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Joel Baer Lehman
Southern Christian Institute

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THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, JANUARY 4, 1919. No 384

A SURVEY

NO MAN CAN BE HIS OWN ADVOCATE.

(By J. B. Lehman.)

When Jesus was hanging on the cross in agony the chief priest and scribes and elders mockingly said: "He saved others; himself he cannot save." They thought this a reflection on him, not knowing that they had thus stumbled on a great truth. Jesus could have said Amen, to it. He well knew he could not become his own savior, that the law is that we can find our higher life only by losing it in service for others. Jesus on one occasion gave an illustration of a Pharisee and a publican going up to pray. The Pharisee recounted his good qualities and the publican confessed his bad qualities. No justification came to the Pharisee for he was his own advocate but an abundance came to the publican for he realized that in spite of any justification he might plead he had so many faults that he dared not think of the virtues.

This then is a lesson for us. No nation that pleads its own cause, whether that be in recounting virtues or in complaining of indignities, escapes ruination. Germany and Ireland are example of these two faults. Germany spent the last twenty years in recounting her greatness. She even suggested that her men were supermen. She got herself to believing that she had within herself about all that was good in the world. It led them away from their higher selves and into all kinds of brutalities. They thought they could find happiness by championing their own cause and made a most wretched failure of it.

The Irish, on the other hand, have consumed two centuries in complaining of their indignities. It goes without saying that they suffered at the hands of the English nobility and that there was abundant ground for complaint. But when they undertook to become their own advocates they lost their higher life and now the Irish of Ireland are about the most hopeless people in the world. Had the Irish been led by men who could see the great opportunity that came in the world crisis, Ireland could have championed the caause of justice for the oppressed peoples and made herself the greatest of the confederation. A good, fruitful, unselfish service would have made it possible for Ireland to furnish the premier of England and thus gain control not only of Ireland but of all the British Empire. But Ireland thought of Ireland and so long that she could see nothing but her own sorrows and consequently has ruined her cause probably forever. It is possible now that there is no hope for the Irish except as they scatter among the nations and are absorbed by them.

Now this is a lesson for us. The Negroes of America have been made full citizens in principles. In practice they have had discrimination against them. If now when the soldiers come home they should fall to advocating their own cause, they would make as signal a failure as Ireland made. America is fully committed to the principles of democracy and demcoracy means equality of opportunity and right. If one lives in a democracy he must gain his rights by making himself so efficient and useful in the cause of mankind that others become his advocate. If he falls to becoming his own advocate he is ruined. Everyone must admit that. President Wilson is suffering all kinds of indignities at the hands of caveling politicians. If he should make the mistake of beginning to plead his own cause, he would go down instantly. He came very doing that when heplead for a Democratic Congress on personal grounds. The country at once elected a Republican Congress and he was humiliated. When earlier in the years he pled for the defeat of certain disloyal Senators and Congressmen the people heeded him for his appeal was not for self.

If the Negro in America will steadfastly refuse to become his own advocate but will give himself with all his might to do his part in making America the great nation that Providence has marked out for her, he will need no advocate. The things that he will need will come to him. We can think of no greater calamity than to see him now build up a self-seeking propaganda to build up his own cause. All kinds of calamity would follow in the train of such a move. Jesus said "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." When Germany sent thousands of spies into America they were instructed to work for Germany and not to be careful about methods used. If they had sought first Christ's kingdom and Christ's righteousness they would have found a world kingdom awaiting them. But they preferred the gentle code of seeking first for self and so they failed.

God in His own way is settling things. When the world war is fully over, the missionary boards will send more than ten thousand missionaries, teachers, agriculturalists, social workers and financiers into the near East. Before ten years will have elapsed we will see that this must be done in all lands as a matter of self-preservation. There is no power under the sun that can hold back the millions of people of the newer nations but the missionary teacher. Unless we are to send out a half-million teachers, God will break down the sea walls and they will come in upon us.

But where are these half million fit workers to come from? Unless we go about it in a different way we can not train them. Into this tremendous work the Negro is freely invited. And it is very fitting that he should be. When the door of freedom opened to him the missionary teacher stepped across the threshold with him. He should be abundantly able to do a man's part in the great work now facing the world. The task of training this half million force of workers is going to be a tremendous task. If the Negro can not now be in a prominent place in the great force going out to the awakening nations, he can hold a prominent place in the force that trains and equips the home forces. Let him do that without a word of murmering. Therein he will be seeking his kingdom and his righteousness and a great storehouse of things will be added unto him.

In the work done by the Disciples of Christ is a peculiar opening. The church has never divided into North nor South and no organic division yet exists between Negro and white. Every effort is made to bring the Negro in as individuals and to give recognition as recognition comes by merit. If the Negro goes on in this in true humility he will see a great kingdom opening up to him. But if he now dispises this and becomes his own advocate and begins to clamor for autonomy, as it were, in religious affairs, he will as certainly lose out as the German and the Irish lost out. He can no more find his life by seeking to save it than any other race and he will as surely find, if he loses his in service as all other good peoples have found it.

Up to the present the destiny of the Negro was largely determined by others for him. From now on it will be determined more largely by his own conduct. The close of this war will see the Negro facing his first great crisis. Will he face it according to the law of righteousness? or will he seek to face it in defiance of that law and so lose out as countless nations before him have lost out, The leading white men and women among the Disciples of Christ are ready to open the gates wide to him in the great cause of world redemption. Will he take it in the spirit of the Master or in the spirit of the Irish? Upon his decision hangs his fate.

OUT ON THE PLAINS.

The Wise Men.

"We have seen His star in the East and have come to worship Him." A rather strange and startling announcement when considered from whence it came. We have before us three strangers in a strange land, upon a strange mission and led by a strange guide—A Star. But unlike many a human guide it had not led them amiss. It was in

my judgment providential that these strangers should be led right through God's own sacred city—Jerusalem. and there announce at the palace of the King their mission and thus awaken sleeping Judea to the importance of the hour. Not only would their going through Jerusalem serve to arouse Judea and Jerusalem to the importance of the hour, but it would serve as a witness throughout theages that Jesus was not an ordinary child.

For what power could have so directed the steps of these strangers and led them so directly on to the place where they found the Christ-child in a manger wrapped in swaddling clothes? Surely it must have been the power that directs the ways of the winds, that rolls the tidal waves upon the sea-shore, that makes the rose to bloom and paints the evening sun-set upon the sky. What wisdom could have led them to ask, "Where is he that is born King of the Jews?" A very startling question indeed when considered that these men were strangers to all Jerusalem and Judea, and knew nothing about prophecy as related to the King of the Jews, whom they sought. Again we ask, what wisdom could have led them to ask the question? Surely it must have been that wisdom which cometh down from above. that wisdom which passeth all human knowledge, and has its source in Him who is the all-wise judge of all the earth.

"We have seen His star." O blessed privilege indeed was it that these men could scan the Heavens and behold rising up a star in which they saw a new era dawning upon the world. But more blessed still was it that they did not lose sight of it, but with their eyes ever fixed upon it, they followed on over mountain, hill, valley and plain; in the sunshine, in the shadows, in the storms of wind and rain, they followed on with their eyes upon it till at last over Bethlehem it stood looking down upon Him whom it represented.

Loved ones, have we beheld His star? If so, let us like the wise men, keep our eyes fixed upon it and ever follow on, yes, follow on over mountain, hill, valley and plain, or wherever it may lead, in the sunshine in the shadow, fearing neither cloud nor rain. Surely it will not lead us amiss. O ye down-hearted, wounded spirit, discouraged, disconsolaee ones, look up! Lift up your eyes! Behold His star in the Heavens going before you. Follow on, for it leads to a better day. Again, I say, follow on.

Have come to worship Him. Worship is an outward expression of an inward impression. One must first be deeply impressed with the personality or power of an individual before he can really make much of an outward demonstration on behalf of that individual. Judging from the distance these men had traveled, the hardships they had undergone, the dangers they had confronted in order that they might worship Him, surely they were deeply impressed with the significant power of the Babe of Bethlehem. To them the distance was not too far, the way too rough nor the dangers too many to prevent them from bowing at the cradle in the manger to pay homage to Him who was "born King of the Jews. O people of God, followers of this Babe of Bethlehem! Shall we be less zealous in our disires to worship the Christ than were these men who were guided only by an impulse? And indeed they worshipped Him, for they gave unto him gifts, gold, frankincense and myrrh. And what is worship anyway without its gifts? Worship in words only is merely a hollow mockery in the sight of God. Giving is necessary to complete it. And again how significant are the gifts. Gold: That which is good always. It has held its place of value down through the ages, is still holding on and doubtless will continue. Such is Christ Himself. "The same yesterday, today and forever." Frankincense. That which was used in the burnt offerings of worship. Thus significant of the fact that through the ages, millions would worship Jesus. Myrrh. That which was used as a medicine. Thus a symbol of Christ Himself as the world's healer.

C. E. CRAGGETT.

THE "FLU."

I feel so dizzy 'bout the head,
I just worry, fret and stew,
I guess I'll have to go to bed,
I think I have the "Flu."

My eyes are dim, my nose is red,
I just ache all thru and thru,
I'll simply have to go to bed;
I'm sure I have the "Flu."

My throat is sore, my lipe are dry
I know not what to do.
I'll call the Doctor by and by,—
Of course I've got the "Flu."

My nerve is down, my blood is thin,
I am chilly thru and thru;
I'll simply have to keep within
Because I have the "Flu."

My head's stopped up, I cough and sneeze,
I feel so mean and blue,
O run here, Doctor! If you please;
I know I have the "Flu."

O psham! You say, "It's just a cold,"
Why, no sir, that won't do;
This that I have is, I am told
That thing they call the "Flu."

—C. E. CRAGGETT.

REPORT OF FUNDS RECEIVED UP TO DECEMBER 16, 1918.

For C. W. B. M. Work—Mt. Olive Church, Martel, Fla., A. B. Edwards, $1.00. Total this year $76.00.

For Southern Christian Institute—Hermanville, Miss., Sam Flowers, $5; Hermanville, Miss. Church, Minnie Flowers $1.00; Hermanville, Miss. Church, Mrs. Missouri Hill 50c; Quarterly Meeting from District No. 2, Mississippi $5; J. H. Wood, Winder, Ga., $5; St. Louis, Mo. Centennial Christian Church, H. W. Turner $4.64; Institute, Miss. Junior Christian Endeavor Soc. at Southern Christian Institute $58.05; Institute, Miss. Church at Southern Christian Institute $51.05; Mound Bayou, Miss. Church, Roxie C. Sneed $31. Total this time $161.24. Total this year $161.24.

For Sunday School Work—St. Petersburg, Fla., $1; S. S., Roanoke Va., $3.50; S. S., Plummerville, Ark. $6.9); S. S. at Southern Christian Institute $27. Total this time $38.43. Total this year $43.43.

For Washington, D. C.—Church, Muskogee, Okla., R. B. Wells $5.17.

Fund statement:

For J. C. I.	$322.65
For J. C. I.	167.00
For B. C. I.	161.67
For C. W. B. M.	76.00
For Sunday School Work	43.43
For Washington D. C.	5.17
For A. C. I.	1.00
Total this year	$776.49

The following gifts were made at Mound Bayou: Miss Roxie C. Sneed $5; Elder K. R. Brown $2; Sam Pickens $1.50; Mrs. Alice Wilbert, Mrs. Sophia Crow, Mrs. Katie Grayson, Mrs. Ann Johnson, Mrs. M. B. Miller, Mrs. P. R. McCarthy, Mrs. M. Christmas, W. H. Hutchison, Burrel Johnson, Mrs. Sucynthis Lewis, Wm. West, Mathew Green, H. McCarty, Charles Miller, B. L. Lewis, F. Washington, S. S. Lampkins, Harry Silas, B. A. Johnson, each $1; Mrs. Mary Pickens, Mrs. Lucy Lewis, Mrs. Mariah Johnson, Mrs. Willie Green, F. McDonald, Geo. Bailey, Elder J. N. Turner, each 50c.

The influenza has greatly hindered the work this fall, but we urge all to be true to the cause. The influenza can not be given as an excuse if the great work suffers. Send in promptly to J. B. Lehman, Institute, Edwards, Miss.

Thanksgiving Day we had service with the Mound Bayou congregation. It was a splendid service. As a general thing, we have out to these meetings more women than men, but at this meeting the men outnumbered them. I guess the sisters did not have time to give God thanks on this special day for His many blessings. If there ever was a time that the whole people should have turned out in large numbers, it was Thanksgiving day, for we of America have so much for which to be thankful.

After service we took a collection for educational work. We raised $18.50. We were not satisfied with that amount. Another offering will be taken that the absent ones may be given a chance to help.

After service we left for the depot, enroute for Clarksdale. We had been invited to dinner by Mr. Burgess who has for the last four years prepared dinner for us. He is a fine cook. But the service was most too late for me to go. My dinner was sent to the depot. It was indeed fine. When we arrived at Clarksdale we found Bro. Wm. Heath waiting to take me to his home. Sister West with her usual pleasant smile, met us at the door. Soon we were called to a Thanksgiving supper, with many dishes

served. The crowning dish was the turkey and biscuits that could not be excelled.

That night we had Thanksgiving service at the church. We had a splendid service. There we met Mrs. Katie Jackson Yarber. She finished school at the S. C. I. after that Miss Jackson worked a year or more with the Home Finding Society in Louisville, Ky., where she rendered good service to the church. She has a musical talent. Mrs. Yarber will be a splendid asset to the Clarksdale congregation. The officers promised to have their educational rally day on the second Lord's day.

From there we came to Port Gibson. On Sunday we had a real good service. The church had been closed by the influenza ban. Hence the fifth Lord's day in December was the chosen time for educational rally day.

Friday, before the second Lord's day, we left for West Point. Spent the night with Bro. and Sister Lucky, who have been for many years with the Church of Christ in West Point. Saturday we left for Pilgrim Rest where we had planned to carry out the district meeting. For quite a while there had been no service on account of the Flu. Sunday we had service. The West Point district is small but faithful. The total collection was $9. I was billed to preach Sunday night and Monday night at Johnson Chapel but was sick and did not fill my appointment. Sister Quinn said I had the Flu. I don't think I did, although I was quite sick. Tuesday night I preached at West Point. I was sick yet but I did the best I could. One dollar and twenty cents was added to the district report. After the sermon, Sister Mary Long, who has been living in Alabama for four years but who recently moved back to West Point, renewed with the church. She is intelligent and has a spirit to work. God help her.

The congregation promised to carry out educational rally day on the fifth Lord's day. The congregation is without a pastor, hence I shall expect Sister Lucky and Sister Long to lead the way. The Pilgrim Rest congregation will also carry out educational rally day. Wednesday we left for home. I am not well. Pray for me. Now dear ministers, officers and members let me plead with you. Don't let a single congregation in the state, however small it may be, fail to take a collection for educational work. If you fail to heed the call, the Lord will not hold thee guiltless. Every Sunday School in the state should heed the call of Bro. Moss.. My prayer to God is that not a congregation nor a Sunday School fail this year. Send the money to J. B. Lehman, Edwards, Miss., and it will be reported in the Gospel Plea.

The president has called a meeting of the State Board on December the 28th.

Yours,

K. R. BROWN.

Chaplain I. K. Hicks spoke at the Little Rock Church Sunday, December 15. His text was "Joseph's coat of many colors." He impressed his audience with the greatness of the character of Joseph.

A PLATE OF BRUNSWICK STEW.

By James H. Thomas.

What the Black Man Wants.

While plans are feverishly going forward for the industrial and political reconstruction of Europe and for the feeding through the winter of her starving millions; while the financier is preparing to avail himself of the opportunities that must come out of the need of the nations for ready cash; while the manufacturer, in anticipation of the increased demand for his wares, is setting his architects to work with a view to enlarging his plant; while the ship-builder dreams of seeing his vessels, more numerous than ever before, peacefully riding the waves of all the seven seas. and while labor is zealously studying the problem of greater perfection in organization—a world made safe for democracy must surely mean a better world for the man in overalls—in the midst of it all and most pathetic of all, our twelve million Negroes, long ago awakened to the anomaly of their situation, are listening and watching in painful suspense for the coming of some Joshua to lead them out of their wilderness wanderings of more than 50 years into the promised land of genuine American citizenship. Indeed, councils, conventions and what not are already being called. Some have been summoned by real patriots, it is true; but others by those eager to thrust themselves into the lime-light, and still others by parties actuated by more sinister motives. Upon adjournment, however, each will claim to have expressed the sentiments of the majority of the race and, above all, to have found the long sought Joshua. The result is bound to be confusion worse confounded. Hence, the writer feels it encumbent upon him, as one of those millions above-mentioned and one who has no axe to grind, to ultilize this chance in a free and candid way, to appraise as many of his countrymen as may be thus reached, of what the black man really wants.

The black man wants, first of all, to be his own judge, as to what is best for him. He is willing to be advised, but he is tired to death of being called a "child" race and regarded as somebody's ward. He is eager to co-operate with other groups of his countrymen in whatever can be shown to be for the common good; but he resents the convening of conferences from which he has been excluded and all efforts to force down his throat the medicines prescribed by such conferences. He wants to do his own thinking and to stand or fall by his own decisions.

The black man wants educational advantages for his children equal to those enjoyed by the children of the white man. He wants equally convenient and comfortable school buildings, equal length of school term and equally efficient teachers. For his farmer boy he wants the agricultural college; for his teachers, the Normal School; for his engineers and mechanics, the school of technology; for his professional group, he wants the State University—and in every case the same course of study as arraged for the white American; only, he would have the moral and religious aspect of life given greater emphasis. He knows that the maintenance of a dual educational system with funds sufficient for the support of only one at a high standard, means that somebody must suffer lack; but he contends that his children have been the dogs under the table long enough,—he wants more than crumbs of education for them.

Third, he wants the unquestioned right of bringing the skill of his hands and the powers of his mind into open, friendly competition with all comers, let the outcome for him be success or failure. He desires no favors in view of previous handicaps, no pity in case he goes down in defeat under the test; he only asks that his color shall not be allowed to operate to deprive him of a free man's chance. Moreover, he believes that whoever would deny him this, in these glorious times, is either a coward or something worse.

Then, along with the things named above, he wants to exercise the right of suffrage on the same terms with the white man. He wants this because it is his right by every standard of citizenship in a democracy. He was born under the Stars and Stripes and has followed her in every war since first she was flung to the breeze. His blood is in her red, his fidelity in her blue, his chivalry in her white, and to the lustre of her every star his industry adds a proper share. He wants the right of suffrage because he is a tax-payer, and taxation without representation is still tyranny. He wants it because he should be consulted in every matter relating to the public welfare, and suffrage is the only way in which his sentiments can be made to count effectively. He wants this right for self-protection. The town whose officers are elected independently of his ballot takes his taxes and then leaves his residence section in the dark, his streets unpaved, and unpoliced, and provides no adequate protection against fire. The sheriff whose tenure of office is in no sense dependent upon the will of the black man, winks at and even connives with the mob composed of his constituents. Justice always nods while the man who has no vote is giving his testimony, only waking in time to tip the scales in favor of the other party. And so it goes to the head of the line. Then the black man wants the right of suffrage because he knows that the average of intelligence, group for group, among his people is as high as any average similarly taken would be found to be among the other elements of the population. He is saying that if he knows enough to be drafted, he knows enough to cast a ballot. Certainly "if he knows as much when sober as the Irishman knows when drunk, he knows enough to vote on good American principles."

Next, the black man wants representation on the Boards of Registrars. Without this, he knows that the viciously inclined will still find ways of disfranchising him, despite the Supreme Court's decision that

(Continued on Page Five.)

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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

PERSONALS.

Prof. P. H. Moss has just returned from a trip to South Carolina, Georgia and Alabama.

A beautiful card of native matting, announcing the birth af Francis Elizabeth Ross at Lotumba, Africa, August 13th, has come. We are sure this little missionary baby will be a great comfort in their mission home in the heart of Africa.

Robert D. Brooks who attended school at the S. C. I., in the nineties and was principal of the A. C. I. a few years is now in Washington, D. C., taking a lively interest in the church there.

The boys who did not get over there are now coming home in great numbers.

CAMPUS NOTES.

President Lehman in company with Mr. Ferguson, the state secretary, were holding Workers' Conferences in the northern part of the state last week.

Miss Lulu Townsend, secretary for the Institute, left last Friday for a brief vacation to be spent at her home in Franklin, Ind.

Prof. C. V. Bebout is being confind to his rooms for a few days because of illness.

Arthur Jackson received a telegram recently to come home immediately because of the critical illness of his sister. He reached home just in time to see her buried. He will not be on the campus for the remainder of this year.

Owing to the fact that our school work was interrupted because of the influenza epidemic and because of the absence of several of our older students who are in military service neither the Girls' Social Service Club or the Boys' Home Defenders Success Club prize speaking contests will be held this year as scheduled.

OUT ON THE PLAINS.

On again! off again! on again! influenza ban! The ban was lifted some time ago and we rejoiced that we could once more speak one with another in the house of the Lord. But before all the good old Rip Van Winkles could arouse from their little naps, Presto! and the ban was on again. However it is local, this time instead of being state-wide. Not being able to shoot from the pulpits, Brothers G. A. Terry of Kansas City and Wm. Martin of Emporia, joined the writer in a real shoot for cottontails. Brother Terry proved to be the champion of the hunt, and carried the honors off the field, together with a big load of rabbits.

As for our friend Wm. Martin it was conceded early in the hunt that he makes a far better marksman from behind the pulpit than he does from behind a tree. For little did the bunnies care for the shots that came their way from the muzzle of his gun. But of course since he has no one to shoot rabbits for, why shoot them? Anyhow there was no bother with dressing and disposing of the ones missed.

C. E. CRAGGETT.

Lawrenceburg, Ky., Dec. 11, 1918.

To the Editor of the Gospel Plea:

Please allow me to say a few words about our church at Lawrenceburg. Our church has been doing well for eight years under the pastorate of Dr. M. F. Robinson. The church is very sad now on account of the influenza ban being on. Our church has been closed since the 1st Sunday in October, and the ban is still on, on account of the continued influenza. When the ban is lifted we expect to do more work in the many departments of the church. We have lost a good many members by removal, war and death. We ask the prayers of all the brotherhood that we may continue in the faith once delivered to the saints.

Your humble servant,

A. H. THURMAN.

FROM LOUISVILLE.

Dear Editor of Plea:

Please allow space for a short note from Louisville, Ky., as it has been so long since we noticed anything from here. There is not much news, yet we are doing something here, in a quiet, inoffensive way. We were sorry we were not able to meet with the brethren in our national meeting at Nashville, Tenn., but the reports show an excellent meeting. Our prayers were answered in that much. Well old 10th and Chestnut is still on the map. She is not able to give as much money as some of our older churches but she has the honor of having the only young person in training for regular missionary service among colored people in this city. We have our own dear little Julia Owens now in Edwards, and our good white women are as proud of her as they can be. They feel that she will reciprocate them for all they can do for her when she finishes. Our hearts were touched and thrilled when we heard from the lips of one of our own women in the person of Sister Katie M. Blackburn, who has had twelve years in the dark continent and who is one of the most devout Chritsians I ever met. She is as well prepared for her position as any one needs to be, from a literary standpoint and best of all, she has the spirit of the Master. Sister Blackburn was royally received by the few she met while in Louisville. Unfortunate far us, the ban was on here when she came and prevented us from having church service. Hence we could only call a few of our friends together at our homes and hear her sweet, sweet message. Those who heard her will never forget the person nor the message. All gave her of their means and pledged themselves to pray for her safe arrival back across the sea, and also her continuous good work among the heathens. There has not been any service in any of the churches in this city for the pase four Sundays on account of the influenza. They are to be open Sunday the 10th, and we are expecting great things for the Master when the wheels begin to roll again. At our last meeting before the churches were closed we took into fellowship of our church, a preacher and his congregation, consisting of about 25 or 30 members and they are to be known as Christians and Christians only hereafter With this, I close but will write again soon if this misses the waste basket.

Success to the Plea,

T. R. EVERETT,

728 S. 21st Street.

FROM THE BANKS OF THE OLD KENTUCKY.

Some hope is entertained that we may have Christmas in the churches. It is mixed with doubts. October, November and December are known to be the best months in church circles.

Sundays have always been collection days too, and the minister's weekly allowance forthcoming. It may be that many things will change. Every month in the year may be made a "best month." Ministers may learn to stand on their own feet (and think while standing.) With the change of the law came the necessity of a change of the priesthood. Offerings may be made withoue the usual song and piteous appeal. People may learn that a church obligation is as binding as a grocery obligation. Some things learned since "Out of Zion" may work well in Zion, when we get back in Zion.

Our State Evangelist, Dr. Robinson of Louisville, is "crouching at the door." Just half a chance at ban lifting and into the field he springs with both feet.

Yours wating,

C. H. DICKERSON,

Nickolsonville, Ky.

A PLATE OF BRUNSWICK STEW.

(By James H. Thomas.)

(Continued from page 3.)

our grandfather clauses are all unconstitutional.

He wants his place on the jury—at least when a Negro is a party in the case. He wants this, not because he thinks black while some one else thinks white, but because, being a Christian and a patriot, he believes he thinks as an American and a true democrat. Moreover he very logically contends that if he has sense enough to be hung, he has sense enough to assist in arriving at a verdict in the case of others.

He wants freedom and security in the enjoyment of every public utility, and equal accommodation and comfort for his money. Despite every argument, whether of professed friend or of avowed enemy, the black man knows that Jim-Crowism was invented to degrade and nettle him, and so he has never ceased to chafe under it from the first. He resents it not because he is ashamed of his own, but because others make it a ground for assuming superior airs and because the owners and employees of the utilities themselves, interpreting the laws in the spirit rather than in the letter, seldom fail to go out of their way to make it unpleasant for him. Jim-Crowism—he would say, could he articulate his resentment—is an incompatible with democracy as tyranny with freedom, as Prussianism with 20th century ideals.

Also, he wants his place in history, does the black man. He is not ashamed of his record as a full-fledged bondman, and he feels that America should not pretend to be ashamed of his record as a nominal freeman. He raises no objection to that item about a certain Dutch man-of-war and the 20 Negroes sold into slavery as a result of her visit to Virginia shores in the year 1619; but he wonders why the chronicler is not at equal pains to tell about Crispus Attucks in the Boston Massacre and about Black Sampson at Brandywine. He admits that Turner's Insurrection and could scarcely be omitted from any just narrative of American slavery; but he doesn't understand why the space is not divided and a part given to the story of Pillow and Wagner, and the Crater at Petersburg. He shudders to think of the account that will be given of the late Houston riots in the forth-coming editions of our popular school histories—this, over against the studied silence in regard to Carrizal. And what of France? Doubt me not when I say that the majority of black folk are already schooling themselves to find the historian as dumb on the Negro soldier and the poppy strewn fields of Flanders as he has shown himself concerning San Juan Hill in Cuba. Proud of his heroes as he is ashamed of his criminals, the black man wants his place in history.

Finally, he knows as well as anyone that rights secured by force must be maintained through fear, and that a standing army supported in his behalf would be as wasteful as it is undesirable. On the other hand, he is certain that compromise on any question of clear-cut right and wrong has never failed to result in gerater evil to all concerned than that which the compromise was intended to remedy. There remains, then, this one and only hope—that, through the educative process, prejudices may be broken down and from the ruins may spring the conviction of the Brotherhood of Man. To this end, therefore, the black man wants to see a national Christianity that will dare let it be known that she stands four square for democracy of Jesus; a Christianity that will cease straining at gnats and swallowing camels; a ministry as courageously outspoken against Jim-Crowism and mob-rule as against the saloon, and who will find something bigger to petition city councils about than the corner pool-room and Sunday baseball.

Martinsville, Va.

Sunday School Notes

Summerfield, Fla., Dec. 5, 1918.

Dear Editor of the Plea:

I began the first of 1918 to urge upon each Bible School to hustle for the loving cup. I understand that some of our Bible Schools have not yet reported. It does not look very bright for any of the Bible Schools of this state to be on the slackers list, knowing that Florida has always held her name as the land of flowers. Let us not let it fade, but hold it up the more, and let Prof. Moss know that we are still blooming.

I had planned to make a drive in the city of Ocala during the month of October and had rented a house and made all necessary arrangements. The influenza caught me in its grip and held me for some time, rendering me unable to carry out my plans; so I had to wait for the near future. Our church in St. Petersburg (Mt. Zion) is planning to go over the top next year. Eld. W. B. Monroe is its pastor and believes in making the church take the lead. On the third Sunday in October he held one of the best open air meetings that could be had. Deacon I. A. Benbow and good old Deacon S. Dashier are struggling with all their might to clear New Salem church, Tampa, Fla., of debt. Eld. C. S. Stone held a successful rally a few weeks ago to help the pastor, W. B. Monroe, to clear the debt.

The fourth Lord's day in October found me in Webster, Fla. I found all of the members sick with the Influenza. I could not hold services. I spent the day going from house to house and talking with them about Christ and His cause.

The next Lord's day found me at Summerfield. I am glad to say at this writing that the churches of this state are in the best spiritual conditions that can be at present.

Yours for the cause,

C. J. BOLLING.

SUNDAY SCHOOL TEACHING.

Sunday School teachers are the important factors of the church; because it is through them that our churches are able to exist from generation to generation. The teachers teach the Bible to the youth, and through their training the little ones are brought into the church, and knowing how to study the scriptures make better Christians. The children who become Christians through the Sunday School feel it their duty to be faithful to the church.

In order that Sunday School teachers do their full duty it is necessary that they themselves, lead the right life, that they may be able to convert others. If we live and cannot point out some one who has been saved through us, it will be impossible for us to be saved. To save ourselves we must save others. A tree that beareth no fruit should be cut down. We, as teachers must not commit any sin, we would not like our pupils to commit. We cannot be good teachers if we follow the world.

The Sunday School teachers must not be those who do not care for children. Not those who never think of the time, and what they did when they were children. They must not be those in whom the children have no confidence. The female teacher must be a sister to her class and the male teacher a brother. In order to accomplish much work for Christ, they must be those who at all times prove themselves faithful.

A KENTUCKY SUNDAY SCHOOL TEACHER.

FOOD CONTROL AND PRICES.

Mr. Hoover's Statement.

The following statement was made to the newspaper men by Mr. Hoover at their regular weekly conference with him, Monday, November 11:

With the war effectually over we enter a new economic era and its immediate effect on prices is difficult to anticipate. The maintenance of the embargo will prevent depletion of our stocks by hungry Europe to any point below our necessities, and anyone who contemplates speculation in food against the needs of these people can well be warned of the prompt action of the government. The prices of some food commodities may increase, but others will decrease, because with liberated shipping accumulated stocks in the southern hemisphere and the Far East will be available. The demands upon the United States will change in character but not in volume.

The course of food prices in the United States during the last fifteen months is of interest. In general, for the first twelve months of the Food Administration the prices to the farmer increased, but decreased to the consumer by the elimination of profiteering and speculation. Due to increases in wages, transportation, etc., the prices have been increasing during the last four months.

The currents which affect food prices in the United States are much less controlled than in the other countries at war. The powers of the Food Administarion in these matters extend:

First, to the control of profits by manu-

(Continued on Page Seven.)

Christian Woman's Board of Missions

Dearly beloved in Christ: In these times of disease and death we should be the more determined to do the will of God and give Him praise for His loving kindness.

The task of the church today, is to bring to a world in misery the realization of a crucified redeemer. A Christ who knows every pang of the human heart. A sympathizing friend, and a friend mighty to save. This can only be done by a full consecration on the part of the Christ followers. This means you brother, you sister, and me. Through our efforts co-operating with the divine will of God, must the gospel be preached to the "whole creation." We must make the world know Christ by revealing Him in our individual lives. Proving to be His friend, in that we do His commandments.

What! Shall not we give God thanks for all of His benefits? Behold the day of Thanksgiving draws near, and wherewith shall a man thank God? With his substance, yea, as he has been prospered, shall he give unto the Lord God of heaven. Then shall the goodness of God follow him all the days of his life.

What shall it profit a man to close right his fist against the call of the church, and ere he can spend his money for earthly pleasure, the influenza breaks his heart-strings and he stretches out in death, What shall it profit a man to close up his heart of compassion against the needy and his soul is required of him? What shall it profit a man to hoard up riches in this world and leave his soul an outcast and beggar in the world to come?

"What shall it profit a man to gain the whole world and lose his soul?" or what would a man give in exchange for his soul?

On Thanksgiving day give as God has prospered you, He asks no more.

Good women, forget not the rally day for our missions, C. W. B. M day, the third Sunday in December. Let us do our best on this day, dear workers. The work needs all we can give, as never before. The women's ability to meet the demands of the church as true fellow-workers with their brothers, are being tested. What shall we say, shall not we as did our sisters of old, give our best? Dear women, let us prove ourselves. It is our hearts that overflows with the love that constrains. It is our souls that long to give our all. It is our lives that must be used to make the world a safe place for democracy. We must keep the lower lights burning. We must send their gleam across the sea. Not only that the heathen boy and girl might see, but our own may see. Our prayers, our gifts and our efforts all must be freely given, that the world may at least wake up an catch the larger vision of service to mankind.

The good women of Arkansas are doing a great worfl. They have realized the importance of the larger work. Sister Bostic the worthy state worker, is an untiring worker. She makes us wish to do what we could in the "way of the Cross."

Five places were visited. A collection of $8.65 was taken. The state board gave us $12.00 for which we were very thankful.

God bless us in our efforts at larger things in Christ's name.

FANNIE JOHNSON.

Little Rock, Ark.
R. F. D. No. 8.
December 16, 1918.

Dear Editor:

Please allow me space to say a few words to the readers of the Gospel Plea concerning my work this year as an assistant organizer in Arkansas. I visited Mt. Sinai Christian Church December 1, in the interest of C. W. B. M. day. We had a lively congregation. Not so large in number but every one seemed to be greatly enthused in the Master's work. We had a short program. Bible reading Roman 12 ch. Prayer by Sister C. B. Matlock. Reading: What the Colored Schools received from the C. W. B. M. by Bro. A. M. Bright.

The cause and effect of the colored schools by Rev. Pfeifer. A short talk, explanation of the work of the C. W. B. M. by the writer.

Those that gave in the offering are as follows: Mrs. Sarah L. Bostick $3; Mrs. A. B. Matlock $1; Prof. A. M. Bright $1. Rev. R. T. Matlock $1; Bro. Joe Williams $1; Mrs. M. Pfeifer 50c; Mrs. Hallie Sinnington 75c; Bro. J. White 50; Mrs. Daisy Wethers 25c; friends gave $1. The total amount for C. W. B. M. offering was $11.00. That is excellent for a small membership. I was glad to meet the members of the Mission Society in such a good working spirit. As this is my first visit for the year it will give me greater courage to do greater work in the Master's vineyard.

Pray that I may be a help to work in Arkansas.

Yours in the cause of Christ,
SARAH A. RICHARDSON,

Knoxville, Tenn., Dec. 12, 1918.
1219 Bright Street.

Dear Editor of the Gospel Plea:

Please allow me space to say a few words in regard to our church work here at the Payne Street Church of Christ.

S. A. Russell of Telford, Tenn., assisted by our regular pastor, Eld. George Hoagland, held a very successful meeting the last three weeks in November. Six confessions were made and on the last Sunday a special offering was made and the sum of $305 being raised.

Our pastor, Elder George Hoagland, is doing a splendid work here, and with him as our leader, the future for the church can be nothing but a grand success.

I am enclosing the names and money for six subscribers for the Gospel Plea.

Yours in Christ's work,
MRS. S. G. CAMPBELL.

Dear Editor of the Gospel Plea:

Please give space for me to say to the many readers of this religious paper that I am residing on Morgan Ave., 2317, at Parsons, Kans. My old address is Oxmoor, Ala.

I came to Parsons Dec. 14 to take charge of this church work. Sunday, Dec. 15, I was in the pulpit; met a good number of the members; took one confession. I will be glad to meet some of the preaching brothers of this state. I think I will like it here very much.

I left Mrs. Wright on the sick list with the Flu. She will be here as soon as she can. Brothers and sisters just because I am a stranger knocking at your door please don't drive me away. I am only on business for the King.

All of the Alabama boys and other friends may address their letters to me at Parsons, Kans., Morgan Ave., 2317.

J. A. WRIGHT.

TRAINING SCHOOLS FOR CHAPLAINS.

Camp Taylor, Louisville, Ky., Nov. 30, 1918.

Editor of Gospel Plea:

I write to say a few words as to my whereabouts. On the 3rd of November I was ordered by the Adjutant General to report at the November training school. I went, TEN—PLEA -- -- -- -- --ofbluis---- met the officers and read my letter to them and they granted me five weeks with full pay to attend the school. On the 15th of November I took the oath and entered the school. About 250 were enrolled, 25 colored. This is a splendid school and the training is fine. We rise at 6:15 in the morning and keep going till 10 o'clock at night. At 10:30 p. m. all lights are out and every one is in bed. It is a source of inspiration ot be here and to meet the many men of different creeds and beliefs.

Since being here I have worshipped with our church at 16th and Chestnut and also the Central church. I am to preach at the Central Church next Sunday. I believe I will be home for Christmas. I wish to thank President Lehman, Prof. P. H. Moss, Prof. E. E. Reed, Brother and Sister G. W. Hedden, Bro. Robt. H. Hopkins, Horace Kingsburry and Dr. M. F. Robinson for their splendid letters of endorsements. I am trying to make good.

With best wishes to the brethren, I am,
Your brother in Christ,
R. WESLEY WATSON.



(Continued from page 5.)

facturers, wholesalers and dealers, and the control of speculation in foodstuffs. They do not extend to the control of the great majority of retailers, to public eating places, or the farmer, except so far as this can be accomplished on a voluntary basis.

Second, the controlled buying for the Allied civil populations and armies, the neutrals and the American Army and Navy, dominates the market in certain commodities at all times, and in other commodities part of the time. In these cases it is possible to effect, in co-operation with producers and manufacturers, a certain amount of stability in prices. I have never favored attempts to fix maximum prices by law; the universal history of these devices in Europe has been that they worked against the true interests of both producer and consumer.

The course of prices during the first year of the Food Administration—that is, practically the period ending July 1, 1918—is clearly shown by the price indexes of the Department of Labor. Taking 1913 prices as the basis, the average prices of farm produce for the three months ending July 1, 1917, were, according to the Department of Agriculture's price index, 115 per cent. more than the average of 1913 prices, and according to the Department of Labor index, it was 91 per cent. over 1913 prices. The two departments use somewhat different bases of calculation. The average of farmers' prices one year later—that is, the three months ending July 1, 1918—was, according to the Department of Agriculture indexes, 127 per cent. over the 1913 basis and, according to the Department of Labor index, was 114 per cent. over the 1913 average. Thus farm prices increased 12 per cent. on the Department of Agriculture calculations and 23 per cent. upon the Department of Labor basis.

An examination of wholesale prices—that is, of prepared foods—shows a different story:

The Department of Agriculture does not maintain an index of wholesale prices, but the Department of Labor does, and this index shows a decrease in wholesale prices from 87 per cent over 1913 basis to 79 per cent. over the 1913 basis for the three months ending July 1, 1917, and July 1, 1918, respectively. The Food Administration price index of wholesale prices calculated upon still another basis shows a decrease of from 84 per cent. to 80 per cent. between these periods one year apart.

Thus all indexes show an increase in farmers' prices and a decrease in wholesale prices of food during the year ending July 1, 1918. In other words, a great reduction took place in middlemen's charges, amounting to between 15 per cent. and 30 per cent depending upon the basis of calculation adopted. These decreases have come out of the elimination of speculation and profiteering.

The course of retail prices corroborate these results also. Since October, 1917, the Food Administration has had the services of 2,500 weekly, voluntary retail price reporters throughout the United States. These combined reports show that the combined prices per unit of 24 most important foodstuffs were $6.62 in October, 1917. The same quantities and commodities could be brought for $6.55 average for the spring quarter, 1918—that is, a small drop had taken place. During this same period of quarters ending July 1, 1917, to July 1, 1918, the prices of clothing rose from 74 per cent. to 136 per cent. over 1913, or a rise of about 62 per cent. according to the Department of Labor indexes.

Since the spring quarter, ending July 1, 1918, there has been a rise in prices—the Department of Agriculture index for September showing that farm price averages were 138 per cent over the 1913 basis, and the Department of Labor index showing 136 per cent. or a rise from the average of spring quarter this year of 11 per cent. and 22 per cent. respectively to the farmer. The wholesale price index of the Department of Labor shows a rise from 79 per cent. average of the spring quarter, 1918, to 99 per cent. for September, or a rise of 20 per cent. The Food Administration wholesale index shows an increase from 80 per cent to 100 per cent. for the same period.

In October, 1918, the Food Administration retail price reports show that the detail cost of the same quantity of the 24 principal foodstuffs was $7.58 against an average of $6.55 for the spring quarter, 1918, or a rise of about 18 per cent.

It is obvious enough that prices have risen during the last three months both to the farmer and to the wholesaler and retailer. On the other hand, these rising prices have only kept pace with the farmers' prices.

Since the first of July this year many economic forces have caused a situation adverse to the consumer. There has been a steady increase in wages, a steady increase in cost of the materials which go into food production and manufacture, and in containers and supplies of all kinds. There has been an increase of 25 per cent. in freight rates. The rents of the country are increasing and therefore costs of manufacturing, distribution and transportation are steadily increasing and should inevitably affect prices. The public should distinguish between a rise in prices and profiteering, for with increasing prices to the farmer—who is himself paying higher wages and cost—and with higher wages and transport prices simply must rise. An example of what this may come to can be shown in the matter of flour. The increased cost of transportation from the wheat producing regions to New York City amounts to about 40 cents per barrel. The increased cost of cotton bags during the last 14 months amounts to 30 cents per barrel of flour. The increase in wholesalers' costs of drayage, rents, etc., amounts to 10 cents, or a total of 80 cents without including the increased costs of the miller or retailer.

Such changes do not come under the category of profiteering. They are the necessary changes involved by the economic differences in the situation. We cannot "have our cake and eat it." In other words, we cannot raise wages, railway rates, expand our credits and currency, and hope to maintain the same level of prices of foods. All that the Food Administration can do is to see as far as is humanly possible that these alterations take place without speculation or profiteering and that such readjustments are conducted in an orderly manner. Even though it were in the power of the Food Administration to repress prices, the effect of maintaining the same price level in the face of such increases in costs of manufacture, transportation and distribution, would be to ultimately curtail production itself. We are in a period of inflation and we cannot avoid the results.

We have had a large measure of voluntary co-operation both from producers, manufacturers and wholesalers, in suppression of profiteering and speculation. There are cases that have required stern measures and some millions of dollars have been required in one way or another to the public. The number of firms penalized is proportionately not large to the total firms engaged.

In the matter of volnntary control of retalers we have had more difficulty, but in the publication from week to week in every town in the country of "fair prices" based upon wholesale costs and type of service, there has been a considerable check made upon overcharges. The Food Administration contineus through the armistice until legal peace and there will be no relaxation of efforts to keep down profiteering and speculation to the last moment.

A MISSIONARY TOUR OF JAPAN.

(J. F. Love, Cor. Secy.)

Perhaps not every reader knows that our Southern Baptist work in Japan is largely confined to Kyushu Island. Continuing our itinerary among the stations after visiting Shimonoseki we came to Kokura to meet again Brother Bouldin and to accept the hospitality of his home. (His home is in the house formerly occupied by Brother Willingham,announcement of whose home-going came to us this morning by cable and shadows the day for us and the missionaries. About this work we will write later.) The house was built by Bro. Maynard during the years of his faithful service in Japan and is a plain but substantial and comfortable building. The Board owns other property here but it is not adapted to its purposes. There is great need of a church building to meet the necessities of a successful work. The population of the city is 40,000. The house would not hold the people who wanted to hear us speak and many stood in and about the house throughout the entire service. Adjoining the city of Kokura are Edamitsu, Yawata and Wakamatsu. These cities are connected by electric cars on the line of which is located the Meiji College which was established by Mr. Yasukawa, the Carnegie of Japan. This gentleman and his sons have put into this enterprise 4,100,000 yen, or approximately $2,000,000 gold. At the service in Kokura I had the pleasure of meeting the grandson of Mr. Yasukawa, who, notwithstanding the wealth of his family, is an earnest and unpretentious Christian and earnest worker. He is much interested in our Baptist work but has not yet been baptized owing to certain family influences. We commend him to the prayers of our readers. He wants to be a minister of Jesus Christ.

The harbor which these cities border is one of the busiest of the world. It is here more than any other place that I have ever seen that one can witness a "forest of masts." The number of ships in the harbor is, we are told, never less than

3,000. Yawata has a population of 80,000 and this will reach 100,000 next year. The government is adding 5,000 new workers to the 20,000 who labor there in the great steel works. These with their families will swell the population instantly. This is one of the greatly important industrial centers of Japan and affords peculiar opportunities for Christian service in kindergarten and other forms of work. A few thousand dollars spent at this point now would prove a most gratifying missionary investment.

From Kokura we went to Kagoshima, the southernmost station of Southern Baptist work in Japan, to visit this important city and to enjoy the hospitality of Brother and Sister Medling. It was here that Dr. Stone came to my relief as my interpreter, Dr. Chiba being compelled to return to Tokyo. Both of these Japanese gentlemen were educated in America and are doing a great work in Japan. We are under peculiar obligation to them for the excellent service they have rendered us. Kagoshima has a population of 87,000 and a Baptist membership of 69. By putting some of their own money into the enterprise the missionaries have secured a splendid corner property here with a modest but good church building and pastor's home. We do not own a missionaries' home, the missionaries having foregone this comfort in the interest of the work. We had here before Dr. Sone's arrival the unique experience of having a woman, Mrs. Kojima, interpret for us. She was educated in America, is a charming Christian woman, and interprets well. There are 2,600,000 people in the two provinces served by this one church of 69 members. While in Kagoshima we crossed the bay to see the famous Sakurajima volcano whose frightful eruption in 1914 is still remembered by American readers. Lava cast out at this time is still smoking, so huge was its mass.

From Kagoshima we journed to Kumamoto, a distance of 100 miles. The city of Kumamoto has a popultion of 80,000 and the province a population of 1,250,000. Our good Brother and Sister Clarke have spent nearly all of their misisonary life at this place and the work accomplished is a fine testimonial to their service. We have here one of the best churches and one of the best missionary residences .It was only by purchasing early that we could afford to own this property. The city of Kumamoto is an educational centre and has historic interest. The modern Christian movement had its origin here in what is known as the Captain James Kumamoto Band. Some of the principal Christian leaders have gone out of this band. The Lutherans have a boys school here with a compound of 10 acres and they are planning the thorough equipment of the school. We examined sites for our girls' school and we are hoping to learn before we leave Japan that the Georgia women have completed the $27,000 fund with which to make the purchase. There is here a great opportunity for this school, and its building and operation ought not to be delayed. The members of the Kumamoto church gave us most enjoyable occasion in a native dinner and social hour at a Japanese hotel. We expect to give the American readers the speech made on this occasion by Mr. Fujen Matsuyama ,a prominent lawyer and a distinguished public citizen. We had the privilege of meeting here Mrs. Yuya, one of the most remarkable Christians it has been my pleasure to know. She was baptized at the age of 68 and is now in her 81st year. During this period of her Christian life she has read the New Testament through 23 times. Her daughter is one of the most active Christians in the church; her grand-daughter teaches a kindergarten and is an earnest Christian; her grandson is in his senior year at the Tokyo Seminary and will shortly b[illegible] an active ministry.

From Kumamoto we went to Nagasaki from which we came to Kukuoka last night for the full mission conference. We were hospitably entertained in Nagasaki by Brother and Sister Mills and had a delightful meeting with the members of the church in their home. At this meeting after the usual speech of welcome and response, dainty and delicious refreshments were served and a fine fellowship was enjoyed. We have here a lot in the very heart of the situtation but we need additional land and a building. Beside this, a missionary home is a necessity. The lease which we hold on the present missionary residence will expire shortly and houses for foreigners' residences are hard to get. Nagasaki has a population of 180,000 and the commerce of the East flows by its door. The Methodists have realized the strategic value of the place as have the Presbyterians and have projected work on a large scale. The Roman Catholics have erected the greatest Christian building in Japan on the hill where three centuries ago the Christians were crucified in large numbers. It is a striking comment upon the futility of persecution to exterminate Christianity that the Roman Catholics, who at that time were murdered by thousands, have now a larger membership in this Ken than in all Japan besides.
—The Baptist Record.

LEADS US IN TRIUMPH.

To those who have studied Paul's second letter to the Corinthians with a good commentary, or who have read the clear exposition of it in Dr. A. T. Robertson's book, The Glory of the Ministry, there will be no shock of newness in the following interpretation. But the average reader of the King James Version misses the meaning of the verse entirely, and nine out of ten readers of the Bible unfortunately confine themselves to reading the King James Version, which mistranslates the passage under discussion by saying, "Thanks be unto God who always causeth us to triumph in Christ;" whereas it should read as in the American Revised Vesion, "Thanks be unto God who always leadeth us in triumph in Christ." This latter is a wholly different conception. Paul is not thinking of himself as triumphing; far from it. He himself is led at the victorious chariot wheel of Christ. He is one of he conquered whom Jesus exhibits in his ever victorious march, a trophy of his conquering power and witness of the triumph of his grace.

It is a familiar incident of history and was a frequent matter of observation in Paul's day that a Roman general, many of whom became Imperators, just as great Generals have become Presidents of the United States, came marching back to Rome with kings of conquered tribes at their chariot wheels as evidence of their military successes. Thus they marched into Rome and received the honors of the people and senate. Thus Paul represents Jesus bringing him as trophy of his grace and exhibiting him in his progress through various lands. It is not a matter of humilitation to him but of great honor and joy: Thanks be unto God! It is the same joy that he feels when he says: "But they had heard only that he who persecuted us in time past, now preacheth the faith which he once destroyed." Again he gives expression to it in this way, "Faithful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief: how-beit for this cause I obtained mercy that in me as chief might Jesus Christ show forth all his long suffering, for an example to them that should thereafter believe on him unto eternal life." Or in another place he expresses it as his "expectation and hope that as always so now Christ shall be magnified in my body whether by life or by death." No cold evegesis of a text can show the meaning of these words. The warm glow of love which changes the dull carbon of self into the electric luminary of self devotion to the person and interests of Jesus Christ, this alone can make us understand his meaning. To be a bond servant of Jesus is the only liberty he can enjoy. To be the victim of the shafts of Christ's love is his joy and life. To walk at his chariot wheel that Christ may be magnified in him is the cause of his gratitude.
—The Baptist Record.

A SUCCESSFUL MINISTRY.

If we had a symposium on the subject of what constitutes a successful ministry, there would probably be a variety of ideas expressed. But most of them in all probability would set before us a preacher with a great and growing church where crowds are in attendance and members are being constantly being received. These things may be one expression of a successful ministry, but they do not necessarily indicate it, do not go to the heart of the matter and may for a time exist when genuinely successful work is lacking. While crowds and growing membership and ceaseless activity are likely to be seen, they do not go to the center of the truth we are seeking: namely what is a really successful ministry.

If you will read the fifteenth verse of the second chapter of Second Corinthians, you will find Paul's conception of the ministry. This is the subject he has under discussion. He has just spoken of himself as having been overcome while he was fighting against Christ, of being brought into captivity to Him and now being led in triumph at his chariot as an exhibition of His saving power. He who has been a persecutor and blasphemer is now a bond slave of Jesus and is willingly and joyously proclaiming Him as Lord. This is first of all a condition and guarantee of successful ministry. The man who preaches the grace of Christ must himself be a demonstration of it. Paul writes to Timothy: Be thou an ensample of believers, in word, in manner of life, in love, in faith, in purity. The preacher must not simply carry a sample of his goods, he must be a sample himself.

But when we speak of success, we begin to look for results. What results are the evidence of success? Paul's answer is: "We are a sweet savor of Christ unto God." The results must be Godward, not manward. They must be in the eyes of God and not of men; they must be for the eyes of God and not for those of men. It is the preacher's business to do the will of God and to please Him. If he does this he is a success, whether he pleases men or not; we had almost said whether he saves men or not, but that is going beyond the limit. But he must be a "sweet savor unto God in them that are saved and in them that perish; to the one a savor of life unto life, to the other a savor of death unto death." God through us "makes manifest the savor of his knowledge." The business of the preacher is to make known God. If he does this he is in line with the whole work of Christ, with the whole purpose of the Bible, with the whole work of creation and the evolution of all history, with God's eternal purpose. If he does this, he is a success. If by his ministry people shall know God, whether it is in mercy unto salvation or in judgment unto condemnation.
—The Baptist Record.

$1.00 Pants

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THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, JANUARY 11, 1919. No. 385

A SURVEY

DOING THINGS THE RIGHT WAY.

"And I say unto you, ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

"And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye ask anything in my name, that will I do."

God is as anxious that we shall have all the good things of the world as we are, but He demands that we ask them in His way. This is not an arbitrary ruling of his, it is not his desire that we accept his authority for his honor's sake. It is because he has revealed to us the fundamental principles of soul growth and no man can do anything contrary to fundamental laws.

God wants us to advance, he wants us to gain dominion, he is anxious that we shall have plenty of this world's goods to live happy. The reason we do not have them is because we very often seek them by our own way and our ways are contrary to His way. The real meaning of Christ's words quoted above is that whatsoever we seek, if we seek for it in accordance with his fundamental laws of right, we will get it. If we knock at any great door of opportunity and endeavor in accordance with his fundamental laws, it will fly open to us.

But too often we are selfish in our desires and so cannot ask in his name or in accordance with his principles and we never get it. The Germans desired world dominion and to become large in the world's affairs, but He knew he was asking for it for selfish aims, and contrary to his pinciples of right, and He therefore began to discount Christianity by saying that the principles of Christianity are unfit for a great nation. Consequently, when he struck out for world dominion he was tripped up and fell and lost all. But, suppose the German had desired world dominion on the principle that it would have given him a larger opportunity to serve the world; suppose it had been his desire to render the world a real unselfish service; suppose he had desired to become great among the nations of the earth by becoming the world minister; in one short generation, with only a small per cent of the money they expended on military preparations, they could have made themselves masters of the world. When the kaiser's troops went to China in the Boxer rebellion he commanded them to be ruthless and to treat them so badly that they would shudder at the name Germans for a hundred years. When the Boxer rebellion was over and the indemnity was assessed the United States told them that they would remit the indemity if China would expend the amount in educating Chinese youths in American colleges. The conduct of the German forever debarred him from having any influence in China; the conduct of the United States opened for her the heart of China and made it possible for our county to serve the Chinese in a most helpful way.

The Irish have long desired home rule and the right of self determination, but it has not come. The door they have been pounding on for a century has not flown open to them. Why? You say it is because the English have not been just to them? Yes there is much truth in this, but this will not account for the door's staying bolted so long. The Irish have been utterly and hopelessly selfish in this desire. So long as this mind is in the Irish they cannot in a thousand years produce one great missionary. No Moffett, or Livingston, or Judson or Garst or Garrett can come from Ireland. The Irish have been led by a besotted and sensual priesthood and they have no vision of unselfish service.

Had the United States been led by a braggart as president and if we had gone into the world war to show what we could do and to grab our share of the spoils of war, the door of world influence would not have flown open to us. For a thousand years such conduct would have closed the doors of opportunity to us.

Now here is a great lesson for the Negro in America. The harsh and senseless segregation laws made him feel that he must always be a separate nation within a nation. This, if carried far enough, is soon to lead to evil results. The Negro along with all other races has an ambition to gain a larger place in the world. If God has a message to deliver through him to the world, and if the Negro is of a sufficiently self-sacrificing spirit to want to become the world's servant, he needs only to knock at the door of world affairs and it will fly open to him. He has a great advantage over all other modern races in one respect. When he came out of servitude he entered the missionary school presided over by the best Christian men and women the country afforded. The Jews were fortunate in having Moses as very fortunate in having Mohammed as their their first teacher. The Mohammadans were first teacher. The Anglo-Saxons had for their first teachers the best priests the Catholic church of that day afforded, but this work was interferred with by selfish conquerors like Charlemagne.

If, therefore, the negro remains true to the vision that came to him through his first teachers he ought to become great in world service; and if he becomes great in world service he need not fear the outcome. The door will fly open at the first knocking.

But there is great danger now that the Negro may be led from this simple path and that an agitation for greater things may be started and started not in accordance with the eternal principles of right. If this is done failure, perhaps forever, will instantly show itself.

The time is past when any nation can clamor for privileges for self. A place can be won only by service for the world's good. Every nation that has ambitions must seek out ways of serving the world. Whatever discrimination and injustice and flagrant invasions of right must be combatted, must be done on the principles of right, not on principles that they stand in the way of ambition.

America must speedily put down all lynching. Lynching has a wonderfully degenerating influence on both the lynchers and those against whom the lynching is directed. Another half century of lynching and burning at the stake will lead to terrible disasters so that our fair land will be laid waste. We need not speculate on from what direction the retribution will come.

Retribution always comes to those who have reverted to the old type. What has happened to Belgium and France and Russia and Germany will happen to our land if we do not exert ourselves. And the good people should not ease themselves by saying it is the bad people that do it. When retribution comes it will affect the good along with the bad.

Several days ago, when an order by one of regional directors of the United States railroad administration was issued, which order indicated some restrictions as to the employment of colored men on the railroads, there developed among the colored people of the country unusual unrest and dissatisfaction that such an order was issued. The order seemed to be based upon racial prejudice rather than upon fairness to those who were rendering efficient service. In fact, in the minds of the colored people it served as an unfavorable reflection upon those who were serving the railroads and the government and indicated a barrier to those whose services might be needed in the future.

Mr. Ernest T. Attwell, the colored representative of the United States food administration, was first to call Mr. McAdoo's attention to the discouragement that the order or the regional director had brought to the colored people. Mr. McAdoo, as director general of the railroads, investigated the reasons for the issuance of the order, and discovered that while the order was not based on any intended unfavorable reflection upon the colored employees and was meant to be local in its application, it should be withdrawn and rescinded; and this treatment of the order he so directed.

It is reported with authority that the railroad officials connected with the issuance of this order were lead to adopt this method in order to allay agitation against the employ-

ment of Negroes in railroad service generally, which seems to have developed originally on a northern railroad line where organization leaders were inciting an unfavorable attitude on the part of their followers toward working in harmony with Negro employees.

As intimated, Mr. McAdoo was not informed of the existence of this order until brought to his attention by Mr. Attwell, and in directing the withdrawel of the order Mr. McAdoo is quoted as saying, "It is very important that these delicate problems be dealt with justly and fairly, and it has been my earnest desire and effort, while the railroads are under Federal control, ti give the Negroes the benefit of the same working conditions and wages as white men receive for similar work and to improve, as far as possible the conditions under which Negroes travel on the railroads.

This attitude on the part of Mr. McAdoo is highly satisfactory to the colored people throughout the country, and it is to be hoped that such an attitude will be adopted by railroad and other governmental officials on down the line in large numbers, especially as affecting public utilities.

Working With the Churches.

It has indeed been quite a while since you heard from me through the columns of The Plea.

Saturday, November 31, found the writer with the brethern of the Jackson district in a quarterly meeting which was held with the Jackson College Addition church, Jackson, Miss. Prof. Moss, our big brother, was present and rendered valuable service. Bro. M. A. Jones, the chairman, Brothers Timberlick and Moore were the delegates from Edwards.

The services at Indianola the first Sunday in December were good. Elder J. H. Gills of Clarksdale filled the pulpit both day and night. His sermons were enjoyed by all who heard him. Elder Gills has joined hands with the writer to put the Mound Bayou district over the top.

On the firing line at Holly Grove the second Sunday, we were at our best, and the collection was good enough to make a preacher smile. Plenty of good things to eat were on the ground as this was rally day. Brothers Miller and Clark took part in the preaching service.

At McKinny Chapel the second Sunday night. We have a strong church at this place. They are in a fine working spirit.

Brother Daniel McKinny, one of the leading spirits of McKinney Chapel, has just finished a beautiful $3,000 house. Brother McKinny has a nice farm of 200 acres. His is an ideal country home.

Since we could not be with them in the day time on the second Sunday, we preached for them Sunday and Monday nights.

Clarksdale is yet a live wire. The church was much revived the third Sunday. Two souls were added to the church. Elder Gills and Kilerbrew were present and rendered valuable service. I am indeed proud of my members at Clarksdale. They showed their care for the pastor by their liberal contribution.

Made a trip to Barton, Ark., December 17, and preached three consecutive nights. Found the few disciples at the place still in the faith. Brother Bennie McDaniel and Brother Thomas Newel are the leading spirits of that mission point. They did their very best for the evangelist, and I thank them very much. My heart's desire and prayer to God is that they may be strong in the faith and that a great church may be built at Barton.

I wish for all the readers of The Plea a prosperous New Year.

B. C. Calvert.

Louisville, Ky., Dec. 26, 1918.

To the Gospel Plea:

Dear Editor—I thought I would make a few remarks concerning our future plans. We have been hindered on account of the flu. Our board was to meet on October 10, 1918. I received a letter from President Jackson, who stated he was to call a meeting as soon as possible.

Then I will ask your advice and plans to help me outline a program for the work. We have a great many churches which have no ministers.

The first thing I think best to do is to have the State Evangelist to tour the State and make finance plans and locate ministers where they need them and make arrangements for their salaries for it seems like they and the people do not know how and that is the reason so many churches are vacant.

For instance, here is an example. I received a letter from Brother Neal. He is in a good place where it is a good church and has no place to preach and they have no pastor there. This place is Mayfield, Ky., where the white people assisted them in building a splendid house. What is true in that place is true in many others where are many idle ministers that could be helped if they only had some one to help them.

I do not want to ask any outside aid, for I think the State of Kentucky is competent enough to evangelize its ownself and help others. Now in regard to the Washington, D. C., plans, I think best to put the whole brotherhood of color on a finance drive and I think the amount can be raised in ninety days. Let each evangelist of each State be the chairman and let him appoint some active chairman who is willing to work and report to him and let the State be divided into four districts. If it is so done, alright. I believe if we ask all Christian members and friends of the same to give one days work, what ever it may be, I think we will have the amount of money we desire in ninety days. What I am saying is only a suggestive plan. It is for you to look over and see what is best to do. I guess you know our State only pays the State evangelist fifty dollars per month and traveling expenses with the privilege of the boards to make changes for that amount. My work pays me over fifty dollars per month and expenses.

Should I accept the plans of the boards, which is to meet in a few days it will not be for the want of a job, but only for the love of the work and cause. I have arranged with two good ministers to attend to my two church until the convention, so my churches will not be vacant. Whether I accept the board's plans when we meet or not, will not hinder me from evangelizing the whole State of Kentucky.

I leave January 2, 1919, to visit the vacant churches, at my own expense, to help them locate until the board meets. We have planned our work at the home church to raise $1,000 within six months to pay an indebtedness and to beautify the church. $600 will remodel our church and the rest will pay the indebtedness. Our locality is the best in Louisville at the present. Our city morally has been greatly blessed by the war. All disorderly houses have been closed and saloons are being closely watched and soon will be put out altogether and finally all will go. Our congregation is good and every Lord's Day we have an addition to the church, some by profession and some returning. Our collections have increased from $40 to $80 per month. Our Sunday School is on the increase. We have sent to the American Missionary Society $8, on Dec. 16, 1918.

Everything is in a fine condition for work for the coming year. We have in Louisville about 75000 negroes that need the pure word of God, but the average attendance in all churches is about 20,000 out of that number, so Louisville is a great mission field of itself. We do not think it is wise to start any new work but just revive the work that is already on hand for the next three years, but rebuild the places that are torn down. I shall get all the subscriptions I can for the Gospel Plea, for it is a splendid paper and we can not do without it.

May joyous be your Xmas day,
As when you with your toys did play,
To you and those you love most dear,
We wish you a happy, bright New Year.

I remain your co-laborer in the Lord,

M. F. ROBINSON,
1303 Liberty Street.

P. S. The name Green Street and all badness has been wiped out. Our church in the future will be known as Liberty Street Christian Church.

AMONG THE BIBLE SCHOOLS.

The South Carolina Convention.

It was quite a pleasure to visit the South Carolian brethren after an absence from their meetings for quite two years. The convention as other public gatherings, was deferred on account of the Spanish influenza.

The president, Elder F. O. Williams, of Holly Hill, S. C., called the convention to order December 5th, about one o'clock in the afternoon. The meeting opened with a goodly number of delegates present. Bro. H. W. Edward who has been the faithful secretary for a good many years was at his post on time. At the opening session the convention accorded the writer the same welcome and privilege as he has always found in this good state.

Elder B. J. Kearse, of Olar, S. C., preached the opening sermon thus preparing the workers for the task confronting them. The brethren entered upon the work in good spirit, forgetting as best they could the past encumbrances, pressing forward to the things that are before. The spirit of the convention was to line up with the larger work. These good people have certainly been intruded upon.

They are frank to confess that they were not lead into a snare blind-folded, but they scorned the advice of friends.

With an ambition to do something worth while for their children they entered upon an enterprise without carefully considering the magnitude of the task. They, however, have not altogether failed, if their leader had done well his part, had dealt with them as brethren, had spent their money as they had appropriated it to be spent, by now they would have had at least a graded school at Ehrhardt, they have two acres of land paid for and a building well on the way.

I said that these people have not failed, some years ago they were informed that if they could get a lot that the National Christian Womans Board of Missions would erect and maintain for them a school; this purchase was made at Fairfax, S. C., but the site did not meet the approval of the board, hence they did not take hold of the enterprise. They began to send their young people to the S. C. I. for training that workers might be prepared for the state with the hopes that some time in the near future, an educational work might be carried on in their own state. With this in mind it was an easy thing for some one to say to them, don't send your money out of the state, building a school is a trifle, give me the money, etc., in good faith they undertook the effort, and were unkindly treated, but they have not failed; they have reached their red sea, but our Heavenly Father can point them a way to cross. When I was younger I thought that the word failure was the worst of all words, but I am beginning to learn that, after all, there is but one kind of a person who is not exposed to failure, that is the one who never attempts anything. I do not care to be classed with him. Let us help those disciples out in S. C. In the main they must allow us to help them. I judge by the future work committee, that they are willing to accept help from friends.

Among other things that were done worth while, the convention appointed Brother F. O. Williams, the president, to represent the state in the National Convention at Nashville, Tenn., next Sept., 1919. Elder C. P. Green of Orangesburg, S. C., thinks may be he will undertake the trip in his car, if so others will go with him.

The Women's Work.

Three years ago Miss Rosa V. Brown organized the women in the State for missionary work. Many of the sisters became discouraged and their missionary societies went down. The little band of women at Vanville, under the leadership of Sister Davis, a tried and true disciple, has been able to live through the many vicissitudes of life. This society made a fine report at the convention. Sister Davis is planning to reorganize her state for missionary work. She expresses a desire to have Miss Brown visit them soon and help her in the effort to awaken the sisters to service once more.

At the close of the Sunday's session the president reminded the brethren that they owed the board an appreciation for my visit. This was expressed both by a resolution and in a substantial way, an offering was taken to the amount of $8.50. I want the brethren to know that we appreciate this, I am glad to say with few exceptions the churches and conventions are not forgetful that I am serving them and the railroad does not favor ministers and Bible school workers with free passage. The American Christian Missionary Society expects the churches and conventions to help in traveling expenses. The standard of any field worker is to raise his railroad expenses.

The Gospel Plea.

The South Carolina Convention gave twenty one subscriptions to the Gospel Plea. Brethren we should give a little more time and attention to this little paper it may not be all we want but it is the best we have. It has witnessed many births and deaths of other religious papers. It is growing better all the time, despite the typographical errors, it is the best thing we have. Through this little organ we can watch the "Lone Star State" as it grows into a Service Star, under the leadership of President Ervin, H. G. Smith, T. B. Frost, M. Knight and others.

We know what R. B. Wells is doing in Muskogee; Tucker in Clearview, and McDuff in Chickasha. We enjoy the successes of Dickerson at Lockland; Davis in Cincinnati; Frazier on Walnut Hill,; Green in Springfield, and others. But for the "Banks of Kentucky," how would we know what Jackson at Millersburg; Pearson at Paducah; Roberson, State Evangelist, Everett, and Allen at Louisville; Green at Danville; Brown at Mr. Sterling; Floyd at Carlisle; Hathaway at Little Rock and Germantown, and others are doing, or planning to do. Through this instrument we have watched the Woodland Ave. Church and Bible School in Kansas City grow under the efficient leadership of Alphin and good wife; we may visit the beautiful brick building built by Bowen in Fulton; know how Griffin begun his second year as State Evangelist, with money in the treasury; how Hancock, as State president, is boosting the C. E. society; how the church of Christ is ably represented by Prof. Damel in Lincoln institute at Jefferson City, etc. Through the Plea we may talk with Duke, Craggett, Martin, Terry and others on the "Plains of the Sunflower State." But for this little paper how are you going to know how Calvert pastors six churches in Mississippi; how Brown, as State Evangelist, is planning bigger things for the old State; how Dr. Walker of Indianola, is one of the finest Bible School men we have on record. When your appetite is growing a little bad, you can whet it up with a hot plate of Brunswick Stew, served by Prof. Thomas of the Piedmont Christian Institute, Martinsville, Va. Time and space fail me to mention Lauderback, of Roannoke; Harston, of Preston; Peters, Winston-Salem, N. C.; Walker, of Reidsville, N. C. The Tennessee minister who was converted, confessed, baptized and preached his first sermon all in the same day; McGowan in Washington, D. C. All of these we may meet in printers ink. So fellows let us not knock, but boost this little paper. Be a booster and not a knocker in your Bible school and town for the boosters are builders while the knockers are tearing down.

We are glad to report that the Bible school Rally Day offerings are coming in fine. Has your school reported.

Yours in His service,

P. H. MOSS,
Field Secretary of N. B. S.

FROM THE BANKS OF OLD KENTUCKY.

Tilted, just a little, the ban let us hold a restricted service Sunday morning. Don't think I ever sad a gladder people. Twice before we had announced a service, but got cut out of it at the last moment. So many feared this another John's cry of "the Wolf."

Surely absence makes the heart grow fonder. The songs were sweeter. Prayers not so prosaic and monotonous. Of course the three vacant seats, caused by death since we last met cast a shadow. The 122nd Psalm was never repeated with more fervency. Our new piano gave forth a wealth of erstwhile unheard of melody. The dream of our young people and desire of the older ones have come true. The church should have all the good music. The 150th Psalm emphasizes the above thought.

Parts of the State of Kentucky are yet closed, while other parts are normal again. We have the promise of a few days visit by Chaplain R. Wesley Watson tomorrow, Dec. 18th. He's "finished his course and now ready to be offered." Two of our church boys are home again. Others on the way. So far as we know, not one of them has been called to make the "supreme sacrifice." Two of them are in the navy, tripping back and forth across the Atlantic, Fred Lilly and Henry Doolin. One of them, in simple childlike faith writes me,

"Isn't God on the ocean, just the same as on the land?"

Can you match that faith?

C. H. DICKERSON,
Nicholasville, Ky.

MORE TRUTH THAN POETRY.

