he spent a few weeks visiting his friends and relatives.

I am glad to say that the people of the two counties are prospering as never before, and they are not spending their money in riotous living, buying second-hand Fords.

They are buying homes, educating their children, and doing missionary work.

May God guide those people into all righteousness.

On my return to Shaw, I found that the people there were also living in a state of prosperity.

On the 4th Sunday in October the faithful few of the Shaw Christian church rallied. The 5's and 10's were in first rank. God has caused these people to prosper and they are doing their bit to do something for His cause.

The money raised for rally was \$223.13. For pastor, \$13.20. For sick, 1.00. Total amount, \$237.33

Those who paid in rally are as follows:

Eld. B. C. Calvert,.....	\$ 10.00
Bro. Thomas Sales,.....	\$ 10.00
" H. Mikeal,.....	\$ 10.00
" Elisha Nelham,.....	10.00
" Lewis Dosey,.....	10.00
" James Williams,.....	10.00
" Dudley Wright,.....	10.00
" Watt Douglass,.....	10.00
" Harrison Douglass,.....	10.00
" C. H. Magruder,.....	2.00
" Lemiul Baker,.....	2.00
Total amount for Bros.,.....	94.94
Sister Anna Wright,.....	14.11
" Josie Douglass,.....	13.12
" Joanna Nelham,.....	10.00
" Sarah Harris,.....	10.00
" Roxie Chattman,.....	10.00
" Mary Mikeal,.....	10.00
" Irene Freeman,.....	10.00
" Mary B. Soles,.....	10.00
" Maud Douglass,.....	6.30
" Maria Huft,.....	6.10
" Gaiye Soles,.....	5.00
" Clara Mitchel,.....	5.00
" Cora Williams,.....	6.00
" Lottie Nelson,.....	5.00
" Elsie Gilmore,.....	3.50
" Laura Widows,.....	5.00

Total for sisters,.....129.13
Total as above stated for rally,....223.13.

This money is being raised to build a temple where in we may worship our Maker in spirit and in truth and we prayerfully ask your aid in prayers and also financially may remit to C. H. Magruder, at Shaw, Miss., who will receipt you through the Gospel Plea.

This building must go up. We may

not build it in a short while, but some day, both saints and sinners will be accommodated to a seat between the walls of a Christian church in Shaw, Miss. with God's help.

Yours in Christ,
C. H. Magruder.

Roaring Springs, Kentucky.

Dear Editor:—

I write to let the readers know how we are getting along and what we are doing.

We are having our regular service and we are getting on nicely. We held our prayer services as we were asked by the President in behalf of our soldiers on the fourth Lord's Day. We had a splendid prayer service.

"I will go where you want me to go, dear Lord. I am glad to say it will soon be time to give for educational purposes, the Sunday before Thanksgiving, for which every church of Christ should take an offering. Remember the Sunday before Thanksgiving.

May the Lord bless you and keep you in all the paths of righteousness.

Yours in Christ,
Miss L. B. Hunter.

Mound Bayou, Mississippi.

Dear Editor:—

Please allow space for me to say something of our quarterly meeting to be held at Mt. Zion November 17th—18th.

SATURDAY.

Morning Session	10:30
Devotionals....Bro. Chas. Towan of Mt. Zion	
Minister's session.....Eld. R. B. Brown	
Discussion: "Can any one that refuses to pay mission money be an officer of the Christian Church?"	
House called to order.....Eld. J. H. Miller of Grand Gulf.	
Reading of minutes of last meeting.	
Appointment of committees	
Discussion: "Why the officers don't attend the Sunday School meeting?"....Led by Bro. Tyler of Grand Gulf.	
Offering..... by Bro. Major Barnes of Grand Gulf.	
Ajournment.	
Afternoon Session	2:00
Devotionals... .. Bro. Pierce of Grand Gulf.	
Reports..... different Churches	
Sermon..... Eld. S. D. Yarber.	
Invitation.... Eld. S. Flowers.	
Offering..... Bro. Washington Williams of Mt. Zion.	
Ajournment.	

SUNDAY

Morning Session 9:30
 Sunday School taught by Miss Eva
 F. Bridges.
 Address . . . Eld. Jno. Lomax of Port Gibson.
 Devotionals . . . Bro. Coffey of Grand Gulf.
 Sermon Eld. K. R. Brown.
 Invitation Eld. Jno. Lomax.
 Offering . . . Bro. Ed Barnes of Mt Zion.
 "Lord's Supper" Eld. S. Flowers
 Eld. R. B. Brown.
 Adjournment.

A. G. Sneed.
 J. M. Miller.

Christian Education



Southern Christian Institute

The long drouth has not been broken yet. Among the old students returning are Samuel Jennings, John Martin and Eugene Lewis.

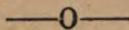
David Jennings who attended this school in 1908, made a flying visit on the campus last week. He is now a fine carpenter in Helene Arkansas. He is on his way to St. Louis to enlist in the regular Army.

A number of the teachers visited Vicksburg last week to shop.

The teachers report the class room work as the best ever had. The teachers are doing fine work and the students seem to be thoroly awake to the necessity to do the very best work possible.

Willie Moore, who learned baking here last year is now baking for the 155th United States Infantry.

Carlos Bradley who worked here last year is now in the National Army. Wille Lee, a former student is in the regular army in the Philippines.



**From the Banks
 of the
 Old Kentucky**

October 23rd Old Kentucky got some good tastes of winter. It snowed good fashion. Several times since it has repeated the act. Coal is scarce and high. Many wisely laid in full when the weather was warm and now happily stand "Inside, looking out" Others thought sure that summer would last always made no prepatation for winter. Such is life.

Eld Floyd of Calisle held a good meeting for Fairview Church with 6 or 7 for baptism.

Eld. I. H. Moore just closed a good meeting at Lever with ten added. These brethren may have reported these meeting.

On account of Eld. Griffin having to re-

turn home to close out at Nicholasville, I was called to Mt. Sterling to preach the last Sunday in Bro Griffin's Mt Sterling meeting. Elds. Griffin and Brown the pastor had stirred Mt. Sterling and 22 had been added. On the closing Sunday 9 more were added making 31 all told. Nearly two hundred dollars was raised for all purposes during the meeeting.

My next meeting begins next week with Eld. M. Jackson at Millerburg. Eld. Jackson has been conducting meetings at Germantown and Little Rock for that veteran minister whom we all love to honor, R. E. Hathaway.

I am proud to receive a minute of the Tennessee Convention—State Convention—and one from good old Georgia. Would appreciate one from Kansas, Missouri and other states. Let the good work go on.

Yours faithfully,
 C. H. Dickerson.

Clarksville, Tennessee.

A RELIGIOUS DEBATE.

Dear Editor of the Plea—

Please allow space

for the following.

We had a religious debate here at St John's Baptist Church, October 8th 1917 and continuing six nights, between Rev, J. W. Terry (Baptist) and Elder J. E. Anderson (Christian.)

"The Bible teaches that the Baptist Church with which I, J. W. Terry, stand identified, is the true Apostolic Church in orgin, doctrine and practice."

Rev. Terry Affirmed.

J. E. Anderson Denied.

The writer showed that if the Church of Christ was set up in the days of John the Baptist, or during Christ's personal ministry it was a kingdom without a king. He did not become king while on earth. (John 6:15) Jesus did not become head of the Church before Pentecost. (Eph. 1:18-23) The writer showed three things necessary to the establishment of the Church. First, Cross! Blood! Resurrection! A church could not exist until these things became facts, Jesus shed his blood to pay for his church, and it was not his until he paid the price, (Acts 20:28). If the Church was set up before Pentecost the Apostle did not know it, (Acts 1: 6-8). Jesus said, "There be some standing here, which shall not taste of death till they see the kingdom come with power," (Mark 9:1). In A. D. 32 Christ said to Peter, "Upon this rock I will build my Church," (Matt 16:18). On the day of Pentecost Peter opened the door of the kingdom and three thousand converts were added to the church, (Acts 2:36-38-47). Rev. Terry did his best to get the Church set up behind the Cross, but he utterly failed to answer the above argument. The Law of Moses was in full

force until Jesus died on the cross, (Matt, 27:50) (Col. 2:14). The writer showed that after His resurrection and ascention into Heaven and coming of the Holy Spirit on Pentecost (Acts 2:1-4 was the point of time when the kingdom was established, (Acts 2 :36-38-48). A church before this time was a kingless, headless, bloodless, lifelss, spiritless institution, (John 7:38-39) (John 16.7-13). Rev. Terry did not even attempt to answer these arguments. The best of order prevailed during the entire debate, and we believe good will be accomplished. The Lord said, "My word shall not return unto me void."

Yours in His service,

J. E. Anderson.

Nashville, Tennessee.

Dear Brethren:—

In obedience to our commission that you sent us upon, we reached Kansas City, Missouri on Wednesday, October 24th and found our way into the Convention Hall, that seated 20,000, and from beginning to end, three sessions daily were held and scercely was there a vacant seat to be found anywhere in the large spacious building. Every department of the Church showed great gain over the previous year. Our brethren had the largest reperesentation on the program of any previous year. Four adrssed this spacious audience, and were received with great applause. Seventy thousand dollars were paid out last year in interest of our brethren. More than double that amouut is planned for the incoming year.

The Communion on Lord's Day was the greatest in the history of the brotherhood. Missouri, Kansas, Arkansas, Texas and Oklahoma were represented. The meeting was both spiritual and harmonious. we made a full report to them of the National Organization that took place in Nashville. They received that report gladly, indorsing the action of the brethren and pledging themselves to support and attend it here after.

Our western brethren are planning great things for the future. Texas alone has three new buildings in construction and will be completed and ready for dedication at an early date. All the states represented by our brethren were hopeful for the future to see greater increase, numerically, financially and spiritually.

Your brother in Christ,

Preston Taylor.

Remember the Jubilee and Educational Rally day, the Sunday before Thanksgiving.

Sunday School Lesson

November 25, 1917.

Lesson VIII.

A PSALM OF THANKSGIVING.

PSALM 103.

GOLDEN TEXT—Bless Jehovah, O my soul, and forget not his benefits. Psalm 103:2

Author and date—“Nothing certain can be said as to the author and date of the Psalm. The Hebrews give it to David. The Syriac still more definitely assigns it to David's old age.”—Perowne.

But the Psalm is universal in its nature and fits many occasions in Hebrew history; and has world-wide application to every age and to all God's people.

Psalm 103.

We are approaching the time set apart as National Thanksgiving Day and no more opportune time comes than now for the discussion of some of the blessings we have to be thankful for.

Psalm 103 has several divisions worthy of mention.

Verses 1-5; A thanksgiving song.

Verses 6 and 7; Illustrations from past history.

Verses 8-12 God's forgiving love.

Verses 13-18; Our Heavenly Father. A contrast.

Verses 19-22; A call for all beings to praise the Lord.

Let us be thankful.

Why is the world in a turmoil today?

Why are there rivers of blood flowing from Eastern and Western Europe today? Why do we see hundred of emaciated people of Armenia and Palestine? There is something wrong. Vastly wrong.

God has a purpose in it all. We cannot see the outcome. It may be, it is, that people have neglected to serve him and return thanks for the blessing manifold we have received.

It seems that each old age and every new sees some great catastrophe; receives some great shock.

Are we ignoring the Great Commission and God is using this way of leading us back to our first love?

The whole world is being shocked into realization and an appreciation of the blessing of peace and plenty.

We are being deprived of some of the food luxuries; we are being deprived of some of the heat-producing elements as fuel; we are being cut off from the world commerce by the terror of the seas. Our young men are dying in Europe. We remember Christ ended one of his parables by saying “that he

hath shall receive but from him that hath not that shall be taken that which he had.” We are experiencing that now. We lolled in luxury. We gambled for riches. We ignored the poor (whom we have with us always;—the poor in body, worldly possession and the poor in spirit those ignorant of God, the Father of us all. Verses 13-18).

Ah! Yes, we have forgotten all his benefits to us. Verse 2.

Therefore that which he has given is being withdrawn.

We have forgotten that he is able to redeem our lives from destruction and have let the evil of autocracy come in. Verse 4.

Why have we done this? Have we not records of what he did for Moses, how he made his ways known? Can we doubt when we believe he sent his own beloved Son, that whoever believeth on Him should not perish, but have life eternal?

“Even the youths shall faint and be weary, and the young men shall utterly fall but they that wait on the Lord shall renew their strength; they shall mount up with wings of eagles; they shall run and not be weary; and they shall walk and not faint.” Isa.

Read this Psalm. Do not stop there. ACT. Each day is an opportunity to do some good. Each day is a day of crucifixion of sin and evil and an opportunity to be his children. Not only to that end but to take up his cross and follow him. To take up the Great Commission. To love our neighbors as ourselves, which is the greatest of all commands.

Each day Christ's wounds bleed afresh in the suffering of his little ones. Not by nationality or nation;—for German, Turk, Armenian, etc. are all included, but all contrary deed pierce his side anew.

E. L. T.

Among the Bible Schools

Topeka, Eight Points.

The third Lord's Day in October, the writer worshipped with the Topeka school and church. This Bible school has only two points more to make before it is numbered with the efficient schools. I enjoyed the opening service of the school. Bro. W. J. Sharp, the superintendent, was at his post on time. At ten o'clock the time to open Supt. Sharp announced the song, the pianist touched the keys and the school began with the first line of the song. It is beautiful to see and hear the whole school singing.

James Duke, who was wearing long dresses when I took up the work in Kansas some fifteen years ago, plays for all the departments of the church.

Mrs. Sharp the Supt. of the Missionary Department, told the story of “The Early American” in a most graphic way. Every

little boy and girl as well as the “grown-up” followed her thru the story with rapt attention.

The teachers afterwards took charge of their classes. Mrs. Craggett took her little folks to the beginners room. Mrs. Sharp separated her class of Primary from the other part of the school by a screen. Each teacher was busy the twenty minutes allotted.

The writer was nicely cared for in the home of Eld. Craggett and his good wife.

A personal offering was given by Bro. and Sister Duke, Mrs. Duke 50 cents and Eld. Duke \$1.00. We are truly grateful to the friends who remember that the Sunday School work is maintained by church and personal offering. And we must urge that there be a larger fellowship both personal and otherwise.

I am sure the Topeka school will come up to its apportionment on Thanksgiving Sunday.

Let us be true to the unfinished task of the church.

Yours for \$1000,

P. H. Moss,

Field Secretary of N. B. S.

OBITUARY

John T. Watkins Laid to Rest.

The funeral of John Twis Watkins Kansas City's foremost undertaker, was observed at the Second Christian Church, 24th and Woodland, Monday, October 15, at two o'clock p. m. The body was carried to the church at ten o'clock a. m. under an escort of Masons and there it lay in state until two o'clock where it was viewed by hundreds of friends, white and colored. The funeral service was held under the auspices of Rone lodge no 25 A. F. & A. M., of which he was an honored member, assisted by the following organizations to which he also belonged Cosmopolitan Lodge No. 2935, G. U. O. of O. F., E. A. Walker Lodge, U. B. N. O. 257, Eureka Lodge No. 5, and K. of P., Richmond, Ind. Mr. Watkins also had the distinction of being a 33rd degree Mason, having that honor conferred upon him by the Indiana jurisdiction. He was deacon and also treasurer of the church where the funeral obsequies were held. Many resolutions from the several orders to which he belonged, various clubs and his professional associates were engrossed and sent to the family. The floral offering was the most massive, beautiful and profuse ever seen at a funeral in this city and while none were placed on the casket which was the most imposing yet of simple design but, the altar, chancel and railing were literally covered with flowers and underneath and all around the casket while upon the chande-

liers and along the wall near the altar many beautiful design were suspended. The following relatives and friends from out of the city attended the funeral:

- Mrs. A. T. Guy of Richmond, Ind.
 - Mrs. Ida A. Tanner of Kokomo Ind.
 - Mr. M. A. McCludy of Richmond, Ind.
 - Mr. Henry Watkins of Kokomo, Ind.
- The remains were laid to rest in a specially constructed vault in beautiful Highland cemetery, with the impressive ceremony of the Masonic fraternity.
- The order of services at the church were as follows:
- Song—"Nearer My God to Thee"..... Choir.
 - Invocation..... Rev. S. W. Scott.
 - Song—"He Included Me"..... Choir.
 - Resolutions..... Orders, Lodges and organizations.
 - Ceremonies..... Various Lodge
 - Song—"Jesus Lover of My Soul"..... Mrs. P. Andrews.
 - Eulogy..... Hon. W. C. Hueston.
 - Remarks..... Hon. Nelson C. Crews, Past Grand Master of Masons.
 - Solo—"Face to Face"..... Mrs. Effie Grant Hardy
 - Obituary..... Mrs M. A. McCurdy, Richmond, Mo.
 - Song—"Beautiful Isle of Somewhere"..... Miss. Kathrine Adams.
 - Sermon..... Rev. Wm. Alphin

Dallas, Texas.

Whereas the Supreme Ruler of the universe under the divine course of affairs, has deemed it good and proper, to take from our midst a life most beautiful, in the person of Elder M. T. Brown, a jewel from the setting of human activities, untarnished, brilliant, to dwell with Him in that beautiful beyond and whereas in our frailty, shortsightedness, and inability to see the purport of the Divine plan in taking him from our ranks, one who has been the means of bringing many souls into the ark of safety, one who stood like the gigantic oak of the forest, spreading wholesome Christian influence without measure, one who like the apostles of old has ceaselessly contended for the faith that was delivered to the saints, therefore be it resolved that a copy of these resolutions be sent the family, a copy spread upon the minute book of the church and one be sent to the Gospel Plea for publication.

Oh, that our eyes were a fountain of tears! that we might weep, not for sorrow but joy for one who has fought a good fight and kept the faith, has entered into the joys prepared for him from the foundation of the world.

"Our acts our angels are for good or for ill,
Our fatal shadows that walk by us still;
Our deeds pursue us from afar,
And what we have been makes us what we are."

Respectfully submitted,
Officers and members of Cochran St. Christian Church.

Chicago, Illinois.

Whereas in the death of Rev. M. T. Brown of Taylor, Texas the Brotherhood has lost a faithful, loyal and fearless minister of the Gospel. And whereas he served the Armour avenue Christian Church for more than three years as its faithful pastor, untiring in his work and faithful in his duties. Leading the congregation in the purchasing of its present church home, thereby laying the foundation for greater growth and progress of the Church of Christ in this city.

Be it therefore resolved that the Official Board and members of the Armour Christian Church extend their very great sympathy to the bereaved family, relatives and friends in these sad hours commending them to the tender care of our Heavenly Father who comforteth the sorrowing and careth for the widows and orphans.

And, be it further resolved that a copy of these resolutions be spread on the minute book of the Official Board. Second, that a copy be forward to the bereaved family as an expression of the sympathy of the church and its appreciation of his work.