My friend, have you heard of the town of Yawn
On the banks of the river Slow,
Where blooms the Wait-a-While flower fair,
Where the Some-time-or-other-scents the air
And the soft Go-easys grows?
It lies in the valley of Whats-the-use,
In the province of Let-her-slide;
That tired feeling is native there—
It's the home of the listless I-don't-care,
Where the Put-it-offs-abide.
The Put-it-offs never make up their minds,
Intending to do tomorrow;
And so they defray from day to day
Till business dwindles and profits decay
And their days are full of sorrow

Please notify the brethren everywhere that I have moved from Brantley, Ala., to Greenville. All communication with me must be sent to Greenville, Ala., 319 Winkler Street.

Yours in the Cause of the Master,

J. H. EDWARDS.

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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

PERSONALS

There was a dearth of matter for the Plea this week which accounts for its being late. No doubt all were taking Christmas. Let us start off the new year with a full menu.

The new year should see every church start off with new plans, new energy and new life.

Elder M. F. Robison, of Kentucky, has a fine article this week.

Some of our most common dishes, the Brunswick Stew, Out on the Plains, and others are absent this time. You know the table is never loaded so heavy after Christmas as on that day.

School at the S. C. I. dismissed only for Christmas Day itself this year, the rest of the time going right on. Christmas morning dawned cold, but there was no rain, so the plans which had been laid for the observance of the day were not interferred with.

At an early hour a body of singers, chaperoned by Miss Meek, went to each residence, serenading.

Each home on the campus had its own little surprises and at night there was a tree at the chapel for the entire student body.

C. J. Bolling, colored state evangelist of Florida, had sent a crate of oranges which arrived just in time to be served at the Christmas dinner. The gift was much appreciated.

W. W. Sniff, of New Castle, had furnished marsh mallows, which were toasted about a bon fire out upon the campus in the evening.

Miss Minnie Diehl, a former secretary at the the S. C. I., and other friends also made valuable contributions to the day. We are much indebted to them for the good time and the good things enjoyed.

The Christmas entertainment and tree given by the Community School on Saturday afternoon was one of the interesting events of the week.

A program of considerable merit was rendered by the Y. W. C. A. girls at the chapel Saturday night. An admission fee of 10 cents was charged that the girls might have funds with which to carry on their work.

A GOOD EXAMPLE.

Dear Editor:

It has been almost a year since you have had a communication from me. I have been reading after our writers of note. They have been saying so many good things that I am somewhat loath to write.

Our esteemed writers appear to be largely of the precept class. In other words they are theoretical. The great need of the present day church is example as well as precept, and theory put into practice.

The life of the greatest man the world has known was largely spent in example. On one occasion he said, "I have given you an example."

The exemplary life is the greatest force in the individual. The child at a very early age copies from the example of the parent and forms a habit, either for good or bad.

So it is high time that there should be more example and less precept. More of the practical side of life, and less theory. One reason why we have had so many short-comings in our educational rally day offerings is because we have been too theoretical. Leadership possess the embodiment of practicability and example.

I think we leaders should set a new standard for the educational rally day offering.

Let us enlist our families and take a family offering, and let the minister take an offering in the church also.

I am sending a family offering of ten dollars to be credited as follows:

B. C. Duke	$ 3.00
Mrs. B. C. Duke	2.00
Festus E. Duke	1.00
Clinton T. Duke	1.00
Baxter C .Duke	1.00
James M. Duke	1.00
Teodore D. Duke	1.00
Total	$10.00

Festus E. Duke is in service "over there." But we are paying for him over here.

I have given you an example,

B. C. DUKE.

We perhaps owe an opology for printing the personal letter below. Of course we appreciate the kind words he speaks, but it is not for that that we print it. Our excuse is that it voices a very fine idea on the race relations work:

786 Clark Ave.

Jefferson City, Mo., Dec. 21, 1918.

Dear Brother Lehman:

I am writing mainly to thank you for your very excellent letter on article in a recent number of the Plea on the race question.

There are so many unwise things said on this question that I do not generally comment on what is said. But I am sure that your article is the best thing I have seen written on the subject. It is just the thing that ought to be said. And there is no other man in the country who could say it with better effect than you can. What a great blessing, what a wonderful blessing you would be able to confer on both the white and colored people of this great country as well as on the races of mankind everywhere if you could induce them to see this matter as you see it. It is certainly fortunate for us that we have a man of your ability in the position you hold, who has the courage of his convictions to tell the truth without fear or favor.

What you say is of course, known to be true, but to the colored people it is a disagreeable truth and to the white people an undesirable truth. This is one of the great benefits that come to our race by having broad-guaged white men associated with us in the capacity of educators. Especially when those men and liberal minded big hearted men like President Lehman. Surely the white people ought to be as proud of Dr. Lehman and as thankful for his splendid services as the colored people are. Of course there are many good people of the white race in this country who do not like this kind of expression. But you ought to keep it up. It will be a great blessing to the colored people and a great boon to the white people,

What we need most of all is good strong friends of humanity who can be heard in the councils of men in the interest of justice to all.

Very truly yours,

J. W. DAMEL.

A CHRISTMAS MESSAGE OF THE INTER-DENOMINATIONAL MINISTERS' ALLIANCE.

To the members and adherents of the Christian faith. We, your humble servants in Christ send greetings. May the peace of God, the love of Christ, and the fellowship of the Holy Spirit keep your hearts and minds in perfect union with God and man. Our prayer on your behalf is that you may have a constant joy in the assurance of a full redemption through Christ. We thank God for preserving our lives another twelve months.

2. The world's bloody conflict is ended, peace is declared, and we are now facing a new epoch in the history of the world. The vicissitudes of this year have caused us to encounter with some new and serious problems, which are taxing the minds of the thinking public; yet, we rejoice that we are on the eve of celebrating once again our Lord's nativity. Therefore, we desire to remind you of the sacredness of the 25th day of December. The day on which we believe our Lord was born. The nativity of our Christ is not a fabulous narrative or mythological story, but it was the fulfillment of the promise of God, and the prohpecies of men moved by the Holy Spirit to inspire the hope of sin cursed humanity of a redemption.

The promise of God and the predictions of the prophet being fulfilled in the advent of Christ were attested to by an Angel, the Judean Shepherds, and the wise men from

the East; thus, we have infallible evidences of the birth of Christ.

In early centuries, the church converted the heathen custom of celebrating the day of their idols into the celebration of the advent of our Christ, who incarnated himself and became Immanuel, that he might redeem the world and reconcile us to God . Therefore, we appeal to every disciple of the meek and lowly Christ and to all adherents of the teachings of the Gospel to observe this 25th of December with holy reverence and devotion.

We advise that Christians congregate at the church of their choice and render praise and thanks to God for giving His Son to the world, by which he commended His love for us.

We further advise, that all sacriligious gatherings, such as the Xmas Ball, and the Xmas drinking clubs to be discouraged by the Christians of this city and that we keep the day sacred. Let us remind ourselves that we are only sojourners, and that ere the next Xmas come, we may be in eternity. Let us begin a campaign for Jesus, let us with holy zeal and Christian earnestness labor to save men from sin and ruin.

"Glory be to God in the highest, peace on earth goodwill to men."

H. T. MEDFORD, President,
A. W. SETTLES, Secretary.
R. L. BAYLIS, Chairman,
W. J. WALLS,
H. W. SIMMONS,
T. R. EVERETT, Committee.

A CHRISTMAS PRAYER FOR THE NEW YEAR.

Chrismas Comes! On this day, of all days, our ears must be open to the call of God in the winsome and compelling voice of the Child of Bethlehem. The tumult of the battle is hushed at last and men can hear again with thankful hearts the Christmas message, Peace; goodwill. From the past with its sad story of sin and shame our thoughts turn to the future with its new hope for men and for nations and we thank God and take courage.

It is fitting that we should do so together. At this Christmas season when hearts are sensitive to influences from the unseen shall there not rise to God from our homes and from our churches a common thanksgiving and a common intercession?

Let us thank Him for the coming of peace; that the energies that have hitherto been concentrated upon the destruction of evil are now released to nobler uses and we can begin again to heal and to build.

Let us thank Him for the vindication of righteousness, that the peace which has come is a righteous peace, justifying our faith in the affairs of nations and opening to all the peoples the possibility of achieving liberty under law.

Let us thank Him for the new revelation of the spirit of service in the heart of humanity, that the summons to sacrifice has not gone unheeded, that men and women at the call of country have freely given their all, even life itself.

Above all let us thank Him for the demonstration of the unity of mankind, that God, who has made of one all the nations to dwell together upon the face of the earth, has burned this fact into the consciousness of the peoples, till brotherhood has become the most pressing concern of statesmen, as it has ever been the prayer of prophet and of saint.

But with thanksgiving there is need also of consecration and intercession. In the nation, in the church, in the world, in our own lives,we face unfinished tasks for which our own unaided strength is too weak. Momentous issues confront us, for which we need guidance from above. While we were at war we were swept along on the tide of a contagious enthusiasm. Now that we are at peace and face new tasks, may we see them clear and whole in the light that shines from the face of Jesus Christ.

Let us pray for His presence in our own lives, that as God was made man in Jesus Christ and dwelt among us—the Word incarnate—so Christ may so possess our lives that we may become interpreters of God to men, living epistles read and known of all men.

Let us pray for His presence in our national life. that we may be one in spirit of faith and service, in the hatred of oppression and wrong; that in all our relationships, social, individual, political, racial, we may be true to the principles of justice, liberty and brotherhood which we have been fighting to make possible for others.

Let us pray for our soldiers and sailors, that as they come back to the country for which they have given and risked so much they may bring with them a spirit of loyalty and self-sacrifice that will reveal to us our better selves; and may we who have remained at home, serving behind the line in factory, in office, on the farm and in the home, meet them in the same spirit, and together with them reconsecrate ourselves to new service no less exacting, if less dramatic, than the old.

Let us pray for all who suffer in mind or body, and all who minister to their suffering; for the sick and for the wounded, for the fatherless and widows, for the homeless and for the starving, for those who miss vanished faces and those who mourn lost ideals, that God may be with them to comfort and to heal. And that those who minister to them in Christs's name—chaplains, doctors, nurses, workers in Christian Associations and Red Cross, and other ministers of religion, men and women of good-will everywhere, may carry with their ministry of helpfulness and healing the gift of a living faith in the living and loving God.

Let us pray for the unity of the nations, that those who meet at the peace table may put away all thought of self and pride of will, and seek only that which is for the common good, that out of their deliberations may come the foundations of a new international order, in which free peoples shall learn to live together in mutual helpfulness and self respect. Let us pray for vision to see and for courage to build now on earth the Kingdom of God, which is righteousness and joy and peace.

Let us pray for the unity of the church of Christ, that what we seek for the world may first be realized in the church, that we may be one in our faith in God, our Father, in our love for man, our brother, in our loyalty to Christ, our Saviour, in complete submission to the Spirit, our Sanctifier, and that this inner union of spirit may be manifset in common worship and in common service, that the world may believe that God has sent Christ to be the Saviour of the world.

Let us pray for God's blessing upon all who are called to leadership in church and state, that they may be single in mind and heart, and in the spirit of Christ, who was willing to die that others might live, seek only the common good as God through Christ shall make it known to them.

Finally, let us pray for the outpouring of the divine spirit in all the world, that the spirit of Christ may rule in the hearts of men everywhere, the spirit of penitence and humility, the spirit of consecration and service, the spirit of faith and of courage, the spirit of love that bears all things, believes all things, hopes all things and endures to the end.

And let us ask in faith, counting nothing too hard for God, but remembering the word of our Lord to His disciples, with man it is impossible, but with God all things are possible.

With this prayer and in this spirit let us go forward into the new year and the new age.

FRANK MASON NORTH,
ROBERT E. SPEER,
J. R. MOTT,
MABEL CRATTY.

THE BANKS ARE ALL DOWN ON EARTH.

Here is a man who gets through his life down on earth and goes out into the other life------Here he comes up to the gateway of the upper world. He is lugging along a farm or two, some town lots, and a lot of beautiful engraved paper—bank stocks and railroad bonds and other bonds.

As he gets up to the gateway the gateman says: "What all that stuff?" "Stuff" he will say, astonished. "This is the most precious wealth of earth, sir! I have spent my whole life, the cream of my strength, in accumulating this."

"O, well," the reply will be, "I have no doubt that is so------But that sort of thing does not pass current up in this land. That has to be exchanged at the banker's offices for the sort of coinage we use here."

The man looks a little relieved at this last remark. "Where are the banker's offices?" he asks eagerly.

"They are all down on earth," comes the quiet answer. "You must do your exchanging before you get as far up as this. This stuff is all dead loss now. You can't take it back to the bankers now, and it is of no value here. Just leave it over on that dump heap there outside the gate and come in."

And the man comes in with a strangely stripped and bare feeling.

What we get and keep for the sake of having we lose, for we leave it behind. What we give away freely for Jesus' sake, we will find by and by we have kept, for we have sent it on ahead.—S. D. Gordon.

Christian Woman's Board of Missions

Dear Editor:

Please allow space in your valuable paper for me to say something concerning our educational Rally.

A few of the faithful members met on Thanksgiving Day at our church, Union Hill. Our pastor, Elder S. D. Yarber, being absent, we were blessed to have Elder R. B. Brown, who preached for us an excellent sermon. After which writer spoke on education.

We now send to Prof. Lehman, for education, $40. The Bible school sends one dollar to Prof. Robert H. Hopkins, Thanksgiving offering. Bro. A. Jennings, our treasurer, holding the money to paint our church, has on hand over $59.00.

Jennings boys and A. G. Sneed will do the painting.

Following are those who gave so well to the education rally:

Mrs. S. S. Blackburn	$5.00
Bro. A. G. Sneed	5.00
Bro. A. Jennings and family	10.00
Bro. Jeff McClodden	5.00
Elder S. D. Yarber	5.00
Bro. David Blackburn	2.00
Miss B. C. McClodden	1.00
Miss Esther McClodden	1.00
Mrs. Sarah Sneed	1.00
Mrs. Ellen Turnipseed	1.00
Mrs. Alice Turnipseed	1.00
Elder Robert Brown	1.00
Bro. Abedgo Foster	1.00
Mrs. Mourisia Naylor	.50
Mrs. Catherine Jackson	.25
Bro. Newton Brown	.25

We hope that all of the Christian churches in the state will do their very best this year. Let us hear from you through the Plea. I visited Pine Grove on the fourth Sunday and had very good meeting. They, like most other places, had to stop because of the flu. I am glad to see them willing to do. They raised their quarterly dues, also gave the writer 65c. Mrs. J. M. Stearns is sending our blanks to all the auxiliaries, please fill them out and send in your report. Mrs. A. Coffey had hers. We talked to them about them. We hope that great work will be accomplished this missionary year in our state.

We hope that all of the auxiliaries will do their very best, as this being the first missionary quarter and send their money promptly. The ten cents dues to Mrs. J. M. Stearn, College of Missions B. Indianapolis, Ind. The five cents to Mrs. W. A. Scott, Farish St., Jackson, Miss., and she will forward it to Mrs. O'Bannon for record and payable to Mrs. J. B. Lehman, the state treasurer.

May the Lord help us to be anxious about His works.

Yours for larger services,

SARAH S. BLACKBURN.

England, Ark., Dec. 26, 1918.

Dear Editor of the Gospel Plea:

Please permit me space in your paper to make the following report of the work at England. The 2nd Lord's Day in December, 1918, we met at the church with a few faithful members and listened to a strong sermon delivered by our pastor, Bro. George Our hearts were made glad and our interest in the work was awakened to do more for the cause of Christ. We then turned the work of the C. W. B. M. over to Sister Sarah L. Bostick, our state worker, and she explained the work to us and showed the good that the C. W. B. M. had done and what they are doing and then Sister Bostick called on the little band of C. W. B. M. workers to give money to carry on the work and Sister Bostick led by giving ---------- $ 1.00

Sister Mary J. Gartrell	1.00
Sister Pearlie Hunter	1.00
Sister Nellie Fergson	1.00
Brother James Fergson	1.00
Brother M. Gartrell	.50
Brother Thomas Abnatha	.50
Sister Rebeca Matthus	.50
Brother Jas. Gartrell	.50
Brother Side Hunter	.25
Brother Geo. Ivy	.25
Sister Martha Brown	.15
Brother Jas. Stewart	.15
Sister Eugnie Jackson	.10
	$ 7.90
Collection for church	$15.00
Total	$22.90

We thank Sister Bostick for coming to us and reviving our interest in the work.

I am yours in Christ,

MARY J. GARTRELL.

WHEN THE BOYS COME HOME.

We are now entering into the period of demoblization and reconstruction. We are anxiously awaiting the time when the soldiers shall return to civilian life. We are planning great things for them in our homes when they return. I am wondering if our Bible schools are making any elaborate plans to help them. There never was an opportunity like this one for the Adult Bible Class.

The pulpit is striving to present the gospel of strength and service, which will appeal and hold the soldier. The Adult class must do its part in helping the pulpit to keep the soldier boy within the influence of the church.

In some of our Bible Schools the classes of young men were entirely eliminated because they went into the service of our country. When these young men come back—and many more are coming than we expected when they went away—we must see to it that they take their former places in the work of the church and the Bible School.

It is most important that our Adult Classes strive to build up their attendance. The men who have been left at home must redouble their efforts so that the young man coming home will find a most enthusiastic reception into the work again. If there ever was a time when men should put all their efforts into the Bible School work it is now. The boys have been thinking in large numbers, and they will use the same kind of thought toward the Bible School and the church.

In every army camp the soldiers have been engaged in the study of the Word of God. Large Bible classes have met during the week for group study, the churches in the camp towns have emphasized this, and speakers at the meetings in the camp have aroused interest. It is needless to say the men have enjoyed this work. Now when they return if they find us, who stayed at home, studying the Word of God and supporting his cause adequately they will also be interested in the deepest kind of way. On the other hand, if they find we have been slack in our work and have not had the interest in the Bible we should have had, then they will be spiritless and as lacking in enthusiam as we. If they find us to have been unfaithful then the church will suffer a great loss. The study of the Word of God by the men who have gone out to fight our battles should challenge the best that is in every one of us.

Study, but the adult class must also be made

They must not only be interested in Bible a service institution. It has been well said by another, "A gospel of 'Safey first' cannot appeal to these men. They have been out where the fight is strong. They believe in taking a chance when the end to be attained is worth while. They have learned that loyalty, bravery, service and sacrifice are the finest virtues." This is the kind of thing that must be presented by our adult classes. There must be a spirit of service, not simply in a half hour study of the Bible, but also in week day service. The classes must do those things that will make the men feel that the church is a service institution. If this is done our boys will be gathered to the church and fill their places most loyally.

The women have fine opportunity in this work also, The mothers of the boys who have gone away ought to be the most deeply concerned about them when they return. These mothers, if they are at work in the Bible School can lead their boys into the work of Christ better now than they ever could before. It seems to me the greatest joy of a mothers heart this year will be the return of her boy, some will have to wait longer than others, and some will always wait. But the latter should strive even more earnestly to see that some other boy's mother is enlisted in the work of the church. The women's classes should earnestly seek to enlist the mothers of soldier boys in their work.

The adult classes in our churchs in Arkansas have the greatest opportunity of their history. If we organize our forces and use the material we have we shall do a great work for the Master. If we refuse this opportunity we shall also keep the church of our Christ from advancing as it should. Let us then be awake and working. We have been most zealous to keep the home fires

burning in a material way. Now let us be even more concerned about having the spiritual fires burning when the boys come home.

A. Homer Jordan.

"CHRISTIANITY WEIGHED IN THE BALANCES."

(By Miss Hadie McDonald.)

Christian people, whether they will or not, consciously or not, are helping to determine the success or failure of Christianity.

Pagan lands would long ago have been evangelized and a restraining Christianity of peace and brotherhood brought to European countries, if Christian people had made good their profession of faith in Christ, through their obedience to His program. The European war has ushered in a great day of assize for the church.

Christianity is on trial before the tribunal of all nations.

True Christianity will come out tested and purified as by fire.

Church unity, doubtless, will go down in the universal wreckage.

God grant it may be so; may His providence also bring to the American Christian church, such trial and purification by fire, if only this will move us out of our self indulgence and indifference, as will separate unto Him a chosen people; zealous of god works.

The war is forcing home to a tardy and delinquent church, the realization that the hope of the world, lies in spiritual, constructive and unifying agencies, rather than in the material and destructive agencies of science and ruin to mankind.

The church has the only "olive branch" that can sweeten the bitter wastes of human hatred and woe; but the church is impotent, and Christ's plan inadequate, excepting as Christian people allow Him to work through them in meeting the world's need, and in making Christianity effective among the people of all nations.

Shall we share our blessings yet more fully with the suffering world?

How many have actually sacrificed, or gone without anything they wished?

Have you? Have I? Are we giving of effort and time to enlist others in the great campaign of the Christ to save the world, and usher in an age of peace and righteousness?

Are we living for this; if not have we a right to the name Christian?

Now if any man has not the spirit of Christ, he is none of His.

To what extent are our bank accounts and material resources at His command? With a great new patriotism for our conutry, to make it God's country, and, for the world, that the Prince of Peace may reign in the hearts of men among all nations.

Shall we not dedicate all that we have and are to the supreme cause? We, too are being weighed in the balance by God.

The test will reveal whether the dominating impulses of our lives are altrustier, or egoistic.

Oh! America, America! Stretching between the two great seas in whose heart flows the rich blood of many nations, into whose mountain safes, God has put riches of fabulous amount, and in whose plains the Almighty has planted the magic genuies, that blossom into harvest, with which to feed the hungry multitudes of earth; nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the the "Pillar of Cloud" by day and by fire by night, sanctified by a faith as pure as looks up to heaven from any land.

Oh, America! let thy Master make thee a savior of the nations! Let they god flood thee with a resistless passion for conquest; let they Father Lead thee over mountains and seas, through fire and flood, through sickness and pain out to the great hour when all men shall hear the coll of Christ and the last lonely soul shall see the uplifted cross, and the whole round world be bound to the heart of God.

COUNTRY TRAVEL IN CHINA.

(J. F. Love, Cor. Secy.)

Our last travel note closed with our visit to Dalny, (Dairen), the port of departure from Manchuria. Leaving there Sunday night, November 3, we reached Chefoo the next morning and had the delight of meeting Dr. C. W. Pruitt and of having breakfast in the home of Brother John W. Lowe. We were much impressed with the first view we had of our compound in Chefoo. This is a point at which Southern Baptists have positioned our mission work in a way to command attention and respect. We will have more to say about this later as we are yet to hold our station conference at Chefoo. Immediately after breakfast we re-entered our boat and sailed for Tsingtao. From the deck of our ship as we left Chefoo we could see Mrs. Seaman's cottage on the high bluff overlooking the harbor. It was in this home that the missionaries found retreat during the Boxer slaughter. Farther along we passed the lonely island which alone furnished a resting place for the lamented Dr. John L. Holmes, our first missionary to Chefoo, who was foully murdered. The sea waves beat his requiem as they break upon the island, and to my ears they sound a call to Southern Baptists for reinforcement and compensation for his sacrifice by a larger Christian service in the land where he fell.

On our way from Cheefoo to Tsingtao we had a stormy night and we suffered a wetting of clothes by a flood of water pouring in through the portholes. There was more seasickness but we will not tell who suffered it. A thousand and more Chinese laborers returning from work in Manchuria afforded opportunity for religious work which Brother Lowe did not despise. This consecrated Christian worker, so greatly beloved in America, never showed to so good advantage in my eyes as when he stood on the desk amidst the great host of unwashed coolies and preached Jesus to them. He received an attention which would scarcely be given a speaker by a similar class of American men under such circumstances. We yielded to the impulse and ventured to talk through Brother Lowe to these men and felt that it was a service worth while.

We arrived in Tsingtao shortly after midday and had time that afternoon to get some money and attend to other business matters. I may say parenthetically that this first draft made in China revealed to me the fact that Foreign Mission receipts must be greatly increased this year or another debt is inevitable. Formerly an American dollar was worth from $2 to $2.50 in Mexican dollars which are the standard coins of China. For American gold I got but $1.15 per dollar in the local Tsingtao currency which can be used in that restricted area only. For China generally an American dollar now obtains but $1.05 Mexican, so abnormal have exchange conditions become. This means that the expense of our work for China will almost be doubled this year. This takes no account of the increased cost of expansion of the work. Unless Southern Baptists get hold of this and with courage and determination meet the situation which is thus created more debt and disaster to our work are inevitable. In this connection let me say something about the expense of living. In addition to the drop in exchange with the Board is trying to correct by giving enough in American currency to guarantee the usual salary, the missionaries face at the same time a situation such as we have in America, namely: a great rise in prices of almost every article of food and clothing which they use. This is true both in Japan and China and brings hardship to the missionaries even after the Board has assumed the heavy burden of taking care of the disordered condition of exchange. I implore our leaders and people generally to take note of this critical situation which war times have created in our Far Eastern mission fields and help us avert a calamity.

In Tsingtao we had a delightful evening at the home of Brother George Sears, the son of our veteran missionary at Pingtu. He has married a charming American woman, has a good business position and a happy home and is giving one-tenth of his income to the Lord, and is greatly reinforcing the work of the missionaries.

Tsingtao, it will be remembered, was captured from the Germans by the Japanese early in the war. It is one of the most attractive cities in the East and is destined to have great influence upon Eastern affairs. The Japanese still hold the city and the colony from which the Germans were driven.

From Tsingtao we began our first experience in country travel in China. Brother Lowe had us in charge and after a short railroad ride we took "shantzas" and faced toward the country. A "shantza" is a sort of wicker-covered litter placed upon two poles about midway. This arrangement is saddled upon two mules, one in front and the other behind the litter. These mules have the usual mule characteristics with some more and are not trained to keep step. The Chinese road is first a curiosity, then an amazement, and always thereafter a provocation. For the greater part it is a ditch, the farmers throwing the dirt up on th land on either side, leaving a narrow ridge on each side along which traffic is conducted by the "shantza," or tandem carriage, the wheelbarrow and donkeys, saddle-packed. These mules have a propensity for risks. They seek the narrowest place they can find to walk on and very frequently this is a ledge of land thrown up along the river bank. After riding on my nerves for some time, I remarked to a friend that I thought if one of these mules came to a creek and found a bridge and skinned log across it he would take the skinned log. However, we have had two days of "chantza" riding, the first to Pingtu and the other from Pingtu to Laichowfu, and we live to tell the tale, no broken bones reported and all are glad to have had the experience.

I would advise all tourists to get away from the railroads and see China as she is, untoched by modern ideas, reforms and inventions. Some of the strange scenes which in the rural districts attract attention and give pathos to one's broodings are the funeral processions and the wailing mourners which one meets, the paper horses and other paraphernalia to be burned at the graves and offered at the shrine, the astonishing number of graves which are scattered irregularly over the best farm lands and which at first one takes to be huge potato hills. The Chinese require several times the amount of ground for a grave that is required in America, and the size of the cone-shaped mound that is piled above the body seems to be determined by the measure of one's respect for the dead. It is a serious question as to how long China can feed her population with the rapidly mulpitlying number of new graves, the haphazard way with which they are scattered over the little farms and the amount of ground they exempt from cultivation.

We arrived at Pingtu about 9 o'clock at night, having bribed the muleteers, being induced to do

this after we had been informed that 30,000 robbers were operating in this province of Shantung and that numerous individuals had been carried into the mountains and held for ransom. One of the delightful experiences of this trip was the coming of Brother Connely about 12 miles out from Pingtu to meet us and escort us into the city. We were entertained at Dr. Yocum's where we found a warm hospitality and such a welcome as only these missionaries give friends from the homeland. Our veteran missionary, the beloved Dr. Sears, was away on a furlough but the fruits of his long service are everywhere evident. We had the pleasure of looking over the plants and the work of the several Baptist institutions in Pingtu ,the Effie Sears Memorial School for Girls, the Pingtu Industrial Institute, a school for boys, and the Oxner Memorial Hospital. Mrs. Connely, the daughter of Dr. Sears, and a most capable and devoted missionary, showed us the buildings of the girls' school and treated us to a calisthenic drill by the girls which was both highly creditable and greatly enjoyed. Dr. David Bryan the head of the industrial institute, showed us through the school and the workshop where the boys are making stoves which have a growing popularity in North China, where fuel is scarce and this economical "fire place" is a benediction to the people. Dr. Yocum and Miss Jones allowed us to look in upon their worship and some of the patients. The hearts of Southern Baptists have many times been touched with the recital of how the lamented Dr. Oxner laid down his life as the price of his devotion to the suffering multitudes of China, and the failure of his brethren and sisters at home to provide for him the necessities for which he and Dr. Willingham pled. It will surprise many when I tell my readers that nowithstanding the sad lesson which our neglect in the case of Dr. Oxner has taught us we are now allowing Dr. Yocum to do his work in this severe Northern climate without heat, even in his operating room. I would, even in these travel notes, appeal to men and women of comfort in the homeland to exercise their Christian compassion and help the Foreign Mission Board relieve this and other equally distressing situations which we are finding on the mission fields. The Foreign Mission Board makes no fictitious appeals to Southern Baptists for money. If the Board has erred, it has erred in the opposite direction, namely: in that it has not harrowed the hearts of our people with distressing needs as they actually exist.

—The Baptist Record.

THE WORK OF CHRISTIAN WOMEN IN JAPAN

(By Mrs. Calder Willingham.)

In Japan, as in all countries, women have a large share in telling the glad news of salvation to those who have it not. This is done by individual efforts, by small local organizations and by national organizations. The two most important of the national organizations are the Y. W. C. A. and the W. C. T. U.

The Y. W. C. A. has its headquarters in Toyko, with twelve secretaries, ten of whom are Japanese women. Classes for Bible study, for sewing, cooking, singing and flower arrangement, Sunday schools, kindergarters and Travelers' Aids for young women traveling alone are some of the means used for helping the women and girls.

The W. C. T. U. has had remarkable growth. Mrs. Yajima, the president, is 85 years old but, in spite of her age, she is acticely engaged in the work so dear to her heart and to which she freely gives all her time. Two periodicals, The Woman's Herald and a paper for children, are published by the Union. One of the most helpful activities of the Union is the maintenance of a Rescue Home in Towyo. Into this home women are received ,lovingly shown the way of life and taught some respectable occupation by which they may earn a living. The results are gratifying.

Missionaries were the promoters of both of these organizations. They still render much help, financial and executive, but more and more the Japanese are assuming responsibility.

The women's societies in the local churches are doing much for their sisters in heathen darkness. The Christian women band themselves together to work and pray for the salvation of others. In this the missionary is of great help by her encouragement, her suggestions and her prayers. She leads in the work without seeming to do so. The Christain women visit the non-Christians, win their friendship by kindness, invite them to the services and try to show them the joy and blessedness of the Christian life. Much personal service is done; in time of sorrow or distress the Christian women are particularly kind to their non-Christian friends. Frequently when a person is being examined for church membership the question "What first led you to become interested in Christianity?" is asked, and in many cases the answer is "The great kindness of Christian people impressed me so that I wanted to find out more about their religion."

In the important work of teaching children in Sunday Schools women have a large share. In this work, too, the missionary helps, by organizing Sunday Schools, by suggestions to the teachers, by providing books and suitable literature and in other ways.

Some of the women who are Christians feel that they want to consecrate their entire time to soul winning, so they become Bible women or women evangelists as they are called in Japanese. Training Schools for Bible women are maintained by various denominations. Usually a missionary is in charge with a competent force of Japanese teachers. In these schools women are given thorough courses in Bible study and Sunday School methods and training for evangelistic work. After graduating, the Bible woman is associated with a missionary in doing house to house visiting and Bible teaching, in Sunday Schools and classes for women and girls, in every way possible striving to build up the Master's work.

Let us pray more earnestly for our sisters in Japan. Let us pray that they may be more and diligent in helping those around them to know the one true God and His Son, our Savior.

On December 17th there was a meeting of 134 self-appointed representatives of the Home and Foreign Mission Boards of North America and of affiliated interdenominational movements, held at 25 Madison Ave., New York. "This weighty conference" as it designates itself, "outlined the far-reaching proposal for a united campaign on behalf of the missionary and benevolent work of the evangelical churches of the whole North American continent." It is difficult for the uniinitiated to understand all their gradiloquent phraseology, but here is what they did, and you may govern yourself accordingly: "Moved, that it be the sense of this meeting that there should be a united campaign in behalf of the missionary and benevolent work of the evangelical churches of North America as represented by their organized national agencies as it may be found wise to include after further conference. Moved, that the chair appoint a committee of fifteen, of which the chair shall be one, for the purpose of preparing a plan to be submitted to the Home Missions Council and the Foreign Missions Conference in January, 1919. Moved, that this committee be requested to arrange if possible for a joint meeting of the Home Missions Council and Foreign Missions Conference and such other agencies as would naturally be involved when a plan as presented by this committee and as revised by the conferences may be submitted for final approval. This proposal though tentative as yet marks an advance on the road to that practical unity which must mark the future policies of the Christian church if it is to realize and exert its potential influence in the work of world reconstruction on the basis of a genuinely Christianized democracy."

The following report from New York, Dec. 27, appeared in the daily papers:

"Representatives of virtually all important missionary organizations of the United States and Canada assembled here today to discuss plans looking toward unified control of educational and religious propaganda abroad which will be presented at the annual meeting of the foreign mission conference and home mission council in January.

"The foreign and home mission boards of the Methodist Episcopal church and the Presbyterian church, the foreign mission board of the Congregational church, the Southern Presbyterian church congress, the laymen's missionary movement, the Baptist church missions, the Y. M. C. A. and the Y. W. C. A., were represented."

This is interesting from two points of view. First it seems to reflect the average secular reporter's inaccuracy in reporting religious gatherings; and secondly it gives the point of view and purpose of some advocates of the union movement or effort at co-operation in missionary and benevolent work. It is the habit of representatives of various mission boards to get together for counsel and comparison of plans, to learn from one another how each may do his work better. This is good and wise in itself. This our mission secretaries have sometimes done and that is as far as they can go or desire to go. It does not necessitate any union or co-operation. Each one works out his own plan according to whatever light is given him.

There are, however, certain men of other denominations, perhaps a few Baptists, who believe in co-operative effort in missionary and educational work. These men are doubtless sincere and would work everybody into their scheme of inter-denominational or undenominational union in all benevolences. Believing, as we do, that their scheme is destructive of truth and lacking in loyalty to the word of God, it is our business to have no part in their work, to show its lack of fidelity to Christ, and to mind our own business by faithfully supporting Baptist beneficence.

The Moody Bible Institute of Chicago has announced a great conference on World Evangelism and Vital Christianity after the war to be held February 3-7, 1919. Religious leaders from all parts of the country will attend, and it is expected that a concerted forward movement of world-wide scope will be launched. The emphasis will be on evangelical testimony and service, Bible study, prayer, missions, church efficiency, personal work and th devotional life.

A good deal has been said in the corners of the newspapers about President Wilson making a visit to the Pope in Rome. The latest report is that he is to go to Rome for ten days in January, though it is not said that he will visit the Pope. We have always admired Mr. Wilson's good sense and we believe he can be trusted to do the sensible thing in this matter. The country generally approved of Mr. Roosevelt's treatment of the Pope and we hope Mr. Wilson may do as well. The situation is not an easy one to handle, for the President is and must be a politician in the better sense of the word. If he makes a mistake he will be sure to hear from the people on this side.

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THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, JANUARY 18, 1919. No. 386.

A SURVEY

THE LAW OF DIVINE RETRIBUTION.

By J. B. Lehman.

There is nothing more persistently insisted upon in the Old Testament than the principle that there is a divine retribution for senseless opposition to the laws of right. Moses in that powerful farewell address recorded in the 28th chapter of Deuteronomy, told Israll what would happen if they obeyed the statutes of the Lord and what would happen if they disobeyed them. "Jehovah will cause thine enemies to rise up against thee one way, and shall flee before thee seven ways. Jehovah will command the blessings upon thee in they barns and in all that thou puttest thou hand unto; and will bless thee in the land which Jehovah thy God giveth thee."

"But it shall come to pass, if thou will not hearken unto Jehovah thy God, to observe to do all his commandments and his statues which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field."

To cap the climax, he says: "Jehovah will bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand a nation of fierce contenance, that shall not regard the person of old, nor show favor to the young and shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed; that also shall not leave thee grain, new wine, or oil, the increase of thy cattle, or the young of thy flock, until they have caused thee to perish."

All the prophets from David to Malachia dwelt upon the thought that for disobedience divine retribution usual came. Especially full are the messages of Isaiah on this. And the prophecies came true. Whenever Israel backslid it expreienced a retributive invasion by "a nation of fierce contenance that did not regard the person of the old, nor show favor to the young." Moses was either a prophet and knew the course of events, or he was a scientist, and knew the laws of Divine retribution and their outcome, for these things came to Israel as he said.

But it is interesting to note that in every instance when the nation of fierce countenance that had neither respect for the person of the old nor showest favor to the young, had finished its work of retribution, it, itself was destroyed. This is in accordance with a natural law. A nation must be bad before it will especially attract the cupidity of a vile nation. The carcus must smell before it will draw the buzzards. The fierce nation to whom Moses referred proved to be the Roman nation. But the Roman nation did not come until Israel had degenerated into a nation of frightfulness and beastliness. And later on the Roman nation was destroyed.

Here, then, we have the law of divine retribution. And if we will but open our eyes we will see its fulfillment even to the present day. Recounting a few of them will show this.

During the past sixty years the Russian government practiced the most cruel things in its Siberian prison system. It violated the the laws of justice and mercy as taught by Jehovah in the most flagrant way. Finally came the war and then the revolution and now anarchy in which a greater part of the nation is being destroyed. The first part of this retribution came from the fierce German nation whose creed was frightfulness. Hindenburg drove seventy thousand in the swarmps at one time and had them slaughtered like wild animals. The later part came from the fierce Bolsheviki within. It is interesting to note that when retribution came, the men who were guilty of the former crimes were soon swept aside and the men who were innocent are now suffering.

During the past thirty years Leopold, king of the Belgians, practiced the most fierce things on the natives of the Congo. He made a rule that each native should bring in so much rubber each month. These natives had never worked and did not know how and of course failed. He then began to cut off the right hand as a punishment and there are probably one hundred thousand natives on the Congo with one hand gone. All the missionaries on the Congo protested loudly, but Leopold heeded not. There was no protest from the Belgian people. The high churchmen did not condemn. Finally retribution came in the fierce German nation that regarded neither person of the old nor the rights of the young. Leoplod was dead and gone and the common Belgians had to suffer until they came night unto pershing from the earth. But now the retributive nation, the Germans, are beginning to pay the price as all fierce nations in the past have paid.

This then is a lesson for us. We are not above the law. If we practice injustice or any form of frightfulness we will in the end pay the price, and the price will come from a retributive nation. We can no more escape than Israel and the other nations down to Belgium did. If it does not come from a nation without; it will come from a force within which can perpetrate all the fierceness of the Bolsheviki.

Lynching of negroes is the perpetration of a national crime that will assuredly call for a retribution on our nation, unless there is protest from all the better elements. How far it can go before divine retribution will thunder forth we do not know but we know there is a limit, and when it does come the miserable, wretched lynchers will be swept aside in a day, and then the innocent, good people will have to endure it; and even the negroes themselves will probably be the greatest sufferers of all. It will be a wasting of the land.

While the lynchers have not named it; lynching purports to be a form of frightfulness. They call themselves frightening the negroes from further crime. But this is not really the case. Lynching is the reversion of an old spirit. The men who engage in lynching are the descendants of the men who martyred a million reformers in the middle ages. When they get bad in the least the old spirit comes back and they want to lynch. They want to lynch bad enough they would be glad to have a chance even though it would be an innocent victim. They feel like the hound that scents a track of a fox. If we allow that spirit to go on we will reduce ourselves so that we will attract a fierce nation from without or a fierce element from within. Divine retribution is certain if we do not reform.

But we believe we are reforming. There is scarcely a state in the union whose goveronr and best citizens are not doing all they can to break it up. Occasionally there is an exception to it. A few years ago South Carolina dropped so low as to elect a governor who preached lynching. Mississippi hit bottom in its downward course a few years ago and is now rapidly on the ascendency again.

A few days ago two negro boys and two negro girls were lynched at one time. They were yet under twenty and so were children. They were accused of murdering a white man while milking. Surely it does not speak well for any community that men live in such a way as to beget such a fierce resentment in children as to do such a deed. This alone should deter any community from lynching in such a case. When this case was appealed to the governor he committed the greatest crime of the age. He is reported to have said they might go to h—l. Unless the Christian manhood of Mississippi speaks more audibly than Belgium did, the retribution is certain and we who profess to be good will be the real sufferers.

FROM THE LONE STAR STATE.

In just five minutes, 1918 will be a thing of the past. Then what? A New Year.

Every man and woman ought to pledge to himself and God that he will do more to advance the cause of the Kingdom in 1919 than he or she did in 1918.

Listen! What! It's the whistles blowing the old year out and the new in. Thank God we are spared to see the new year. May we do his will. A happy New Year to every-

body. Each year, each month, each week, each hour, each minute should be fraught with greater service for God and humanity.

Every Christian should strive as he begins to write upon this new page to make no blots. We should strive to fill each moment with service for Jesus. Each Christian should do his duty because it is his duty to come up to his best in the Kingdom. We are subjects of the most high King and as such we should render up the highest grade of service possible.

Death has been asserting his claims in the passed year perhaps as never before, but men should not stop to think about dying. Such a thing should be dismissed from our minds. What do you want to die for, when Jesus has said that his children should not taste death. Think on living and living for a purpose, and that purpose unto righteousness, through which alone comes eternal life. If the life has not been lived in that self-forgetful way, of course there is nothing short of death. But he who has really lived beholding Jesus Christ always before him shall never die. I appeal to you take off your long face cheer up, and get a new view of living a life of service and not dying a life of selfishness.

H. G. Smith.

THE COLORED GIRL GETS HER CHANCE

Girls are girls whatever their race or complexion. As a flower demands sunshine, so a girl craves good times and pretty clothes. There are more than a million colored girls in the United States, and these million girls are just as interested in beaux and styles and pretty hangings for their rooms as are any other girls.

The Y. W. C. A., girl specialist, is the only social organization that handles the work with all girls alike. European, Asiatic or American, light or dark, it is concerned about their needs in work time and in play time.

Trained colored women, under the general supervision of Miss Eva D. Bowles, are in charge of all work among colored women and girls. During the past three years the Y. W. C. A. National Training School for Secretaries has maintained special classes in its summer sessions to prepare women executives to carry on its work among colored women. Most of these executives are graduates of colleges, whose knowledge of sociology gives them background for their chosen work.

For the first time in history the colored woman has become a real factor in the labor world. War conditions, scarcity of men, need for increased production, and the decrease of immigration have forced employers to admit colored women to fields entirely new to them.

Much of the work so far given them is very heavy. They have done men's work in brickyards, sawmills, glass factories, rolling mills, tiling works, saddlery and salvage companies and on railroads. Many colored girls have become skilled operatives in knitting mills, clothing factories, and in the underwear, embroidery, buttons, feathers, flowers, fur dyeing, dolls and toys, brooms, bags cigars, tobacco, chemical works and candy trades.

This list of occupations shows the possibility of hazards of which, as a class, the colored women have known nothing. They work under the handicaps of lack of organization and lack of training, yet, where they have been given a fair test, they have more than made good. In one factory where the same number of colored women were employed on the night shift as white women on the day shift, the colored women averaged 1,500 more shells in a given period than the white women.

The War Work Council of the Young Women's Christian Association, recognizing their loyalty and their need, is devoting $400,000 of its 1918 budget to colored women and girls in this country. Everything that is being done for the white girls is being done for the colored girls—hostess houses and club work, emergency housing and industrial work.

The industrial surveys made by the Y. W. C. A. workers in the principal centers where colored women are employed in large numbers, revealed the great need for recreational facilities and club activities for these women. The Y. W. C. A. has supplied this need wherever possible, but the work has only just begun. It must be continued and developed during the days of reconstruction, when large numbers of colored women will be employed in helping to make materials which will build up the world again.

Clubs for colored girls have grown in one month from twenty-one to thirty centers and from thirty-five to fifty-three workers. In many centers the clubs have a total attendance of from three hundred to nine hundred. There is a constant demand for duplication of this work in other centers. The clubs furnish recreation and educational classes, ranging from canning and knitting to the more ambitious subjects of stenography and French. Colored women physicians give talks to girls on social morality. The keynote of all club activities is to keep alive the Patriotic League pledge: "To live up to the highest standards of character and honor, and to help others to do the same."

Seven Hostess Houses for the friends and relatives of colred soldiers in our army are now in operation at the request of the commandants of the camps where they are located, and the construction of seven more has been authorized. These hospitality centers, run by colored college women trained in social work, became immediately popular, for the colored race has a genius for sociability.

Many of the women visitors are entirely inexperienced in army life and have never been away from home before, so in their bewilderment and anxiety they turn naturally to the Hostess House for help. One colored mother came a great distance to see her son at an embarkation camp, not realizing that his last letter to her had been written from France.

Aside from their other services, the Hostess Houses also serve as an example of how to furnish a house in good taste and how to serve meals that conform to the food regulations; and many of the women are quick to take up these new ideas. The cheer and homelike atmosphere of these houses will be needed even more during the trying days of demobilization, when the incentive and inspiration of war are removed and the temptation to cut loose is so strong. Our thirty colored Hostess House workers are prepared to stay, if need be, until the last man has been demobilized and the last camp abandoned.

The Y. W. C. A., in its work among colored industrial girls, claims for them equal standards with all other employed girls. The purpose of the association as expressed through its various activities is:

To make approach to girls who are not acquainted with the association.

To relate these girls individually and in groups to the association.

To give young women a chance for complete development.

To educate public opinion to the industrial claim of the colored girl.

To educate the white worker to her responsibility to the colored girls for self-preservation, mutual protection, better understanding and the furthering of God's Kingdom.

To arouse colored girls to their present opportunity and corresponding responsibility, for affiliation, cooperation, training and self-expression.

To work to influence forces that have in them the shaping of the future of the colored girls.

To seek increased vocational opportunities.

To initiate activities among industrial girls.

To advocate vocational training on the same basis as that established for the white girls, making exceptions only to meet specific needs.

The emergencies of war created the demand for colored labor. Industrial opportunity and intelligent cooperative action of the woman should insure the permanence of that demand.

WORKING WITH THE CHURCHES.

The fourth Lord's day found the writer with the Moorhead church. There was a down pour of rain on Friday and Saturday was very gloomy, but Sunday was a real beautiful day. Quite a number turned out to witness the funeral services of Bro. Charlie Harris.

Brother Charlie Harris was born August 6th, 1856, on the Robinson Road on Tom Bell's plantation, seven miles of Columbus, Miss. He came into the Baptist church in his early twenties. During the Mississippi Christian Missionary convention held in West Point, Miss., about thirty-five years ago, Bro. Harris came into the Christian church from the Baptist , under the preaching of Elder Graves of Kentucky. He lived in the Christian church 35 years, and was faithful until his death. He took the leadership in building the Moorhead church which will ever stand as a monument to his memory.

Bro Harris departed this life Nov. 20th, 1918. He leaves a wife, one sister, two children, four neices, and a host of friends and kindred to mourn their lost.

He lived a consistant Christian life, and died in full triumph of faith.

We were at McKinny Chapel for services on Christmas day, but as they did not have the heater up it was too cold for service. But the brethern were kind enough to get around and make us up $8.25. We have great people at McKinny Chapel.

Attended the State Board meeting at Port Gibson on Dec. 28th, 1918. It was the best board meeting I ever attended.

At Mount Zion the fifth Sunday. One reclaimed and one by confession. They gave us $6.50.

B. C. Calvert.

SOUTHERN CHRISTIAN INSTITUTE

Report of funds received up to January 4, 1919:

For C. W. B. M. Work—

Topeka, Kansas, Family of B. C. Duke as follows: B. C. Duke, $3; Mrs. B. C. Duke, $2; Festus Duke, $1; Clinton Duke, $1; Baxter Duke, $1; James Duke, $1.	$ 10.00
James Duke, $1; Theodore D Duke, $1;	$ 10.00
Total this year	86.00

For Southern Christian Institute—

Jefferson City, Mo., J. W. Danel, personal	2.00
Union Hill church, Port Gibson, Miss. Mrs. Sarah S. Blackburn	40.00
Hannibal, Mo., O. L. Berry, personal	1.00
Pine Grove church, Port Gibson, Miss. Miss Rosa V. Brown	12.00
Total this time	55.50
Ttotal this year	216.74

For Jarvis Christian Institute—

Elder M. Knight, Cason, Texas (Donor not stated)	17.00
Total this year,	339.65

For Tennessee Christian Institute—

Gay Street church, Nashville, Tenn., by W. P. Martin, church collection	3.50
Sunday School collection	3.00
Total this time	6.50
Total this year	6.50

For Sunday School Work—

Danville. Kentucky, S. S. John T. Smith	10.00
Edwards, Miss., S. S.	22.00
Muskogee, Oklahoma, S. S.	4.67
North Tazwell, Va., C. D. Harmon	5.00
Johnson City, Tenn., L. H. Yate, S. S.	2.00
Total this time	43.67
Total this year	87.10

Fund Statement—

For J. C. I.	339.65
For S. C. I.	216.74
For P. C. I.	167.00
For S. S.	87.10
For C. W. B. M.	86.00
For T. C. I.	6.50
For Washington, D. C.	5.17
For A. C. I.	1.00
Total this year	909.16

It is especially to be noted the two good collections from Mississippi. These were worked up by K. R. Brown, wife and daughter, Rosa. The Pine Grove never had the joy of giving to this fund before.

J. B. Lehman,
Institute, Edwards, Miss.

From the Banks of the Old Kentucky.

It is suggested that I write a sermon. One cannot be written. Never was, never will be. Heart warmth, eye inspiration, the Divine alchemy of assembled members and rarified atmosphere can never be written. At best we may write a fragmentary outline to which may be attached a real message. Hence these scraps from my shop indicative of what the stones would have said, had they "cried out." "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." Acts 22:16. Subject: Your Part in Your Salvation."

While the last clause of this text has not seen service that the preaching clause has seen, it must be stressed with the same emphasis. It is spoken under same inspiration, by same man, to same man. Indeed it clothes all the other part of the verse. That is, the other things are to be done while "Calling upon the name of the Lord." Here, however, we must guard against the simple calling on the name of the Lord unaccompanied by obedience to the word of the Lord. The text calims that **sins are washed away by baptism.** No believer asks "Is it true? But how is it true? Does baptism "loose" one from his sin? Declaratively so, but meritoriusly by His blood. "Without the shedding of blood there's no remission of sin." "He loved us and loosed us with his own blood, from our sins." Rev. 1:15. Does baptism alone wash away sin? Positively No. Nothing will function alone. The eye alone cannot see. The ear alone cannot hear. The heart alone cannot beat. Each must be properly connected with the system to which it belongs. Just so with baptism. It stands connected in the system of salvation through Jesus Christ our Lord. Without Him it means nothing.

Now to one's part. It costs me 3 cents to send a letter to Chicago. Do I suppose that 3 cents pays for carry the letter 400 miles? I do not. First, There's other mail to go, and it is paid for at same rate. The train goes to Chicago, not only to carry our letters, but to give opportunity to all others who want to send letters. So Jesus "tasted death for every man."

Second, What one is required to do to be saved is not paying the price. At best, it is only his part. Jesus paid the price, on the cross. He satisfied the claims of justice when He who had "no sin was made sin for us."

So not only does baptism alone not save, but with all its concomitants could not save, unless done in obedience to our blessed Savior who saves to the utter most. Nothing which He commands may be left out and nothing which He left out may be inserted in His plan of saving from sin and its consequences.

Third, If that same train will carry me to Chicago for seven dollars, I understand that the company is so constituted that it can afford it, so I accept the rate and get on. I don't fuss around and kick about the rate being too cheap.

Finally, we must not forget that, not some stoical stranger is the manager on the old Gospel Train. It is our Brother who built and owns the road. Should he wish to take his brethern home at a designated rate, it is certainly his privilege, and should be our pleasure. I've traveled a bit in my time. I never fuss with the agent about the road-bed, track nor ticket. I don't want to tramp home. Pay what he asks, get on, sit tight and arrive. This is my part. Round curves, through tu[illegible] nels, cross bridges, I stay on, for I'm hor[illegible] ward bound. Sometimes the price of t[illegible] ticket makes me shiver, but I have my choice, pay it or not go. It is true of the Gospel train. Your likes and dislikes amount to nothing. The fare is "Thy Sins." "And now why tarriest thou; arise and be baptized, and wash away thy sins, calling on the name of the Lord."

C. H. Dickerson.

Nicholasville, Ky.

Clearview, Okla.,

Editor of the Gospel Plea:

Please let me say for the churches in Oklahoma that we are being awakened now, as never before. As I go about over the state I see them trying to get in line with the greater church of Christ, and instead of talking so much about which form of baptism is right they are wanting to know, "What can I do to make Oklahoma what it ought to be." These are some of the good things that we have in our midst. But on the other hand, we have some among our people who do not care if they ever have a pastor or not. They think to meet on the first day of the week and have the elder to read a lesson, and break the loaf, is enough. But it is not. If we were all strong, and had the right training at home and school, we could make such meetings inviting by having a program at least in the afternoon on Sunday. But these conditons do not exist, therefore we suffer on that account. Yet we feel like when we get our boys home from the camps and from France, and when we who are now at home begin to use all the power that God has given us to His glory, we will then be able, like some of our religious neighbors to say, watch the Christians grow.

An auxiliary of the C. W. B. M. has been organized at Okmolgee by Evangelist W. M. Tucker, also have $1000 subscribed by four wealthy white brethern for building a colored church there. Yet this money is not to be paid except we can get a man to serve those people. We have 28 members on roll there. Some help can be secured also to help support the right kind of a man. Now if such a man can be found in the church who wants to work in the west, please write Mr. F. E. Bana, R. 1, Box 112-B, Okmulgee, Oklahoma, also Elder W. M. Tucker, P. O. 252, Clearview, Okla., Let me make this plea to all the preachers, if you are not busy where you are, go where you can get busy. We need a good man at Clearview, Okla., address Mr. Ricket Bush. The Clearview church has 60 members; 17 of these are men who own or are buying farms. They can and will pay a good salary. We need a man at Ardmore, address Mr. O. P. Penelton, Ardmore, Okla. A number of other churches are without pastors. If there are any men anywhere that want to work, please come this way and we will be glad to assist you all we can in getting over the state. Please write me at Clearview, Okla.

W. M. Tucker, Evangelist.

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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

PERSONALS.

A card from Rome, Ohio, reads: "Mrs. S. E. Gates is no more among the people of the earth, so please discontinue sending the Plea, from her daughter."

T. G. Leftwick of Shelbyville, Tenn., writes: "Your paper is liked by all who read it. It is fine."

S. R. Tanzmon writes: "I am in a strange place, perhaps not a colored Christian church within a hundred miles from here and I am thinking of starting a work. I am at Harewood, West Virginia.."

This issue of the Plea we will write the number of each subscriber so you can see how you stand. We will try to do this the first issue of each month.

On Thursday, Jan. 2, it snowed all day and 18 inches of snow fell. That night the thermometer went to 4 above, on Saturday it was two below. This is cold for here.

The committee appointed by the convention at Nashville met a committee of the C. W. B. M. at Indianapolis on January 9th. Reports will be later.

THE SYSTEM OF MODERN EVANGELISM.

By Elder J. M. Murray.

In this treatise upon the above subject we will endeavor to take in consideration the present system of doing evangelistic work, and not an individual in the past reformations. They all had their fore-runners to publish the approaching events. John the Baptist came before Christ, and down to our day and time has messengers been sent to announce the coming events.

Under our present system of doing evangelistic work, it is more speculative than it is operative. The former is to see how much can be made out of it, from a financial point of view. The latter is to see how much work can be accomplished. The church seems to be slow in seeing what is accomplished in the fields, beyond the boundary line of the organized and established churches. An evangelist is a proclaimer or a publisher of the glad tidings of the gospel to those who have it not. They were an order of men in the early Christian church and they were not attached to any particular locality, but preached wherever was a field and sometime this was done by writing. Act 21:8; II Tim. 4-5. Matthew, Mark, Luke and John are examples. None of these ministers in the early church was pastoring two or three churches and only visited, organized and established churches and called themselves doing evangelistic work. No! not a bit of it. Paul was an apostle, which means "sent". But his work was evangelistic. He traveled and preached beyond the bounds of established congregations, yet he visited them and set in order things wanted and gave instructions to the ministers how to deport themselves, and their bounding duty to their flocks. The present system of evangelism is slow and poor. No one can do the work of an evangelist under the New Testiment ruling and examples, and be incumbered with two or more churches; running grocery stores restaurants, farms, etc. and just run out and preach,at spare times a few sermons and right back home.

The church or churches that call a man to such high position ought to remember that he must be supported, and the interest of his family looked after, because he will be as a lamb going among wolves. But just going from organized and established church year in and year out does not contenance the apostolic examples at all, while it seems to be modern system of evangelism. The modern system is all right from a speculative point of view, but the gospel of Christ wont spread into the new fields, except it is a self-spreading gospel, and if the gospel will enter the new fields of its own accord we won't need an evangelist at all. In a great many respects, the modern system of evangelization is a waste of time and money. For the evangelist is called by the church or churches, for the church or churches to go out from among them into new fields, where there is no church and preach; if possible plant a church, set it in order and keep going. This kind of evangelist is on the New Testmaent order and should be supported by the church or churches that call and send him out. But under the modern system he needs but very little support, because he never leaves home. That is, the churches that called him to the work. This mode of evangelism is unknown to the primitive Christian church. Stall-fed evangelist, and sinecure bishops is unknown among the early Christians. Many of our states have a fine system of doing evangelistic work and supporting an evangelist, if they would only use it. A state divided into districts containing so many churches, each congregation having its pastor; each district having a district evangelist. The state have what is called a state evangelist, that he's supposed to go beyond or out of all districts into new communities. Each member should heed the call of their pastor in their respective congregation; each pastor should heed the call of the district evangelist; each district evangelist should heed the call of the state evangelist in respect to his much needed support, while out upon the field. I don't wonder that there is so much wire-working to hold or to get the position of state evangelist some times under the present ruling. Its only pay for the name. In reality there is nothing doing. No church or churches should call a man asking him to give up his secular calling and devote his whole time for them, except they have first made up the means to support him. If he consents, the church or churches become responsible for his welfare while he is in their service. An evangelist ought to be the highest paid minister in the Christian economy, because his expenses are much greater and will be in the new fields. But as a rule the modern evangelist ony follows the church immigration in these new fields, where he can get his board and lodging free. There are many towns and cities in the different states in which an evangelist has never been any longer than train time. John the Baptist preached in the wilderness in Judea; Paul preached on the hill of Massidonia in Greece; Christ preached on the mountain. Some of the world's most noted minster have called the attention of the people on the streets. It is time that the church of Christ is getting down to the apostolic example in evangelism, and stop this waste of time and money. under the name of missionary work. Relieve the evangelist of the things of this world. Take out liberty bonds for the saving of the souls of men in new fields, where the evangelist is supposed to go. His business is to go unto these fields and sow the seed of truth and leave the results to God. Hold him up with your prayers and money. And if you are a little short on prayers just send him the money. Sometimes he can do more with the money; as prayers won't pay train fare, board and lodging. May the Lord help us to see to it in time.

There has not been projected, according to our thinking, any denominational enterprise , so fraught with great possibilities of good, not since we have watched the progress of the kingdom work, as the recent move of Texas Baptists for creating and exploiting a suitable denominational literature. We do not know whose head or heart gave birth to the idea but it is the best thing and most far-reaching we have known anything about. By a resolution their Convention recommended it to their executive board and this body has asked the Baptist Standard Publishing Company to undertake it. This company is controlled by the Convention. Already the idea is at work and the editor of the Standard will be in charge. The plan is both to create and distribute good literature, books, tracts and denominational papers! devotional, doctrinal, historical and missionary. They propose also to see that suitable information is furnished the secular papers, both daily and weekly. Through the denominational and church organizations suitable literature will be kept in all public places. They expect an endowment fund to be given for this work. This is a great and wise plan at which we rejoice more than over any denominational news of many days. Everybody is reading, but few are reading what they ought. People will read what is put before them if it is at all readable. We covet for all our people, especially in Mississippi just such a blessing as this promises to be.

Christian Woman's Board of Missions

A LETTER TO THE WOMAN'S MISSIONARY SOCIETIES.

December 24, 1918.

Dear Friend:

And you are a "dear friend" in Christ, and to Christ, I am sure, because you have accepted the responsibilities of leadership in the work that His life, that of bringing a glad message of salvation to all people. Do any of us really appreciate the significance of our call to Christian service?

This letter is being sent to all missionary societies to tell them of the present conditions in the work of the Christian Woman's Board of Missions. How splendidly all societies and friends of the work rose to its assistance last year! Expenditures for support of the work in all fields necessarily advanced along every line as war conditions and prices prevailed. The "Emergency Drive" of the Men and Millions Movement last year brought great relief to our treasury enabling us to send out a number of new missionaries, to return all who had been home on furlough, to erect the buildings that were imperatively needed, to maintain all the work without retrenchment, and to greatly reduce our overdraft beside.

We know how our societies everywhere must have worked to accomplish so much and how generously many must have given.

Again we are coming to tell you how "hard hit" our work has been during the quarter which is just closing. The influenza epidemic has caused most of our societies to miss one or two meetings. Many have not been able to hold a meeting since September. The regular C. W. B. M. Day services in December were also greatly interrupted. The result of all this is that we have fallen short in our receipts by nearly $20,000, and have had to borrow at the banks to meet this quarter's expenditures.

This letter is therefore an "S. O. S." message, and we are suggesting that you call your officers in council and ask that the secretary, treasurer, and division leaders apportion the names of the society membership among them and ask every member to pay up the full "dues" for the quarter together with all special offering that they wish to make and send in the full amount at the earliest possible date. If we must borrow again to meet January expenditures it will be a serious handicap to the work in the future.

If you were unable to observe C. W. B. M. Day, will you not plan to do so soon? This is in perfect harmony with the general budget plan being adopted by the churches everywhere. The offering taken on C. W. B. M. Day should be sent in promptly and will be credited to the church on its share of the budget designated for the work of the Christian Woman's Board of Missions.

May we wish one more request? Please bring to your executive committee the plans for the year's work as outlined for each month in the Manual, pages 32 to 43, bringing up during the next quarter, as fully as possible, the work that would have been done during the December quarter but for the unavoidable hindrances that have come. We must press the work of enlistment now as never before. Thousands of women have been interested in philanthropic work through the Red Cross and other war activities. They must now be enlisted in the great forward movement for world missions. Will you not organize for co-operation in enlistment work among the women of your local congregation through the Continuous Calling Campaign which all societies are urged to launch during the next quarter? (See Manual, page 128.)

We know the vital interest of the local societies everywhere, and perhaps we know letter than they the immeasurable power of the work made possible through their offerings. If each one will respond with their best effort and gifts there will be no retrenchment but we can go forward planning for full co-operation in the great forward movement of all Christian people now with the close of the war, to make Christ known among the nations. Are we not, beginning now after the chastening of the war, and the scourge of disease and death, to take this work more seriously?

Thanking you in advance for your help at this time, I am, with hearty greetings for a happy Christmas and with every good wish for the New Year.

Yours in Christian service,

JOSEPHINE M. STEARNS.

Lozman, Miss., Dec. 30, 1918.

Editor of Gospel Plea:

Allow me space in your paper to speak to brethren throughout the state in regard to the Gospel Plea.

I am a subscriber of the Plea, and I want to know a long time before my subscription is out, so I can renew it. It is so helpful I do not think I could keep in touch with the work without it, and I am doing all I can to get the Plea in every home. After reading my paper I give it to others in order that they may read it and want it. I have some more who have promised to subscribe the second Sunday. I am not an agent for the Plea, but after reading such interesting letters as Miss Sarah Blackburn and Elder R. R. Brown and Elder B. C. Calvert and others write, I do not feel that I would do justice unless I would help to put the Plea in every home. Brethren, the Gospel Plea needs to be preached in order that it may find its way into every home. No greater foundation can be laid than the one that has already been laid and that is the money. I see by that when his foundation stands. I am having quite a hard time in trying to get people to take an interest in the missionary work. My heart is with you in this work and through it all I am going to keep on trying for I feel that I am just doing my duty. Let us remember this, that Christ said if I be lifted up I will draw all men unto me. Some years ago some of our brethren raised the society too high, causing our mission work to perish for a time.

FIELD GARRISON,

R. F. D. 1, Box 16A Lozman, Miss.

EDUCATIONAL RALLY DAY OBSERVED.

The Pine Grove Church of Christ for the first time in its history observed Educational Rally Day. An appropriate Thanksgiving program was had under the direction of Miss Rosa V. Brown. Elders G. T. Trevillian and Lomax—the latter the pastor of the church, were present. Both made appropriate remarks, which were followed by hearty expressions from various individuals present. After an explanation of the purpose and necessity of the rally an offering was made which amounted to $12.50. Those donating were as follows:

Elder J. N. Lomax	$1.50
Square Jackson	1.25
Beatrice Shaifer	1.00
George Parker	1.00
Julius Rowan	1.00
Mrs. G. T. Trevillian	.75
Calvin Bolton	.50
John West	.50
L. J. King	.50

Only a small percentage of the membership was present at this meeting. We therefore plan an every-member-canvass whereby we may double the amount reported today. Elder Trevillion plans to observe the day in both of his churches.

COLLEGE NOTES.

The recent snowstorm has caused quite a bit of sickness on the campus. As yet, however, this has only manifested itself in the nature of colds.

Rosa Cage was called home this past week owing to sickness in the family.

The boys' dormitory has proven insufficient to house all of the boys that are now boarding on the campus. Eight new boys matriculated during the past wweek. We have been obliged to open the "Annex." The girls' dormitory is also filled to its capacity. It is estimated that we have been obliged to refuse at least twenty-five persons entrance to school because of lack of accommodations in the girls' dormitory.

We feel assured that the Southern Christian Institute is increasing in the usefulness every year. This fact is evidenced in several ways. Each year a larger number of persons from all over the southern part of the United States are applying for admission to our school. The general character of the student body is also improving each year. Many young people are coming to us that exhibit characteristics that are sure to enable them, with the training and development received here, to make a mark for themselves in whatever field of activity they may desire to enter later on in life. Civilization builders are being prepared to help solve many of the problems that are sure to confront this generation. This is the class of students that we are anxious to have come to

our school. We especially urge parents in all parts of our Southland to begin now to make definite plans for sending their children to us another fall that they may be given the opportunities to fit themselves for the larger duties that are awaiting them in life. A trained leadership is absolutely necessary to meet and properly solve the emergencies that are now arising in all portions of our country. New fields of endeavor are opening on every hand. The fields are ripe; workers are needed. the rewards are awaiting those who are preparing themselves to go out and labor diligently.

By the time that the majority of you are reading this issue of The Plea, we will be in the midst of our first semester examinations. Those of you who have children here in school will be more or less anxious to know the results obtained by them. You should receive their report cards by the twenty-fifth of this month. These will inform you of the work done by your children during this first half year. If some of their marks are not as high as you reasonably think they ought to be, kindly have a heart to heart talk with your child during the coming vacation period and see if you can not encourage him to do better during the remaining portion of the year. Under our present system of grading it is possible for a pupil to offset a mark of between 60 and 70 if he does exceptionally good work during the second semester.

Another brief word in reference to these report cards is also necessary. Several of the parents have failed to return the cards sent them the first part of December. If we are to continue sending out these cards it is absolutely necessary that they be returned to us promptly. It is with a great deal of expenditure of time and money that we are enabled to confer this privilege upon the parents. We are working for the best interests of your children. Will you not kindly co-operate with us to the extent of returning these report cards on time? If you do not we will think that you do not care to have them sent to you and so we will discontinue doing so.

THE CHINA BERRY AN INTERESTING AND VALUABLE TREE.

The China tree or Pride of China as it is frequently called belongs to the great family of Meliaceae or the Mahogany family, which is quite sufficient to make it interesting and worthy of our attention.

The casual or non-observer is agreeably surprised to learn of the many uses to which this valuable tree is put.

As An Ornamental.

Our particular variety of China berry is technically known as Melia Azedarach. As a beautiful rapid growing tree for the lawn, dooryard or public grounds, it has but few equals as a deciduous tree.

The flowers are borne in great profusion in the early spring before the leaves fully expand resemble the purple lilac in color and fragrance. In the fall the tree is literally covered with immense clusters of white waxy looking berries about the size of a Delaware grape berry, making the tree singularity ornamental throughout the fall and winter.

The foliage is dark green, dense, somewhat fern-like in appearance, giving to the tree always a cool refreshing appearance in summer. In Autumn the leaves color a deep rich, golden yellow that the tree is never without an attraction the year round.

As a Timber Tree.

The wood of this tree is fine grained, and capable of a very high polish, and is especially valuable in the manufacture of instruments cases and chioce bric-a-brac.

As a Household Medicine.

A tea made from the bark of the roots or stems, sweetened with honey or syrup is highly prized as a vermifuge, and for coughs and colds.

The berries contain a bitter principle called mangrovin and is therefore prized as a bitter tonic and apetizer, taken too frequently and in large doses, it becomes stupifying (narcotic) in its effect, robins, blue jays, etc., are fond of the berries and they can be picked up in considerable numbers under the trees so drunk they are powerless to get out of the way, this stupor soon passes away and they seem none the worse for having been under its influence.

Oils with a garlic-like odor are also found in the seeds. A yeast is issolated from the berries which with addition of a little sugar and clear water, a very pleasant refreshing, non-alcoholic drink is made. A very pretty russet dye for leather is also issolated from the berries.

As a Source of Potash.

The potash content of the berries has received considerable speculation recently owing to the farmer's demand for this particular plant food.

One pound of wet berries were taken, the long stem to which the berries were attached were taken too, they were carefully burned in a Battersea furnace, the result was 12 1-2 per cent ash content or 12 1-2 pounds of ashes to every 100 pounds of berries and stems.

Quallitative analysis of these ashes show the potash content to be very high, indeed of sufficient importance to be worth giving attention to, where the berries are abundant, it would pay many farmers to thrash them of the trees, and burn them, the ashes should be carefully saved, do not allow them to get soaking wet so the water will run through them as most of the potash in them is very soluble in water and much of it will be left, keeping them damp improves them very much.

Other Uses.

Hogs, mules, horses and cattle, as a rule are very fond of them, and aside from their actual food value they have a distinct tonic effect upon the animal that is very desirable. Those who have tried them say that they cause the animal to shed easily, lay on flesh rapidly and tones up the digestion and acts similarily to a good condition powder.

To give the tonic effect to mixed stock foods, I believe that in time they will play a very important part. The berries rid of the pulp make very pretty beads, they take almost any color readily, thread easily and a great variety of pretty and useful things can be made with them, one of the price (portiere) curtains at the State Fair was a combination of China berry and sweet gum balls.

I trust we will soon begin to more thoroughly and practically appreciate this beautiful and useful tree which grows so freely all over the state and which is the one crop we can depend upon almost every year.

G. W. CARSON,
Director Dept. of Research and Experiment Station.

Mrs. Gates was a regular and faithful giver to the negro work and with her going out a true friend has departed.

HOW TO BE A GOOD CHURCH MEMBER

All of us should aspire to be good at whatever we undertake. In every calling of life this should be true. We should strive to be good members of the households to which we belong, good citizens of the nation, state, county or municipality of which we are a part. A good neighbor to those forming our community. The church is the organized expression of Christianity. Christianity is the greatest power for good at work among men. Without the powers found alone in the religion of Jesus Christ all other agencies and organizations will be poisoned by sin and will come to naught. To be a part of the organization that exists alone to foster and propegate this power in the world is the highest and noblest connection we can have. Hence we may see the importance of the question heading this article.