And, third, that a copy besent the Gospel Plea, Edwards, Mississippi for publication.

Servant of God, well done,
Rest from thy loved employ;
The battle is fought, the victory won;
Enter thy Master's joy.
The pains of death are past,
Labor and sorrow cease
And life's long warfare closed at last—
Thy soul is found in peace.

Done by the approval of the congregation Sunday, Oct. 21, 1917.

- | | |
|----------------|---------------|
| Elders | Deacon |
| Henry Stamps | Robt. Smalley |
| Wm. Wordson | J. R. Ramsey |
| J. W. Mayberry | Thos. Lanier |
| R. A. Jackson | |

G. Calvin Campbell,
Pastor.
J. E. O. Bonion,
Church Clerk.

THE HOUR OF DEATH

MRS. F. Hemans.
Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, oh Death!

Day is for mortal care.
Eve for glad meetings round the joyous hearth,
Night for the dreams of sleep, the voice of prayer—

But all for Thee, thou mightiest of the earth,
The banquet hath its hour,
Its feverish hour of mirth, and song, and wine;
There comes a day for grief's o'erwhelming power,

A time for softer tears—but all are thine.
Youth and the opening rose
May look like things too glorious for decay
And smile at thee—but thou art not of those
That wait the ripened bloom to seize their prey.

We know when moons shall wane
when summer birds from far shall cross the sea,
when autumn's hue shall tinge the golden grain—
but who shall teach us when to look for thee?

Is it when spring's first gale
Comes forth to whisper where the violets lie?

Is it when roses in our paths grow pale?
They have one season—all are ours to die!
Thou art where billows foam,
Thou art where music melts upon the air;
Thou art around us in our peaceful home,
And the world calls us forth—and thou art there.

Thou art where friend meets friend,
Beneath the shadow of the elm to rest—
Thou art where foe meets foe, and trumpets rend
The skies, and swords beat down the princely crest.

EDUCATION

What are the purposes of Education?
The purposes of an Education re so to train the child that he may reach the highest stage of usefulness, happiness and contribute the greatest possible service to mankind,

Why is Education especially needful?
My friends the standard of intelligence, and morality must be raised through Universal Education.

How are we to get an education?
By the teacher parents keeping in close tuch with each other, and there should be mutaul confidence and perfect frankness between parents and teacher. Both parents and teacher are suposed to be interested in the child. Interest as the mother of attention, attention is the mother of memory.

A teacher should be genuine, whole-sould, honest, manly, true and have a moral-character. Whatever elce he or she may like in education. The teacher with a fine moral sense will never fail to lift the pupils towards higher ideals of life.

The child should be educated to live a complete life.

A. D. White.

Cicfton, Kentucky.

WHY THERE SHOULD BE A UNITED EFFORTS IN THE OFFERING THIS FALL

Because of the crying need that is coming from all our schools there should be a strong united effort by every Negro disciple in the offering this fall. At our door now, is a tremendous opportunity to do something in building up the cause of Christ. The fields are fully ripe, and our evangelists and other workers are doing heroic service in spite of the very meager support received by many of them.

The schools we have already in operation are very poorly equipped for efficient service. It is a down right shame and sin to expect, and require them to "make bricks without straw" in a time like this.

God has been no better to other religious bodies than He has been to us, and we continue to plead poverty, and claim, and even demand that the workers should make a sacrifice to do the work, and then grin and seem well pleased over the already too many little things we have.

Brethren, no one can be a true follower of the Master, and be forever satisfied with small things in the kingdom of Christ. But some of us are beginning to "see men as trees, walking." A little more eye-salve will enable us to see things as we should,—clearly.

The Nashville General Convention was a "Mount of Transfiguration" to all who were so fortunate as to be there. Information and renewed pledge of continued support came to us in large measure, we should unite our efforts now because we know more about the work than ever before; and our knowledge increases our obligations. "If ye know these things, blessed are ye if ye do them."

We are a great people, we should do great things in accordance with our greatness; but we have been slow in finding ourselves. In intelligence, we compare favorably with other religious bodies, and God has wonderfully blessed us with as much of this world's goods as we have deserved, and when we deserve more, God will give us more, and we shall deserve more when we become more liberal to the great missionary work at home and in foreign lands.

Our Negro Christians in Kentucky have done some splendid things for the church and school, but they have never yet made one long, strong and united effort to pull the cause they say they love, to the top of the mountain. When they become fully united in their efforts to establish their school and church work, then they shall have become fully Apostolic in religion and their dreams will have come true.

We are right at the open door of large things for ourselves, and much larger things for our children. Shall we go in and possess them? "Behold, now in the acceptable time; behold, now is the day of salvation."

W. H. Dickerson.

ON GUARD AT THE READING GATE!

It is a fine thing to guard our homes against alien soldiers of whose purposes we are all aware. But it is also very important to guard them against other insidious foes that creep in under the disguise of friendly entertainers to plunder and destroy the cherished ideals, the lofty standards, the clear views that have given the home its character.

If you familiarize your young people with the best reading, they will not be likely to crave what is inferior and demoralizing. THE YOUTH'S COMPANION is a powerful influence in awakening a taste for what is best in reading. It is on guard at the reading gate! Nothing cheap, mean or hateful passes its challenge. But neither does the crabbed and dull and austere. Cheery idealism is the COMPANION'S countersign. Put it on guard at your reading gate!

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Remember the JUBILEE and EDUCATIONAL RALLY DAY, the Sunday before Thanksgiving.



THE GOSPEL PLEA



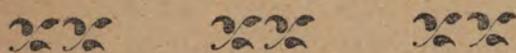
PREACH THE WORD

Vol. XXII

Edwards, Mississippi, Saturday, November 24, 1917

Serial No 325

HELPFUL To All



The Measure of a Man.



EVERY man who professes Christianity believes God has a standard by which he measures the worth of our lives. By his conduct he reveals what he thinks that standard is.

As we watch men we imagine three classes of standards, one of them false, one of them incomplete and one true.

1. The great false standard which has misled countless numbers of professed Christians is partizan faithfulness. The man who is held by this thinks he must be faithful to party, clique faction, denomination or caste at all hazards. He partakes much of the nature of a watch dog which is told to watch the coat of his master. They will be true to their imagined trust even to the point of lying for it. Their mistake lies in thinking God considers it a virtue to be true even to a fault. In fact the Bible teaches that it is a virtue to be untrue to a fault. This is what Paul meant when he said we should crucify the passions of the body. This is what Christ taught when he gave the parable of the unjust steward. The man who thinks it a virtue to be loyal to a party regardless of right or wrong is terribly deluded.

2. The incomplete standard is the one when men think God judges them entirely by what they believe. They imagine God standing with a great law book judging men by the tenets of faith they hold. One of the saddest tragedies in human history was the perversion of the Luthern Reformation to a mere striving of words. It led to dogmatic fanaticism on the one hand and the vanity of heresy on the other. Both the dogmatists and heretic are equally wrong. In both cases it is a species of vanity of mind. The guilty culprit imagines himself of more importance in thinking out things than he is. As soon as he thinks out something he assumes it

has divine sanction. The old dogmatic literalist railed at the German rationalist and the German rationalist sneered at the dogmatic literalist. Both were equally wrong. It was the kettle calling the pot black. The literal dogmatist was 'rediculous, in his unsupported claims and the German rationalist said he was silly and forthwith he himself drove out greater silliness. It was this Paul referred to when he said they professed themselves wise and became fools. The easiest way to get rid of both the literal dogmatist and the intellectual rationalist is to try to get the world to ignore them. Even a child quits crying when its sees nobody pays attention to it.

3. The true standard is the standard given by Christ "By their fruits ye shall know them." Christ taught us to look at the character of the man as revealed by what he does. He came into the world to give man a task and when man once gets real busy at that task he will see how supremely silly it is to try to judge men by what they believe or to spend life time speculating about intellectual fancies.

Now that the Negroes, Japanese, Chinese, Hindoos and Turks are coming into the kingdom, all of whom can never enjoy the same pleasure as the Germanic peoples in fine shades of meaning and speculations, it is high time that we leave our national playground of creed, sect and faction making for the real task of giving a real Christian education to the children of the nations. The Jew could scarcely be restrained from trying to Judaize the world; the Roman found it a delightful pastime to try to Romanize the world, and the Germanic peoples found it a delightful diversion to try to denominationalise it. No sooner had the clear thinking of Luther given us the right path and lesser thinkers took by paths. No sooner had John Wesley pointed to more entergetic effort than others took by paths. No sooner had Thomas and Alexander Campbell pointed to the straight paths to union than lesser thinkers took the by paths to speculation on doctrine, some of them utterly foolish, such as the use of musical instruments. No sooner had true science pointed out to us great truths such as gravitation and evolution than lesser minds in university chairs began to take the by path of rationalism. Oh the Germanic peoples enjoy speculation more than they do eating!

But these newer peoples, who have not the speculative instinct, will now help us to put away the "sin which doth so easily beset us" and will help us attack the great world problem in earnest. Not all Anglo-Saxons worship at the shrine of stand their speculative instinct but are among hundred and forty and four thousand who, on Mt. Zion and censing the new song, the world for Christ. Let us pray that the day of dogmatic and rationalistic speculation may pass from us even as the day of Judeaism passed.

The Bible and Religious Education in Schools.

Judge Grosscup, of the U. S. Circuit Court, Chicago, in a public meeting:

"There should be spiritual instruction in the public schools of the United States. The need of spiritual education is a vital need for the future of the nation. Jesus Christ should not be barred from the schools.

"While I believe there is no reason to be anything but optimistic concerning the religious side of the life of the U. S., there is certainly one great danger and decided drawback to the fullest possible influence of religion in this country. The danger lies in the fact that there are such differences of opinion between the various religious sects of Christianity as to the interpretation of the ideas of Jesus Christ that religion is excluded from the schools.

"I have no specific remedy to suggest, although there are one or two remedial possibilities which suggest themselves. The remedy will have to be felt out by the public. One thing that might be done would be for all the churches of all the denominations to unite on some concrete things on which they all agree, and which could be taught in the schools with the consent of all denominations. If this were done, it would mean that the churches would meet on the broadest possible ground, on the basic principles to which they could all subscribe. But this certainly would not occur for a long time. When it is possible, it surely would be a very admirable thing, both for the churches and for the nation.

"Another possible remedy for the exclusion of spiritual training from the schools would be for groups of children to receive

[Continued on page 2, Col. .]

THE GOSPEL PLEA

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Number 325

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 330, you have 5 weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, NOVEMBER 24, 1917

Personals and Editorials.

NEW SUBSCRIPTIONS.

From C. J. Boling for Rev. C. H. Mays and Cathren Dosey.

Rev. A. W. Jacobs of Fort Worth, Texas reports that they expect to dedicate the first Sunday in December. They are making a hard pull to raise \$1032.99 before that time. This will be one of the best churches in Texas. And all the states should pray for them and aid them.

State Evangelist, W. P. Martin of Tennessee reports all ready for their meeting at Savannah.

J. A. Lee reports a good all day meeting at Indianola, Mississippi Sunday, November 4th. Bro. Calvert was present and preached for them.

—Washington, D. C., Dry Nov. 1st.—

Our National Capital on Nov. 1st will be dry. The only one in all the world where the sale of liquor will be prohibited. This is worthy of a nation-wide celebration and should give Nov. 4, which will be "World's Temperance Sunday" in the Sunday Schools, special interest and significance. Men's Classes throughout the Sunday School world should petition the nearest Senator and Representative to do all in their power for "War Prohibition" in the December session

of Congress. Let us do all we can for unconditional submission of National Prohibition, as the Lookout of Cincinnati, O., puts it.

THE BIBLE AND EDUCATION

Continued from page 1

religious instruction from persons named by the churches to impart that instruction. There would be courses in religion as there are courses in political science or political economy. Two or three sects which agree closely on matters theological could unite under this plan and designate persons who would give the courses for these sects. In other words, it would not be necessary for every sect to have its own instructor, but several sects could have the same instructors.

"Still another thing that might be done would be to give part of the public funds to the parochial schools, though this would scarcely be practicable at present.

"The whole point of the situation is that spirituality, the greatest for the upbuilding of men and women, is being excluded because of the desire of the government to be entirely neutral as between the various denominations. The consequence of this ardent desire for neutrality is that the government is actually taking a stand against spirituality, or at least that is how it works out in the end.

"The result of the unfortunate situation is that, at an age when children are having their character and mentality made up, they are not given any of the benefits of spirituality. The rising generation is thus losing spiritual education at the time it is most needed. Some method should be found by which spiritual instruction will be a part of the school system."

Knoxville, Tennessee

Dear Editor:—

Please allow space in the columns of the Plea for the report of our worker's conference.

The meeting was held Sunday, November 4th at 5 P. M. A few minutes were spent in devotional exercises, after which the Superintendent, Elder E. D. Bassett gave a talk on subjects relating to the Sunday school and church.

Written reports of the work of the teachers were read and submitted to the secretary, Sister Rosa Bassett. Bro. G. R. Hoagland is our efficient S. S. Sec'y.

Sister R. M. Cooper gave a splendid report of her work. She attended church services, visited the sick. She donated \$2.00 for missionary purposes. Her class collection was good.

The primary class taught by Sister Rosetta L. Hoagland, had no written report, but the average attendance is five, and she also reports good attendance at religious services, and some missionary work done.

The Loyal Esthers taught by Sister Harris have an average attendance of ten. That class is doing excellent work under the leadership of sister Harris. Their collection was \$5.99. The class president is Sister Ora Hughes, Nellie Brown is the secretary.

The teacher of the Loyal Knights class had no written report. But I will say that the average attendance is eight. The collection is not what we desire it to be, yet we are hopeful that it will be improved.

The Loyal Chums taught by Sister Clara Fowler, have a good report. The average attendance is nine. The collection is \$7.15. Class president Rosetta L. Hoagland, secretary, Rosa B. Bassett.

Sister Hattie Hodge, teacher of the Loyal Helpers, reports an average of nine. She has a splendid class of young men.

The Loyal Women taught by brother Lauderbach have an average of ten. Sister Rosa L. Hoagland is class president. The Men's Bible class, taught by Elder George Hoagland, is doing good work. Bro. More is president. The missionary committee gave a good report.

We are glad to report that brother Harris, one of our most esteemed young men, is much improved in health at this writing.

We missed the pleasant countenance and loving guidance of sister Alethea Britton, who was such a faithful worker in this community and state.

Sara F. Scribner.

Kansas City Missouri

TO THE MISSOURI CHURCHES.

Sunday Before Thanksgiving Educational Day and the first Sunday in December, C. W. B. M. Day have been merged into one effort.

The churches in Missouri have been apportioned by the National Secretaries. We are asked to raise five hundred dollars in this effort for our schools and educational work. To raise this sum each church and each member must have a fellowship. We should inform our churches at once and prepare a systematic way to observe the day. Have a special service and ask each member of the church to give at least fifty cents. Make it an every member canvass. The educational work of the church should have more of our attention and larger gifts from our churches and individual member.

In the work of the schools in preparing such workers as Mr. and Mrs. Z. H. Howard, Mr. and Mrs. T. B. Frost, Miss Nancy Jennings who are now at work in the Jarvis Christian Institute; and C. A. Berry of the Piedmont Christian Institute, Virginia; Mr. and Mrs. I. C. Franklin of Alabama School; Mr. and Mrs. Harry G. Smith returned missionaries from Africa; Prof. P. H. Moss and Miss Rosa V. Brown our field secretaries; R. H. Davis our pastor in Cincinnati; A. W. Jacobs, our pastor in Ft. Worth; Frank H. Coleman, our pastor in Dallas, Texas; Mrs. Fannie H. Johnson the C. W. B. M. worker in Texas; Mr. and Mrs. H. D. Griffin, workers in Missouri; C. E. Craggett, the pastor at Topeka Kansas and Supt. of Missions in Kansas and others—surely our pastors and churches can see our schools are needed and must be supported.

Our work must have prepared workers and leadership. We must fall in line and help prepare men and women for the work.

Missouri can, ought and must raise her \$500 for this work or report a duty not performed.

Let each pastor, church and all departments and each member rally on the fourth Sunday in November and the first Sunday in December, as never before, and put Missouri on the map in standing for Education and Missions. Count on Kansas City head of the list of churches west of the Mississippi River. Our pressing church debt shall not hold us away from our duty to the call for schools.

We beg for full fellowship of our churches this year in this rally. Rally on both days, and on Monday after the first Sunday in December send what you raise to J. B. Lehman, Edwards, Mississippi. If you send it on this day it will count more for the work. In this period and crisis through which the world is passing we dare not forsake the church and its mission. Now is the time for the church to be the light and salt of the earth. In view of the vital needs and the great efforts being put forth by the whole church, the Negro Disciples should rally as they never have and continue to rally until the eighth thousand of the Jubilee Fund is raised.

If by any reason we can't act on these days take the collection at any time, but all should report by January 1918.

We should all act at once and strive to send in reports from all the Missouri churches by January 1918. We can if our pastors, officers and missionary workers of the churches get in behind the call and push it. We ought to do it.

The Kansas City Convention was good. Will give the readers a full detailed report soon.

William Alphin.

Battle Hymn of the Negro

By Peter C. Dunson

Mr. Abrah'm Lincoln brought to us the glorious Liberty,
In connection with it came the freedom of Christianity;
Let us now proclaim from hills to vales and islands of the seas,
We're standing for the Right.

CHORUS:

Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
Glory! Glory! Hallelujah!
The Right is in the fray!

Our fathers fought to help preserve these great United States,
When in bondage to their masters and as slaves within their gates;
Yes manfully loud they shouted as they laid themselves at stake:
"We're striving for the Right!"

The world stands in the middle of a great catastrophe,
Christendom is fighting for the triumph of Democracy;
Let us rally to the banner and press on to Victory,
We're fighting for the Right.

We must forget the by-gone days of sore indignity;
We must join with hearts and hands in crushing down Autocracy;
We must fight the cause of freedom—give our lives if needed be
In fighting for the Right.

Ardmore, Oklahoma.

Dear Editor of the Gospel Plea:—

Possibly some will be surprised to read a letter from me. The sun stood at my right hand and the moon on my left and commanded me to hold my peace but I would not obey.

Shall ignorance triumph where intelligence should reign?

Shall anti-missionaryism or any other anti-ism prevail among the Negro disciples of Christ while they feast on the good tidings of the grace of God preached to them by the godly spirit of our white brethren thru the efforts of an organized missionary board? A thousand times NO. "Upon this rock I will build my church and the gates of hell shall not prevail against it," said Jesus Christ.

While making a missionary tour thru Oklahoma I stopped at Oklanoma City. having sent a letter ahead I thot all would be well, so it

was. The anti-party had organized against me and wouldn't have any meeting in that part of town. But turning to the larger part of the city I succeeded in finding a place and by the help of God and the good white brother ministers of the city, who preached for me one whole week, we had a grand time. See Missionary Tidings and Christian Standard for report on this same meeting by the white church or Oklahoma City.

I am now pastoring the F. Street Christian Church at Ardmore, a place it is said no man can succeed. But I believe all power in heaven and on earth is in the hands of him who died for me, and by the "Sign of the Cross" we conquer.

A. L. Frost.

Dallas, Texas.

TO THE BROTHERHOOD of THE TEXAS CHRISTIAN MISSIONARY CONVENTION.

Greetings:—

The closing year of church work finds the nation as well as individuals in a state of unrest. If the cause this nation is fostering is a just one, the motive unselfish—every true American believes they are—and our faith in Him that doeth well is rooted and grounded, there should not be any apprehensions as to the proper outcome.

God in his own way, at divers times and in sundry places, sees fit to call his people in question about work left in hand. The time is very opportune, especially since prosperity has pulled down the curtain of reason before the windows of insight to real Christian living.

The Taylor convention closed, showing a marked degree of progress over former years, and since all have returned to their respective churches filled with a determination to do more for the cause, let us not be forgetful of our obligation to the mission and general education cause, Sunday before Thanksgiving.

The time demands that the Christian family must do more for humanity than ever before. It is a debt we owe, and the scriptures teach us to owe no man save to love him.

With best wishes for the struggling workers in His vineyard, and that every auxiliary of the church will make a full report of efforts put forth on Sunday before Thanksgiving.

I am yours for advancement,
K. B. Polk, Cor. Sec'y,
3305 Holmes St.

"Prevention is better than cure."
—Motto of THOMAS GUTHRIE'S Ragged Schools.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies,

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy ways may be known upon earth,
Thy saving health among all nations."
Thru Jesus Christ our Lord,—AMEN.

Among the Woman's Missionary Societies,

I count it a privilege to make the third annual report of the work done in the field by your field worker. We are truly thankful, on making this report of the past three years among the Negroes of the United States that we are able to show some advancement along all lines. The close of the year finds us under renewed obligations to our heavenly Father for his loving watch care and oversight. You will note by this report that there has been a large number of societies organized here this year. After two years experience I concluded that it would be better to spend more time with the already organized societies giving them such instructions as is imperative ere we can expect them to hold. The work in the colored churches of Christ has long been neglected and is not organized as it should be. Yet we do not complain for we realize that time as well as effort is necessary for true development.

During this year Professor P. H. Moss, the National Bible School worker under the Auspices of the American Missionary Society and I have done a considerable amount of joint work. In Cincinnati assisted by brother Keevil Pastor of the Richmond St. Church we conducted a Sunday School and Missionary Campaign following the opening of the Kenyon Ave. Church, a splendid Jewish Temple which the Negro Disciples are buying. Here we spent two weeks. Each night public meeting was had at which time addresses, lectures, or conferences were had on Missionary or Sunday School work. The days were spent in doing general community work. During two weeks 500 homes were entered in this immediate community. In these homes we found 2285 men women and children. Thirty-percent of these were once members of various churches in the South from which they had migrated. These were not connected with any church locally. Twenty percent were members of local churches and Sunday Schools, while forty percent had never confessed Christ. The campaign was closed on Thanksgiving day. During our stay there the Sunday School was reorganized, the Woman's Missionary Society reorganized and the Church generally aroused. In a report of the Church made in August to Church convention was shown a remarkable progress in each department. Sixty-seven members had been added to the church.

This is but one of the many communities of the North and the North East which are white unto harvest. Loud is the call for general evangelization. The continued exodus of the Negro to these sections makes the need all the more imperative.

Individual Report from Dec. 1916 to Oct.

1917.	
Conventions attended.....	13
Churches visited.....	93
Addresses given.....	30
Societies organized.....	9
Members enlisted.....	113
Conferences held.....	62
Tidings Subscriptions taken.....	40
Gosple Plea Subscriptions'.....	35
King's Builders subscriptions.....	9
Amount expended in travels..and..etc.	429. 89
Amt collected on the field.....	\$230. 68

GENERAL STATEMENT OF WORK

No of boys and Girls Societies.....	3
No. of members.....	.....
Numbers of Young Women's Circles.....	6
No. of members.....	78
No. of Woman's Missionary Societies.....	116
No. of members ..	497
No. of Missionary Tidings subscription.....	160
Amt. sent General Fund per monthly dues.....	\$743 82
Amt. raised on field for General Development.....	\$230.60
Amt. raised for Negro Education.....	\$2972 82
Total put in General C. W. B. M. treasury	\$3946 67

SLOGAN AND WATCH WORD for FIVE YEAR'S CAMPAIGN

Information, Inspiration, Realization, Not by might nor by Power but by My spirit saith the Lord or Host.

AIMS for FIVE YEAR'S CAMPAIGN

250 Woman's Missionary Societies (including Girl's Circles)	
3000 members	
600 Tidings	
\$8000.00 in gifts	
50 Junior Societies	
500 Members	
300 King's Builders	
\$500.00 in Gifts.	

"The love of CHRIST constraineth US."

Rosa V. Brown.

NORTH LITTLE ROCK, ARKANSAS

To the various states and churches of Christ. I am constrained to ask you to please do this; on C. W. B. M. day morning at six a. m. let every Christian rise and kneel at his or her bedside, in behalf of dear Bro. Lehman and his wife in their work. All that will observe this request write me that I may put it in the Plea.

Yours for Christ,

Mrs. Bostick.

I have but one passion, and that is he—only He.

—ZINZENDORF.

PROGRAM FOR DECEMBER.

Note.—Those arranging program for Woman's Missionary Societies should make selections from the suggestions given in the Program Department.

BIBLE STUDY

Is. 52:4-11; Ps. 2:1-8.

SUBJECTS FOR SPECIAL PRAYER:

Prayer that we may recognize God as overruling the wrath of man and shaping the course of nations; that through righteous laws the white man may cease to curse and may come to bless Africa through a Christian civilization. Pray for white and black missionaries evangelists and teachers in Africa. Pray that the missionary woman of the church may give more thought, time and money to the greatest cause of all ages. Pray that all Missionary Societies have courage and zeal to undertake the utmost.

Topics; I the white Man in Africa

The Slaver, the Explorer the Trader the Government Official. The Missionary.

New Equipment Needed on Our Mission Fields.

Suggestions for the Program.

Stand and recite in concert the following;

Slogan and Aim for Five Year Campaign, 1917—1921—

Information, Inspiration, Realization: "Not by might, nor by power, but by My spirit, saith the Lord of Hosts." Aims for 1921: 6,000 Societies; 200,000 members; 100,000 Missionary Tidings; \$800,000 in gift. Aims for 1917 3,800 Societies; 110,000 members; 55,000 Missionary Tidings; \$450,000 in gifts.

Devotional period and Bible study.

Talk: "The White Man in the Land of the Black Man."

Talk "Pioneer in Africa."

Questions and Answers: "New Equipment Needed on Our Mission Fields."

Recital of "Facts for the Busy Women Hidden Answer.

HELPS ON THE PROGRAM.

Leaflet: "The white man in Africa," 2 cents. Copy of a letter from a missionary, 2 cents. Books: "An Africa trail," Chapter I; "A master builder on the Congo," Book I, Chapter II, V; "The lure of Africa," IV, V.

Christian Education



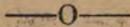
Southern Christian Institute

President Lehman preached Sunday and Sunday night at Vicksburg. He was accompanied by Prof. and Mrs. Omans.

Miss Sophia Holt led the program of the Woman's Missionary Society at the Southern Christian Institute Sunday November 11th. The subject was Mohammedanism and she was peculiarly well fitted to lead it as she was a missionary to Turkey until she had to leave there because of the war. All report it a most excellent meeting.

Among the old students returning are Mose Stephens, Willie Sampson and Cornelius Flowers.

We still have room for six more boys who want to work their way thru school. Apply at once for application blank. The proposition to work at the S. C. I. is a very fine one for the right boys.



From the Banks of the Old Kentucky

Kentucky is studying the combination school proposition brought us by Pres. Lehman. We somehow feel like all will adjust itself O. K. God is leading us to victory, and his finger points the way.

Eld. Pearson of Paduah has already printed the minutes of Nashville National Convention. They're ready for distribution. Write to him at 2106 N. 13th, St. Paduah, Ky. about yours. They contain "Magna Charter" stuff and should be wisely read.

Kansas City Convention goes should tell us thru the Plea what was done or not done at Kansas, City.

Nicholasville is mourning the loss of Eld. H. D. Griffin who left November 2nd for Missouri where he begins as State Evangelist. He gave Nicholasville one year of good service. Nicholasville pulpit is now vacant. I am not an officer or secretary of Nicholasville church, but am a member and as such would be glad to answer any question touching the work. Or I'll hand any letter to proper party. Yes, we need a minister. Eld. Griffin wrought well. Some detailed accounts will appear later. Lexington wants a man to "hold the ropes." Somebody who CAN. Eld. S. Campbell will hold a meeting at Georgetown this month. Eld. Jackson just closed a meeting at Little Rock. The boys are busy.
Charles Dickerson

The Object of the War.

President Wilson in a recent conference with Judge William H. Wadham said: "It is of the greatest importance that the object of the war should be kept before the people, in order that they might be prepared at its conclusion to support the Government in taking part in a League of Nations to secure enduring peace."

Judge Wadhams, reporting this interview to the President of the Federal Council of the Churches of Christ in America, says "Why should not the Churches thruout the country make it one of their foremost if not their very foremost, duty at this time to keep the subject constantly before the congregations or other gatherings of people, and bend every possible effort in order that this great good may be obtained?"

Signs are not wanting that this solicitude of President Wilson is not without reason. The nation is becoming absorbed in the enormous practical details absolutely necessary for winning the war.

We are not, however, particularly interested in studying the world problem. We are not considering with any particular care the question as to the kind of world organization we must have after the war, if the winning of the war is to be really worth while.

It is clear that we must have some kind of a League of Nations. It must secure justice and safety for every nation, people and tribe. No nation should longer be free, however just its cause, to act as its own plaintiff, sheriff, judge, jury and executioner. No selfish, aggressive nation should be allowed by lies, spies and plots, to involve the world, or any part of the world, in ruinous war.

But what kind of a League must it be to secure these ends? This is a matter for serious study by the responsible citizenship of our land. We must make up our minds before the war ends, so that when it ends we may know what we want and be able to say so clearly, sanely and insistently.

A four weeks' course of study on world reconstruction has been prepared for the use of Christians in all our churches. It is entitled, "A New Era in Human History", and is especially designed for discussion groups, adult Bible classes, men's leagues, brotherhoods, women's clubs, missionary societies, Young Women's Christian Associations, and young peoples' societies.

In order to aid the leaders of discussion groups using the "New Era", a pamphlet of exceptional value has been prepared by the Secretary of the World Alliance for International Friendship and the Commission

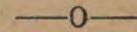
on International Justice and Goodwill of the Federal Council of the Churches of Christ in America. It is entitled, "Helps for Leaders." A twenty-five cent package of additional leaflet material is also available.

Every Christian who desires to aid in establishing a Christian World-Order should by all means accept the invitation of the World Alliance for International Friendship through the Churches to become a member, secure its literature, and unite his heart and his hand with those of other Christians who are seeking the same end.

In union is strength and victory. In isolation is weakness and defeat. All correspondence should be addressed to the World Alliance for International Friendship, 105 East 22d Street, New York City.

Sidney L. Gulick,

Secretary.



The Challenge to Greater Heroism.

Today carnal death is stalking in deadly stride through a whole continent. And today the Church must do something so splendid and so heroic as will outshine the glamour of material war. This is the hour when we must send out more men and women who are willing to live and toil and die for the Hindu and for the Turk and the Persian and the Chinese and the Japanese and all the dusky sons of Africa. I verily believe that if the Apostle Paul were in our midst today, with the war raging in Europe, he would sound an advance all along the line. He would call us in this hour to send out more men and women to save, and to comfort, and to heal; men and women who will lay down their lives in bringing life to their fellowmen. We must send forth new army corps of the soldiers of Christ, and we must give them more abundant means, endowing them so plentifully that they can go out into the needy places of Asia and Africa, and assuage the pains and burdens of the body, and dispel the darkness of the mind, and give liberty to the imprisoned spirit, and lead the souls of men into the life and joy and peace of our blessed Lord. If the Church would, and if the Church will she can so arrest the attention and win the hearts of the natives of Africa and Asia with the grace and gentleness of the Lord Jesus, a grace and gentleness made incarnate again in you and me, and in those whom we send to the field, that the excellent glory of the Spirit shall shine preeminent, and in this hour of world-wide disaster the risen Lord shall again be glorified.

John Henry Jowett, D. D.

Our Creator would never have made such lovely days and have given us the deep hearts to enjoy them, above and beyond all thought, unless we were meant to be immortal.

—HAWTHORNE.

Sunday School Lesson

December 2, 1917.

Lesson IX.

NEHEMIAH REBUILDS THE WALL OF JERUSALEM.

Nehemiah 4.

GOLDEN TEXT:—The Lord is my helper; I will not fear: what shall man do unto me? Hebrews 13:6.

TIME:—Nehemiah heard the bad news from Jerusalem early in December, B. C. 445.

For four months he prayed, thought and waited.

The following April (444), he obtained permission to go to Jerusalem.

The journey occupied four months and he arrived at Jerusalem in the first day of the fifth month, about July or August.

The first day (new moon) July 31, 1917, and Aug. 5th, 1921.

PLACE:—Shushan and Jerusalem.

RULERS:—Artaxerxes, emperor of Persian Empire; Nehemiah, governor of Judea; Ezra, the scribe, religious leader of the people in Babylon.

TRAITS OF A MASTER LEADER.

Nehemiah returned to Jerusalem in the summer, at the new moon.

Again he showed great fore thought in not plunging right in, but first reconnoitering; as he did in Persia when enlightened about the conditions in Jerusalem he does now. He waits on the Lord and while waiting he works.

This is indeed a good example for any church, Bible School or individual. Before launching off into deep water, take your bearings. Before opening your store to the public take an invoice of commodities on hand. The church should look up its old members and revive the new. The Bible school should see that each member acts his or her part. The individual should make sure that he is right with the world.

Nehemiah stayed in the city three days before he went to work. In this time he looked over the situation. He went out by night and made a circuit of the walls to ascertain the damages and needed repairs.

He estimated on the time needed by the help he could get and the hindrance, which was inevitable.

THE PLAN.

He showed much fore thought in the parceling out the work. He had forty four working parties, each capable of working wonders.

Over each party he set persons in com-

mand. There were priests, levites, scribes' goldsmiths, merchants, rich nobles and representatives of the poor class of people. Some worked by families, repairing the walls near their homes.

Each contributed from his store of provisions to the up keep of the laborers.

In all of this Nehemiah showed all of the qualifications of a good leader. Some of these were skill, strength of mind, body and will, devotion to the cause, courage, determination, readiness for any emergency and a winning personality.

Each Elder and Bible school worker should compare himself as to whether or no he possesses any or all these qualifications.

OVERCOMING OBSTACLES.

When his enemies began to harass and mock the laborers, Nehemiah asserted his true manly qualities in his dealings with them. He would not be decoyed away. He armed his men; one stood guard while the one next worked. Even the lower animals shows wit (?) along that line. The crows, geese, etc. when feeding keep a watch. It becomes necessary for the men to hold a weapon in one hand and work with the other.

When asked to attend a parley with enemy leaders Nehemiah made reply that he was doing a great work and could not come down.

How many of us give such a wise answer when charms and pleasures lure and coax us?

When we become builders, for the Master Builder do, we stay by until the work is done? If not we lack in the some of the qualifications of a Nehemiah.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." —Psalm 126:6.

"O, give thanks and sing unto Jehovah, for he is good; his mercy endureth forever."

When the walls were completed Nehemiah called the people to the dedication. They had sown in tears and were now reaping in joy.

God's mercies are ever open to them that fear and obey and love him.

E. L. T.

Jackson, Mississippi.

The first revival held following the Mound Bayou Convention was with the Shaw Church. We began Monday night after the third Sunday in August and were in the trenches quite two weeks at this place.

Elders' Brown, Wallace and Wellman helped greatly in this battle of right against wrong, truth against error, righteousness against sin. Mightily did the word of God prevail, for twelve souls were added to the

Church of the Living God. Five reclaimed, four from the Baptist, the one by confession and baptism.

The Shaw church was much revived and is now in a very good spiritual condition.

We carried out our services the first Sunday in September at Indianola and left the following Monday for Nashville, Tennessee where the National Convention was held. A permanent National Convention the first in the history of the colored disciples of Christ was organized. Too much cannot be said in praise of Dr. Taylor and his good wife for their hospitality in caring for the delegates. Quite a number of us were cared for in their beautiful park home. 'Greenwood Park' by name.

Dr. Taylor's helpers were very kind to all the delegates and seemed to have been perfectly willing to do all in their power to make things pleasant for all who came. But I'll let the convention be the subject of another article.

We left Nashville for Memphis the 2nd Sunday night of September, and from thence to Indianola. Dr. Walker took me in his auto about eight miles in the country to McKenny's Chapel where the second revival was held.

We began preaching here on Tuesday night and closed down on Friday night with several additions, six by confession and baptism and one reclaimed.

This is one of the churches that pulled out from the congregation some years ago, but many of them are anxious to come back to the convention. It is hoped by some that steps will be taken to get the churches all lined as they once were.

On the firing lines at Fayette, the 3rd Sunday in September, two obeyed their Lord and Master in the waters of baptism. The Fayette Church is indeed alive.

The last revival held by the writer was at Pilgrim Rest. We began this meeting the fifth Sunday in September, and closed Friday night before the 1st Sunday in October. As a result five were added to the church. Four from the Baptist and one by confession and baptism.

At Indianola the 1st Sunday in October, preached a sermon on BUSINESS ECONOMY. Sunday morning a goodly number of the business and professional men were out to the service. At the night service one came over from the Baptist and confessed that she believes with all her heart Jesus is the Christ, the Son of the living God. We took this young woman's confession because she came to us from the Baptist and had never been given a chance to make this public confession. No matter how firmly one believes that Jesus is the Christ in his heart, he has not fully met the requir-

ment until he makes a public confession of his Lord and Master. "He that shall confess Me before men"—A public confession you see—"Him will I confess before my Father which is in heaven." Matt. 10:32.

Brother preacher, I think we ought to take the confession of those who come to us from the sectarian churches even if they have been baptized, and we do not intend to baptize them again. If they have believed, we will let that stand; if they have repented, we will let that stand; if they have been baptized into the Father, Son, and Holy Ghost, we will let that stand. But if men have never been given a chance to make the good confession before witnesses, it will not do to let that stand.

Now, if any minister differs from me, let him speak out, and we will try to get into the heart of this subject.