To be a good church member one must possess supreme loyalty to Jesus Christ who is head of the church. He must recognize the authority of the Bible and his obligation to learn and obey its truth. His church is undertaking through its stated teaching periods and its preaching periods to furnish the opportunity for learning God's word and the incentive to obey its teachings. So I would put it down as the first essential to make one a good church member is regular attendance upon the public services of the church.

The pastor of the church is the God-chosen leader of the church. To be a good church member one must honor, love, have warm fellowship with and pray for the pastor. Without this it is almost if not altogether impossible to become a good church member. In some cases this is hard to do. So few of our preachers but who are like so many of our laymen in that they have serious faults and shortcomings. If we love him as we should we must do it in spite of these. To help us do this I give a few suggestions:

First, look for the good and strong traits in your pastor and finding them, speak of them to others. God furnishes us a covering for the faults of others. "Love covers a multitude of faults." Use this to throw over the faults of your pastor.

Secondly, begin immediately after each service he leads to pray for him, asking God that he may so pray, study and live that in the next service he will do better than before. You keep that praying up all along between the services, during each service. Having thus prayed for the service go to church fully expecting a personal blessing and a blessing for the congregation through the service. A dozen members in any church following this suggestion with regard to their pastor will do one of two things: It will move God to make of the present pastor just what the church needs or God will displace him and give to the church the proper man. I dare you to try it. Let me go further. If you have a good pastor doing the work well and the church does not continue to follow out the above suggestions he will either become a failure or be placed in another field.

Georgia Baptists propose to raise in five years two million dollars for Christian Education, two hundred thousand for their hospital, one hundred and fifty thousand for ministerial relief, and one hundred and fifty thousand for the orphans' home. Go to it and God bless you.

THE BLACK MAN STOOD PAT.

From Commercial Appeal.

The war did more for the negro American than had been accomplished in several decades of peace. He demonstrated that he could fight, that his willingness and capacity for work were unlimited, that he could easily adapt himself to strange surroundings, and that he understood the purpose of Liberty bonds, which he almost invariably bought until it actually and positively "hurt."

One of the most glorious things that happened to the negro, however, was the revelation of his absolute, unshakable loyalty to the Stars and Stripes. Evidence adduced before the Senate committee now sitting shows that German propagandists failed miserably in their efforts among the blacks.

That they operated principally among the plantation negroes of the South and there made no headway whatever is significant. It is a splendid tribute to the Americanism of the negro.

It might be supposed that among men and women who are not regular readers of the newspapers, who trust to the "grapevine," which makes a wireless station of every cabin, for most of their information, the fairy tales of the paid German agents would find fertile ground.

But the negro stood pat. "You have no country," was an insidious remark that was dinned into his ears night and day. "You'll never get your Liberty bond money back," was another. "You'll get forty acres of land if the Germans win," they were told. And they were assured that victory for the "humane" Germans meant an end of all hanging and instant leveling of all social lines in the United States.

Many white "intellectuals" in the north succumbed to sophistries and lies, but those black millions did not. Their hearts proved pure gold and they stood by Uncle Sam. The secret service needed no special trains for negro excursions to internment camps.

It is that same inborn spirit of loyalty to the government that has prevented the I. W. W. from gaining converts among the blacks of the south, no matter how poor they are or how unjust their position econonomically.

The Southern negro who remained at home to till the fields was proud of his part in the war. He was quick to realize a situation which he expressed thus:

"We've sure got to work hard and feed our soldiers and all their firends or they can't fight for us."

But the negro is not unduly proud of the proofs of his loyalty. He knew he was 100 per cent American all the time. He knows, incidentally, a lot of other things that many people don't know he knows. Any intelligent southerner will tell you that one of the greatest mistakes of northern theorists in considering the negro is the belief that he is simple and easily fooled.

It is true that he often takes advantage of his supposed simplicity as a camouflage in an argumentative pinch. But watch your step before you pick a plantation darky out for a "boob."

Ask the kaiser.—Chicago Herald and Examiner.

Somebody on the Chicago Herald and Examiner understands the negro and, therefore, writes intelligently about him.

Before the war began there was German proopaganda throughout the South. One of the Prussian schemes was to have an uprising of Germans combined with an uprising of negroes. They drew this vision from the history of the revolt in Haiti 125 years ago. To the eternal glory of the negroes let it be said that the pro-German propaganda made less headway among them than it did among the white people.

When the war broke out there was no place for the negroes to volunteer. The regular army regiments were filled. At first the negroes did not understand the selective draft but they finally began to see that the great draft machine knew no color. It gathered in whites as well as the blacks. The negroes in the army foun dout that great things were expected from them and they responded.

The Southern negroes responded generously to all calls for the Red Cross, the thrift stamps, Liberty loans and united war work.

At the close of the war some of them were in quiet sectors on the front and four regiments had been in the heaviest fighting. Mny negro pioneer regiments worked under fire.

When the history of the war is written Southern men should study it carefully and draw from it certain lessons they must apply to the negro problem. The negro in the south will be with us all the time, if we let him be. He will do splendid work in building up the south if we sympathetically show him the way. It must be made so that whatsoever he earns in the sweat of his brow shall be his, and it must be further made so that any man will not stoop to take advantage of the negro in commerce or in labor and deprive him of what is his by right and what should come to him under the law.

In the recent war the negroes have served their country well.

ARTILLERYMAN IN FRANCE.

Now that the war is over and I have a few spare moments I will try and tell you a little about what I have seen and been through.

I think I wrote you once from La Courtine and told you as much as I could about the country and people, but since then I have been over quite a bit of the country and can tell you more about it.

I will start at my first time at the front, which was on the St. Mihiel sector. My first shot at Fritz was in that drive. The first all American drive that was ever made over here. I was on the right flank of the sector just in front of Metz. Our battery was able to do some good work. We were extremely fortunate. From our well camouflaged positions we banged away at "Fritz" for four days and were not discovered until the last night when we were moving out. One of the fortresses near Metz located our position and shot over gas. We got out without any casualties. So here I received my initiation into the real war. But this was just the beginning, merely a taste of what was to follow.

From this sector we hiked over to the Argonne front. We made most of the trip at night. It took us six nights. On this hike we passed through some of the country that had been shelled heavy during the battle of Verdun in 1916. All the villages that were near had been almost completely destroyed. The destruction was great. The churches seemed to be the main object of their destruction. There was not a one left that had not been shelled. After the six nights of hiking we stopped in a wood near the Argonne. The battle had started and for six days and nights there was a continuous roar of guns. It was certainly a great bombardment and resulted in driving "Fritz" from his strong defense line in the Argonne. After ten days in reserve we went into the drive. Our positions were in the open and for four days we were under shell fire from the enemy, but we never ceased operations at all. There we lost our first man killed and several wounded. Often the shells would fall so close we would have to "duck" to keep from being hit by flying pieces of shells. The mud and rocks knocked my tent down. We shifted positions three times in three weeks.

It was here that I got some idea of what our doughboys have to go through. I have seen them there dead on the field of battle, but always facing forward and with that perpetual smile on his face that makes the "Yank" the greatest fighter in the world. In one place I remember seeing one red-head American lad laying dead, face forward and smiling and around him were three dead Germans. Evidently he had killed all of them for they bore bayonet wounds and his bayonet was bloody. One of them had been killed with the well known "butt stroke" for his head was mashed in and the stock of the rifle was splintered. When I looked at this I was certainly glad I was not a doughboy.

We next took up position in the rear of our third line trenches and from here we started the big barrage and the big drive that brought a close to the bloody struggle. We started them on the run. They ran so fast and so long that we were unable to catch up with our heavy guns. After three days chasing we were farther behind than when we started, so we had to give it up as a bad chase. Then came the armistice.

I guess America went wild over the news. Then how much more in the joy of France. America does not realize what war is. Of course there are heartaches for those who will never return. But our people have not had to see their homes and country destroyed. If you could see the sad look in the eyes of the poor women returning to their homes in recently liberated villages, when they find that they have been destroyed the homes they were compelled to leave through the oppression of German kulture now wrecked through German brutishness and desire too loot. Let me repeat, if you could see this as I have then perhaps you could realize what war is and what a blighted condition it has left France in.

Of Belgium I know but little as I have not been on that sector of the front, but I have seen and talked to British "Tommie" who have fought there for four years and they say that the worst has never been told.

This brings us to the close of the war and I am now waiting anxiously for the day when I can be at home with the people I love.

This will reach you about Christmas and I hope it will find you in the midst of one of the happiest you have ever spent.

With love and best wishes to you and all the people at home.

Sincerely,

WILKES H. DAVIS.

Bat. C 319 F. A. (H.)
Am. E. X. Force.

NEW YEAR'S WISHES.

What shall I wish thee?
Treasures of earth,
Songs in the spring-time,
Pleasure and mirth;
Flowers on thy pathway,
Skies ever clear,
Would this insure thee
A Happy New Year?

What shall I wish thee?
What can be found,
Bringing thee sunshine
All the year round?
Where is the treasure
Lasting and dear,
That shall insure thee
A Happy New Year?

Faith that increaseth
Walking in light,
Hope that aboundeth
Happy and bright;
Love that is perfect
Casting out fear,
These will insure thee
A Happy New Year.

Peace in the Saviour,
Rest at His feet,
Smiles of His Countenance
Radient and sweet;
Joy in His presence,
Christ ever near,
This shall insure thee
A Happy New Year.

—Frances R. Havergal.

HOW THINGS WORK.

If you have the habit of hunting the text at the beginning of the sermon you will locate it in the eighth chapter of Romans, where there are a whole lot of other good things. To get the words above in their right connection read the sentence: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." One of the marvels of science, that branch of science which has to do with the material universe, or the psysic either for that matter, is that the universe is stored with energy. This energy is always at work or gets to work whenever it is untied. Even the deadest in appearance and apparently the most motionless has and exerts its power over others, over all others. The world we live in is dynamic and no part of it is static. You may take the words literally: "All things work." We speak of chemical action, of the attraction of gravitation, of electrical action and now a popular new term is radio activity. It is probable we are just in the A B C of such knowledge. The living God is working constantly in and through the things which He has made. It is true that in Him we live and move and have our being. It is true also that in us and in all the created universe He lives and moves and expresses His being.

It is further true that all things work together, work in harmony with one another, under the control of one Master Mind. Things do not go haphazard in God's universe. They do not work at cross purposes. To do otherwise would be to contradict the very meaning of the word universe and our conception of God. In spite of the many apparent conflicts in nature and providence; in spite of things seeming out of tune or out of gear, if we wait long enough and look deep enough we will see the purpose of God working its way out in them all.

"From harmony, from harmony this universal
frame began;
From harmony to harmony through all the course
it ran,
The Diapason ending full in man."

Our daily, commonplace life furnishes frequent demonstration of how things work together. When you sit down to breakfast, even the simplest repast, you will be amazed at the number of people and agencies which have been at work to prepare your food. Not the cook alone, but the people who grew or made all the material that went into each article, and back of these the people who made the implements for producing these, and the people who transported all the materials ad infiinitum. It took a thousand people working together all unknown to themselves and unknown to one another to make a single biscuit. It could not have been made without them.

If this is true in reference to each article of our daily diet, how shall we calculate the forces that go into the making of our lives and our characters. There is no limit to this co-operation. All things work together. From one end of the universe to the other, "the whole creation," from eternity to eternity, "foreordained to be conformed to the image of His Son," there is no force, physical or spiritual, but has worked, is working and will work in harmony to complete God's purpose concerning us.

This does not mean that beneficent results will come to all men as a result of this universal cooperation. At least the scripture does not say so. But it does say that the results will be good to them who love God, to those who are called according to His purpose. What is good for them could not in the nature of things be good for those who were at enmity with God. The universe is not run for the exaltation of wickedness or rewarding the doers of iniquity. To love God is to bring a man into position to make everything contribute to his development and joy. And this because they are called of God, called according to His purpose and in line with that purpose. "For all things are yours,____the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

STOP! LOOK! LISTEN!

A little boy of five years had shut himself by accident in the bath room from which there was no exit except by the one door which he had closed. The spring lock was on the inside and it was not possible to unlock it from the outside. When he found what had happened, he became hysterical and jumped up and down by the door screaming at the top of his voice. His father and mother ran to his assistance but were helpless at first because he was too frightened to listen to their directions. At last by calling and persuading they induced him to be still and listen. They then told him how to move the latch which he did and was soon released. God himself cannot help us unless we will stop and listen.

There are times which specially and severely try men's ability to grip themselves and to hold the needle in life's compass steadfast to the pole of its true purpose. It must have been such a time which gave birth to the forty-sixth Psalm. The Psalmist speaks of the heaving earth, the trembling mountains, of their being shaken into the heart of the seas, and of the troubled and roaring waters. He describes the raging nations, kingdoms being moved, of the melting globe. In the midst of this he recalls himself to God as his refuge. He even survives all this colossal commotion, and looks upon "the desolations he hath made in the earth. He maketh wars to cease unto the end of the earth. He breaketh the bow and cutteth the spear in sunder. He burneth the chariots in the fire." Then he hears anew the voice of God saying: "Be still and know that I am God; I will be exalted among the nations; I will be exalted in the earth."

If God must he will halt men with a universal, all-embracing cyclone, till the earth is laid waste, that they may be compelled to hear His voice and recognize Him as Lord of all. Somebody has written an excellent little devotional book called "The Still Hour." It would seem that this year 1919, when so large a part of the earth lies in ruins, and peace has now come to furnish an opportunity for thinking on what God hath wrought, that for us all this should be the still year, the year when we may get our bearings before God and find Him and recognize Him anew in all our plans. Has not the confusion come because men had forgotten God? And shall we not avoid the mistake and sin of the past? How many a mother has laid a tender hand on an impatient, fretful child, and said, "Be still!" Only when we are willing to stop and listen, can God speak to us. You will be amazed at the number of times and ways in which God says in His word, Hear, hearken, take heed, attend. And sometimes He has a world-wide message which all must hear or refuse at their peril. Such a message had Isaiah in times of world change when he said Hear, O heavens and give ear, O earth; for Jehovah hath spoken. Upon such a time have we come again. It is time to Stop! Look and Listen!

A JEALOUS GOD.

Others did not say it of him, He says it of himself. "I Jehovah thy God am a jealous God." We are not to associate necessarily jealousy with littleness, or meanness, or selfishness. Jealousy is a necessary attendant of holiness. There can be no holy character without corresponding reaction in aversion to sin. He who loves righteousness will inevitably hate iniquity. But jealousy is more personal in its claims and resentment. God not only has a right to be jealous but it is right for him to be jealous. Not to maintain his right in the matter of what is due to him is to destroy righteousness and enthrone wrong. Not to give God first place in the universe and in all our thinking is to put everything out of place and to turn all to confusion.

But the jealousy of God is not in reference to his own person but on behalf of his people, his church. This shows itself in the conduct of God toward his people when they go astray, and toward those who mistreat his people or his church. The worst offense of which God's people can be guilty of is to forget him and turn from him in their hearts, to cease to love him and to become enamored of some other object. The first two of the ten commandments are directed against this sin and intended to prevent it. "Thou shall have no other Gods before me. Thou shall not make unto thee any graven image____Thou shall not bow down to them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children."

Jesus interprets and sums up the first commandment thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Any failure to do this provokes him to jealousy. God's feeling toward his people is declared in Hosea 2:19-20; "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." When this relationship is disregarded, he says, "Do ye think that the scripture says in vain that the Spirit which he made to dwell in us yearneth for us even to jealousy."

Again the jealousy of God is provoked not only by the conduct of his people, but by the conduct of others toward his people; and, in the New Testament, his people means his church. This is shown in his dealing with Pharoah and Egypt when the cry of oppressed Israel came up to him. Again witness his wrath visited upon Babylon, upon Moab and Edom for their treatment of his chosen. The same is seen in his rebuke of Saul as he stops him from persecuting the church with the rebuke, "Why persecutest thou me?" God is said to have purchased the church with his own blood. Husbands are to love their wives as Christ loved the church. The church is his bride. We cannot honor God in anything that dishonors the church. We cannot more quickly arouse his displeasure than by any act which discredits the church. We can not serve God acceptably by acts or organizations which ignore or disparage the church.

In view of these scriptures and facts is it surprising that those who love the church as the bride of Christ, as the very body of Christ should feel jealous of its honor when so many other self-appointed and human institutions are threatening to supplant it in the affections or offerings of his people, or being offered as substitutes for and superior agencies for doing its work. We stand ready to do proper credit to any benevolent order for the good it does! we willingly pay our respects to any Christian association, young or old, male or female; we tip our hats to any "foundation" for philanthropic endeavor, but our duty our whole duty and our devotion is to the church of Jesus Christ, his bride, his body, "the fulness of him that filleth all in all."

I love thy Church, O God,
Her walls before thee stand
Dear as the apple of thine eye,
And graven on thy hand,
For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end.
Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

At the recent meeting of the Mississippi Conference of our Methodist brethern a committee of seventeen was appointed to decide the question of a Methodist Hospital for this territory. Meetings have recently been held by the committee in Jackson where several of the members live and sub-committees were appointed, among them one to decide on loction. Hattiesburg is spoken of favorably, Jackson and Meridian also being mentioned. They want four acres of land on a car line in a good railroad center. We wish them good success in this worthy work.

THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

RESPONSIBILITY FOR IRRESPONSIBLE AND UNWORTHY PEOPLE.

(J. B. Lehman.)

GERMAN PACIFIC ISLANDS REJOICING.

Sydney, Australia, Jan. 2.—In not a single island in the Pacific formerly ruled by Germany do the natives desire a return of the German domination, says Thomas J. McMahon an Australian authority on the affairs of the Pacific islands who has recently returned from an extended tour in the central Pacific. He visited Nauru Island and the Marshall Group which were German possessions before the war. Wherever he travelled among the former German colonies in the Pacific Mr. McMahon said, he found that the Germans had made no effort properly to develop commercial advantages but had in several cases devoted themselves to the strategic opportunities.

The natives of Nauru have asked the government to preserve them from a re-establishment of German government there, Mr. McMahon said.

"In the Marshall Islands," said Mr. McMahon, "I was much impressed by Japanese industry. What they have already done in the Marshalls will bring nothing but praise from everybody. The Germans shamefully neglected the Marshall Islanders as they did all other natives, but during the past three or four years the Japanese have been systematically building up the people, educating them and making of them a very creditable race." Mr. McMahon said in speaking of the relation of the Central Pacific islands to Australia that "they were the half-way house to San Francisco and to Japan."

The German failure in the islands can be summed up in the sentence, "The Germans shamefully neglected the Marshall Islanders as they did all other natives, but during the last three or four years the Japanese have been systematically building up the people, educating them and making of them a very creditable race."

This is the first symptom of the coming of the day when a ruling people will be held responsible before the bar of international conscience for the condition of the people in their power. When this principle is fully developed the blame for the sad condition of any man or set of men or race will be far more on those who held the rule over them than on the people themselves.

For example, it is often recounted how loyal the Negro slaves were to the family of the master while he was away in the army. Without detracting one iota from the goodness of the character of the Negro slaves we wish to say that this item is as much to the credit of the white master and his wife as to the slave. This would not have been thus if the master had been the class of Germans that ruled the Marshall Islands, or the class of Belgians that ruled the Congo. It was not even so on many plantations where Lagrees managed. Even in those days it was a disgrace to any white man if the Negroes rose up against him, and it was a glory to him when they were loyal to him even to giving their lives.

Now on this principle Georgia with its eighteen lynchings advertises its own absolute unworthiness to hold the rule over any one. If after sixty years of freedom it has its Negro population in such a degraded posture that it must butcher them up in this way, it stands condemned before the bar of international conscience as having wretchedly failed. In Shubuta, Mississippi, two Negro boys and two Negro girls were lynched for having conspired to kill a white man. One of these girls was pregnant and would have brought new life into the world soon. We do not know whether the facts of their guilt were established or whether the cause was one that far too often is the case when the charge is simply a pretext for some private and inward grievance; but assuming that the facts were as stated, Shubuta stands condemned before the bar of international conscience. Any white man that so conducts himself as to beget such a mind in children is wrong somewhere. If Shubuta had felt a real responsibility towards its Negro youth and had helped to build up good schools it could now point with pride to what they are doing. There are thousands of Southern communities that point with genuine pride to what their Negro population is doing. The true hearted planter before the war pointed with pride to his servants and he resented any words of aspersion against them. Let it once be understood that every lynching is an indictment of the community where it occurs, and people will look at it differently. The State of Mississippi should appoint a commission consisting of men and women eminent in sociological and Christian work to make a survey of the various districts of the state and report the danger spots and the necessity for work. When a lynching like the Shubuta affair occurs a special survey should be made and given to the rest of the state for their aid.

Now let us urge that our Negro readers who read the above do not say within themselves that these people are bad. They are as much victims of a bad system as you are. There must be a real missionary effort to change conditions that will help all our citizens. The Negro now has it almost as much in his power to change these conditions as any white man has. In many communities where real progress has been made the leadership was taken by a Negro minister or a Negro school teacher. The time is not far off when the responsibility for the moral condition of a community will be laid at the door of those Negroes, who have had a chance of schooling, as much as to any others. If after fifty years of the best school system that ever came to a people the Negro does not make his moral worth felt, he must also stand condemned before the world. The Georgians are victims of a wrong system dating back as far as Oglethorpe. Georgia must have a new system of education such as Rev. J. H. Wood is giving at Auburn, before it can have a set of men who can lead in a better movement than lynching the people in this way. The Negroes have had this kind of education for fifty years and the time has come when they should show the fruit. There could be no greater failure in history than for the Negro now to give his time to pointing out the sins of the white people. The sooner we get it in our minds that things will be as they now are, or worse, until such a work is done as will give us a new generation trained under a different system the better for us. Our Georgia and Shubuta lynchings are symptoms of a disease. We never berate the patient for showing symptoms. We try to cure him if we can and if his disease is contagious we isolate him. It is the worst of folly to complain at what occurs. It is a symptom of much worse things that are coming and nothing but earnest school work on the children of today can help us out. Are you willing to do your part? Have you been doing it? Are you praying that His kingdom may come through efforts of yours? Have you understood that the future depends as much on what you do as on what any one else does?

WALKING AMONG THE CHURCHES.

After disposing of my lunch in the New London depot, I began to inquire as to the towns west of us, and learned that Mt. Pleasant was only seven miles away. I decided at once that it would be more pleasant to get a ticket for that point, so I called up my prayer meeting leader in town, and informed her of the change I had made, so they need not look for me; and I moved in the direction of my train that was then approaching, and in a little while I was seated in the Mt. Pleasant depot, and soon found quarters in the home of a good Baptist friend. This westward, unplanned swing of mine, seemed providential, in the light of what followed, and I am more persuaded than ever, that God cares for His children; covering them with his feathers, or directing them in ways that they know not, around dangers to them unseen and unknown. Indeed I have escaped

three wrecks on the lines over which I have traveled this summer.

On the 18th I was with our white brethren in the Mt. Pleasant church. A heavy rain fell in the morning, making the roads heavy and their minister was unable to get there from New London; so after a splendid session of the Bible School, I was invited and preached for them. After the service, by invitation I dined with Elder Harshbarger and family. And such a dinner; more than two hours was spent at the table; that was their ministry, and it was repeated on the next day. I also met a Miss Oberton the next day. She is a teacher in the public schools. Miss Oberton is a graduate of Drake University, and a beautiful daughter of the King.

Our people here have an A. M. E. and a Baptist Church, both are spiritually dead. Materially our people are doing well; one good Baptist is worth around $50,000, yet they cannot pay a preacher. On the 20th I visited Ottumwa, Ia., and was domiciled with a Methodist family, and arranged for a meeting in the Baptist church for Thursday night. On Wednesday night my fellowship was with the South Side Christian (white) Church and this too was a splendid service. Thursday night a terrible storm swept over the city and our date was off. Friday found us in Albia, in the church home of Elder Dowin of the A. M. E. Church, who entertained me royally, and on the 25th I preached for him to a splendid audience. In the afternoon I spoke in the jail to a number of prisoners. The minister of the Christian Church was on his vacation, so I did not meet him.

Here I met the wife of Elder Griffith of Topeka, at the bedside of a sick father.

Tuesday I pushed on to Chariton, Ia., and once there I looked up a stopping place; our own people seemed short, so I went to a hotel (white) and they were full, (so they said, though the town was dry.) A young white man was with me on this still hunt. The next place was kept by a man named Robinson. His wife met us and thought they could not entertain me, but I paused, handing them my card, and her husband, said. yes we can take care of him. This couple were good old Missourians to the manor born, and friends. I am persuaded that Missouri has raised something besides mules and dogfenel. I soon found out that my landlord was a Disciple, and I thought he should be hailing from that state, for the woods is full of them. E. P. Tygart ministers to the congregation here in Chariton, and he is a genial hard working Christian minister, and they gave me a welcome on that Wednesday night that was the climax of my trip in the Hawkeye State.

W. H. VAN DERESS, Topeka, Kan.

AMONG THE BIBLE SCHOOLS.

The Disciples in Valdosta, Georgia

It had been the desire of the writer to visit the disciples in the above named city for some time. This desire was intensified on meeting a representative from this place at the National convention at Nashville last fall. December 11-13 this long desire was truly realized. In spite of the fact that the "flu ban" had been put on the second time and thus prevented any public gathering, we believe our visit there was a profitable one.

It is generally conceded that the thrift and prosperity of the people of a town or a city is to be judged by the appearance of the business and residential parts of that town or city Valdosta has a population of about seven or eight thousand Colored people, out of this number there is a fair representation of busines and professional men. The business part of the city has the "white way lights", while I did not take in all the residential part of the city but judging from what I saw, of the colored part, the people as a whole take pride in building nice homes, Schools and Church buildings. I don't think that I have ever seen a better built and equipped school house in any southern city. The Principal, Prof. Wiley, took pleasure in showing me thru the building.

The disciples are well represented in the business and professional world. There are four colored city mail carriers, three of these are officers of our congergation. The leading physician of the town is a very active member of the church. Our people are represented also in the educational and mercantile world. Our church home is second to none. It is a beautiful concrete, pebble-dashed building with the sand-finished walls. The women of the church are planning to seat the building with pews. We have only one criticism, that is the brethern failed to put in the Bible School department. We can no more do our best work as teachers in an unequiped church building, than we can in a poor equiped school building. In the one we are giving religious education, in the other we are giving secular education but we are dealing with the same child. The Valdosta church is so constructed that curtains or screens can be used to a great advantage. I understand that the Bible School workers have this in mind.

Dr. Strickland took me out in the country to meet one of our Bible Cchool Superintendents, brother F. D. Tarver, he and brother S. H. Baker added their names to the list of Gospel Plea readers.

We held two conferences at the beautiful homes of Mrs. S. D. Larkin and Mrs. C. R. Jones. Organized the Workers Conference, Cradle Roll and Home Department. Just as soon as the Flu ban is lifted we expect to hear from these departments. Our evenings were spent at the home of Elder G. T. White, Mail Carrier number one. Took our meals at the home of Mrs. Strickland and daughter.

Thru the writer, Valdosta puts in her bid for the National Convention, 1920. These good people realized that however short or long the distance, it takes money to ride on the Atlantic Coast Line or any other line. (Some of our brethern seem to forget this fact once in awhile.) They gave an offering to the amount of $9.25. This offering was not taken by a song or passing the plate, for the law prevented this even if they had so desired. I shall not attempt to tell how it was taken, all I know, is that it was placed in my hand for traveling expense. I thanked them in behalf of the A. C. M. S. for inasmuch as it was done to their representative it was also done unto them.

We were urged to pay them another visit as soon as possible. Valdosta and brother Tarvers' schools will remember to report an offering for Bible School extention. I wish to remind the superintendents that when they report an offering for Sunday School whether to brother Hopkins or Prof. Lehman always say what it is for and that it is sent by a Colored school. We have no other way of telling who is who.

The Reports are coming in fine since the "Ban" has been lifted. As regard to the loving cup, Arkansas has a chip on her shoulder and is saying to the other states, knock it off, if you can.

Will your state take that dare? Where is your red blood, I mean your pocket-book? We note several schools reporting this year that did not report last. Of course those that reported last year will not fail us this year. We know that that awful thing the people call the flu has greatly retarded our offerings, but we hope all will report as soon as possible.

Our National slogan: "An offering that represents Sacrifice."

Yours for the One Thousand,

P. H. MOSS, Field Sec., of N. B. S.

Dear Readers of the Plea:

We are glad to inform you through the columns of this valuable paper that the district meeting of District No. 1, which was held at Blackwater on November 21-24, was a success in spite of the many disadvantages which faced us. At the time of the meeting the influenza ban was temporarily lifted, but the weather was very cold and disagreeable. On my arrival the first day of the meeting, I found Elder Alphin, state president and also president of the First District, who had come in on an earlier train. We attempted to hold a service that night, but scarcely had anybody out. The next day we could see but very little improvement which was very discouraging indeed. So finally Mrs. Dyson of Kansas City arrived, then Miss M. E. Whiteside of the same place, and Elder and Sister Gibbs of Jefferson City. Elder Gibbs is pastor of the Blackwater church. On the arrival of these delegates, things began to look more favorable and the meeting took on new life. Mrs. Dyson had charge of the C. W. B. M. department, as neither Mrs. Retta Maupin, state president, nor Mrs. L. A. Devine, state organizer, were there.

We found the women here without the C. W. B. M. work, but are glad to say that we were able to organize them with 21 members.

A Bible School was also organized with 43 members. The following officers were elected: For C. W. B. M. work, president, Sister Stella Poindexter; vice, Sister Mittie Jackson; secretary, Sister Mary Stapleton; assistant secretary, Sister Anna Stapleton; treasurer, Sister Hattie Parrish. For Bible School: Supt. Brother Sampson Poindexter; assistant supt., Bro. S. B. Poindexter; secretary, Sister Eula Stapleton; assistant secretary, Nora Poindexter; treasurer, Sister Mary Stapleton.

Sunday was a great day. The Blackwater people made a good showing, both in attendance and collection. The writer preached at the 11 o'clock service and Elder Alphin at

night. All seemed to enjoy these services. At the close of the night service each person was asked to give $1.00 if possible, for the benefit of the meeting. The following response was made:

Bro. Sampson Poindexter $1; Elder Wm. Alphin $1; Elder H. D. Griffin $1; Elder J. R. Gibbs $1; Bro. John Stapleton $1; Bro. George Poindexter $1; Bro. Frazer $1; Bro. Val Williams and wife $1; Sister Kate Monroe $1; Sister Laura Monroe $1; Bro. Edmond Freeman $1; Bro. Jesse Stewart $1; Sis. Odessa Stapleton $1; Mr. Birk Ripley $1, Sis. Eliza Maupin 65c; Sis. Lizzie Coats 50c; Sis. Martha Huff 50c; Bro. Homer Stapleton 50c; Sis. Georgia Stewart 50c; Sis. Lovean Coats 50c; Sis. Mary Stapleton 50c. Total amount raised from all sources $60.91.

The churches that reported in this meeting were Blackwater and Kansas City. The churches of this district that did not report were Napton, Plattsburg, Lathrop, Lexington, Dover, Odessa, Mecca and Savannah. These churches are asked to send in their enrollment fee which is $1 and the ten cents per member to Prof. J. W. Damel, 786 Clark Avenue, Jefferson City, Mo. Brethren, if we are to succeed in our church work, we all must do our part. So let us not be shirkers but willing workers.

While the Blackwater Convention was in session, the remains of Sister Jessie Freeman was awaiting to be deposited in its final resting place. Sis. Freeman was one of Blackwater's faithful workers. She had the work of the church at heart and was always found at her post of duty. She was an affectionate wife and a loving mother. She leaves a husband, several children and many relatives and friends to mourn their loss. The funeral services were conducted on Saturday, Nov. 23, by Elder J. R. Gibbs, who for several years has been her pastor and knew of her work. Many good things were said about her. Rest on, Sister Freeman, for thou hast overcome the last enemy.

We all feel under many obligations to Miss Mary E. Whiteside, elocutionist, who added much to the meeting by the beautiful readings that she recited. Miss Whiteside is indeed on to her job and is worthy of much praise. If ever you hear her once you will surely want to her her again. We wish for her much success.

On Nov. 25 the writer left Blackwater for Napton. On my arrival I found that no preparations had been made for my visit. However, after seeing the officers, arrangements were made to hold service on the next night. This was announced and a very good audience was out. The district and state work was put before them and they promised to come up with their end of the rope. They raised some of their district money that night. We feel that these disciples are going to do more for the cause of Christ this year than ever before.

One thing we regret very much is, in spite of the strong appeals, both at Blackwater and Napton, made for subscribers to the Gospel Plea, not one was secured. Brethren, this is our paper. In it we read of what our brethren are doing. Why not support that which is yours? It is quite sad and discouraging to me when I go into the homes of our brethren and find every other kind of paper but the Gospel Plea. We hope that every disciple home in Missouri will become in the near future, a reader of the Plea.

As evangelist, I am now planning a tour of the state. Each church will be duly notified and I do trust that arrangements will be made so as to make my visit a success.

Yours for advancement,
H. D. GRIFFIN, Evangelist,
Columbia, Mo.

OUT ON THE PLAINS.

It has been well said that the world's greatest scourges have been famine, pestilence and war. These three have walked to and fro—whithersoever they pleased upon the face of the earth, and have left their dead unburied.

One said that famine and pestilence had been killed—that commerce had killed famine and science had killed pestilence. Then he asks, "Who will kill war?"

In my judgment, neither has been killed. Famine and pestilence have been checked in their mad rush through the world, but both are yet among the children of men and are playing their deadly game of terror.

Commerce has played well its part to overthrow famine, but has not yet fully succeeded, for word comes to us that perhaps two hundred thousand people in Russia will meet death via starvation by reason of a lack of transportation facilities.

And for the last four years reports have come to us of thousands of individuals having starved to death. And may we not ask if war and famine are not very closely related? As long as we have such wars as the one just ended, will we not have famine in some parts of the world? Commerce is, however the deadly foe of famine, and will, if permitted to work, make it impossible for any people to die of starvation.

Perhaps commerce has done more to destroy famine than science has to destroy pestilence. So far as science has gone, it has done well, but there are continuously arising new and perplexing problems in the realm of diseases which call for new remedies and new methods of application. The present malady that has so rapidly swept over the world is indeed a strong witness that pestilence has not been destroyed.

It is reported that since the outbreak of influenza early in September, six million people have died of the disease. That being true, the disease itself was about five times more fatal than the great war just closed which is pronounced the most destructive in the history of wars.

Science has not been able to cope with the situation. For had it the doors of the church would never have been closed. Famine can be easily overcome. But pestilence and war —who can destroy them? Will not their final destruction be brought about only when the Eeternal law of God becomes fully the acknowledged law of the world? Not only the acknowledged law, but the practical law of the world.

C. E. CRAGGETT.

ANNOUNCEMENTS.

I want to thank the members of the two churches, Mt. Sinai Christian Church, Argenta, and the Eleventh Street Christian Church, individually and collectively for their most welcome and apprecative and needed gift of a suit of clothes, $25. May the Heavenly Father add a blessing to the cheerful giver this year. We also thank the Father for the leaders in the foregoing movements, the State Evangelist and his good wife, R. T. Matlock, State Evangel, Mrs. A. B. Matlock in appreciation of the service rendered them the past 18 months as their pastor.

The quarterly meeting of District No. 2 is hereby notified that the quarterly meeting will convene with the Argenta Christian Church, on Saturday and Sunday, Jan. 25-26, 1919. The following churches are asked to report with delegate and 50c per capita for men, 40c for women: Plumersville, Russelville, Wrightsville, Little Rock, Argenta, Washington and Saratoga. Please report by delegate or letter to L. J. Pfeifer, 600 West 28th St., Little Rock, Ark., District Supt.

TRIBUTE TO THEODORE ROOSEVELT.

The writer feels that it is fitting to express a few thoughts on the life of ex-President Roosevelt, whom the world in a manner delighted to honor, and whose death we so sadly deplore. A hero of war, a brave soldier, a fearless disposer of what he maintained as right, a natural-born warrior, his life according to our knowledge of his public career was one of great activity and national reputation. As a man of the day and times, all nations and races of men were in touch with him. He was solid administrator, an undaunted advocate of law and justice. He was loyal, notwithstanding his impulsive nature and our country may well feel that a great man has fallen.

Men of all races will miss his valuable services. In Africa he showed his unprejudiced generosity for the dark race and their appreciation of his visit among them will not be forgotten. The writer had the pleasure of being a resident of the city of Keokuk, Iowa, when President Roosevelt visited the state. There was a demonstration never before witnessed in a city of that size. His presence was an inspiration to the multitude. For a full 30 minutes he stood with his head bared to receive the applause as the motley train of people and the carriages bearing the President and his attendants up Main street, filed out to the park where he was to address the people of Keokuk. Men, women and children without number knew their friend and wanted to be at the demonstration to welcome Mr. Roosevelt on that day which is not forgotten. The officers and great men, the laborer and the small men, the white men and the black men all did honor on that day to our lamented Head and Chief, Col. Roosevelt.

MRS. M. VEN DERSEE,
Topeka, Kan.

THE GOSPEL PLEA

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Number 387

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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

COLLEGE NOTES.

The first semister examinations are being held this week, Jan. 13-17. Not so many persons are exempt from their examinations as there would have been had we not been interrupted because of the epidemic. Several, however, were successful in obtaining an average of above 85 percent in one or more of their subjects. It is worthy of mention that those who were here at the opening of the school session are the ones who obtained the highest grades and were exempt from the largest number of examinations. This only goes to prove that those who are here on time and are diligent in their work are the ones to whom the reward is given because of their own merits. If we expect to get the most out of our school work we must expect to put the best part of our time and effort into it.

As was stated in last week's issue of "The Plea," you ought to receive your children's report cards by the 25th of this month. These will inform you definitely of the work done by them during this first semister. Kindly return these cards promptly. We urge you once more to try and encourage your child to make a better effort during the second semester than he did in the first. We hardly ever do so well but what we can do better. "Efficiency" is the master-key that opens most of the doors of the business and professional world today.

Those parents who have children at the S. C. I. that go home to spend the vacation period will do well to see that the children get back into school on the first day of the second semister. Absence will be considered unexcused and 5 per cent. will be deducted from the grades in each subject for the first month for each absence.

The "Flu" is paying us a visit once more. We have had about twenty cases in the dormitories so far. At the present writing all of the patients are improving as well as can be expected. Several off-campus students are also sick. We consider that the majority of this sickness was brought on because of the inclement weather we have had recently.

President Lehman is on an extended trip in the interests of the Institute and the other work in his charge.

Miss Townsend, our efficient secretary and treasurer, is expected back from the vacation this week.

New students still continue to arrive on the campus. Our total enrollment in all departments is now not far from two hundred and twenty-five.

For want of room in the dormitory we have been obliged to refuse admittance to a number of girls who have desired to enter the boarding department.

DEATH OF SEC. C. C. SMITH.

On Thursday the 9th of January the soul of Sec. C. C. Smith took its flight to its eternal home. The funeral was held on Saturday afternoon at 3 p. m. and the remains were buried at Greenwood Cemetery, in his home city, Cincinnati, Ohio.

Sec. C. C. Smith did a work that will always make his life great, in one of the most important misisonary fields in America. In the spring of 1891, about six months after Mrs. Lehman and I had come South, Bro. Smith became national secretary for the work. The work was awfully discouraging at that time and we looked forward with much anxiety to his first visit to the school. But he was not long on the grounds till he wrote home that nothing succeeds like success and that the work must be supported.

For twenty-one years he went up and down the country pleading for the Negro work. In the North he found an indifference and a penurious vision, in the South he met an intense prejudice, and in the Negro he found an ignorance and factional feeling that was appalling. He was so anxious to succeed that he often worked beyond his strength and denied himself the necessary comforts. When he gave up the work in 1912 it had grown to vast proportions from what it was when he started but he was a worn-out and broken-down man.

In all these years of freedom the Negro has had no truer friend than he had in C. C. Smith. So long as this generation of Negroes live they will reverence his memory. What he did for thier race in America is one of the bright pages of Christian service.

We would be glad if some of our older Negro ministers would send us the tribute to his memory which we know is in their hearts.

J. B. LEHMAN.

MONEY CAN BE MADE ON THE FARM.

Being called last week to do some special work on a small but very pretty little form, I was struck at once with the outstanding evidences of thrift on every hand.

In striking contrast with most of the adjoining and nearby farms, it was as an oasis in a desert.

A more careful study revealed the following interesting facts, worthy of our attention.

1st. The house was located on a pretty little knoll, where nearly all of the farm could be seen.

2nd. The grounds were laid off beautifully, conveniently and inexpensively. A nicely trimmed wild rose hedge lined either side of the broad, well-kept road leading up to the house.

A nice Bermuda grass lawn, with here and there clumps of wild black cherry, graceful cedars, charming magnolias, hollies, bays, poplars and laurels, relieved here and there with the wonderful tropical effect of the lovely Yuccas, etc.

In the back yard could be found pecans, black walnut, hickory, a few English walnuts and chestnut trees, peaches, pears, plums, apples, grapes and numerous small berries completed the list.

3. The well occupied the highest spot in the yard, a brick wall laid in cement mortar extended four feet down into the well and two feet above the level of the ground, a tight fitting box was placed over this and the earth mounded around it. This prevented mice, toads, rats, snakes and other small animals from falling into the well, dying and poluting the water. This arrangement shut out all storm water and prevented other dangerous contamination.

The barns, pig-pens, poultry yard and other houses were located so that all drainage and seepage water would run away from the house and well.

All buildings were neatly painted, stained or whitewashed. Three cows giving milk, two dry, four calves, a pair of fine mares, each with a yearling colt, one mule, ten hogs, large and small, fifty chickens, six geese, eight ducks, five turkeys and twelve guineas constituted the live stock on this farm.

Four large pens were ready for compost, two were already full, the third was about half full, these manure pens were being filled with leaves, from such farmyard manure as could be collected, approximating two loads of muck or leaves and one lead of farm yard manure.

He puts everything into this compost that will decay quickly. This farmer says he never stops making compost during the entire year, as soon as one pen is emptied, he begins filling it again, using the oldest compost first as it is the best rotted.

He praises this compost unstintingly and says of a truth, that much of our fertilizer troubles would be permanently settled if we would have that which nature has so generously provided.

His wife had one of the finest gardens I have ever seen, her bank-book showed that she had deposited $195.55. The itemized information proved that this amount came from the coys, poultry, fruit and garden.

This family has in no way stinted themselves, but raised enough to spare, put it on the market in an attractive manner and found ready sale for it.

She planted a small patch of cucumbers and sold $50.00 worth without any trouble.

I have purposely said nothing about the farm proper, which was doing equally well, but on a much larger scale. The $195.55 was saved from odds and ends which many farmers throw away, or do not consider them worth giving attention to.

We hope every farmer will be encouraged

with what these people have done, and firmly resolve to start now and do even better than them, next year.

G. W. CARSON,
Director Dept. of Research and Experiment Station.

North Little Rock, Ark.
600 West 28th Street,
January, 1919.

Dear Editor of the Gospel Plea:

Without hesitating any longer, allow me space to say a few words to the Christian brotherhood at large. It has been quite a while since I have had anything to say to the brethren. The year just closed has been a very trying year in many instances, seemingly everything has been in the balance. There have been many things that have come during the past year, that have at times put us to a crucial test, but however, the Christian has stood the test at whatever ebb the tide might rise. These are dark, dreary days when we cannot see our way very far in the distance. We must catch hold, like sinking Peter, to the unchangeless Christ, crying Aba Father we perish for the very bread of life. We thirst for hte fountain that never runs dry. If we but drink of the water, and abide in His love some day we shall see Him as He is. For He is love, and hath love us with an everlasting love. "God so loved the world that He gave His only begotten Son."

We see it in God the Father, planning from the eternal ages for the salvation of men. We see it in God the Son, as He poured out His life in unwearying ministry for the souls and bodies of men; as His heart agonized in compassion for the multitudes, like sheep without a shephre; as he endured with majestic patience the taunts and gibes at the judgment scene; as He bowed in agony under the bloody blows of the scourge; as at the last in His own body bearing our sins on the tree, His dying breath was spent in plaintive prayer for His murderers. We see God's spirit is love. How tender in pleading with men. How gentle in rebuke. How tireless and patient under resistance! How loath to leave thuoght flouted and scorned. How quick to forgive the crimson sins and remorseful follies of a wasted life. Yes the Father, who gave His only begotten Son to give salvation. The Son who bled upon a felon's cross to bring salvation.

The poet has so beautifully said if you desire a new life to begin, let Jesus come into your heart. When we fully surrender ourselves to this, every act of life will shape to the Christ plan and adopt the slogan "Love others' 'instead of love of self. Brethren what a far-reaching vision, heart-searching, breath-taking change this is! To no longer seek the high place, but the lowly one, aim now to minister instead to be ministered unto. To no longer seek but shun the praises of men. Let us redouble our aim to reach the high mark in God's calling. May the Spirit of Jehovah be with us through the ensuing year, to prosecute a successful year's work for Him who died that we might live.

Yours for the Kingdom's Extension,
L. J. PFEIFER,

THE PAPERS AND THE UNION MOVEMENT.

(By J. B. Gambrell, D.D.)

Secretary Love in his book on the Union Movement, started a discussion. It was due. It was inevitable. The discussion ought to have been brought on a good while ago. Very few people, even ordinarily well-informed people, have any idea of the complexities, the strength and the ongoings of the Union Movement, both at home and abroad. It is led by men of tremendous ability, and financed practically without limit. It falls in with the trend of the times for consolidation and bulk movements. It definitely aims at the merging of the denominations. The Federal Council of Churches, just one part of the movement, which unhappily, is endorsed by the Baptist World, is as definitely committed to the destruction of the Baptist denomination, as a separate organization, as the Baptist World is committed to immersion. The Sunday School Union is also definitely committed to the destruction of denominationalism. The Edinburgh Conference, through its continuation committee, led by Dr. John R. Mott, is also definitely committed to that program. There are other organizations that are sympathetic.

For the pedo-baptist denominations this is not so bad, for they are all of one family. They symbolize together. But for Baptists it is simply the end of us, and the end of our testimony to the great principles that are just now revolutionizing the world.

I do not stop here to submit the proof of the propositions above set out, but the proof is at hand.

The secular press is largely sympathetic with the Union Movement. Many sociologists favor the one community church in rural districts. Sometime ago the Saturday Evening Post published a scheme for the church of the future. That scheme would completely end the Baptists. To try the thing out, I wrote the editor of the Saturday Evening Post to know if an article written in proper terms and within proper lines setting out the Baptist view would be accepted. It was declined. I say now that it is time everybody who believes it is worth while for the Baptist denomination to continue its distinct testimony and service to the world, to wake up. The same spirit in England has destroyed the power of the Baptists of that country. The North is largely affected, and the movement is knocking at our doors.

The first thing is a fair, fraternal, straightforward discussion to enlighten the people. Such a discussion should be as open and sincere as the sunlight, and as genuine as the rocks. The movement seeks everywhere to enswathe itself in a sentimentalism, which goes under the fine name of love. We need, here, to be reminded that "love rejoiceth in the truth," and we do not need to preface every remark concerning methods employed to delete the truth and create an over-head management for the Baptists and others, by protestations of love. We need to go straight to the facts, and if some people do not now understand that it is quite possible to love a man without loving his errors, they may learn that in the course of the right kind of discussion. The highest expression of love is to be found in an honest effort to lead people to the truth. I hope to do my part in the discussion of this movement, which one of its advocates affirms is of equal importance with the reformation. I will waste very little time on compliments, but honestly, I shall seek to take care of the truth, believing that the truth, rightly cared for, will take care of the world.

Our Baptist papers ought to be looked to now by the common Baptists for information and protection. They have a duty to perform in the war with this distracting and destructive movement, and not one of them should shirk. First of all, men trusted by the denomination for leadership, should thoroughly acquaint themselves with this movement. They are the watchmen on the towers —our editors, theological professors, college men, secretaries and such like. We need now a Pauline type of courage, a courage that will blink at nothing.

In my busy life I have not seen all the papers. Numbers of them, I have noticed, have come out with a square front against the moveemnt. The Chicago Standard has said some very pertinent, true and timely things in the way of warning. The editor has told his people frankly that this thing must be dealt with and, if I recollect correctly, has said that the interest of the Northern Convention is involved. Whether these are the words of the Standard or not, they are true.

I have read with deep interest an editorial in the Religious Herald. It is written in excellent spirit, and carries with it an appreciation of the work Secretary Love has done in his book; but, it appears to me that the editor has not grasped the deep meaning of this movement. I suggest a thorough study of it. All the editors had better study it, through and through.

Editor Pitt, in his editorial, indulges some pungent criticisms of a class of Baptists in the South who are contrary to all men. His criticisms are far within the limit of reason and righteousness. I have had to do with that class now for fifty years. They are acrid, censorious, fault-finding, and love nothing so much as a disturbance in the denomination. I can scarcely think of the harm they have done the souls of men, weak churches and un-informed Baptists, without tears. They area great hindrance. But we should all remember that Unionism, in any form, is no remedy for landmarkism. The two extremes help each other. Why can't the sane element of the denomination unite in a thoroughgoing, hearty way on the great program laid out by the Southern Baptist Convention, in Nashville, and help bright the extremes, both ways, to a sound co-operation? I do not doubt that this is according to the heart of Editor Pitt.

The Baptist World has an editorial on the Union Movement which dips strongly toward that movement, even going to the point of endorsing the policy of co-operation with the Federal Council of Churches. It cites the fact that our Home Mission Board is co-operating with the Federal Council in the matter of chaplaincies, but does not say that this co-operation is under the exigencies of military rule. We are submitting to a good many things now under war conditions that ought not to be regarded as setting precedents for conduct outside of war conditions. I fully expect the Unionists to use the advantage they are now giving by the Government to tighten their grip on the denominations hereafter, but no loyal Baptist paper ougst to help them do it. The World's evident leaning to the Union Movement is regrettable. It suggests to the Biblical Recorder that the Recorder is not discriminating. Very frankly and very fraternally, I say that the World only sees this movement as a half-blind man once saw men as trees walking. Secretary Love, in his book, with a fine discrimination, argues for co-operation. He even goes so far as to quote a passage from the report of the Efficiency Committee, which passage was written discriminatingly by President Mullins. It is not co-operation that this movement seeks; it is domination and amalgamation, and the evidence of it is as outstanding as the hills.

Judging by the effect of the unionizing movement in England, in the North, and on mission fields abroad, we should have nothing to do with it. Editor Pitt thinks we are in no particular danger in the South. My belief is that if we tie up with this movement in any of its forms it will lead us just where it has led other people. But the South must not be provincial, especially in religion. For the sake of the truth around the world, we are to meet this Union Movement, strip it of all of its false sentimentalism and plausibilities and put it out of business, as far as Baptists are concerned. In thus saving ourselves we will help to save the North and the whole world to a sane, Christian and successful propagation of the truth revealed in the holy Scriptures.—Baptist Standard.

Christian Woman's Board of Missions

REPORT OF C. W. B. M. DAY.

(By Mrs. S. L. Bostick.)

Dear Editor of the Plea:

We wish to report the December, 1918 quarterly report of six missionary societies.

Pearidge, by Mrs. Lue Mitchell, C. W. B. M. day	$12.30
Plumerville by Leotha Wallace, C. W. B. M. day	11.30
England, by Mrs. M. Garbrell	11.00
Pine Bluff by Mrs. L. B. Drug	10.00
Argenta by Mrs. S. A. Ritchardson	10.00
Little Rock by Mrs. Arrillia Ballard	8.00
Total	$62.60
State and general funds	$15.25
Grand total thus far	$77.85

The writer visited Pine Bluff, Pearidge and England in the interest of this great national day. The visits were interesting. Every society seemed to be taking on new life.

On the 29th and 30th instant the writer and husband were at Russellville and also Plumerville, meeting old friends, and doing church work and these were much enjoyed. After returning to Plumerville the last night of December we were met by two of our faithful brethren, Jas. Mitchell and Wins[illegible]. In spite of the muddy roads and downpour of rain they took us through to Mrs. Ida Hervey's home, where she did all that was necessary for our comfort.

January 1, 1919, we had a splendid conference. This was a very cold day, but Bro. James Hervey hitched up and soon got us back to the train over the same bad roads. God bless these good men. By the time this letter is out we will be at College of Missions, Indianapolis, Ind., if well enough to go.

Hagerstown, Md., Jan. 2, 1919.

Please allow space in your valuable paper for a few words from the Second Christian Church.

The sisters of the C. W. B. M. held a missionary service on the last Sunday evening from 7 to 8 p. m. The president, Mrs. Louise Johnson, presiding. The meeting was opened with the old familiar song, "Praise God from whom all blessings flow." Prayer by the president. Some interesting and helpful talks were made by some of the members. A trio was well rendered by Mrs. L. Johnson, Miss Bessie Francis and Mrs. A. Forqueren. Recitation by Mrs. L. Brooks, "The C. W. B. M." The ladies were much encouraged by the interesting talk made by their worthy pastor, Elder R. W. Watson, at the close of the program. The collection was a very liberal one and the hour was well spent and thoroughly enjoyed by all present.

Yours in Christ.

MRS. LOUISE JOHNSON, President.
MRS. ANNA FORQUERSEN, Secretary.

Kirkwood, Mo.

Editor of the Plea:

Please allow me space in your paper to say a few words about our work in Missouri. As at other places we have been at a stand still on account of the epidemic, but we hope now that every one will line up for the great work before us. Our auxiliary has been some what slow in reporting for the quarter, but we hope to hear from them soon. We will put our state organizer in the field as soon as the weather permits, and with the assistance of Bro. Griffin, our evangelist, and our well laid plans we hope to have a good report at our National Convention in September.

We can not find words to express the benefit received at our National Convention and the pleasure in meeting many Disciples of Christ from different states. Bro. and Sister Taylor shall ever be remembered in our prayers for they are God's chosen vessels.

May we all unite our efforts for a great year's work.

I am yours for service,

RETTA E. MAUPIN,
Kirkwood, Mo.

NEWS FROM ARGENTA, ARK.

Dear Editor of Gospel Plea:

I am around to you again on this another new year to say something of the Bible School Work.

I am sure the various Bible Schools of the several states will raise the one thousand dollars assessment, since each state has been visited by the loving cup. Indeed it is enough to awaken an interest in the schools which have seen it. We are proud of our dear old state of Arkansas which now holds this cup and want to serve notice on our sister states that Arkansas means to hold this cup for awhile. Alabama, we are counting on you this time, then all other states to fall in line to do more financially this year than ever before.

On evening of Nov. 20 a very interesting program was rendered by our own Prof. P. H. Moss and others at the Eleventh Street Christian Church, Little Rock, Ark., on which occasion the loving cup was presented by Prof. Moss to the state and the Bible School of that church. Several Bible Schools of the state were represented and took part in the program on this very rare occasion.

Too much can not be said commendably of Bro. Moss, and the great work he is doing. He is the right man in the right place. He is worthy of recommendation in any noble work.

I am yours in Bible School Work,

MRS. SARAH L. BOSTICK,
Supt. B. S. Argenta, Ark.

Woodlawn, Tenn., R. F. D. No. 1, Box 153.
January 1, 1919.

Dear Editor of the Gospel Plea:

Please allow me space in your paper to make a partial report of my last year's work at the Roaring Spring Church. I began the work there April last. It was my first year of experience of pastorial work. The work at Roaring Spring is moving on nicely. Four have been added to that congregation. Two by baptism, one by letter and one by restoration. In September last the sad death of Bro. Thomas Hooks brought sorrow to our hearts. Bro. Hooks was one of the senior elders of the congregation.

Bro. Thomas Hooks born the year 1856. Died September 10, 1918. He lived 62 years, four months, 25 days. He entered the church the year 1888; 30 years ago. He died in full triumph of the faith. He lived a consistent Christian. He gave the church no trouble whatever. He leaves a wife, mother, one child, relatives and friends to mourn their loss. Funeral services were conducted by the writer. "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

H. L. HILDRETH.

ARKANSAS.

Dear Editor and Readers of the Plea:

It has been some time since I appeared in the columns of the Plea. I wish to say our offerings for the different departments of church work have been greatly hindered by the "Flu." It is a task without any hinderance to raise money and keep up, but still we are going to do the best we can. We wish to say we made the C. W. B. M. offering to the amount of $10, by having with us Sister Bostick our worker. Her address was very interesting. We are always glad to have her visit us and work among our women. We need more workers in Arkansas, both men and women. Arkansas is a great field. I do not mean it is such a pleasant place for laborers. I mean it is really a needy field, where laborers can come, as our Savior came to this earth not to be ministered unto but to minister. He gave His life for many, that He might save them. Now those that had a part in C. W. B. M. offering are as follows:

Sarah G. Bostick $1; G. B. Ivy $1.25; Mary Bradley $1; Lucy Berry $1; Catherine Stewart $1; Rafer and Conier $1; William Stanley $1; Geo. W. Ivy 75c; Will Stewart 25c; Prof. R. E. Hathaway $1; public collection 75c. Total $10.

This is from Mt. Bulah at Pine Bluff, Ark.

GEO. W. IVY.

A NEW YEAR PETITION.

Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, as in heaven so on earth.

We bow reverently in this our petition, for thou art the only true and living God. The Alpha and Omega. We come to thee in this closing day of the old year, 1918. A year without precedent in history, a year whose every month, and week, and day has been momentus.

We bow in the spirit of true reverence and faith, without which we cannot hope to receive anything from thee. We can come in a

fuller assurance, since the birth of our Lord, the Christ, the Great Teacher and our elder brother. We pause at the threshold of the New Year, 1919, to think, and say, what have I been doing the past 12 months, and thus we recall some work done. We know there is a shortage on our part. It may be that we have tried to do our best in some things, but the effort has been without earnestly considering thy will, and prayerfully entering into that will.

Our Father and our God, we have reached a pause at least, in the awful carnage of war, with its toll of many millions of men who have gone prepared or unprepared, to meet their God. Let us hope and pray and work to the end that this pause may be permanent. Help us, dear Lord, to see our mistakes, and help us, lest we fall into error and condemnation. And now, dear Lord, we stand upon the threshold of a New Year, not in the spirit of selfish pride or independence, but in the spirit of humility and dependence. And we beseech thee, our Father, for help, that we may feel our dependence on thee, the Omnicient and Omnipotent One. Help us to "search the scriptures, for in them are the words of eternal life revealed to us by Jesus the Christ. For the cessation of the awful strife from which we have just emerged. Dear Lord, we are thankful. despite the string of pain in the loss of loved ones buried in foreign soil; and victorious as our arms have been on the field of battle; a much greater task yet confronts us; that of bringing order out of chaos. We have conquered our foe in battle; our foe from without, but now comes the more stupendous task of conquering ourselves, the foe within. Dear Lord, we beseech thee, to help us get out of ourselves and into thee, as we approach this new task in this new day and New Year. We have been contending for the spirit of Democracy, that recognizes thee, oh God, as our Father, and every man as our brother; whose keeper we at once become. Our Father this is truly a high way, but the way, represented by our Lord, the Christ, who lived up to those principles Himself, and seeks to help us to be an exponent of them. We have just commemorated the birthday of the King, the Prince of Peace. If we love Him we have peace and thus become peacemakers, seeking not our own, but the welfare of others. And dear Lord, we pray for our President, Woodrow Wilson and party as they move amid the representatives of the world in Europe assembled; that the gathering may be a truly great one and that our representatives may not be the least or last to give expression to a truly fraternal spirit. Bless the many agencies for good, the Y. M. C. A., the Red Cross with its errand of mercy, the Salvation Army at home and abroad, in its unselfish work, and every agency for good in our world. We would not forget the press and its mighty power for weal or woe, may it be the mouthpiece of justice and equity, and finally in this new year, may we see the kingdoms of this world, become more fully the Kingdom of our Lord and Christ. Amen.

WM. H. VAN DERZEE,
The Blind Evangelist.
1217 Buchanan St., Topela, Kan.

FROM PLUMERVILLE, ARK.

Dear Editor and Readers of the Gospel Plea:

Please allow me space in this wonderful paper to say a few words to my dear brothers and sisters amidst the great epidemic that has swept through our country and is still raging and has carried away many of our friends and loved ones. I am glad to say I am still one of the many that is left to witness another bright New Year. Our heart is full of thanks that the New Year has brought to us smiles and has broadened our minds and thoughts for larger and greater things during the year of 1919. The great political war is over, but our great battle is on. Now is the time that the Word of Christ must be planted in the hearts of those who have it not. There are millions who are starving for the bread of life.

Shall we not give it to them? Yes, yes, is our answer. We must do the work that is ours to do while it is day. I must say a few words about our dear organizer, Sister Sarah L. Bostick. God bless her, she is able to be up again. She came to us on the last day in the year. She is a wide-awake worker and we are always glad to have her in our homes. Her object was to be with us and watch the old year out and the New Year in and on the first day was to hold a Bible Missionary meeting. But the weather being so bad that we could not meet at the church house, the meeting was held at a sister's house. Sister Bostick is always full of a good message and loves to pour out her good thoughts among those who meet her. And now our dear Bro. M. M. Bostick who will serve us again as pastor, he is a brilliant worthy worker. He loves his work and serves he people with much enthusiasm and is worthy of note. May God ever bless him, and we bid him Godspeed. So we that are soldiers let us consider the great task before us and be about our Father's business. May we as God's people realize as never before the necessity of sowing the precious seed which is absolutely necessary before a crop of Christianity can be had. May we all redeem the time because the days are evil and are fast being spent.

The love of Christ constraineth us.

Yours for greater work,
IDA HERVEY.

DR. GAMBRELL ON ROMANISM.

Commenting on the claim of the Catholic Register that the Catholics in this country are in league with the Democratic party, Dr. Gambrell makes the following remarks:

This Catholic deliverance is very remarkable, both for its candor and clarity. It reveals both the heart and the methods of Rome. It should be studied line by line till its contents are mastered. It proclaims the doctrine of the Pope's headship over all human affiars, temporal and spiritual. It asserts that whatever is consecrated to the Catholic church is "sacred and blessed." Under this doctrine indulgences were sold, heretics burned, princes deposed, and all the iniquities of Romanism justified. The utterance by this authorized writer, lets us know that the Catholic Church is a political organization, that it is in politics to serve itself, and that it is ready to unite with the Democratic party to control America on the give and take principle. Presumably it would unite with any other party on the same principle, if it could hope to succeed. We also see in this article the ready use Catholics make of everything to advance their cause. Hon. Joseph Tumulty is warmly commended because of his "holy zeal" for the Church and his deft handling of the President to advance Catholicism. In the view of this accredited Catholic writer every Catholic office holder should zealously use his office to help his Church. This is real Catholicism, undiluted by Americanism. It is in full accord with the age-long history of the Catholic hierarchy.

This remarkable article gives the Catholic interpretation of some very disagreeable incidents of the war. I do not undertake to pass on the correctness of the view of its several parts, nor as a whole; but pass it on, as the Catholic explanation of some facts that I think ought not to have been facts. Here are the outstanding features of the case that set the National Catholic Register to boasting. In the course of events every non-Catholic Christian body in America was barred out of the camps, and the Catholics had free access to the camps for their buildings and their denominational work on both sides of the sea. And in a great so-called non-sectarian drive for war work funds, the Catholics get the rise of $30,000,000 for their special work. Not another Christian denomination was recognized in any way. It may be well to say, that the Y. M. C. A. did not and could not represent any denomination. I betray no confidence when I say Brother Truett wanted to go overseas as a simple Baptist preacher, but he was not permitted to do it. He had to wear a "Y" uniform or not go. Our boards wanted to send me, but were not allowed to do so. We besought, we protested, we did all we could to get some privileges, but nothing could be done. The Catholics swarmed over in their clerical garbs and used their special privileges and the great sums given them in the interest of their Church. It is in this way that they hope to swing 1,000,000 boys their way.

These are the potent facts. Has the National Catholic Register given the true explanation? I don't know, but there was some sinister influence at work to prevent the right ways of the Lord and of America, too.

It seems certain that emboldened by their magnificent success in wresting special governmental privileegs out of the exigencies of the war, the Catholics are to go on and capitalize their gains by putting on a nation-wide program. The proposition is to combine the Catholic Church with the Democratic party and so make a dominant American religio-political party on the give-and-take principle, between the two contracting parties. This is no novelty. It has been in operation in New York City a long time, as well as elsewhere. Catholic Democrats, with some others, for effect, hold the offices and vote millions yearly out of the public treasury to Catholic institutions. Consistently, and as naturally as ducks take to water, Catholics take to public money.

There is every reason to think that the Catholic Church has been tremendously boosted by the war, and it will not fail to push its advantages. One of its American cardinals has come out flat-footed in favor of a papal representative at the peace table to settle the future of Europe. Not all the Catholics in America, but the hierarchy is just as much for a union of civil government with their church in America as the Pope is for dominion in Italy or elsewhere.

Baptists and others have been put at a great disadvantage. The unionizers and the Catholics, working in accord, have had full swing in the greatest times we have ever seen. And they still occupy the war stage, all of it. We must recognize accomplished facts, face the difficulties made for us, get under the heavier burdens, and prove ourselves worthy of our ancestors by matching difficulties with a new consecration and valor. One good thing has already resulted. Baptists, of every section of the country, and all shades of opinion on other matters, have been brought together on the war issues. The first try out of the Catholic combine with the Democratic party in

national politics proved disastrous. There are many reasons to believe that the South, after the war issues are settled, will not be so completely shut up to one party. Naturally prohibition and woman's suffrage will soon be settled. We will then face the Catholic issue in politics. No party will live in the South that dickers with Catholicism. The great non-Catholic denominations, side-tracked during the war, will smash sectarianism in politics as irredeemably as the Kaiser and his military machine have been smashed, and thousands of true American Catholics will help to do it.

I am for a great united Baptist army and program as big as the world, carrying the truth of Christ around the globe. There are more than 7,000,000 Baptists in the United States. All their inwrought convictions, all their spiritual energies, all their potentialities, developed to the full, ought to be elicited, combined and turned loose on a needy world. This is the best way to conquer all difficulties and win out for our Lord. The Allies began to win from the day the Americans declined to retreat and initiated an offensive policy.—Baptist Standard.

OUR FIRST CONTACT WITH CHINESE ISLAM.

(By McNeil Potea, Missionary.)

Not many days ago, one afternoon when the wind had blown great clouds of dust into the face of the sun, three of us, accompanied by a native Christian, started out to visit some of the Mohammedan mosques in the city. There are seven such institutions, which are supposed to minister to the wants, spiritual and temporal sometimes, of the many moslems who are here. There is considerable doubt that they do either, because Mohammedan fervor depends somewhat on a knowledge of Arabic, which language is espoused only by the very few, and temporal assistance here in this land is largely the matter of giving the helpful advice, "Get out and hustle for yourself."

We were a bit anxious in our minds as to the reception that would be accorded us. We read in the reports from the Levant that the greatest virtue that a Mohammedan can perform is to kill an infidel dog, more accurately known as a Christian. We hardly expected such vigorous methods of welcome as that, but nevertheless we didn't know whether their thoughts at least would lean in that direction. We didn't have far to go, for our city compound, being in the very heart of this great city, also happens to lie directly in the center almost of the Mohammedan center, and all about us are the butcher shops, the homes with Arabic inscriptions over the doors, and the picture of a tea-pot hung outside which is the sign of a Moslem enterprise.

The mosques, except for their absence of idols and the general litter of things, might be mistaken for Buddhist temples. No minarets or barger walls, no glistening domes or crying muezzin tempt your entrance. We went in followed by a host of gaping urchins, who lose no opportunity to stare at the foreigners. The temple court was flanked by high walls and crowned by the eternal tiles of China. We passed a room from which came the rythmic intoning of the school children, who were studying in untintelligible Arabic, and were finally ushered into a side room. In the rather dark corners figures stirred and then came out to meet us, putting on an extra garment as they came bowing in Chinese fashion, and begging us to drink tea with them. They were temple officers of greater or lesser rank and told us that the "Ahoon" or head man, was away on a visit to the north. We sat and indulged in the "idle talk" which presages every conversation in China, asking the ages of the gentlemen present, and complimenting the oldest one on his "extreme old age." They seemed very interested and quite cordial. In fact they said they were quite willing and anxious to exchange opinions as to the only true God, and agreed that if there was only one true God, then there was only one gospel about Him. As we sat talking,a younger man came in who had made his pilgrimage to Mecca. He took our names and address and promised to visit us. And then there was the presentation of tracts and the remarks about them, and then the privilege of looking in on the hall of worship from the outside, before we were escorted generously to the front gate, and promised a visit in return.

We worked our way up through a back street where the dust was swirling about, and came later to another mosque. The door to the court stood open, and we went in unannounced, save by the bleat of a newly shorn fat-tailed sheep that looked up at us from its plot of brown grass in the paved court-yard where it was browsing as we came through the gate. Through a window we saw a young man with a white turban on, sitting on a high divan. Before we had gotten to his door, however, he had replaced his turban with a little black Chinese hat, and came to the doorway to invite us in. The friendly cup of tea was placed before us, and as the steam rose from the fragrant drink we talked with him. He seemed to be an unusually intelligent fellow. Certainly the appearance of the huge volumes, printed in Arabic that surrounded him and bore evidence of much handling, argued for his studious inclinations. Here again we asked ages and told them, spoke of a desire to know more of the religion they were teaching, and the privilege and pleaure of mutual intercourse. He also somewhat surprised us by his cordiality, and escorted us to the outer gate with quite as much generosity as the others had.

This was the first time that we had tried to get within their walls. They are a distinct people in some respects from those who live with them. It isn't hard to spot a Mohammedan on the street. Their features are clearer and quite like the people of the Near East. Heavy beards, which is totally foreign to Chinese, adorn the faces of many of them ,and the men in the mosques we visited, seemed to stroke with peculiar pride their distinguishing whispers. In fact the adornment was mentioned in the course of our conversation. They are forbidden to use tobacco and strong drink, which prohibition is in their favor, although there is woeful laxity in its observation. But it is perhaps true that their chief difference from those around them is physical. They are all Chinese, despite their straight noses and whispers, and are as little concerned with what Mohammed did in Arabia as with what Gautama did in Indian. They have the same religious lack that the rest have because the vitality of the religions with which they are acquainted is nil.

What results can we see from such a visit? Well, they may not be startling but they are at least these. We showed them that we can be friends with them despite our religious differences. They have had us visit them first with no motive save a friendly one, and that is what must govern our contacts with others no matter how widely we are separated religiously. Moreover they will look to us for the continuation of our visits, and that is decidedly in our favor. One of the official gentlemen, the one who has made his pilgrimmage to Mecca, has been to see two of the party who went first to his mosque, and had long conversations on the gospel. Moreover he has consented to teach the sacred language of his faith to two of them, that they may be more intimate in their dealings. We may have reason to impugn the motives of these cordialities, but we feel them to have been sent of the Lord to open a way into their hearts. And lastly we have found that they are friendly toward us. That at least is a great discovery. The harvest has been white a long time and there have been reapers who have been gathering their sheaves and putting them into the wrong garners, those of Mohammed, Gautama, and all the rest, but we hesitate not to continually pray the Lord of the harvest that He thrust forth more laborers into His harvest.—Baptist Courier.