With many good wishes for all the readers; I am,

Yours for Christ,
B. C. Calvert.

"The New Education."

(As delivered at the Commencement Exercises of the Danville Public School for Negro Youth, Danville, Ky., by Miss Zula Levingston, May 30, 1916).

The time has come when something more than purely mental work is demanded of the schools.

This education of modern times realizes that each individual is a triple being whose natural powers must be so developed and trained as to produce a beautiful, symmetrical, complete character.

A school now stands upon every hilltop its clear ringing bell peals forth a cordial welcome calling every youth and every maiden to come, crowd its spacious portals and richly freely drink from the precious stream of knowledge.

Ideas concerning education have undergone a complete change within the last ten years. No longer do the schools produce the idealist and theorist who, wrapped in his mantle of superior intelligence, will hold himself aloof from his fellowmen. But the new education is designed to fit the student for solving the practical problem of making a living and of becoming a substantial, self-supporting citizen in a busy world.

We recognize the fact that man has reached his exalted sphere of supremacy—not by the power of his mind alone, but thru the correlated strength of mind and hand. No longer does the brain-worker hold himself aloof from the manual toiler; the great and apparently fixed gulf between the two has been successfully bridged and today hand and head stand firmly united.

It has been proven that cultured education alone does not fit every one to completely fill a successful sphere in the world's activities today

It is true that every age and every race produce giant intellects which were not born to remain unmarked amid the masses but tower aloft above their fellowmen even as a monarch oak rears its majestic head above the flowers which cluster at its feet. It is cruel indeed to fetter the feet of genius or to discourage his aspiration.

But what of masses who cannot ascend the lofty pinnacle of fame? They, too, must live, they too should make of life a holy and delightful pilgrimage.

Right there is the place where manual training is the imperative need. Hence in every well ordered, complete system of education manual training must necessarily hold an important place.

We honor the Congressman whose voice echoes thru the legislative hall; we honor the executive who holds the reins of government in his skillful hands.

But no less honored is the skillful farmer whose creative genius causes the earth to smile and the desert to blossom as the rose. We honor the surgeon whose delicate touch rescues a human life from the clutches of death, but what of the trained nurse who bathes the fevered brow of a sufferer and whose vigilant attention after all wins back the ebbing strength?

We honor the poet, the sculptor, the artist, the musician; and we honor the blacksmith, the carpenter, the mason—and oh! how much we do honor the queen of domestic science especially when we are very hungry.

The educators of today realize that the trades as well as the professions are calling for and demanding expert executors—men who are masters in their chosen vocation. Of what use are the plans of an architect if there are no skillful mechanics to reproduce these ideas in usable, concrete, material form? We gaze with admiration upon the lofty skyscraper, the humming factories, the swiftly flying locomotive; each loudly attests the need of mental and vocational training.

Mental training prepares the individual to desire and appreciate the beautiful things which civilization has to offer; manual training furnish each person the means to obtain these blessings.

The new education which trains the mind to think, the heart to feel and the hands to execute, produce the perfect man of today and the product of the modern school is independent, aggressive, self-reliant, self-supporting, able to meet the demands of the hour—fully competent to serve his race, his country and humanity's highest needs.

Ridgeville, South Carolina.

Dear Editor of the Gospel Plea;—

I wish to ask space to say a word in regard to the Popular Hill Christian Church. There are but few but they are willing working people. We met with those people on the third

Lord's Day in October and they were engaged in an educational rally and for some cause the members were divided into two parts. There were but ten members in this rally, but you did not see a single one that did not have his fifty or twenty-five cents.

We meet Eld. H. H. Husser who gave a most noble address in behalf of education. He especially stressed a Christian education. Ever one seemed to take a new step toward the rally. It was late when we arrived still we enjoyed the meeting. We were pleased to meet Elder T. H. Reed who is pastor of that church. We must say Elder Reed is a most noble man and a good shepherd for his sheep. I was very careful to take the names of those who paid from twenty-five and fifty cents. Those are as follows:

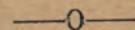
- Elean Doe Young, \$ 50
- Sister Mattie Scott, 50
- Sister Rosa White, 50
- Sister Rosa Miller, 50
- Elder W. W. Wilson, 50
- Elder Yennie Husser, 50
- Sec'y. I. H. Husser, 50
- Rev. Noham Scott, 50
- A. D. Yongs, 12 year old, 25
- Huldy Yongs, 25
- Lizzie Yongs, 25
- Mattie Yongs, 25
- James Miller, 25
- C. H. Washington, 25
- David Pringle, 25
- S. H. Miller, 25
- Wm. Husser, 25
- J. J. Husser, 25
- Wm. Marion, 25
- Edward Brown, 25

Others five and ten cents.

Total 7.50

Now brethren if every church in South Carolina would rally like this one did, it would not be long before the state of South Carolina would have an institution as well as the other states. Now let everyone of us go at it at once. Be a hustler. Get into your churches and Sunday schools the three G's, grit, grace and greenback and when these calls are made you can just get up and trim your lamps and meet the cryer.

As ever truly yours in the work,
I. H. Husser.



"Praise God, but not with empty song,
Nor organ peal, nor long-drawn prayer;
Go lead some soul from paths of wrong.
Lift from some heart its load of care;
Kiss off the tears from some sad eyes,
Seek out and comfort wan distress,
Help some poor fallen brother rise,
And thus proclaim thy thankfulness."

"Modern Victories"

(As delivered at Danville, Kentucky, May 30th, 1917, by Vance G. Smith.)

There was a time when might made right. There was a time when nations and individuals followed the simple plan. "Let him take that has the power and let him keep who can." How we love to read of Alexander, Caesar, Cromwell, and Napoleon.

How the school boys' pulse quicken with enthusiasm while recounting the thrilling scenes enacted at Bunker Hill, Yorktown, Lake Erie, Gettysburg and San Juan. Again we hear the dauntless Cathagenian "There shall be no Alps."

O' Toissant L' Overture marshalls, his victorious troops against Europe's proudest armies. The martyrs Crispus Attucks, Peter Salem Ethiopian veterans of the Civil War all challenge our admiration and deepest enthusiasm.

Sublime and mighty were their deeds. Here I would fain forget them all. For man was made for a greater purpose than taking his brother's life or staining his hand in his brother's blood. Great were the battles fought and smoke and flame but infinitely greater were the conflicts won by master minds. The parents, the teacher, the teachers are all heroes of modern times. The triple alliance, the parent, the preacher, the teacher is sounding the death knell of ignoring indifference and crime.

For hundreds of years mankind covered under the scourge of the dreaded "White Plague" but modern scientists have robbed this tyrant of his cruel sting and have bid man to live and flourish in God's sunshine and pure air. All honor to the surgeons and physicians who stay the hands of death and give us life instead. The creative genius of man has explored the earth from pole to pole and girded each continent with an intricate network of railroads everywhere. Electricity is harnessed and used to perform work of an army of men.

Machinery is now used to till the soil. It plants and grows the grain, harvest it, carries it to the market, cooks it and almost eats it for you while you wait. Electric cars having the power of a thousand horses speeding along with lightening rapidity afford immediate transmittance from place to place.

Conquerors of the land, man has solved the problems of the mighty deep. Ocean's vast recesses hold mysteries no longer, for submarines have carried him down to Neptune's darkest caves, and still, not contented with the conquest of land and sea, man became the master of the trackless air. Swift as a bird on outstretched wings, soars above the highest crags, and the eagle-monarch of the clouds, yields his imperial sceptre to his royal master, Nan.

Yet one more hero! William Marconi, the wonderful magician who talks at will with his brother hundreds of miles distant—freely and audibly they converse with no visible means of communication. And have we reached the end? Ah, no! Greater heroes are yet to appear, greater victories yet to be won. The mind of

man is infinite as his soul is eternal.

Higher and higher shall his genes ascend until glorified and purified. It shall stand as at creation's dawn, perfect in the likeness of its creator.

A beautiful Poem, in which our Saviour, Jesus Christ, speaks to the Reader. It is now nearly fifty years ago; that I found this beautiful poem without a heading, and a name of an author. In those days I traveled much on the rail-roads in business for a No 1 wholesale firm in Milwaukee. I took a seat in the Parlor Car. Then I clipped the poem from the paper, and commenced to memorize it. I found this poem so full of love and sacrifice, that I copied it in many papers. Now I think this poem is worth distributing among others. It certainly will do much good with people that are burdened and heavily laden. But here is the poem.

THE SAVIOUR'S ENTREATY.

"Give me thy hand, if thou wouldst know the way,
Long, steep and lone,
That leads from darkness into endless day—
Walk not alone. And with thy hand, thy faith.
"And fear no more
"For I have walked the thorny path before.
If heavy seems thy yoke, my child.
Take mine,
"And learn from me.
"And to thy soul shall come that peace divine.
Faith bringeth thee
"Walk not by sight,
"But by thy trust alone.
"Thy journey endeth at "The Great White Throne."
"Abide in me.
There is no grief nor pain.
I have not known;
but I would bear and suffer all again,
To keep my own
"They know my voice
and follow where I lead.
"To failing strength I give the aid they need.
Give me thy hand,
And I will lead thee on
"Ob, look not back.
Nor faint,
"Those whom the Father giveth me are mine.
Abide in me, as branch doth in vine."
Carl Theodore Wettstein.

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To wear, show your friends, tell who made it. Latest model, made in any style, a perfect fit, your choice of any goods. Not a cent cost to you if you accept our new liberal offer for a few hours work. Big cash profits for your spare time, \$100 to \$500 a month, introducing us to friends. No experience needed, everything furnished FREE. No matter where you live or what you do, or what your age, send for this free offer at once. Every tailoring agent writes us too, no matter who you represent. Send name and address, get book of cloth samples, latest 1918 fashions, beautiful pictures, our big new generous offer, all FREE. Everybody send now, today, this very minute, to
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Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

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Mme. A. A. Fields

AND DAUGHTERS

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Agents wanted everywhere. Write for terms.

Washington, D. C. is dry.
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THE

GOSPEL

PLEA



PREACH THE WORD

Vol. XXII

Edwards, Mississippi, Saturday, December 8, 1917

Serial No. 327

HELPFUL To All



Respects unto the Age to
Come.



THE natural man, that is the man who is actuated entirely by his natural impulses, judges everything by how he feels in the present without any consideration of how it would look in the future. Every mistake we make now in our plans is in the nature of a mortgage debt on the future. The first impulse of man is to defend his mistakes any way, but he who is compelled to defend a lost cause all his days debars himself from all good work.

If we glance over history we find the ages strewn with the wrecks of lost causes that were defended with a devotion worthy of a good cause all because men made a mistake in the beginning and had not the mental elasticity to change. In fact the natural man has no mental elasticity.

Only the mind lost in the mind of Christ has elasticity enough to easily reverse. And it is the only mind that can calmly view all acts in the light of the future as well as in the light of the present. Only the Moses, Isaiahs, and Pauls can calmly look at acts as they will appear in the future. Martin Luther had his eyes fixed on a kingdom of religious freedom that should emerge in the next few centuries. Tetzel, his great opponent and obstructionist, saw only his present day acts. If he could come to life now and see himself as we see him in history peddling out indulgences, he would probably say he did not think of that at all when he acted. He was bent on one thing only, carrying out what he had set himself to do.

The present rulers of Germany are lineal descendants of Tetzel, not of Luther. Their minds are fixed on one thing only

the conquest of the world. If their minds had been impregnated with the spirit of with Christ they would have stopped to see how all this would look in the ages to come; and if they had done that they would have seen some things that their eyes are holden of now. For example, heretofore the work of the spy was always to find out facts about the enemy but the Germans made their spy system to include all kinds of depredations and intrigues and crimes in the enemy country. What the German spies have done in France, England, Russia, America and all the Central and South American countries and in China and Japan will exclude her from the open market of the world for two-hundred years to come; no matter whether she wins or loses. And we do not mean to insinuate that nations will make commercial war on her after this war. We say this wholly on the strength of the fact that the acts of the present German government have revealed the German character in a light in which no one had thought of them heretofore. Hereafter they will be distrusted even when their intentions are the most altruistic. President Wilson has the correct idea. The only way the German nation can be saved will be by inducing them to reverse their methods and do works meet for repentance. The president is not only making a safeguard for other nations. He is offering Germany her only means of escape. This they do not see now but later on they will see it and thank our president just as our whole country now thanks Lincoln for what he did for them. The South freely says, Lincoln was their best friend.

Now all this we have said with a view to teaching a lesson for ourselves. Are we acting with a full knowledge of how our acts will look in the future or are we acting entirely by present impulses? If we are under the power and influence of Christ, we will have "respect unto the recompense of the reward" as Moses did. If we are acting by the natural impulses we will view things only in the light of every day occurrences. We must remember it is no excuse that others about us violate this fundamental law. Abraham was surrounded by a world that saw nothing he saw and yet he never wavered.

The Negro of America is now building for the centuries to come and he should learn to view things in that light rather

than in the light of present day act. Are we to build a permanent system of race segregation in America? Can we do so if we want to do it? Will such a system stand in the crisis that are sure to come in the world as all the nations come into a family of common endeavor? Our Master has bidden us to make disciples of all the nations and we can not do otherwise. But if we do this will we not make them our brethren and bring them into a family with us?

We can well afford to wait on the future to solve some of the vexing local problems, but we must not wait in our beginning at the top which is the spiritual work. Let the Negro Disciples of Christ fall in line in the great missionary enterprises and pay no attention to the unadjusted things in the lower realms. The Negro is not suffering half as many indignities as all other races have suffered in their upward climbing. Let him thank God that it is noworse than it is and go on to the task that will give him his rating in the centuries to come. That Negro leader who is teaching his people to combine and resent is a blind guide. Suppose a narrow minded policeman, or a narrow minded politician does heap indignities on you. You have a big work on hand and you should go about it without being diverted by them. The funds we raise, the children we send to school, the good causes we help will all bear fruit in the future.

LEAN HARD

"Child of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child, I shaped it;
Poised it in mine own hand, made no proportion

In its weight to thine unsided strength;
For even as I laid it on I said,
'I shall be near, and while she leans on Me
This burden shall be Mine, not hers;

So shall I keep My child within the circling
arms

Of My own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;

Thou art not near enough; I would embrace
thy care,

So I might feel My child reposing on My
breast.

Thou lovest Me? I knew it. Doubt not, then,
But, loving me, lean hard."

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon;
That thy way may be known upon earth,
Thy saving health among all nation.
Throught Jesus Christ our Lord,

Amen

Among the Woman's Missionary Societies.

The International Conventon of the churches of Christ held its annual convention in greater Kansas City, October 24th. to 31st. The sessions from beginning to end were exceedingly interesting. This was manifested by the contined rush of the throng at the beginning of every session that they might be well seated.

There a beautiful spirit existed which was conducive to supporting the feeling that the world is the field and we—the children of God; (the races of the world) are responsible for its cultivation.

Time after time the whole convention was made to think "Black." The address delivered by Prof. J. N. Ervin President of the Jarvis Christian Institute, Hawkins, Texas on the "American Negro" was a masterly production which showed very clearly the possibilities of such race backed up with Christian training.

The quarettte of Jarvis boys under the direction of Miss Jennings sent a thrill over the audience as they touched the souls of men with that beautiful song—"Lord show me the way"

Bro. Preston Taylor, President of the National Convention of the churches of Christ, showed his expression of gratitude to the various boards of the church for their demonstrated interest in the work for the Negro. He also made a plea for the boys and girls in black which touched the hearts of all and brought hot burning tears to the cheeks of many—because of what our eyes have seen, our ears have heard and we have been made to realize that greater will be our responsibilities.

The crowning feature of the Convention was the Communion service of Sunday afternoon, at which time the disciples lifted their voices in praise to God the Father. So well organized were they they for this service—that in twenty minutes after the devotional and praise service 17000 disciples had partaken of the emblem of his broken body and shed blood for the world's redemption.

In response to the hearty call made by Bro. Wm. Alphin and the Federated churches of greater Kansas City quite a large delegation of the Negro brethern were there. This

enabled us to hold paralell sessions during the time of this great Convention.

Next week I shall tell you who was there and what we did.



Miss Rosa V. Brown
National Field Organizer of C.
W. B. M. among the Negroes.

We have just closed what may be one of the best years in the history of our missionary work.

We have felt the strong arm of the hearty co-operation of the brotherhood and we take this opportunity to express our sincere thanks.

I am here giving a report of the field reciepts for general development during the year 1916-1917. and we personally thank each one for the financial service rendered.

KANSAS.

Parsons, Kansas	\$1.50
Emporia, Kansas	\$1.75
Topeka, Kansas	\$2.65
Maple Hill, Kansas	\$1.65
Lawerence, Kansas	\$0.50
Kansas City, Kansas(3rd)	\$3.00
" " Kansas(8th street)	\$3.10
Kansas State Developmont Fund by Miss Alma Moore	\$25.00
Total for Kansas	\$42.25

MISSOURI.

Kansas City(14th. Woodland)	\$8.10
Lathrope	\$2.00
Blackwater	\$2.25
Salisbury	\$1.50
Mádison	\$2.25
Hannibal	\$1.65
Frankfort	\$1.25
Columbia	\$1.35
Fulton	\$3.30
Jefferson City	\$1.00
St. Louis	\$4.50
State Development Fund from Convention	25.00
Total for Missouri	54.15

KENTUCKY.

Paduah, Ky	\$3.00
Roaring Spring, Ky.	\$5.00

Louisville, Ky.	\$2.85
Lawrenceburg, Ky.	\$3.00
Danville, Ky.	\$2.25
Millegeville, Ky.	\$1.00
McKinney, Ky.	\$1.27
Houstonville, Ky.	\$2.00
Stanford, Ky.	\$3.00
Crab Orchard, Ky.	\$0.50
London, Kentucky	\$3.00
Flat Lick, Ky.	\$1.00
Lexington, Ky.	\$2.00
Midway, Ky.	\$0.35
North Middletown, Ky.	\$1.75
Nicholasville, Ky.	\$3.50
Winchester, Ky.	\$2.00
Mt. Sterling, Ky.	\$2.00
Fair View, "	\$3.25
Little Rock, "	\$2.15
Paris, "	\$1.65
Millersburg, "	\$3.00
Carlisle, "	\$5.00
Mayslick, "	\$1.50
Germantown, "	\$5.00
State Development Fund from Convention	\$10.00
Total from Kentucky	\$70.57

MISSISSIPPI.

District Convention, Union Hill	1.00
" " Pine Grove	\$2.26
Hermanville, Miss.	\$2.00
Port Gibson, "	\$1.26
Grand Gulf, "	\$1.00
Mound Bayou, "	\$4.50
State Convention(church)	\$5.00
State Development Fund(C. W. B. M.)	\$5.00
Total for Mississippi	\$22.02

OHIO.

Cincinnati—College Hill	\$2.19
Oxford, Ohio	\$1.50
Dayton, "	\$3.20
Springfield, Ohio	\$2.60
State Development Fund(Convention Springfield)	\$5.00
Total for Ohio	\$13.99

TEXAS.

Jarvis Chistian Institute, Hawkins, Texas	\$3.60
State Development (Convention), Dallas, Texas	\$5.00
District Convention, Leesburg	\$6.10

OKLAHOMA.

Muskogee	2.35
State Convention—Wabaseka	5.00

Total Amount received.....\$230.60

Rosa V. Brown.

National Sec. of C. W. B. M.

Summerfield, Florida.

NAMES OF THE OFFICERS OF THE C. W. B. M. S IN FLORIDA.

GALLILEE CHURCH C. W. B. M. OFFICERS
President.....Mrs. Mary Jones.

Vice President... Mrs. Faybelle Moorer
 Treasurer Mrs. Barna Snow.
 Secretary Mrs. Precilla Bolling
 Committee Mesdames Maggie
 Moorer, Ana Snow, Ana Moorer, Laura
 Smith, Anna Stevens, Laura Bolling and
 Hattie McCrackins.

NEW SALEM CHURCH C. W. B. M. OFFICERS
 TAMPA, FLORIDA.

President Miss Pearl Benbow
 Vice President Miss Lula Gibson
 Treasurer Miss Ana Williams.
 Secretary Miss Leola Maxey
 Committee to be elected.

MT ZION CHURCH C. W. B. M. OFFICERS
 ST. PETERBURG, FLORIDA

President Mrs. Lucindy Moorer.
 Vice President..... Mrs. Carrie Monroe
 Treasurer Mrs. Estelle Harris
 Secretary Mrs. Katie Moore
 Committee Mesdames Lillie
 Brayboy and Eliza Persha and Miss Sadie
 Moorer

All of these auxiliaries I trust will re-
 member the Sunday before or after Thanks-
 giving to raise money for the different in-
 stitutions and send in to J. B. Lehman, Ed-
 wards Mississippi, Supt. of Education and
 Evangelistic under C. W. B. M.
 C. J. Bolling.

Christian Education



Southern Christian Institute

Prof. Bebout and his troop of Sunday school
 workers went to New Hope Sunday the 25th.
 They report a good attendance and a most suc-
 cessful meeting.

The S. C. I. Sunday school came up to their
 apportionment Sunday. Only one other school
 besides the S.C.I. Sunday School was appor-
 tioned twenty-five dollars.

Prof. M. D. Omans delivered the Thanks-
 giving sermon at the S. C. I.

The boys in the printing office are having
 hard work to find enough matter for the PLEA.
 Will not our subscribers brace up and give us
 more manuscripts?

Miss Rosa V. Brown is now at the school
 and will remain here some time to aid in work-
 ing up the Jubilee offering.

Nearly all our last year's boys are in now.
 Eva Flowers united with the church Sun-
 day.

The drouth is upon us again and we are
 wishing for rain.

Miss Zoneta Vance, one of our Missionaries
 in India will stop off here a few days this week

From the Banks
 of the
 Old Kentucky

Six days into a two weeks meeting at Mil-
 lersburg with Bro. M. Jackson. Sister L. F.

Bowen at the box playing music into the
 hearts of the people, who in turn are singing
 like the choir up yonder. Large audiences.
 Eight added to date. Eld. and Mrs. Jackson
 taking the best possible care of their son.
 (me). John H. Purnell Sunday school sup-
 erintendent, right on the dot and at it for
 keeps. Other good, strong men in the service
 Wednesday night I talked to fifty-four women
 and girls in precessional meeting. Thursday
 evening to forty-four men.

We speak to parents tonight and young
 people tomorrow night. Some Paris, Carlisle,
 and Little Rock attending. "Suggestion Box"
 sits on the table. Anybody writes, suggest-
 ing anything for good of the meeting. Drop
 it in box. I open box each night. Get
 many hints and helps. Try it brother. Find
 out what your audience is thinking. Have
 every writer sign name but don't YOU
 TELL names, but use information if you
 need it, and you DO.

H. T. Wilson of Carlisle supplied Nich-
 olasville pulpit Sunday 11st. G. Gatewood
 holds Georgetown. Frankfort hen will hatch.

Yours for Kentucky,
 C. H. Dickerson.

Sunday School Lesson

December 16, 1917.

Lesson XI.

NEHEMIAH ENFORCES THE LAW OF
 THE SABBATH.

GOLDEN TEXT—Remember the Sabbath day,
 to keep it holy. Exodus 20:8

LESSON SETTING.

TIME—Nehemiah remained at Jerusalem
 twelve years from the twentieth year Arta-
 xerxes (2:1), B. C. 444 to the thirty-second
 (13:6) B. C. 433, Then he was recalled.
 He was in Persia some years, perhaps five
 but returned before B. C. 425, the year Ar-
 taxerxes died, for he returned by permission
 of that king. (13:6)

So that the date of this lesson is sum-
 mer or early autumn of B. C. 427 or 426,
 sixteen or seventeen years after the last les-
 son.

PLACE—Jerusalem and vicinity.

RULERS—Artaxerxes, king of Persia, 465—425.
 Malachi—the last of the prophets; belong to
 this period.

Professor Driver places him "shortly be-
 fore or during Nehemiah's second visit."

NEHEMIAH'S REFORMS.

In our last lesson we had told to us
 the story of how Ezra and Nehemiah re-
 established the reading and keeping of law.

Nehemiah had permission to remain away
 from Babylon twelve years. At expiration
 of the said time he returned to Persia. He
 stayed in Persia this time about five years
 and then returned to Jerusalem.

The good start he had given the people
 on their way was as a passing dream.

They had begun to inter-marry, to pollute

and forsake the Temple worship They had
 made the Sabbath day a day to barter in
 all manner of ware. Men came from Tyre
 and possibly Sidon with fish to sell. The
 trade had gone so far that it was beyond
 the control of the priests and levites who
 lost their position because the people for-
 sook them and did not support them in
 their work.

Nehemiah found the men trading grapes
 to make wine, on the Sabbath. They were
 also engaged in bringing in their harvested
 crops, sheaves, wine and figs. All on the
 day set aside for rest and worship.

Some one said that if a person breaks
 one part of the law he is guilty of all the
 law. Christ said that Sabbath was made for
 man, and not man for the Sabbath. He
 meant that it was to be a day of rest from
 daily toil save that essentially necessary and
 laying a stress on the religious side; which
 is life of a nation or people.

A SYMBOL OF CHRIST.

Nehemiah used force in straightening up
 matters. He even laid hands on some and
 chased others (possibly with his police) and
 sent Tobiah, a heathen relative by marriage
 to one of the priests, out of the temple.

Christ cleansed the temple twice during
 his ministry on earth. Nehemiah had some
 of the zeal for purity that characterized our
 Savior. He was statesman, governor, law-en-
 forcer and reformer. His was the true re-
 ligious character.

HOW DO WE OBSERVE THE SABBATH?

We should observe the sabbath day as
 the law commanded those people to do. Let
 us become more religious and careful of the
 Lords day. Our strength of character as in-
 dividuals and as a nation depends on the
 stress we lay on preparation; on giving suf-
 ficient time to the practicing of religious
 rites.

THE WAY, THE TRUTH AND THE LIGHT

1. The way to accomplish this is to begin
 with the children. Christ said "suffer little
 children to come unto me, and for bid them
 not etc." There is no excuse for persons not
 being able to find the way. In our modern
 schools we had the Cradle Roll especially for
 the tots.

2. The truth is truth and doesn't harm
 anyone. When we learn to put the chi'd into
 the heart of the Bible school and the Bible
 school into the heart of the child we will see an
 enlightened generation. "The desert shall blos-
 som as the rose; and the solitary place shall
 rejoice." When we learn to get the child
 and the school together then and not till then
 will begin to come to the front and have light.

3. Whereby to walk and not stumble.
 Then we can be sure of the fate of the next
 generation of the world children, African,
 Turk, Chinese, Japanese and all the untouch-
 ed world will see the light. Remember: It
 is better to be a former than a reformer.

E. L. T.

THE GOSPEL PLEA

THE GOSPEL PLEA

Issued every Saturday from the press
of the Southern Christian Institute

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Number 327

The number on the first page is your serial number. The number in this column tells you when your subscription is due. If your subscription number is 330, you have 3 weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

All subscriptions are paid in advance. By this notice it is easy to tell when your time is out.

SATURDAY, DECEMBER 8, 1917

Personals and Editorials.

NEW SUBSCRIPTIONS.

From G. H. Dickerson for Mrs. Lizzie Johnson, Mrs. L. F. Bowen and Mr. Wm. Dickerson.

—B. H. McMillan, pastor of the church at Lincoln, Nebraska, is dead. They are searching for a good man.

—Mr. William Craver has been appointed to look after Y. M. C. A. work in the Negro colleges of the South. Mr. Johnson who formerly held the place, is now in a moderate.

—Power. Persons running automobiles will do well to write to W. Porter Barnes 343-105 Roberts Ave. Santa Rosa, California who manufactures a preparation to cut out carbon and make the gasoline more effective.

—Ad.

Topeka, Kansas.

Editor of the Plea:—

The list of churches and their apportionment have been received. I took it up with the church at Atchison last Sunday night. They were very much enthusiastic over the matter and, and expressed a willingness to raise the full apportionment.

Respectfully yours,

B. C. Duke.

Cincinnati, Ohio.

My heart thrills with joy as I read of the S. C. I. boys who have been called to serve their country and to help make the world safe for democracy. Boys of whom every other boy and girl of the S. C. I. will be proud whether they serve in America or on the the gory battlefields of Europe. Boys of whom every teacher and student of his alma mater will be proud whether they live or die in this gigantic struggle for freedom from the tyranny of autocracy.

But don't forget that there are many other S. C. I. boys who will not be called to arms by the clarion call of war or who will not parade in their brass-buttoned uniforms. Don't forget that these boys are doing their work unostentatiously in the mighty army of the King of kings in many states. Don't forget that these boys are endeavoring to wield the sword of the spirit by precept and example, helping to brighten the corner where they are. Don't forget that these boys realize that the world will not be safe for democracy neither will democracy be safe for the world until intelligence and godliness become the common heritage of all men.

Don't forget that these boys have not been to Fort De Moines but they have been to Fort S. C. I. and are now fighting shoulder to shoulder and blade to blade to hasten the time when God's kingdom will come and when His will be done on earth as it is done in heaven. Don't forget that these boys are full of the spirit of the true patriotism, full of love for their race, full of love for humanity.

Don't forget that these boys are fighting the good fight of faith; working together with God, giving as best they can, their full measure of devotion that the church might live.

God bless the boys from every home, from every school, from every training camp who are to fighting with sword, bayonet and gun for their country, God bless the boys who are already fighting in many instances against tremendous obstacles—lifting up the light of the gospel of salvation for they realize that humanity with all its fears with all its hopes of future years is hanging breathless at their fate.

Don't forget that these boys need your loyal support and unceasing prayers.

Don't forget that the call of the hour is for men and money. Don't forget, then to give your dollars as cheerfully as the boys are giving that we may surpass the \$8000.00 set for the Negro disciples of Christ.

Let every Negro disciples take a part, let every church respond to the call.

Yours for a good cause,

R. H. Davis.

Are your Church, Sunday School and Women Workers well informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro Churches? Are they well in touch with the Brotherhood and are they taking active part in all Church, Sunday School and Missionary Enterprises? If they are not,

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AND DAUGHTERS

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Onward with Prohibition!



THE GOSPEL PLEA



PREACH THE WORD

Vol. XXII.

Edwards, Mississippi, Saturday, December 15, 1917

Serial No 328

HELPFUL To All



Christianity more Fundamental than we knew.



OUR imperfect grasp of Christianity has been the cause of our imperfect success in converting the world. As a rule Christian ministers took for their premise that Christ came to save souls in heaven after death and that only. On this erroneous basis they failed in reaching two important classes without whom they can not hope to bring the world under the jurisdiction of Christ. The first class is the great mass of men to whom the lure of a wild life is strong and in whom the gambler's instinct is yet very manifest. Heaven seems yet far off and the thoughts of it are vague in their minds and they are willing to gamble on the chances of it. The second class is the thinking men, the philosophers and scientists. They saw such a vast gulf between the erroneous premise of the minister and the manifest facts seen in the phenomena of nature that they could not harmonize them. When the time comes that the Christian minister can set his claims clearly before these two classes the world will submit and the world's great age will come.

Now let us see if we can find the correct premise. In the first place we must remember that Christ and his apostles had this correct premise and if we are to get it at all we must get it from them. We can never reason it out by human mind power. Flesh and blood can never reveal it to us. So let us search for it in the words left us by these writers.

Christ said "Apart from me ye can nothing." Paul gives us a good reason for this sweeping statement of Christ. He draws a sharp distinction between the old barbarian instincts and the Christian virtues. The former he calls "flesh" and the latter "spirit." At another time he refers

to it as "the old man" and the "new creature."

During a long period of barbarism man developed a set of passions into strong instincts. Paul calls them "the works of the flesh." Before man can be of any worth in the redeeming of the world he must "crucify the flesh." That is, he must destroy, atrophy, these old barbarian instincts and he must develop in their stead the new passions which Paul calls "the fruit of the spirit." Now when we remember Christ's positive statement that there is no power in the universe outside of his power that can enable a man to crucify the one and develop the other in its stead we begin to get an idea why he says "Apart from me ye can do nothing."

Now when this is understood the first class we have mentioned above, the mass to whom the lure of the wild life is strong will see clearly that it is barbarism or Christianity with them and they will see why the wild life is always a complete failure and disappointment. All the things the bad man does are remnants of what our heathen ancestors did. Gambling was one of the diversions of the heathen. The debauchery in our red light district is the remnant of the worship at the altar of Ashteroth. And we may thus catalogue all of them from misering to stealing.

And here is opening up a line of thought that will make the speculations of the scientist who thought to apply his method to divine things and called them "radical criticism" seem as mere drivel. When understood correctly there is nothing more scientific than Christianity and yet science can never work it out as a scientific principle. Apart from the spiritual philosopher of Galilee there is no escape for mankind.

The humiliating failure of the German philosopher must be a warning to us rather than a cause to point the finger of scorn. When they said they would make man great by military power and would develop him by scientific culture they no longer trusted to Christianity and the one power that could atrophy the old barbarian instincts ceased to work. Consequently they slid back and the things they did to the women and children in Belgium were the actions of men worse than heathen because seven other demons had come back to inhabit the swept and garnished house. What happened to Germans will happen in every instance to every

civilized people if the power of christian growth is cut off. They will slide back into the habit of mind of the barbarian in the same sense as the pig slips back into the wild hog if turned into the great forest.

The scientist discovered indisputable evidences of evolution in natural processes and he forthwith made himself believe he discovered it and branded it as his handiwork and began to use it as a weapon against Christianity, when as a matter of fact he was only assaulting an old, erroneous premise of Christians. The trouble is the battle over evolution has been about what took place hundreds of thousands of years ago, when as a matter of fact, there never had been a more scientific treatise written than the ones Paul wrote in Romans and Galatians on an evolutionary process that is going on right now in the human soul in which it is cleared of a long train of old barbarian instincts and made over into a "new creature" by a set of Christian virtues. The scientist is crying loudly that he has discovered a track of a lion that walked a hundred thousand years ago, and the dogmatic Christian shakes his fist in his face and declares that there never was such an animal as a lion, while as a matter of fact there is a big lion right now in the back yard where our children are playing. When both scientist and dogmatist can commit such folly is it any wonder Paul said, "professing themselves wise they become fools."

The process of saving souls in heaven after death is by saving man now and here by making him a new creature. God has given us the power in Christ Jesus to make us into a new creature that will mature into heaven as the mind matures from the healthy function of the body.

"IS IT SAFE?"

The Great Western railway, as part of its "safety" movement for the prevention of accidents to its employes, has issued a token which it is hoped will remind railway servants to think before taking action. The token, which is of brass and the size of a penny, bears the words, "In every action ask yourself, 'Is it safe?' This will disclose unseen dangers, inspire forethought, induce care and prevent accidents." On the reverse side of the token is the inscription, "A charm against accidents. 'Is it safe?'"

London Times, □

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

God be merciful unto us, and bless us;
 And cause His face to shine upon;
 That thy way may be known upon earth,
 Thy saving health among all nation.
 Brought Jesus Christ our Lord,
 Amen

Among the Woman's Missionary Societies.

MISS ROSA V. BROWN.

After the adjournment of the International Convention I remained in Kansas City that I might have the opportunity of meeting with the Woman's Missionary Society in their regular monthly meeting. This being the first of this conventional year, new plans for the work were considered. Here it was my privilege to take three new subscriptions for the TIDINGS, also one renewal.

The Young Woman's Circle of this church is also doing very splendid work. I did not have the privilege of meeting with them in their meeting. I, however, spent much time in conference with Mrs. Ethel Dyson, president of this circle. It was with her that I made my home the two weeks I spent there. Mrs. Dyson is a very splendid woman and is greatly interested in the work. We can look for great things from this circle under her leadership.

The Woman's Missionary Society of St. Louis, Mo. is wide awake. Mrs. Ella Brooks is the very enthusiastic and efficient president. With her corps of workers we feel sure that this society this year will do a very definite and special work.

The Missionary Society at Paducah has never "galloped in the gang." It has always been a "lead horse." On the third Sunday in November enroute for S. C. I. I stopped over for a day with the church at Paducah. The Sunday school I found alive and active. The church is abloom in spite of the many who have moved away during the last year. Found the Missionary Society ready for another hard pull. At the morning service pastor R. E. Pearson preached an interesting and impressive sermon. In the evening—6:30—Dow Fletcher led the Christian Endeavor meeting. This little girl is only about twelve years old but she speaks as one of authority and leads as one of experience. "Train up a child in the way it should go." At 8:00 o'clock I spoke to a very appreciative audience. After the address Bro. Pearson extended the invitation. Two young men came forward, one to make the good confession, the other to receive the hand of fellowship.

Above the regular church offering an

offering of \$2.10 was made for the work of the Christian Woman's Board of Missions.

Pioneer Missionaries.

(Occasionally the biographies of some of the noble pioneer missionaries who blazed the way in Africa by their lives and death, will appear in the GOSPEL PLEA.)

David Livingstone

Another pioneer missionary among the natives of Bechuanaland and the regions to its north was the subject of this sketch.

He was Scotland born and of humble parentage. Under difficulty and hardship he was educated.

At the age of twenty-seven, in 1840, he was ordained as a medical missionary and sent to South Africa. He also made friends with the native chiefs and secured their cooperation in planting mission stations and developing civilization. He became a student of the native languages and customs, so was able to enter influentially into the lives of the people.