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WHEN THE FLAMING TORCH PASSED BETWEEN.

(By S. J. Porter.)

(The following is Dr. Porter's first sermon as pastor of the First Baptist Church, Oklahoma City, delivered last Sunday morning.)

"And the birds of prey came down upon the carcasses, and Abram drove them away * * * * And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces." Genesis 15:11, 17.

After long experience of delayed expectations Abraham was drawn close enough to God to hear him say, "I am thy shield, and thy exceeding great reward." At last he learned that God was more than all his gifts. Through patient waiting he had come to be the friend of God. Friends are valued, not so much for their gifts, as for themselves. With Abraham friendship reached its crown in the friendshrip of God. In the midst of tumult, violence, and disappointment he had seen much to suggest the thought that God's promises could never work themselves out in the face of the rude realities around him. God, therefore, vouchsafes to him a plainer and fuller revelation whichm was made the more emphatic by the three-fold form of a sign, a covenant, and a promise.

As Abraham desired and obtained a fuller revelation and closer intimacy wits God, so a present-day need for us all is an awakening to the fact of God's presence in life. In his protrayal of Tomlinson, whose god was "only the god of a book," Kipling describes a common, average character in life. It is told that in a certain Danish Protestant Church, even in the nineteenth century, worshippers kept up the custom of bowing when they passed a certain spot on the wall. The reason, which no one could tell, was at last discovered when the removal of the white-wash revealed a Roman Catholic Madonna. The people had bowed for three centuries before the place where the Madonna used to be. So there are those who worship God. His name is only a word which they use to cover ignorance; to others it may be a noble moral force in the universe, not a present reality but a tradition; while the faith of others still is toward a God who used to be alive and about whom some one has written. A weird wonder-story from the Arctic regions says that once upon a time the candle-flame froze and explorers broke them off and wore them as watch charms. Too often our tenets and creeds, instead of warning and illuminating us, are stiffly congealed into dangling ornaments. Abraham wanted to know more of God. He wanted a fuller experience. He cried, "O Lord Jehovah, whereby shall I know?" Is it not true that we need a surer and more indestructible sense of God? Are we not hungering for a genuine experience of the great Father-Friend? Do not congregations often meet together to hear a preacher, to sing hymns, to unite in prayers and go through with the balance of the program and separate without any experience of the presence of God? The church service ought to be the soul's trystin gtime with the unparalleled companion, the place of sweet commerce with the Spirit, the occasion of coming "breast to breast" with the Infinite. The belief that we are loved does not make us less desirious of being told so. We like to hear the words of affection spoken. It is no sign of doubt, but rather of affection and confidence that makes a wedding ring or other pledge of unwavering devotion, precious to one who receives it. How many of us are now longing for some new token for good and some fresh pledge of the Divine faithfulness?

For Abraham the divine promise was ratified by a new covenant. The forms with which this covenant was made seemed to agree with the customs then observed in the covenants between man and man. Those forms are alluded to in the phrase, "Jehovah cut a covenant with Abram." The ceremony consisted of slaying three victims, dividing them equally and placing the parts over against each other. It was one of the many devices men have fallen upon to make sure of one

(To be Continued.)

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, FEBRUARY 1, 1919. No. 388.

A SURVEY

WHAT WAS ACADEMIC DISCUSSION NOW BECOMING A REAL TASK.

(J. B. Lehman.)

For some years we have heard much about the world task now confronting the Christian world. It has often been said that unless we make the remaining nations Christian they will make us pagan, and yet we have gone on in the same old way to raise collections and to support, in a poor way, what we had undertaken.

But now it is coming into the hearts of our people to organize for the task and to seriously undertake what we know in an indefinite way we must do.

In the discussion of this great question at Indianapolis, Indiana, it was decided to hold from five to seven missionary institutes some time between February and June to which all those Negro ministers and Negro women who have responsible work are to be called, to which their way will be paid and where plans will be made and instructions given to make possible the forward movement.

Before the time of the announcement of this forward campaign, plans for the Washington Church and for the building of a new school and for the improvement of the schools we already have will be made.

The object of this campaign will be threefold. These are:

1. To raise a sum of money commensurate with the ability of the Negro churches. It is not at all an exaggeration to say that these can and will raise fifty thousand dollars annually. They can easily take their place in the great world work.

2. To enlist thousands of young people to go to school and to start prepared young people off in some kind of religious work at home or abroad. This will be done by teaching the men and women who come to these conferences to make this a part of their church and Sunday School work.

3. To aid the churches to a better spiritual life and to more efficient local work.

We have all these years contended against a segregation that would make our Negro churches organically separate. We knew not much could be done towards fundamental co-operation until such time as one generation of Negro leaders could be trained and a new generation of white leaders could grow up. But we were determined that the way should be left wide open for it when the time came. Now the Negroes are a fundamental part of our work and are auxiliaries to our international convention and they are included in the great efficiency work of the church. This is the beginning of fruit bearing. Suppose this course had been followed by the Baptists of the South. There is a Baptist church on practically every plantation of the Gulf States. What a wonderful missionary opportunity this would be if the white Baptist church had held all these people as fundamentally a part of them. It makes us almost envy the opportunity that was theirs. These Negro Baptist churches stand sadly in need of an efficiency campaign and the conducting of such a campaign would bring more life to the white Baptist church of the South than it has shown for a hundred years. We are not saying these things to criticise the Baptists or to laud ourselves, for we have nothing to boast of, but we are making the reference to show that we were wise in resisting a segregation that would permanently divide us, and to show what wonderful things may come from a co-operation. It will accelerate the growth of the Negro churches and it will open a hundred places for worthy Negroes where one could have been open before. The way can thus be open for the Negro to give expression to his desire to do something that could not have come otherwise.

Let the watchword from now on be, More money in the contribution, more young people found for the schools, and more prepared people found for the mission field.

Dear Brethren, we have entered a new year with new and greater responsibilities. Therefore we must brighten up with a full determination to succeed. A great many pastors have not yet carried out last year's obligations. They must be carried out before we can fully get into the real work of the new year. The pastor that has not led out in taking a collection for the educational rally is in debt to his people, his country, to his God and to himself. The minister ordained or unordained that has not given at least a dollar to this great call is not a progressive leader. There is not a congregation in this state, if the minister had kept before his people the educational rally and then led out with a good donation himself, but what would have given. Now ministers, officers and members, please take the collection for education and forward the same to President J. B. Lehman, Edwards, Miss. The report will come out in the Gospel Plea. Some ministers are so afraid that the local congregation will be burdened. He out of his tender heart can afford to make a big effort for education but will divide the collection, urge them to give ten cents, maybe 25 cents, that to be divided. The same members that you have such a tender feeling for will give you the ten cents a month and go straight over to a Methodist or Baptist church where the minister is wide-awake and full of educational zeal and give a dollar and some times more.

Ministers, if you want the people to give you a better support, you look after the different departments of the church work. Give yourself and see that the members and friends have an opportunity to give. When you lose sight of yourself and work for larger things, somebody will look after you. A narrow, close, half-dead minister in the lead of a congregation makes them unfit for real service.

My prayer to God is that not a single congregation in the state will fail to take a collection for education. The educational rally day was the Sunday before Thanksgiving. Those who failed should carry it out the very next Sunday you have. February is the month for district meeting. Each congregation should commence to get ready to pay up so the reports can be on time.

The writer hopes to be able to meet the quarterly meeting in the Mound Bayou District.

The State Board met on the 28th of December. Among some of the things was to urge each pastor in the state to bring in a special gift to the convention of $10, all ministers to bring in not less than $2.00, not including their pledge. Now may the Lord bless and keep us, while we strive with all of our strength to carry out the Saviour's orders.

Yours,

K. R. BROWN.

WORKING WITH THE CHURCHES.

Monday after the fifth Sunday we visited the Rae Moller public school in Claiborne county, taught by Mrs. M. J. Brown, one of the oldest and best teachers of that county. That was "Industrial Day," when all the teachers in that beat met at the Rae Moller school and teach the children agriculture, cooking, house cleaning and domestic science, and I happened to be on hand the first time they had any cooking done on the school ground, and enjoyed a real nice dinner. Many thanks to Mrs. Brown and helpers for the kindness shown to me.

The writer was asked to speak to the children during the first period in the afternoon. We tried to say those things that would be helpful to our young people in every way.

The teachers of the other schools of the community that were present were Mrs. Josie A. Brown and Mrs. Sarah S. Blackburn. They seemed to delight in and enjoy their work.

Tuesday night, Dec. 31, we were with the Grand Gulf Church. Had a splendid service and a nice crowd. They gave a very liberal collection. The sinners of that community take a great interest in the Christian church but it seems that it is impossible to get them in the church.

Wednesday morning, Jan. 1, 1919, we left Grand Gulf for our Jackson home. It began raining early that morning and rained until

late in the night. Some time during that night the rain turned to snow. Snow fell to a depth of ten inches by 5:00 p. m., Thursday evening, Jan. 2.

Snow being two feet in places, and since it began snowing so rapidly Saturday night, Jan. 4, I did not go to Indianola the first Sunday. And as I did not want the first week nor the first month of the new year to pass without holding a service with my Indianola members, we preached our New Year sermon Wednesday night, Jan. 8th. The Indianola church can hardly be beaten. The church house looks like a new building since we have our new seats in.

The first Sunday of the New Year we worshiped with the faithful few of the Washington Addition Church of Jackson. Elder S D. Yarber, the pastor, was present and we had a lovely service.

The first Sunday night we met at the home of Wm. Guice and took the Lord's Supper.

Yours in service,
B. C. CALVERT.

FIRST QUARTERLY REPORT OF R. T. MATLOCK.

Ending, Dec. 31, 1918.

Places visited and revisited, 11. Lectures and talks, six. Sermons preached, 17. Business meetings held, seven. Miles traveled 1,140 2-3. Preachers ordained, one; elders appointed, one; deacons, 1; pastors appointed one; letters written, 48; P. O. cards, 24; money raised for painting Matlock's Chapel, $8.50; carpenter tools for I. C. I., $25.00; money raised for self, Pea Ridge $7.10; Cobbs $7.61; Eld. E. L. Turner $8; Plummerville $5.63; Saratoga $8.07; Washington $17.30; R. T. Brock $10; M. Bright $13; Little Rock $1.50; Farmville, La., $5.95; National C. W. B. M., $62.50; total $147.66. Railroad fare $34.22; stamps, etc., $2.17. $36.39. Balance for self $111.27. Balance due $38.73.

The "Flu" has greatly hindered our work this quarter. The churches have been very liberal to the war call for money. Now don't forget the church's call for help. Let each church in the state give its apportionment. In every call.

Yours in the faith of Christ,
R. T. MATLOCK, Evangelist.

Mayfield, Ky.

Dear Editor of the Plea:

Please give me space to say a few words concerning my work. I am back on the job in southwest Kentucky, with the true vine that has been planted by the word of God. I have been away from the work since the latter part of July. I returned here the 17th of December, just in time to see one of its branches cut off, Sister Lizzie Imes, one of the faithful few of this little flock, was called from labor to reward. She was a woman loved by everybody. She did with all her might what her hands found to do. The church grives to give her up, but we humbly submit ourselves into the hands of God and say "Thy will be done," "O God, and I heard a voice from heaven saying, write Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

I am sending $1.00 for a renewal of my subscription. I hope for you much success in this great paper of ours.

Fraternally yours,
ELD. W. H. NEAL.

FROM THE BANKS OF OLD KENTUCKY.

"The blodo of Jesus Christ, His Son cleanseth us from all sin."

"For the Gospel is the power of God unto salvation."

"There remaineth no more remedy for sin."

NO SUBSTITUTE FOR THE GOSPEL OF CHRIST.

In a time like this substitutes are the fashion. Economic conditions, aggravated by wars and the ever present rumors of war, and the preachment of civic righteousness have tended to lead us from the one and only remedy for sin. It requires little fertility of imagination to group into one the many forms of substitutes, some of which really arrive. Some one with more time might here count them. But I'm interested in this one thing—the Gospel of Christ—which has no substitute and is "The power of God unto salvation to everyone that believeth." A most common error is to suppose that depleted homes, darkened by gloom of war casualties and influenza and such will be better homes and that people will draw nearer to God and the church will be crowded and her coffers stuffed and many added to the saved. All this is exactly NOT so.

It is not down in the book that these things will save men. If so there'd be no need of this Gospel of Jesus Christ. The truth is that these things have always atrofied instead of inspired religious life. The record shows "and they turned not unto the Lord, but continued to do those things which were evil."

The destruction of Sodom did not make men better nor did earth's swallowing up hundreds of murmuring Israel. The days of "Reconstruction" have always been evil. The Johnstown flood did not better the Conemaugh Valley. The Pocahontas explosion did not convert Pocahontas. The Louisville cyclone did not soften Louisville. Dayton's disasterous flood did not wash her sins away. Pharoah's plagues did not turn him to the Lord.

World war, influenza, death and disease, however hideous will not bring men to God nor cleanse from sin. The blood of Jesus Christ His Son cleanseth from all sin. Many think education will bring final solution. Education is not God's power unto salvation. Indeed many of the best educated are farthest from God. Deaths on battle fields have been called passports to God. Then the Book should read "He that dieth on the field of battle shall be saved." But no such rot is in the code. "For He is the propitiation (remedy) for our sin and not for ours only but for the whole world."

Remember the man who lifted up his eyes in hell, Luke 16. He aimed to substitute something else for obedience to God's law. He got told "They have the word. Let them hear it. There remaineth no more remedy for sin." Brethren, we must go through here four square and not try to flit through sideways. There must be no mitigation, no softening of the backbone; no kinking in the spinal cord; no soft pedaling on God's musical message. Preach straight and let the other fellow make excuses. Some sweet day, by the power of His blood applied to my poor soul, I will enter in through the gates into the city.

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

C. H. DICKERSON,
Nicholasville, Ky.

MAIN ST. CHRISTIAN CHURCH.

Clarksville, Tenn., Dec. 29, 1918.

Dear Editor of The Plea:

The following are the names of those who contributed at Educational Rally Day service. It is better late than not at all. We hope no church will think it too late to raise and send money for the great cause of education.

Bro. Alex M'Cauley and wife $1.40; Sister Eliza Hunt 75c; Sister Martha Anderson 50c; Sister J. E. Anderson 50c; Sister Birdie Anderson 25c; Sister Mary Bowman 25c; Sister Millie Smith 10c; Sister Georgia Hester 5c; A Visitor 15c; Eld. I. T. Anderson 45c; Eld. J. E. Anderson $1. Total amount $5.40.

J. E. ANDERSON.

A. C. I. NOTES.

The convention which was to be held October 23-27, 1918, was postponed until the following November 16-18, on account of the epidemic. It was carried out as best they could owing to the unfavorable condition of the weather. Quite a few were successful in getting here. Considering the effort the delegates were putting forth to get here, a long distance from the station, and the road muddy and continual rain, we can say it would have been one of the best of conventions had conditions been more favorable.

Prof. Moss spent several days on the campus. He was one of the few to attend the convention. Rev. Jackson Brayboy also attended and remained several weeks with his son. He attended the Sunday School and preached a wonderful sermon on last Sunday, Jan. 12. We always enjoy such a sermon. He will be leaving in a few days and will be very much missed.

Rev. I. C. Franklin was re-elected as pastor of the Union Point Church. He preached his first pastoral sermon Jan. 5, 1919.

The faculty were invited over to Mrs. James Franklin's to dinner, which was in honor of the newly elected pastor, Rev. I. C. Franklin. We all enjoyed the dinner.

Mrs. Georgia Franklin has been gone for several days to attend the Missionary Institute in Indianapolis, Ind.

A PLATE OF BRUNSWICK STEW.

(By James H. Thomas.)

HATS.

Sleeping or waking, were you ever chased by a snake, an angry bull, or a ghost? Such an experience, harrowing enough though it is, is not to be compared for an instant with that of being pursued by a printing press. When once that monster gets on your trail, there is only one way to avoid a genuinely tragic end: Scatter copy in its way, ever more copy until, surfeited, the creature at last abandons the pursuit.

In fact, unless you can find material for the aforesaid copy, you become absolutely incapable of running at all. Struggle and strive as you may, you are as powerless to move as when in the grip of a nightmare—must stand paralyzed and watch the distance momentarily diminish between you and oblivion.

Recently I was so hard-pressed in such a race that I could even smell (or imagine I could) the inky breath of my pursuer and hear the greedy champing of its terrible jaws. I had reached my wits' end in the effort to provide copy, and hence was expecting every second to be my last, when, an hour after school had closed and all local students were supposed to be at home, I happened to encounter in the hall a solitary boy, with tear-stained face, roving aimlessly about like a lost soul, in search, he sobbed, of his hat. I helped him to find it, and it was plain to see that he thought I had rendered him one of the greatest possible services. And yet he had unconsciously put me in his debt beyond my power, I fear, ever to repay him: he had furnished me with the wherewithal to avert imminent personal calamity. The copy I needed so badly was immediately forth-coming.

Hats! The origin of hats, their evolution, variety and significance—here was indeed an inviting field for reflection and research. And how strange that I had not seen it hitherto!

I have to confess, however, that I found disappointment awaiting me on the very first item of my investigation. History is explicit as to who wore the first apron; but as to who sallied forth from the rock cave or leafy bower crowned with the first crude attempt at a hat, she seems as dumb as the unborn future. Nevertheless, in view of what we know of our own American aborigines, we can easily persuade ourselves that, beginning with a fondness for personal adornment, which is as old no doubt as the race of man himself. the first step in the direction of the hat must have consisted in dressing the hair in one way or another. Another factor we must reckon with—also as old as the race—is the martial spirit. How could a chieftain more eloquently defy the club or the arrow of his adversary than by some conspicuous, distinctive decoration of the head? Or what more natural than that his braves should follow suit, though of course on a more modest scale, in deference to the chief? And this decoration would take different styles among different peoples—dependent chiefly upon environment and imitativeness. With his native forests abounding in wild turkeys and perhaps pride as well as the grace of the gobbler on the one hand, and the defiance and the pluck of the cock on the other, sought to typify some such qualities in himself either by training his har in cock's-comb style or by constructing, in imitation of the same, a head-gear of turkey feathers. The ancient Gaul, for similar reasons, would adorn his head with the horns of the wild bull slain in the chase. And I can understand how that the first Bedouin who wore a turban could have had the idea suggested to him by the whirling capers of the wind with the sands of his familiar desert; while the Greeks, with their inborn sense of the truly beautiful, and enamored of perfection in the human face and figure, would content themselves, except in rare individual cases, with a simple wreath of leaves or wild flowers.

Then came the Age of Metals, and with the martial spirit still predominant, the style of head-gear would naturally be determined chiefly by considerations of utility. (And here let us pause to say that we are discussing this subject purely from the viewpoint of the male of the species. Nor would we dare approach it from any other angle, even if it were less complicated. Besides, the reader who may be interested in the female aspect of the matter will find the same far more authoritatively and acceptably treated in such periodicals as the Ladies' Home Journal than we could hope to do.) To return: Among the more advanced peoples, the helmet seems to have come almost universally into vogue for protection against sword and battle-axe.

Enters next the Age of Chivalry, coupling with its ideals of heroism the still more splendid ones of generosity and of courtesy. In this age a new and additonal significance gradually came to be associated with head-gear. Riding about the country in quest of adventure or of wrongs that needed righting, the armored knight ordinarily kept the visor of his helmet up, for the sake both of comfort and of free unhampered vision. If he encountered on the highway a fellow-knight who might be considered friendly, he kept his visor up; but if one regarded as hostile, he immediately lowered his visor as the very first act in preparation for combat. Entering the portal of a friend or the presence of ladies, he removed his helmet forthwith, thus indicating that he came peaceably and that he trusted implicitly in the innocence of their intentions as to himself.

Then, after flourishing several centuries, the Age of Chivalry passed away—blown out of existence by gun-powder. The helmet, along with the other items of the knight's paraphernalia, became less and less popular and finally vanished alotogether, being replaced by head-coverings of such material and variety as western peoples now know.

And yet the best that was in chivalry has been transmitted even down to our day. To that we trace the custom of tipping the hat to ladies and of removing it entirely when standing in their presence or on entering the home of another. Even the habit which, on occasion, some men have of pulling down their hat-brim and squinting at one from underneath—what is that but a harking back to the days of the visor? Yes, the chickens, the Red Man, admiring the swollen language of hats is the same in the twentieth century as was that of the helmet "when knighthood was in flower" away back there in the Middle Ages. And he must know and speak that language who would be the knight-errant of modern times, a full-fledged gentleman. Who does not, be he rich or poor, white or black, his ancestry what it may, is no better than a ruffian.

Martinsville, Va.

Kirkwood, Mo., Jan. 1, 1919.

Editor Gospel Plea:

Please allow space for the following: Since coming back to Missouri I have been trying to serve our brethren of Centennial Christian Church, St. Louis, Mo. During this time we have had the splendid services of Bro. Preston Taylor and wife in a meeting; Bro. Moss and Sister Brown in the interests of Bible School and C. W. B. M. work; Bro. Griffin, our evangelist, in a short meeting. Bros. Cragget and Vanderzee of Kansas, also visited our church. All of these have contributed very materially to the life and growth of the church. Persons who were members of the Christian Church at various places, while visiting friends and relatives in the city, came and worshiped with us and we certainly enjoyed having them with us.

On coming here I found our brethren laboring under the burden of debt and with but a very few people who were ready and willing to work to better conditions. There seemed to be a spirit of discouragement prevalent among the people of the church and a general lack of confidence, with but little hope of recovery. Our church house was and still remains very unsightly and inadequate to serve the purposes of an aggressive church. In short a wonderful field of opportunities, it is gratifying to witness, however, the continuous gradual growth along all lines. As a matter of fact our doors were closed for some time on account of the Flu, but we are coming to our own. We have been in a money raising campaign for some time and the four clubs headed by Sisters Maupin, Willis, Divine and Steverson made a partial report of their work and $110.00 was reported last Sunday. This was a wonderful achievement when we consider the adverse circumstances and conditions under which they worked. This was a day of great rejoicing and evidently marks the beginning of greater efforts along all lines. Special mention should be made of Sister Saunders, a member of our congregation, but away on a visit to friends up in Michigan, who sent home $11 for the occasion; and also Sister Harris, a cripple, who raised $13. Sisters Willis, Divine and Mace were delegated to take the funds thus raised and pay on the principal of incumbrance on our property and with courage and faith that knows no defeat or compromise we steadily press onward until we shall have cancelled the last dollar of indebtedness and shall have so improved and renovated the church as to make it inviting, comfortable and adequate for the work that we are called upon to do in this important center. We had two to take membership last Sunday evening.

MOSES POWELL.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

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Number 388

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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

December 12, 1918.

With the advent of peace, the visible unity of Christians in the one Lord of peace and righteousness and love is an absolute necessity, if the new order of the world for which we hope is to be permanent and effective. The problems of reconstruction are the greatest ever presented to humanity. It is now no question of re-establishing a balance of power which, though it might make war impossible for a time in an exhausted world, would leave the nations armed to the teeth, with hearts full of jealousy and suspicion. The problem now is to create a Brotherhood of the World. The splendid lessons of duty, service, sacrifice, which privileged and unprivileged alike have learned through all the horrors of this titanic struggle, must be conserved. Rich and poor, the weak and the strong, must understand that no man can reach his highest development so long as he lives only to himself.

Nations and individuals must hear the message that God is Love, revealed in His Son, Incarnate in Jesus born of the Virgin Mary, and that the supreme law of the world is Christ's New Commandment that we love one another even as also He has loved us. The Church was established that it might proclaim that message and establish that law,—the message of love, infinite and eternal, the law of the only life that is worth living. But love is unity, the sharing in the Life of God. A divided Church can not fully manifest that Life, nor adequately proclaim that Love.

The World Conference on Faith and Order is an attempt to bring Christians together in true Christian love and humility to try to understand and appreciate one another, and so to prepare the way for constructive effort for that visible unity which is necessary to convince and convert the world to its Redeemer. Already many partial and local efforts are being made toward reunion. It can not be doubted that God the Holy Spirit is inspiring and guiding them. But the world is no longer merely an aggregation of nations. It is one, as it never has been before, and as it never will be again for generations, unless it be placed on the foundation of which Jesus Christ is the corner stone. Christians need the vision of a whole world at peace because it is at one in the peace of God which passeth understanding. God has blessed the efforts to bring about the World Conference to a degree which seemed impossible eight years ago. Almost every communion which could be reached has promised its co-operation, and the commission of the Protestant Episcopal Church is preparing to send as soon as possible deputations to present the invitation to join in the Conference to the Churches of Rome and of the East and to those in other countries to which access has not yet been possible.

But if progress is to be made toward the visible reunion of Christians it can come only from the deep desire of the whole Church, and that desire can find its only effective manifestation, its only means of achievement, through incessant and fervent prayer. Urge your friends and acquaintances of your own and other communions to pray for the turning of the hearts of Christians to unity and for the guidance of the World Conference. Form prayer circles in private houses and ask your minister to hold public services. Urge especially the observance of the Octave of Prayer for Unity, January 18-25, 1919 (January 5-12 in the Eastern Calendar.)

By order of the Commission of the Protestant Episcopal Church on the World Conference.

CHARLES P. ANDERSON, President.

WILLIAM T. MANNING, Chairman of Executive Committee.

ROBERT H. GARDINER, Secretary.

O Lord Jesus Christ, who saidst unto Thine Apostles, Peace, I leave with you, My peace, I give unto you; regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, who livest and reignest God for ever and ever. Amen.

O God of Peace, who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth One God forever. Amen.

Information about the World Conference movement may be obtained from Robert H. Gardiner, 174 Water street, Gardiner, Maine, U. S. A.

A Manual of Prayer for Unity may be had free on application to Mr. Gardiner.

THE NEW AGE.

SOME BOOKS READ.

There are coming from the press these days some great publications. These, the minister must read if he wishes to keep abreast the "on going" times in which we are living. For the minister fifty dollars annually for reading matter is not excessive.

Along with my regular routine of study we have found time to read at four sittings the following publications recently issued from the press: "Ornamental Orthodoxy" by Edgar DeWitt Jones; "The New Orthodoxy" by Edward Scribner Ames; "The Protestant," by Burris A. Jenkins; "The History of New Testament Times in Palestine," by Shailer Matthews—the last on old publication.

"THE PROTESTANT"—We wish to call attention especially to "The Protestant." This book is dedicated to "The Heretics" whom the author calls "The bravest men I know," and of whom he calls himself to be one. The author is wailing for some one to come. He is sure to come, he thinks. The coming one is called the "Protestant."

Will he be orthodox or heterodox? That will depend upon the standard by which he is measured or the spectacles through which he is beheld—if by that against which he is protesting, he will be a heretic of the heretics, if by what is styled in the "New Orthodoxy" "The Growing Bible," sound in the faith.

"INSTITUTES AND OTHER TOOTS"—In chapter 15, Dr. Jenkins writes interestingly under the caption, "Institutes and Other Toots." Of the young men who are to enter the ministry, he says: "Send the would-be preacher to a Yale, a Harvard, a State University—O, not primarily to a Divinity school at or near these places, but primarily to the universities themselves. Send them there not to study divinity but to get an all around West Point education."

"A young man with a stained apron, in a chemical laboratory or a physical one, in a zoological dissecting room cutting up a dead frog, is in a better place to learn to preach than in the dim irreligious light of a divinity chapel, holding forth before a class and a professor in a mimic ministry."

"A young man walking with a virile companion, unafraid of science, truth, investigation under the stars of an autumn night, beneath the domes of a great observatory, or, it may be, leaving to chat on a lazy spring

afternoon, through the open windows of a laboratory or a library, is in a far better way to become a manly minister and religious leader than in the sheltered seculsion of the sectarian hot house."

"Why a Bachelor of Divinity, anyhow? The degree is almost as bad as a text. While we are destroying things, suppose we destroy that, and all that it denotes and counts."

"Assuredly, one of the very first things our Protestant when he comes will concern himself with, is the distinction of old educational formulas, ways and manners, respected simply because ancient ,and the construction of new curricula, new customs, enlarged liberties, increased fearlessness, swimming schools and athletic fields, cavalry practices, jumping hurdles and airplane flights in the limitless blue, for the young cadets who are one day to marshal the hosts of the reformed church. Then and only then shall we be able to sing without lying in our throats:

"Like a mighty army, moves the Church of God."

Brothers we are treading where the Saints have trod

We are not divided, all one body we,—

One in hope and doctrine, one in Charity."

Dr. Jenkins in the Protestant goes to the extreme, but after all he has given us a needed book and raised a worthy expectancy.

W. M. SIMMONS.

CAMPUS NOTES.

School closed January 18th for a ten days vacation. A large number of the students have gone to their homes or to the homes of friends. Several of the boys have gone to near-by cities to work.

The second semester opens January 28th. All students are urged to be back on time.

Several new subjects will be studied during the coming semister. The work bids fair to be very interesting as well as instructive.

Last Lord's Day an offering amounting to between $30 and $40 was taken up at the regular church service. This money, with some more appropriated from the church and Sunday School treasuries, will be given for the education of poor white children here in the Southland. A large proportion will go to the Southeastern Christion College at Auburn, Georgia. Brother Wood is doing a noble work there for the people of that state.

President Lehman has returned from his trip to the North.

Prof. C. V. Bebout underwent a noperation at a Vicksburg hospital on January 18.

Miss Viola Brown had a goitre removed at the same hospital a little earlier in the week.

NOTICE.

Editor The Gospel Plea:

You will please print in your next issue of the Plea the following statement of the amounts of cash received and the persons from whom received, to date, on the National Minutes. As secretary of the convention, I promised to make this statement.

To date, I have received cash the amount of $3.00, from the following delegates:

Preston Taylor, Jr., J. E. Walker, R. E. Hathaway, J. N. Ervin, K. R. Brown, H. G. Smith, J. W. Scott, Wm. P. Alphin, W. H. Dickerson, Sarah L. Bostic, S. S. Blackburn, Hattie Mallory, R. H. Davis, Sarah Harris, J. H. Thomas, D. C. Brayboy, W. P. Martin, C. H. Dickerson, R. E. Pearson, J. E. Anderson, E. M. Harden, G. C. Campbell.

I have sent books to some delegates and persons who have not as yet sent in their pro rata, but we thought all would be glad to get the books and know what the aims and objects of the convention are.

The present plan of collecting the minute money is quite crude, and the next meeting will give us a better one.

Whereas, in the face of conditions the delegates have done well, yet there is a deficit to be dealth with.

Respectfully submitted to the delegates of the National Convention, which met at Nashville, Tenn., September, 1918.

R. E. PEARSON, Rec. Secy.

OUT ON THE PLAINS.

The Reactionary Spirit.

The Hebrews were permitted to go out of Egypt under the most peculiar circumstances known in history. After the Egyptians had been set upon by the plagues of flies, frogs, locusts, lice, hail and even death itself they cried with a loud voice that the children of Israel might depart from them at once lest all the Egyptians be consumed.

They not only asked the Hebrews to go from them, but they provided everything necessary to sustain them on their journey. Too glad were they to have the Hebrews depart from them, if only their departure would save them from further death. But hardly had the sound of the tramping feet of the Hebrews got beyond the hearing of the Egytians before they were organizing to overtake and carry back into captivity those so recently set free. The Egyptians were moved by the reactionary spirit which is so common in nations and individuals. The Egyptians thought of the monetary loss along with other losses sustained by the departure of the Hebrews, and so set about to re-enslave them regardless of what it would cost them in property and in lives to do so. But if the Egyptians were moved by the reactionary spirit to re-enslave the Hebrews, no less were the Hebrews themselves moved by the reactionary spirit to be re-enslaved; for more than once did they rebel against that matchless leader, Moses, and long for the "flesh-pots" of Egypt. Every time their eyes failed to behold the things necessary to sustain life, their hearts yearned for the home back in Egypt. Just as the Egyptians were willing that other sons (daughters not counting for much) should be sacrificed to the Death Angel if only the Hebrews were again in bondage, so were the Hebrews themselves willing to go back into bondage for a mess of pottage. We have, to some extent, a parallel in American slavery. Right after the slaves were set free, there was a strong agitation to send them away, and steps were taken to that end. But it was soon discovered that with the going of the ex-slave went also the only means of living for the class who had not been taught to work. So the reactionary spirit immediately manifested itself, and the transporting of ex-slaves was stopped, and all that could be reached who had gone north were induced to return and take up their abode on the plantation. The recationary spirit is not confined to the world only, but to the Church as well. It early manifested itself in the church, even in the days of the Apostle Paul. There were the Judaizers seeking to fasten upon the church the forms and ceremonies of the law. Paul wrote: "Stand fast in the liberty wherewith Christ hath made us free and be not entangled again in the yoke of bondage." Later on when the Gentiles began to pour into the church, we find them reaching back for the forms and ceremonies—even the autocrtaic spirit of paganism. These were fastened upon the church which made it a big body without a soul, even as a slave who exists, but does not live. In later years when Luther came forward with his new interpretation of the church, men were aroused and set about at once to throw off the yoke of Romanism. But soon they began to reach back for some of the things they had discarded, and again placed upon their shoulders, which things are being carried until this day. We very often find the same spirit manifested in our churches and in our conventions. After the meetings are all over, the plans all set to carry out some definite work in the local church, or in the state along come some to destroy all that was established in the hearts of those who would do the things that go to build up the Kingdom of Christ.

C. E. CRAGGETT.

WHOSE BUSINESS IS IT?

Whose business is it to see that the wrong done the teachers in some of our Baptist schools is righted? Maybe somebody is ready to reply that it is not the business of the Baptist Record. To be sure the paper is not a DonQuixote riding about over the country looking for mischievous people and institutions to attack, but when a thing like this is thrust under its nose, what's the use in shutting one's eyes and backing off? That the teachers are not making an outcry or going on a strike, only makes it the more obligatory that somebody should speak in their behalf. But who ought to look after this business and see that justice is done them? Primarily it is the business of every Baptist in the state. They are working for the entire denomination and the whole state is getting the benefit of their services. Whoever profits by their labor without giving to the extent of his ability to compensate them proportionately to the value of their services, is by that much responsible for the wrong done them. Any man who accepts benefits without making return as he is able, lowers the moral standard in his own life and suffers a serious injury to his own soul. This is worse still when he sees that he is receiving aid which some other man gives at the expense of personal privation and sacrifice. No Baptist in Mississippi ought to rest contented until he has done what he could to remove this reproach from ourselves and this wrong done our faithful servants.

The trustees will do what the rest of us enable them to do and ask them to do. They are trustees ofour educational interests and are the direct employers of these agents of the denomination. They are men who are awake to their position and are responsive the wish of the Baptists of the state. But they cannot pay $2,000 salaries on $1,000 incomes. The Baptists of the state have made it possible for them to put up new buildings, build barns, buy a farm, provide for athletics and build a lake, now lets do this other work.

Christian Woman's Board of Missions

NOTICE.

Heretofore itemized statements of all money sent to the general treasury of the Chritsian Woman's Board of Missions has been published in the Missionary Tidings. Since the Missionary Tidings has been merged in the World Call, a general missionary magazine for all of the Boards, the itemized statement of receipts heretofore published in the Missionary Tidings will appear in other publications. All receipts from Negro churches, organizations and individuals will be published in the Gospel Plea.

Secretaries of local Missionary Societies should each month check over the statement of receipts to see whether the remittances from their own societies are published. If not, they should write to headquarters regarding the matter, addressing Mrs. J. M. Stearns, College of Missions Building, Indianapolis, Indiana, giving her the name of the treasurer from whom such offerings would be sent.

Very frequently remittances are received but cannot be rightly credited because the treasurer making the remittances has failed to state that it is from a Negro church, therefore it is credited to general receipts fron that town or community. White churches naturally get the credit for all remittances that are not marked "Negro."

We publish below the statement of receipts for December. Former receipts have already been published in the Missionary Tidings.

Arkansas—Mt. Beulah W. M. S., $10; Mt. Sinai $13.10; Little Rock, 11th St. Church, $8.25; Pearidge Church $13.35. Total $44,70.

Illinois—Chicago, Armour Ave. W. M. S., $6.79; Church $18.83. Total $25.62.

Indiana—Indianapolis, 2nd W. M. S., $31.80.

Iowa—Keokuk, Baptist Church, $4.

Kansas—Kansas City, 8th St. W. M. S., $4.80.

Kentucky—Hustonville W. M. S., $1.50.

Mississippi—Hermanville Church $6.50; District No. 2, $5; Edwards, S. C. I., Jr. C. E., $58.05; Church, $51.05; Mound Bayou Church, $31. Total $151.60. (These amounts were sent in by J. B. Lehman.)

Missouri—Chamois W. M. S., $1.65; St. Louis, Centennial, $13.10; St. Louis Centennial Church, $4.64; (Sent by J. B. Lehman); Napton W. M. S., $4.20. Total $23.59.

Tennessee—Nashville, Lee Ave. Church, $15; W. M. S., $3; Holtsville W. M. S., $3.42. Total $21.42.

Texas—Shady Grove W. M. S., $3.34.

WHEN THE FLAMING TORCH PASSED BETWEEN.

(Continued from last week.)

another's word. A more modern form of covenant may be seen in the Municipal Museum in Edinburg where the parchment is still shown bearing the names of the covenanters, many of which are written in the blood of the signers, drawn from the veins in their hands. In Abraham's case a young heifer, a she-goat and a lamb, each of three years old, were used, a turtle dove and a young pigeon were added apparently as an offering. The ceremony thus adopted illustrates how God condescends to use human measures in order to pledge himself to man and as asignificant testimony to his love. The divided victims were duly set at sufficient distance apart. Abraham, watchful and steadfast, stayed near to guard them and to wait the end. Ere long the sun began to set, the birds of prey, of evil omen, swooped down on the carcasses, but were driven off. Presently, as the short twilight was giving place to night, a horror of great darkness fall upon him. Soon the blackness is strangely broken, for between the pieces of the victims are seen passing "a smoking furnace and a flaming torch"—symbols of the presence of the Almighty. In keeping with the brightness the sacred words of a covenant were heard which re-established Abraham's faith.

Consider three things and let us lay them to heart: The Vigil, the Visit, the Vision.

1. The Vigil. Abraham, under the divine suggestion prepared the victims with the two birds of sacrifice, laid them in order, and waited. While he waited to see what would take place the birds of prey came down upon the carcasses to snatch them away and devour them. This Abraham did not permit. His vigil he did not break. He watched the offering and kept driving away the evil birds that would mar and destroy it.

Often in our quest for a closer walk with God and a fuller knowledge of his reality, we are called to enter into some new experience. We make some new resolve, take some forward step, or offer some new sacrifice; some new vision of privilege. The victim is prepared, the sacrifice is laid, the terms of the new consecration are entered into. We stand with our feet pressing the threshold of a new life. Then we grow weary in keeping up the tension. The vigil lags. Interest slackens. The red-beaked birds of prey circle around us, lower and lower. They swoop down upon the sacrifice. They soil it. They tear it. They snatch it away. "The good which we would we do not." The evil birds come down in swarming numbers—indifference, neglect, forgetfulness, avarice, envy, unlawful desire, unbelief, sloth, passion, irreverence, love of the world, frivolity. They come to mutilate and bear away the offering. We are too weary to watch. We fail to tarry long enough. Abraham kept up his vigil. I plead that all waiting souls do likewise. Allow not your sacrifices to be vitiated nor snatched away. The day may be wearing heavily, the darkness may be beginning to deepen, but I charge you to guard your sacrifices and keep driving off the vile devourers of the soul's proffered gifts to Jehovah. "Wait on the Lord: be of courage, and he shall strengthen thine heart; wait, I say, on the Lord."

2. The Visit. Abraham waited long. He drove away the birds of prey. The sun began to go down. A horror of great darkness fell upon him. Now the sun is gone. At last it is dark. It is so dark and God has not come. Still Abraham stayed by his victims. It is hard, is it not? How many of us have seen the sun go down, have felt the horror of great darkness falling upon us, and have been compelled to wait the gathering of the gloom? Sometimes it is darkness of doubt, or the darkness of grief, or the darkness of dis appointment; or perhaps it is the darkness of loss, or of broken friendship, or of poverty; or it may be the darkness of conscious sin, or of sickness, or of death.

But read again: "And it came to pass that when the sun went down and it was dark, behold a smoking furnace and a blazing torch that passed between these pieces"—symbols of the divine presence. At last God had come. The visit is a reality. "The Lord is good unto them that wait for him, to the soul that seketh him." He comes, and there is the smoking furnace to cleanse and purify, and there is the flamnig torch to cheer and brighten and testify. God visits his people. Full often he has met us in the way and we have gone on in his strength.

It was the last hour of the day. Followed by a group of soldiers on the Western front a chaplain withdrew to the edge of a wood. They went to worship. "What shall we sing," said the chaplain. "Number 12" was the reply. And seated on the ground they sang.

"Lead kindly Light! Amid the encircling gloom,
Lead thou me on;
The night is dark and I am far from home;
Lead thou me on;
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me."

Then the 91st Psalm was read—"He will cover thee with his pinions, and under his wings shalt thou take refuge; his truth is a shield and a buckler." They prayed—Many of them in turn. The apostle of the trenches talked to them of Christ and his presence, of heaven and the answer came, "Let us sing Number 51." And the voices of the soldiers mingled with the rustling breezes in the tops of the trees of France. They sang,

"Abide with me! fast falls the eventide,
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me.

"I fear no foe with thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting, and where his victory?
I triumph still, if thou abide with me."

The crowd broke up and went back by two's and three's. They were talking low. The sun was going down. Soon they were to take their places in the trenches. The chaplain says that his men had met God under the trees in the light of the setting sun.

3. The Vision. "For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it; because it will surely come, it will not delay." Already God has given Abraham a sign in the heavens. He who had so often gazed at and studied them in their silent, steady courses, is told to look now toward heaven and number the stars, if he be able to number them. Let out alone with the mighty God Abraham stands awed and humbled before his Majesty. He desired a sign, and God gave it to him on the open page of the sky, written along the lines of the Milky Way, punctuated by suns, and emphasized by planets and constellations. Thus we are reminded that throughout the vast universal spaces Jehovah's worlds obey his will, his stars keep blazing on, his suns continue flinging out their floods of light. Is it not time for us to expand our horizon beyond the ordinary limits and look up through the mournful branches of our black cypress trees to catch a glimpse of God's unfailing stars? When our little earth plans are collapsing and our spirits are bending low how cooling to fevered brows and calming to faltering hearts to gaze adoringly into God's infinities while all complaints are hushed and personal interests are so merged in God's purpose that the only thought is that of trust in him and obedience to his will. Surely, surely the God, who makes and numbers and guides the stars, will take care of his friends who trust him. The faithful keeper of the stars will not default in a matter of friendship.

Having given Abraham, fo rthe strengthening of his faith, an upward look into the sky, Jehovah now accords him a forward glance into the future. Down through the centuries Abraham was permitted to gaze. It was shown him that though there would be waiting and hinderances and delays, he and his posterity would at last possess the land "from the river of Egypt unto the great river, the river Euphrates." And we may well believe that he not only saw his posterity settled in Canaan, but, embracing the promises, he caught a glimpse of "a better country, that is, a heavenly," and also "looked for the city which hath the foundations, whose builder and maker is God." His vision of God gives him a clearer vision of earth and heaven, of time and eternity. In his upward look as

well as in his look forward Abraham caught sight of God's faithfulness, to the strengthening of his own faith. To every soul whom I am pleading with today, I say, look up and look forward and catch a glimpse of the plege-making and covenant-keeping God, and learn that "he is faithful that promised."

A thing of capital importance for every one to remember is that in these present days it is possible for men to meet God, and with the soul's eyes look upon him, and thus to see him clarify our vision and strengthen our faith for what we have to bear or do or suffer. In his poem, "Face to Face with Reality," John Oxenham puts a question to the young soldier and reports to us the answer. It tells how we may have a vision of God in the rugged places of life as we live it today.

What did you see out there, my lad,
That has set that look in your eyes?
You went out a boy, you have come back a man,
With strange new depths underneath your tan;
What was it you saw out there, my lad.

"Strange things, and sad, and wonderful—
Things that I scarcely can tell;
I have seen the sweep of the Reaper's sythe,
With God, and Christ, and hell.
"I have seen Christ doing Christly deeds;
I have seen the devil at play;
I have gripped to the sod in the hand of God,
I have seen the godless pray.
"I have seen Death blast out suddenly
From a clear blue summer sky;
I have slain like Cain with a blazing brain,
I have heard the wounded cry.
"I have lain alone among the dead,
With no hope but to die;
I have seen them killing the wounded ones,
I have seen them crucify.
"I have seen the devil in petticoats
Wiling the souls of men;
I have seen great sinners do great deeds,
And turn to their sins again.
"I have sped through hells of fierey hail,
With fell red-fury shod;
I have heard the whipser of a voice,
I have looked in the face of God."

You've a right to your deep, high look, my lad,
You have met God in the ways,
And no man looks into his face
But he feels it all his days.
You've a right to your deep, high look, my lad,
And we thank Him for His grace.

BAPTIST EDUCATIONAL PROBLEMS IN BRAZIL.

Primary Education.

Chief among them is the terrible illiteracy. The rather optimistic statistics say that seventy per cent of the people of the nation can neither read nor write. Naturally in the capital cities that estimate is too high, the illiteracy going as low as fifty per cent in the federal capital. But in the interior it is far too low. In a recent Sunday School Convention one of our pastors spoke on how to have a good Sunday School in the interior. He said, "Ninety per cent of our people cannot read. I have no one who is suitable for secretary, so I call the roll of the entire school at the opening. When some one fails to respond, I appoint a committee to visit him that afternoon. In the Sunday School of 50 odd there are fourteen who can read with great difficulty, of whom only three understand what they read." Yet he has a church in a large town, composed of successful farmers and truck growers. I have visited churches in which not one woman could read and so few men that it was difficult to elect church officers.

Our Baptist people are doing much and preparing to do more to better this condition of affairs. Naturally the great need is for primary education. The churches are eager for primary schools and willing to support them, but where are they to find teachers?

They have tried unbelievers. That was universally unsatisfactory from both educational and religious standpoints. Men do not do such work. Even in rare instances where a Christian lady can be found, she has had no special training. The students study aloud and recite individually. And while each one is reciting the rest of the school is in pandemonium. A school always advertises its presence to the passer-by some distance before he gets to it. Then such teachers can be of little service in directing the religious life of the children and of small service in the church. The result is that the denomination has been forced to provide itself with Christian young women who will serve both in the churches and the church schools.

ATraining School in connection with the Pernambuco College and Seminary has been successfully maintained for two years. It has students now from Manaus to Bahia, a territory larger than that of the Southern Baptist Convention. Miss Pauline White is on her way here now from the home land to be the lady principal of this Training School. Twenty eight splendid young women were enrolled this year. Two, who were students from other schools when they came to us, will graduate next week. But like most institutions we at first need our own graduates for the proper development of the institution, so one of these stays with the Training School as assistant to Miss White. Nothing Brazilian Baptists have ever done has so appealed to the churches. The North Brazil churches are giving 50,000 milreis to put up the building that will be the dormitory and chapel of the Training School. The wonderful denomnational development which that indicates will not escape your notice. It is a thing almost without parallel on Southern Baptist mission fields, certainly in Latin America. Ten years hence all over North Brazil will be these primary schools, hard by the churches, taught by Christian workers in the churches, supported by the churches.

But don't imagine that only the churches will reap the benefit of such work. It brings salvation to many a home. These young women do not teach the catechism, but they live Christ. Children hear the Word of God read, and learn songs of the gospel. One of our graduates this year, Miss Josephina Silve Lima, was teacher of the vigorous primary school of our church in Manaus. The Manaus church is in personnel, equipment and influence in the city perhaps the strongest church we have in Brazil. The school has its sessions in the basement of the church. Just across from the church lived a very fanatical family. Their children were forbidden to walk or play on the sidewalk in front of the Baptist Church, and to enter its doors was a mortal sin. But this tactful young teacher won her way into the children's hearts and soon they were her pupils, enrolled in the Sunday School, then singing the gospel in Catholic homes of relatives and breaking down prejudices. Thus many are won to know the gospel.

Educational Geography.

Primary education is a local problem. Given the teacher, the rest is possible. But beyond the primary school, a mission school must be the result of cooperation of the churches. Their location must, therefore, be determined by the normal channels and strategic centers of church cooperation.

You cannot gerrymander a mission field. Geographical facts, political grouping of states and symathies of their people, the natural linking of the lives of the people with the commercial centers that sreve as the distributing points for business and trade, and the lines on which the educational life of th enation has developed are not to be obliterated by arbitrarily waving a magic missionary wand. If Ramsey has contributed anything to modern scholarship, it is the certainty that Paul followed in his missionary strategy these provincial distinctions established by the Roman government over its subject peoples. And yet Paul was not provincial. Merely gifted with a wonderful blending of common scense and divine grace.

Our Board has wisely followed this Pauline principle in Brazil and has organized two missions. The Southern mission cultivates the territory of the great cities, of the vast foreign populations and of important agricultural populations. The North Brazil Mission cultivates the territory of smaller cities, little foreign immigration of the working classes, one speech and it not a corrupt medley of Portuguese and foreign tongues, wide and rich stretches of the great interior and four fifths of the nation's territory. These divisions are as natural as of the South and the North at home, have traditions just as dear and are based on geographical facts. The territory of North Brazil mission is larger than that of the Southern Baptist Convention, larger than China proper. Naturally only a sympathetic appreciation of its rich possibilities and wonderful Baptist future will enable us to plan aright for its educational development.

The educational program of the federal government follows this natural line of procedure. There is a federal law school in San Paulo and one in Perambuco. The government maintains the same number of teachers in each school. The last statistics report a larger student body in Pernambuco. The government maintains schools of medicine, pharmacy and dentistry on an equal footing in Bahia and Rio de Janelro.

The Catholic Church maintains thirteen theological seminaries in Brazil. Seven of them are in North Brazil and nearly two thirds of the students, th elargest one being the historic seminary of Olinda, a surbub of Pernambuco. This astute clergy has studied the land in Brazil for centuries. They know best how to possess it. Great Cities and great seminiaries are not necessary concomitants. They have no seminary in Rio de Janeiro Baptists have none in New York or Washington. Such centers are not the most natural places to develop great theological schools. Neither Dr. Broadus nor Dr. Carroll established seminaries in the biggest cities in the Southland. Paul trained all his helpers outside of Rome and the theological school of our Loard was not in Jersusalem. We do not well to let the lure of a great, crowded city blind our eyes to the lessons in missionary geogrphy which both nature and grace are ready to teach us. The Presbyterian seminaries both in North Brazil and in South Brazil are in towns of less than 50,000 people and the union seminary is to be in a simlar location. Presbyterians have gone almost to an extreme in isolating all their schools from the great cities. We should avoid the opposite extreme of congregating all Baptist effort in the federal capital. Not all rivers can be made to empty into the same bay.

It is hard for you to realize what a vital question this is. Not a single railroad links these two great sections of the nation. Two seminaries, students who have just come to our seminary in Pernambuco from the far interior of an adjoining state occupied a month and a half in the trip. Figures do not lie, but neither do they reveal the facts. Let me put it in a concrete way. California Baptists could send their young men across to New York and land them in England in Baptist schools quicker and at less cost than many of the North Brazil churches could get a student to Rio. It would be much easier for Texas Baptist to depend on MacMaster University in Canada to train their leaders than for North Brazil to depend on schools in South Brazil to educate its leaders. That is why in the good Providence of God there are in Rio and Pernambuco colleges and seminaries of the same grade and with equal faculties, equipment and student bodies and each with a great future and ample room to expand it.

Differences in American and Brazilian Education-al Systems.

There are many. Primary education is detached. It belongs to no part of the system and is almost universally neglected. There is where we have our great opportunity to serve the country. The public schools are farmed out to teachers, who like the judges have a life-time job, and they generally hold school in their front parlors. In many of the limited number of public school buildings there is an image of Christ and priests teach religion.

Secondary education leads to the technical schools. A career in Brazil leads through a technical school. To be somebody one must have studied in the law school, medical, military school, engineering school, normal school, dental school, or Catholic theological seminary. Only a small per cent of graduates of law school ever practice

law. They graduated there not with a law career in view, but to be "Doctor". Two thirds of those who enter a Catholic seminary get their education and abandon the priesthood before taking their vows. I have a number of friends who have done that. Often men have gotten into a theological trend of thought and when they leave the Catholic seminaries offer themselves as employees of our mission. When they find that salvation is a sine qua non in the Baptist ministry they never apply a second time. I was in a home in the far south of Bahia last year from which the brother of our hostess had just entered a Catholic seminary. He did so frankly because he saw absolutely no other means of getting an education. The situation is not likely to change except in the far distant future because even the students that go to the States to study do not take college courses. Rare is the exception. As quickly as they can get admission they enter technical schools.

And do not blame them too quickly. Two bright young men who went to Baylor from our school in Pernambuco have just returned, with their A. B. from Baylor. One of them said to me the other day, "I have quit trying to explain what I graduated in. They all ask me if I graduated in engineering, then in medicine, law and so on. And when I tell them it was none of these they cannot understand that I have graduated at all."

The reason is not far away. The American college system is absolutely unknown to the Brazilian people. They naturally have no conception of it. There is not one college in Latin America. There is no demand for a college education in Brazil. That may seem strange to you, but it is repeatedly affirmed in the reports of the Panama Congress, the Missionary Review of the World and by the leading missionary educators of Brazil. We speak of our schools as colleges because that is the translation of their Portuguese name. They are "Collegios," but the "collegio" is not a college. It is always a high school or less. The Mackenzie College in San Paulo is a standard high school, with technical departments added. The Rio College, Granberry College, Lavras Institute, the Pernambuco College and perhaps others are high schools. These are the leading non-Catholic schools.

Pres. Waddell of Mackenzie College, told me that their school offered college studies for many, many years—since 1890, if I remember correctly the date. During all those years they never had one student who would consent to take a college course though their enrollment is over a thousand. Why should he? He could go from the high school into either MacKenzie technical courses or into the federal law school. To have taken further general studies would have been a long waste of time. It is, in fact, hard to get students to stay for the closing year of our courses as it is.

You will bear in mind, then, when you read the word college about a school in Brazil that it means a high school, for there is not a school in Brazil whose graduates would not have to enter the Freshman year in Baylor, William Jewell or Wake Forest.

Would it be wise for Baptists to spend vast sums in equipment and divert a large faculty of missionaries from other lines of service to create a college in Brazil? It would be to throw the denomination's money in a lonesome sinkhole. There are three powerful currents of education in Brazil—government schools, Catholic orders, and the forces that co-operated with the Panama Congress. All three of those currents run in favor of continuance of the present plan of an education that culminates in technical training. If Baptists attempted to establish a college, they would have to stem the combined force of those three mighty currents in the national life and if they won there would be no demand for the education they would offer in their college except on the part of Seminary students.

Would it be best for the Seminary students? They come largely from the interior, where only primary educational advantages are offered. So they have from five to seven years before they can graduate from the high school. Then they have three years of Seminary studies. Their maturity and their exceptional training in English, French, Spanish and Portuguese throw a great literature open to them and make them better capable of theological investigations than our high school graduates. To add four more years to the time they have to stay in school—well, when would Brazil begin to hear the gospel?

Two other things need to be said to create an accurate impression. 1. This is not educational stupidity on Brazil's part. Their technical schools give six year courses and embrace much of the training offered in our college course. 2. In this educational system Brazil follows France. The idol of Brazil is France, not the United States. The degrees of American medical schools are not recognized in Brazil, because they regard our shorter course as necessarily superficial. We hope they will be recognized after the war and that we may have some medical missionaries for the interior, but each nation has much to learn about the other's dealing with a situation similar to their own backward districts or to China. The differences in the systems are radical, deep and with roots that run far back in the past.

The Baptist educational policy ought to be intelligent on these matters. A missionary policy from the homeland that would have to pull up stream against the powerful current of federal, state, municipal, Catholic, private and Protestant educational policy and against the better judgment of the denomination in Brazil would hopelessly handicap the Baptist future.

Have mission schools a Christian mission?

They have. But how to fulfill it is not easy to demonstrate. I will show you four types. 1. One great Protestant educator says the mission school does not exist for propaganda, so neither he nor his faculty make any propaganda for the gospel. His ideal is to establish an institution that can be pointed to as doing thorough work and as a demonstration of the practical value of Protestantism to a nation. He is reaching his deal.

(Continued.)

WORLD CALL

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THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

HELPING AMERICA AND THE WORLD.

(J. B. Lehman.)

The National Security League has sent out for free distribution a pamphlet on "How the Colored Race Can Help in the Problems Issuing from the War," by Lewis B. Moon. This is for free distribution and can be had by sending to the National Security League, 19 West 44th St., New York.

It is especially fortunate that the attention of our people is being called to constructive work, rather than to pointing out faults of the past. It was not this after other wars. At the close of the civil and Spanish-American wars much time was taken up in dickerings over disputes that came from before the war or growing out of it. But so far no feud has developed and it is to be hoped none will develop.

If now we recognize the fact that the world was far from right before the great world upheaval and that it is worse than folly to spend time haggling over it, we will be in a frame of mind to do constructive work. If the world is to be better from now on, we must build it better and it can be built better only by a full co-operation of all concerned. In England, Loyd George has asked for a mandate from the people to make England a more fit place to live in and the voters gave it with an overwhelming majority. But this means nothing to the Irish who are planning to secede and make all the trouble they can. If now, that England is beginning in earnest to regenerate the empire, Ireland would pitch in and help with might and main, Ireland would be reconstructed as will the rest of the empire. The course of the Irish will hold back her development for a half century.

The Negroes in America are peculiarly tempeted to follow a policy of complaint and thus miss their opportunity of doing their greatest work. They came into America as raw heathen and into modern civilization as freemen and it is not strange that discriminations and restraints hemmed them about These can be removed most easily now by constructive work. Let them help to make America a fit place for world helpers to live in and all things else will easily adjust themselves. The following lines of work are suggestive:

1. A concerted effort should be made to make the American Negroes a hundred per cent literate by 1950. By that time all who came out of bondage will be gone and there is no excuse for others. Our recent draft brought out the fact that we have an immense number of illiterates, many of whom are native white people. With proper effort on the part of the Negroes, every state will build up a proper school system. So that every child can go to school. As it is now not all the children could go to school if they would. If now a united effort is made to get the state to put up adequate school houses and to prepare a sufficient amount of prepared teachers and to devise means of making all the parents send their children to school, the Negro race will be literate by 1950. This will be a thirty year job that will be worthy of the best in any one.

2. The Negro race must co-operate fully in all the great missionary enterprises. Here is an opportunity to stand in the foremost files of the times, for no greater task ever came into the mind of man. We have now destroyed the liquor traffic and with the great army of mixed men coming back into industry and the coming home of three million men from the army, we will have a vast army out of employment if we attempt to do nothing but doing the necessary work to live. But if we are wise enough now to organize vast missionary enterprises that will call for a vast army of our most choice young men and women, the others can do the world's work without leaving an army out of employment and the world will be happy. Heretofore when there were more labors than jobs men strove with one another for the places. They were not wise enough to read God's purpose and to go to work for the upbuilding of mankind leaving those who have no vision, to do the world's work. They have a mind to work and will easily produce enough to supply all if given a chance. This will give those who have caught the vision of missions a chance to go to the farthest corners of the earth to uplift the people. For example, if we could now send five hundred men and women into Tibet, that nation could be made to stand among the civilized nations of the earth. If the Negroes of America are to be a redeemed people, places must be made to teach the children everywhere. Thy must be saved from the slums of our cities. Nothing but a vast work will save the people.

The Negro must not hesitate to give of his means to all the great missionary enterprises whether that is for their own people or for other races of people. No one race can be redeemed by itself. Until the white people began uplifting the Negro they made no progress in uplifting themselves. Unless we all join now in uplifting the Japenese, Chinese, Hindoos, Turks, Russians, Balkans, Africans, and others, we can do nothing in uplifting ourselves.

We will be aided greatly in our work if we remember that every invasion of rights was made by men who were either immature in Christian growth or have degenerated towards the barbarian type of mind. Forty years ago Harchel, a German philosopher, began to scoff at religion. If we had been wise enough to observe whether the German people were heeding him we could have known what to look for. What the German soldiers did in Belgium and France should not have surprised us for the degenerate man or race is always seven times worse than the old pagan from whence they sprang. When we see how many of our own people were neglected, we are not surprised at what they are doing. The world must be made more Christian before we can hope to get free from many of the evils we now suffer.

OUT ON THE PLAINS.

The seven churches here in the city of Topeka, have been listening for the past week to the world call, presented by a team of workers who are possessed with the message of the hour.

As one listens to these living messages prompted by the needs of the hour, which needs must be met by the church, he realizes the imperative need of lifting the church to a higher plane of giving. The old order of financial support must pass in our churches, if we would answer the world call of today. We have worked under the system of hap-hazard giving too long. And what we can't raise through hap-hazard giving, we seek to raise via pie suppers and ice cream socials. May God hasten the day when we will cease to have suppers and socials to raise a large part of the money to finance the kingdom, and may he hasten the day when the church may be financed by individual giving.

How many of our churches have been desecrated through suppers and socials? Very often all the energy of the best women workers in the church is sapped up in their efforts to raise money, so much so that they have no time and strength left to develop the spiritual side of the church. For a while the writer perused every book and catalog he could find in order to get a book on "How to raise money through church socials." He has changed his mind now, and instead is trying to find literature that will teach the church to give the tenth of her income, which is the only way to finance the church so that it will not be a problem. We are a great many miles from that standard just at the present, and perhaps a great many of us do not see the possibility of reaching it during our short sojourn on earth, but friends, we as members and leaders especially, ought to make it the goal of the church to be reached by the time our little ones come into the kingdom to pilot it on.

C. E. CRAGGETT.

WITH THE COLORS IN CAMP TRAVIS.

Jan. 23, 1919.

Pres. J. B. Lehman,
Edwards, Miss.

Dear President Lehman—I have been wanting to write you for sometime, but it seems that something always came in the way.

Have been in the army nearly a year now. Have been kept very busy all the time helping to train men for service. My rank is Sergeant. Have been teaching literary school since the ceasing of hostilities. The government has declared that all men must be able to read and write at least, before being discharged in order that they may be better fitted to meet the world when they are out. It seems that your line of thought has been far ahead of the world, but now the whole world is beginning to realize that certain principles are the only redemption of the world, and those principles are just what you have so firmly advocated all the time.

I have charge of a large number of men, and I am giving them just what the government wants them to have—that which I received at the S. C. I. It won't be so very long before we will have them all out, and then I can get out.

Sincerely,
Sergeant G. C. ROBINSON,
Co. 2, 1st Bn. 165th D. B., Camp Travis, Tex.

WORKING WITH THE CHURCHES.

The Mound Bayou district meeting held with the Moorhead Church, Nov., 1918, was a grand success. I like the very fine spirit in the churches reported. One hundred and nineteen dollars were raised. The Mound Bayou District is now, and will continue to be, the leading district of the state. It is our aim to raise not less than $100.00 in each quarter.

The next district meeting will be held with the Mound Bayou Church the 3rd Saturday and Sunday in February. The meeting will commence Friday night, Feb. 14th, 1919. Some of the leading men of Mound Bayou will take part on the program. Programs will be forth coming. We look forward to a great meeting. Miss this meeting and you miss part of your life. Every important Christian of the district will be there. Are you important? If so, you will be at the meeting.

Our National Character, in the person of Prof. P. H. Moss, was with us at McKinney Chapel the 2nd Sunday, Jan. 12th, and delivered an address to the delight of all. People who can't get a vision after listening to Bro. Moss are dull indeed.

An institute of three night's duration was held by Bro. Moss at McKinney Chapel, beginning Monday night, Jan. 13th, which resulted in an organization of a class of the Secondary Division. The writer taught the Bible lessons of this institute. Plans were laid to conduct an institute at Clarksdale, beginning Thursday night, Jan. 16th, but a continual rain prevented our having any service until Sunday morning.

Bro. Moss worshipped with us the 3rd Sunday morning at Clarksdale. He delivered an address on Bible School work, followng the Sunday School period. The audience paid the most earnest heed to the things spoken by him.

A conference was held with the workers just preceding the night service and "The Cradle Roll Department" and a "Teacher Training Class" were organized.

A Cradle Roll Department was organized at McKinney Chapel also. Miss Ever McKniney is superintendent. Mrs. Hannah Heath, superintendent of the Cradle Roll Department, Clarksdale. Mr. John McKinney is president of the class known as Secondary Division.

The members at both McKinney and Clarksdale showed their appreciation to Bro. Moss by giving liberal contributions.

We are expecting a large delegation from each congregation in the district at the Mound Bayou meeting Feb. 14th, 15th and 16th. Let us sacrifice some time for the Lord. We have got to work out our salvation. Work until Jesus comes. "Blessed is that servant whom his Lord when he cometh, shall find so doing."

B. C. CALVERT.

TENNESSEE.

Gay St. Christian Church, Nashville.

Our work with the Gay Street Church is still promising for a larger task, both in missionary efforts and at home. The writer spent one week with his family in Jonesboro, during the holiday season, returning to Nashville, Dec. 31, 1918. On the first Lord's day of the new year, our services were of the very best. In spite of the cold weather our people made their way to the church.

After the sermon and quite an enthusiastic service, a purse was presented to the writer by Mrs. Jennie Harding, which contained the sum of $15.60 as a Christmas gift from the church, with other presents from individuals in all amounting to more than $25.00. I had not words to express how I enjoyed the most splendid gift of money, and other valuables.

Christmas had passed, the old year had rolled away, the new year had made its appearance, but Christmas seemed to have just dawned with me.

We have been able to bring about almost a complete organization for our church service. Our songs, prayers, and sermons are blended so closely together, that they all bespeak the same. It is manifested that hearts are being touched at each service.

Our Bible School is making wonderful progress. The writer teaches the adult class, 14 members. When we began our work in September of 1918 we only had two members in this class. But a more enthusiastic class I never taught. We are planning on grading our Bible School soon. Our school is growing financially, as well as in membership. We have a neat little sum of money in the treasury over and above the expenses of running the school.

Our Christian Endeavor meets at 6:30 each Lord's Day evening. It is wonderful to hear our young people enthusiastically discussing the endeavor topic. Their inspiration is growing larger for the work. Our Christian Endeavor means much in training the minds of our young people for larger service.

Another organization of our church consists of the willing workers, a class of our young people. They are doing an ideal work. They entertain every Tuesday night. To their credit they have a neat little bank account.

We organized a men's club last Lord's Day, Jan. the 19th. This organization consists of all the men in the church. Brother Ed Lawery, is the president, S. J. Chandler, secretary, Ben Brown, treasurer. They are now laying plans to do a great work. All of our men are in high spirits, and one accord with the work. Nothing is being done through vain glory, but all are working with unselfish hearts, to the glory of God.

The number of members of our auxiliary to the C. W. B. M. is 23. I think that we have the largest auxiliary in the State. We also have the division books, and we have our auxiliary divided into three divisions. Our women seem to be much enthused, and high spirited to do a great work for our missionary cause, both at home and abroad.

We are planning on getting the Gospel Plea and the World Call into as many homes as possible. We are calling for subscribers at every service.

Faithfully yours,
W. P. MARTIN, Evangelist.

BIRCH STREET CHRISTIAN CHURCH.

(F. C. Cothran, Pastor.)

"Higher Planes of Usefulness" was the theme of the pastor's message last Lord's Day. He took for his text, Phil. 3:13-14, "Brethern, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before I pass toward the mark for the prize of the high calling of God, in Christ Jesus." The message was indeed quite suggestive of suitable reflection for the occasion, and the congregation was lifted to higher ideals and aspirations for the new year.

Reports of annual meeting, which convened in the Church Tuesday night, 7th inst., were gratifying. They showed marked adcancement financially under the ministry of our present pastor. Elder Cothran, who came to us during March, 1918, since which time we have raised $1722.28, regardless of the two months' time lost by influenza epidemic.

We thank God for His blessing through the past year, and we set out afresh this new year to make real the ideals set for us in the New Year's message from our Elder.

Lord's Day services next at 11 o'clock a. m. Subject, "Christian Propriety." 7:30 p. m. Christian Warfare ;Bible School, 9:30 a. m.; C. E. Society, 6:00 p. m. Chart sermon on the New Testament Church by Bro. R. R. Turnager. Come and take part in these good things. All welcome.
Los Angeles, Cal.

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AMONG THE BIBLE SCHOOLS.

"Getting There First."

It seems to be a difficult task to get the Bible Schools to take hold of the Cradle Roll Department and make it worth while. This department is more than a few names written on the wall chart that hangs behind the organ or door of the Bible School room; it means more than sending the certificate and birth day cards to the baby. This is but the introuctory to the real work that it to be done. When the superintendent of this department gets the true vision of this greater than all other opportunity of coming in touch with the home and establishing the right relation between it and the church, she will no longer be satisfied with the mere name Cradle Roll.

The story I have in mind may serve to illustrate the design of the Cradle Roll Department of the Sunday School. "There lived in a community a half-witted boy who had a mania for burning buildings one day he was seen meandering towards an empty building, it was noticed that he had kindling wood in his hand; it was then a couple of soldier boys cut a cross the nearest way, and when the feeble minded boy reached the place, his plans were frustrated by the presence of the soldiers. When the soldier boys were asked why the idiot did not carry out his aim, the boys said, 'He could not, we got there first.' " The purpose of the Cradle Roll is to help the church get there first.

There are so many good results that come to the Bible School and Church through this department that there is a possibility of the "means" becoming confused with the "end." It is true and very much to be desired that the father and mother, and other adult members of the family may be brought into the school and Church because the baby is enrolled on the Cradle Roll, that the school is increased and becomes favorably known through out the community. The real purpose nevertheless, and the one to which all things contribute, centers upon the baby itself.

The church through the school must get there first. There should be from the beginning of the new life a religious influence thrown about it. It should early be brought into personal touch with the church.

How the Cradle Roll Department Helps.

1. It awakens a relation between the home and the church. The church that serves its community, must know the community and seek to help all from the least to the greatest to know Christ.

2. It helps to discover the religious condition of the home. While the superintendent seeks to secure the baby for her department, she notices there are other children in the home that do not attend Sunday School. And the father is neither a member of the school nor church. This she will report in the workers conference, giving the pastor a clue to the situation.

3. It turns the mother's face toward the church. From the fact that her little darling is a member of the Cradle Roll, her attention is attracted, and her eyes follow the little one as the years go by. She speaks of the church as "our church" all because Fred is a member of the Cradle Roll.

4. It helps to keep a record of the birth days as they go by. Thru the Cradle Roll certificate the name of the pastor, general superintendent and the superintendent of this department find their way into the home.

5. It helps the church to get there first. This should be the ambition of every Bible School. Let the schools put on a great drive this new year for the increasing of our Cradle Roll.

Remember when you order the material for this department to ask for that which has colored pictures.

It should be the ambition of every mother to have it said of her dear one: "And that from a babe thous hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Yours for the salvation of the babies,

P. H. Moss, Field Sec. of N. B. S.

IN MEMORIAM.

C. C. Smith.

The calling away of the sainted C. C. Smith, exsuperintendent of work among the Negroes for the Christian Woman's Board of Missions, to his eternal abode has given cause for me to mourn the loss of a true benefactor to me as well as to Africa at large.