Four years after reaching Africa, he married Mary a daughter, of Robert and Mary Moffatt. She having been born in the spirit of missionary service, readily joined with Livingstone in the work before him. Illness of herself and children, though, made it necessary that much of their time be spent in England.

During this time Livingstone did much exploration work. To him belongs the credit of the discovery of the Zambezi river, the Victoria Falls, Lakes Nyassa and Shirwa. He traversed a goodly portion of the Congo and explored the regions about Lake Tanganyika. All of this involved danger and hardship. He was often thwarted by the hostility of the slave traders, whom he was opposing. The inundation of the rainy seasons also hindered progress and sapped his strength. On one occasion he was lost to the world for two years.

In 1871, on returning to Lake Tanganyika after long months of exploration, he was met by Henry M. Stanley, who had gone in his search. He tarried but a short time after receiving a new stock of medicines and supplies. Back into the unknown lands he plunged, trying to discover the sources of the Nile and Congo. Exhausted by the continuous privation, he succumbed to tropical disorders in 1873, at a village of a friendly chief, on the shores of Lake Bangweolo. The story of the burial of his heart under the tree in whose shadows he died, and of the natives bearing his body to the coast, together with his papers, astronomical and other instruments, is well known. Visitors to Westminster Abby are glad that his body was laid to rest in its most central spot, di-

rectly under the great dome of that structure.

As the most intrepid traveler of the nineteenth century, as a geographer, naturalist, combatter of the slave trade, as a general benefactor of mankind, and as a herald of the Cross, Livingstone is remembered to day. Through his thirty years' work he accomplished more than any other explorer of Africa.

He covered the continent from the Cape to the Equator, from the Indian Ocean to the Atlantic. "He lifted the veil of the Dark Continent." He brought it before the commercial world as a land of unlimited resources, before the Christian world as a waiting territory of Christ.

NEW EQUIPMENT NEEDED ON OUR MISSION FIELDS.

1. What buildings are needed for the homeland schools?

Answer. Building for Bible Chair work at Ann Arbor, Michigan; the completion of the Girls Dormitory at Hazel Green, Kentucky; building and furnishings for Negro school in Tennessee; main school building at Southern Christian Institute, Edwards, Mississippi; and another building for Jarvis Christian Institute, Hawkins, Texas.

2. What is to be done for Africa?

Answer. A mission home erected at once. Also full co-operation taken in all the work already established by the Foreign Christian Missionary Society on the Congo. In addition two new stations are to be opened through the joint efforts of the two Boards. Buildings and other equipment will be needed for these.

3. What enlargement is planned for India?

Answer. The opening of the Ada Boyd Station with adequate buildings and other equipment, the enlargement of the Girls School at Bilaspur, further buildings for the tuberculosis hospital at Pendra Road, the building of two bungalows for mission homes.

4. What is asked for China?

Ans. Building for the Girls' School a Luchowfu and one-half the full equipment planned for the Nantungchow district, which is to be entered through the joint work of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

5. What equipment does the work in South America need?

Ans. A building for the work maintained for eight years in the Colegiales ward of Buenos Aires and another for the opening of a new station in the same city. On entrance into the Argentine provinces of Entre Rios, Corrientes, and Misiones and the republic of Paraguay, buildings for schools and other forms

of work must be provided.

6. What should be done for other parts of Latin America and Jamaica?

Ans. Readiness maintained for returning to Mexico as soon as political conditions permit, and giving such equipment for work as may be needed. For Jamaica an industrial school must be built and equipped.

7. How are these to be made possible?

Ans. By the loyalty of the members of the auxiliary organizations of the Christian Woman's Board of Missions, through their regular monthly offerings and through special gifts. Some of these needed buildings will be made possible by large memorial gifts.

Christian Education

Southern Christian Institute

Miss Zonetta Vance, whom we mentioned last week, arrived at 5 P. M. Wednesday and remained till Friday night. Miss Vance has been a missionary in India about twenty years and is now home on furlough.

On Thanksgiving the offering at the Southern Christian Institute was about \$110.10. Not all is in yet. At night the teachers gave an entertainment which seemed to be enjoyed by all.

Eustace Shirley, Eula Bell and Burnett Jacobs are among the latest arrivals of old students. We still need a number of work boys.

Prof. and Mrs. M. D. Omans took fellowship with the S. C. I. church last Sunday. He is a young minister and a teacher of much ability.

The Mississippi State Board, white, met at the S. C. I. Monday and in order to properly coordinate the work the C. W. B. M. Board also convened here. A budget for all the churches was made out and plans were discussed for furtherance of the work. The company consisted of Mr. and Mrs. J. B. Bryan and Mrs. J. E. Reminger of Vicksburg, Mr. and Mrs. J. W. Bolton of Utes, Mrs. Nettie Safley and daughter of Danville, and Mr. and Mrs. L. E. Lakin of Jackson.

From the Banks of the Old Kentucky

In a blaze of glory with car loads from Carlisle and Little Rock and friends from round about who crowded the house and helped wonderfully from every corner we closed out the two weeks meeting in the beautiful, churchy town of Millersburg in old Bourbon county. Ten added and a revived church and

\$152.43 (one hundred and fifty two dollars and forty three cents) represent visible result but hunters who pass that way will find some "shot rabbit" "hit but not stopped" is gunner story. Nobody's people can excel these Millersburg people in attendane and regular systemtic offering. President Jackson has trained his good people to respond at first call. No such embarrassing as "Who will give another nickel" "Jess ten cent mo" etc. etc. But the people "gave." Officers didn't have to "take the offering."

Our former home there, Bro. Joe Green's (the shoe man) had been visited by death; Sister Dora Green had passed over the river, so Pres. Jackson kept us in his good homes. Their ten children are all out in the world making good. So I was their jolly son for two weeks.

I wish Kentucky had one hundred such churches.

Elder H. T. Wilson of Carlisle is temporarily filling the pulpit at Nicholasville.

Its future has not been decided.

I have just agreed to fill Lexington pulpit thru the month for December but my address is not changed. Both Lexington and Nicholasville need strong active men. The man must be a man of affairs with a head of his own able and willing to plunge ahead and do his work and good part of the officer's work and this something is true of every church I've ever bothered.

Elder Griffin left Nicholasville church in a good shape. It has had no debt for a numbers of years. A not too heavy debt would of help it.

We are urging the churches and Sunday Schcol to respond readily Educational Day. "Exceed your Apportionment" being the motto.

One Friday night, at Millersburg I mentioned the Washington city Mission and they gave me for it \$2.15 in about two minutes. To this I'm adding my own dollar and sending it on. Has your church or preacher given yet?

C. H. Dickerson,

Nicholasville.

OUT ON THE PLAINS.

Have just returned from Parsons where we were engaged in a three weeks meeting. The meeting was of a three-fold purpose:

1st. To wake up the members who were asleep because the church has no pastor. We found that a number of the members there had ceased to attend church the day the last pastor left, and, like the good old "Ground Hog" were just

"hibernating." I wonder just how many "hibernators" can really be found in our churches?

However we were able to get them out during the meeting.

2nd. To add new members to the church. Our efforts were not altogether in vain, and two came into the fellowship of the church. One from the colored Methodist and the other from the Presbyterian church.

3rd. To raise money for the purpose of getting the church out of the financial strait in which it was held. Our labors along this line were successful; for the church was able to meet its financial obligations at the present. The church is now without a minister, and is on the lookout for a good man. A man who can and will PREACH the gospel, and who will persevere and be patient. A man who does not despise the day of small things, and will labor and wait the results.

On our return we stoppoed over between trains in Emporia and visited Brother Wm. Martin at the home of Bro. and Sister Mayo, which is indeed the minister's home. Bro. Martin is pushing things and making himself felt in the city. The church there is making some noticeable improvement in and around the building

C. E. Craggett.

JUBILEE OFFERING.

To the Churches and Individuals the State of Mississippi:

You are called upon this fall to rally until you come to the front financially in accord to the fixed apportionment for the purpose of raising \$8000.00. There are eighteen states represented by two-hundred and fifty-five churches about equal members of schools. This money is to be used for the advancement of our cause among the colored people of America, making disciple of them for the Kingdom. If every indivisual would give as much as \$1.00 each we could raise at least half this amount. I mean in the whole U. S. Mississippi, you are asked to show your colors, especially the Mound Bayou District in this rally.

Send all money to,

J. B. Lehman,

Edwrrds, Miss.

Yours for Christ,

J. W. Murray,

Evangelist

NOTICE.

To PLEA Readers:

Last week the foreman was sick and in his absence the press was broken which will cause us to be later than usual.

The Editor.

Bluefield, West Virginia.

Dear Editor of the Gospel Plea:—

Please permit space to say a few words as one of the workers in the Tazewell District of Virginia and West Virginia.

This being my first writing for some time I feel, since reading and familiarizing myself with the Gospel Plea and finding out about the many good things which are being done by the brethren and sisters of various states and churches, that I have lost a fortune. But I hope to regain a portion, if not all, by keeping in touch with the wonderful little Bell of the South (Gospel Plea).

The Gospel Plea was handed to me as a present from Elder C. H. Dickerson the state evangelist of Kentucky who is a dear friend that sticketh closer than a brother. We were so glad to have Elder Dickerson once more in our annual convention, and in our homes amidst the West Virginia hills, and the Blue Ridge Mountains of Virginia until we were made very sad by his departure, back to the Banks of old the Kentucky.

We had a real interesting convention this past September which convened in Bluefield. Our session was not so lengthy as usual, on account of the Sunday School and C. W. B. M. convention being held separately from the annual convention of the churches. We are surely on the firing line, and much good is being manifested thruout our district.

I am pastoring two churches, South Bluefield and Tazewell. We are erecting a new church in Bluefield, which will be ready to hold services in by the first Sunday in December 1917 if the Lord is willing. We have labored hard at this point since March 1917 to house the little band of thirty-two which have not gone astray. This is only our fifth year in the ministry, and the Lord has blest us wonderfully. We ask the prayers of the entire brotherhood that we faint not by the way-side, but that we may become better prepared to meet the many calls that are coming up daily for spiritual help.

We were put on the field this year as traveling secretary for the district, and we are planning a good year's work to be done among our local churches.

We are educating our people along the line of efficiency, and we hope to be seen SOMEWHERE in the contest for the "Silver Cup."

We hope to have Prof. P. H. Moss with us as early in the spring as he can reach us.

Rally day is our new church at Bluefield the first Sunday in December.

Yours for the faith,

L. H. Tompson.

Sunday School Lesson December 23, 1917. Lesson XII.

THE ADVENT OF THE MESSIAH.

Matt. 2:1-12.

CHRISTMAS LESSON.

Golden Text:—There is born to you this day in the city of David a Saviour, who is Christ the Lord. Luke 2:11.

THE FIRST COMING OF CHRIST.

From the earliest existence of man, there have been prophecies of the coming of a Saviour, a Messiah. (Gen. 3:15; Isa. 9:6-7.)

With the promise of redemption in Eden, man began to conceive a hope, and by faith Abraham when he was called to go out into a place which he should receive for inheritance obeyed. For he looked for a city which hath foundations, whose maker and builder is God.

But the time was not ripe. People were not ready to receive him. They had not a crying need of him as yet. Many centuries were to elapse in which they were to know pain and become acquainted with grief.

The thought of his coming was refreshed in their minds by prophets and men inspired of God.

At last the time came that the Messiah should come. Some of the more learned men, by studying heavenly bodies and the books of the Old Testament, most particularly Isa., believed the time to be near at hand.

Then we have the statement:

"While shepherds watched their flocks at night,

All seated on the ground,
The Angel of the Lord come down,
And glory shown around."

The story is old. It is told in all Christian lands. It is a sweet story and children and aged alike delight to hear it.

This King is for all mankind.

CHRISTMAS.

In keeping with Jewish customs to celebrate rotorious events we came to keep the birthday of our Saviour. No more fitting day could we keep sacred as a holiday And as a token of the gift he gave mankind we pass gifts to friends and those in need.

HIS SECOND COMING.

Christ fulfilled his mission two thousand years ago and left the earth with a promise to return. That day when he come again will be much greater than the day of his first birth. In the first he come in lowest estate. But that "In like manner as ye see him ascend he will come again" reassures us of a new birth.

E. L. T.

Are your Church, Sunday School and Women Workers well-informed

of the work that is being done by Prof. P. H. Moss and Miss Rosa V. Brown among the Negro churches? Are they well in touch with the Brotherhood and are they taking an active part in all Church, Sunday School and Missionary Enterprises? If they are not

The Gospel Plea is needed!

Be a booster and get the GOSPEL PLEA into the home and hands of every true hearted Christian of your church and community. For terms of subscription see page two, first column.



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THE GOSPEL PLEA



PREACH THE WORD

Vol XXII

Edwards, Mississippi, Saturday, December 22, 1917

Serial No. 329

HELPFUL To All



After Thanksgiving.

BEFORE these lines are read the various churches will have met at their respective places of worship and will have held a thanksgiving service in which they will have thanked Almighty God for blessings we have enjoyed during the year. We, therefore, want to think of some of the things after Thanksgiving.

He who thanks God for all his blessings and then sits down to wait for others to come is as selfish as a heathen and God can not receive his thanksgiving. Prayers are of two kinds, petitions and thanksgiving and viewed from the standpoint of human needs they are absolutely essential to spiritual growth. The most serious fault of science and philosophy, especially that phase called radical criticism, is that they are not first sanctified with prayer. The investigations made by science into all natural phenomena, including a radical study of the origin and character of the Bible, would result in immense good if first sanctified by earnest prayer.

Now, in view of this, we should come from our thanksgiving service with a determination to do a big work for the coming year. When our plans are made we should carry them to God in prayer and then proceed to execute them with all our powers of mind and heart.

Now what are our plans? We met in our state conventions and in our national convention and we made our plans and published them. The great brotherhood is aiming to raise an extra million dollars for the forward work in missions. A work in South America is undertaken by the C. W. B. M. that will take a half a million in less than ten years. The plans for the Negro work will require the same amount in the next ten years. But these are only a small part of the work the brotherhood has undertaken.

en. The Negroes have planned to raise \$8000 this year and then possibly they can enter even more largely into it.

Every Christian Negro should thank God and take new courage. This great war is a centrifugal, not a centripetal force for our national life. When we went into the war our secret service discovered an army of German spies trying to alienate the Negro. This set our people to thinking. President Wilson, though a Southern man, saw clearly what is just and wise and so he insisted on putting the Negro on an equal footing with the white man. Of course there will grow up some friction by some of the people who do not know that the world has moved, but when they get into a drive such as the Italians have suffered the question of saluting officers will take care of itself.

But this is only a part of what we see. When the drive was made for Red Cross, Liberty Loan and Y. M. C. A. funds the Negroes were asked to participate and they did to the full of their capacity. They were kept in close identity with the work as far as possible even to attending the same meetings. In the National Convention at Kansas City they participated fully and freely in the meeting and Communion. The C. W. B. M. has appointed Mrs. Birdie Farrar Omer, a Southern white woman, to visit the Negro churches and conventions and help the Negro women to organize and do good work and then to carry the message back to her white sisters. Miss Rosa V. Brown is to address the white state conventions telling them of her field work and of the aspirations and good will of the Negro women.

This is God's way of breaking down the partition wall between us. All can see at a glance that the right place to begin is at the top. The Irish tried to begin at the bottom and they have made a fearful mess of it. They have worked up prejudices which will take a century to allay. Had the Irish joined in with the best English missionary people to do their whole part in all that was undertaken for advancement, they would now be among the foremost of those who are advancing. As it is they have fallen so low as to accept German corruption money to foment a rebellion. They are getting themselves into a fix from which they can not extricate themselves in centuries.

This mistake must not be made in our great problems. We are adjusting it from the top by growth and we are not

going to become impatient if it grows slowly. Had Russia been a Protestant country long enough to become a missionary people and the peasants joined in with the titled classes from the top to do missionary and educational work, the revolution would never have fallen into the hands of atheistic anarchists from which they can emerge only after much misery. This must not be repeated in America.

The Negro received his first help from the missionary teachers and he has a leadership admirably fitted to lead in this spiritual annealing from the top.

But we must remember that these great things from God can go on only on condition that we work while it's day, for in a short time the night may come when no man can work. This good work can go on only on condition that the Christian Negroes and Christian white people prove worthy of these great things from God.

Of course we must make an earnest effort to reach every church and Sunday school this fall to have a part in the great offering but we must remember all the time that our great hope is in the steady organizing and developing of the work for the great things to come. The one thing on which we must stake is the training of an army of workers. Every Sunday school should be gone thru with a fine comb for girls and boys to prepare for the world work. Brethren, if we can not get them volunteer we must conscript them with the compulsion of persuasion. We must not let a good one escape.

STILL TRUE

If we enter the great war, we should learn by the experience of others. The nations of Europe have found that drink and efficiency in war are not compatible terms. So they have abolished—or greatly restricted—the drink.

We should follow their example without a moment's delay. There is a simple way to do it.

If we are to fight, we must omit no word or deed to make our fighting effective. Drink does nothing to make men good fighters, or good workers, or good citizens.

The liquor traffic ought to be interned for the duration of the war.

And afterward? Wait and see.

—The Independent.

CHRISTIAN WOMAN'S BOARD OF MISSIONS

Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon;
That thy way may be known upon earth,
Thy saving health among all nation.
Thought Jesus Christ our Lord,

Amen

Among the Woman's Missionary Societies.

Rev. Alphin with the hearty co-operation of the federated churches of greater Kansas City made special preparation and entertained us beautifully the disciples of Christ colored who attended the international convention. It was well that some one was thoughtful to the extent that advantage was taken of the opportunity to hold parallel sessions at which we were able to discuss plans and purposes for future development.

The department of Sunday School, C. W. B. M. of Missouri and church proper each had periods in which that particular was stressed.

The following states were represented Missouri, Kansas, Oklahoma, Tennessee and Mississippi. The first three mentioned were not represented in the convention which convened in Nashville, Tennessee Sept. 5-9 at which time a National convention was organized, but when they were informed of the purpose and made to understand thorly the principles upon which this organization is based, they heartily endorsed it and promised their hearty support.

We are thankful for the spirit of union as manifested by these brethren.

In union there is strength, and this strength rightly directed surely lead to success.

Miss Rosa V. Brown,
Nat'l Field Worker under C. W. B. M.

The International Convention.

Called to order by Elder W. M. Alphin, at 8 P. M. October 25th. Song, "Fade, fade each earthly Joy," Invocation, Elder R. T. Matlock, Arkansas. The meeting was turned over to Professor S. W. Scott, Mo. Elder G. A. Terry, who was to have given the welcome on behalf of the Federation of Christian Churches being absent, the Chairman asked Elder W. M. Alphin to supply, who did with a very hearty welcome. Response, professor J. N. Irvin, President Jarvis Christian Institute, Texas Elder J.