When in 1905 the sainted Jacob Kenoly, burning with the soul desire for Africa's redemption, arrived in Monrovia, Liberia, friendless and pennyless, broken hearted, and almost on the verge of returning to his homeland, it was C. C. Smith, who assurred him of the dawn of great things for Africa. Where Jacob Kenoly appealed to him to submit the consideration of his work to the Christian Woman's Board of Missions, he could easily have layed Kenoly's plea aside and that would have been the end of it. But his big mind filled with altruism, humaritarism and love for human salvation, even dark benighted Africa, prompted him to plead the cause of Jacob Kenoly before one of God's great instruments, the Christian Woman's Board of Missions. Had he failed then Africa would never have felt the influence of the life of Jacob Kenoly as she did. My life would have never caught an inspiration from his, the Name of the Southern Christian Institute would have never become a part of my vobcabulary; the power and inspiration of his teachings would never have become my fortune ;an Emory Ross, a Harry Smith, a Lulu Smith, a Hurt or a Pearson would probably never have heard the Macedonian call from Africa as clear and distinct in so much as to prompt them to offer their lives at the altar of service for the redemption of millions of God's unfortunate children.

I extend my deepest sympathy to the bereaved family. But a life so spent as his lives through all eternity. In expressing my condolence to the bereaved family, I voice the sentiment of all wherever the influence of the Christian Woman's Board of Missions has been felt in Africa.

Peter C. Duncan.

Dear Readers: It is quite a pleasure for me to say that on the 10th and 11th of January I was at the College of Mission, Indianapoliis, to a conference and institute. I certainly appreciated this opporunity. This institute was real good and helpful to the workers. Our stay was certainly made pleasant by both white and colored Christians of the city. We were surely inspired to go into our different fields of labor and work earnestly for the Master.

Workers, there is no Missionary Tidings, but the World Call. Now we want every C. W. B. M. worker to read this wounderful book. It costs one dollar per year. I am sure you would not mind paying this if once you had read it. Money sent in to College of Missions for the World Call, $4.

Mrs. Edna Trivallion, $1; Miss Minnie Flowers, $1. Mr. Wilbert Hainer, $1; Mrs. V. A. Jones, $1. I hope to get many more to take it.

On the third Sunday I was with Elder J. M. Miller's church at Hermanville, told them of my trip to headquarters and tried to impress on them the work we have to do.

Let us all canvass to get ever member of the church under the whole task.

Yours in the work,

S. S. Blackburn.

BOOK REVIEW.

The Manse at Barren Rocks.—This is a story of life in middle West Virginia in years gone by, the story of a Baptist pastor's family in a quaint and quiet little country village nestled at the foot of the mountains. Told by Ben, the youngest boy, with all the unrestraint of boyhood, we find in it a vivid and refreshing account of matters that concern Peter Rhodes, the earnest, devout but entirely human preacher father, Anne, his wife, sweet and lovable, but full of strength; henry and Margaret, Ben and Little Anne, and the friends and neighbors among whom they lived. Ben's point of view is an interesting one. He relates in wonderful detail one event after another; he knows nothing of character painting, but when he has carried us unwilling to close the book, through all the happenings, happy, sad or strange, he has given us a thorough acquaintance with all the characters where actions have made the book. If we were inclined to be critical, we might say that we had never known a Baptist minister who rehearsed in secret the marriage ceremony, with appropriate remarks following it, but that does not prove that there may not be such, who do not have inquisitive little sons to discover their weaknesses. We might say that we had never met a Baptist minister who would be tempted to exchange his pulpit for one of another denomination, but who can claim to know all the preachers? We might wish that Ben had been more careful in his methods while selling soap, blueing, etc., but no doubt there are many who employ the same when they come to the "selling period" in small boys life. "The Manse at Barren Rocks" is an extremely readable book, and we believe that the events narrated must have happened, because they are so natural. It is published by Geo. H. Doran and sells for $1.40.

Dr. Gambrell says: "A single book will often turn a life into a new channel. A twenty cent book, bought from a colporter, changed the direction of my life for good. There are tens of thousands of young lives waiting for a good book, to be redeemed from the devil and waste and turned to noble living."

THE GOSPEL PLEA

Issued every Saturday from the Press 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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

PERSONALS.

James F. Mills, who has been for some years in Washington, D. C., as a special mail carrier, still keeps up his C. W. B. M. dues in the S. C. I. Society. He has just sent in his dues for the whole of 1919. When one engages in the great missionary task it is for life and he should so regard it.

Near Shelbyville, Tenn., lived a colored man by the name of Jim Key, who spent many years in training a horse to answer questions by spelling it out. Afterwards this horse was taken to the World's Fair at St. Louis, Mo., where he amazed the millions who thronged there to see the sights. We remember well what wonderful and almost unbelievable feats this horse performed. We are just now learning who the man was that worked over him so many years to bring out such almost human intelligence.

One of our most successful white ministers writes: "I am glad to know of all the prosperity which attends your work. You surely have the correct idea about reconstruction, and I wish all the people of the South, both white and black, could read the excellent editorials you are giving from week to week on the front page of the Gospel Plea. They are certainly good."

Rev. R. E. Kinsel of Valley Junction, Iowa, writes: "I have appreciated your paper and have got good from it. I sent one of your editorials on Christian Union to our state paper here in the hope it might be circulated among us."

Rev. H. G. Smith dropped in for a few hours on his way to Texas. He reports the members as being ready for forward work.

Mr. C. V. Bebout who recently underwent an operation for gall stones is making good progress toward recovery.

KERR, ARK.

Bearidge Christian Church.

Dear Editor of The Gospel Plea: Please give me space in your valuable paper to announce the offering which was raised the first and second Sundays in December. On the first Sunday the president was absent on account of illness, but Sister Gus Mitchell, a faithful member of the work, took an offering of $5.40. There were only a few present on accuont of the flu.

On the second Sunday our organizer was with us. She gave us an interesting message which all seemed to enjoy. After this the president asked the audience for a collection. A collection of $6.00 was taken.

During the next week two more good sisters sent me two dollars to be sent in with the other offerings. The following gave 25c to $1.00:

Sister Gus Mitchell, $1; Sister Bennie Holden, $1; Sister Rebecka Cuning, $1; Bro. Otis Holden, $1; Sister Louise Mitchell, $1; Sister Francis Cole, $1; Sister Isabell, $1. Bro. M. M. Bostick, $1; Sister Sarah Richardson, $1; Sister Tiley Martin, $1; Bro. J. W. Cole, 50c; Bro. Jonathan Williams, $1; Bro. Alfred Austin, 50c; Sister Lillie Cole, 50c; Bro. Taylor Cole, 25c; Bro. Alfred Cuningham, 25c; contributions from others, 40c; total, $13.40.

Louise Mitchell.

GUTHRIE, OKLAHOMA.

Dear Editor: Please find space for a few words from one who feels all alone out here in this still heathen and God forsaken land. Were it not for the Gospel Plea I do not know what I would do. By reading it I keep revived.

I am just back from Kansas City, where I spent a happy ten days with Elder W. M. Alphin and his congregation. I would be there yet but I was called home on account of seven of my family coming down with the flu. All are now on the mend.

Please allow me to say I read the fine letter of Dr. M. F. Robinson of Kentucky. Would that we had many Robinsons in Kansas and Oklahoma.

R. L. Love,
601 E. Perkins St., Guthrie, Okla.

FROM THE LONE STAR STATE.

Africa and Its Needs.

Of all great countries of the world there is not one which attracts so much attention of the civilzed world as the dark land of the Negro. In resources it is the greatest country in the world. Its people are of the finest type of mankind in the world.

As is thought by so many of the people of this country, the African is not without the fundamental graces. He is honest, true and his moral standard is better than ours. He never knew how to lie until taught it by the other fellows. Notwithstanding the fact he may beat the other fellow at the game now. We were taught stealing by the other fellow, of course, we are now more efficient than he. Why should we not be. We work all the time, we have cleared away the great forest of this country and have built the great cities, villages and towns and are for the most part making good roads throughout the country and we have saved the country in war.

Africa does not need this kind of teaching. It does not need a smattering of Christianity. It does not need anything less than the best. It stands in need of the best that can be possible given along all lines.

How long shall we hold on to the dollar when millions in the earth are dying without Christ? When we think of Christless millions on this old globe and how they plead to us to bring them the salvation of God, it is enough to touch the most stubborn heart.

I just wonder if our brotherhood feels that it is doing its best relative to the mission work of the world. Surely not. For years we have been taught about the great needs of Africa, but what are we doing to supply those needs? Almost nothing.

God wants us to do something and I tell you we must do something to furnish the needs of those needy people. God will not hold us guiltless in this matter.

That black hero of the mission field of Africa, Jacob Kenoly, who is yonder in the Shadow of His Wing, if permitted to speak with us today would say, "Keep up the dark land of my brothers and sisters." He was indeed a missionary example for his race. He heard the call and obeyed it.

Brethern and Sister, shall we be as faithful? It is good to give our means, but the greatest gift we can give to Africa, is ourselves, our lives, and all. Jacob gave all. Oh; my brother, my sister, God is watching us. He keeps before us the needs of Africa.

Some of us can give, and some of us can go. Those of us who can give should do it freely and those of us who can go should willingly go and suffer what may come. God promised to take care of us. He is faithful to his promise.

Africa needs missionaries, Christian men and women who are not hunting fame but service for humanity and for God.

H. G. Smith.

TENNESSEE.

Evangelistic Report Out of Town Work, August 7 to December 31, 1918.

Churches visited as follows: Johnson City, Knoxville, Jellico, Shelbyville, Wartrace, Tullahoma, Christiana, Holtsville, Savannah, Tenn.; Jackson, Street, Nashville.

No. churches visited	10
No. confessions and baptisms	4
Revival meetings	1
Sermons	22
Money received, Evangelistic work	$26.86
Left in the church treas. at Jellico	3.11
Raised for charity, Savannah church	2.00
Total amount for all purposes	$31.97
Subscribers to the Gospel Plea	2
Miles traveled	4,940
Letters written	149
Cards written	43

I am sincerely yours in the Master's cause,
W. P. MARTIN, State Evangelist.

A CHALLENGE TO HOME MISSION EFFORT.

(Richard H. Edmonds, Editor Manufacturers Record, Baltimore, Md.)

The moral and religious forces of th: South face their greatest task and their greatest opportunity. Upon the spirit with which the people of this section measure up to this situation, will greatly depend the religious life of the future.

The encampment in the South of many hundreds of thousands of young men from other sections, the bringing back from abroad into this section of hundreds of thousands of its own young men, the mighty changes which the war has wrought in all world affairs and in the relation of this country to others, and, therefore, the relation of the South to all world interests, have a meaning which we must comprehend if we of the South shall take our rightful place and our God given opportunity in advancing the cause of Christ in the years to come.

Upon Home Mission work in the South will rest greater responsibilities than ever before. The opportunities will be infinitely larger than in the past. We shall have to face all of the problems brought into existence by the war. in the widest of world ramifications, and we shall have to meet problems which have come into the thought and the heart of every young man who was called into training whether he reached the battle-fields or not.

To millions of young men in America, as in Europe, the experiences of the training camp and the battle-field developed new lines of thought on temporal as well as spiritual affairs. It developed in them a plastic age which will within the next few years be moulded and "set" for good or for evil, largely according to the way in which the Christians of this land do their duty.

Out of this war must come a higher and nobler life for the individual and the nation, or else its lessons will be lost and individually and nationally it will prove wholly a curse, whereas it is possible to gather many blessings from it.

If we are content to go along the beaten track of the past and catch no higher vision of the meaning of the war than we had before we entered it, our lives individually and nationally will be shriveled and our religious activities will be lessened instead of broadened.

The call of God to the people of the South today is to larger religious activity, to a deeper consecration of all that they have in time, in talent, and in money. God has been trying to teach us and the world some much needed lessons. Have we learned them, or have we shut our eyes to His leadership and stopped our ears that we might not hear His words of warning?

From the material standpoint, this nation is vastly richer by reason of the war, while all of Europe has been impoverished. Europe poured its billions and billions of money into America for foodstuffs and munitions. Every material activity of the nation was stimulated. The farmers and manufacturers alike found a demand for their products at profitable prices far beyond anything that the world had ever known. We crowded to the limit of production every acre of land that could be cultivated. We pushed to the utmost limit of its capacity every factory in the country. Out of the profits made, millions of dollars were expended in the enlargement of industries and today, materially speaking, we are far richer as a nation than we were at the beginning of the European war.

The bonds which we issued are in one sense an asset rather than a liability. They are owned by our own people. Their payment has been largel out of the profits from economies practiced, and from a wise degree of thrift. While individual soldiers died a heroic death in the fight for civilization, while individual families mourn the loss of loved ones, our total casualties in deaths and wounds were not sufficiently great to be counted as an element of serious national losses. Our total casualties figure up about 300,000, while England and France and Belgium and Italy and Serbia had about 10,000,000 casualties. And before its collapse unde rthe accursed work of the German campaign of Bolshevism, Russia had somewhere from 6,000,000 or 7,000,000 to 10,000,0000 casualties, including prisoners many of whom died in German prison camps, representing its heroic struggle against the forces of hell let loose on earth through Germany.

Our Allies not only had 10,000,000 casualties as aginst our 300,000, but for four years they lived in the midst of soul anguish, not knowing from day to day but what barbarism might over-run them as it had over-run and murdered heroic Belgium.

Weakened by the tremendous strain upon their man-power wealth, as well as by the strain upon their financial resources, the Allies had losses which it will take generations to overcome.

On the other hand, America was tremendously stimulated in its business activities. Our people learned to think in broader terms. Patriotism was quickened, and we were awakened to the almost infinite resources of this country in man-power and money-power and in the limitless natural resources with which we stand, therefore alone in all the world in this peculiar position, Japan being the only other great country which was enriched by the war.

So great has been our increase in wealth, so vast our expansion in agriculture and industry and in the building of ships for world commerce, that this country has become the greatest potential factor in world affairs. Its responsibilities are as great as its opportunities.

All that I have said as to the country is preeminently true of the South. It is the richer for the war. Its loss in man-power has been relatively small. The nation has learned to know of the South's resources as never before. Its future from the business point of view is brilliant beyond the power of words to express. Of necessity its wealth will enormously increase from year to year. Its ports will be crowded with shipping as never in the past, and many of its shipyards established for the building of ships needed for the war emergency, will become permanent factors in its industrial activities. We shall go on from year to year expanding our foreign trade, increasing the prosperity of our farmers and expanding our industrial work.

All of this development and all of the wealth which will inevitably come from it will be a curse or a blessing, according to the way we use it, whether wisely for the extension of God's Kingdom and the uplifting of humanity, or whether we waste it on extravagances, or pile it up merely for our own personal gratification.

The field for the spread of the gospel of Christ in the South is as limitless as are its business opportunities. Upon every man and woman in this section will rest a great responsibility as to how his or her duties are met.

But upon the Baptists will rest a peculiarly heavy responsibility because of their very great number in proportion to the total population. Their wealth must of necessity expand with the wealth of the South. Unless they consecrate this wealth to the advancement of the cause of Christ they will prove recreant to their responsibility to God, recreant extreme as compared with the resources available. Men have been accustomed to spending freely on themselves and giving but a mere pittance to the Lord'c work. Churches have robbed their pastors by paying them salaries wholly inadequate, denominational schools have been starved, the Home and Foreign Mission work has often been treated as though it were merely a beggar dependent upon the alms of Christians.

We should change our view point. We should recognize that the wealth of the South has been given to it by the Almighty and that He will hold this section responsible for its wise use. We should as a section realize that unless the South with its preponderating Protestant population leads all other sections in the support of the gospel, in the broad and liberal maintenance of church activities, and Mission work in every way possible, it will utterly fail in this the greatest crisis in civilation and in Christianity since upon the Cross of Calvary nineteen hundred years ago, the Son of God died to save mankind.

Would you be willing today to stand before the great judgment seat of God and say to Christ your Redeemer, "Lord, as Thou gavest unto me, so I gladly and freely gave unto Thy cause?" If not, is it not time so to act that you would be willing to stand in His presence and feel that you had consecrated to Him a full share of all He had given to you? There has never been a time in the South when a great Home Mission program was so imperatively needed. Let us strengthen the cause by our sacrificial giving.

"THERE CAME OUT THIS CALF."

(E. L. Wesson.)

You will doubtless recall the connection from which this text is taken. It is apart of Aaron's excuse for making the golden calf. Moses was hot against him for what he had done and Aaron said, "They said unto me, Make us gods * * * And I said unto them, Whosoever hath any gold, let him break it off. So they gave it me: then I cast it into the fire, and there came out this calf."

If Aaron told the truth that was a great miracle. But we know that he did not tell the truth. He had sinned and was trying to make excuse for his wrong. But I see in this an illustration. An illustration of what would result from throwing all of the creeds of Protestant Christendom into the smelting pot of the Church Federation. There would come out such an anomaly for a creed as the golden calf was for a god.

I know the creeds are all defective. Man uninspired of God never made anything that was otherwise. But of all the abnormal things of which I can think the most ridiculous would be a creed made out of all the creeds, moulded to suit all of the creedists. The calf, as a representative of God, "would not be in it." To make such a creed and force people to accept it would be worse than Romish tyranny, regardless of how the force should be applied.

Better far a creed for every man and woman, and all be free to think and feel and act under freedom's inspiration, than one creed for all with millions cowed and dominated. Patrick Henry is quoted as having said, "Give me liberty or give me death." I would say, Give to everybody perfect liberty to hold and teach what God's word teaches him or her, or give me death. A thousand times better be dead than to be dominated in matters of religion.

I believe in Union and Unity, and believe in working for it, and I believe that if Christendom would burn all of the creeds, then make a creed out of the very words of the Scriptures, there would be a union such as God would approve and the millennium would soon be ushered in. But for any set of men to undertake to make a creed which requires anybody to give up what God's word teaches him or her, or to refrain from teaching it, which is the same, would be worse than the sin of Ananias.

If the Federationists wil lpermit it, let us show them that we have no creed but the Bible, and that we are ready now, and always will be, to unite with all believers in Christ on just what the word says. Let the word say what it says and mean what it says on all points of doctrine and practice and no ordinary child will misunderstand.

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Christian Woman's Board of Missions

REPORT OF SPECIAL FUNDS TO JANUARY 28, 1919.

For C. W. B. M.—	
Varnville, S. C. R. C. Harter	$ 1.50
Washington, D. C., R. A. Gooden	2.00
Total this time	3.50
Total this year	89.50
For Southern Christian Institute—	
West Point, Miss., L. L. Luckey	$ 2.50
Cincinnati, Ohio, J. Salvador Johnson	1.00
Mt. Sinai, Argenta, Ark., G. E. White	13.25
M. H. Jones, Edwards, Miss.	5.00
Total this time	21.75
Total this year	238.49
For Jarvis Christian Institute—	
Lyons Texas, W. B. Washington	$ 2.00
M. Knight, for	
Eastern Dist. Con. Church period	11.82
Eastern Dist. Con., S. S. period	5.00
Eastern Dist. Con. C. W. B. M. period	2.38
Total this time,	21.20
Total this year	360.85
For Tennessee Christian Institute—	
Clarksville, Tenn., J. E. Anderson	$ 3.40
Total for this year	9.90
For Alabama Christian Institute—	
I. C. Fraklin, for	
Teachers and Students	20.65
State Convention	73.35
Total for this time	94.00
Total for this year	95.00
For Piedmont Christian Institute—	
Martinsville, Va., School and Church, J. H. T.	$ 34.30
Roanoke, Va., Church, J. R. Louderback	26.40
Total this time	60.70
Total this year	227.70
For Sunday School Work—	
Clarksville, Tenn., J. E. Anderson	$ 2.00
Total this year,	89.10
Fund Statement—	
For J. C. I.	360.85
For S. C. I.	238.49
For P. C. I.	227.70
For A. C. I.	95.00
For C. W. B. M.	89.50
For S. S.	89.10
For T. C. I.	9.90
For Washingtn, D. C.	5.17
Total this year	1,115.71

J. B. Lehman,
Supt. Educational and Evangelistic Work for Negroes under Christian Woman's Board of Missions.

A LETTER OF APPRECIATION.

The following personal letter from Mrs. K. M. Boddie is worthy of publication. Mrs. Boddie once lived at Edwards, but during that time she did not discover the worth of the work. After she moved to Gulfport she came in touch with the Plea and since then she has become a close student of the work:

Gulfport, Jan. 15th, 1919.

Dear Brother Lehman:

I have been wanting to write to you for months, especially since the improved appearance of "The Plea" has called for hearty congratulations, but my own poor health and sickness in the family have prevented. Now this is a personal letter, though should I say any thing you can use, I shall have no objections.

The imprevoment in the paper under the present hard conditions is most encouraging. It tells not only of the prosperity of the school, but of a higher grade of intelligence and skill in those in charge of the paper. The matter, both original and selected, is fine.

I showed the issue of the 4th inst to my nephew, Mr. George Money, editor of the Gulfport Daily Herald. He read your article, "No Man Can Be His Own Advocate," the second time, and I wish you could have heard his comments on it. He said it was one of the best, soundest, most philosphical things that had appeared anywhere on the subject treated. He cut it out, wrote a very complimentary introduction to it, and sent it to the publisher to be reproduced in the Herald. I told him that spirit characterized everything you wrote. He read the article of I. H. Thomas on "What the Black Man Wants," and said, "That man ought to write a history of the black man and tell what he has done and is capable of doing. Then it should be introduced into the school histories to represent his share of American life, and his part in building up the country. He should do it to let the South, the country, the world, have a true appreciation of the accomplishments and possibilities of the race. He should have his just representation in history, and full credit for all he is and has achieved."

He then went on in a most eloquent talk to tell how a Negro of good character is cordially liked and genuinely respected by all white men.

As a lawyer Mr. Money has been the advocate of the colored people before the bar, as a man their friend in private life. He inherited that spirit from my parents, who were deeply loved by their slaves, and to whom they took the position of parents, and from his mother who was ever most gentle and kind to them. Some of the old people, and of their descendants came to see me when I was in Hinds in 1908, and their expressions all showed that their memories of us all were loving and grateful. I wish such relations could exist everywhere between white and black people, then there would be no race question in the South. I am glad you understand that the best class of white people think as I do, and that mutual kindness and justice, law and order on both sides would establish a solid, enduring peace between us all. But you know that disturbing elements have come in and stirred up animosity on both sides, appealing to, and bringing into action the worst characters of both races. Only that Voice and Authority that spoke "Peace" to the raging waves of Galilee can successfully bid them be still. Like yourself, I can see the cause of trouble on both sides, We might as well admit that many unscrupulous white people do take advantage of negroes, just as they would if they were of any other race. I have yet to know of a nation or class that has not abused the use of power, and become oppressors. It is the fruit of ages of oppression in Europe that has made the ignorant working classes into such a terrible, irresponsible, relentless force of evil. I am glad to read the letters of our intelligent, earnest colored men and women, and to note their devotion to primitive Christianity, and the uplift of their race. Would that their number might be multiplied by millions.

I want to make a suggestion to you. Last summer there were some men working on the road in front of this house. I took a collection of "Pleas" I had saved, went to the fence and asked, "Are any of you members of the Church?" Two men stepped forward and said "I am." I then told them about your school, its aims, its accomplishments and success in every branch of education, and gave them the papers. They listened with intense interest, and one said very earnestly, "I appreciate this," and the other asked me your terms. I was sorry not to be able to give them defiintely. If you would send me some catalogs I could distribute them through various dealers who come here to the colored settlement at Handsboro, near here. I think it would be a good plan to send an agent down here next summer to inform our population of the school and its work, and the benefit it is, or can be to them. They get big wages here, many of them. Once well known, it might be a source from which you could get many pupils. Now that they have so much money, I want to see them enter more largely and generously into education and Christian work for they will not keep their money, they throw it away shamefully.

The accomplishments of colored troops give an earnest example of what they can do and be, my desire is to see them develop into honest, reliable useful citizens. They are here in our midst, they are God's people, and I want them to reach their very highest. Good, honest, peaceful negroes are not going to be molested in their pursuit of independence, unless it be occasionlly by unprincipled rascals who are ready to prey on anybody. Criminals are liable to be subjected to mob law any where. I know all good people deplore such things deeply, the crime and its unlawful punishment. When we contrast our country with conditions in Europe, we see how much Christianity has accomplished, how great has been its influence, but the fact remains that there is much to be done. Ah! When I think of the awful conditions exisiting, the odds look overwhelming, I need to look long and steadily up to the great Eternal and assure myself that He "Watching over Israel neither slumbers nor sleeps," and that He has laid help upon One who is mighty. Great is the need for faith, prayer, giving of means, time, talent and service, on the part of the Church. The situation is a commanding one, looking down upon ages yet to be. What a privilege to have a hand in the work. It is more than a duty. The coming generation must be edu-

cated up to larger, broader, more far reaching ideals. Let us cease to teach in the measure of small coins, and teach sacrifice and bring gifts, for the world's salvation. What an inspiration the slogan, Freedom for the world, world-wide democracy! Let the leaders sound out big demands and lift the masses to a table land of vast and exalted visions and achievements. It is more easily done than when limited to a small scale. Generous requests awaken generous responses, enthusiasm, earnest consecration. Let us pray in every expanding circles, and take in all the world and all time for our glorious King. Let us never stop until the whole human race is ready to

"Bring forth the royal diadem
And crown Him Lord of all."

Let me thank you for sending me the paper, I feel mean to take it without ever paying for it, I have tried to get subscribers for it, and distribute it whenever I can, but people are interested only in their own churches. When I do have a little money, there is so much dire an dactual need for it that I give it to such cases. I wish I had millions to give. How quickly they would start on their world conquest. I hope, Brother, you may stay long at the helm of your important enterprise and lead our needy, ignorant citizens into the light of eternal truth, and save them from the many and serious drawbacks under which they labor. May your work be greatly prospered, and many splendid, useful men and women go out as living monuments to your service, and as blessings to all mankind.

Yours in the world's great hope,

Katie M. Boddie.

BAPTIST EDUCATIONAL PROBLEMS IN BRAZIL.

(Continued from last week.)

The leading pastor of his denomination in the city told us the results of such a policy. Catholic young men enter the school in large number. When they enter they believe something. When they leave they are without exception atheists or free-thinkers or utterly indifferent to all religion. The result is that the Protestant school is creating an ever increasing body of agnostics in the business circles of the city, men who are friendly to the institution, hostile or indifferent to the priests and equally hostile or indifferent to the churches and their Lord.

Perhaps you noted the significant statement of Mr. Morgenthau in the World's Work for June of this year. The ambassador saved Roberts College and the Woman's College from pillage in the early days of the war by inducing Enver Pasha to visit Roberts College. These colleges, he told him, "Represent what is best in America and the fine altruistic spirit which in our country accumulates wealth and then uses it to found colleges and schools. In establishing these institutions in Turkey they are trying, not to convert your people to Christianity, but to help train them in the sciences and arts and so prepare to make them better citizens. Americans feel that the Bible lands have given them their religion and they wish to repay with the best thing America has—education." And he adds later that these institutions had "not converted or attempted to convert a single Mohammedan to Christianity." (Page 181.)

This same ideal of a denaturized, negative Christianity in our schools is strong in Brazil. Imagine the anomaly of a great Christian teacher, who does not believe that mission schools have any evangelistic function, having to teach a class of brilliant young sceptics in his engineering school a course in "the teachings of Jesus" to satisfy the provisions of an almost forgotten benefactor's will! Well you need not imagine it, for it exists and the last will and testament of the man who made possible the school is complied with by a slight course in "business ethics."

2. The second extreme is illustrated in the Independent Presbyterian school. They tried to maintain a school on the principle of accepting only believers' children. They failed for financial reasons and found also that they had lost their evangelistic opportunity for lack of contact with the lost.

3. Another type of Christian school makes religion compulsory. The catechism is compulsory, church attendance is compulsory, etc. The Catholic patrons rightfully protest. They have abandoned the priests' school, many times, to get away from catecism and formalism. Lo they encounter a different brand of the same intolerance in the very place where they had expected to find freedom. It shuts the doors of the schools to many who would come and send out students who know the catechism, but are worldly or unbelieving.

4. The other plan is the one followed in our Baptist schools. It puts all religion on the voluntary principle, but seeks to make the every influence of the institution and its faculty and Christian students such as will lead men to Christ and to service. Several of the finest students we have ever had have been converted and entered the ministry of the gospel. A meeting is hel deach year. Many of the students are saved. During the last meeting of Pastor A. O. Bernardo, the First Church Bahia, he and one of our teachers, Dr. Freyre, made magnificent addresses to our student body on social purity. Social vice is the gospel's greatest obstacle in Brazil. But these addresses introduced noble ideas even in those most remote from the gospel and made public sentiment in the student body a unit in favor of purity. The silent influence and constant companionship of our seminary students and training school girls is a powerful evangelistic force.

The schools and the union movement.

The union movement is at present at a lull. It is primarily a school movement. It would enterench itself in the schools of the homeland and the foreign field. The world Baptist program of the Southern Baptist Convention was timely enough to save Brazil from the union movement. With the Baptists out of the scheme, the rest have lost much enthusiasm, for the Baptists are always counted on to make the heavy concessions to make the union movement a success.

The union theological seminary seems assured. Either of our Seminaries will have a larger student body than it will have. Our course is better adapted to our purposes and gives an equal if not superior mental training. The theological diet they offer is soggy with philosophy, textual criticism and higher criticism (in the technical sense of the term), and is insipid because of its small proportion of exegetical, practical and evangelistic elements. The aim of the institution is out and out aristocratic. Ours is democratic. They have in mind the small upper class and say so. We have in mind the people, without class distinctions. We follow the genius of Southern Baptist theological schools, they the model of the theological departments of Northern universities. You know the results.

Linking the schools to the denomination.

I repeat that there are three powerful currents of educational activity in Brazil—the government, the Catholic orders and the forces of the union movement. There is only one counter current that will bear our bark to its port. It is the co-operation of the churches in a great Baptist educational program. We can count on a liberal constituency for patronage irrespective of our denominational program. They care nothing for that one way or the other. But if the schools serve our Lord in accordance with the ideals we have learned in His Word, they must grow out of the co-operative life of His churches.

You in the homeland are too far away to safeguard the schools here. Tendencies set in and conquer before you can know of their far-reaching consequences. It is sensible, it is Christian, it is democratic that the denomination here be entrusted to largely administer its own educational program.

I fear sometimes that the churches at home do a grave injustice to their brothers on the foreign field in their thinking. We are not dealing with a semi-savage people. We are not evangelizing heathen in Latin-America. Their religion is the same as that of the chief justtice of your supreme court and millions of your fellow citizens and mine. Our gospel is not of civilization, but salvation. And it is equally as true that we underrate the capacity of our laymen here. There are many of them, an ever growing number, that are keen business men, men of the same capacity as the missionaries you send out here. They know their people and are better capacitated to direct institutions that are to serve them.

We are seeking in our North Brazil Mission in every way possible to place responsipility on their offered shoulders. They have the capacity, but not the experience. That must come gradually. And the only way for it to come is for the institutions to grow out of the life of the denomination and by its sacrificial giving. For that reason we have sought to lay burdens on the churches. They have established our Training School and for that reason we have never had an institution so dear to their hearts. They largely maintain the Seminary and they love it and take an interest in its problems and progress. Two of their trained men are members of faculty. We are abreast of the union Seminary in that respect and expect to have others. They ought also to have administrative responsibility and privileges.

This is a delicate point. The Board property in Brazil, holds it in trust for Southern Baptists. Our mission is an incorporated body before the law and holds the property of college and seminary etc. It could not deliver that property to any other agency to administer without endless legal difficulties and would not if it could. We believe with Dr. Gambrell that it is right and just that property given by Southern Baptists be administered by their representatives. The administration of property they did not sacrifice to acquire is the last thing the denomination needs. No greater calamity could come than for Southern Baptists to hand out on a silver platter to a weak denomination on a foreign field a finished educational plant. We shall turn our back on all our history and be guilty of unspeakable stupidity if we do not let the educational institutions grow out of the denominational life here.

Yet the people will not very long give sacrificially to institutions in whose control they have no voice. Your missionary body in Brazil has studied long and carefully this problem. They have come with singular unanimity to the conclusion that the only equitable and practical basis of distribution of responsibility between the missions and the Brazilian organizations is to give them control over what they give and leave to the Missions the administration under the Foreign Board of the plants and funds given by Southern Baptist. That renders to every man his due. That makes room for real boards of trustees that are not mere figureheads, having no initiative or final voice. It guarantees that the plants provided by Southern Baptist churches will be subpect to their orders and ideals sufficiently to keep them true to the world Baptist program of the Southern Baptist Convention.

These are some of the problems your missionaries constantly study. We covet your intelligent prayers and sympathetic thought on these matters.



THE BOY HERO.

"Here's a hand to the boy who has courage,
To do what he knows to be right,
When he falls in the way of temptation
He has a hard battle to fight
Who strives against self and his comrades,
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says, "No!"

There's many a battle fought daily,
The world knows nothing about,
There's many a brave little soldier
Whose strength puts legions to rout.
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
And do what you know to be right;
Stand firmly by the colors of manhood,
And you will o'ercome in the fight.
"The Right" be your battle cry ever,
In waging the wars of life;
And God who knows who are the heroes
Will give you strength for the strife."

—Baptist Standard.

Sometimes it is easier to go up than down. But let us go down when we ought to go down. We can afford to descend with Jesus.

Kind thoughts are said to be rarer than kind words, and it may be that kind words are rarer than kind deeds. How is it with you?

Is it wrong to make money? Not in the least, provided it is made and used in the right way. If this is your talent, exercise it and consecrate it.

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

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THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

TWO GREAT DATES.

November 11, 1918, January 16, 1919. The first was the day the Germans surrendered and the second was the day on which the United States adopted the prohibition amendment and made the land permanently dry.

The program as it shows itself to the mind of the Kaiser on those July days of 1914 was, the capture of Belgium in ten days, France in six weeks, England in one year, the United States in three years, and incidentally all of Russia, the Balkans, Persia and India. This empire, the Kaiser intended to organize on principles of efficiency which soon would become his religion and once won Christianity would have faced a crisis such as it faced at the battle of Tours.

But Providence had another program which was very dissimilar to the one the Kaiser had marked out. For a hundred years good Christian people in England and the United States had prayed and worked for the conversion of the world.

For fifty years the prohibition party, the W. C. T. U. and various other temperance organizations had labored to destroy the iniquitous liquor traffic. There was a virtue in these lands that no evil design could overcome. The Kaiser did not hesitate to use as his instruments the most vicious things in all lands. The brewers in France, England and the United States, the distillers in Russia, the Bolsheviki, socialists and I. W. W. in all lands, and the worst criminal elements in Germany were all made use of. President Wilson said it was Democracy against Autocracy, but it was more than that. It was an alliance of all that was evil against all that was good. It was the vicious lying in wait for the blood of the innocent. The program of Providence, therefore, was, Belgium held up the German armies three weeks, France defeated her armies at the Marne, England swept her from the ocean, the United States crushed her at Chateau Thierry and Sedan and she surrendered on November 11, 1918.

A few days later the Kaiser and some thirty kings abdicated and fled, the German navy was in a most humiliating way surrendered. This was the outward manifestation of the surrender. The real effect was the opening of all lands, Germany and Austria included, for the missionary teacher. Into Turkey, Armenia, Persia, Russia, Poland, the Balkans, Austria and Italy the American missionary boards will send men and women to help the people to bind up their wounds and find the true faith in God.

For fifty years we had been laboring to destroy the liquor traffic. For years the prohibition party, with a self sacrifice and heroism that has been seldom equaled in American life, labored to unite the Christian people against the iniquity, but partisan politics was too strong and they could not win. However, they always had enough force to compel America to go to school under them. The W. C. T. U. marshalled the womanhood of the land and forced temperance lessons into the public school and Sunday School courses. In 1911 the Y. P. S. C. E. took for its slogan and prayer, "A saloonless nation by 1920." In 1915 the Anti-Saloon League marshalled all forces to secure a national prohibition amendment. But we question whether any of these groups had faith sufficient to win this fight. Providence had come to the rescue in a mysterious way. The Kaiser forced the United States into the war, and the distillers and brewers reasoned that that would give them another lease of life for a generation. But scarcely had we gone into the war and we discovered that an army of German s[illegible]here to destroy our army with liquor and diseased women. We saw the menace and we met it promptly and decisively. The ban was clapped tight on the saloon and thousands of secret service men guarded the camps against bad women. Later it was found that the brewers were financing German treason and an investigation was made. The public looked on and drew its own conclusions. Almost as soon as they had a chance forty of the fifty eight states adopted the amendment.

We doubt whether we can look for immediate happiness. In fact we probably ought to look for some troublous times ahead. A half billion suppressed people coming into freedom will surely make some disturbance, but with our decks cleared of the liquor traffic and the altars of Ashteroth, and the way into all the nations for the missionary teacher open, greater things must be coming. November 11th and January 16th will be referred to by future historians as the beginning of a great epoch of the world's history.

But this can be only on condition that we now use our new opportunities as Providence means we shall. If we think the world is going to grow good of itself without any effort of ours, we will be rudely shocked. As the saloons are emptied of their cups of abominations, we must enter them with Christian canteens. Into them must go Christian men and women. Men who can be physical directors and Sunday School teachers for the young men who go there. Our war drive funds must become annual and permanent. The leading saloons must become Y. M. C. A. substations. Christian Union must come and denominationalism must die and the church must again take Y. M. C. A. work directly under its wing. The opportunity of the ages has come.. It is the day Abraham saw in faith and rejoiced over in his day.

But parents do you know this day can come only as we prepare an army of young men and women to carry out the program. In five years there will be two men for every job in factory and shop and farm and many will be out of employment. But not so in this line of work. There will be a great scarcity of laborers in this field and we will have to pray the Lord of the harvest to give us laborers for it. With our modern machinery one half of the people can easily make what we need to eat and wear and to make us comfortable and they can support the other half in this tremendously important work. It is for you, parents, to determine whether your children shall be fitted for this work or left to drift into a contest for the common job.

Ten days ago a negro was burned at the stake in Texas. It is no use to fret and fume at this. It can be stopped only by training another generation differently. If this goes on much longer divine retribution will come as it came to Belgium. And when it does come the innocent will suffer along with the guilty. Every lynching is an indication that the Church has failed to do her duty. Bolshevism which has been a terrible scourge to Russia is the evil fruit of the neglect of the Greek Catholic Church. Protestantism is shamefully failing. Lynching is an indication that the tree is begining to bear fruit. Where the whole crop ripens it will be a terrible thing. Let us, then, go to work and do God's work ere it is too late.

EDUCATIONAL RALLY.

Dear Readers, let us wake up, for the world stands in need of workers as well as good thinking men. Christian men of action is the demand of the hour. Sometime ago in the northern part of the state someone asked what had become of Elder J. W. Murrey. I told them when I last heard of him he was in some part of Louisiana. A short while after that we heard from him in an article "Modern Evangelism." The same Brother Murrey knocking and kicking, finding fault. Whatever may be said the church of Christ is gaining ground. Some of the ministers keep alive and will lead in giving and pushing the Educational Spirit. If every preacher in the state would catch a vision of the need of education and church building, come before the people with inspiration, leading out in words

and deeds, the whole work of the church would be met with much ease. I am now making a personal appeal to the ministers. Have you given at least a dollar to the Educational Rally? If not, my dear brother, you are unfit as a leader and the sooner the people find you out and set you aside the better it will be for the Master's cause. The Church of Christ in the United States has a chain of schools to train the young people to be able to meet the call of the hours. One of these schools is located in the state of Mississippi, with modern improvements, with plans to make it one of the front rank colleges in the State. Already it copes with the best and if every minister would say that I am going to do my whole duty, the church of Christ would take on new life. The Educational spirit would boom. Now dear brothers, every congregation in the State of Mississippi should observe Educational Rally. If he does not it will not be my fault for I intend to bring the matter up in season and out of season. The second Lord's day I was at Forest Grove and found that the pastor had not brought the Educational Rally Day before his people. I made a talk after which the people gave $2.50, the pastor had not woke up.. But he told me that he was going to send in his part. I am expecting him to do so, for he is a reliable man. There is some little cause for Bro. Smolters. For more than two years his wife was quite an invalid. Now that she has passed to her reward we hope to see him get back to the same state of usefulness.

The people must hear the call. The minister is responsible. There are plans now being laid to bring the leaders together at some central point where a program of the whole Church will be brought before them, that there may not be any excuse. Some big hearts have decided to pay the traveling fare or expense of each leader. A few days ago I visited the congregation at Shaw and found a little misunderstanding with the people and some of the leaders. We succeeded in getting mattters adjusted. Soon they will be moving along with the church building. When once we get a good house of worship at Shaw the congregation will take on new life. The faithful few deserve much credit. God help and bless them.

Yours for Christ,

R. R. BROWN.

KANSAS.

About December 24th, 1896, delegates from most of our churches met in Topeka to reorganize the state work, and put it on a more progressive basis.

The meeting was called by Bros. Wm. Alphin, now ministering at the Woodland Avenue Christian Church of Kansas City, Missouri, Daniel Wicks of Emporia and a few other interested brethren.

The organization was first known as "The Elders and Deacons Institute of Kansas."

In 1907 the name was changed to "The Kansas (Colored) Christian Missionary Siciety."

Since the reorganization we have had our successes and failures, but mostly it has been a success, perhaps not on as large a scale as it might have been. We will not go into the detail of the work very extensively.

We only desire to call attention to present conditions, and give some data that will probably be of interest to the Kansas end of the brotherhood.

This is an age of greater efforts, and greater accomplishments. We must either deliver the goods or get off the wagon and let the other fellow have the job. The experimental age of the church is past. We are now dealing with conditions and facts and we must be equal to the occasion.

We have played elevator boy long enough. The elevator boy rides all day, and stops at night where he began at eight o'clock that morning.

We should see to it that we are further advanced when we meet in our next convention, than we were at last years convention. Out here in Kansas, we can tell where a snake crosses a dusty road. We can see the mark in the dust. Many professional Christians will live out their time and die without making sufficient mark that it may be known they ever lived. Let's all resolve to make a mark in this great work that will be a credit to the cause, and an honor to the individuals.

Beginning with 1896, our annual meetings have been as follows:

December 24th, 1896, organized; 1897, Lawrence; 1898, Atchison; 1899, Kansas City; 1900, Lawrence; 1901, Emporia; 1902, Topeka; 1903, Wathena; 1904, Kansas City; 1905, Troy; 1906, Atchison; 1907, White Cloud; 1908, no meeting; 1909, Topeka; 1910, Atchinson. 1911, Emporia; 1912, Parsons; 1913, Kansas City; 1914, Wathena; 1915, Topeka; 1916, Kansas City, Third Church; 1917, Atchison; 1918, Troy.

Very respectfully yours,

B. C. DUKE.

A TRIBUTE TO C. C. SMITH.

In the first month of this new year, 1919, we bear our head to the passing of C. C. Smith at his home in Cincinnati, Ohio. He was a man, and lived and wrought for the betterment of men with a regard that was not racial, but broader ;and a disregard of many conventionalities to which others bowed. His untiring, unselfish and unassuming work through the years among us colored disciples has won for him a place in our hearts, for to know him was to love him. After organizing and housing a congregation among us at Lincoln, Neb., the writer frequently invited him to preach for us, and he did it with a tenderness that did not lack in positiveness, but was unmistakably the "old Jerusalem Gospel" and many moistened eyes attested to a spiritual touch; for one who had been with the Master was with us. On one occasion, our first meeting, we proposed giving him an offering for his work. At the colse of his sermon, he remarked, Now Bro. VanDerzee you may lift your offering in the way you people usually do, and he sat down. I merely suggested to our congregation that we make it a respectable amount, the deacons came forward, and without singing or instrumental music, they moved among those present and quietly and reverently lifted arespectable offering. Bro. Smith arose and with tears in his eyes, said I have visited hundreds of congregations among your people, and I never saw it on this wise. For two decades I have known C. C. Smith, meeting him every year in our state conventions there in Nebraska.

Whatever definition writers and lexicons may give of greatness, my definition is found in the Christ life. Greatness is not the exclusive property of one holding a degree from institution, or a righthand or left hand position upon a throne or even word eloquence, but by unselfish labor of love and much of that labor in comparative obscurity, or among a lowly people, yet a people for whom Christ died.

It may be easier to occupy the crest of popular wave, but our Lord did not avoid the trough of the sea. He moved among the common people, and they heard him gladly.

The soil of the Buckeye State has claimed all that is mortal of our friend and brother Clayton C. Smith, but his spirit has returned to God the Giver.

SOMETIME, SOMEWHERE

Sometime somewhere around the throne,
I'll meet the loved ones I have known,
Who wrought with me, and did their best,
And now enjoy the heavenly rest.

Sometime the gates will open wide,
Somewhere beyond the swelling tide,
Our Jordan crossed, we'll understand,
And enter in the promised land.

Sometime till then there's work to do,
Lord help me keep they word in view,
For I must grow in every grace,
If I would see they smiling face.

Oh give me then an active mind,
That to this work I may be inclined,
For souls are dying every day,
Who need to know the heavenly way.

One day I know, if you be true,
A glad well done, will welcome you,
Within the portals bright and fair,
When that day comes, will you be there?

Wm. H. VanDerzee, 1217 Buchanan St., Topeka, Kan., Jan. 30, 1919.

A CHAPLAIN IN FRANCE.

I cannot write a letter for publication in your paper, but feel the following named men deserve mention to our people as having made good in the army as young ministers: Vernon S. Ellzey, O. R. Mosley, W. F. Lyons and Chas. O. Pate. These are enlisted men with 140th F. A. Three more have made public their intention of entering the ministry, but I cannot give their names. With warm and grateful remembrances of your kindness to me, I am,

Very kindly yours,

J. C. RICHARDSON.

THE PASTOR AND CHRISTIAN EDUCATION.

(W. C. Tyree.)

By education we mean three things. First, the development of the mind. Mental faculties may be expanded and strengthened by proper use and exercise. Unless they are so developed they will remain dormant or weak. Our mental powers should also be trained. We need to acquire control over our minds and we must learn how to use them. So mental training or capacity to think is an important part of education. To store the mind with information is also included in what we mean by education, but this is not so important as mental development and training. The things one studies when at school may involve important and useful facts and principles, but the acquisition of such information is a small consideration compared with the mental development and training which results from the effort to learn thees facts and to master these principles.

But our subject has to do not with education in general but with Chritsian Education. The word Christian is here used as an adjective to qualify the word education. It is a kind of education that we are considering, not a kind of Christianity. It would not be at all proper to speak of educational Christianity, for there is no such thing. Christianity may modify education but education can not modify Christianity. It can never take the place of Christianity or compensate for the lack of it. When we speak of Christian education we do not mean the education of certain faculties, or the use of special courses of study. The expression might be so construed, but such meaning is not intended. Christian education means the development of the same mental powers that are developed in all education; and the same curricula are used in Christian schools that are used in other schools. But Christian education means, that while the mind is being developed and trained, the instruction received from textbook or teacher shall not be contradictory to but in harmony with the facts and principles of Christianity. This, as we know, may or may not be the case. Geology, biology, astronomy, etc., may be and sometimes are taught, with God left out; or they may be taught and are taught, by many of the world's greatest thinkers, in such a way that God and His power are fully recognized. Philosophy, sociology, history, etc., may be taught in a way that fully accords with what Christianity declares about divine providence, prayer, sin, regeneration, etc., or in a way that questions or denies these great truths.

Christian education is also in harmony with Christian ideals and standards. Education goes on at the age when character is being formed, when ambition is taking shape, and when life aims and purposes are becoming fixed. The kind of teaching that is done, the atmopsere of the school, and the character and spirit of the teacher have much to do with forming the character, ideals and standards of students. In so determining the life and destiny of boys and girls the school is often a more potent factor than the home, for it often changes or destroys what the home has done. Mental development and training are of course important, and knowledge is valuable, but the use that is made of them is even more important. Education itself does not determine what this use shall be. Learning and mental culture of themselves have no moralizing influence or power. They are but instruments or weapons which may be used for good or evil purposes. Christianity has its interpretation of life, and it tells us what should be our life aim, and it gives us a standard by which success and greatness are to be measured. So the object of Chritsian schools is both to develop the mind and to conform the character and life to the ideals and standards of Christianity.

The truths and principles of Christianity and its ideals and standards are all contained in the Bible. So we may say that Christian education is in harmony with the teaching of the Scriptures. Other books are used as text books in Christian schools of course, and subjects are taught which are not directly or specifically dealt with in the Bible, but in these schools God's Word is reverenced, its supreme authority is recognized, and nothing is taught which questions or contradicts what it reveals.

This being what we mean by Christian education, the proper relation and attitude of the pastor to it is clear and unmistakable. The pastor should certainly appreciate the value and necessity of Christian education. He should realize its importance to individuals. He not only ministers to the souls of his people, but to their temporal needs and welfare. He should be their guide and counselor in regard to this life as well as the life to come. He should of course, do his best to prevent any one from losing his soul, and he should also do all he can to prevent any one from wasting or misusing his life. Christ taught much by precept and example about the use of our talents and the investment of our life. It is a sad thing for one to go through life in ignorance or with an undeveloped mind, but it is just as great a calamity for an educated person to waste his talents and to mis-spend his life. The pastor therefore should realize what it means for a boy or girl in his church or congregation to be educated in a Christian school or in a school that is non-Christian or anti-Christian.

The pastor should also realize the importance of education to society. Education has much to do with social ideals, customs and institutions, for educated persons in a community are generally recognized as leaders. The moral char- the nature of our government must in a large acter of our homes, the customs of our people, and measure be determined by what is taught in our schools. The kingdom of God, says Christ, acts upon society like leaven, and the Christian school is one effective means for putting this leaven into the social mass. *There must be Christian schools if there is to be Christian civilization.* "What you would have in the State, you must put into the school," is said to have been a popular proverb in Germany. She evidently so regarded and used her schools. In these institutions the government took the place of God, and the Kaiser was more honored than Christ. No wonder that when the civilization of this highly educated nation was put to the test, its depravity and brutality shocked the world.

The pastor must also realize the importance of Christian Education to the churches and to the denomination. As Baptists we believe that we have a great message and mission to the world. This mission can not be fulfilled and this message can not be delivered unless our people are educated; for if they are not educated they can not in this enlightened day hope for a respectful hearing. But non-Christian or anti-Christian education will not meet our need. Our task is assigned to us by the Bible. We are to labor for the salvation of immortal souls, and for the preservation and propagation of the great truths revealed in the Scriptures. If while our young people are being educated, their faith in the teachings of the Bible is weakened or destroyed, then they cease to be factors in the work of our churches and denomination. To every pastor it should be plain that the preservation of our denomination as well as its growth and usefulness depends upon Baptist schools.

But the pastor should not only realize the necessity of Christian education, but he should help his people to realize it. It is his duty to show to them to whom he providentially ministers what they can and should do for the promotion of God's kingdom. He must of course, advocate and urge the cause of missions, and he must also advocate and urge the cause of Christian Education; for evangelization and education are both essential for the programm of God's kingdom. The Christian church and the Christian school are the two forces on which the future of Christianity depends. As pastors we must help our people to so appreciate the value and necessity of Chrtsian education that they will patronize our Baptist schools. In doing this we need not and should not antagonize state institutions. They have their mission, for there are many to patronize them who sustain no active relation to any denomination, and have no positive religious convictions. But I believe we should as pastors encourage Baptist boys and girls to attend Baptist schools, and we should urge Baptist parents to patronize their own denominational institutions. We must as pastors also help our people to see their obligation to contribute as they should for the equipment and endowment of our denominational schools. We may not expect Baptists generally to patronize their own schools unless they afford educational facilities equal to those found in State institutions. The State schools are constantly progressing and so must our Baptist schools. But to make them better and better will require more and more money. Denominational schools already feel very keenly the powerful competition of State institutions, and this competition is going to be still greater in the future. As pastors we have not heretofore felt this situation to be serious and threatening; but I believe the time has now come when we must open our eyes and help our people to see the peril that threatens our denominational schools, the fearful consequences that must follow if they are not sustained, and the solemn obligation to support them.

A BAPTISMAL SERVICE NEAR THE MEDITERRANEAN SEA.

(By Herbert Whiting Virgin.)

It was at Camp Canet, in the summer season. The administrator was Pastor Wiley Hill. The church was organized as "The soldiers union church," union only in name., and was composed of colored troops from Co. D, 336, the labor battalion. The church was regularly organized at Camp Canet, and had a pastor and seven deacons, some fifty members and a regular Sunday School of about 105 average attendance.

The splendid work was the result of the enthusiastic and consecrated efforts of this man of God who gave every evidences of intense desire to win his negro brethren to the knowledge of Jesus Christ as their Saviour.

The baptistry was a pool in the camp of some Morocan and Arabian detachments, which pool was used for bathing purposes by the soldiers.

The writer does not recall a more impressive baptismal service that it was ever his privilege to have seen. At a very short distance were the waters of the Metiterranean, and because of our proximity to this sea which washed the shore of Moroco, Algeria, Tunisia Tripolitaine, Egypt, and other southern and oriental countries there were inhabitants of those countries present.

Crowded on the edge of the pool were Morocans, Negroes, Senegalese, Madagascans, French poilus, and American soldiers, both white and colored. They all knew that the baptismal service was to be conducted, for an announcement had been sent. The writer was invited by the negro minister to take part in the service, and drove to the camp in his auto, accompanied by several Englishmen, one of whom was a minister of the Established Church, and the other a resident of twenty years in France, and a member of the English Reformed.

Off in the distance we heard the old time singing of that negro hymn "Thank God Almighty I am Free At Last," and as they approached nearer to the place where the baptismal service was to be conducted they began singing "Give Me that Old Time Religion, It Is Good Enough for Me." Very soon we saw them coming, and they reminded me of many scenes in the South, for the minister and all the candidates were clothed in white, and were leading the procession, a large company of negroes dressed in khaki following.

As they gathered around the pool they sang with wonderful fervor:

"I heard the voice of Jesus say
Come unto me and rest
Lay down thou weary one, lay down
Thy head upon my breast."

THE GOSPEL PLEA

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MARYLAND

Hagerstown, Mr.
619 Pennsylvania Ave.

Dear Editor: At the call of the Government we entered Camp Taylor, Ky., to pursue the course for a chaplain in the U. S. army. We found the life to be a very strenous one. 6:15 a. m. the bugle called us from sleep; 6:30 to 6:45 setting up exercise; 7 to 7:50, breakfast; 7:50 to 8:40 drill; 8:45 sick call; 8:55 inspections; 9 International law 10, Military law; 11 army regulation; 12 dinner; 1 p. m. French; 2 equitation: 3 preaching; 4 hygiene; 5 to 5:30 singing; 5:30 to 6:30 supper 6:30 to 7:30 conferences; 7:30 to 8 p. m. church; 8 to 10 study period and by 10:30 we were in bed, all lights out.

It was a splendid course we are sure that we were benefited. In view of the armistice being signed we were given our commission as chaplain with the rank of 1st lieutenant in the U. S. Reserve Corps. It will be our privilege to work in some camp for 15 days or one month during the year for five years. There were nine Christian ministers in the school, all finished, the writer was the only colored Christian minister.

While at camp, it was my pleasure to speak at the Third Christian Church (The church in which I was ordained). We found them alive under the leadership of Elder Everett. They gave us $2.00. We worshipped with Hancock Street Christian Church one Lord's Day.

Our good friend and brother, Dr. Robinson had a special service one Lord's Day and we spoke on "The Negro as a Soldier." He and his good people gave us $10.00 to help us buy our uniform. Our war commission did not give us any help on our uniform and equipment. They said we would not go to France so they could not give us anything. Of course the men were disappointed as all other churches gave their ministers at least $100.

We found Dr. Robinson as usual, full of life and hope. He was a busy man, planning for his work as evangelist. I do hope the brethern of Kentucky will get behind him and hold him up that he may do his best work on the field.

While in Louisville, we enjoyed the hospitality of our good brother, H. Nolan King, whose home has always been open to us. His son, Lieut. E. P. King, is at Camp Taylor with the F. A. R. D.

On our way home we worshiped with Bro. J. J. Green and the good people of Danville, Ky. The people with whom I labored for four years and five months. We had a very pleasant service. It was a pleasure to speak to them. I shall always entertain pleasant thoughts of them.

We then spent a few hours with Miss E. M. Harden of Lexington and had the pleasure to plan and talk of the great work of the Church. Wednesday evening found us in the home of Bro. C. H. Dickerson. He and his good wife made it real pleasant for us. We arrived home in time to tell Sister Watson and baby Merry Christmas.

Have baptized two young ladies for the month of January. We begin to pay for a new furnace next month. $189.00. Am also hoping to have evangelistic meeting this year. A bright star is to be seen for our work here.

Yours in Christ,
Chaplain R. W. Watson

FROM THE BANKS OF THE CLD KENTUCKY.

Things happen so rapidly that one hardly knows where to begin. The new thing is so soon replaced by some newer thing. The dashing success turns out to a failure, and the once failure is seen on its feet making good. In a time like this, it is difficult to make a true report.

To my knowledge nobody has told of the joint committee meeting at Indiapolis, Jan. 9th. The Advisory committee, representing the Colored National Convention, Preston Taylor, H. L. Herod, W. W. Cordell, Miss Rosa V. Brown and C. H. Dickerson, met in session with the white C. W. B. M. Board at the College of Missions at ten o'clock, Jan. 9th. After fervent devotion, the recommendations of the Business committee of the Colored National Convention were taken up one by one. Each was given a favorable hearing. President Lehman took an active part in all the matters and with our good President Irvin of our Texas school, helped us to get down to practical working basis on the school situation. The brotherhood at large will never know how heavily the "care of all the churches" rests upon the hearts of the good women at the head of the C. W. B. M. work. Truly this Board should have the most hearty support and confidence of all the churches. The vision is wide. The means to carry on the work is limited. But a brighter day is coming.

Mrs. Atwater appointed a committee, consisting of Mrs. Ella K. Payne, Miss Trout, President Lehman, Elder Preston Taylor and myself to tour Kentucky and Tennessee and decide upon permanent location for the one school which should serve many states.

After returning to Indianapolis Jan. 24th (in the meantime several points had been visited, three or four of which were under consideration) We found that the committee could not report till some day in the near future. The date of first committee meeting in Indianapolis fell upon a double-jointed event, in that unique history of Bro. Herod. I say unique, for indeed there is none like him in all the present occupied earth. It was the 20th anniversary of his service at that great metropolitan church and also his birthday commemorating the fact of a number of summers which he had been permitted to outlive. The various agencies of Indianpolis vied with each other in his honor. It finally leaked out that his actual age lies somewhere between forty and sixty-five. The elite of the town spread a delicious feast after they had rendered the program which reached every heart. It would take a Dunbar to describe the "freshments" in that basement. A purse of "half a hundred" was presented Bro. Herod at the conclusion of a timely speech by Bro. Me-Bane, one of the church officials.

If all churches would remember their minister while he lives and serves them, they would not need so many flowers when he quits.

C. H. DICKENS.

PERSONAL

At the time of the Educational offering the Church at the S. C. I. took up forty dollars. Twenty of this was sent to J. R. Bryan for work in Mississippi and twenty was sent to John H. Wood at Auburn, Georgia. When we called for this offering we announced to them that all of this would go for the training of white boys and girls and they gave all the more cheerfully.

Pres. Wood replied upon receipt of the money as follows:

"I have recievd no offering that is more appreciated than this. Please convey my appreciation, and the appreciation of our school to the young people of your church who made the offering. Also state to them that I have not forgotten the good impression they made while there. I believe you have the best school I have ever seen. Things I learned and impressions I received there will be worth much to me in my work."

The Jackson district meeting was held at the Southern Christian Institute. There was a misunderstanding as to date and so not all the churches were represented. The meeting was good. Mrs. Blackburn was present.

Prof. C. V. Bebout who recently underwent an operations for gall stones is slowly improving. His brother D. R. Bebout visited him Sunday.

A PROPOSITION

Jan. 29, 1919.

Eliminating the whereases and therefores, I propose hereby that fifty negro preachers give ten dollars each to the buying of Washington City Church. This will raise the first five hundred dollars and concretely express our loyalty. Pres. Lehman who has the matter in hand surely could umpire the game . This is not to interfere with the amount churches are to raise and give. This is a preacher proposition. Every preacher is almost as poor as a church mouse, so ten dollars will about fit us. Business men should come by hundreds "as the Lord has prospered you."

Now Brother Preachers, of all the states, "Here's at you, I'll be one of the fifty. Cannot fifty be found to save the city." Gen. 18.

Yours for 40 and 9 other Negro preachers, each with a ten dollar William,

C. H. DICKERSON,

Nickolson, Ky.

Dear Editor of the Plea: Allow me space to say a few words. I wish to talk about fishing. Since we are made fishers of men, and since duty called me, I have been trying to do it successfully. I have been fishing in the Southwest Kentucky waters about three years. "O, the days I have fished unsuccessfully," but, as that was my job, I just fished on. Once in a while I would catch one, which gave me courage to fish on, believing there were more fish to be caught. Compulsion caused me to give up my old fishing place, but before I went, I bated the water in such a tangible way, that when I returned I had no trouble in pulling them out. I have been catching them on the right, and the left, in front and behind. I caught two from the Methodist, two from the Baptists, one from Presbyterians, and one reclaimed the good old way. May the Lord help us to continue to fish with the same sein that Jesus gave his Disciples over nineteen hundred years ago, when he said, "Follow men, and I will make you fishers of men." Matthew 4:19.

Fraternally yours,

ELD. W. H. NEAL.

Mayfield, Ky., Jan. 30, 1919.

AMONG THE BIBLE SCHOOLS.

Visiting a Few School in the Delta.

McKinney's Chapel, Jan. 11-15.

In company with the pastor we visited this point on the above date. After the study of the Bible School lesson the pastor preached a splendid sermon.

Monday night we opened our institute with twenty-eight persons present on time. In spite of the inclement weather our sessions were well attended. We organized a "Teen-age Class" with Mr. John McKinney as president of the class. There is no reason for not having a fine Bible school at this place; there is a fine bunch of young people that would under the right leadership, make the church school the safety zone of that community. I long to see the day when some minister will undertake the task of directing the activities of the community. To do this he will have to give a little more time, it cannot be done by giving two sermons a month. The pastor must spend some time on the ground. Officers of our congregation have yet to learn that the Sunday Schools offers a splendid opportunity for them to learn the word of God as well as the children. The fathers need to attend the Lord's Day school if for nothing more than to decoy their boys there.

McKinney's Chapel offers a good field for Cradle Roll work hence we organized that department while there. I am looking forward for a good report from this place. They will soon make their Bible School offering to American Missions. Don't fail to say what the offering is for when you send it. The writer was given an offering to the amount of $7.05.

Clarksdale, January 16-19.

The cold rains prevented our meetings until Sunday. The brthren at this point are holding services in a hall, this of course militates against the services but the attendance was all we could expect on Sunday. I met my old friend Beecher Matthews. With brother Matthews, Miss Phelps, and Mrs. Kate Jackson Yarber, members of the S. C. I. family. This work ought to go forward.

Too often we find those who were faithful in school, when they get out in life, if they do not find a well organized work, will either put their light under a bushel or seek to be in the largest congregation in the city. This should never be the case with a member of the S. C. I. family. Scorn not the days of little things. Remember that

"In the acorn is wrapped the forest,
In the little brook the sea;
The twig that will sway with the sparrow today,
Is tomorrow's tree."

When I see people of other communions leaving their fine church buildings to attend a service in a hall that has cotton seed piled in one end of it, I believe that they have not come altogether out of mere curiosity and if they do come out of curiosity, what of it, many a person who was indifferent at first has been made different finally. Clarksdale is a fine field, it only needs men and women who will say like the little puffing engine "I think I can, I think I can." And they will build a beautiful attractive church home and get the ears of the people.

We organized a Teachers Training class, with nine members, Mrs. Kate J. Yarber was appointed instructor. An offering was given to the amount of $5.15.

Moorhead January 25 and 26.

Here we find the disciples worshiping in a beautiful little chapel.

Their Sunday School had run down. We reorganied, making Brother W. A. Shepherd superintendent. It is hoped that the school may grow, helping the church to serve its purpose in the little town of Moorhead.

Some of our schools that reported last year, before this have not been heard from as yet. I know that the flu has played its part in retarding some of our schools, but let us report our offering as soon as possible.

Yours for the forward step,

P. H. MOSS, Field Sec., N. B. S.

Dear Editor of The Plea: Please allow me space in your paper to mention the pleasures I have in reading the Plea. I think it is the best little paper that comes to my home and may God bless dear Brother Lehman for those great words in the Survey. Our church and Sunday School are moving along nicely. Bro. Griffin visited our church last fall and brought us a great message that was enjoyed. May Bro. J. E. Anderson accept my prayer for his success. Bro. Andreson held a meeting for us at Louisville, Mo., my old home years ago.

Success to the Plea,

J. M. CHATMAN,

Napton Mo.

The Baptist Messenger has a full page advertisement of education work paid for by the First Church at Shawnee. A hint to the wise is sufficient.

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Christian Woman's Board of Missions

KERR, ARKANSAS.

Editor of The Gospel Plea: Please find space in your valuable paper to report the death our dear sister, Lillie Cole, who died January 22, 1919. Her death was a surprise to the community. She united with the Christian Church when she was a young girl. She stood firm in the faith, once delivered to the saints. She was faithful to the end. The church, Sunday school and the C. W. B. M. have lost a faithful member and the community a good citizen.

She certainly was a good woman. It seems that she was loved by all who knew her. We sutain a great loss in her death. God grant our loss is heaven's gain. Her funeral took place at Pearidge Church of which she was a member.

She leaves a faithful husband and two sisters, six brothers and a host of other relatives and friends to lament her death. She was laid to rest in the Pearidge cemetery.

JOHNNIE BOSTICK.

WALKING AMONG THE CHURCHES

While in Chariton, Ia., Elder Tygart, gave me considerable portion of his time and the benefit of his car. This enabled me to meet many of the citizens of both races. Our people were given a special invitation to attend the services in the Christian church. The only church for our people is a Methodist, and they have no members or pastor, and the Baptists have no building or minister. Here as elsewhere , we are contributing to the winning of the war for democracy. Mrs. Richmond has given five sons, one of them being a lieutenant. I was invited to address the Chamber of Commerce the next day, but could not be present, for the next day, in the wee sma' hours of the morning my train was bearing me toward St. Joseph, Mo., When within 20 miles of that city, a terrible wind and rain storm bore down upon us, and the rain dripped on us from the coach roof. On the train I shared my seat with a man who with his family was on their way to Camp Funston to see a son who was to leave early for France. Our conversation revealed my seatmate to be a disciple of Christ.

We reached St. Joseph about noon with the rain still pouring down. In that city I domiciled with a Baptist family.

The next day, Saturday, was circus day. No, I did not go, for I have not attended one since 1876 in New York.

We have no Christian church here, so I proposed to reach Wathen, Kas. just five miles distance, with the big muddy between, On the first Lord's day I was at the bridge on time to take a jitney for the church. The toll gate keeper was very busy, but was to look out for me. Two or three cars passed, and I grew restless, for the time too was passing. A single rig drew up, I could not see it but could hear it, and ventured to ask if they were bound for Wathena, an answer in the affirmative brought my next question, can you make room for one more, as I wish to reach the church. This granted, I was once more happy, despite the fact that I was holding a man weighing 160 pounds on my lap, nor did his weight grow less, but he took me to the church door, and I surprise the congregation.

We had a splendid C. E service, but were rained out that night, and I remained over, and preached for them on Monday night. The Wathena congregation is not large, but they are loyal and steady going. Deacon Robert Sawyer and wife are true disciples, and one has no aversion to putting their feet under their table. Ernest Johnson gave us a spread in his home, he is superintendent of our Bible school work in Kansas, and a splendid young man he is. Returning to St. Jospeh Tuesday morning we spent the remainder of the day there and at 7:30 p. m. we were homeward bound and reached Topeka and home about 10:30 a. m. after an absence of nine weeks.

Some observations in my next will close these notes.

WM. H. VANDERZEE,

CLEARVIEW, OKLA.

Dear Editor: Please allow me to say that we are still on the firing line. Yet on the account of the short comings that are found in Oklahoma we will not be able to get the state as a unit on all the work this year. Yet we will be able to get at least some of our people that have never seen God to see Him this year. If the Christians that now live in Oklahoma would awaken to the great task and then team to support their own cause at all times it would be but a few years until we could say, "Watch me grow." The writer has just closed a very successful district board meeting at Shinel Church, five miles east of Haskell, the attendance was good and we decided to make the greatest drive ever made for education in Oklahoma on April 20. We hope to hold a board at Luther, Okla., in March. We are glad to say that Elder G. W. Wiley our pastor at Oklahoma City is bringing things to pass. Our state convention will convene there Aug. 13-17, 1919. We hope to lay the foundation for a great church then. Oklahoma City is the capital of Oklahoma and we must be well represented there. Please remember we need preachers here.

Yours for the good of the cause,
Evangelist Wm. Tucker.

OUT ON THE PLAINS.

I ony wish a few more of our good people would send their boys to such a school as Jarvis. We need them here to pull out of them the best. I do not say this because I am under the eyes of the president and teachers, but I speak from the heart.

The above is part of a letter the writer received from a student in the J. C. I.

This student is deeply impressed with the power of the school in moulding Christian character in the life of the young. And should we not all be impressed with the school that seeks to mould Christian characters in the life of the young? Such a school deserves a most prominent place in our midst, and should have our financial support and our girls and our boys to train for life's task.

The school that can "pull out the best" in the life of the young, should be coveted by every Christian mother and father. Literary training is not enough within itself. There must be real genuine Christian training in the making of the right kind of man and woman.

Germany was unsurpassed in her schools of arts and science. She was practically a literary nation, but alas! She has bled and died because she refused Christian training. How careful ought parents be in choosing schools for their children, especially parents who would have their children trained in the fear of the Lord and according to the faith of the fathers.

It is said that every Jew who holds to the Mosaic Law, seeks to fasten upon his children the whole law, line upon line and precept upon precept and especially do they teach their children every proverb of Solomon. How much more should we seek to fasten upon the hearts of our children the living principals of Jesus Christ and the school that can best train our children along that line should be our choice for our children.

C. E. CRAGGETT.

WHO IS WHO?

Is it I, or it is you?
It is he who wills to do,
That begins a work and puts it through,
(Like C. C. Smith)

Who is who?
Is it the many or the few?
It is he who early and late
Does his bit for humanity sake.
(Like C. C. Smith)

Who is who?
Is it the Gentile or the Jew?
It is he who humbly lives,
And part of his life to humanity gives.
(Like C. C. Smith)

Who is who, that will shine so bright,
On that day of eternal light?
It is he who through the years,
Serves humanity through bitter tears.
(Like C. C. Smith)

I'll be who, if I do the right,
You'll be who, if you only fight
The battle of life to the end,
Where loved ones wait to say amen.
(With C. C. Smith)

—B. C. Duke, Topeka, Kans.

PROHIBITION AND THE CONSTITUTION

"The national constitutional prohibition amendment will not be ratified by only 36 States which we had yesterday," said Edwin C. Dinwiddie, National Legislature superintendent of the Anti-Saloon League and allied temperance organizations, "but it bids fair to be ratified by not less than 45 and probably 47 States within the next few days."

When Constitutional Amendments Become Effective.

"Since the amendment's adoption has been assured I notice the question has been raised as to when it becomes a part of the Constitution of the United States. The opinion has been expressed in some circles that it only becomes effective when the proclamation has been issued by the Secretaryof State. Others hold to the view that an amendment becomes a part of the Constitution as soon as 36th State has ratified it. I feel confident that the latter view is the correct one and that the eighteenth amendment, providing for nation-wide constitutional prohibition will be effective on and after January 16, and nation-wide constitutional prohibition will be effective on and after January 16, 1920. I hold this view for the following reasons:

1st. The Constitution, which is all controlling specifically says (Article V) that amendments properly proposed by Congress 'shall be valid to all intents and purposes, as part of this Constitution, when ratified by the legislatures of three-fourths of the several states.' If it had been intended that the incorporation of an amendment into the Constitution should not be completed until the secretary of State should so announce, Article V would have contained a clause following the one just quoted, like this: and upon the proclamation thereof by the Secretary of State. In the absence of such language the plain meaning of Article V of the Constitution is that upon the completion of ratification by 36 States the amendment is adopted.

2d. The Secretaryof State, as will be seen by reference to Section 205 of the Revised Statutes, is simply charged with the duty of proclaiming the fact of ratification. His act is not needed to complete the ratification. All amendments and previous proclamations announcing the adoption of amendments to the Federal Constitution have not attempted to fix the day on which they have become valid, but have simply announced the fact that theyhave become valid as part of the Constitution. Section 205 R. S. reads:

"Whenever official notice is received at the Department of State that any amendment proposed to the Constitution of the United States has been adopted, according to the provisions of the Constitution, the Secretary of State shall forthwith cause the amendment to be published in the newspapers authorized to promulgate the law, with his certificate, specifying the States by which the same may have been adopted, and that the same has become valid, to all intents and purposes as a part of the Constitution of the United States."

3d. In the proclamations of the Secretary of State, care has been taken to name in one paragraph the States which have ratified up to the number of three-fourths of all the States, and the following paragraph proclaims the fact of such proportion to the whole number of States in the Union,and when additional States beyond the required three-fourths have ratified the amendment, this fact has been set forth in additional paragraphs in the proclamation.

The proclamation itself follows the law of Congress in Section 205, R. S. just quoted, and simply states that the amendment has become valid and in no wise has attempted to fix the date. The reasonable theory is that this date is absolutely fixed by Article V of the Constitution itself."

Constitutional Amendments Not Subject to State Referendums.

Mr. Dinwiddie said "There is no basis for the claims of the liquor men that this amendment must be submitted to a vote of the people of the 22 States which have some form of referendum. Without going into the question exhaustively, there are two overmastering reasons why a referendum under State laws cannot be had upon the vote of a state legislature ratifying an amendment to the Federal Constittuion. There are two ways of submitting amendments to the Federal Constitution, and also two ways by which they may be adopted. There is absolutely no way under our present Constitution for the people directly either to oppose amendments or ratify them when proposed. The XVIII Amendment was proposed by Congress by two-thids vote required by the Constitution. Congress specified, as it could and must do under the Constitution, whether the ratification should be by the legislatures of the States or by conventions in the States called for that purpose. It specified the legislatures, as had been done in the case of the 17 preceding amendments. It is absolutely beyond the power of any State to change the form of the amendment thus submitted by Congress or the method by which it shall be adopted. The States can ratify or reject as subimtted, but they cannot add to or take from what Congress has proposed. The Constitution (Article V) says that amendments so submitted by Congress shall be valid ,etc. "when ratified by the legislatures of three-fourth of the several States." It is absolutely beyond the power of a State to attach another or supplemental condition to its legislature's ratification of a Federal Amendment by the requirement of a referendum to the voters of the State.

Until the adoption of the XVIIth Amendment, United States Senators were elected by the legislatures of the various states. The duty of electing Senators then was imposed upon state legislatures by the Constitution as much as is the duty of passing upon proposed amendments to the federal Constitution now. In a case which directly involved the right and power of a State to impose limitations upon the relations between the Federal Government and the States arising under the Constitution and laws of the United States in pursuance thereof, the U. S. Senate decided by an overwhelming vote that no provision of a State Constitution or any law enacted thereunder could operate to control in such cases and that they must necessarily refer only to matters of intra-state concern.

Under the conditions and my view of the Constitution these efforts on the part of the liquor forces will not even delay for a day—much less defeat — nation-wide prohibition though they may afford the retained legal lights of the traffic an opportunity to continue the "milking" process so long enjoyed and so reluctantly released.

Edwin C. Dinwiddie,
Legislative Superintendent.

BAPTIST MEMORIAL HOSPITAL TRUSTEES.

M. D. Jeffries.

The annual meeting of the above named board, held Januray 14th, in one of the Sun Parlors of the new building, was full of interest and enthusiasm. It was the first meeting since the erection of the addition and since the famous drive of last February, when over $270,000.00 was raised to pay for this improvement. The attendance on the meeting was good but the spirit of it was better. The reports made were the best ever. During 1918 the hopsital had received 5778 patients as follows: From Tennessee, 2855; from Mississippi, 1568; from Arkansas, 508; from other states, 861; even one thousand had been treated free, from Tennessee, 534; from Mississippi, 234; from Arkansas, 93; from other states, 139. The business in operating the hospital amounted to $170,000.00; charity service $30,000.00. No previous year has had such a report to make.

The new building now so near completion that one third of the rooms are used for patients, as occasion demands, though not entirely finished nor completely furnished, has cost $241,000.00. Over $127,000.00 has been paid on the first half of the February subscriptions; when the second payments are made the building will be entirely paid for. Beside this much has been received for furnishings, but this task is not complete.

During the building many inconveniences have been suffered on accountof noise, dust and crowded conditions; it was impossible to do even the cleaning that should have been done. But the popularity of the hospital notwithstanding these handicaps has been remarkable. Already the increase in patronage is seen; Monday and Tuesday of the week when the trustees met there were over 50 patients admitted.

The management and control of the hospital is placed by the Board of Trustees in the hands of an executive committee of five Baptist laymen who give unstintingly of their time and talent, as well as money, to the work. These are Messrs. A. E. Jennings, W. A. Dockery, Jack W. Gates, J. N. Brown, and J. A. Ramier. Their hearts and hands are unselfishly in the work. The board expressed itself in grateful appreciation of their services.

By the direction of the board a letter is to be addressed to the surgeons and physicians, by whose cooperation the good measure of success has accomplished, thanking them for their interest and help, and bespeaking their aid in carrying out plans for still larger and better things.

Plans were submitted by the Executive Committee for another wing to the building to extend to the East. When this is built there will be 500 beds, seven operating rooms, three elevators and a lift, a children's floor, etc. It will be one of the largest and best hospitals in the south. The committee was authorized to build this wing as soon as it seemed wise to do so and as soon as funds could be provided.

The board expressed it appreciation of superintendent P. C. Wilkes, and in view of impaired health on account of over-work, he was advised to take a month's vacation. They also endorsed the action of the Tennessee Baptist Convention in providing a pastor for the hospital.

Workmen are now repairing and cleaning the old building and when the new building is complete many changes and improvements will be made.

After the meeting the trustees were served a good dinner by our devoted housekeeper, Miss Webb, and after that they were shown over the new building, with its many interesting features.

Of course Dr. W. T. Lowry was re-elected president of the Board and Dr. Ben Cox secretary.

A feature of the new building, which for the comfort of patients and their friends is worth emphasizing is that it is fire proof. It relieves all anxiety of mind as one is helpless on the bed, in a large building. A Jewish friend told the pastor sometime ago, that he told his brother, when he had to enter a hospital, to go to the Baptist hospital, that others might catch on fire and burn him up, but the Baptist hospital was fire-proof.

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TWELVE OLD DRESSES.

"It's going to be a beautiful party, mother. There are to be twelve girls, and each one is to have a fairy lamp at her plate. O, no! Not twelve either. There will only be eleven of us. Belle Marks won't go."

"And why won't Belle go?" asked Mildren Smith's mother.

"Because she has nothing to wear but an old dress, a real old muslin that has been washed and darned. All the rest of us have new dresses and you know Belle would feel bad. We're so sorry, for everybody loves Belle, and she knows so many nice games to play."

"Couldn't you persuade her to go?" asked Mrs. Smith. "It seems to me that she could have just as nice a time in an old dress."

"O no, mother; she would feel queer if I offered to lend her a dress—I knew you would let me—but she would not take it."

At the noon recess Mildren and Belle ran u pto Mary Clifton, with bright faces.

"O Mary," cried Belle, gayly "please ask me over again to come to your party! I want to say 'Yes,' this time. Did you ever know anything so sweet? Mildren is going to wear her plain old muslin to keep me from feeling bad."

"You won't mind having us in old dresses, will you, Mary?" asked Mildred in joyous tone. "We are going to carry big bunches of flowers out of my garden, and that will make us look fine."

"Mind, indeed!" chied Mary, "I just believe"—She stopped off short and, kissing the two little girls, hurried away without finishing her sentence.

But when the twelve fairy lamps were lighted, Mildren and Belle found out what a bright idea had struck Mary, for all twelve girls wore old dresses and carried bunches of owers.

"Now, I'm never going to mind about my old dress again," said Belle as she kissed the others good-bye. "You may all wear the newest sort of dresses after this: and when I put on my old white muslin, I'll feel happy to think how sweet you all were to me about it. I'll just love the old things."
—Selected.

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From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

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THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, FEBRUARY 22, 1919 No. 391.

A SURVEY

THE OLD WAY OF FINANCING THE KINGDOM IS OUTGROWN.

(J. B. LEHMAN.)

When a thing is wrong in principle the fact is always revealed in its bad working. The surest sign that a thing is right is that it works.

In the past the Negro State and district conventions came together and brought what money they had raised to the convention and then attempted to raise as much as they could after each service. This system was bad for the following reasons:

1. There is no chance for accurate bookkeeping when all churches bring in their money at one time to an improvised secretary. The temptation was great to mix the accounts and keep some of the money. In most of the States we have seen men withhold the offering of this church till they could see where it would go, and in most States we have seen quarrels about former reports. All this was due, not so much to dishonest secretaries and treasurers as to a bad system. Nobody else could do better than they are doing under such a system.

2. It is a system by which the stress is placed on the total amount raised rather than on the responsibility of each person. We have seen conventions of three days with three sessions each day making nine sessions in all.At these nine offerings each man gave ten cents each time, which made ninety cents in all. Some men were able to give one hundred dollars, while some girls were scarcely able to give the ninety cents. These nine collections took up the time in which nine committees could have reported or nine addresses by experts could have been delivered. Thus valuable time was wasted to do what could not be done right.

3. It puts the burden on the delegates to the convention when the burden should have been put on the membership of the local congregations. The churches send delegates to the convention to report the work done, to lay plans for the coming year, to elect officers and gain instruction on methods of work. These delegates should go home and help the church fall in line for the task of the coming year. But as it is now the whole burden of supporting the work is put upon the delegates. Of course the delegates will be full of enthusiasm for the work but they should show this in the presence of the home congregation when the supreme effort should be made.

Now the right way to do this is to come to the conventions to report what has been done, plan for new work and gain instructions on how to do it. At the convention we want to know what Union Hill has done for home support, for missions, and what it does at Sunday School and church. During the year we must send in to the proper church officials the money our church raises. This will be done by money order or check and we will have a receipt. In our annual minutes all these gifts will be published and also what they were spent for. There is no room here for misappropriations and no ground for complaint, that all the money was not accounted for.

The Negro churches are now a part of the great international work and they will be asked to take their part in the world wide task and they will want to do this. The appeals from now on will be in three classes: (1) State work, (2) Special work undertaken by the Negroes as their special task, and (3) All the general work. In most of the states the National Board is helping to support the evangelist. There must be a system of raising this state money and expending it correctly. This has not yet been found in a number of states. There is complaint that it is not done honestly and much money is withheld on this account. During the year this must be remedied. Either the whole work of paying out must be put under the National Board, or a system of honest accounting must be inaugurated.

A few years ago the Negro Churches started out to raise $20,000 as a Jubliee offering and this was practically raised. Now they have undertaken to raise $30,000 to build a new church at Washington, D. C. This money will be sent to the National Board at Indianapolis, Indiana or to J. B. Lehman at Edwards, Mississippi. This effort must be consummated in two years. There must be some large gifts. Every church must be in on this task. Full particulars will be published soon. While the Board was hesitating, the Church and Brother Gordon solved the problem of the beginning. He went on to Washington and they called him and his success was phenominal from the start. He did not dare advertise his meetings for the house soon became full to over-flowing.

The Negro Churches will want to be in on the larger task. The Woman's Missionary Societies will pay their dues and the churches will observe all the special offerings for Foreign and Home Mission, Benevolence, Ministerial Relief, Church Extension, etc. For fifty years the Mission school has been at work and one generation of leaders has been trained. Now when the church enters into the world call and the world crisis the Negro stands ready saying "Here am I, send me." If the Negro had been kept as ignorant as he was when he came out of bondage he would now be a burden such that the church could not possibly meet the world crisis. No matter what the past has been all eyes must now be turned to the future. He who turns his eyes to the past will find all his plans and ambitions turned to salt as certainly as Lot's wife herself when she looked toward Sodom. Instead of battling for rights let him take possession of the rights of world service that are pleading for him to take them up.

OUT ON THE PLAINS.

Mr. Ground Hog had a fighting chance to see his shadow out here on the plains yesterday. We rose from our night's repose with all eyes fixed upon the eastern horizon to discern whether our fondest hope would be shattered at the beginning of the day, or whether we could at lest have it shattered a little later on. Well to our most glorious delight we discovered that between Mr. Ground Hog and Old Sol there was a real solid screen that would not permit Old Sol to look upon Mr. Ground Hog and thus vex his little soul and ruffle up his fur.

I say, we were just delighted to observe the screen that separated the sun and the hog, and we went right about our morning's work with hearts bubbling over with joy, and our songs were songs of mirth. However there were some anxious moments during the morning hours, for at times it looked as if some one was in the act of lifting the screen which would permit Hanna to look down upon the hog which would of course arouse his indignation and cause him to throw off all kinds of bad weather for the next six weeks. We went right on with hearts of glee with one eye on our work and the other on the screen. All went well until about 4 p. m. then suddenly, presto! Up went the screen, out peeped Hanna, squeak went the hog, and away went our fondest hopes. Mr. Ground Hog surely must have been deeply offended by such gross indignities as were heaped upon him; for almost immediately there descended upon us a storm of rain and snow and cold. The plate of "Brunswick stew" gave to us some fine history of the "Hat;" will it not also come along with a little history of the "Hog?"

C. E. CRAGGETT.

CHURCHES ALLOT PART OF $10,000,000 FUND TO BE USED IN COMMON

New York,—Allotment of the $250,000 to be spent in common by the fourteen national church organizations which are to co-operate in the Inter-church Emergency Fund drive beginning February 9, was announced here by the committee in charge, of which the Rt. Rev. Theodore Irving Reese, Bishop coadju-

tor of the Episcopal Diocese of Southern Ohio, is the chairman.

The remainder of the $10,000,000 will be spent by the respective churches which are joining in the movement in accordance with a budget already made up. The entire amount will be devoted to after-war reconstruction work. The following is the allotment of the general fund:

General War-Time Commission of the Churches. $50,000; General Committee on Army and Navy Chaplains. $12,500; War Production Communities, $60,000; Negro Troops and Communities, $15,000; Social Hygiene and Sex Morality, $10,000; Recruiting and Training, $15,000; Literature, $30,000; War and the Religious Outlook, $25,000; Exchange of Ministerial Service, $10,000; new work in connection with reconstruction $22,-500.

Director George O. Tamblyn, who will conduct the general drive, emphasized in a statement that the sum to be raised does not represent a supplemental call upon the church membership and the public, but that the movement is a coordination of effort in raising money which the churches require in the regular course of their war and after-war work already begun.

Some changes have been made in the allotments in view of conditions brought about by the signing of the armistice. The fund for the General Committee on Army and Navy Chaplains has been decreased $12,500 because of the reduction in a number of troops in service. The appropriation for literature was originally $30,000, but $10,000 was taken off that sum because the Committee on The War and Religious Outlook will do part of the work, having prepared to issue an extensive and important series of pamphlets. An increase of $20,000 has been made in the allotment to that committee. There has been a slight decrease in the fund for new work in connection with reconstruction.

The fund for negro troops and communities has been increased one-half in view of the great importance attached to that work by the committee which is dealing with the negro problem. This committee will be provided with an executive secretary who will devote his entire time to the work.

The General War-Time Commission of the Churches, out of whose efforts the plan for the $10,000,000 drive originated, will spend $50,000 of the $250,000 total. This will be partly for office expenses, in connection especially with the meetings of its executive committee, which gathers every two weeks the executive officers of the denominational agencies engaged in war work.

The executive staff of the General War-Time Commission includes six secretaries, four of whom have been released by churches and other religious organizations in order to devote all their time to the work of the commission. There is also an office staff of nine stenographers and clerks.

The allotment to the General Committee on Army and Navy Chaplains will be used in providing the contemplated new standing army of 500,000 men with chaplains. A conference to consider questions affecting the work and status of chaplains in the new army was held recently with Assistant Secretary of War Keppel in Washington.

Coordination of the work of local churches in receiving the returning soldiers, caring for them while in the debarkation camps and assisting them to resume their places in normal civilian life will be obtained through the activity of the Commission on Interchurch Federations. The budget of this Commission is separate and does not appear as part of the united budget for after-war emergencies.

The religious care of workers in war production communities, such as ordnance reservations and those in the vicinity of ship building plants, has been provided for by the Joint Committee on War Production Communities, representing the General War-Time Commission and the Home Missions Council. Interdenominational "Liberty Churches" have been established in seven centers, and community organizers have been at work in a number of places. Even where the extensive manufacture of munitions has ceased large communities remain, and the important work inaugurated by this committee wil be continued and ultimately transferred to the care of more permanent agencies.

The Joint Committee on Social Hygiene and Sex Morality has been organized to represent both the General War-Time Commission of the Churches and the Commission on the Church and Social Service of the Federal Council. This arrangement was made with a view to securing the permanent continuance of the activities inaugurated by the Committee.

The work was undertaken in co-operation with the departments of the Government which waged the campaign to protect the army against social vice, particularly for the purpose of arousing community sentiment in favor of that campaign through the churches and to conserve for the future the present interest in the subject. The moral and religious aspects of the problem are to receive special emphasis. A permanent office is to be established with a secretary devoting his entire attention to the work.

In view of the depletion of the student bodies of the theological seminaries and because of the importance of maintaining the supply of ministers and other workers for the Church, the activities of the Committee on Recruiting and Training for the Work of the Churches at Home and Abroad are of particular importance at present. Its aim is to present to men released from military service the opportunities open to them to continue working for the establishment of those ideals for which they have been fighting and to emphasize the important part which the Church must take in the establishmentof such ideals. The Secretary of the Committee, the Rev. Frank W. Padelford, has been released for this service by the Baptist Board of Education and is carrying out a carefully planned campaign through chaplains, Y. M. C. A. secretaries, local pastors and other channels.

The budget of the Division of Literature is kept separate from the other expenses of the General War-Time Commission. This staff comprises a director, his assistant and two stenographers. Material is regularly supplied to the religious press and special articles are frequently issued.

At Christmas time a Christmas Prayer was mailed to 80,000 ministers, together with a folder suggesting ways in which the churches might help the returning soldiers to resume their places in normal life. Among the pamphlets in preparation is a director and handbook of the work done by the various church commissions.

Provision is made in the separate budgets of all the committees named for the publication of pamphlets and other literature needed in the course of their work. The Committee on The War and Religious Outlook is planning to publish a great amount of literature written by authors carefully selected from men especially qualified for the task.

The work of the Committee on The War and the Religious Outlook is to be carried on with increased vigor. Its Chairman, President Henry Churchill King, of Oberlin College, has been abroad for several months. The Rev. Dr. Charles W. Gilkey has recently consented to serve as Vice-Chairman and direct the plans for the preparation of a series of pamphlets, under the title "Next Steps in Christian Progress." A permanent secretary for the committee has recently been secured.

The Committee on Exchange of Ministerial

FUND RECEIPTS

January receipts from Colored organizations and individuals, this includes report sent in by J. B. Lehman:

ALABAMA: Teachers and students, A. C. I. $20. 65; State convention, $73.35; Union Point, $6; total, $100.00.

ARKANSAS: Mt. Beulah, W. M. S., $1; Cobbs, $1; Argento, Mt. Sinai, C. E. White, $13.25; Kerr, Pearidge W. M. S., $1.65; total $16.90.

DISTRICT OF COLUMBIA: Washington, "R" Street, W. M. S., $6; R. A. Gooden, $2; total, $8.00.

KANSAS: Topeka, Duke family, $10.00.

MARYLAND: Baltimore, Hoffman St. W. M. S., $9.50.

MISSISSIPPI: Grand Gulf W. M. S., ;$1 Clarksdale, $3.65; Pine Grove, $1.45; Pine Grove Church, $12.50; Union Hill W. M. S., $1.80; Christian Chapel, $3; Union Hill Church, $40; West Point, L. L. Luckey, $2.50; Edwards, M. H. Jones, $5; total $70.90.

MISSOURI: Chamois, 2nd W. M. S., $2.50; Jefferson City, J. W. Daniel, $2; Hannibal, O. L. Berry, $1; total, $5.50.

OHIO: Cincinnati, J. Salvador Johnson, $1.

SOUTH CAROLINA: Varnville, R. C. Harter, $1.50.

TENNESSEE: Nashville, Preston Taylor, $30; Gay Street Church, $3.50; S. S. $3: Clarksville, J. E. Anderson, $3.40; total, $39.90.

TEXAS: Taylor W. M. S., $1.20: Cason Ch., $17; Lyons, W. B. Washington $2; Eastern District Church Period, $11.82; S. S. Period, $5, C. W. B. M. Period, $2.36; Hawkins, J. M. Ervin, $20; total, $59.38.

VIRGINIA: Martinsville school and church, $34.30; Roanoke Church, $26.40; total, $58.-70.

MRS. J. M. STEARNS

Service proposes to arrange for an exchange of pulpits between pastors in America and ministers in Great Britian and other European countries. During the war it proved impracticable to carry out this plan because of the difficulty of securing passports. The purpose which the committee had in mind of deepening the religious life and promoting international good-will through better understanding of religious ideals becomes more important in the period of reconstruction.

The Rev. Henry A. Atkinson has consented to serve as Secretary of this committee and to carry out its plans in connection with the Church Peace Union and World Alliance.

A special fund has been set aside to meet the expenses of such new work in connection with reconstruction as it may be found necessary to undertake as unforeseen problems present themselves.

INTERCHURCH EMERGENCY DRIVE YIELDS $125,000 FOR DISCIPLES OF CHRIST.

New York, Feb. 6.—The Disciples of Christ who are co-operating in the national Interchurch Emergency Campaign for $10,000,000 for reconstruction work, have already attained their allotment of $125,000 in the drive, it was announced today at headquarters for the movement.

The equipment of chaplains of church who are in the ranks of the army and navy at home and abroad will require $46,000 according to the budget prepared by the committee in charge. Forty thousand dollars will be devoted to the support of the churches of the Disciples in or near war camps communities and $15,000 is to be applied to the emergency religious and spiritual work to be carried on in large industrial communities where many post-war problems have arisen.

Five thousand dollars will be used in aiding the Americanization movement and the same amount is to be used for work among returning soldiers and sailors. The question of caring for the spiritual welfare of the large numbers of negroes from the south who have migrated into northern states during the war by reason of the high wages paid in munition towns, has a prominent place on the after-war programme of the Disciples of Christ.

KANSAS CITY, MO.

The Second Christian Church, Kansas City, Mo., held its annual business meeting Jan. 8. The reports of all departments showed, in many respects, improvement of any previous year. It also showed the year was one of a financial drive and one of organization. By early fall these were largely accomplished—all debts paid and the membership well "hooked up," and departments working well. Plans were made for a great meeting led by B. C. Calvert, of Mississippi, early in October, but the influenza epidemic destroyed our plan. Therefore we were defeated, as we see it, in bringing the increase to the membership up with the financial and fellowship standard of the years work. There were twenty-one additions to the church in the regular services. In consideration of the deaths, removals, and those we can't account for, there was practically little real gain in membership last year.

The aim of the church this year is to double her active membership, also in all the departments. Largely increase, if not double her offerings for Missions and educations.

In paying for the property and floating debts of the congregation we haven't had the money to do some needed improvement, beautifying and repairs on the building. We plan to do these real soon and have a suitable, comfortable and inviting place for our growing Bible School.

For encouragement to those who love and are really interested in the cause everywhere, it is not too much for us to say the church here is in the trenches and delivering hard blows thereby has placed herself on the front line of service in the community. We have representatives on the committees of management of the Y. M. C. A. and Y. W. C. A., the school board and system at least know we are in town. The minister is president of the Inter-Denominational Ministerial Alliance of the city. This recognition is only responsibility in entering open doors into a larger service.

The financial reports of departments for the year ending Dec. 31st, 1918, were as follows:

The Y. W. M. C.	$ 84.57
Auxiliary to C. W. B. M.	45.02
Bible School	183.66
Y. P. S. C. E.	22.75
Choir	116.34
Charity Committee	110.58
Aid Society	384.18
Church	3,320.02
Total	$4,267.12

The annual election of officers made little change in officiary of the church. A few committees were added and some made larger. We were able to enter the new year with more money on hand than necessary to pay all bills.

WILLIAM ALPHIN, Minister.

HAS GONE TO REST.

Elder S. J. Pheifer of Alabama, departed this life Jan. 28th at his home in North Little Rock, Ark. He was twenty-six years old and a student of the A. C. I., had been preaching the Gospel about six years. He came to us well recommended, about two years ago and proved himself worthy.

His field of labor, (Little Rock and North Little Rock) was a very hard one for a young minister, yet he was successful, building up the churches numerically and spiritually. By his kind and affable manner he won the esteem and respect of all who knew him, not only the members of his churches but the brotherhood of the state and the denominational people among whom he had many warm friends, and who remained at his bedside until the end came. Some of them were ministers and their wives.

He was a faithful and earnest preacher of the Gospel whose eyes often overflowed with tears as he told the story of the cross to a perishing world. He went in and out among the people blameless. He was much devoted to his family and labored with his hands to fill up the measure of support because his churches were weak.

Brother Pheifer was highly in sympathy with all of our missionary enterprises and showed his missionary training. As a preacher he was logical, scriptural and forceful.

Brother Pheifer was only sick eight or ten days with pneumonia which resulted from an influenza. He seemed to have been consious of his death and sent for Bro. M. M. Bostick and instructed him what to do.

In his dying hours he continued to preach the gospel to those who stood around his bed among his last words were "The Lord gives and the Lord takes and bless be His name." His wife, two chilldren and his sister accompanied his body back to Luin, Ala., for interment.

May the God of all grace who is a husband for the widow and a father to the fatherless comfort his dear family.

Lest we forget too soon this one who laid by his mantel, another will come to continue the story. He delighted to tell of the grandness of heaven and God's warnings.

One of God's messengers so soon was he called, 'twas fully his will, He apportions us all.

Some are called early, Some are called late, let's strive to enter the beautiful gate, through which He has gone, safe from the waves, the wind and the storms.

North Little Rock.

MRS. A. B. MATLOCK.



ARMENIAN AND SYRIAN RELIEF

Mississippi Campaign for $150,000.00 begins February 3rd.

Send contributions to Thad B. Lampton, State Treasurer, Jackson, Miss.

AGENTS $6 a Day

Should be easily made selling our Concentrated Non-Alcoholic Food Flavors, Soaps, Perfumes and Toilet Preparations. Over 100 kinds, put up in collapsible tubes. Ten times the strength of bottle extracts. Every home in city or country is a possible customer. Entirely new. Quick sellers. Good repeaters. Not sold in stores. No competition. 100 per cent. profit to agents. Little or no capital required. Elegant sample case for workers. Start now while it's new. Write today—a post card will do—for full particulars FREE



AMERICAN PRODUCTS CO., 9316 American Bldg. Cincinnati, 9.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

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Advertising rates made known on application.

Address all communications to the Gospel Plea Institute Rural Station, Edwards, Mississippi.

Number 391

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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

A good many people about Edwards are disposing of their liberty bonds and war saving stamps and we presume it is so in other places also. So many all over the country have done so that it has run the market value down to 93 per cent. We feel that the people do not know what they are doing. Many have never invested before and they do not what they are doing. Many have never invested before and they do not know what it know what it is to invest for a long time. There is no better investment than liberty bonds and war saving stamps. The liberty bonds pays good interest and soon they will go above par. Every body should be urged to hold unto them and in a few years they will be the foundation of an investment that will mean a farm. Do not sell.

Mr. G. W. Stillions and Rev. J. S. Clements of Rome, Mississippi, spent Saturday and Sunday at the Southern Christian Institute. Both spoke Sunday. Their visit was greatly enjoyed.

Pres. J. B. Lehman was away last week on work of interest to the cause. This week he is on a trip to Alabama and Washington, D. C.

The Emergency Campaign meetings will be held some time the latter part of March. The place of meeting and the states they comprise are: Louisville, Kentucky, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri and Kansas.

Hawkins, Texas: Oklahoma and Texas.

Edwards, Mississippi: Arkansas, Mississippi and Alabama.

Augusta, Georgia: Georgia, Florida and South Carolina,

Martinsville, Virginia: North Carolina, Virginia, West Virginia and Maryland.

The exact dates will be published soon.

Edward Timberlick represented the S. C. I. at the Students Conference at Atlanta, Ga. He made a report of his trip Sunday, the 9th.

Mrs. Atwater is now in the heart of Mexico investigating the field. Things are yet very unsettled there and there is much inconvenience and some danger in making the trip. We should remember her in our prayers.

OKLAHOMA.

Elder Wm. Tucker, State Evangelist, in and for the State of Oklahoma Christian Missionary Work, with a fair representation of loyal Christian workers met at Shawnee Christian Church, Porter, and effected an organization for the Eastern Oklahoma district January 25-26.

Officers elected were as follows:

Elder L. C. Davis, of Muskogee, president; Elder J. S. Counce, Porter, R. F. D., No. 3, vice president; Sister Clemmie P. Davis, Muskogee, secretary; Sister F. E. Barnett, Okmulgee, treasurer.

Church reports were as follows:

Second Christian Church, Muskogee, reported membership 147. Money collected since last convention for different purposes, viz: pastors salary, Y. P. C. E., Lord's Day School, State evangelist, national missionary work and C. W. B. M., total $364.03. Elder, R. B. Wells; Pastor, Sister A. V. Giles, secretary.

Shawnee, Christian Church, R. F. D. No. 3. Money collected since last convention for different purposes including pastor's salary and the auxiliaries, $107.70. Total membership, 51. Pastor, Elder J. S. Counce. Brother C. C. Counce secretary.

Okmulgee, Christian Church report: Since the last state convention, collected $73.73. For pastor and other auxiliaries. Membership 30. Pastor, Elder J. S. Counce; Secretary, Sister F. E. Barnett.

Elder J. C. Davis, of Muskogee, was also elected district evangelist, and Elder D. L. McClure was elected Lord's Day School District Superintendent.

Enclosed find money order for 50 cents to pay for 6 months subscription to the Gospel Plea to be sent to my address.

CLEMMIE P. DAVIS, Sec.
Muskogee, Okla.,
18th and Fondulac St.

C. C. SMITH.

On January 11th, while at the College of Missions, we received word of the death of Brother C. C. Smith, our mighty hero who had long served in the work of Negro missions. Words can not express his noble interest in and his sacrifice and love for this poor down-trodden race. He shall not be forgotten for we, the people whom he served, think of him as one of the biggest hearted, most unselfish, and God-fearing men in our country.

Can we forget him? I say, no, he has done too much for us. The writer has seen him and heard him speak from time to time for the last nineteen years. I have heard his appeals at national conventions and saw that when he spoke he was heard. On one of his visits to the white state convention of Arkansas he spoke of how the Christians of the two races should treat each other and wound up his discourse by telling of the work of Jacob Kenoly.

We have kept in touch with him throughout the years and witnessed how he loved God and the works of God. When he needed rest he went out among the beautiful trees and birds, which he loved so much to study.

Brother Smith is still here because not forgotten. He is only resting from his labor and singing unto the Lord a new song. Sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day.

The death angel came on the 28th inst. and took away Brother L. J. Phyfer. He had the influenza, followed by pneumonia. His body was sent back to his home in Alabama.

Respectfully yours in the Master's work,
MRS. SARAH L. BOSTICK.

SOUTHERN EDUCATORS ON THE NEGRO.

Gainesville, Fla.—The Southern Education Society, in its annual session here, drew educators from every Southern State. The Society requested the new president, Dr. McConnell, of the Virginia State Normal for Women, to appoint committees for a careful study of the South's most important educational problems. One of these committees is to study Negro education, and report its recommendations at the meeting next year.

G. W. Tedder, of Madison, Fla., the retiring president, in his annual address spoke of the patriotism of the Negroes, as shown by soldiers and civilians alike, and also bore witness to the fact that the schools for colored children are not what they should be.

"The schools," he said, "should be so reconstructed as to develop whatever latent powers the Negro has. I believe his salvation lies in an industrial education which will enable him to earn an honest living, and thus fit him for his proper place in the development of the nation."

LOUISIANA BREAKS THE RECORD.

Lake Charles, La.—This city of 15,000 inhabitants has just set a new standard for the State in providing for the education of its colored population. It has voted a bond issue of $200,000, $150,000 of which is to be spent in building and equipping three brick schools for Negroes. The vote was six to one in favor of the issue, and the property majority was even larger. Ample playgrounds are provided for; and Supt. Yeager is planning to introduce industrial training as well.

Shreveport, Baton Rouge and Alexandria have already put up substantial brick buildings for colored schools; and these, as well as the vote at Lake Charles, are significant of the growing belief in the State at large of the moral and economic importance of good schools for the Negro population.

FROM THE BANKS OF THE OLD KENTUCKY.

Wonder if I can say what I ought, as I ought, and be understood as I ought. "Some Books Read," is the topic ably discussed by our good Brother Simmons in the Plea of Feb. 1st. Had it been been Feb. 2nd I would have said "ground hog" and smiled it all away. But seriously it merits consideration. I doubt if Bro. Simmons knows the "Literary brand" of some of the writers who have given us a needy book and raised a worthy expectancy.

In some "Restoration" circles, the mere mention of some of the names which Bro. Simmons uses "to conjure with," will be the signal to strip for battle.

Bro. Simmons is an old friend and chum of mine. Good writer, deep thinker, honest, aggressive and clean, but his last message shows that he knows more about something else than he does about the books our people ought to read. Such books lead men into a blind alley. The illustrative samples are all wild. This stuff is out of joint, erratic, off the track. I hope it'll not be necessary for us to copy any of it. If so, by the real author's consent we'll "cut into her."

May God bless Bro. Simmons, and not forget me.

C. H. DICKERSON,
Nicholsville, Ky.

CHRIST AND PHARISEEISM.

Luke VRS T-VD.

Jesus was always condemning, and warning against Phariseeism, but this is the only place in all the Scriptures where He made a comparison between men approaching God in prayer, and Luke tells us that this was spoken for the special benefit of "certain who trusted in themselves that they were righteous and despised others."

Of all the isms of His day Jesus was most bitter against Phariseeism. He had much more to say against it than against Sadducees, through the Sadducees were infidels, if not atheists. As all of His efforts were to help we know that every denunciation, and every criticism, and every condemning word of our Lord was intended to help the Pharisees to see their wrongs or somebody else to see it and turn form them. Time and again He condemned Phariseeism as hypocrisy ,empty and detestable. Yet we must confess, to speak truly, that there is a tremdous amount of Phariseeism in almost all of us today.

Of all the hindrances in the way of influencin men, I mean grown men, who are not Christian to consider their condition today the worst is the spirit of Phariseeism. They compare themselves with others who profess to be Christians and think themselves better than they, therefore contend that they are "righteous," alright, because they do think that. They say, I am not as bad as this one or that one, and begin to enumerate what the others do that they would not do. They hide behind the Pharisaical feeling that they are better than other men are, and it is next to impossible to make them see their condition.

One special peculiarity about Phariseeism is expressed in the words "certain who trusted in themselves that they were righteous." They "trusted in themselves." All such are blinded to their own sins against God by their big opinions of themselves. What they do is bigger and better than what any body else does. No man with such Pharisaic spirit can be reached by Christian effort. The door to their hearts is closed by the hand of self and bolted with the bolt of egotism.

No wonder Jesus was so continually knocking at between proselyting and winning to Christ.

The Pharisees trusted in themselves. Many pro-Pharisseism: He saw that to become pharisaical in disposition was almost the certain doom of the soul.

You will remember that he said to the Pharisees, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."—Mat. 23:15. Doubtless His reason for making that statement was that He knew that those who were proselyted were weaker than those who made them proselytes, therefore were in the sad condition of being dominated dupes of stronger minds and wills, and blinded egoists and egotists, which condition made them doubly hard to reach with the truth. An original Pharisee might come to see his mistake and change, but one made a proselyte by a stronger will and influence was almost past redemption; they could not free themselves from the influnece that dominated them.

One of the greatest principles of Jesus Christ was the equality of human souls before God and the competency of each accountable soul to deal with God for itself, and each ones bounden duty to do so; and Phariseeism was directly against that great principle. Sad to say, most men are more or less dominated today by creeds made by men and do not feel free to think for themselves. Calvinism dominates millions now, just as Phariseeism dominated many in Christ's day, and Armenianism dominates as many more. These creeds are better than Phariseeism, but those bound by them are creed dupes and creed bound, just as much as those were who were proselyted to Phariseeism. To be dominated by any man-made creed is to be a dupe of some man or men. The only really free man is the man who takes the Bible as his guide and from what it teaches him forms his own creed. The Bible is not a creed but a text-book for each one to study for himself. Help from other students is very beneficial, but to let another formulate my creed from what the Bible teaches is to let another do my thinking, and that makes me a dupe of the thinker.

To bring one to believe in or subscribe to a creed made by men is to make one a proselyte. To get one to see Jesus and believe in Him is to make one a convert. Then to give that one the Bible and get him to study it for himself and find for himself what it teaches is to make a disciple of Christ who will formulate his own belief and become a devotee of Jesus Christ and the word of God.

Jesus despised Phariseeism because it was wrong and because it enslaved men to a human creed that exalted the creed makers above the competency of each human soul. He taught the difference between making a proselyte and making a convert to the Christ in his dealing with the one "who was born blind," in John 9:35-38.

Jesus asked the man, "Dost thou believe on the Son of God?" not do you believe some human creed? and he believed and worshipped Him. Get the soul to see Jesus and believe on Him and creed will take care of itself, if he studies God's word. But Phariseeism says "No, no, he must believe just what I believe," which makes "my belief" as infallible as the utterances of the Pope of Rome. In making proslytes the Pharisees made all of creed. In making Christians we must make all of Christ. God help us to see the difference fessed Christians do the same to day, and many more trust in what they have done. The publican knew no creed, but *need* and *guilt* and *God*. He cried not from teaching of creed but from sense of need. He looked to God, direct and alone. Neither preacher, priest, man, nor creed stood between him and the one to whom he cried and Jesus said that he was justified. So must it be with poor sinners today.

Are there not Pharisees by the million today? The Catholics say that one has to become a Catholic or he cannot be saved, regardless of how much he may believe in Jesus. Some others say, that unless one is baptized by immersion he cannot be saved, regardless of his faith in Christ; and goes, putting creed before Christ, and proselytes before converts. Let us ever keep in mind that Christ comes first. "Christ before church, blood before water" is an old Baptist cry that needs new emphasis now. We do not need Pharisees but Christians.

E. L. WESSON.

December 26, 1918.

My first Christmas in China is past! I haven't been homesick. I have thought pretty solemnly of you and Aunt Marg there by yourselves, but that isn't homesickness. I have had my bit of homesickness and hope I am though with it; for I have a big work to do and I am feeling a part of things here.

Dr. and Mrs. Love spent Monday and Tuesday nights with us and I enjoyed their visit so much. We (the Southern Baptists) were in a conference with him all one afternoon; and we will spend tomorrow and Saturday in Shanghai in mission meetings with him.

We all hung our stockings up and had our gifts at breakfast. I have certainly been well remembered out here, and we have had a busy time.

Tuesday at five we gathered in the chapel for the boys' Christmas program. The chapel was decorated with Chinese lanterns and tall bamboo, red and white bunting; and the tree. No gifts were distributed, for all the money given is to be presented to Mr. and Mrs. Fryars' School for Blind Boys in Shanghai. Something over $125.00 was given ,and the boys are so enthusiastic over it. Seven Cantonese boys who come from an Episcopalian School in Hong Kong, for our College work, gave $50.00 for scholarship; and their part on the program was a speech in English telling why they wanted to give the scholarship. The speaker said some of the boys made real sacrifices. One boy he said had given up a pair of warm shoes in order to give his part. Then these seven boys held their college banner and sang their college song. I'm wondering how so many fine boys found their way to a Baptist College from an Episcopal school.

Another class was represented by a boy who spoke in Chinese to the effect that nothing had been done to relieve suffering caused from blindness until foreigners came; but now China is seeing it is her problem, and that Chinese students must learn how to do what foreigners are already doing.

Then six boys marched up single file, each with his hand on the shoulder of the man in front of him, as if they were blind. After they were arranged on the stage each held up a card with a word printed on it; when all were up it read: "Blindness can hold us no more."

The blind students came out to see us some time ago, and our boys were so impressed with the things they did—the gymnasium work, the siging and reading and writing.

It was very interesting to look over that crowd of two hundred and fifty Chinese boys.

American brewers aretalking of coming to China now that they have to shut up shop in America. Our student body has already sent protests to the papers, and appeals that the Chinese government will refuse to let the breweries in here.

One of the Seniors, Percy Chu, made a motion "that Dr. Love be asked to represent the Shanghai Baptist College, when he returned to America, and urge the American Government to help China in keeping her doors closed to the liquor traffic." You should have heard the applause that followed Dr. Love's acknowledgement of the honor thus conferred on him and his promise to do what he could back home.

Two of the college boys under Miss McKeen's leadership are teaching the Chinese children in the "Gate Sunday School." And one of these boys last night led these little boys and girls as they sang for us. Not many college boys back home would stand before an audience of three hunderd people and lead little children in a song.

Two women from one of the villages came in and sat near me. The Chinese children were across the room from us, and they evidently had children over there, for they craned round and finally stood up to find them; then they pointed, talking to each other with looks of satisfied pride on their faces, all the while the program was going on.

OF INTEREST TO FARMERS.

Plant Plenty of Cow Peas.

With the many new and valuable crops that are rightfully being discovered and appreciated, we are likely to overlook or neglect some of the old reliable ones, such as the cow pea, and we can indeed truthfully say that,

Among the many rich blessings especially given to the South, there are but few, if any, that stand out more prominently than the cow pea, for the following reasons:

1. It is a legume (pod-bearing plant), and brings fertility to the soil. In this it has but few equals, and still fewer superiors.

2. As a food for man and beast the peas are almost indispensable, and the vines make a very superior roughage for stock.

3. Year by year this splendid vegetable becomes more popular. The radius over which it is grown has steadily increased until there is scarcely a section of the country where farmnig is carried on to any considerable degree, that it may not be found in some one or more of its several varieties as forming one of the principal crops.

4. There are few crops grown by the farmer that has such a wide range of uses.

5. It is one of the easiest of farm crops grown, making a fair yield under absolute neglect.

6. It is the one sure crop the farmer can depend upon year after year if he plants two or more of the standard varieties.

7. In this locality fresh green peas may be had from the latter part of May until frost.

8. Thus far the demand has been far greater than the supply; hence, prices have always been good.

9. For green-manuring it is universally grown and admired.

10. When the running varieties are planted with corn, sorghum, etc., it makes a very superior silage, greatly relished by all kinds of stock.

11. The cow pear rightly handled is both a bank and a mortgage-lifter to the poor man.

Every farmer should plant at least three acres in peas.

Varieties.

Of the many varieties upon the market, our station has found these to be the best for this locality:

For Early Planting—Extra Early Black-Eye, New Era, Lady, California Black-Eye, (Just a little later than the others,) Cuban Black-Eye.

For Mid-Summer—Unknown, Iron, Black, Speckled, Clay, Brabham, Groit, Red Ripper, White Crowder, Conch, White Pearl, Purple Hulled Crowder.

For late planting nothing was better than the Unknown. It made a tremendous growth of vines, and also a good yield of peas.

The Conch and White Pearl peas are especially fine for the table, and pronounced by many to be the finest of all the varieties for the table; they cook quickly and slightly suggest the English pea in taste. They are prolific bearers.

Climate and Soil.

While the pea will adjust itself to almost any kind of soil, and will produce larger returns in the way of a crop on thin sandy soils than any other of our common garden or field crops, it delights in a light, well drained, porous sandy soil. Our own climate is quite ideal—the hot summer sun and the mild winters make the pea almost indigenous. Very often peas lay in the ground all winter and come up in the spring.

Selection of Seed.

As a rule, there is practically no attention given to the proper kind of seed to select for planting, and many do not even attempt to keep the different varieties separate. This is a great mistake. It is just as important to select the proper kind of pea seed for planting as it is to select that of any other farm crop. The following points should be observed:

1. Screen, winnow, float, or hand-pick so as to get only the largest, soundest, and plumpest seed. It is true that many of the small, light, inferior-looking peas will grow and often produce considerable vine, but the yield of peas will be deficient both in quantity and quality.

2. Select peas that are as little eaten by the weevil as possible, and do not be deceived by the old antiquated idea that bug-eaten peas grow just as well as thoroughly sound ones. Two or three small holes do not seem to materially injure them for planting, but anything above that should not be used if a full crop is expected.

The two large fleshy seed leaves contain the stored-up food for the tiny plantlet until it is large enough and strong enough to get its food from the soil; hence, if these seed leaves have been injured its food supply has been cut off and the plant weakened in proportion to the extent of the injury to the seed leaves.

3. Do not plant a conglomerated mixture, but separate the varieties, even if you have to hand-pick them. No two varieties are exactly alike in growth and other characteristics, hence, if sown together, the strongest grower and feeder will more or less overcome the weakest, which means a reduction in the crop in the end, besides the loss of the particular varieties which enter into the admixture.

4. Mixed peas always sell for less than pure varieties, and are never so good for table use, as they do not cook evenly.

Preparation of the Land.

The cow pea likes an especially deep and well-prepared seed bed. Prepare exactly the same as for corn or cotton by plowing from 8 to 9 inches deep. Harrow thoroughly, cross plow, and reharrow if necessary to put the land in proper condition. The pea is avoracious feeder, and the roots travel five and six feet, and even great distances (under favorable circumstances) in search of food. It must be borne in mind that if the land has been skimmed in the matter of plowing for some years to a depth of three or four inches, do not plow but two inches deeper the first time, unless you have plenty of manure to broadcast and turn under. The next time the land is prepared for a crop, go the other two or three inches as the case may be.

Planting.

In this there are several methods in common use, all of which, under certain favorable conditions, do well; but experience seems to emphasize the following as good points to be observed:

Method: (a) prepares the ground; puts the seed in with a drill, or sows them by hand, putting from 1 1-2 to 2 bushels per acre, and covers with a harrow. This is all right provided the ground is reasonably rich and well prepared; the peas will get ahead of the weeds and grass. Do not sow peas in very poor land that has a tendency to bake after the first hard rain.

Method (b) Plants in rows the same as for corn or cotton, and cultivates amost entirely throughout the growing season. This method will produce a good crop of peas but at too great an expense of labor.

Method (c) plants in rows thus: Lay off two rows the usual width, say three feet; then another 12 to 16 inches from it. This will allow the cultivator to run between the rows and keep them clean until the plants get a start. By removing a tooth from a cultivator on the order of the diverse, both the wide and narrow row may be cultivated at the same time. One or two workings is all that is necessary, as the peas will soon cover the ground and appear as sowed.

This is pre-eminently the method to follow in planting poor land, as it keeps the ground loose, the weeds down and gives the peas a chance to start to growing such as they would not have if sown.

Method (d) Plants peas in corn, about the last plowing. They are sown, drilled or chopped in with a hoe as the planter wishes. Often an excellent crop of peas can be made in this way, and at the same time the land is greatly improved.

Sowing with sorghum millet is quite common, and on rich soil, the results are excellent, but exceedingly bad and disappointing on poor soil.

The cow pea extracts nitrogen from the air and imparts or gives it to the soil. Repeated experiments prove that an acre of cow peas will, if the total crop is returned, impart from $29.00 to $30.00 worth of fertility to the soil. The pea, like all other plants of its class, has the power to extract and use the free nitrogen from the air by certain germs known as bacteria (which belong to the lowest order of plant life). These bacteria collect in large numbers and form little nodules (swellings) on the roots. The bacteria collects the nitrogen from the air and deposits it in these nodules, where it is worked over and made ready for the use of the plant. Hence, peas do not require heavy applications of fertilizers containing nitrogen, but they are heavy feeders on potash and phosphoric acid.

On exceedingly poor soil, it is wise to put a little nitrogen, say 30 or 40 pounds of nitrate of soda per acre, or its equivalent in any other fertilizer containing nitrogen. Where the soil is reasonably rich, as indicat-

ed by a heavy growth of vines, no nitrogen is needed.

Inoculation.

Innoculation is the process of supplying the soil with the particular germs (bacteria) that form the nodules. There are two ways in common use that have proven quite satisfactory.

First, by getting some soil from a field where the crop was fine and the roots unusually thick with nodules. The soil is loaded into a wagon and scattered out upon the land the same as for coarse fertilizers. The peas are then planted in the usual manner. This method is universally satisfactory. Second, by the use of commercially prepared preparations known as pure cultures. A full set of directions accompany each bottle or package of material, so that all that is necessary is to carry them out. The soils of Macon County are abundantly supplied with these germs, so that inoculation is not necessary.

The second reason for their great popularity is that the seed are very rich in nitrogenous (muscle-building) material; so therefore, there is not foodstuff to take its place—none that will answer just as well from every point of view for feeding all kinds of animals.

Cultivation.

When sown broadcast they require no cultivation. When in drill,s, as heretofore referred to, they are greatly improved by two or three shallow workings sufficient to keep the weeds down and the soil mellow. They will soon cover the ground.

Harvesting.

As a hay crop, the cow pea should be to the South what the red clover is to the North.

The stems are quite succulent, and care must be taken or the leaves will drop off before the stems are sufficiently dry to store away.

When to Cut—The best time to cut is when the first pods begin to turn yellow. There are a great variety of ways to save hay, many of which are good, but I like this one best. Never cut a large quantity down when the weather is threatening rain, as the curing process cannot be rushed as in other hays.

Begin cutting as early in the morning as the dew is off. (Never cut wet vines for hay, as they are almost sure to spoil.) As soon as the top vines are thoroughly wilted, run over them with a hay-tedder or something that will turn them. A pitch fork is excellent, but slower and more laborious. If the weather is favorable the hay may be put into small cocks the next afternoon, leaving it thus three or four days before hauling it to the barn. A good plan is to take some of the largest stems between the thumbs and fingers, giving them a severe twist; if any juice appears, it is too wet to stack or bale.

Those who have had much experience with saving pea-vine hay know that there are two danger points—under-drying, which causes moulding and rotting when stored; over-drying, which causes all the leaves to drop off in hauling so that there is nothing but a pile of stems when the storage place is reached. In neither case the feeding value is greatly impaired or wholly destroyed.

Peavine hay goes through a sweating process, and therefore should be put into small stacks, tipping the stacks with hay, straw, or some such material sufficiently deep to turn the water. Allow it to remain in these stacks two or three weeks.

Nitrogen, Free Extract .....23.28...

I have been much interested in the exploitation of alfalfa meal, corn-falfa, Arab Horse Feed, Renofalfa, and a number of others, the majority of which consist of finely ground-up leaves and stems of alfalfa, with a certain quantity of crushed grain, (oats, corn, rye, barley, etc.,) mixed in.

Where it is properly done it makes not only a highly nutritious palatable, and an easily digestible food, but one convenient to handle and in many other ways desirable.

Alfalfa like the pea vine sheds its leaves easily when dry, so it is reduced to bare stems very often before reaching the consumer, and especially if it is handled much. hence ,the above measures are resorted to in order to get-its full value.

Pea vines can be so easily grown and the yield is so good that several medium sized mills could be kept busy grinding the leaves, stems, and peas (if desired) into meal. A small percentage of crushed oats and corn could be mixed with it, plus a bit of cotton seed meal, peanut meal, velvet bean meal, etc.

For stock this would make a feed unsurpassed in milk, flesh and fat-forming properties, and I am sure it would be at a cost below the average mixed feed. In fact, if the vines have many peas on them and the whole is ground up together, it is almost a complete balanced ration within itself.

For ensilage cow peas alone have not proven a success, not from the fact that they will not make good ensilage, but the vines form a tangled mass that it is almost impossible to cut them, and without cutting them they do not pack well, the air being allowed to come in, causing them to mould, turn slick, and rot. Where they are grown with corn or sorghum they can be handled much easier, cut and packed quite satisfactorily, and they make a superior quality of ensilage.

We hope that every farmer will set about at once to make plenty of cow peas, which means more and better stock; more and better stock means more milk, cheese and beef, and greater fertility of the soil; the increased fertility of the soil means larger and better crops on less acreage, and therefore less labor; larger and better crops means an increased amount of money and a happier and more contented class of people.

G. W. CARVER,
Director Dept. of Research and Experiment Station.

THRIFOGRAMS OF ABRAHAM LINCOLN.

Keep pegging away.

Answer with facts, not arguments.

Get ready and the chance will come.

Follow Lincoln's advice—you have the opportunity. All he says here applies to you now. Buy War Savings Stamps and Thrift Stamps.

We all like the man who "sticks through thick and thin."

The value of life is to improve one's condition.

Nothing is so local as not to be of some general benefit.

May the vast future not have to lament that you neglected it.

Shall he who cannot do much for that reason be excused if he do nothing?

When an occasion is piled high with difficulty, we must rise to the occasion.

What is it that we hold most dear? Our own liberty and prosperity.

Be a patriot! Don't mar the immortal emblem of humanity, the Declaration of Independence.

Every blade of grass is a study and to produce two where there was but one is both a profit and a pleasure.

The hired laborer of yesterday labors on his own account today and will hire others to labor for him tomorrow.

Teach economy, that is one of the first and highest virtues. It begins with saving money.

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His Day of Work—"Tommy Atkins" pleaded exemption from church parade on the ground that he was an agnostic. The sergeant-major assumed an expression of innocent interest.

"Don't you believe in the Ten Commandments?" he mildly asked the bold freethinker.

"Not one, sir," was the reply.

"What! Not the rule about keeping the Sabbath?"

"No, sir."

"Ah, well, you're the very man I've been looking for to scrub out the canteen."—Tit-Bits.

"I have been thinkin' 'bout gettin' married," said a member of his flock to Brother Williams. "You reckon I could get a marriage license fer a dozens watermelons?"

"I reckon you could," replied Brother Williams. "But my wholesome advice ter you is ter eat de watermelons."—Atlanta Constitution.

A nexchange says that a lady who was looking about in a bric-a-brac shop, with a view to purchasing something, odd, noticed a quaint figure, the head and shoulders of which appeared above the counter. "What is that Japanese idol over there worth?" she inquired. The saleman's reply was given in asubdued tone, "Worth about half a million, madam; it's the proprietor."

A colonel wanted a man-servant, so he inserted an advertisement in a local weekly. One of the applicants who answered was an Irishman.

"What I want," explained the colonel, "is a useful man—one who can cook, drive a motor, look after a pair of horses, clean boots and windows, feed poultry, milk the cow, and do a little painting and paper-hanging.

"Excuse me, sor," said Murphy, "but what kind of soil have ye here?"

"Soil?" snapped the colonel. "What has that got to do with it?"

"Well, I thought if it was clay I might make bricks in me spare time."—Everybody's.



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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

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THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

A SOCIAL SERVICE THAT MUST AWAIT THE TIME WHEN THE CHURCH DOES HER DUTY.

(J. B. Lehman)

The greatest things that come to mankind come as by-products. In all wars there was a present object in view. But a superior intelligence behind the scenes has had a greater object in view which came to us as a by-product. When Thomas Jefferson wrote "We hold these truths to be self-evident." "that all men are created equal" he had in mind that the citizens of the colonies were equal in rights and privileges to King George and the English aristocrats. But out of the Declaration of Independence has grown, as a by-product the idea for human freedom and universal education. The kaiser was vexed that England would not let him build a railroad through Messopotamia and so he laid plans to conquer the world that he might do as he pleased. When he went to war England and France took up arms to defend Anglo-Saxon civilization. But as a by-product from this war has come the destruction of autocracy and the world has been thrown wide open to the missionary teacher of whatever nationality. These illustrations show us what in the way of by-products we may expect from great movements.

The world's greatest enterprise is the missionary effort to make it Christian. The immediate object held up before the people is our duty to save these peoples from their sins. And this object is worthy of all consideration. It is the thought we ought to hold in mind when we go to the task. But we want to call attention to some of the by-products that will come when the Church performs her full duty as Jesus contemplated when he said "Go ye into all the world, and preach the gospel to the whole creation." Of course many will come of which we have no intimation now; but below we will recount some that already appear.

1. The federal government, the labor unions and the manufacturers are exercised over the question of employment and wages. There is great danger that when the four million soldiers come home and when the half million workers in breweries and distilleries take up legitimate work there will be many men out of employment and wages will go down and hard times will come. Many meetings are being called to consider how the situation may be remedied. But all depends on what the Church does. There is no solution outside of that. All the plans by conference and commissions must fail if the Church fails. By modern knowledge and modern machinery our power of producing has been greatly increased. One man can make more wheat than a hundred could a hundred years ago. The same is true of clothing, transportation and all lines of human activity. We have more men than we need to do the work of producing man's necessity. Our only hope is to withdraw an army of our best and most mature young people to train one generation of children of all the remaining nations of the earth ere full authority of Christian civilization comes to them. Suppose the Peace Conference gives a mandate to the United States to care for Turkey and Armenia, God will give a mandate to us to send two hundred thousand of our best young people to Turkey and Armenia to release them from their old institutions and passions and to teach the children to take their place in Christian civilization. To support this hundred thousand will require all that are left to work harder and will give them better wages. Add to this hundreds of thousands that must go to some thirty or forty other countries and you have eliminated the problem of being out of employment.

2. Our people are greatly exercised over the danger of over production. Right now the people of the South are meeting to reduce the acrage of cotton. Attention is given to other lines of production. They are afraid they will glut the market. But all these efforts must be failures or only partial successes. The one power of opening a demand for all that we can produce is in the church. When the remaining nations have been received into the fellowship of Christian civilization there will be no danger of over production. If every individual of the remaining nations should buy three new cotton shirts next year it would require fifty million bales of cotton and if we should add to that the other demands of cotton it would require over a hundred million bales. The markets of the world await the time when the Church does go to teach every creature.

3. The world now has myriad of troubles over which it is worrying which can not be removed until the Christian teacher does his duty. One time a bad boy tied the tails of two cats together and threw them over a wash line and the poor cats bit and clawed and scratched and fought viciously. They each thought the other was to blame while the bad boy who was wholly to blame stood off and laughed. Labor and capitol and political candidates and business rivals and race agitators are all tied together by a vicious systems and they are fighting, each blaming the other when the cause is outside of them. But this can not be remedied until the church chooses out a million of its chiocest young men and women to teach our home children under a new system of education. The solution of all our home problems awaits the slow motion of the Churchfolk.

4. All the finer adjustments of society awaits the work of the church. The time must come when the amount of work done for human uplift will be correctly guaged by the amount of men and women who can be spared from the producing industries. We have destroyed the saloon and five hundred thousand laborers have come back. A million others who were drunkards and were inefficients will also come back. These men must release that many men can do the work for the uplift of mankind. Laws must be passed to make it a crime to be idle whether that be a tramp, a prostitute or an idle rich. They must take their place in line of useful service so as to release good men to do work to uplift mankind.

EVANGELICAL SYNOD TO SPEND $33,000 FOR RECONSTRUCTION WORK.

New York.—The Evangelical Synod of North America, it was announced today, is rapidly completing plans for its campaign to raise $33,000 with which to meet its after-war needs. This organization is co-operating with thirteen churches in the Interchurch Emergency Campaign for $10,000,000 for post-war work.

Through the fund it will raise, the Synod intends to regain the losses suffered in various branches of church activity during the war to do its part in the reconstruction work. Five thousand dollars is to be used in Home Mission work and $5,400 will be applied to reconstruction problems in foreign fields.

The war caused many men of the church who were attending schools in various parts of the country to drop their studies and take up arms. The Synod will assist these men in continuing their studies upon their return to civil life. Four thousand dollars will be devoted to this work.

The church's quota in the joint religious work of the General Wartime Commission will require the expenditure of $5,000. The War Welfare Commission will disburse $13,600 in its various activities during the demobilization period. This will be apportioned as follows: To equip camp pastors and chaplains, $2,500; to aid churches situated near camps, $750; publications and distribution of literature, $5,900; administration and other expenses, $4,450.

There was never a time when the old prophets were such good, up-to-date reading as now. The world is in a flux and we need to read Isaiah, Jeremiah, Ezekiel, Daniel and the minor prophets. They throw a filood of light on present world conditions.

GEORGE WASHINGTON THRIFTOGRAMS.

The 187th anniversary of George Washington's birthday is being celebrated today. Washington, the successful builder of a nation, gave voice to rules for personal and national success which are as applicable in this 1919 year of necessary Thrift as in his day. Here are some of his words on the use of money and resources that might have been written for the present situation in America:

I am no mored isposed to squander than to stint.

Economy makes happy homes and sound nations. Instill it deep.

It is not the lowest priced goods that are always the cheapest.

I cannot enjoin too strongly upon you a due observance of economy and frugality.

Keep an account book and enter therein every farthing of your receipts and expenditures.

Promote frugality and industry by example, encourage manufactures and avoid dissipation.

Reason, too late perhaps, may convince you of the folloy of misspending time.

There is no proverb in the whole catalogue of them more true than a penny saved is a penny got.

Nothing but harmony, honesty, industry and frugality are necessary to make us a great and happy nation.

These satements by George Washington as to wise personal economy might be paraphrased today in the injunction of the National Thrift Campaign—Spend wisely—Save intelligently—Avoid waste—and invest safely. Buy War Savings Stamps and Trift Stamps.

C. W. P. M. MEETING, GAY ST. CHURCH

Nashville, Tennessee.

Lord's Day, Feb. the 9th, our Auxiliary held its second monthly meeting. Mrs. Mary A. Southall, president, and all the officers were present. Devotional, Scripture lesson read by the president, and prayer by Elder W. P. Martin. A missionary song was sung by the Auxiliary. Meeting now opened for business period.

After hearing several expressions by the members of the Auxiliary, dues were coliected. Our Auxiliary took up the division plan. We have three divisions. The captain of each division was called to make report. They made an excellent report.

Mrs. Mary Kinnard, captain of division No. 1, made the banner report, 10 new members added to her division. Mrs. Mary Ann Massie, captain of divsion No. 3, new members added 3. Mrs. Chandler made an excellent financial report. All the captains made a fine showing of their interest in the work and the spirit of the Master seems to prevail.

When we organized our divisions one month ago, we had 24 members. With a little effort by the captains we have a membership of 37. We are planning to make our Auxiliary the banner one in this state. Our members are inspiried as never before, and are planning big things for our missionary cause.

It was adopted by the Gay St. Auxiliary, that we would hold a union meeting with the Lee Avenue Auxiliary on the fourth Lord's Day, in Feb., 8 p. m. With the Lee Avenue congregation, the committee will endeavor to put on some steroptican views, showing work done by our missionaries.

The committee, under the supervision of Miss Marian Hadley, are bending every energy to make the meeting a successful one.

Co-operation, guided by the Holy Spirit, attempt to carry out the whole program of the Church, will be our slogan.

Yours in the missionary cause,

ETHEL ROSS McCARVER,

Cor. Secretary.

NEW HAMPSHIRE DECLARATION OF FAITH.

1. Of the Scriptures.—We believe that the holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

2. Of the True God.—We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth, inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the God-head there are three persons—the Father, the Son and the Holy Ghost—equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. Of the Fall of Man.—We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God; positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

4. Of the Way of Salvation.—We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made full atonement for our sins; that having arisen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

5. Of Justification.—We believe that the great gospel blessing which Christ secures to such as believe in him, is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. Of the Freeness of Salvation.—We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the gospel; which rejection involves him in an aggravted condemnation.

7. Of Grace in Regeneration.—We believe that in order to be saved sinners must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newess of life.

8. Of Repentance and Faith.—We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby, being deeply convinced of our guilt, danger and helplessness, and of the salvation by Christ, weturn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Saviour.

9. Of God's Purpose of Grace.—We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies and saves sinners, that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchanageable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

10. Of Santification.—We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness, that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the Word of God, self-examination, self-denial, watchfulness and prayer.

11. Of the Perserverance of Saints.—We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

12. Of the Harmony of the Law and the Gospel.—We believe that the law of God is the eternal and unchanageable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

13. Of a Gospel Church.—We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his Word; that its only Scriptual officers are bishops or pastors and deacons whose qualifications, claims and duties are defined in the epistles to Timothy and Titus.

14. Of Baptism and the Lord's Supper.—We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine, are to commemorate to-

gether the dying love of Christ; preceded always by solemn self-examination.

15. Of the Christian Sabbath.—We believe that the first day of the week is the Lord's Day. or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

16. Of Civil Government.—We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

17. Of the Righteous and the Wicked.—We believe that there is a radical and essential difference between the righteous and the wicked; that such anly as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

18. Of the World to Come.—We believe that the end of this world is approaching; that at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgement will fix forever the final state of men in heaven or hell, on principles of righteousness.

HOW MAY THE PERIODIC REVIVAL BE MADE TO COUNT FOR CHURCH EFFICIENCY?

(Read before the Winter Theological School at Louisville, Jan. 30, 1919, by W. E. Fendley, and by request of that body, furnished for publication.)

The program committee were indeed happy in the selection of this subject, and I am happy that it has been assigned to me for discussion, for when we contemplate the word revival, we approach the idea of the highest calling of man, for it always suggest to our minds a special campaign for the salvation of the unsaved, and when we have done that, we have given to Jesus Christ the mightiest evidence of our love to and fellowship with Him.

In order that we may properly understand this subject, it is necessary that we pause long enough to consider the meaning of the two words, "Revival," and "Efficiency" for unless we understand these, it will be well-nigh impossible for us to get the real sense that lies behind the subject.

Sometimes we use this word to refer to, or describe that periodic coming together, when the visiting minister comes, or may not come, and we have a special series of sermons usually directed at the careless and indifferent members of the church, or those who have never made a profession; no one cries, no one shouts and no one is saved, and after the meeting is over everything drops back into the old grooves and moves on as before, and yet we refer to that as "the revival."

Again this word is use dto describe that state of affairs that existed upon a certain occasion when the visiting brother came with his series of sermons cut and dried and preached without due regard to their adaptability, and along with them a series of grave-yard, hair-raising stories accompanied by enacting some death-bed scenes with emotional expressions and facial grimaces which are enough to excite the insane, and then press the matter of joining the church and going to heaven, and reap a great harvest of unripened grain, and the last state of the church is worse than the first, and the pastor has a task on his hands that eternity alone can solve. No soul has been stirred from its depths, no lasting resolve to live on higher ground, and yet when we write it up for the papers, we report so many professions, so many additions, and so many dollars for the visiting preacher.

We are of the opinion that all this comes about from a lack of knowledge, or consideration of the true meaning of the word. Let us illustrate: When God made man and breathed into his nostrils the breath of life and man became a living soul, that was not a revival, because men had never lived, but when Jesus stood before the sepulchre and said "Lazarus, come forth," and Lazarus came back from the dead, that was a revival of the physical of course, but the same will also apply to the spiritual, for there is no such thing as reviving a soul that has never been made alive through Jesus Christ, but when that soul has been redeemed, and made conscious of the joy of its salvation, and then becomes inactive and at times to appear as though the work of grace had never been manifest, and then there is a re-awakening to a consciousness of this truth, there is a revival.

We find a beautiful illustration of this on the day of Pentecost. After Jesus had ascended, Peter said, "I go fishing," and the other disciples said, "we go with you," and so far as we know they did nothing of any consequence during the ten days that followed, but on the day of Pentecost, "as they prayed," they were revived, and they all proclaimed the gospel, and especially did Peter preach at considerable length, and as a result three thousand were saved, but get the idea, the revival preceded the salvation of this number, and that is always true.

When David prayed, "Restore unto me the joy of thy salvation," he promised that as a result of the restoration that souls should be born unto God. When he prayed, "Wilt thou not revive us again," he intimates that the desire is that they may rejoice. So we see clearly that two things should be true of every revival, one is that the Lord's people may be happy and rejoice, and the other is that the lost may be saved, and we can usually depend upon these two going together. There is but one thing better than the Periodic Revival, and that is the "Parennial Revival." We should have a revival in our church all through the year and we could have them if we would.

The word "Efficiency" conveys the idea of power, activity, utility, expertness, capacity and proficiency. It is the idea of the "masterpiece." How can the revival be made to bring into action the authority, aptness and capacity of the church. We take it for granted that this question is meant to include all who are in any wise connected with the revival. That being true, let us notice:

1. The Evangelist. How may the visiting minister make the revival count for church efficiency. We offer the following suggestions:

(1). By preaching the word. There is nothing so far-reaching and effective in the revival meeting as God's eternal truth, for if the truth make people free,—they shall be free indeed. We need to preach the great doctrines of the Bible, the Virgin Birth of Christ, His Mission in the World, the Beauty and perfection of His God-man life, Salvation through Faith in Him, His power to keep all who put their trust in Him, His victorious death, and glorious resurrection. No matter how often or ably these may have been presented in the past, they grow dearer as the days go by and will never loose their power, these are the hammers that have worn out the anvils of infidelity, skepticism and heresy throughout the ages, and we may not be afraid to trust them in this day of man's great need.

We have all seen the preacher no doubt, as has already been referred to that comes with a certain series of sermons and like the quack physician, applies the same remedy regardless of the disease. If we will stick to the Bible, all will be well. The writer very well remembers having a brother in a meeting who never carried his Bible t pulpit with him, but the people came to hear him, and a number were received into the church. There were people attending that meeting that had not been to church in years before, and have not been back since, and I baptized people from that meeting who were never again seen at a church service. When the lightnings had ceased to play, and the thunders had ceased their muterings, we had the same people at church, prayer meeting and Sunday School that we had had before. There was a lack of indoctrination of the great truth of God's grace that revives the spirit, feeds the soul, and combines into one mighty whole, the powers and activities of the church.

(2.) The evangelist has a great opportunity for organizing the church into a band of local evangelist and teaching them how to go out into the high-ways and by-ways and compel the unsaved to come in. We have not time to notice this at length.

2. The Pastor. The pastor should be a man of vision, and quick to understand a situation, and grasp the opportunity of properly directing the energies of the church that are now revived. He should seek to keep the fires burning upon the hearts of his people. Happy is the pastor who possesses this grace.

Many of our pastors have become distressingly like their people, they have become possessed with the idea that when the revival is over and all are upon higher ground, that there is naught else to do but just enjoy these blessings, but this is a very sad mistake. We usually have a number of young Christians after the revival, and they are our opportunities, and not responsibilities as some people vainly imagine. The pastor should see that the young Christians have something to do, and put himself into their hands as their guide and spiritual instructor, and this should begin in the revival and go on throughout the entire year. And it is a splendid time to re-enlist for kingdom-service those who have fallen by the wayside.