D. Smith, Kansas, gave welcome on behalf of Greater Kansas City, Kansas Response, Elder C. E. Craggett, Evangelist of Kansas Elder Preston Taylor, President of the National Convention of Colored Disciples of Christ, having been introduced by Professor Scott, and Elder Alphin, brought greetings from that Body.

The program was presented by Elder Alphin for adoption, or necessary changes. Miss Rosa V. Brown offered the following changes: That in as much as addresses were to be delivered by Elder Preston Taylor and Professor P. H. Moss at the Convention Hall, we feel we ought to show our appreciation for their recognition by suspending our morning session until afternoon and all go to Convention Hall. Motion made and carried. After much discussion as to the finance: but after the strong appeal made by Elder Preston Taylor for the Washington D. C. Mission, it was motioned and carried that the proceeds over the expenses go to the Mission at Washington, D. C.

The following Committee was appointed: Finance; Elder Crowford of Texas, Elder Raphel Handcock, Mo. and Elder Wells, Oklahoma, Treasurer. Rev. Thomas, Pastor of A. M. E Church, Kansas City was introduced and made remarks, in which he said: the Christian Church in Kansas City was not small, but large in its influence over the community.

Quartette, Jarvis Institute rendered a selection, namely: "Do you think I'll make a soldier," which was enjoyed by all.

Announcements were made by Prof. Moss respecting the Sunday School period to follow the next day. Miss Rosa V. Brown announced the C. W. B. M. period and urged all to be present. Elder Preston Taylor appointed the following as Business Com. Profs. Irvin and Moss; Miss Rosa V. Brown; Elds. Alphin and Matlock.

"Praise God from whom all Blessings Flow", Benediction, Elder Raphel Handcock, Mo.

Oct. 26th 7:30 p. m.

Meeting called to order by Elder Preston Taylor. Song, "My faith looks up to Thee," followed by sentence prayers. After a soul-stirring praise service ending by singing, "Blessed Assurance," Elder J. D. Smith of Kansas was introduced for remarks, in which he briefly referred to his pioneer work in the South as a Minister, Song, "Jesus is all the world to me," sung by the Kansas City Mo. Choir. Address, "OUR STATE ORGANIZATIONS AND THEIR RELATION TO THE GENERAL WORK," Elder L. H. Crowford, Texas delivered the address very forcefully, and said with much emphasis, that he believed the C. W. B. M., Sunday School, and Y. P. S. C. E. were all encouched in the

sermon on the Mount. He pleaded for strong character and financial backing in order to do the roll for \$1,000, next year.

Quartette, Jarvis Institute.

"THE DAWN OF A NEW ERA IN MISSIONS," Prof. J. B. Lehman, Miss. Prof. J. B. Lehman said "There had been done for our people what had not been done for any other, namely, "when freedom was declared. our people were taken by the hand and trained and that the Negro is not as far advanced as he thinks he is, and is far more advanced than most white people think he is. We ought to get down on our knees, said he, and pray God to make us what we ought to be to meet the crisis which we are now facing He said that C. W. B. M. had just discovered the possibilities of the Negro. They have been exploring, but had never discovered the possibilities. \$70,000.00 has been spent in the last year for Negro work. the greatest amount in the history of the work. He said in the next five or ten years \$50,000.00 must be spent for the Piedmont school, \$40,000 for the S. C. I. and \$15,000 for Jarvis. And a great deal more. Over \$150,000 for Negro Education, and that he was expecting all the workers and pastors to help raise this money."

The audience was rested by standing and singing together, "Blest be the Tie that Binds." Mr. I. J. Cahill, Corresponding Secretary of Ohio, was introduced and made a few striking remarks. Elder Harry G. Smith was to have appeared on program but owing to the lateness of the hour Elder Alphin suggested that Bro. Smith fill the vacancy that would occur Saturday evening. Elder Smith accepted the change.

Announcements made by brother Alphin. Collection, \$6.15. Committee on Divine Services were appointed as follows: Elders Alphin, Terry, and Smith. "Steal away to Jesus," led by Jarvis Quartette. Benediction, Elder Wm. Handcock.

OCTOBER 27th, 9:30 A. M.

Sunday school period. Opened by Prof. Moss. Songs, "Wonderful words of Life" and "I Shall Know Him." Scripture lesson: Matthew 18; Luke 2. Prayer, Elder Preston Taylor. All were stirred by singing, "Let the Lower Lights be Burning." After an hour and a half of the Bible school work discussed by Prof. Moss and Mrs. Preston Taylor, followed by others, Rev. Wm. Van Derzee was introduced. Mrs. Jarvis was then introduced by Mrs. Wm. Alphin. Mrs. Jarvis spoke very briefly, because of another engagement.

An offering was taken for Elder Van Derzee which amounted to \$3.40, for which sum brother Van Derzee said he was very thankful. Announcements. Song, "Blest be the Tie that Binds." Benediction, Elder McDuff of Oklahoma.

OCT. 27th 2:30 P. M.

Called to order by Prof. Moss, president pro tem. Praise services led by Elder Wm. Martin, Emporia, Kansas. "Our Problem In Establishing Congregations and Buildings In The Larger Cities," Elder R. T. Matlock, Arkansas. Discussions followed, led by Prof. Moss. Pres. Ervin, who was to have appeared on program, being engaged on committee could not get back, sent word that he had gotten \$1000 for Jarvis, and was still busy. Later he reported \$3,700. We were very anxious that he stay on the committee, yet all wanted to hear Prof. Ervin. Prof. J. W. Damel of Jefferson City, Missouri addressed the session on the subject "What should be the Work and Purpose of the National Meetings?" Discussions followed by Mrs. Matlock of Arkansas and Mrs. Alphin of Missouri.

Report of Business Committee made by Elder Wm. Alphin, as follows:

(1) We recommend: That the body endorse the National Convention, auxiliary to the International Christian Missionary Convention.

(2) We recommend; That the workers of each state be urged to attend the next National Convention to be held at Nashville, Tennessee, September, 1918.

(3) We recommend: That the Convention endorse the apportionment of the churches made by Prof. Moss, Miss Rosa V. Brown and Prof. Lehman, to raise the remaining eight thousand dollars of the Jubilee Fund.

COMMITTEE

- J. N. Ervin, Chairman
- R. T. Matlock,
- Miss Rosa V. Brown,
- P. H. Moss,
- Wm. Alphin, Secretary.

Motion to adopt resolutions as read. Motion to endorse the work of the committee appointed in Nashville, Tennessee. Motions carried. Saturday evening session presided over by Elder Preston Taylor. Address, "The Negro in the Church as a Factor in the Present Educational Crisis," Eld. Wells, Oklahoma. Elder H. G. Smith, returned missionary from Africa, and Evangelist of Texas, spoke at length on Africa and its Opportunities. Resolutions of condolence were read by Miss Rosa V. Brown for the following persons who have passed from our ranks to ranks above: Elder W. A. A. Harris, former pastor of the Second Christian Church, Kansas City, Missouri, and Evangelist of Missouri for the past year; Bro. M. T. Brown, of Texas. Motion prevailed that a copy of the resolutions be sent to the PLEA.

Resolutions of appreciation for the kind and hospitable treatment and entertainment given by the entertainment committee of

Second Christian Church, Kansas City, Mo., were endorsed.

Report of finance committee as follows: Amount raised during sessions, \$17.65. For Elder Van Derzee \$3.40. Printing of programs \$4.75. Total expenses \$8.15. A sum of \$9.50 remained which was given the Washington D. C. Mission.

Sunday was a high day. Elder Preston Taylor preached a strong sermon, In the afternoon all attended the Union Communion services at Convention Hall. Sunday night Elder R. T. Matlock preached a strong sermon at which time three were added to the church. The Convention closed Monday night with a musicale by the Jarvis Quartette and others. Miss Rosa V. Brown was at her best reciting, and Jarvis was there with Plantation melodies. After the Musicales, Mrs. Alphin stood in one place without moving out of her tracks and pleaded for donations for Jarvis, and succeeded in raising \$72.00 from members of the Christian Church and friends of the Church. Prof. Ervin thanked all who had opened up their hearts for the work. A collection or silver offering was taken at the door for the Jarvis Quartette.

The following states were represented, Arkansas, Mr. and Mrs. M. M. Bostick; Mr. and Mrs. R. T. Matlock; Tennessee, Mr. and Mrs. Preston Taylor; Oklahoma, Mr. R. B. Wells, Mr. and Mrs. McDuff; Texas, Prof. J. N. Ervin, and students; Elder H. G. Smith, Mr. Crowford; Kansas, Mr. J. D. Smith, Elder G. A. Perry, Elder C. E. Craggett, Mrs. C. E. Craggett, Mrs. Sharp, Mrs. Bridgewater, Parsons; Wm. Martin, Emporia, Missouri, Mr. Rapheal Hancock, Mr. and Mrs. Wm. Alphin, Prof. Damel. The National workers, Miss Rosa V. Brown and Prof. P. H. Moss also were in attendance.

The meeting closed with high hopes of meeting in Nashville, Tennessee in September 1918.

Wm. Martin, Sec'y.,
Emporia, Kansas.

Christian Education



Southern Christian Institute

We are sure our Readers have wondered why the Plea was slow in coming out and why it was smaller than then usual.

We have had some very serious difficulties to go up against. In the first place the dry weather put our water system out of commission and we had to haul water and this put the work behind. Then the

foreman got sick and we had to improvise help and when these tried to run the press they broke it badly.

However now all is fixed and we will do our best to get all out now on schedule time. We are sure none can regret this more than we do and we will remember your patience with us.

From the Banks
of the
Old Kentucky

And it came to pass that on Friday night, even the first Friday night in December, while the minds of man were squinting (looking) toward Thanksgiving and forward to Christmas; that a cloud about the size of a man's hand appeared in the north, and men said one to another "What meaneth this and this icy breath?" And another one looked out and said, "Behold it snoweth!"

And lo! the mind of man runneth not back to the other time when SUCH a snow fell upon SUCH a people at SUCH a time.

And straightway the gas freezeth up, and the gate of coal yards cometh not open.

The people who erstwhile sat in church journeyed not from their hearth stones, but the men of God sallied forth in ten inches of snow remembering the charge, "Be thou faithful unto death." Then sat the loyal membership at home jubilantly singing and shouting,

"Far-ah-lo, far-ah-lo, I will follow Jesus, Anywhere, everywhere, I will follow on."

Would it not be worth while for these who would follow Jesus to read again, "And as his custom was, he went into the synagogue on the day of worship." "Go with me, and stand by me." we ask him?

My weather-fraid brother and sister, He can't do it till make good our other song which we love so well,

"I'll go where you want me to go, dear Lord,

O'er mountain or vale or sea,
I'll say what what you want me to say,
dear Lord,

I'll be what you want me to be."

"He that saveth his life shall lose it, and he that loseth his life for my sake shall find it" These sayings of Jesus are sweet music to my ears.

Brethren, we'd better pray that our "Flight be not in winter or on Lord's day lest He find us moping".

But Kentucky can be depended upon to make up for lost time when ever and where ever the goods ring true.

Some body got the wires crossed a little touching the Sunday school days and offerings and some moneys may be sent wrong

quarters. I say to Ye Heads of Departments (like the young man who did not understand punctuation marks, in writing to his girl after finishing his letter, he placed on a line below a period, comma, semicolon, question mark, parenthesis, brackets and dash and then wrote, "Honey, here are all of 'em, put 'em where they belong.")

Let us not slacken our hand for every dollar sent to any departments will be placed where it will count most for God, for us, for Eternity.

And behold the snow wasteth not, but fadeth the more vehemently even this minute of this hour of this the fifth day since it began.

C. H. Dickerson

Sunday School Lesson

December 30, 1917.

Lesson XIII.

REVIEW. GOD'S REDEEMING LOVE.

Psalms 123, 124.

GOLDEN TEXT.—With Jehovah there is loving kindness, and with him is plenteous redemption.—Psalms 130:17.

In this lesson we are to look back over the ground covered.

The kingdom that was ushered in by Saul grew to be all powerful as a religious center. David enlarged its bounds in many battles. Solomon built a magnificent temple to make a sure place for the meeting place of God and man.

The 1st period begins about 1100 B. C. and closes 937 or 935 at the death of Solomon.

The 2nd period is ushered in with the division of the kingdom and closes 722 B. C. with the fall of the capital of Israel. Of the two kingdoms Israel had the largest territory, about 9400 square miles as compared with Judah's 3400. Judah had the best government and religious worship. She still retained the temple and forms of worship, while Israel had two seats of government and false worship and intercourse with the heathen.

The 3rd period begins with Judah, the remaining kingdom after the Assyrians took Samaria, 722, to the taking of Jerusalem, 587. The 19 kings of Israel were without exception, evil, like Jeroboam "who made Israel to sin."

The 4th period begins with the Babylonian Exile and extend to the first return under Zerrubabel, 520.

The 5th period comes with the return from captivity. We have here an outline of

the history of a great people. The Jews were dispersed when the Romans destroyed them about A. D. 70. They have not been recognized as a whole nation since but have remained scattered to the four winds.

With the taking of Jerusalem by the English a hope has been cherished that Palestine will again come into possession of the Jewish people as a nation.

Other nations may fare even worse. Let us prepare well the seed bed and sow the good seed of the kingdom thru the Bible School.

E. L. T.

Edwards, Mississippi.

Editor of Gospel Plea:—

Please allow space in your valuable paper to say a few words about our quarterly meeting of Jackson District, which closed the 2nd of December at the Parish street church. The meeting was a success. Many good things were said by different speakers.

Report of resolution committees as follows:

We recommend that a special effort be made to increase our attendance at each quarterly meeting—that this may be done and effective plans be made and developed for the work. We further recommend that each church be represented by two or more delegates.

We recommend that a special period be given to Sunday school work, also the Missionary Department—namely the Christian Woman's Board of Missions.

Resolution Committee.

Miss Rosa V. Brown.

Prof. P. H. Moss.

Elder N. R. Trevellion.

M. H. Jones.

District Evangelist.

Topeka, Kansas.

Out On the Plains.

As we stand upon the brink of Thanksgiving, surely we have much to be thankful for, and for which our hearts should rejoice while our tongues give praise to Him who hath done all things well. In looking back over the winding path of life through the past twelve months, we behold many and various circumstances that brought to us joy and sorrow, cloud and sunshine success and failure. Our personal experiences have been many and diverse. Some have watched their highest hopes melt away like a glistening snow-drop before a summer sun, while others have silently watched their hopes bud and blossom into fragrant flowers, and bring forth much fruit. But whether our way

has been strawn with fragrant flowers or infested with briars and thorns, or whether it has been smooth and level or so steep and difficult that sometimes with the muscle of our brawny arms we would have to lift ourselves until our feet could find a resting place, taking life as a whole, we have wher of to be thankful.

"Count your many blessing,
Name them one by one,
And it will surprise you
What the Lord has done,

This year has been an eventful one—an epoch making year which will occupy a conspicuous place in the annals of history. We have watched the battles of yon blood-drenched Europe, and we have watched the battles in our Nations Capital. It is perhaps hard to say which have created the most interest. No doubt we have looked upon some of the battles at the Capital with cold indifference but I am sure that some of them have been of great moment. For instance, the battle for government food-control which keeps within our reach food for our tables that we starve not and fuel for our fire that we freeze not. And again the great battle for prohibition at the capital itself, won on the right side, thus striking a death blow at the greatest enemy of America. Last, but not least, is the decision handed down by the Supreme court against the enacted segregation law as passed in a number of places, prohibiting Negroes from buying property or living in certain localities. The Supreme Judges in handing down this decision declared that the Negro is an American citizen and as such should have a citizens rights and privileges in this respect. If as individuals, our path-way has been cloudy this year, the above name blessings coming to us as whole should cause us to bow before Him who holds the destiny of the nations and pour our thank offering at his feet, shout above the roar of the cannon "The Lord reigneth, let the earth rejoice."

Our work is progressing here. Mrs. W. J. Sharp, our beacon light in the missionary work here, recently organized Triangle Clubs among the girls and boys of the church.

C. E. Craggett.

SOME PERSONAL RESOLUTIONS DURING WAR-TIME

1. I will try to preserve my own peace of mind. If I am powerless to prevent the war without, I can put an end to the tumult within,

2 I will resolve to do the task that is my own, in my own place, with my usual purpose and regularity, and not become useless and a burden to others on account of my hysteria.

Pres. Truman



THE GOSPEL PLEA



PREACH THE WORD

Vol XXII.

Edwards, Mississippi, Saturday, December 29, 1917

Serial No. 330

HELPFUL To All



"But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance and think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham. And even the ax lieth at the root of the trees, every tree therefore that bringeth not forth good fruit is hewn down and cast in the fire. I indeed baptize you in water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Spirit and in fire, whose fan is in his hand, and he shall thoroly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

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

These two passages of scripture are a statement of the divine law of Christian society. It goes by the name of the length of a generation. About once in every generation

comes a harvest time when the old system will be rooted up. When that time comes the cleavage between right and wrong is clearly defined. At ordinary times the politician may straddle the fence with some success, but when Christ comes; that is, when the crisis that Christianity brings on comes, they can no longer do that. The ax lieth at the root of the trees and the bad will be cut down and cast into the fire. When the harvest time comes the tares are uprooted first.

Such a time came to America in 1860. Men called it an irrepressible conflict. No amount of compromising could hold it back. The harvest time had come and the tares of slavery had to be uprooted. Ardently as Lincoln abhorred slavery, he would have compromised by giving it a lease of life if the South had consented to help preserve the Union, but some unseen force pushed him and the Confederacy on and slavery was uprooted. Many men of both North and South had tried to straddle the fence in the years before this. Among these were Daniel Webster of the North and Alexander Stephens of the South, but when the crisis came they had to get down from the fence and stand on one side or the other.

In 1914 the whole world passed into a harvest time. What we called modern civilization was full of positively vicious things that dared not be touched in the growing and maturing season, but now the harvest time has come and before it is over many tares will be gathered and burned. Many people were horrified and held up their hands and tried to shove the crisis back but come it would. Many people blame the Kaiser for bringing it on and he was to blame for the immediate act, but he and his nation were victims of a halucination about the virtues of science and "Kultur" and the inefficacy of the code of Christianity and the other nations that they could always go on in their own sweet way with things that were wrong, but God was calling a harvest time and woe be the man who holds up his hands to save the tares. God is gathering them up into bundles and they are being burned by an unquenchable fire. When it was a week old Wilson thought to stay it by appealing to Germany and England. Later Bryan thought to stay it by assurances that our country did not want such a thing. President Wilson thought to quench it through patience and forbearance for two long years, but an unseen force

pushed the world on and on and the end is not yet. It will not be quenched till the bad tares are burned up.