(3). It has been demonstrated beyond question that the revival is the time to enlist the financial strength of the church, or to "put on the Budget," if you please. It has been done in many places, and I have never yet known the "Budget plan" to assume even a shadow of failure where it was put on during the revival meeting.

3. Lastly the Church. We can only refer to this. But the church should become more efficient in its ministrations by the revival meeting. The hearts of the people are filled with love as perhaps never before, and there is a yearning after the lost, and a ceaseless effort to bring them in, and to teach them, and do whatever else the conditions may demand.

The writer has long since come to the conclusion that the greater way to enlist the support of the church is to set the people on fire with love for God and His cause.

We have recently gone through with several campaigns for war purposes, Liberty Bonds, Red Cross and Y. M. C. A. and other movements. We never missed the mark, but always went beyond. Why? or How? We simply went before the people and laid upon their hearts the reason for enlistment, we did this by showing the evil that confronted our country and the world, we referred to "our boys at the front" and we touched upon their great love for them, and the work was easily done. How easy it would be to enlist the activities of the church if they could all realize the dangers that confront the unsaved, and that confront our country and our homes if the gospel should be a failure. Especially is this true if there was the proper degree of love in their hearts for the lost world. People are quick to respond with their means to the need of the object that lies near their hearts. We have never known a real spiritual church, one surcharged with the love of God, and who was informed as to the needs of its work that was not always ready to support the work.

Much more could be said, but this will give us some idea of the place of the revival, and how it can be made a panacea for the churches troubles and a cordial for all their weaknesses. May God help us as His representatives to give to the world the right conception and place of God's word, and help us to realize more and more the helpless condition of men and women dying in their sins, and our responsibility toward them, and then without regard to the cost, let us pray, "Thy Kingdom come, Thy Will be done on earth as it is in Heaven."

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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

S. C. I. NOTES.

Mr. and Mrs. A. G. Teeple of Akron, Ohio, recently spent a few days upon the campus visiting their daughter, Miss Beulah Teeple, eighth grade teacher.

Miss Alice Mullikin, sixth grade teacher, who was called to her home at Franklin, Ind., because of the death of a sister was able to resume her work after a week's absence.

Prof. C. V. Bebout, after a month's stay at Street's Sanitarium, in Vicksburg, Miss., is again at home. Mrs. Bebout had remained with him and proved herself a very capable nurse. The S. C. I. family rejoices to welcome them back.

President Lehman has been visiting the work at Lum, Alabama and at Washington, D. C.

The pulpit was occupied Sunday morning by Edward Timberlick, one of the ministerial students. The next to occupy the pulpit will be P. A. Gray. These young men are earnestly preparing for service, meaning to be of the great army that is needed to go forth and do battle for the King.

Miss Anderson, with some of the young people and children from both the schools, rendered the special C. W. B. M. program Sunday night. A nice collection was taken at the close for the Christian Woman's Board of Missions.

Miss Pehotsky's large class in the Bible school which has been studying "The Pupil" the first unit of the new Teacher Training course has just completed this part of the work. Mrs. Lehman's class is about to complete the fourth unit, "Ten Lessons on the Organization of the Modern Sunday School." While all may not be able to successfully pass the examinations in these they will at least have derived considerable benefit from their study and be good help in the "More and Better Sunday Schools" which there will be througout the land after awhile.

With the coming of Miss Lillian Farmer, instrumental music teacher, many were able to take the lessons which they had been desiring to take. Both teachers find much to employ their time.

Many will be interested to know that Miss Sophia Holt, teacher in the academy last year, is on her way to Turkey, to resume the work in which she was engaged before the war. She is very happy to be able to return to this needy field.

OUT ON THE PLAINS.

"They forgot his works and his wonders that he had showed them."

This thought runs through the whole history of the Hebrews as touching upon their relationship with God.

It is indeed a very sad phase in the life of the children of Israel—forgetting God. Open rebellion should be preferred to absolute forgetfulness of God.

And I think that God himself would prefer rebellion to forgetfulness, for well did He say, "I would that ye were hot or cold." "They forgot his works."

It is very easy for one to forget one's words, but it should not be so with one's works. Lincoln, in his Gettysburg speeeh, said: "The world will little note nor long remember what we say here, but it can never forget what they did here." Truly was that said; for as the years roll on to eternity, the very dust of Gettysburg becomes more sacred and sublime by reason of the fact that some of the choicest of the land laid down their lives for the good of the nation. Even so, God threw around the Israelites a cluster of sacred memories through works—not words, that they could not easily forget. But somehow they forgot them. Is it not true that we are as guilty in this respect as were the Jews? Do we not in our vain and mad rush to obtain the things and rights we desire often look directly to human agents for them, forgetting that God is the direct source of all that is good? When I say we, I mean professed Christians. And many a time after we have obtained what we desire we soon fall into a state of inertia, forgetting that God would have us manifest our appreciation through service and worship.

The Jews did not forget the name of God, but they forgot him as a real living, present power directing their ways among the children of men. To them at times He was only a myth—existing only in fable. How often are we, in the hour of temptation, prone to look upon him as a myth, and not as a real living, helping companion. His many blessings of yesterday seem not to quicken our memory today. And well may the same thing be said in regard to one another we soon forget acts of kindness rendered by one on our behalf. We see individuals who have been fast friends for many years, by some misfortune, they come to misunderstand each other, and throw their friendship to the winds. From then on they see each other only through glasses of animosity. A storm rages between them where peace and harmony once prevailed. All recollections of the many good deeds done by each for the other are obscured in darkness, and fail to serve in bringing about harmony. Again we listen to the voice of Lincoln who would unite the North and South: "The mystic chord of memory streching from every battlefield and patriotic grave, to every living heart and hearthstone all over the broad land, will yet swell the chorus of the union when again touched as surely they will be—by the better angels of our nature."

The mystic chord of memory should extend from every one who has done some good deed for us, that the better angel of our nature may serve to swell the chorus of love and harmony.

C. E. CRAGGETT.

GAY ST. CHRISTIAN CHURCH

Nashville, Tennessee.

Friday Feb. 7th, 8 p. m. the Gay Street Church and Sunday school enjoyed the most delightful occasion in the history of the church.

A most excellent program was rendered by the school and intense interest was given by all that were present. After the program we had a social period. Following our social period we all heartily took fellowship in a free reception given by the school.

The following comittee was appointed, Miss Marion Hadley, Miss Emmer Stone, Mrs. Ethel Ross McCarver, Miss Eva Beard, Mr. J. Carter. They served in the most pleasant manner.

Ham, tea and ice cream were served to the satisfaction of all. Friday afternoon and evening we had plenty of snow and sleet, but in spite of the weather about 70 persons were present.

Our Church work is moving along fine in all of its departments. We have begun preaching a series of sermons on this subject: "The Name."

Our text: Isaiah 62:2: And the Gentiles shall see thy righteousness, and all kings thy glory and thous shalt be called by a new name, which the mouth of the Lord shall name.

All of our references were taken from the old scriptures and the sermon seemed to create quite an interest to all that were present.

Many favorable expressions were made regarding our services on the second Sunday. We will continue these series up to the second Sunday in March.

On the second Sunday in April we are expecting Dr. J. B. Lehman to be with us. All are on tiptoes awaiting his arrival. We are planning to give him a great hearing, and we are expecting a great message from him.

I am yours for a larger service,

W. P. MARTIN, Evangelist.

The work of the League of Nations is to be conducted through a Secretary awith his assistants at a location not yet determined, who shall be under the direction of an executive council holding frequent meeting, these to be under a large body of delegates, meeting less frequently, as needed, composed of at most three members from each nation in the League. But each nation has only one vote. The inner executive cvouncil is composed ,of representatives from America Great Britian, France, Italy and Japan, and four other nations to be selected by the Body of Delegates later. The first meeting of the delegates and of the executive council is to be summoned by the President of the United States.

FROM THE BANKS OF THE OLD KENTUCKY.

At the State Board meeting January 17th, provision was made for Dr. M. F. Robinson of Louisville to do some evangelizing. Some of the brethren saw farther than the rest of us and thought the flu condition did not warrant the doctor taking up the work in full.

I thought differently and plainly said so. Nobody else seems to be tying up their boats on account of the flu outlook.

At any rate I preached for Dr. Robinson's good people at Lawrenceburg—my old home—the 30th of January and from there he went to Frankfort and got immediately in touch with the work there and will have good reports to make of it. Our C. W. B. M. has just sent to Indianapolis dues for the back months and will keep up quarterly hence. Touching the state development, we will straighten it out, right good and strait at convention. And those in charge must come there with the "stratinen." The committee on school is making progress. Just a few more hills to climb and we'll have it nailed down. We've spent some anxious and busy moments on that job. Bro. Preston Taylor and I spent some time together in Louisville last week. Prof. Singleton and Mr. Jas. H. Hathaway, the undertaker, took good care of us. Our church and Sunday school are in fine fix. Good audiences and offerings at every service. Some of my boys and girls are hummers. They were awarded State Band Banner at last convention and we expect to attend to the parties who get it next July at Midway.

Ministers who lost their fall meetings on account of the flu had better get busy now, or they will bring up a lame report.

I am in dead earnest about the Washington City Church. I know the metal of that faithful band there. I will lead or follow in any movement looking towards Washington, D. C. Those engineering that project may come a head with facts in the case. I do hope that fifty preachers of us may be allowed the pleasure of giving the first five hundred dollars. Just ten dollars apiece all on some same day. One preacher told me he wanted to work with his naked hands for his ten dollars. I'm going to whistle for mine. It might add some zest to it if every man would tell just how he earns that ten dollars or how he is going to earn it. Come on, men, we have preached about how the "Liberal soul shall be made fat"; "Reaping what you sow"; "Giving as the Lord has prospered you"; "Good measure pressed down, shaken together"; "The widow's mite" (two mites please) and all these great Bible truths "Now therefore let us perform the doing of it."

C. H. DICKERSON,

Nicholasville, Ky.

REPORT OF THE BIBLE SCHOOL AT MT. SINAI.

An offering was taken and sent to Mr. Robert M. Hopkins, Cincinnati, Ohio.

Those that had part in this were: Mrs. S. L. Bostick, $5.00; Mrs. G. E. White, a Methodist lady, $1.25; Mr. M. M. Bostick, $1.00; Bro. R. T. Matlock, $1.00; Bro. Joe. Williams, $1.00; and Bro. G. E. White, $1.00; those giving 50 cents each were: Mrs. Bell Matlock, Mrs. Mary Pheifer, Bro. J. S. Wallace, Bro. Thos Ivy; and 25 cents, Brother Joe. Smith Total $12.50. We are hoping to send in another offering soon, as this was a very inclement day and only a few were out.

With all good wishes for the Bible School,

SUPT. S. L. BOSTICK.

ECHOES FROM R STREET CHRISTIAN CHURCH

As we predicted some time ago that our church in this city would take on new life during the deconstruction, already the fond hopes that we have cherished for the last four years have begun to burst into bright realization. The first blush of the beautiful National Christian Rose showed itself a few days ago, when the National C. W. B. M. sent us a regular pastor in the person of Eld. R. A. Gooden, of Kingston, Jamaica.

He is a product of the S. C. I.

After having spent two years in Africa doing missionary work, he came back to the United States of America, and is now the pastor of R Street Christian Church, which we hope in the very near future, will be known as the National or Capital Christian Church. Bro. Gooden is a wide awake, energetic Christian gentleman and preacher. We have no hesitancy in predicting for him phenominal success in this city and vicinity. He has taken the work up and is going at it in earnest. The attendance of our church has been steadily increasing since has been with us. His sermons are logical, interesting and attractive. We do not hesitate in saying that he is the "right man in the right place."

Lest we be accused of ingratitude just a word about our former pastor, Elder R. F. Richardson. Bro. Richardson served us through the perilous times of our church and that too without pay. He served us three years and served us well. As a Christian gentleman he has no superior. We learned to love and adore him for the humble Christian spirit he exhibited. The church gave him up very reluctantly, but owing to the fact that he is engaged in the government service, he was prevented from doing any pastoral work. Therefore it is good for us to have some one to pastor as well as preach, at this special time. Thus it was that the Board sent Bro. Gooden.

A committee of five has been appointed to look after a suitable token as a further expression of the church's gratitude to Bro. Richardson for the superior service rendered by him.

Our church is alive and full of interest. Sunday, Feb. 2, was Rally Day. We raised $287.50, as follows: Sister Hannah Odom, $63; Sister Eliza Murphy, $84; and Sister Rosa Williams, $140. That amount,added to what we already had, gave us a very respectable bank account.

Our dear Bro. Lehman will be in our city on the 15th to complete the arrangements for purchasing a church for us. Bro. Booth, the associate secretary of the Church Extension Board, was in our city on the 6 and 7th of this month and looked at the church that we are expecting to buy. Now brthren, it would be quite a send off for our work in this city, if our next National Convention could be held here. The colored people of this city think very lightly of the Christian Church among colored people. Only those who know us think of us as Christians only. By the help of the Lord, Bro. Lehman, our brotherhood and the untiring efforts of Eld. Gooden we are going to have them change their thoughts.

Get busy brothers and let's have a Christian Church in the National Capital.

Yours for the cause,

N. W. MAGOWAN.

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608 Maple St., Lockland, Ohio.
Feb. 14, 1919.

Editor The Gospel Plea:—Having not received the Gospel Plea for some weeks, and presuming that my subscription has expired, I herewith enclose $1.00 for renewal.

Our first year of work ended here Dec. 31, 1918, with 19 additions by baptism, and 13 additions, otherwise; total 32.

Preached 106 sermons, 12 funerals. Begun with a membership of 65. The church, proper, raised for all purposes, $1339.40.

In our next we shall speak of improvements made. We begin our second year here with bright prospects for good work.

W. H. DICKERSON,

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Christian Woman's Board of Missions

Dear Readers:—On the first and second I was with the District meeting at the S. C. I., a place that I love to go, and I need not tell you I enjoy being there. We feel so proud of the S. C. I. The school is filled with girls. Can take a few more boys. I am anxious to see it full of both. If ever in the world we needed trained young women and men it is now. We who are out in the field know how badly needed they are. Let us say to them, prepare yourselves and come out and help to carry on the Master's work.

The district meeting was real good though only a few members of the district met .

Over $16 was raised.

Miss C. E. McClodden, one of the S. C. I. girls, also a girl from home, was elected as Key woman of that district. We hope for this young lady success in helping that district to carry out the mission work.

They gave me $2.48, my expense.

The 8th and 9th I was in the district No. One meeting with the Forest Grove Church. My stay was with Bro. and Sister Preston Claiborne. They are two old Christians of Forest Grove who love to make it pleasant for everybody. I am so glad that I could be with them in their family prayer meeting Sunday morning before sun rise. I surely enjoyed this.

The weather being raining and cold not very many came but the meeting was good. The writer had to leave while the women were in session to catch a train. This I regretted so much.

Collection was good. We will hear more, I hope, from the meeting through the Plea.

Mrs. Eva Bingmon is the key woman of that district. Sister Bingmon is a faithful member of the Fayette church, also of the C. W. B. M. We hope she will do well in helping to carry on the mission work in this district.

Next District meeting will be held at Union Hill, Saturday and Sunday. It will be over before this is out.

We hope that the mission work will do better now than before.

Yours in the work,

SARAH S. BLACKBURN.

Carlisle, Ky.

Whereas, it has pleased our Heavenly Father, whose motive we dare not question, to take from our midst our dearly beloved sister, Elizzia Wilson, the mother of H. T. Wilson, and a worthy able and consecrated worker. We take this occasion to register our heartfelt sorrow and deep grief occasioned by the loss of Sister Wilson.

The tired earthworn frame was laid to rest beneath a wilderness of flowers, to sleep until the eternal morning

Death is some times thought to be an awakening in bright enternity.

It is a tunnel leading from the old to the new and if you will walk with Jesus he will carry you through. It is just a step into heavenly mansions, where we will dwell with God forever in the realm that knowth no night. This we say of the departed spirit of our good sister.

We are having some nice services. A young man came forward Sunday night and we took his confession.

F. F. FLOYD.

Carlisle, Ky.

In memory of little Eva Lucile Wilson, who departed this life Jan. 13, 1919. The deceased was a daughter of Eld. H. T. Wilson and wife and was about 4 years old. She is survived by four brothers. She was of a sweet and kind disposition. We hate to give her up but God knows best and all that we can do will not bring her back. We hope to meet her in that great beyond where we shall never say good-bye. We feel sure that she has gone where she will find peace and everlasting rest. I extend my sympathy to her bereaved father and mother. She will be greatly missed by friends she made while on earth. A precious one from us has gone. A voice we love is still, a place is vacant in that home which never can be filled.

F. F. FLOYD.

Rena Lara, Miss., Feb. 6, 1919.

Dear Readers of the Gospel Plea:—I always thought when ever we have a good thought about the King's business we ought to tell it to others. During the time when Jesus was here on earth he was teaching, instructing and healing the sick, giving sight to the blind. etc.

He always kept in the minds of his disciples the thought about his death, crucifixion and resurrection. But the secret of the whole matter he kept to himself until after he rose from the dead. After he had risen on the third morning the women went to the secpture to anoint his body. On their way they wanted to know who would roll away the stone, and when they got to the grave they saw two angels sitting there. This made them feel frightened. But the angel told them, "Fear not. Ye seek Jesus of Nazareth. He is not here, but is risen as he said. Go quickly and tell his disciples to meet him in Galilee." Matt. 28:19.

These are the secrets which the Master kept hidden from the world.

"Go yet therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you and lo, I am with you always even unto the end of the world." Mark 16:17. And these signs shall follow them that believe in his name They shall speak with new tongues. (Luke 24:46.)

"And said thus it is writen and thus it behooved Christ to suffer and to rise from the dead the third day and that repentance and remission of sin should be preached in his name among all nations beginning at Jerusalem and ye are witnesses of these things. Acts 3:38.

"Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

So we see that these are the secrets of Jesus Christ which make us a Christian through his name.

I am sending in the name of five new subscribers to the Plea trying to help spread this gospel.

REV. C. J. JAMES.

Indianola, Miss., Box 15, Feb. 2, 1919.

Dear Editor:—Please allow space in this blessed paper for me to say something concerning last Lord's Day meeting. Prayer service conducted by A. L. Brown and J. A. Lee. Prayer by Dr. J. E. Walker. Song by the choir. Scripture read by Eld. B. C. Calvert. The day was not so bright on account of the rain Saturday night, but we had a nice gathering. The elder preached a heart feeling sermon and many hearts were made glad. Bro. S. F. Hollinworth cast his lot in with us, coming from the Baptist church. Bro. S. F. Hollinsworth has been a faithful Sunday member in his church, but he changed his mind and united with us. We hope he may grow stronger in the future than he has in the past. It seems like it is hard for our people to see the right thing but they are coming to the light by degrees and I hope God may speed them on to a higher mark. I should think, myself, if there is any reality in serving God, now is the time, Brothers and Sisters, for the last four years men have been dying by the hundreds and thousands and they ought to stop and wonder who will be next. If it is I, I want to be ready to go where Jesus is.

Collections for the day, $14.00.

Night Service: Prayer meeting conducted by A. L. Brown and J. A. Lee. Scripture read by Eld. B. C. Calvert. It seemed that he preached better at night than he did in the day, but the sermons are so good 'til I hardly know what to say. If you will listen to him he will make your heart burn and you will shed tears. God bless those who are working for the Master. Night collection, $6.09. Total for day $20.09.

Yours for the work,

J. A. LEE.

Parsons, Kans.

Dear Editor of the Gospel Plea:—Please give space in your paper to say to its many readers that I am at work with the congregation and during the six weeks of my work among the members. Our efforts to put new life into the slow ones have brought about a deal of change for better attendance and I believe we will have much better improvement. It only means patience, prayer and perseverance as we continue to work among the wandering sons and daughters of the church.

The prodigal rambling from his father's house shows the sinner wandering from his God. Sinning is a departing from God, and every sin we commit is a long step taken from him. Those who are slaves to their lusts, the world or the devil are not long in

wasting their precious substance and then find themselves in wretchedness and want. But even then rather than return to their God from whom they have so shamefully departed they hire themselves to do the most degrading drudgery the world or the devil can find for them to do.

But the prodigal's reception on his return to his father shows the willingness of God to forgive. All those who confess their sins. I am glad to say people from different states are attending our meetings and are confessing their sins and starting out to do service in the Master's cause.

I am your humble servant in the Master's cause,

J. A. WRIGHT.

2317 Morgan Ave., Parsons, Kans.

Washington, D. C. Feb. 13.

I know that the members of the Gospel Plea family are anxious to get news from the capital and since the capital is as anxious that you should hear from her as you are to hear, there is no reason why from now on you should not be continually getting some message from her.

The R Street Christian Church is alive and is facing bravely the great task that is before her—a task which at present can only be successfully accomplished through your aid and cooperation. Some of you will perhaps be surprised to learn that although Washington has been in existence for a very long time and has a larger per centage of colored people than any other city of the United States of more than two hundred thousand population, yet its colored population is almost wholly ignorant of the existence of the Christian Church and its teachings.

There are about 90,000 colored people in Washington and of this number only about 45 are members of the Christian Church and very few if any of the others know of the Christian Church and its teachings. Some of these ask if we are the same as the Seventh Day Adventists, others think that we are Christian Scientists, still others ask if we are Saints of God, others again say that we are one of the many forms of Baptist. In fact they seem to think that we are everything else except what we really are. It is interesting in ordinary conversation to tell of the Christian Church and its teachings but it will be necessary for them to see the church building and to know that it is here to stay before they will be convinced that it exists in reality and will cooperate with it and be benefited by it.

Washington is indeed a city that delights itself in fine churches. Had it been otherwise the problem of the Colored Disciples here would not have been half as great as it now is. The Colored people here are owners of churches that occupy high rank among the finest in the National capital. A few days ago I visited one of these and was taken through all its appartments. Its main auditorium can seat about four or five thousand and its main Bible school room and class rooms can seat another five thousand and the furnishings are in keeping with the dignity of its size. Last month at that same church they raised $16,000 one Sunday. The Colored people here being accustomed to Churches of this type are not interested in such places as we now occupy. When they see a small congregation meeting in a little store or house as we are doing now they come to one of two conclu,-sions, either of which quickly dismisses us from their consideration. They think that we are either a split from some large church—a disagreeable little bunch that has to be by itself or they think that we have a plea that is so weak and unworthy that we cannot bring it to the light where it may be subjected to the investigation and criticism of the public. For these reasons I find it necessary to speak often and boldly of "Our Position" as Christians and it promises to take fairly well with the people here. I am always glad when I am asked "What is the Christian Church?"

Our little congregation is in fine spirit and doing a good work. We have a membership of about 45 now and bright hopes of a few additions in the near future. The seating capacity of the room where we are now holding our services is only about 50, so you can see what we are up against. In our rally a week ago we raised nearly $300.

We are anxious to make our Sunday school a live wire and see the possibilities of doing it, but no improvements can be made until we can get a place to meet in. We are hoping that that will be in the near future. Just form in your imagination a picture of us, as we are now. Five or six classes meeting in the little room that we now occupy. All so close together that you can hardly tell where one class ends or the other begins.

We are counuting on you to help us so that we can both tell and show to the 90,000 colored people of Washington what the Christian Church really is.

Fraternaaly yours,

ROBERT GOODEN.

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812 Isla St., Beaumont, Tex.

To the Gospel Plea, Edwards Miss.

Dear Readers:—It has been quite a while since we have written to the Plea. We think those who read the Plea ought sometimes to speak through its columns and let others know that they are still living and are on the job.

We are stillon the job doing with our might what our hands find to do. We never could see why so many preachers are without jobs. We have long since thought the matter over. Our brethren leave it absolutely to the congregation as to whether they want preaching or not and the congregation decides in the negative, hence the congregation is left blank. (Our way of putting it). The congregation has not the sense to keep the preacher that can do the work and the preacher does not have the sense to hold the congregation that he may save himself or some one else and it all redowns to a dead congregation and a dead preacher.

We believe there is not a city or town in the United States that we could not preach therein as long as the Lord and our self saw fit for us to do so. Brethren, don't you all know we Christian ministers are refusing to preach the gospel of the Son of God because the people will not pay us for so doing as other men get pay for what they do? This is wrong in us. Small congregations cannot build because we want all the money (and more) they can raise and some of us get it. We have a class of members that think it is right for us to have it but so often these members do not attend church except when a new preacher comes and then they will come and give liberally for a month or so and then go back like a ground hog, "go to stay for a season." They have made it hard for the Faithful Few the year round. Apostle Paul said enough to the preacher and to the members about this thing. Brethren, support or no support we are commanded to preach the Gospel and preach it without charge. Church members, you all must give as God has prospered you, as sure as you are born. Times will be better for both the preachers and the church when the preacher will have it understood that he is going to preach the gospel any how (woe unto me if I preach not the gospel and without charge) and the church have it thoroughly understood that it is going to give any how as God has prospered her. We have actually seen a preacher come to a congregation with less than 12 members and charge them $25 per week for his services and they got it for him. But how long did they last?

Jesus said in the 10th chapter of John 12-13, "The hireling cares not for the sheep and fleeth when he seeth the wolf coming, etc. Brethren (preachers), we do not want this scripture to condemn us at the last day. You all know when we set a salary on a congregation we make ourselves a hireling. We do not say that the minister should not get his living if he can from his congregation, but we ought to do more missionary work in the future than in the past. We know of a congregation that wants the Church Extension Board to build them a brick church house but they do not believe in doing mission work. We have never received one penny from the C. W. B. M. since we left the L. C. B. S. but we feel we are one of her little watch dogs. We do not believe a congregation that will retain a leader that objects to our missionary work, home or abroad and agitates baptizing emersed members that come to us from other religious bodies, and still claims to be a product of the L. C. B. S. deserves aid from our missionary enterprises.

The work of the Refuge Mission Church moves on nicely. The 15th of December we held a little rally and raised $52. January the third Sunday we again raised $13, and the third Sunday of February we expect to raise some more.

Bro. Geo. Twiggs, our elder, is on the sick list, also Sister Luetta Stewart and Sister Mary Gilder. We hope they will be out again soon.

The third Sunday in December, Rev. Mr. Graham, the Congregational preacher, preached for us at 3 p. m. and night.

Mr. Paul Sherman and Miss Edna Joiner were united in the bonds of matrimony Feb. 5, by the writer.

Continue to pray for us that what we do (little or much) may it be useful to us and honored by him who said He was the way the truth, and the life.

T. J. GREEN.

OH, SAY, CAN YOU SING?

(One of the most amusing things at the Atlantic City Convention was the following parody on the "Star Spangled Banner" which Dr. Clarence A. Barbour quoted in his address on Thursday atfernoon at the first session of the war commission. It brought down the house.)

Oh, say can you sing, from the start to the end,
What so proudly you stand for when orchestras play it;
When the whole congregation, in voices that blend,
Strike up the grand tune and then torture and slay it?
How valiant they shout when they're first starting out;
But the dawn's early light finds them floundering about.
'Tis the Star Spangled Banner they're trying to sing,
But they don't know the words of the precious, brave thing.

Hark, the twilight's last gleaming has some of them stopped,
But the valiant survivors press forward serenely
To the ramparts we watched, when some others are dropped,
And the loss of the leaders is manifest keenly.
Then "The rocket's red glare" gives the bravest a scare,
And there's few to face the "bombs bursting in air;"
'Tis a thin line of heroes that manage to save
The last of the servse, and "the home of the brave."

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

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THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, MARCH 8, 1919. No. 393.

A SURVEY

FOUNDATION.
(J. B. Lehman)

"For other foundations can no man lay than that which is laid, which is Christ Jesus."

Here is a positive statement that admits of no contradiction or gain saying. Paul did not mean to say that nobody would try to lay other foundations, for they have been trying all the time to do this. He meant to say that no other foundation will hold up. If a big house is to be built an experienced architect must see that the foundation is properly laid or the house will settle and fall. Men are continually building what they hope will endure for all time to come, but continually we see what they build come down with a crash. Ancient Babylon built a mighty empire which was master of the ancient world. The city was fifteen miles square and had a wall about it seventy feet high and fifty feet wide. It was built astride the Euphrates River so it would always have water. Enough provisions were stored in it to last for decades. Yet in almost a day it fell and the entire race disappeared. Modern Russia fifteen years ago aimed at conquering all Asia. It sought to build a mighty empire. Four years ago it went into the great world war with ten million soldiers. In a day it fell and unless it gets help it will disappear as completely as Babylonia disappeared. Why? Because the Czar was not building on the right foundation. The Greek Catholic Church was not serving the needs of its masses. It bore but little resemblance to the true, helpful democracy which Christ preached. Germany flounted Christianity and thought to build a civilization on efficiency. Her army had been made all human forethought could make it and it did wonders for four years, and then all at once it collapsed, not because it did not have enough soldiers or amunition, or food, for it could have held out five years longer on a persistent defensive war, but because it was builded on the wrong foundation. Unless Germany now reverses and builds on the true foundation it will disappear as a nation.

But there was one nation that did build on the right foundation, the children of Abraham. His faith in God was so correct that it has been a model for all peoples from then till now. Many times his descendents from Joshua till now made terrible blunders but these could not extinguish the nation. When they refused to heed their prophets he sent them into bondage and this would have extinguished any other civilization. But Israel sang the songs of Zion and came back from bondage. They made a terrible mistake when they rejected Christ and they were sent as wanderers, among many nations for two thousand years and still they did not collapse like Russian. Why? Their foundation was right. Though they were not always careful how they builded, they stood for the foundation stood.

Will American civilization stand or will it collapse in a day when the rains descend, and the floods come, and the winds blow? We separated Church and State but we did not do this because we feared the Church but because we feared denominationalism. Our constitution sought to make us a non-partizan nation, but we soon went into the crookedest of partizan politics. When we measure ourselves by the bad of us, we trembel for the nation, but when we measure ourselves by the good of us we have the highest hope. There are within us, millions of us who are engaged in foreign and home missions, benevolences, reforms and self-sacrificing social service. If we should collapse the cause of Christianity would go into eclipse for centuries. Surely a nation that has such good in it must have a foundation that can stand some slipping. During the past ten years we have sent the crookedest of crooked politicians to the United States Senate and these held over through this war. They had had all their training in trickery and they could not learn new things. We were in imminent danger of collapsing, but we did not. We came through in spite of this. Our foundation must have been right.

But we must change up somethings or even a good foundation cannot save us. We must

1. Stop lynching people. God will not always chide. Some day Texas will have to give an accounting for every man burned at the stake. God is an accurate bookkeeper as Belgium found out. Lincoln believed God's books recorded every drop of blood that was spilled by the slave driver's whip and that He required it on the battle field. No man knows how or when God will call Texas and Georgia to an accounting, but it will come in a day and in a way that we least think.

2. Begin in earnest to give a true education to every child of whatever race in our land. The native white, the foreign born, the Negro, the Indian, the Chinaman and the Japanese, all must have their training.

We ought to prepare and support two million men and women in our homeland as teachers, missionaries and social workers.

Once in a while we still hear a man say, "Education ruins the nigger." This man does not know how the very civilization that protects his wife and babies is menaced by what he says. He has never taken pains to investigate what the results are. There are men living England who know more about the results of the work of the S. C. I. than such a man, though he lives only four miles away. He does not know that every race rapidly reverts to the old heathen type if it does not get Christian teaching, and if they revert they wlil pull him down too.

But such a man does not represent the Christian South. It is fast coming to the place where it is doing its full duty along this line. It is making a record that will shine with bright lustre when the books are read.

A few years ago a prominent lawyer in Montgomery, Alabama, made the statement in the Washington Post that education spoils the colored man. A reporter of the Independent called upon him and asked him to give the names of those that he has noticed were ruined. He could not name one. He learned to be more careful. We all need to learn this. No man should make statements till he knows where of he speaks.

OUT ON THE PLAINS.

"The woman whom thou gavest to be with me, she gave me of the tree and I did eat."

The first thing man did after committing sin was to try to justify himself at the expense of some one else.

He sought to get from under the load, and let it fall upon the shoulder of another. But it would not work then, and though it may seem to but in reality it does not work now.

How much like the first man are we today! Prone to lay the burden of our failures at the other fellow's door, and make him the scapegoat for all our failures. It is true that we are very often handicapped by individuals at times, and our purposes thwarted to a very great extent, but it is also true that the most of our failures are from within instead of from without.

Sometime ago, a man bought a farm on the payment plan out here on the plains, and moved his family onto it. After a short while he was forced to give it up because he could not make his payments. He laid his failure upon the land, saying, the soil was not rich enough to produce a crop sufficient to take care of his family and meet the payments. A Dutchman took the farm an the same terms, soon paid for it, and now has a splendid bank account. Where was the real failure, in the soil, or in the man?

We complain very often because the other fellow will not let us do what we want to do, thus making him responsible for our failure to what what we had in mind.

Success or failure is from within, not from without. If it were from without, Lincoln would never have occupied the seat of the president nor Fred Douglas the platform of the abolishionist.

Both looked adversity in the face and laughed, and made of their opponents ladders by which they climbed to glorious success and fame.

Occasionally we find a preacher complaining that his fellow preachers are keeping him

back from doing the things he wants to do. In some particular cases this is true, but generally it is not so. To find a minister wandering aimlessly over the country whining about being kept back from doing what he would like to do, with so vast a field before him, shows that there is something lacking within the man himself.

Pre-Easter Campaign.

Again we are approaching the season in which the white churches, especially here in Kansas, emphasize personal evangelism, or Each One Win One. A campaign which has been put on for the last three years. It has proven to be so successful that it will no doubt be an annual affair with many churches.

This year there will be sent out from the Kansas Christian Missionary Society, 703 Jackson St., Topeka, Kan., an attractive little paper to help in the campaign. It will be issued from March 9, to Arpil 20, and can be had at the rate of fifty cents per hundred copies. Also there is a hand-book on personal evangelism which can be had from the same address for five cents per copy.

The old order of evangelism will not suffice for today. We cannot reach the people as they were reached in former years—largely through the pulpit alone. The church as a whole must be lifted up to proclaim Christ to the lost or we will fail to reach all we should. But w eare not to decry the evangelist at all. He has his place among us as one that serves, and cannot be dispensed with. He is ordained of God, and who would dare to change it. But the church must be lifted up to evangelize or much of it will be left undone.

C. E. CRAGGETT.

BAPTISTS' CAMPAIGN FUND OF $343,000 WILL AID MANY RETURNING SOLDIERS.

New York, Feb.—Work in the devastated districts in the war zone and varied activities among the returning American soldiers are leading features of the program of post war activities by the Baptist Church, which will be provided for by the $343,000 raised by the church in the $10,000,000 Inter-Church Emergency Fund Campaign, it was announced today.

With the return of millions of soldiers from France, the Baptist Church is preparing extensive work among them, not only at debarkation and demobilization points but in all communities where discharged soldiers will make their homes. One of the important phases of its work is the plan that provides for the continued education of Baptist soldiers whose studies in colleges and universities were halted when they entered the service.

In industral communities created by the war, where, the increase of population has led to moral problems, a program of evangelical work is to be carried out by the church. Baptists, along with the other thirteen church organizations co-operating in the campaign, propose to extend thousands of dollars in such work in industrial centers. Thousands more will be used to reinforce the work of Baptist churches, situated in or near these communities, which have found themselves unable to cope unaided with the growing demands made upon them.

The Baptists, it was added, plan to aid in supplying religious opportunity for the thousands of negroes from the south who were attracted to the northern and middle western state by the high wages paid in munition and industrial plants. As an example of the need of such work, the Olivet Church (Colored) of Chicago has recently taken over the property of the First Baptist Church in that city in order to provide for the needs of the unprecedented increase in its membership, which now approximates 7,000 communicants. A large percentage of the southern negroes are Baptist and the task of supplying them with suitable places of worship and pastors, officers of the church assert, will require ample funds.

Twenty thousand dollars is to be expended by the Baptists in continuing the work begun at colleges and universities among the members of the Students' Army Training Corps.

The Baptists, it was stated, are taking a deep interest in the extension of Christianity in foreign lands, particularly in those countries that participated in the war. The visit to this country by the Rev. Ruben Saillens, representing the French Baptists, has done much to arouse enthusiasm for the tasks abroad that the Baptists are to undertake. The Baptist foreign program has been planned on the outline furnished by Dr. Saillens.

The church recently raised a large sum for copper plates for the publication of the new testament in the Hungarian, Russian and Rumanian languages. Before that was done, the only plates in these languages were in Germany's possession. The Kaiser's government destroyed the plates when the munition famine in Germany require the use of every available ounce of copper in the country. Seventeen thousand dollars, raised by the Baptists in the Interchurch Emergency Campaign, will be used for the publication of testaments in these languages as well as in English, French and Italian.

Equipment for chaplains and funds to meet their emergency needs during the period of occupation abroad and demobilization in the United States will be provided by the campaign, as will the expense incurred in supplying clergymen for service at camps and cantonments.

Fifteen thousand dollars, it is estimated, will be required to meet the expense of reconstruction period activities to be carried on under the direction of Baptist women. The Baptist church will contribute $31,500 toward the Inter-Church Emergency Fund which will be used jointly administering to Christian needs by the fourteen organizations co-operating in the nation-wide campaign.

AMERICAN BIBLE SOCIETY MAKES EXTENSIVE PLANS TO MEET AFTER-WAR NEEDS.

New York, Feb.—A large part of the after-war emergency budget of the American Bible Society will be used in extending its religious and educational activities in France, Belgium and Italy, where an unprecedented interest in Christian literature has been aroused through the visit of millions of Allied soldiers each carrying a testatment as part of his outfit.

At least $150,000 will be required to meet the emergency needs of the Society, Secretary William I. Haven has announced, and the organization is cooperating with the fourteen leading churches of the United States in the national Interchurch Emergency Campaign to raise $10,000,000 to meet immediate needs.

The Society proposes to publish and distribute millions of testaments printed in 150 or more languages in every country on the globe.

Dr. Haven said today that there were hundreds of persons in America who could not read English and that tens of thousands of them were in the army and navy of the United States. Experience in camps and hospitals had showen, he said, that these men were eager to get the Scriptures printed in their native languages.

"President Wilson's appeal to the American people to supply testaments to the soldiers and sailors as essentials in the support of morale," Dr. Haven said, "has had a marked effect on the people of Italy and France in arousing interest in Christian teachings. The sudden demand for Bibles in Europe must be met by the religious workers of the United States and part of our emergency fund will be devoted to that purpose."

Dr. Haven said that appeals were being received by the Society from Europe and Asia Minor for Bible printed in the languages of the different peoples. The stocks of Christian Bibles in those countries are exhausted and a great opportunity awaits the funds necessary to supply the lack.

The 1919 budget of the American Bible Society calls for an expenditure of $925,000 but only part of this is for the emergency work following the war. A feature of the Society's activities during the years is to be the completion of its task of supplying every man in the American army with a testament.

Seven million copies of the testament, the Gospel of St. John, the Proverbs or the Psalms had been placed in the hands of fighting men by the Society up to December 31. The Society has operated principally through the chaplains, regardless of denominations, and has furnished them with all the testaments which they requested for their men.

Dr. Haven said that the demand still far exceeds the supply, as books in connection with the soldier's regular accoutrement are short lived and must be frequently replaced.

The copper plates from which editions of the Bible in modern Greek, Rumanian, Bohemian and Arabic were printed in the past at various European capitals have been made inaccessible by the war and the Bible Society is reproducing them by a photographic pro-

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cess which entails heavy expenditure.

To meet the needs of the foreign speaking peoples of the large industrial centers of the United States, Bibles in Russian, Rumanian, Polish, Finnish, Hungarian, Bulgarian, Lithuanian, and Czech, French, Sapnish, Italian, Portuguese and Russian are soon to be issued for the use of the men from those countries still under arms in the Allied forces.

The Levant, including Asia Minor, Syria, Bulgaria, Macedonia and Turkey-in-Eurpoe, has been fully opened for the first time since the beginning of the war to the extension of Christian teaching, Dr. Haven said. The small stocks of Bibles in those countries are exhausted and those in charge of the Interchurch Emergency Campaign look upon this as one of the fruitful fields for future cooperative religious endeavor.

Reports from secretaries of the American Bible Society in the Levant say that the eagerness of the Armenians to secure Bibles is astonishing and a large appropriation is contemplated by the Society to supply them.

IF EVERY MEMBER OF EVERY CHURCH SHOULD HELP TO BEAR THE LOAD.

(R. H. Davis.)

Never was there a greater commission given to any set of men in all the annals of the world's history than that given to the eleven apostles by Jesus Christ. The Christian Church during nearly two thousand years has only partially understood the significance of that command from the Founder of the Church and the Redeemer of Mankind. Eleven men were to be the pioneers in a movement—the initiators of an institution by means of which all nations were to be discipled and taught the principles of the Christ who was the very embodiment of love, truth and justice. The task wos indeed a tremendous one but it was not impossible. The task was a vast one for it was to embrace the whole world.

The marvellous success which attended the efforts of the Apostolic church was due to the fact that there was unity of action. Every disciple was ready and willing to do his part of the task with a singleness of purpose that was ideal and unique in every way. Thus the church of the first century grew by leaps and bounds. In this age the success of the Church of Christ depends largely upon the united efforts of every Christian in every church.

The great world war which has lately been brought to its close has taught us the lesson very clearly. Had France and Belgium been left alone to combat the barbarous Germans their civilization would have been crippled for a hundred years and today France would be trembling with fear at the future of Russia and England and Italy. In other words autocracy would have thrust its cruel sword into the heart of democracy and the war clouds would be dark and lowering over the orient as well as the occident. What was it that saved Belgium form complete ruin. France from a most humiliating defeat on land and no doubt, England from a disastrous defat on sea? It was a unity of action by the nations of the entente allies who with a vision of justice for all peoples and democracy for the world arose as one man against the destructive war machines of Germany and her allies and dealt the death blow once for all to autocracy.

But the war could not have been won had it not been for the loyal and unreserved devotion of the citizens of the various governments. The soldiers had to depend upon the farmers for food; upon the manufacturers for clothing and war materials. The governments at home had to depend upon the loyalty of every citizen to work in factories and shipyards from early morn till late at night; it had to depend on the liberality of every citizen for financial support in subscribing to the Red Cross, Liberty Loans and the various organizations which were in operation to raise money to win the war. If the farmers had failed or the manufacturers or Red Cross or Liberty Loans—if the soldiers were handicapped for lack of food, clothing and war materials the war, so far as the entente allies are concerned would have been a complete failure.

The Church of Christ is the mightiest army that ever launched a campaign against a common enemy. We are fighting to subjugate the whole world to the rule of Jesus of Nazareth. Our cause is just and the noblest for which any man can live or die. To meet the demands and needs of this crucial period of the church's history every member of every church must be enlisted. The urgent need of the church today is money and men. Some one whose world is not any bigger than the square in which he lives or the city, county or state will ask: "What do we need so much money for?" Jesus said "go ye into all the world"—Go to every continent and to every race on the globe. Con you imagine how a missionary could go from America to China, India, Japan, Africa or any other place without money. Can you tell us how we can supply teachers for every boy and girl, every man and woman, of every race or nation without training them? Can you tell us how we can train them without providing schools and colleges in which to train them and providing teachers to teach them? Can you tell us how we can send the gospel of Jesus Christ without a preacher to preach to them the word? Can you tell us how a preacher can preach with out support? Can you tell us how we can present the gospel without erecting respectable temples in which to worship? Is there any need for your money? Answer the question honestly. If every member of every church will help to bear the load, in the next year our churches would double their present membership for every Christian would win another for Christ. If every member would give as God prospers him not grudgingly but willingly in the next decade every local church would be supplied with a minister, every dilapidated church building wou be replaced by a beautiful structure; every missionary school would receive its share of money to defray its expenses and every school would be filled with the best young men and women from our communities. If every member of every church should help to bear the load we truly believe that in the next one hundred years the church of Christ would become the dominant factor in the world and every individual race and nation in Christendom would get a drink at the fountain of truth, would catch a vision of the meaning of life, would become a positive factor in world-uplift and the morning star of the Millenium would not be long in rising on the world's horizon.

MISSISSIPPI LETTER.

Dear Brothers: Another quarter has passed and we are starting out for three more months of real work that should be done for the Master.

The work that is indeed urgent upon the Disciples in the state of Mississippi is to give attention to education, evangelization and church building. The C. W. B. M. is supporting a chain o fschools for theeducation of Negroes. The system is good, the Negro Disciples should support the movement, and let the state conventions give strict attention to church building, for we are in sore need of church building in towns and cities. We made a special visit to Farish street congregation and found them putting forth efforts to meet a payment. We found that to succeed they must have help. Since then I have sent out a circular letter to the ministers and officers of each congregation in the state that is working with the M. C. M. C. I feel that if we can get the leaders started up the battle will be half fought. I want to urge upon the ministers and officers to heed this call. It will mean so much to the Master's cause in the state of Mississippi.

Now dear brothers, we have several congregations that have not as yet observed Educational Rally Day. Let me urge upon the minister to put this matter before the people and lead out with a collection. I want every congregation in the State to take this collection, then we will be practicing what we preach. To each congregation that I visit in the state, that has failed, I will make a direct appeal to the people. My experience is that the people will do if we will put the matter squarely before them. If we could get the ministers to read the Gospel Plea they could easily see what is to be done. Bro. F. Garrison is a reader of the Plea and is in harmony with the work and is doing all he can to get other subscribers. Some weeks ago he had a splendid article in the Gospel Plea which told where he was and what he stood for. Dear Brothers, let us move up for the Master is calling for workmen that are interested in the souls of men.

K. R. BROWN.

AN APPEAL TO THE MINISTERS AND OFFICERS OF THE CHURCH OF CHRIST.

Dear Brothers:

The faithful few of Farish Street Christian Church are struggling to meet a demand that must be met in the month of March. I have visited them. To succeed they must have our help. Therefore on bended knees in prayer to God this appeal is made direct to you leaders to help save the cause of Christ in the Capital City, Jackson, Miss.

Ministers, ordained and unordained, please answer the call by giving not less than Five Dollars each. Officers, will you do likewise? Officers, under no consideration, don't give less than a dollar. Send your name and the amount given to K. R. Brown, Port Gibson, Miss. Please let it reach me by March 8th. I will meet the congregation on the 9th and make a report.

K. R. BROWN,

THE GOSPEL PLEA

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THE COLORED GIRL A NATIONAL ASSET.

(War Work Council of the Y. W. C. A.)

Girls are girls whatever their race or complexion. As a flower demands sunshine, so a girl craves good times and pretty clothes. There are more than a million colored girls in the United States and these million girls are just as interested in beaux and styles and pretty hangings for their rooms as are other girls.

The Y. W. C. A., girl specialist, is the only social organization that handles the work with all girls alike. European, Asiatic or American, light or dark, it is concerned about their needs in work time and in play time.

During the past three years the Y. W. C. A. National Training School for Secretaries has maintained special classes in its summer sessions to prepare women executives to carry on its work among colored women, graduates of colleges whose knowledge of sociology gives them background for their chosen work.

For the first time in history the colored woman has become a real factor in the labor world. War conditions, scarcity of men, need for increased production, and the decrease of immigration forced employers to admit colored women to fields entirely new to them.

Much of the work given them was very heavy. They did men's work in brickyards, sawmills, glass factories, rolling mills, tiling works, saddlery and salvage companies and on railroads. Many colored girls become skilled operatives in knitting mills, clothing factories, and in the underwear, embroidery, corsets, buttons, feathers, flowers, fur dyeing, dolls and toys, brooms, bags, cigars, tobacco, chemical works and candy trades.

This list of occupations shows the possibility of hazards of which, as a class, the colored women knew nothing. Some of them worked under the handicaps of lack of organization and lack of training, yet, when given a fair test, they more than made good. In one factory where the same number of colored women were employed on the night shift as white women on the day shift, the colored women averaged 1,500 more shells in a given period than the white women.

A $400,000 Investment.

The War Work Council of the Young Women's Christian Association, recognizing their loyalty and their need, is devoting $400,000 of its 1918 budget to colored women and girls in this country. Every thing that is being done for the white girls is being done for the colored girls as well—Hostess Houses and club work, emergency housing, and industrial work.

The industrial surveys made by Y. W. C. A. workers in the principal centers where colored women are employed in large numbers revealed the great need for recreational facilities and club activities for these women. The Y. W. C. A. has supplied this need wherever possible, but the work has only just begun. It must be continued and developed during these days of reconstruction when large numbers of colored women are employed in helping to make the materials which will build up the world again.

Recreation and Club Work.

That clubs for colored girls are meeting a real need is evidenced by the rapid growth during one month in the number of centers from thirty-five to fifty-three. In many centers there are ten Y. W. C. A. clubs for colored girls with a total attendance of from three hundred to nine hundred, and a constant demand for duplication of this work in other centers.

There is recreation work, of course, and classes ranging from canning and sewing to the more ambitious subjects of stenography and French. In addition to furnishing wholesome recration, the Young Women's Christian Association has pressed into service colored women physicians, wherever possible, to give talks to the girls on social morality, appealing to their patriotism to keep the Patriotic League pledge "to live up to the highest standards of character and honor, and to help others to do the same."

The Home Touch in Camp.

Wherever colored troops are stationed in a cantonment or at a debarkation camp a Hostess House is provided for them. Their wives, mothers and friends visiting the camp come directly to this house and here the soldiers meet them.

The commanding officers of colored cantonments asked the Y. W. C. A. to put up these buildings. By the end of June, 1918, Camp Upton and Camp Dix had houses finished and running. At present there are seven in use.

The building plan is the same as that of the houses for white soldiers. A large room, divided in two parts by a huge chimney with fireplaces on both sides, rest room and nursery constitute a Hostess House.

The Houses are homelike and beautiful with the dignity of simple lines and harmonious colors. Gay curtains at the windows give brightness even in stormy weather.

Love of music, gayety and cordiality are characteristics of the negro race, and they find means for expression for all these at the Hostess House, which is filling a unique place of service.

The Y. W. C. A. in its work among colored industrial girls claims for them equal standards with all employed girls. The purpose of the Association as expressed through its various activities is:

To make approach to girls who are not acquainted with the Association.

To relate these girls individually and in groups to the Association.

To give young women a chance for complete development.

To educate public opinion to the industrial claim of the colored girl.

To educate the white worker to her responsibility to the colored girls for self preservation, mutual protection, better understanding and the furthering of God's Kingdom.

To arouse colored girls to their present opportunity and corresponding responsibility, for affiliation, co-operation, training and self expression.

To work to influence froces that have in them the shaping of the future of the colored girls.

To increase vocational opportunities.

To initiate activities among industral girls.

To advocate vocational training on the same basis as that established for the white girls, making exceptions only to meet specific needs.

The emergencies of war created the demand for colored labor. Today is the day of reconstruction and industrial opportunity, when, through intelligent co-operative action the woman scarcely known two years ago, may so entrench herself in the strongholds of trade and industry that the color of her skin can never again act successfully as a barrier to the realization of her highest ambitions.

SHEPARD STREET CHRISTIAN CHURCH

Chickasha, Okla., Feb. 16, 1919.

Editor of the Gospel Plea: Please allow me space to say a few words in regard to the work of the people of Chickasha. From a civic, moral and spiritual point of view we are getting along nicely and from a financial stand point we are doing excellent. We succeeded in organizing the forces of the church and I must say that the results were wonderful.

U. S., Mrs. Minnie Hill captain, $7.00.

France, Mrs. T. H. Fuller, captain, $9.00.

England, Mrs. Mammie Robertson, captain, $5.80.

Blgium, Mrs. Ida Blackwell, captain, $5.00.

Italy, Mrs. Amelia Phea, captain, $26.45.

Stranger, who represented the Black Soldiers, $46.51.

Total amount of all money raised, $177.10.

All Hail, we are coming to the front, with God to help us.

At eleven o'clock services the pastor preached from the 15th chapter of St. John, 26th verse, using from the text as a subject, "The effect of the Holy Spirit in the world." He endeavored to show the office of the Holy Spirit compared with the office of Christ, and the comfortor having come will

convince the world of sin because of righteousness.

The Spirt is to the church what Christ was to the church when He was on earth.

He concluded by saying that "The Spirit will guide you into all truth and bring to you remembrance what so ever I have told you. Amen."

At three o'clock, the good pastors of the city came to us with their forces. Rev. D. D. Jones of the First Baptist Church preached the three o'clock sermon, to the delight of all who heard him.

At. 7:30and the close of the service, Prof. Louis, principle of the city school, delivered an address, in this he mentioned the conditions that exist in war stricken countries and spoke encouragingly of the reconstruction work.

WILLIAM REED, Clerk
G. W. WILEY, Pastor.

ARKANSAS.

Editor of The Plea: Please allow space in your paper to mention the death of Brother James McFowler, who was a member of Pearidge Christian church upwards of twenty years. He departed this life on the 13th of this February. I speak of Brother James as I knew him. He was a faithful Christian Brother, he was always at his post when health would allow him. In the community in which he lived he was highly thought of. Some of his neghbors who attended his funeral spoke in eulogy of him, said he was a Christian gentleman. When he would meet you he would always have something uplifting to talk about. When that dreadful disease, consumption, commenced creeping in upon him and he began to waste away he did not complain. He still had something cheerful to talk about. Pearidge has lost another one of her members, but we hope our loss is heaven's gain. Brother James leaves a widow and four children to mourn their loss, besides a host of friends. His widow and children have our sympathy. I will voice all by saying, Sleep on, Brother James, Sleep on. We will meet you in the beyond bye and bye. The funeral was attended by Elder H. Martin and Elder G. M. Thomas.

PINNINIE HOLDEN.

JACKSON DISTRICT.

The District Quarterly meeting convened at the Southern Christian Institute, February 1-2, 1919. The various sessions were full of business and inspiration and were well attended.

The Saturday morning session was the regular church business period. Saturday afternoon was given over the Bible School and Women's Missionary Society for business.

At our last meeting in Jackson a motion was entertained, making the S. S. and C. W. B. M. a part of the district, to be organized into working units. At this meeting the organizations were launched. It was agreed upon that each Bible school in the district represent with at least two dollars at each quarterly meeting. Mr. P. A. Gray was appointed District Bible School worker, and Miss C. E. McClodden the Key Woman for the Women's Missionary Societies. These young people are new in the work but we feel sure they are going to do their best to build up the departments they represent.

Because of some misunderstanding our enrollment of delegates was small, but we hope to have the pograms out on time hereafter so that no one may be disappointed.

We were proud to have Sister Sarah Blackburn with us, and enjoyed the encouraging message she brought us. She must make a special effort to be with us in all our quarterly meetings. We are just a little envious of the lower district for keeping her all to themselves.

Saturday night a symposium was enacted during the Sunday School period. It was a success. Bro. P. A. Gray spoke on the Bible school of yesterday, Bro. E. L. Timberlic on the Bible school of today, and Sister C. E. McClodden on the Bible school of tomorrow. Bro. P. H. Moss brought us a fine message and outlined briefly the Standard of efficiency.

Pres. Lehman had a worth while message for us Sunday morning at the Church period. His plea was not new to us but reminded us of our obligations to both our own and the white race.

Bro. James Rundles made a few well timed remarks Sunday afternoon at the C. W. B. M. period. The meeting closed Sunday night with a brief business period.

Total money raised for all purposes, $17.41.

We ask that all departments come to our next meeting, May 17-18, with full reports of membership, etc.

Next meeting at Edwards Chrictian Church May 17-18, Sat. and Sunday after S. C. I. commencement.

E. L. TIMBERLIC,
Jackson District Secretary.

WORKING WITH THE CHURCHES.

The fourth Sunday of January was spent with the Shaw Church. It was a beautiful day, the sky being bright and clear. Considering the mud, which was near knee deep, we had a good crowd on Sunday.

The officers (some of them) and the pastor got together and went to the contractor that agreed to put up the church in Shaw, and had a conference with him concerning the building. He promised to begin building as soon as the material arrives..

We left Shaw Monday after the fourth Sunday for Helena, Ark., and from thence to Barton, Ark., where we preached three consecutive nights. We have a faithful few in Barton who are determined to establish the cause of Christ in that part of the state. Let every reader of the Plea pray for the struggling disciples every where.

Bro. Bennie McDaniel and Bro. Thomas Newel are the officers of this little flock. They made everything pleasant for the writer while he was in their midst.

Services were at a high pitch at Indianola the first Sunday. The stormy weather the first Saturday night, between midnight and day, made us feel like all hope was gone so far as the Sunday service was concerned. But we had a good crowd, good services, and a good collection.

At the conclusion of the morning service, when the invitation was extended, Mr. S. F. Hollingsworth came forward and united with the Indianola Christian Church. Brother Hollings worth is the head of one of the best families of Indianola. He is well educated, and one of the best contractors and builders in the South. He has attended our services from time to time for the past six years. The whole church feels proud of Bro. Hollingsworth and believes he will do all he can to push on the cause of Christ.

The Indianola Church is getting in some of the best men and women of the town. Our church does not grow as fast as some of the other churches in town, but those we do get in stand for something.

Everybody who knows me as a gospel preacher knows that if a man or woman comes into the church of Christ under my preaching, he or she must come according to the terms of the Gospel. Here I stand, so help me God! Here is our platform: One body, (church), one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father over all, through all and in you all. Eph. 4: 1-4.

B. C. CALVERT.

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Christian Woman's Board of Missions

MISSIONS IN MISSISSIPPI.

Dear Readers: The quartely meetings for this quarter are now all over with. I was with them all but the Mound Bayou District. I wanted very much to have been there but the two meetings were at the same time, which was the 15th and 16th,the one held at Union Hill, my home church, and the writer as usual had to help care for the delegates. Had it not been for this I would have surely tried to attend both meetings. I am so anxious to get the mission work going in all the churches and the C. W. B. M. to have meetings with the brothers in the church quarterly.

We now have Key Women in all the districts except Mound Bayou.

District No. 1, Mrs. Eva Bingmon of Fayette, Miss.. Disrict No. 2, Mrs. Dollann Goings, of Hermanville and; in Jackson District Miss C. E. McClodden. We hope to get out about West Point. We hope the women who have been already elected will all have the work at heart and plan with the writer that that we may do a better work in the state.

The meeting at Union Hill Saturday and Sunday was good both days.

Money raised for C. W. B. M.: Christian Chapel Aux., $2; Union Hill Aux., $2.41; Hermanville Aux.; $2; Grand Gulf Aux., $2; Center Church Aux., $1.

We have not heard from Mt. Zion yet. The president, Mrs. Josie Brown, is on the sick list. We hope for her speedy recover.

Now, Sister president of each auxiliary, you have been so good to make your reports to quarterly meeting. Now please don't forget in March to send quarterly dues to headquarters. Please send 30 cents for each member to Mrs. J. A. Starns, College of Missions Building, Indianapolis, Ind. and 15 cents for each member to Mrs. W. A. Scott, 918 Farish street, Jackson, Miss., our colored secretary and she will send it to Mrs. Fred O'Banner for record who in turn will forward it to Mrs. J. B. Lehman our treasurer. Make money orders payable to Mrs. Lehman, Edwards, Miss. The writer will continue on the field trying to get the March quarterly dues off. We ought to give more as the epidemic has stopped. Some of the auxiliaries did not report at all for the December quarter.

I am so anxious to get every woman in the church enlisted in this mission work. You are surely needed and we are not going to get tired asking and praying that you may see the great needs and fall in line and help bear this burden.

Abraham Lincoln uttered a great truth when he said, "In union there is strength." So let us work in union, helping to carry out Christ's program.

SARAH S. BLACBURN,
State Worker.

TENNESSEE.

Gay St., Christian Church,
Nashville, Tenn.

The Gay Street Church enjoyed a most wonderful Spiritual service, Lord's Day, Feb. 16th. The writer took for his text Ephesians, 3:14-15. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named." We are still having our series of sermons on the name. A very appreciative congregation was present and all seemingly found intense interest in the sermon.

At the clase of the sermon, the invitation was extended and two came forward, one made the confession by primary obedience, and the other one united with the Gay street Church.

Our people here are growing in interest fast. I believe in a little while that the whole church will enter fully upon the whole program. Our people are aiming high and at the rate that we are going we will reach the mark.

Our Bible School is now what I would call an enthusiastic school, both in the interest of having good Bible lessions, and giving good offerings each Lord's Day morning.

Again we have a people here at the Gay Street Church that can not be excelled, for they are willing to accept leadership and do things that will count. You may count on Gay Street, being on the honor roll of our missionary cause.

Faithfully yours in the cause,
W. P. MARTIN,
Evangelist.

TEXAS.

Cedar Lake, Tex., Feb. 14, 1919.

It is quite like a spring day in this section of the state today.

On last Lord's Day we were in Taylor with the Murphy Street Christian Church.

We had put on a month's drive at this point the first of the year. The following were the drivers: O. V. Williams, J. E. Rector, Will Bryant, Urary Jones, Jay Edgar, Walter Caldwell, Harry Rector, James Canes, John Auther Hendricks, L. A. Randles, and Elijah Wicks. These young men did fine work. They were asked to raise one hundred dollars and this is the way they brought it us: L. A. Randles, $4.15; Harry Rector, $6.25; John Auther Hendricks, $6.85; Walter Caldwell, $10; James Canes, $10; Will Bryant, $11.66; Elijah Wicks, $13.06; O. V. Williams, $21.50; J. E. Rector, $21. 73. public collections, $10.-40; total $115.60. Two of the drivers are yet to report. J. E. Rector got the $10.00 prize. The Church board decided to award a $5.00 bill to O. V. Williams because of such faithful service.

On Tuesday night, the 11th, a number of the ladies gave a banquet for the young men who worked so heroically in the drive.

All bills of the church were cleared.

There are men who will do the work of the kingdom if they are given a chance. These young men have never had an opportunity to do any work of the kind before.

Thank God for such men.

We are at Cedar Lake and will be here for some days. We are going to raise the full claims before we leave.

While in this end of the state we will go to Beaumont, where we will spend some time with Brother Green. We have promised for some time to conduct a 20 days' meeting for him, but the flu and some other things have kept us from this. Now get ready, Brother Green, I will be on hand and make good my promise, may be a little long.

We hereby notify Live Oak, Bay City Church, Bellville, Houston, Second Church Beaumont and Forest Street, Beaumont to get ready, we are coming.

Brethren and Sisters, let us double ourselves this year in giving for our work here in the state. Brethren, I want $800 for state work, $1,200 for church up-building and a thousand for J. C. I.

Thank God for such a splendid people as we have here in Texas. I know you are going to give me what I ask for to push the Master's work.

Get busy

H. G. SMITH,
Evangelist.

Waco, Tex., Feb. 14, 1919.

Editor Gospel Plea: I am forced to write a few lines regarding the work in the Lone Star State. We are still striving for the cause of Christ. I am forced to believe that we need a closer union of the brotherhood in the state of Texas. The critics may not think so, but I am taught by the word of God. Where there is unity there is strength. For instance in our prayers during the war that has just ended the church prayed for oneness of the political world and expected God to answer her prayers. Yet we are the light of the world and stand divided ourselves. How can we hope to bring political powers together when the leading institution itself is divided. I may be looked upon by some as two-sided. If so, I can't help it. I mean to contend for unity and church oneness until I am called to judgment or my wishes are effected. Northeast held an extra session of her annual convention in January. Elder H. G. Smith, the state evangelist, and M. Knight, president of the state convention, were both present. In that meeting I, as chairman, was authorized to appoint a committee to meet in joint session with a committee appointed by Eld. Knight from the state work to try to devise plans to bring about oneness in the church in the state. Brethren, let each one on that committee when appointed leave self behind and meet to do a work for our Master that we believe will be pleasing in his sight. This is not ours but Christ's.

T. E. CAMPBELL,
Pastor Clay St. Church.
Waco, Tex., 623 So. 7th St.

FROM THE BANKS OF THE OLD KENTUCKY.

The Budget Plan and Protracted Meetings.

There are both helpful and hurtful effects that belong to the Budget Plan. I think the helpful features predominate, hence we are, in a way, adopting it. The hurtful part lies in that the individual giver is less apt to understand the real work to which he gives. Just a few officials who apportion and lot out the offerings will have any definite knowledge of the various interests aided. To avoid this I would suggest that time be taken to inform the people about every phase of missionary or evangelic interests, assuring them that all these will be cared for. If the faith in the administration be sufficiently strong, there is no reason why the response will not be correspongingly large. Perhaps the best reason stated for the Budget Plan is, as the much used slogan now has it, "The whole church under the whole task." This ought to be sufficient. Press this statement just a little and the divine beauty will shine out like a morning sunbeam. Define "the whole church," then "the whole task," make your application concrete, and you have it. This is what we all mean, at heart. But our intentions are several blocks ahead of our actions. Any budget plan will require an informed and faithful set of officials to direct it. All in all, I recommend it.

Protratced Meetings.

It used to be the work of the "New Preacher" to hold the meeting. Nothing was done till he, with valise in hand, was seen piously wending his way toward brother Friendly's house. From that hour the meeting was on. In that memorable suitcase he had brought the meeting, and it was quite natural that he carried it away in his pockets. Often the pastor sat in one corner till closing time, when with some "nouncements" he spread his broad hands in benediction. That new preacher—like the little engine pulled the whole load or stalled, which was often the case. But the worm has turned. More depends now upon the organization and preparation for the meeting. The success or failure does not depend on the new preacher. He has a part but just a part to do. The membership is put on the firing line and drilled for the battle. The work is done by all. The victory—if won — is by all, and results remain on the home ground.

All hands share in the success or failure, for all had a part and are made stronger and more effective workers. I am glad to have lived to see this day.

I wish I could claim that I, in some way had a hand in the making of that feller who writes "Out on the Plains" in the Plea. Well, I preached a sermon one time at the same time and place he sang a song, and then, he's from Old Virginia, too. You'll remember that if he gets off the track, that he isn't from Virginia, he never sang the song and I wasn't there.

I am enclosing in this letter twenty dollars, Educational Day Money, from "Old First" at Nicholasville, Ky. This is one part of the "Budget." This money was due last Thanksgiving, but the flu ban was on. We want it credited to the same fund which our Educational Day money is always given, viz: The what was, is or is to be, the Kentucky school. If you don't understand, please ask me again before you apply it.

Elder T. R. Everett of Louisville, is in a good meeting at Lexington, Ky. I have been with him two nights and will take our choir over 12 miles on trolley and sing for them Friday night. Elder Milus Crittenden of the Fifth Street Church, Lexington, gave Nicholasville a great sermon Sunday evening. Our old friend Bro. Jas. McKee from Lawrenceburg was also with us. I had just given him a new bride a few days ago. Our S. S. Board will soon arrange with Bro. Moss for his touring Kentucky. We're in touch with him now We have some seven sick in bed now, some of them may get out.

C. H. DICKERSON.

Nicholasville, Ky.

FROM THE LONE STAR STATE.

To the Bible Schools of Texas: I wish to say that P. H. Moss, our National Field Worker, will be in Texas during April. He will expect to see all the Bible Schools both of the Northeast and the general state.

Your apportionment is the same this year as last, except in cases where the Bible school has a larger vision and of its own accord raises its own apportionment.

Superintendents and teachers, do not let us fail Brother Moss this year. P. H. Moss is doing a great work and he needs the cooperation of every Bible School in the country.

We did well last year when Brother Moss came to us, but this year we must do better. Each year should find us making a step forward.

I want to ask every Bible school to get its apportionment in before P. H. Moss sets foot on Texas soil. This will enable us to give him a nice field collection from each Bible school. What I want you to do for Brother Moss, is the same thing you are doing for the visitors who come to you. Give a good collection. Let none fail.

H. G. SMITH.

WALKING AMONG THE CHURCHES.

My walk among the churches in thirty cities and towns, from the plains in Kansas, through Missouri and up the Mississippi valley has been pleasureable and profitable to me; and if expressions count for anything, I may say to others. I visited several points, unannounced beforehand not purposely, but unavoidably. This too was pleasurable, because I really like to meet people in their every day clothes. They are then if ever, themselves. Some of my best gatherings and most delightful fellowships followed a short notice. That I was not permitted to look into the faces of both races whom I met did not detract from my joy, for expressions are not limited to facial demonstrations, one may feel the approval or disapproval of an individual or an audience.

Breathes there a disciple of Christ among us, whose heart does not yearn and burn for an aggressive forward movement, a campaign for souls? If there is one, we have a work within the lines, a work that must be done before we can hope to rout the enemy of the church. Too many there are who fancy they can read their title clear to a mansion in the skies. They have forgotten that they were called to serve, to seek out the lost. This lethargy must be shaken off before we can make ourselves felt in our several communities. We have heard the plea, beyond question, but we need more pleaders for the plea from the pulpit to the door. We are forgetting the terrors of the Lord, and forgetting to persuade men. We are forgetting the woes in the book, and that sin kills beyond the tomb. I wish to sound here the keynote of success, It is work, work, work, and more work.

Nehamiah was engaged in a great work, in the rebuilding of the wall and could not come down. There is an old proverb, that if a man will not work, neither shall he eat; and bees dispose of their drones. Our Lord sounded the same note when he said, my Father worketh hitherto and I work. I work the works of him that sent. Brethren, we have been called to a work that must work or perish. We are to make disciples of the nations and to teach others the way of the Lord more perfectly. There is not one living disciple anywhere, who has not been given a task, and under that task we must go, or stand condemned as idlers in the market place. Each one win one, should be more than a beautiful sentiment. I may say that I met some splendid men on our official boards. There were some however more off than on. I met one good brother who had been serving for some thirty years as elder, trying to hold the little flock together. They had dwindled to a handful, but he had a tenacious grip on them. Our boys in the world war were not satisfied to merely hold a position gained, but they went over the top and in our work, why not? It is the best work in all the world, and the world is wating to see if we think so. There is a notion aboard that our auxiliaries can live and thrive if the church fails. This is a mistake. The church can live without the auxiliaries, but it can live better and get better results with them, if they sustain the proper relation to the church.

The Bible school, C. W. B. M. and C. E. societies are not so many independencies, but so many interdependencies of the church, rightly related, the church at work sounding out and rounding out a beautiful symetry of service, a ministry, without which little or no progress is made, and with it, the church becomes at once a center of life, a blessing to the world, and first of all to the community where it exisits.

Our plea is a distinctive one and any effort to make it otherwise is a step downward and backward, and disloyalty to Christ beneath the dignity of a great brotherhood pleading for the unity of the people of God. Beware, brthren, lest we become so racial,that we hinder and retard the unity which we plead.

Finally, brethern, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsover things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things and the God of peace shall be with you. Phil. 4:8-9.

WM. H. VAN DERZEE,
1217 Buchanan St., Topeka, Kan.

THE MANY MYSTERIES OF NATURE.

BY L. W. BOWER, M. *D.*

You can take an onion seed and a pansy seed, and plant them side by side in the same spot of ground. In one case, you get an onion, with its peculiarly strong odor, and in the other you get a flower of rare beauty. You can plant a poppy seed and get opium (a dangerous, habit-forming drug), or you can plant a rhubarb seed and get something that helps constipation. No scientist, living or dead, can explain these mysteries of Nature. Behind the invisible life germ in each seed is hidden the deep secret that nobody understands. Everything growing out of the ground seems intended for some use in establishing natural conditions. Dr. Pierce of Buffalo, N. Y., long since found out what is naturally best for women's diseases. He learned it all through treating thousands of cases. The result of his studies was a medicine called Dr. Pierce's orite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening drains, bearing-down pains, periodical irregularities, pelvic inflammations, and for the many disorders commo nto women in all ages of life. Dr. Pierce's Favorite Prescription is made of lady's slipper root, black cohosh root, unicorn root, blue cohosh root and Oregon grape root. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywheer sell it.