It is of immense value to us that we know the nature of our times for we can play our part so much better. None of us need to be pessimistic. We can rest assured that the wheat will find its way into the garner while the chaff is being burned. The church must get a firmer grip on society than it has ever had before. But how extensive this will be, how far into the lines of society the church will make her drive now, depends on how well we do our part. It is not a time calling for compromise and hesitating. The Y. M. C. A. is very popular just now and many men are ready to stake their all on what it does for the soldier boys. Now we would not detract one iota from its noble work in the camps but would encourage it in every way we can; but we should remember that the Y. M. C. A. derives its popularity largely from the abhorance men have for sectarianism in modern denominationalism. They feel that they have found a common ground in the Y. M. C. A.; and we should also remember that the Y. M. C. A. is largely limited in its activity to giving a social atmosphere permeated by Christianity. The Christian minister alone can minister to the spiritual wants of the soul. He alone can properly lead the boy to accept Christ as his personal Saviour and to go into the watery grave of baptism and to assemble about the communion table. If the church does not get a firmer grip on society than it had before the crisis, then we will have to wait until another harvest time for our tare burning.

There are many calls on us now. The Red Cross, the Liberty Bond, the Y. M. C. A., the Armenian and Syrian aid etc. etc. almost unlimited, but none measure up in importance to the call the church makes for missions. Let not a single man who has named the name of Christ be a slacker in this greatest of great world opportunities. Our Lord is passing this way in these times and let no man hold his peace.

A great many churches and Sunday school have not yet reported their offering. Do not wait till some one writes or comes to you.

SEND IT IN NOW.

CHRISTIAN

Benediction of Societies.

God be merciful unto us, and bless us;
And cause His face to shine upon;
That thy way may be known upon earth,
Thy saving health among all nation.
Through Jesus Christ our Lord,

Amen

EXTRACT FROM PAMPHLET PREPARED BY W.C. PAYNE FOR C. W. B. M.

The Christian Woman's Board of Missions is composed of 100,000 women grouped in 3,500 churches. The Auxiliary is the local group organized for education, training and service.

In thinking of the influence of the Christian Woman's Board of Missions in the Church we have in mind its influence in the Auxiliary, and through it on the Church.

In measuring this influence one must consider not only what the Christian Woman's Board of Missions does, but what it is; i. e. the activities plus the life expressing itself through the activities.

The life is the life of God manifested through and limited by the lives of the women. The outstanding fact about the women is that they are a spiritually selected body. They are not perfect, but they are stretching forward to attain unto the measure of the stature of the fulness of Christ.

Their remarkable aim, singleness of purpose approaches closely to the divine unity of purpose displayed by Christ.

They have a definite aim which they ever advance with comprehensive plans and single methods easily adapted to the financial ability, the time, talent and spiritual growth of the members.

The task appeals to them—"The World's Salvation."

A great motive moves them—"The Love of Christ."

Women loyal to Christ and devote to a divinely given work increasingly consecrate all legitimate means and exert a commanding and ennobling influence.

We may seek our answer to the question, "What is the influence of the Christian Woman's Board of Missions in the church?" by examining what it does for the women of the Auxiliary and through those women for the church.

It enlists, enrolls and organizes a company of women who, in the beginning have at least the desire to do something for Christ.

In a word, it exercises leadership—a primary need—there are almost countless people who need something to do, who want it and who perish, body, mind and spirit, for the lack of it; but no leader arises.

The importance of this particular contribution of the Christian Woman's Board of Mis-

THE GOSPEL PLEA

WOMAN'S BOARD OF MISSIONS

sions cannot be over-estimated, since the extreme independency of the local church renders almost impossible any effective cooperative leadership.

Having organized the groups it sets them a task, shows them a way to it and inspires them to action.

The Auxiliary is conducted in such a way that learning and doing and learning through doing go together. The modern up-to-date ideas of education are finely embodied in the work.

Regularity, order and system appear. The way God has arranged for human growth has been largely drawn upon in this plan for getting the Auxiliary members to know the most, to do the most and to be the best.

All motives, from grim necessity to the highest idealism, from extreme selfishness to divine love, conjoin to compel and inspire to true self-realization.

God gives a little span of life and divides it into almost innumerable small stretches and fills it with infinite and varied details, all designed to bring to perfection the being whom he created. He gives him a little sleep then turns on the sun. He provides hunger to make him rise and eat and causes him to toil that he may have something to eat and an appetite for it. He makes him lift up his eyes and look on the lavish provision for the satisfaction of every need of the whole man and for his development and then He says:

"Sweat for it" or "In the sweat of thy face shall thou eat bread."

Columbia, Missouri.

Dear Editor of the Gospel Plea;—

We wish to state thru the Plea that on the 18th. of November, we closed a two weeks meeting here. Elder H. D. Griffin who has just come to take charge of the evangelistic work did the preaching. Bro. Griffin is a noble preacher and we are glad to have him with us. Altho we had no addition I think the meeting quite a success. Seed was sown that no doubt will bring forth much fruit, as many anxious hearers attended the services, and expressed their regret that the meeting did not continue longer.

The offering taken during the meeting for all purposes amounted to \$42.50

H. G. Gregory,
112 West Ash St.

Mt. Sterling, Kentucky.

Dear Editor;—

Just a few words for the Gospel Plea. Our work at Mt. Sterling is getting on nicely, Elder W. H. Brown is still doing a good work. The Sunday School

with sister S. M. Brown as Supt. is doing good work also.

The first Sunday in October our revival began, with Elder H. D. Griffin of Nicholasville, Ky. doing the preaching and I must say he is an excellent speaker, the only thing if he continues to preach so hard we fear he may injure his health.

As Elder H. D. Griffin had accepted a call as state evangelist in Missouri he had to leave on Saturday before the meeting closed, and up to that date we had 22 additions and as usual our good Bro. C. H. Dickerson came to our rescue and was with us at the close of our three weeks meeting and on that day ten came forward asking "what must I do to be saved." Making 32 in all. Bro. Dickerson did the best preaching I have ever heard him do.

The church was greatly strengthened both spiritually and financially. We raised during the meeting \$205.00.

The last week of the meeting Sister Griffin and little daughter were the guests of Elder and Mrs. W. H. Brown and we were glad to have her in our midst.

Bros. Griffin and Dickerson have our prayers for their success in their fields of labor.

Yours in Christ,

[Mrs] Lizzie D. Magowan,
3 Wesley St.

MADISON, MISSOURI

Dear Editor:—

Please allow me space in your splendid paper to tell of the work being carried on thru the different departments of the church. The leaders of each department are becoming more inspired in their task for the Master. The Bible School with Brother V. Gooch as Superintendent is progressing nicely, fine attendance each Lord's Day.

On the first Lord's Day of this month our pastor Brother Newby baptized two splendid young men. Brother Newby is doing good work among us. We are now looking forward to the day when our new church shall be created.

The Bible school observed Educational Rally Day Sunday before Thanksgiving with splendid program and offering. The C. W. B. M. observed their Annual day also with good program and offering, also held memorial services in memory of brother W. A. A. Harris. The writer who is Supt. of the mission is doing a good work. We are now completing the study of Early Americans, which is study.

Yours in the name of the master,

Etha V. Burton

Christian Education



Southern Christian Institute

We were hindered more by our breakdown than we thought. Castings were broke that were hard to get fixed. This coming at a time when the foreman had the grip balled us up badly. But now we are on our feet and by running a few four-page issues we will be able to be on full time by the first of the year. We are very thankful that so many have been patient with us in this trying time.

Prof. Wm. Belcher of the Piney Woods country life school spent Friday at this school looking over the industrial work of the school.

Mr. and Mrs. Emory Ross and mother and Dr. Pearson will stop by a few days on their way to New Orleans where they expect to sail on the "City of Cairo" to Capetown, South Africa where they will re-ship to the Congo regions. In this way they will avoid the submarine zone.

The annual contests came off last Wednesday and Thursday nights. On Wednesday night Wesley Sims won first; Burnette Jacobs, second; and John Martin, third. On Thursday night, Miss Cynthia Wright won first; Miss Odessa Barnett second; and Miss Rosa Cage third. These contests do great good both in the oratorical drill the contestants get and in the informantion social purity that is given.

From the Banks of the Old Kentucky

Ye "Knights of the Road," "Fair thee." I've been drafted, and have gone into camp "Somphim."

"So to the Jews old Samphim stood." Brethren I've "fit a good fight," I may not have finished my course but I have kept the faith. I have been called to the church which is at Lexington, and it came to pass that certain number that steadfastly abideth in that city said unto me, it is needful both to us and to thee that thou shouldst serve us for a season, and straightway my countenance was sad and I prayed. Then I asked for what purpose and why should I "quit the rail" and turn my head thither? And they said unto me, that we may rebuild our wall by discharging pressing obligations which resteth upon our shoulders and set I them a time draweth nigh. Be which are not reaped and the not been garnered. Verily, shed among us hath shown fruitage, and I sought figs and I found none. As it is voice of that people shall be lifted

in anguish in the day of reckoning which speedily cometh. But it doth not yet appear whether the call cometh from the Lord. My soul waiteth upon the Lord. In all thy ways, acknowledge him and he shall direct thy path. Brother Stafford Campbell hath concluded a good meeting with the church which is at Georgetown. Then cometh he to Lexington to baptize those who believed, for there is much water there.

Elder Hathaway hath been indisposed, but no silver dollar shineth brighter than his armor and his faith.

And it came to pass that many churches throughout the state, when they heard of the need of the church which is in Washington city, took offerings and sent them straightway to brother Preston Taylor at Nashville, who will forward same to the brethren at Washington that they as well as we may have a church and the things that pertaineth thereto. It seems needful that the Millersburg church send the token of two dollars and fifteen cents. And it came to pass that when the church at Nicholasville heard thereof that they sent one dollar and fifty cents. Then cometh Lexington church and brother C. H. Dickerson with one dollar, each remembering the words of the Lord Jesus, how he said "It is more blessed to give than to receive." And it shall come to pass in those days that that servant of his who will not support the cause of the Lord, but continueth to abound in complaints and excuses, that servant shall be cut off and his portion shall be with the hypocrites. The mouth of the Lord hath spoken it.

And shall we say less of the Sunday schools which our good brother Moss hath apportioned? And there are dwelling in Kentucky many Sunday schools of every caliber under heaven. And they were all amazed when it was noised abroad that brother Moss has the definite name and number of all these Parthian Medes and Elamites, and they said one to another, What meaneth this? Ye men of Kentucky and all ye who dwell in other states, be this known unto you, and hearken unto my words. Verily, I say unto you, the day of bigger things thundereth at our door. This is our opportunity. Will a man rob God? Bring ye all the apportionments into the store house and try me with them. And all nations shall call you blessed. Ye shall be a delightful land; and I will spare them.

C. H. Dickerson,
Nicholasville, Ky.

Louisville Kentucky.

Dear Editor of the Plea:

Please allow space enough in your paper for me to report the work from Louisville. I want to say she is still on the map. All of the church-

es are moving on nicely. There seems to be a spirit of "get together" among the leaders of our three churches here.

There have been some meetings recently which has proven this fact satisfactorily to a casual observer.

A grand contest on the 20th of November was a quite a success, a good program was rendered by home talent, the music was furnished by the Central Church choir which was enjoyed by all.

The Hancock members played no small part on the program which was of the very best.

Next we note was the anniversary of Dr. M. F. Roberson celebrating his 36th year as pastor in this city. This indeed was a great meeting, one that will long be remembered. This was continued until the 29th when a grand surprise was given the veteran pastor. Many good things were said and some substantial gifts were given him. Wednesday evening before Thanksgiving, representatives from all three of the churches gathered in the prayer-meeting room at 16th Chesnut St. church and had a great prayer and praise service after which the meeting closed with all those marching down to the National Home Finding society conducted by Bro. O. Singleton and suprising those dear little ones and the matron, Mrs. O. Singleton with lots of good things, potatoes, apples and other things too tedious to mention here, were recieved gladly at the home.

Now dear editor I have been reading the many good letters from the delegates to the National Meeting at Nashville which was so helpful and inspiring. I can but say it was the best ever and that is putting it mildly. Old 16th and Chesnut has caught the spirit and doing somthings, attendance improving. Baptized seven in last month up untill second. New organ installed so the good works moves on and she will come up with her apportionment in the budget God helping us we are planing for a great union revival to take place soon. We are trying to secure a great good man who can and is willing to help bring things to pass in this great sinful city. I enjoy the Plea so much Especialy do we enjoy "Helpful to All" So may the good work continue to go on.

T. R. Everett

Among the Bible Schools

The International Convention that convened in Kansas City Missouri October 24-31, has finished another page in history. This was indeed a great occasion. The Church thought in "World-terms".

"The world's Vision," "The world's need," "The world's Program" "The world's task,"

THE GOSPEL PLEA

"The world's redemption," "The world's salvation," "The world's conquest," "The world's wide-worth," "The world's peace".

Such were the expressions of the platform, from the beginning to the end on the three churches of Kansas city, as issued thru Elder Wm Alphin, the Cor. Secretary and pastor of the woodland Ave. church. The following states were represented Arkansas, Kansas, Miss. Missouri Oklahoma Tennessee and Texas. We held parallel sessions with the General Convention.

Each department of the church was represented. Elder Preston Taylor the President of the National Convention organized in Nashville presided over the meetings of the church convention.

Pres. J. N. Ervin, Elder Preston Taylor and the writer had some little part on the International program. Pres. Ervin did honor to himself and the work that he represented. Elder Preston Taylor, said the right things at the right time, in the right way and therefore made the right impression, upon the the right people.

He was often interfered by frequent applause.

In answer to the call that came from the period. Mrs. Wm. Alphin of Kansas City, presided over the first period of the C. W. B. M. and Miss Roca V. Brown, the National Field Worker, presided over the last half of the period. The writer presided over the Bible School period. Miss Nancy V. Jennings of the Jarvis Christian Institute, Hawkins Texas, conducted the Y. P. S. of C. E. Each subject on program looked forward to an efficient church.

The Jarvis male quartette added much to the interest of the occasion both at the Convention Hall and the Woodland Ave. Church.

SPECIAL MESSAGES

Mrs. Anna R. Atwater the President of the National C. W. B. M. Brought us a splendid message from the fullness of heart. President Leoman gave us a splendid message and Mrs. Elie K. Payne Supt. of the children's department brought a message in behalf of the children. Secretary Robert M. Hopkins of A. C. M. S. owing to the committee work of the General Convention, could not be with us as programme. President Ervin on the account of being engaged at the General Convention was not able to deliver his address at the Woodland Ave. church.

Miss Rosa V. Brown, N. F. W. gave an enthusiastic message outlining in full the five year campaign of the C. W. B. M. Elder H. G. Smith brought us a splendid message of Africa.

STATE REPRESENTATIVES

Mrs. Sarah L. Bostick, State organizer, brought us greetings and splendid message from Arkansas. Mrs. W. J. Sharp, organizer of the Sunflower state cheered our hearts with a timely message. Mrs. Preston Taylor state president

brought greetings from Tennessee. Mrs. Lewis of Kansas City, represented the state president of Missouri in a way that was pleasing.

PASTORS AND EVANGELISTS

Elders M. M. Bostick, Ark. R. B. Wells of Oklahoma, L. H. Crawford, of Texas, W. M. Alphin, Missouri, J. D. Smith, Kansas, G. A. Terry, C. E. Craggett, Wm. Hancock, S. M. Scott, C. W. Neloms of Kansas; Elder McDuffy, Oklahoma; R. Hancock, Missouri; W. Van DerZee, Kansas. Evangelist: Elders H. G. Smith, Texas; R. T. Matlock, Arkansas; C. E. Craggett, Kansas.

A committee on business was appointed with President Ervin as chairman and Elder Wm. Alphin secretary. Among other resolutions offered by this committee the most important was the endorsement of the national convention, as an auxiliary to the general convention of the great brotherhood.

This "Over-flow Meeting" wishes to go down on record as sustaining the action of the Nashville Meeting and promises to attend and encourage the co-operation of the whole brotherhood.

The writer wishes to give his personal thanks to the good pastor for the fine entertainment the writer and his bed-fellow received in the splendid home of Mr. and Mrs. Casaway.

Our meeting closed Monday night with a fine Literary and musical Program given by the J. C. I. representatives and others.

Brethren, I believe that we are on the right road to larger things. We see the fields of golden grain bending low in the breezes. There is no time to stand around whining with our finger in our mouth. We want to be child-like but not childish. This is an age when we must not think too much in terms of self but in "World-terms." We want bigger and better schools, and will have them some day. To have them means on our part to take our finger out of our mouth and put them deep into our pocket, and give bigger and better offerings.

Let us begin with a big Sunday school offering. Only Fifty-seven schools gave to the offering last year. Somebody failed to do their part, is that somebody you? ONE THOUSAND DOLLARS is a small sum if all do a little.

Thanksgiving Sunday is the day on which we begin taking the offering, we will continue till we reach the goal. The contest for the loving cup will not close before we will tell you next time.

The pastors and evangelists over the states tell me that our work is a worthy one but not a word have we heard (with a few exceptions) encouraging that \$1000. Speak up brethren and express yourselves. Let us all take a part in this worthy effort.

Yours for the worth while,

P. H. Moss.

Field Sec. of N. B. S.

Madison, Missouri.

IN MEMORIAM FROM THE MISSION BAND.

Whereas our Heavenly Father in His infinite wisdom has seen fit to take from this earthly habitation our state's evangelist, Bro. W. A. A. Harris who departed this life August 23, 1917.

And whereas the Mission Band shall bear in grateful remembrance the zeal and fidelity with which Bro. Harris discharged his duty.

We do therefore in reverence to the dead and respect to the living, express our deepest sorrow and regret at his departure.

Death is robbed of his sting and shorn of his blighting effects when such a one as Bro. Harris is cut down by his blade.

It is the sense of the Mission Band that a copy of this memorial be spread on the records and a copy be sent the Gospel Plea for publication.

(Miss) Etha V. Burton,
Superintendent.

(Mr) Archie Tyding,
President.

(Miss) Ruth Tyding,
Secretary.

Taylor, Texas

Dear Readers:

Bretheren God has called us to a larger service this year. Shall we answer the call? Texas, we must raise that \$750 and much more. For the great God of glory leads on and his children must follow his lead. Let no Brother or Sister say I can not do any thing for our Captain knows no defeat. Brethren if your pastor does not lead out in this larger service you must do it and the pastor perhaps will follow you. Let not any church fail to observe Thanksgiving rally. If you have not done so there is still time.

Let us not forget that every church, Sunday school and Missionary Society must raise its apportionment. Do not say you can't raise it. You can raise it if you try.

Brether we must work as never before. Our schools are in sad need of means with which to enlarge. Our church work needs much means to push forward the great work of the kingdom. Every Christian should feel that the work of the kingdom needs you. Do not worry so much about others: you are a part, I am expecting every member to pay his or her missionary monthly educational money.

H. G.