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"Why do you sign your name Norah?" asked a teacher of one of the Chinese boys in his class. "Don't you know that Norah is a girl's name?"

"Oh, no," was the reply. "Norah is the name of the famous American who built the ark."

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From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

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THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, MARCH 15, 1919. No. 394.

A SURVEY

A PROGRAM NEEDED.

(J. B. Lehman.)

A little over a year ago the Department of Labor at Washington, D. C., established a Department of Negro Economics and this department issued an invitation to Church Boards and other independent agencies working for the uplift of the Negro to send representatives to Washington to an informal conference on February 17 and 18.

The statement made at the opening of the meetings which were held in the new Carnegie Library was in substance that we learned lessons during the war that we must not lose now that we are going into the industry of civil life When the war came upon us we called in the Church and semi-religious and wellfare organizations to help discipline our army and give it the proper morale. Now that peace is coming we must bring these forces into the industrial life of the nation.

Mr. Post, the Assistant Secretary of Labor, in his opening address made the statement that the South has the most wonderful labor asset in the Negro population of any country in the world but it lacks a program for using it. This appeared to us to be a clear and concise statement of the situation. In going through the old South one continually hears expressions of fear that the Negro soldiers will be overbearing and indolent when they get home; and this fear is always coupled with threats of violence if it occurs.

Now if the outcome should be as they fear, it will be wholly due to the fact that our people have no program adequate for the occasion, but they are fighting blindly for the old days that are gone forever. All returning soldiers, whether Negro or white, have gotten new ideas in their new experiences and they can never again be forced back into the things of the past. Ridpath the historian in writing of the crusades said, "All Europe went to Palestine to kill a Turk and got an idea." And out of that idea grew the rennaissance of learning and the Reformation and modern liberty. The blind Catholic hierarchy tried to force the peoples back into the hole out of which they came and it could not be done for they had grown too much. Our men went to the camps to train themselves to be able to beat back the German menace and they are coming back with many ideas and no man or set of men can force them back again into the same life they came out of. It is the part of wisdom to recognize this and adopt a program that will meet the new situation. The men in the camps were well disciplined, they were taught great lessons of health and morality and they got a vision of larger things and, if properly led, they will be infinitely more useful than they were before they went. But the past with its stolid program can never lead them. If it is attempted it will lead to disaster. We recently saw a plantation of one thousand acres which lost every tenant and they have no one now to do anything. Some went North, some went to neighboring plantations. But bad as they were, they were not the cause of the removal of the tenants. This man "kept" his books. That is, he never allowed any of his hands to see them or to ask about their accounts. He took all they made, no matter how much they made. He justified himself on the grounds that when a poor year came he had to lose on them. The system was almost as ruinous to his business interests as it was to the interests of his hands and so he did really lose much. He had no conscience whatever in his business with his tenants. He was like the story that was told of a man in that region. He had not been out much and had not found out just how many bales his hands had made. One day one came in with four bales and when those were sold the hand asked modestly how much he owed. The old man looked over his bookes and said he owed yet ten dollars. The hand then said, "Well boss, dem other seven bales I have at home are mine?" The old man opened his eyes and said quickly, "Vait a minute, vait a minute till I see if some accounts are not forgot."

The old system of the plantation is dead and ready to be buried. The migration will increase in acceleration until all go unless new methods are applied. The banks have long ago learned that it does not pay them to prey upon their customers and that they can in no way prosper faster than to help their customers to prosperity. Our whole country must learn this. If now we can produce young men with snap and vision, young men of both races, to lead out in enterprise that need a higher type of men than the old field hand was, the South will instantly take first rank in industrial lines and it is industry alone that makes a market for things. Heretofore we have found ourselves helpless. When we went into new enterprises we could not get market for our produce for we had no great industrial population to demand it. We have the best labor any country ever had and the most abundant raw material but we lack sense to see it. Our people are going on in the old way lynching when they please and talking against education and in general shutting the eyes against the most manifest things. If they keep up much longer all will move out and who knows if a divine retribution does not come upon them as it came upon Belgium after a quarter century of cutting off of hands of natives of the Congo These people moving out will in the next hundred years earn hundreds of billions of dollars for other sections and all because we did not have sense enough to see the opportunity of our day.

Let the people quit expressing fear of what the returned Negro soldier will or will not do, but let the most intelligent white people meet committees of the most intelligent colored people and let them work out a program whereby they can take advantage of the tremendous opportunities now confronting them. If this is not done right now, inside of the next ten years the million and a half of Negro laborers of the North will be unionized and these will, with the aid of the great labor unions, organize the South and then lynching will stop, or Boshevism will reign and a new kind of lynching will begin.

The leadership for the better things should be taken by the ministers of the gospel. They should preach sermons setting forth before the people the true situation. It may seem to you that this will take gerat courage. Do you know that the South has produced no really great men since the Civil War except those who did come out boldly for these things? Look at Robert E. Lee, Bishops Haygood, Galloway, Bratton and Thirkield; look at Millsaps, Ratliff, John Sharp Williams, Currey and Brady. If you are a minister of the gospel and are claiming to be standing in the gateway of salvation pointing the people the right way, you sin against yourself if you never have preached on this thing.

SOUTHERN WOMAN ON NEGRO LOYALTY.

Winston-Salem, N. C.—Miss Kate M. Herring, Director of Publicity for the North Carolina War Savings Committee, has recently published in Northern and Southern magazines some interesting facts in regard to the thrift campaign among Negroes in her state. In the "Black Belt," where in 14 counties the Negroes average 56 per cent. of the population, the average subscription was 80 per cent. of the allotment, 4 per cent. more than in the state at large. In the county which subscribed 128 per cent. of its allotment the Negroes form 47 per cent. of the population. They furnish from 42 to 61 per cent. of 13 of the 19 counties which subscribed 100 per cent. or over. Subscriptions ranged from that of a Negro who took the limit of $1,000 for each member of his family to those whose subscriptions were paid for in 25-cent stamps, including a washerwoman with a blind husband who subscribed for $50-worth for herself and him.

Miss Herring gives three reasons for this remarkable showing: the "black" counties are agriculturally rich; the Liberty Bond campaigns did not draw largely on this section; and "North Carolina recognized the

Negro as an American citizens, and gave him responsibilities the same as white men. Like the colored soldier at the front, he heard the call and responded."

BAPTISTS UNITE TO AID NEGRO.

Dallas, Texas.—Southern and Northern Baptists have a Joint Commission at work studying the conditions and needs of the Negro. Dr. Gambrell of Dallas, heads the Southern delegation, which includes Drs. Graham of Atlanta; Pitt of Richmond; Cody of Greenville, S. C., and several others. This committee co-operates with one from the Northern church; and a full report, with definite recommendations for a "helpful and reconciling ministry" will be brought before both conventions for action at their approaching annual sessions.

WORKING WITH THE CHURCHES.

The history of the Mound Bayou District Meeting may now be written. It was the best district meeting ever attended. Owing to the sudden change in the weather we did not raise as much money as we have raised in some of our previous meetings, but it was a real good spiritual meeting. Everybody who attended the meeting was aroused to do more for the district and for the work in general.

Secretary Williams made his arrival on Saturday, Feb. 15, and played his part in making the meeting a success. His heart is in the work, and it is a real joy to him to do his duty. We need more such workers.

We seem to have the co-operation of all the officers and ministers of the Mound Bayou district. The report of some of the churches of the district did not reach the meeting, but they will report later.

I am glad to state that a report of one dollar and fifty cents ($1.50) came in from the little mission band at Barton, Ark. Many thanks to the brethren at Barton for their co-operation. The report was sent in by Bro. Bennie McDaniel, elder of the church.

Elders Heart and Gills preached on Saturday night during district meeting, and the writer preached on Sunday at 12:30 p. m. Elder Heart made some timely after remarks.

The meeting closed on Sunday afternoon, Feb. 16, and the writer in company with Elders Heart, Berry, Gills, Bro. Yarber left on the 4 o'clock train for Clarksdale where we carried out our regular service the third Sunday night. Since we could not be with them the third Sunday in the day, we gave them a two nights' service during the week which seems to have been enjoyed by all the members who attended the services.

Wedensday night, Feb. 19, we met at Bro. Heath's home and held a real good business meeting of the church. Every brother present seems to have had the spirit of Christ. Never before have I attended a business meeting of the church where perfect harmony prevailed from start to finish. The Clarksdale church is bound to move off by leaps and bounds with such a brotherly feeling. Every phase of our work was discussed in order to bring out the efficiency of the church.

Secretary Vaughns and Treasurer Coleman agreed in their reports. They gave out the information that we now have in the building treasury $374.13. The building committee is now seeking a location for a church lot and as soon as one is found and purchased steps will be taken to build.

I am very sorry Bro. Moss did not say something in the way of encouragement to the brethren at Clarksdale, seeing they have done well in bringing the work to where it is. It would be well for Bro. Moss to fully explain himself through the Plea, for the members don't think they were given credit for what they have done. No matter how strong or weak people may be they need encouragement sometimes.

Stopped over at Shaw Thursday, Feb. 20, and had a conference with Officers Wright and E. Mellum on the work of the Shaw church. These officers are in perfect harmony with the pastor. They informed me that the contractor is having the material put on the ground to begin building our church.

From thence to Indianola. Was met by Bro. John McDaniel who took us out to Holly Grove where we were to preach on Friday night, but the stormy weather hindered us.

At Moorhead the fourth Sunday. Had a good Bible School which was taught by Bro. A. D. Miller. The writer acted as superintendent.

We used the old Jerusalem blade so heavily it brought tears from the eyes of many of our hearers. Did our best to revive and add strength to the church. When the invitation was extended, a man who has spent many summers in this world, one who is quite up in his fifties and head of one of the best families of the community, came forward and confessed that he believes with all his heart that Jesus is the Christ, the Son of the Living God, and that he is willing to be buried with Him in baptism to rise to walk a new life.

A grand rally will be held in Clarksdale the third Sunday in April. Each brother will pay $10 and the sisters $5 each. What church will be so kind as to send us a donation?

Yours on the wing,

B. C. CALVERT.

OUT ON THE PLAINS.

Last week we went to Troy where we preached two nights to appreciative audiences. The church there suffered more than any other in the state on account of the influenza and the closing order. They were closed from early in October until January. Besides, several of the members were afflicted with the disease from which a number of them have not yet recovered. We reorganized the Missionary Department of the church also the Bible School Department with Mr. Alex Wilkiknson, superintendent. A committee was appointed to raise the State Mission money by the last of March. We took a number of pledges for the educational drive and a committee was appointed to arrange a real good educational program to be rendered later. We are planning a series of such programs to be given at a number of our churches to inspire the churches to give for missions and education.

From Troy we went to Doniphan where we had hoped to have services two nights and a day for shooting bunnies, but we collided with a snow storm so that we did not have any services, nor get to shoot at a single bunny.

Brother Mat Miller in whose hospitable home we stopped, saw to it that we did not leave there empty handed, and in order to do that, he did what perhaps not many of us do, and that is borrowed money to give to the cause of Christ. We find a goodly number borrowing to go to shows or get material things, but we find but few who would borrow for the Lord. We were pleased to entertain in our home two days ago Brother Wm. Martin of Emporia, and Prof. Buster of Kansas City, assistant principal of the high school and member of the Eighth St. Christian church. They came to Topeka to attend a mass meeting in the interest of the Negroes of Kansas.

C. E. CRAGGETT.

Rev. Henry Woodard, Jr., of Cedar Lake, Texas, writes of the death of Ellen Williams, October 20th, 1918. It was one of those cases where the one who was about to depart for the other world seemed to have a vision of things which the friends standing around could not see and so was very happy in taking leave of them. When the mists of this earth life shall have cleared away we will no doubt understand how these things can be. "Now we see through a glass darkly."

WORTH THINKING ABOUT.

Sam Jones was one time addressing a company of ministers on the subject of revivals, and he said to them—"Brethren, you are all praying for a revival. I want to tell you how to get it. Go home and take a piece of chalk and draw a circle, and then pray, 'Lord, send a revival, and let it begin inside this circle.'"

HOW TO SUCCEED.

"Push," said the button.
"Take pains," said the window;
"Be straight," said the ruler.
"Stick to things," said the paste.
"Be up to date," said the calendar;
"Never miss a second," said the clock;
"Be sharp," said the scissors;
"Keep clean," said the washstand;
"Keep posted," said the ledger;
"Be well read," said the red ink;
"Absorb everything," said the blotter.

SOME PEOPLE GIVE.

The Sympathetic Way—They lay aside as an offering to God a definite portion of their gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

Texas has a new law forbidding the operating of pool tables for profit, also dancing performances in show tents.

LEADERSHIP IN TEXAS, OKLAHOMA AND LOUISIANA.

(By J. N. Ervin, Jarvis Christian Inst.)

It has often been said that good breeding makes a strong government sooner than educating one. However much we are inclined to believe this statement, we are surely aware of the fact, that before we can expect the very best in any state or community, the citizenry must submit themselves to rigid discipline along some particular line of training.

Good breeding is an important part in one's life. It is one of the foundation stones in the bulwark of any great civilization. So must education of the right sort be considered another one of the foundation stones.

The day is far spent when men with unclean minds and vicious spirits shall aspire to real leadership of the people. It will be a plain case of the blind leading the blind. We must have a leadership in whom there is no guile. Many of our older leaders have done well and have brought us to where we are. They deserve great credit for the work which they have done and we shall not forget their Christian leadership but shall look back to it with a feeling of satisfaction. It is glory to them and edification to those whom they have led that they have achieved so much.

Today as never before, new conditions are to be met and mastered. Newly trained leaders must be used to better understand and combat the new problems. The old order of things is passing away, and our age is one of reform. In the states just mentioned, there is much to be done to produce real leaders..

Forests are to be converted into habitable places, the prairies are to be made tenable, the oil fields are to be put on sound basis, the swamps are to be reclaimed and the inhabitants ridden of the terrible pests which are the source of so many diseases in many of sections of our country. The mosquito, buffalo gnats and a number of other pestiferous insects are causing sections of our country to suffer from malaria, typhus germs, hookworm, chills and the like.

These maladies could be easily exterminated if only we had sufficient leadership. These states would be saved untold miseries, useless expenditures of money, time and finally, so many untimely deaths. The south and southwest have neglected to make many improvements which would have improved the health conditions and added to the economical value. Only trained leaders can overcome this condition and make possible a new day for these states.

The Church and the missionary schools have a chance to come into their own by taking hold of the situation and applying the remedy. God sent his apostles into the world to preach the Gospel and to heal the sick, cleanse the lepers and give sight to the blind. The church and schools are to give sight to those who are spiritually and intellectually blind and now is a great opportunity to serve.

The only medium, then, through which the church can serve effectually is to prepare teachers, preachers and leaders of all kinds for good through well organized schools. Let these schools be adapted to the real needs of the people in order that a strong leadership may be produced in this generation. Through the church school the moral status will be raised. This done, men will be free and when men are truly free they will think soberly and wisely and then put their thoughts into action. Activity, then, brings results. The southwest needs a stronger leadership in young men and young women who will stand for morality, honesty, truthfulness, industry and true religious growth. Our Literary and Bible schools will produce just such leaders if only they are given a chance. Let the present leaders stand by the Christian Woman's Board of Missions in its efforts to build the race and we shall soon rejoice for the fruit it bears.

Texas, Oklahoma and Louisiana have need for and could employ twenty-five expert agriculturists such as Prof. Carver of Tuskegee, one hundred and fifty missionary teachers to go into the rural districts and the neglected parts of cities and seventy-five trained and consecrated ministers.

How shall we secure them? There is only one answer—train them in our schools for leadership in the missionary fields. When will we train them? The answer comes back—now. We have a wonderful opportunity right now to succeed if only our eyes are keen enough to see. Let us not delay. Next school year ought to find 1,000 students of the very best type and grade in our church schools. This year there are probably not more than 600. Send out your best to prepare for leadership.

Our emergency drive will probably call for $50,000 to be raised this year but we ought to double this amount and can do it if we will. Why not assist the Board to put our own schools on first-class basis? We are usually willing to give our best sons and daughters to the professions of Law, Medicine, Dentitstry and Teaching when that teaching has to do with city or state school work but not to the missionary school work. Let us not make this mistake longer but give our best to the service of God and man. Let us pray and plan to do our level best for the Emergency Drive soon to be launched and then we can be very happy for the work's sake.

A CHURCH AS BIG AS ITS PRAYERS.

(By Robert E. Elmore.)

Jesus distinguishes prayer from the semblance of prayer. The vain repetitions of the Gentiles were long in duration, but short in spiritual aspiration. Some prayers of aged saints in public worship, called prayer-meeting killers by reason of length, may be reckoned in the book of life to have encircled heights which are too great for most of us. The Pharisee's prayer in the temple extended not a whisper-length beyond his lips, while that of the publican laid hold on the infinite.

And so we conclude that in the realm of religion our chronometers are of little moment, and our geometry needs revision. There are large prayers and small prayers, long and short; and a man is measured by his prayers.

The measure, or immeasurability, of Christ is taken in his praying, and the domain of his kingdom is nowhere better seen than through the open windows here. The mountain prayers of Jesus are high and holy things and he who follows here leaves his shoe-prints in the upper altitudes and the infinite spaces. The prayers of Jesus in the olice-yard were uttered in the low gloom of the world's great sin. The tracks of him who follows are in the revines where the race goes down. In the confines of a single life Jesus prayed for Simon Peter; in a group of mothers he prayed for all babies; at the grace of Lazarus, for all women; in the upper room, for all believers; and on the cross, for all sinners. These prayers pervade all years and embrace all souls.

The disciples were taught to utter big prayers. In the Lord's Prayer the lines go out through all the earth. The closet where a Christian prays is a large room. The second prayer which the Teacher gave to his disciples, the neglected prayer, is as wide as the world—"Pray ye the Lord of the harvest that he send forth laborers into his harvest."

Men grow miscroscopic in the atmosphere of miscroscopic prayer. Churches are feeble because they pray feebly. Nothing so minimizes a church as short and petty prayers. Prayer determines horizon. World prayers lead to world work.

Great prayers have the power of expulsion and compulsion, of disillusionment and endowment. Great prayers transfigure, drive men on long journeys, turn the world upside down

Pray under all the stars. A church is commensurate with its prayers.—From the Spark Plug.

Editor of the Gospel Plea:

Allow me to say to the Christians at large that the congregation at Tulsa, Okla., with about 35 members, will hold service in their new church house the first Lord's day in March. I am glad that there is a Christian church in this place. Let us pray that where there are other congregations of this size they will build a house for the Lord.

Yours in Christ,

ELDER W. H. MARSHALL,

115 1-2 North Greenwood,

Tulsa, Okla.

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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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

S. C. I. NOTES.

The inter-society contest of the Franklins and Philomatheans will be held at the chapel Saturday night, March 8th.

The Senior Endeavor Society enjoyed a social Saturday evening, March 1st.

The month of March having come in almost "like a lamb" considerable spring cleaning is being done and work everywhere resumed with new vigor.

President Lehman is visiting Jarvis Christian Institute at Hawkins, Texas.

S. S. Myers, another one of the ministerial students, occupied the pulpit Sunday morning.

Mrs. Sniff has received word that her son, Lieut. Cecil Sniff of the 26th Division which is scheduled to return home in April, will not be with it, for the reason that he has been transferred to one of the units which will remain in Europe until matters there are adjusted.

I. K. Hicks was a visitor on the campus Sunday evening. He will return to camp in a few days, not having yet been discharged. Wyman Ritter writes of his safe return to this country with the 92nd Division. Lee Lewis writes from France. Some of the boys have not been heard from recently.

UNITED STATES RESUMES BUILDING —STATES READY FOR ROAD BUILDING.

Although weather conditions in many parts of the country make it necessary to delay work on public roads and other outdoor projects, many states report to the Department of Labor that preparations are being made to employ large numbers of men as soon as possible. It is estimated that about $300,000,000 will be spent during 1919.

In California agitation in favor of the Tahoe-to-ukiah highway, for which an appropriation of $3,000,000 has been asked from the state, is focusing attention and bills have been introduced in the legislature for the construction of roads from the San Joaquin Valley to the coast and for a road connecting the California and Nevada highway systems.

The annual postoffice appropriation bill, as revised and reported out by the Senate postoffice committee provides for appropriations of $200,000,000 within the next three years for the construction and maintenance of roads. To the house bill providing $357,782,000 to the Senate added Senator Bankhead's bill appropriating $50,000,000 this year and $75,000,000 for 1920 and $75,000,000 for 1921.

Kansas has under consideration a hard-surface program that eventually will cost $60,000,000. This contemplates several thousand miles of highway connecting all the market centers and county seats in the state.

The chairman of the state roads commission of Maryland has announced that $6,000,000 will be spent on the roads of the state beginning the end of February, provided the weather is favorable. Illinois has approved the issue of $60,000,000 of bonds to be used in the next five years for the construction of 4,800 miles of good roads. Utah is interested in going on with work stopped by the war, $1,300,000 being available.

Greatest of all are the demands for work in New York State where State Highway Commissioner Edwin S. Duffy sees the need of a vast expenditure in addition to the $75,000,000 appropriation now being used. Ohio is to spend more than a million in 37 miles of state-aid roads.

CITIES BEGIN TO CONSTRUCT SCHOOL HOUSES.

According to reports received by the United States Department of Labor one of the cities that is to supply the need of new school accommodations is Buffalo, N. Y., which will erect 12 buildings as part of its $8,000,000 construction program.

Work will be started at the earliest possible date, it is announced, so as to avoid the possibility of embarrassment from a shortage of labor later, when industrial readjustment has been accomplished. It is pointed out that in the process of demobilization there has been a temporary congestion of possible workers in certain Eastern cities and that when the extensive operations now contemplated are under way the natural tendency will be for discharged soldiers to drift back to the states from which they were drawn for military service.

It is estimated that there is a shortage of 800,000 schoolhouses, owing to deferred building during the war and to the natural growth of population. Cleveland is one of the cities that will be foremost in this line of construction.

BREWERIES CHANGE TO MILK STATIONS.

Milk and cream will fill some of the empty vats in breweries of Pennsylvania and other states, according to reports received by the Department of Labor. In place of bottled beer, bottled milk will be sent out and ice cream will be produced instead of foaming ale.

In the course of the nation-wide survey now being made by the department through the division of public works and construction development of its Information and Education Service, interesting facts have been brought out concerning alterations contemplated for brewery plants whose regular occupation has been legislated out of existence. These plants as a usual thing are well equipped and centrally located. They represent a large investment in building and machinery and in the readjustments following the war they can be easily utilized for peace-time industries.

In Pennsylvania, where remodeling plans appear to have begun without delay, a brewery will soon manufacture wholesale quantities of ice cream. In recent years the demand for what used to be more or less of a luxury has become so general that it may now be classed among the staple foods, and the adaptation of a brewery to the process of freezing cream is believed to offer an opportunity for profit.

One of the large brewing plants in eastern Pennsylvania is being turned into a milk-products facory, for which its arrangement is said to be well adapted. Repairs have been planned for other large structures, in some of which even the machinery can be used to a certain extent. As a natural result of the cutting off of alcoholic drinks, mineral waters will be more in demand, and the bottling works in one plant have been turned over to the owners of the output of a famous spring.

Other uses to which breweries will be converted are: Warehouses, steam laundries, garages, machine shops and beet sugar factories.

CITIZENS HAVE A BUILDING RESPONSIBILITY.

Co-operation between Government and private agencies in furnishing employment to returned soldiers is declared to be essential by economists. They agree with the statement of Gov. Lister of the state of Washington, who said:

"All of the responsibility for furnishing employment should not be shoved over upon governmental agencies. It is true that the Nation, State, counties, municipalities and other political subdivisions can assist greatly in handling the problem. But it is equally true that investors who had contemplated the erection of a business building, the individual who desired to erect a new residence, the manufacturer who intended making improvements in his factory, all of whose plans were delayed by war conditions, ought now quickly to arrange their affairs so that they may proceed and thus aid in providing employment for those who desire and need it."

In conference with the Information and Education Service, United States Department of Labor, representatives of national organizations engaged in the building and construction industry emphasized the fact that immediate building activities must depend to a great extent on the willingness of owners of private property to resume without delay

work suspended or postponed during the war. The imperative demand that time should not be lost in providing employment for soldiers is urged, for although many government projects are under way, they may not be ready for active work in time to prevent a growing number of unemployed men as the demobilization of the army proceeds.

ONE TON OF PORK PER PIG.

Birmingham, Ala.—A year ago Mr. Crawford Johnson bought fifteen small pigs—an investment which has, at this writing, yielded 33,000 pounds of pork, or over one ton per pig. And Mr. Johnson is not even a farmer, but a Birmingham business man, state chairman of the War Savings campaign.

He attended the Farmers' Conference at Tuskegee Institute last winter, as did Gov. Henderson, and several other prominent white men; and he was so impressed with the pig-club work of the Institute's extension agent among the colored boys of Macon county that he gave him fifteen pigs. Each was to be given to a boy who got nine other boys to join him in a club, each boy having a pig and agreeing to cultivate one acre in corn under the agent's direction. The fifteen clubs soon had 234 members, and the agent supervised their work all the year. Their report was one of the features of the Farmers' Conference just held. Two hundred and thirty-four boys had raised as many acres of corn, and put them, literally, into pigs; and the weight of those pigs was 33,000 pounds. Mr. Johnson was so pleased with this return on his investment that he gave a pig as a prize to the boy in each club who had done the best work.

Macon county expects most of these boys to stay on its farms. Whether he be white or colored, the way to keep a boy in the country is to give him a stake in it: and three or four hundred pounds of boy-owned pork is a very good anchor to start with.

A NEGRO WHO "DOESN'T EAT COTTON."

Tuskegee, Ala.—At the annual Farmers' Conference at Tuskegee Institute prosperous Negroes are called to the platform to tell how they dug success from their fields. Having told their story they must meet a fire of questioning on whatever line the questioners elect.

One strapping farmer had just explained how Dr. Bradford Knapp's farming plan panned out for him. He had produced family supplies in abundance for the entire year—pork, vegetables, corn, eggs, chickens, milk and butter, and had sold the surplus of these commodities for more than enough to meet all other needs. "Me and my folks," he declared, "live well every day of the year;" and he looked it. His cotton crop, which netted $1200 he had put in bank. "We don't eat cotton at my house," he said; "we bank it."

"What sort o' school you got?" asked one of the crowd.

A good school, it appeared. Questions showed that a good house, a trained teacher and a lengthened term were provided, and that the man who didn't eat cotton had done more than his share toward securing them.

"What you doin' so much for?" some one asked at last.

The farmer scratched his head a minute, and faced the crowd with a grin. "I own my land," he said; "but I've got a boy, too. If he's taught right, he'll know how to work, and what good work can do for him. I can leave him my farm, and he'll make it pay. But if he can't get a good school to go to, he'll grow up a fool, an' marry another one. An' him an' his wife—an' raft of children, like enough—will come an' set down on me to support 'em. One way or the other that boy'll get everything I've got; and' I don't want him to get it by him an' me both bein' fools. That's why I put my money into a school."

HAVE FAITH IN THE BOY.

Have faith in the boy, not believing
That he is the worst of his kind,
In league with the army of Satan,
And only to evil inclined;
But daily to guide and control him
Your wisdom and patience employ,
And daily, despite disappointment
And sorrow, have faith in the boy.

Ah! many a boy has been driven
Away from the home by the thought
That no one believed in his goodness,
Or dreamed of the battle he fought.
So if you would help him to conquer
The foes that are prone to annoy,
Encourage him often with kindness,
And show you have faith in the boy.

Have faith in his good resolutions,
Believe that at last he'll prevail,
Tho' now he's forgetful and heedless,
Tho' day after day he may fail.
Your doubts and suspicious misgivings
His hope and his courage destroy;
So, if you'd secure a brave manhood,
'Tis well to have faith in the boy.

—The National Advocate.

HITS THE NAIL SQUARE ON HEAD.

(From the "S. S. Advance.")

Gipsy Smith, the well-known evangelist, while on a visit in this country, has been telling our people something about the war and the opportunities which it offered for Christian service. He himself spent some months at the front, and his admiration of the men on the firing-line is both sincere and enthusiastic. In one of his addresses he makes the statement that they've got his heart—those boys who were fighting without thought of being heroes. He'd rather untie their shoe-laces than preach the greatest sermon in the world. He just wanted to serve them, and he didn't care whether he did it in scrubbing floors or preaching to them.

That seems to have been the feeling of every Christian worker who has done service at the front, and it undoubtedly strikes the right note. Chaplains tell us that the preaching was only a part of their work, and was made effective through their personal service.

The secret of all successful Christian service is to be found in the Gipsy's words, "They've got my heart." When our hearts are won, our brain, our hands, our feet, our every faculty, is ready and eager to serve. But if our hearts be dead or unresponsive, our service can not but be a failure. The Sunday school teacher who does not love her pupils is but a hireling; but she who loves her pupils counts it no hardship to hunt one lost lamb, far and wide, until she finds it. When we are vitally interested in our pupils, we will do all we possibly can for them. And when we live to serve, no matter where we serve, nor how, our lives shall not be lived in vain.

WHY GO TO CHURCH.

O Campbell said: "Attending church was, in my father's house, a grave and serious matter." Most people who go to church were trained in childhood to honor God's house

Extracts from a message from the Government to the Churches of the United States.

To awaken the community to its task, the churches 'aid is needed in the nation-wide campaign against venereal diseases now being carried on by the state boards of health.

The Emergency—Your whole community will be at the station "when the boys come marching home." You are planning to honor these men with parades and celebrations of all kinds. Are you making sure that the profiteers of vice are not planning to take advantage of the days of festivity to dishonor them before they get settled again in the normal ways of life? Are you sure that demobilization will not mean demoralization? The protection of the returning soldier from venereal disease is one of the important parts of the plans for the welcome home.

When men and girls are changing their occupations and breaking with old ways of life, when war disciplines are being removed and when spirits are buoyant, the greatest temptations to self-indulgence occur.

Cities and towns throughout the country now face the most important crisis—the biggest emergency yet encountered in the fight against venereal disease. Under the control of the military authorities four million soldiers and sailors received greater protection against venereal diseases than they received before the war in civil life. Now the soldiers and sailors are to be turned back to the civil communities. The federal government must, of necessity, in the next few months give up its wartime control. It is the social responsibility of cities and towns to make their communities fit places to receive the returning soldiers.

Authoritative facts in regard to venereal disease:

I. Before the war, physicians and public health officers knew—

1. That gonorrhea was every year causing blindness among infants, countless surgical operations on women, and sterility in both men and women.

2. That syphilis was being transmitted to offspring, causing physical and mental de-

(Continued on Page Six.)

Christian Woman's Board of Missions

A letter just received from Emory W. Ross, at present stationed at Lolumbe, Coquilhatville, Congo Belze, West Central Africa, says: "The news of the war's ending came mightily good to us. It happened that we had our government administrator and his wife here with us for dinner that day, Nov. 14, and two or three traders also, and another one sick with a bad case of malaria. The boat bringing the news, whistled just as we were at diner. The captain of the steamer came up from the beach with the wireless news in his hand, and you can imagine we had a great rejoicing, several Belgians, a Luxemburger and we Americans. I recalled very vividly the day, four years before, when a couple of native men had stopped at the Liberian Christian Mission to see about putting a boy in and had casually told us, just as they were ready to leave, that at Monrovia they had heard that all them Germany people and then Englishi people and them Frenchi people they live fight for Hamburg! It's been four terrible years since then, but surely we'll have a better world to live in presently.'

Mr. Ross also wrote, "We're in the midst (Dec. 21) of a severe epidemic of Spanish influenza that is sweeping all over Africa, and I reckon we'll learn presently, all over the world. It certainly is extremely catchy stuff. It struck us on the 5th, and since that time we've had certainly more than 500 natives sick with it, and 10 have died. At Bolenge 20 had died up to the 9th, and at Coquilhatville, 80. We've had our hands full here looking after the people as best we can, and even then we can do so little for them except to get rice and meat and soup to the worst ones. It's hard to see our folks dying as we stand by."

Mr. and Mrs. Ross and baby, Frances Elizabeth Betty Beloci Ross, had so far been in excellent health. Only two of the mission staff had had the flu, Mrs. Hobgood, there at Lotumbe, very lightly and Dr. Barger at Bolenge, eight days.

The missionary society at the Southern Christian Institute will hold its regular monthly meeting Sunday afternoon, March 9, Miss Alice Mullikin, sixth grade teacher, leader.

B. C. Calvert was a caller at the S. C. I. a few days ago and while here subscribed for the "World Call." We are sure it will prove to be a dollar well spent.

All will be interested in the extracts from the recent letter of Emory W. Ross. How many have read the article by Mr. Herbert Smith in the last World Call which dwells at length upon the work at Lotumbe, at which station Mr. and Mrs. Ross are at present taking the place of Mr. and Mrs. Smith while the latter are home on furlough and doing much to awaken the people of this country to the great need of the work along the Congo. Then there is that other very interesting article by Mr. Bert Wilson which makes us better acquainted with the Smiths and gives us further insight into the conditions which they meet in their work in Africa. The World Call is full of good things and every family numbering themselves among the Disciples of Christ should have a copy of it in their home. Send the subscription price, one dollar a year, to World Call, 222 Downey Ave., Indianapolis, Indiana.

THE EMERGENCY CAMPAIGN.

The plans for the Emergency Campaign have progressed far enough that we can make a partial announcement of it. The date can not yet be fixed, but it will be early in April; and the personel of the team is also not complete yet.

The first meeting will be held in Louisville, Ky., to which the ministers and workers of Kansas, Missouri, Illinois, Indiana, Ohio, Kentucky and Tennessee will be invited.

The second meeting will be held at Hawkins, Texas, to which Texas and Oklahoma will be invited.

The third meeting will be at Edwards, Mississippi and Arkansas, Mississippi and Alabama will be invited.

The fourth meeting will be at Augusta, Georgia, and Florida, Georgia and South Carolina will be invited.

The fifth and last meeting will be at Martinsville, Virginia, and North Carolina, Virginia, West Virginia and Maryland will be invited.

The railroad fares of the delegates will be paid there and home. It is to be hoped that all of the ministers who are entitled to clergy permits will get them at once if they do not already have them. Entertainment will be free at Louisville, Hawkins, Edwards and Martinsville, but the delegates will have to pay for entertainment at Augusta as we have no church there, but will meet in a large Baptist church.

Wathena, Kansas, March 1, 1919.
Gospel Plea, Edwards, Miss.

Dear Sir: Herewith I am sending a check for $1.00 to renew my subscription for a year. I think The Plea is THE paper, for by it I can keep myself informed as to our work for Christ and humanity.

ALLIE DUNCAN,
Wathena, Kansas.

(Continued from Page Five.)

fects, that it was a prolific cause of lomotor ataxia, paralysis, paresis or softening of the brain ,insanity, miscarriages, diseases of the heart, blood vessels and other vital organs.

But people generally did not know these things and few medical measures were taken. The war opened our eyes.

II. Our military authorities did not evade the problem of venereal disease.

1. The Government maintained the position accepted by the best medical authorities, viz., that continence is entirely compatible with health, and that irregular sex intercourse is the most prolific cause of venereal disease.

2. The denizens of the underworld were driven out of the zones around each army camp and naval station.

3. All the men in camps were given extensive instruction.

4. Those exposed and infected were given prompt treatment.

5. The seven co-operating agencies furnished interesting, wholesome recreation.

III. This program brought results. The venereal rate was lowered below that of any army of any nation in the history of the modern world.

IV. In spite of the lowering of the venereal rate, the army lost more days of service from its men on account of venereal disease than from any other cause.

1. From September 7, 1917, when the first draftees began to reach camp, until November 8, 1918, just before the singing of the armistice, there were 197,391 cases of venereal disease in our army in the United States.

2. This means a loss of approximately two and one-half million training days.

3. Add to this the cost of medical care and hospital equipment and the loss from a possible relapse later and the amount venereal disease costs a nation at war may begin to be seen.

V. Venereal disease is not, however, a war epidemic.

1. It has been estimated from examinations of drafted men that five men came into the army with venereal disease for every one who contracted it after he was in the army.

2. The above shows that the large proportion of venereal cases in the army originated not in the cities near army camps, but in the home towns from which the men came and the cities through which they passed on the way to camp.

VI. Army medical men have shown that venereal diseases are preventable; and by a system of education, healthy recreation, repression of prostitution, isolation and treatment, they have cut down the venereal rate in the camps.

VII. All these methods are applicable to civil communities.

Attitude of the government and various prominent men toward venereal disease.

"One of the compensations for the tragedy of war is the fact that an enlightened opinion is behind the organized campaign to protect youth against venereal disease. The campaign begun in war to insure the military fitness of men for fighting is quite as necessary to save men for civil efficiency."—Josephus Daniel, Secretary of the Navy.

"Singing of the armistice in no way lessens responsibility of civil communities for protection of soldiers from prostitution and sale of liquor. Our states and cities ought never to lose the control which has been established or stop so vital a work. War Department is determined to return soldiers to their families and to civil life uncontaminated by disease."

"------the war for the salvation of young American manhood has only just begun and

it is going to keep on.''—Newton D. Baker, Secretary of War.

''Under the protection of the military authorities four million soldiers and sailors received greater protection against venereal diseases than they received before the war in civil life. The cities and towns through which they go and to which they will return upon demobilization must be made safe. The fight____must be vigorously continued.''—W. G. McAdoo, Secretary of the Treasury.

''We, in the course of the year, should be able to keep more men in the trenches and have a more efficient force by having eradicated venereal diseases than by eradicating wounds.''—William C. Gorgas, Surgeon Gen. U. S. A.

''On the whole, then, it is conservative to estimate that one man in ten has syphilis. The inclusion of gonorrhea with syphilis increases the percentage enormously, since it is not infrequently estimated that as high as 70 per cent of adult males have gonorrhea at least once in a lifetime.''—John H. Stokes, chief of the section of dermatology and syphilology, The Mayo Clinic, Rorchester, Minn.

''What has been termed the fundamental opposition between moral and sanitary control should no longer exist. It is not a question as to which is the greater evil, vice or its diseases, nor which should be the exclusively appropriate remedy. The medical man and the moralist are both interested in the correction of the social evil; instead of working independently and often antagonistically, there should be co-operation and concert of action.''—Prince A. Morrow, M. D.

''To be effective this (sex) education must begin in childhood, must be progressive through youth, and is complete only when assurances are given that the individuals have entered upon home-building, not only impressed with the grave responsibilities of parenthood, but thoroughly equipped educationally to meet those responsibilities effectively.''—Winfield S. Hall, M.D.

How The Ministers May Help.

Every minister can deliver a sermon on The Responsibility of the Churches For Health and Social Morals. While it may not seem always expedient to discuss at length the ravages of venereal disease before audiences composed of both sexes and of widely different ages, a sermon on the responsibility of the churches for health and social morals would give an opportunity to stress the particular problem of demobilization as a part of the larger public health problem. The pastor may also urge upon his people the timeliness of a campaign for civic cleanliness, both physical and moral, in view of the expected return of the men and women who had gone out to make sacrifice in the great crusade for righteousness and freedom. Not only should they find, upon their return, a warm welcome from the religious forces of the home community, but the churches should see that, so far as possible, the sources of temptation are removed and wholesome recreation and social companionship provided.

Suggestions as to statements to avoid: (1) Do not exaggerate the conditions of your community. Be sure that you have facts to back up any statement you may make in regard to local conditions. (2) Do not confine the sermon to the discussion of vice and the evils of venereal disease. Make the sermon broad and constructive, dwelling on remedial measures, and citing present vicious conditions, if at all, only by way of illustration. (3) Do not at any time state that venereal diseases are incurable.

Separate meetings for the men and women of the church to consider remedial and preventive measures should be held, and a local church committee organized. With the sermon as a background, immediate steps should be taken to call separate meetings for men and women at which time the problem should be discussed frankly.

A Men's Meeting.—A physician within the church may be helpful to the pastor in conducting this meeting. Facts should be presented and the men should be made to realize (1) that prostitution is unnecessary, (2) that prostitution can be done away with and venereal diseases checked, and (3) that it is their duty as churchmen and citizens to make their communities not only clean but interesting and attractive to their young people.

It is suggested that at this meeting steps be taken to organize a local church committee with other agencies in carrying out the public health program to combat venereal disease (as explained later).

A Women's Meeting.—A regular meeting of the women's society of the church may be utilized for the purpose of presenting the problem to them. At this meeting also facts should be presented, and a feeling of social responsibility and sentiment for action should be aroused. Especially should the need for early sex instruction for children, before information is received from improper sources, be emphasized. This is the duty and privilege of parents. Parents may obtain pamphlets from their State Boards of Health or from the Public Health Service which will aid them. Suitable books may be secured at many libraries. At this meeting of women the responsibility of parents should be stressed not only in providing proper sex instruction but in making the home more attractive to young people than the unwholesome amusements offered elsewhere. The need for the building up of moral safeguards within the home is a vital one.

Organization of a Local Church Committee.—Having secured the appointment of a Local Church Committee, either at the above meetings or by direct appointment of the pastor, an early meeting of the committee should be arranged and a policy outlined for its activities, as the needs of the community may suggest.

Within the church the whole committee should aid in any recreational and educational work carried on. It should initiate further parents' meetings to impress upon parents the need for step-by-step sex education for their children and to acquaint the parents with educational methods. It should take charge of a systematic distributiof of phamphlets for various members of the family through the parents. Care should be taken, however, that these pamphlets are not spread broadcast. As a general rule they should be given out only through personal contact. Pamphlets have been successfully distributed through house-to-house visiting by carefully chosen women. These women have explained personally to mothers the use to which the pamphlets should be put.

The church should take an active part in the work of a Community Committee of representative citizens for combating prostitution and venereal disease. For the systematic carrying out of the following public health program there should be a permanent Community Committee, representative of the community as a whole. Such a committee is needed to carry out a continuous progressive campaign which will be permanently in action and of more value, therefore, than the sensational vice campaign which flares up over night and dies out as soon as public interest abates. This committee should make itself thoroughly acquainted with all local conditions and because of its detailed knowledge it will be able to notify authorities when laws are not being enforced, and bring pressure to bear for the passage of new laws when necessary.

Besides the work of law enforcement and the medical, educational and recreational phases which have been emphasized, there is a distinct moral side to the problem. Moral education, or education of the will, and the building up of moral and social ideals have always been one of the important functions of the church.

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THE DIVINE DRAFT.

The appeal for trained young people for ministers and missionaries is growing more and more insistent. We should hear this call and realize that it is God's selective draft. The Foreign Christian Missionary Society and the Christian Women's Board of Missions have just issued a joint appeal for one hundred and fifty-six missionaries. They declare that were the missionaries at hand they would be sent forth immediately. It appears that the experience of these boards teaches them that it is much easier to secure the money for missionary development than to secure the lives. There was never so great a challenge to the young to prepare for this work of God. Neither was there ever so great need for the churches to look out for those of good report, develop others to prove themselves worthy and pray for the courage of the young to manifest itself. The number mentioned above is only the number needed on the foreign field. The home field is equally as needy. In our own state we are not only looking eagerly for pastors and scanning every news note for available men, but we are looking for a pastor-evangelist and a specialist for the Bible School and C. W. B. M. field work.

"Pray ye the Lord of the harvest, that he send forth reapers into the field."

BEWARE OF STAMP SHARKS AND HOLD YOUR STAMPS.

Secretary of the Treasury, Glass has warned the public about "stamp sharks," who make profit on War Savings Stamp owners who wish to dispose of their securities quickly. Postmasters have been instructed not to redeem War Savings Certificates from persons whose names are not registered on their certificates. Certificates can be redeemed at any post office *by the legitimate holders* upon ten days' notice.

Newspapers throughout the country are gradually banishing from their columns all advertising by unscrupulous persons who conduct a business of purchasing War Savings Stamps at a discount.

There is no reason that we can ese why so many people should be so anxious to redeem their stamps. The govrnment needs the money and it is really unpatriotic unless the money is needed for necessities. Keep your stamps and let them make you money. They are making you money that you don't have to exert the least effort for —interest, the only money that you don't have to work for. It's a good investment—4% compounded quarterly—and as good as gold, all the resources in the country are behind it.

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The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

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PREACH THE WORD

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A SURVEY

THE STORY OF THE GOOD SAMARITAN.

(J. B. Lehman)

There is no story in the Bible that has more thoroughly gripped the hearts of the people than the kind deed of the Good Samaritan. but up to the present not many have seen in it more than an individual duty. They have not understood how man, when in the movement of the mass can perform great deeds or conduct himself in a most reprehensible way. When thinking of the relation of men in the social realm we speak of "Social service" as a means to help them. But even our sociologists have not yet gotten to the place where they understand how one nation has often fallen among thieves who left it stripped and wounded by the wayside while the more fortunate nations have gone by "on the other side" with nothing but sneers for their helpless condition.

Take for example Mexico. When the Spanish explorer Cortez went to the Montezumas four hundred years ago he found them the most developed of any American tribes, with schools and houses of worship. He was in search of gold and did not hesitate to destroy as he went. They were not quite exterminated but scattered and ravished. Later came the Spanish settlers who "passed on the other side" also and left them lying helpless. Still later came the ignorant, coarse and vicious priests who preyed on them.

The only man that stooped down to pour oil and wine into the poor Mexican's wounds was the Protestant Missionary and he has not done it long enough for this unfortunate man to discover what he was doing. In this helpless condition we now find the Mexican and yet our people think only of him as a despicable creation whose land we should take possession of. When President Wilson refused to allow himself to be badgered into intervention he did a deed far to noble to be comprehended by men who have learned to think only in terms of partisian politics. The missionary loving people should look upon this act as marking the highest ground yet reached by mankind. No finer thing could have come from a sermon by his preacher father.

In the settlement of the world torn by terrible strife for four hundred years, we should hold in mind that many nations are now lying between Jerusalem and Jerico, wounded and naked, because they have fallen into the hands of robbers. Unless we form some society of nations whereby we can bind up their wounds they will continue to suffer. Recently thirty-seven senators signed a resolution that they will not ratify the League of Nations. These are some of the very men who said they were humiliated beyond measure that Wilson did not take possession of Mexico. If he had done so, his act would now be a precedent for every power in Europe to grab all it could. In the decision of Wilson to adopt a policy of "Watchful Waiting" he has saved the world from a frightful calamity. These are the same men who said viciously cruel things against Wilson for not rushing into the war in 1914 to defend Belgium and to have gone in then would have violated the Monroe Doctrine and all we now cherish. These men came up in a time of the most corrupt practices in American politics and they can not think straight. They defended the iniquitous liqour traffic in its most vicious career and they are unfit and incapable and unworthy for any sacred trust or task.

It is a time when Christian people must make themselves felt. We have the example of great periods in history when good men were held back by such men and only partial success was possible. Christ would have organized Israel into as compact organization as a hen gathers her chickens under her wings but the narrow Jews held him back. Paul would have organized a force of workers who would have taught one generation of Romans ere authority came to them but the Judaeizing Jews held him back and Europe suffered a thousand years under the Roman hierachy. If the Christian people of today do not come to the rescue immediately our politicians bred under and matured by slush funds of the brewers and distillers will hold back the organization of the nations for mutual helpfulness. It is the first time in the history of mankind when nations tried to put themselves into such a relation with each other that they could with safety play the part of the Good Samaritan to the nations who have been shamefully robbed of their rights.

After Germany had gone through four years of organized frightfulness we see coming to the surface a "Christian party." Just what this signifies we are not informed, but most likely it means that these men mean to fight for Christian principles in national and international affairs. It is time for a "Christian Party" in America. We have attained National Prohibition and elimination of the segregated districts of our cities. Unless Christian people step to the front now and organize the country for righteousness we will lose all. Men like Senator Reed of Missouri who has been the special champion of the organized vices in the national Congress are as much out of place in the new era, as Robert Toombs with his old slave farm would be in our day of human uplift. Will we let men who are living in the age now happily gone forever to massacre the spirit of the new era while we stand by dumb in fright? It is the day when Christian people must make themselves heard.

AMONG THE BIBLE SCHOOLS.

Visiting Florida.

Martel, Feb. 8-9.

In company with the State Evangelist, Elder C. J. Bolling, who joined me at Ocala Junction, we began our visit with the Martel Church. This little chapel is located among the pines about two anda half miles from the railroad. This work, I understand, was planted a great many years ago by Eld. Brayboy. It has lived through the years because of the faithfulness of one true and tried family, Bro. A. B. Edwards and his good wife.

Lord's day morning, after a short sermon by Elder Bolling, the writer was given the remainder of the time to conduct a conference, finishing just in time to catch the evening train for the next point.

An offering was taken as follows: From Church and Bible School, $2.13; personal gift, Supt. A. B. Edwards, $1.00.

Crystal River, Feb. 9: The good pastor, Elder C. J. Copland, met our train. After the devotional services we were introduced to an appreciative audience. We spoke at length on the great purpose of the Bible School. At the close of this service I was asked to speak a word of cheer to the Women's Missionary Society. An offering was taken to the amount of $4.00, as follows: the Church, $2.30; and W. M. S., $1.70. Sister Mattie Bennett, the president of this society expressed a desire to have the good women havea hand in helping the Field Worker visit all departments of the work in the State of Florida. May the blessing of the Father rest upon these good women who are feeling their way into the larger work of the Church. They are praying for a visit from Miss Rosa V. Brown, saying if she can't come they hope she will send some sister to help them understand this work. The writer endeavored to enlighten them as much as he knew about the W. M. S. I have by way of letter conveyed their desire to the National Field Worker of that department of the church. I hope she will give it prompt attention.

Tampa, Feb. 10-11: The best building in the state is in this city. Tampa is a beautiful city located on the Tampa bay. Here we met a fine bunch of young people. This is a strategic point and should have strong leadership. Many people go from the North to spend the winter in Florida. This is one of the many places where they stop. There are several kinds of mineral springs and beautiful fishing grounds. Many colored people go as helpers and these people worship at the Church that is the most wide awake. The Gospel Plea and the "World Call" have found their way into some of the best homes of the city.

The work at this point has not had the best of attention. It has suffered for a strong

leader, one who knows the teaching of the Church of Christ, one whose life is the best illustration of his sermons.

"God give us men,
A time like this demands,
Great minds, true faith, and ready hands."

Florida is a splendid field for a few more honest and earnest Christian ministers. At the close of our service an offering was taken to the amount of $1.90. We were nicely cared for in the home of Supt. Bro. I. A. Benbow. Sister Gibson, a member of the Plea family, gave us our meals while there.

St. Petersburg, Feb. 12-13: We were told that about 22,000 tourists spend about four months out of the year in St. Petersburg. It is also located on Tampa Bay and surrounded with oragne groves. Here we met a few faithful disciples. Elder Monroe was serving them at that time as pastor. We spent our nights in the home of Elder Virgil Moorer. This good man of God was baptized years ago in Louisville, Kentucky by Elder J. D. Smith. By the faithfulness of this family the little church has been able to stand the trails of the years as they go by. Bro. Moorer is praying for some strong man who knows the teaching of the New Testament Church to locate at St. Petersburg and help pull the work up. They hope some day to have a better location and house.

The superintendent of the Bible School seems to be a very fine young man. He promised to organize some of the points on the Standard of Efficiency.

Sister Monroe, the Bible School State Worker, found it impossible to be with us the first night but was with us the last night and pledged her faithfulness to the work. She extends an invitation to her state again.

An offering was taken to the amount of $5.00

Webster, Feb. 14: This is a point that has been reorganized by the State Evangelist. Sister and Bro. Dosie are the leaders of this work. They have no church building but a place is given them in which to worship by Bro. Dosie.

They hope to build a house as soon as possible.

These dear old disciples enjoyed our visit and urged us to come soon again. They promised to reorganize the school. I hope ere this that they are holding their meetings each Lord's day. Brethren we can not afford as true disciples to allow our Bible Schools to go down. You may be a few in number but it is a thing worth while even for the few. I never did and never shall serve any congregation as pastor that will not keep the Sunday school going. When ever a man gets to the place where he can be satisfied whether the Bible School keeps or not, that man may be following the Christ but he is following Him afar off.

At the close of our service an offering was taken by the son of Bro. Dosie to the amount of $2.00. The next morning on leaving, Bro. and Sister Dosie gave a personal offering each of twenty-five cents. We appreciate the earnest effort of these good people.

Summerfield, Feb. 15-18: This is the home Church of the State Evangelist. He accompanied me over the field, making my visit count for as much as possible in the state. There was no missing connections. We always arrived on the ground in time to work up an interest. Lord's Day was devoted to the Bible School work. We held a conference Monday and Tuesday nights. Tuesday afternoon, Mrs. Bolling, the president of the Woman's Missionary Society, called her women together and had the writer to address them on the real work of the W. M. S. They say for some reason they have not been able to get the desired information. They are now getting literature from the College of Missions.

This Church is among the oldest of the state. It is located about two or three miles from the railroad. It is near Lake Ware.

There are a goodly number of young people connected with this congregation. The influenza broke into the little congregation taking away some of the leaders. Sister James Bolling, the mother of Elder C. J. Bolling, was among the number. I met Sister Bolling on my first visit to the state. She was full of zeal for the work of the Kingdom. She has gone home, resting from her labor. I was nicely cared for in the home of Bro. Jas. Bolling who is a faithful officer of the Church.

Sister Margie Moorer is one of the faithful workers. She did her part to make it pleasant and to make my visit count for the most. Sister Moorer is a member of the Plea family. She has a boy we hope to interest in one of our schools.

We have the promise of Jerry Copland of Crystal River to attend school at the S. C. I. next fall. This young man is the son of Elder Copland, our pastor at Crystal River.

The Galilee Church and Bible school made an offering to the amount of $14.50. It was given as follows: The Church and Bible school, $12.50; the C. W. B. M., $1.50, and Bro. Henry Moorer made a personal offering of fifty cents.

It should be said here that the State of Florida did her full share to meet the expenses of travel of the Field Worker, and Elder Bolling gave his time and paid his own expense to go with me over the field. I take this means to express my full appreciation to all who helped to make my visit a successful one. I am praying for the time when more workers will go into that State and help Bro. Bolling claim it for Christ and the Church.

With all good wishes, I am,
Yours in His service,
P. H. MOSS,
Field Sect'y. of N. B. S.

OUT ON THE PLAINS.

The slogan of the churches, especially of the other race, is union. One cannot read a religious journal of any note without running on to that phrase. It is being discussed from many angles, some of which are worthy and some very unworthy. But whether worthy or unworthy, it is very significant that so much is being said about union.

It shows that there is a desire to get together in order that the church can more effectively do the work of the Kingdom. There is an awakening to the serious waste of men and money in divided Christendom, and if for no other reason, that would be good policy for uniting. It would release thousands of men who could go at once into the neglected fields of the world, and also millions of dollars to support the work in these fields. But the great question is, upon what shall we unite? The spirit of union is in the very air, and well may we say the solution is too; for as yet it is not in the hearts of men. It is in nebulous form and is yet to take on bodily shape.

And just what shape it will take on is now a serious question of doubt. But this one thing is certain. The kind of union that will ultimately fail. We said above that the solution was up in the air and in nebulous form. So far as the masses are concerned that is true, but the real solution is in the teachings of Christ. But will the divided church appeal to the teachings of Christ?

Already we note that a Church of Christ has acted to make baptism no longer a barrier to union, and doubtless many others will do the same. But that is like the old saying: "Robbing Peter to pay Paul."

It is simply opening up another breach, while trying to close the present one. A breach within our own brotherhood that has held almost entirely from the beginning that baptism by immersion for the remission of sin is scriptural and therefore essential. And furthermore we believe that God made it universal.

So then they among us (disciples) who would do away with baptism, must prove beyond a shadow of a doubt that baptism is not scriptural and therefore not essential or else there will be a breach within a breach.

Sooner or later we must face this question. What will be our position? Will we acquiest in what may become crystalized popular opinion of union or will we continue for unity upon the principles of Christ? Which?

C. E. CRAGGETT.

The Glee Club has been invited to a number of places in Texas to render concerts during spring. Plans have been made to accept those to Ft. Worth, Paris and Long View. We are hoping to keep the spirit of music aroused in each student and that our department of music will pass the record of other years.

The enrollment of instrumental students now numbers forty-one, and there is a number on the waiting list.

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FROM THE LONE STAR STATE

March 10th.

This is a time when the Church and the Missionary Society must work as never before.

Whatever may be given as a reason for the great world war, the true cause lies with the church failing to do its duty. A great awakening has come to the church through the great war, but even now I fear we are still sleeping away much precious time.

In the first place the vision of the church people is too small. Where the churches are asking for $2,000,000 they ought to be asking for $100,000,000 to fostor the work of the Kingdom of Christ.

If the church is what we say it is and surely it is, and more, we ought to do more for the church than any other organization on earth.

Why? Because it surpasses all others. So far as eternal life is concerned to mankind we could dispose with all other organizations but the church of Christ.

There is no other way to obtain life eternal but by coming to Jesus Christ through his Church.

I would that men everwhere would make the church first in service, in gifts, in attendance and from every viewpoint in the life.

We feel that if we belong to some lodge that we must pay the dues each month, even if something in the home must lack.

I would ask this question, is there any organization that means so much to humanity as the church? Has Christ promised a reward to us through any other organization, but the church? God forbid. Did he not say thou shall have no other god before me, Then why do we make lodges and a hundred and one, other worldly pleasures first, and give our best to them?

Brother, Sister, the Church is first; Christ is first, and therefore I am sorry for the man or woman who does not make him first in their life.

H. G. SMITH.

Lorman, Miss., March, 11, 1919.

Dear Editor:

It has been some time since I have written to the paper, I wish to say that I was with the Lorman Church on the first Lord's day in a rally and there was some grand money raised on that day, $98.00.

On last Sunday I was with the Rosehill Church. The service was good, money raised $22.00 or $23.00. The district meeting will be with the Rosehill Church in May, opening on Friday before the second Lord's day. We hope to have District No. 2 to be with us in May. Dear Brethren, we must unite one with another and it will be strength for our plea.

S. L. WATTS, Dist. Worker.

NASHVILLE, TENNESSEE.

Gay Street Christian Church services on Lord's Day, March the 9th, were excellent. Every feature of the entire day showed marked progress.. 11:00 a. m. our text was The Golden Rule of the Bible, Matt. 7:12, Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Subject, "Do."

A splendid congregation was present, and when the invitation was given two came forward and made the good confession, who were members of the Methodist Church.

At the close of this service the congregation retired to the basement for the baptizimal service. We baptized two in the pool of the church that had previously made the confession.

I can say for the Gay Street Church that every service is quite encouraging, and that the greatest work is yet to be done, and our church is getting ready for the task.

At 6:00 o'clock p. m. our C. W. B. M. went in session. The meeting was opened in its regular form. Dues paid amounting to $3.10. Treasurer report for the quarter $11.60. Motion prevailed that the treasurer and corresponding secretary would make their quarterly report before March 15th, with $10.00 for National work.

Following our C. W. B. M. meeting, our C. E. meeting rendered short program, at the close of our C. E. meeting, a short sermon by pastor, subject, "Our Noble Women." Our union meeting at the Lee Avenue Church, March 16th, 8:00 p. m., the two congregations working hard to make this meeting a success.

We are now fully ready and are wating the arrival of Dr. J. B. Lehman, fourth Lord's day, March 23rd. We feel sure that he will have a great message for us. Baptizing next Lord's day.

Yours in the service of Christ,

W. P. MARTIN, Evangelist.

AWAY FROM THE BANKS OF THE OLD KENTUCKY

Our Cincinnati meeting grows and deepens and widens and promises to be worth while. Was called home by sad telegram to attend funeral of Sister Hettie (Seals) Brown, wife of one of beloved deacons, Bro. John Brown. We're getting anxious about filling some vacant places in the church. Brother Ned Washington one of the oldest and most faithful members and our dear and well beloved Brother James Smith, an elder of whom I wrote once before, both died in the harness. Bro. Smith's place will be hard to fill, always at his post and willing and now Sister Hettie Brown has gone home for she was not a whit behind the best of the saints. Her's was perhaps the longest funeral attended there in many years. We got back to the Cincinnati meeting Monday and Bro. R. H. Davis had pushed the number way up, the Sunday I was away. Indeed he's one of our very best and ablest yoke-fellows. Its a treat to be with him.

The meeting goes on.

C. H. DICKERSON.

OBITUARY

The death of the twelve-year-old daughter of Bro. W. M. and Sister Cox occured on the night of the 14th of March, when the Lord visited the home of Elder W. M. Cox and carried out the oldest daughter of the family, Little Odessie, who had been in great pain for four months and was often praying that she might be blessed. Her mother, a dear Sister stayed by her side until death. She was 12 years old and was burried in baptism in September. She leaves a father and mother, four brothers and three sister to meet her in a home not made with hands. The home is lonesome without her. May God do all things well. Bless the name of the Lord. We love thee well, but Jesus love thee best. Good-night, good-night.

From Pine Hill Christian Church.

Washington, D. C., Mar. 14, 1919.

Dear President Lehman:

The following quotation is an extract from a letter I recently received from Rev. T. A. Rose, B. D., of Monrovia, Liberia. I should like to have this much published just to convey a brief idea of the extent of the impression Jacob Kenoly made on the lives of my people in Liberia, during his short life of six and a half years among them.

Respectfully yours,

PETER C. DUNSON.

It reads as follows:

"The name of Brother Kenoly will forever be remembered in Liberia. The work begun by him in Schieffelin and his death at his early age sent a thrill of grief through the whole dominion in Liberia, and brought up again the advisibility of his attention ever been turned to Liebria with trying possibilities and exhausting labors. He offered himself with all his heart for the education of the youths as missionaries.

"I remember on one occasion he said to me that some of his most ardent friends were opposed to the idea of his choosing a foreign missionary field. 'But, Bro. Rose,' he said, 'I have always felt as I now feel that if I have a life, it must be dedicated in service to my Lord and Master, for my black brothers of Africa.' To them, Mr. Kenoly's coming seemed like a wreckless and unjustifiable sacrifice of a noble life. I presume some sadly prophesied that he could not live in this country and when at last the lamented news of his death came to hand, no grief could have been keener felt in the hearts of the people of Liberia than that of the tragic death of Mr. Kenoly.

"When I read your letter and drew a mental picture of you Liberian boys now in America through Bro. Kenoly's influence, I said truly indeed it was fitting that such a life had lived. His dust consecrates the spot of soil in which he lies; he has taught Liberia a lesson of sacrifice; he has laid down his life in the great cause of missions and his name and memory lingers with us in Liberia like the fragrance of flowers immortal.

"The mark of your improvement and of your being in America this day brings my mind afresh of the sainted man. He was indeed a large-hearted, devoted and self-sacrificing Christian man—a man who richly deserves the tribute you today, I hope, will pay to his memory—a memory which is an inspiration to goodness and something to be sacredly treasured. Brother Kenoly in whose memory I here repeat is now at home with the sons of God. But his everlasting memory will remain to us a fixed star in our firmament, lighting our way to the land of his rest. I trust that some of those he influenced may catch the inspiration and character of their leader for future usefulness."

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 370, you have weeks to go. Three weeks after, the subscriber's name is dropped unless we receive the renewal of his or her subscription.

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

A WORD TO OUR WRITERS.

It is getting to be a big job to rewrite so many articles for the Plea. If you will observe the following rules you will save us a world of trouble:

1. Never write on two sides of the paper.
2. Do not abreviate in the letter. If you do by using "&" instead of "and", and cutting every word short you can see we have to rewrite it, as type-setters cannot correct as they go. They set as it is.
3. If you are a poor writer you should have someone help you. If you cannot do this we will. rewrite it here.

Always look your paper over when you are through. Most of our writers do not do this and so many mistakes escape them that they could correct. Read it over carefully once yourself to see if another could read it.

Alvin, Berkley County, S. C.

Mr. Editor: It has been a long time since I have said anything through the Plea. I was very ill and helpless, but now I recovering.

One of my old Sunday School scholars, Stephany Brown, died February 25, 1919. He was born on the 24th of September 1890. He leaves a wife, a mother, and four children.

R. PATKINSON.

FROM EAST TEXAS

Ponta, Cheokee Co., Texas.

Please allow space in your paper for me to say that I am well pleased with it and love to read it. I am now making my self agent for it an d ask you to send me a few copies to hand my friends which will be a great help for me in getting subscribers. Only one copy comes to this place, andthat is to me. I will send in some subscriptions tomorrow and all along as I can work them up.

W. H. CLEAVE.

---

619 Pennsylvania Ave., Hagerstown, Md.

Editor of The Gospel Plea: The work here moves on somewhat slow but sure. We are building up by the help of God and the membership. Six have been added by primary obedience this year. The church is now in the midst of a revival. We are doing our own preaching each night. On Sunday night our subject was "The Young Man who Became King." Belshazzer was used as a theme and we drew the lesson to fit into the life. The house was filled. We have not yet had any additions but many members have said they have received new strength. I am sure after this meeting we will have some members who will be better spiritually.

Our boys are returning home now. We have yet eight "over there." After our services on Thursday night, one of our boys, Sgt. Harry Queen, who had been over there was out and gave the church $5.00 and also to the pastor.

The pastor's Aid Society gave a Martha Washington tea and made $18.50 and at their next meeting they gave the pastor $21.50.

On two Sundays in the month I preach at Beaver Creek, Maryland. It is a small place near here. We are having real good meetings. Two children came to Christ in February at our services there. More will come.

We have our new furnace in now. Next month we will have been here one year. We will then make a report of our work through the Plea. Our work here is yet in the wilderness. The deed to our church is yet held by the white church at Beaver Creek and our people can worship as long as they are a church. One of the elders at Beaver Creek told me that as soon as a permant work can be affected here and we can show them that we are able to take care of the work the elders will give our church the deed. Brethren, pray that our church may come out of the wilderness into the promised land.

Brothers Cothran and Bean wrought well while here and we are accomplishing a few things because we are standing on their shoulders.

We would be glad for President Lehman, when near us again to come over and pay us a visit and let our people know more about the work the C. W. B. M. is doing.

Enclosed you will find a check for our dollar for the Plea for Elder Chambers Fowler, 35 North St., Hagerstown, Md.

Yours in His Name,
CHAPLAIN R. W. HATSON.

Millersburg, Gy., March, 13, 1919.

Dear Editor: Please allow space in the columns of the Plea for the following:

I am pleased to say that since the flu ban has been lifted our church has fallen in line and we have begun work as usual.

We are planning for our annual rally in order to meet the needs of our church work generally. Our church work is getting along nicely. Sorry to say we have a great many sick in our church, very sick indeed

The State Missionary Board will meet some time in April for the purpose of planning for greater work for the cause of Christ.

The writer left home for Xenia, Ohio on the Saturday before the fourth Sunday in February to hold a meeting for our church there. We began preaching on the fourth Lord's day and preached twelve days, resulting in nine additions to the church. One from the Methodist, one from the Baptists, one reclaimed and seven by confession and baptism. The church has had no pastor for quite awhile, but they are in need of a good minister. I found a splendid little congregation worshiping there. They are a good people and a deserving little church. They spared no pains in giving the writer a splendid time. We went from house to house each day while there to a great feast and you know we enjoyed that part as well as we enjoyed the part of the service we rendered. Success to the school, I am,

Yours in the work,
M. JACKSON.

TIDINGS FROM THE LAND OF FLOWERS

The war is over and our boys are fast returning home. The birds are singing sweetly through the day. The trees and flowers have begun to bring forth their bloom. Why not every true laborer see that the Kingdom of God on earth flourish like these little birds, flowers and trees by doing the larger work of the Kingdom. Last year each Church was apportioned so much. Some of them raised their apportionment and some have failed. That doesn't speak well for the Land of Flowers. Let us begin on the third Sunday in March to raise that amount and send to Prof. J. B. Lehman, Edwards, Miss. The fourth Sunday in January the writer was sick with the third attack of influenza, but in-spite of that he filled the stand in the Bethleham Christian Church, Webster, Fla., and preached two sermons. Sister Bolling was with me. That morning (Monday) at 3 a. m. I caught the train for Tampa and was with the New Salem Church and had a loving congregation to hear me. I took my text from I John 5:20. Tuesday I took the steamboat for St. Petersburg, Fla., to be with the Mt. Zion Christian Church. The steamboat being rather late the good people there were not expecting me, so I caught the train from there for Candler, where I had promised to be the next day. The next Lord's day found me with the Galilee Church, Summerfield, where we enjoyed a glorious meeting. Bro. O. E. Moorer, the superintendent of the Bible school preached a soul stirring sermon. Saturday before the second Sunday in February we were on the go again, stoped over a few hours in Ocala to meet Prof. P. H. Moss to accompany him over the field and see that no Bible School play the part of a slacker towards him. Well, we started off with the Mt. Olive Church, Martel, Fla. We found out that old "Mr. Fluenza" had gone along ahead of us and had taken away some of the smiling faces that we used to meet at that place. Good Deacon Edwards was compelled to walk with a stick, looking to feeble to be out to meet Bro. Moss and I in Ocala. Sunday he played his part in the services. In spite of the rainy weather we had a good gathering to speak to. After the service good Brother J. W. Robinson took us in his rig over to Martel. There we took the train for Crystal River in order to speak to the Jerusalem Church Bible School. On reaching Crystal River we found Elder Copeland, the pas-

tor who was ready to take us around to the church. There we had a large congregation who sat waiting like little birds in their nest to be fed by the mother bird. It was Father Moss who issued the food which seemed to have inspired them. Sister M. Bennett, Copeland, O'Neal and other members of the C. W. B. M. came forward and presented a small sum to Prof. Moss. Monday night and Tuesday night was spent with the New Salem Bible School, Tampa, Fla. Good Supt. I. A. Benbow had his school well trained. We shall never forget the nice breakfast we ate at Bro. Benbow's and the dinner at Sister Gibson's. Miss Clara Gibson furnished us with music. Wednesday we took the steamboat and went across the Tampa Bay to St. Petersburg which is about 22 miles away. On reaching Eld. W. B. Monroe's home, the pastor, we found them expecting us. Sister Monroe soon served lunch as it was about noon. Wednesday night Prof. Moss gave an intresting lecture to the Mt. Zion Bible school Thursday night we had a large attendance who enjoyed hearing Prof. Moss. Miss Sarah L. Moorer, Eld. Moorer's daughter, furnished us with music.

Friday we arrived at Webster, Fla., and found good old Sister Dosey busy preparing dinner for us. That night we had a large crowd to speak to, they are real anxious to have Prof. Moss to visit them again. Saturday we arrived at Candler and drove from there to the writer's home. On Sunday, Monday night and Tuesday night, Prof. Moss spoke to the Galilee Bible school. Moss will never forget the fine dinner he ate at Sister M. J. Moorer's home.

Prof. Moss coming to this state did not only help the Bible schools but the entire church work. We are praying that he'll soon return.

C. J. BOLLING, Evangelist.

Porter, Okla., March, 12, 1919.

To The Gospel Plea:

I am a reader of your paper and do highly recommend it to be the greatest of all because it is carrying the message of Christ. It is consolation to the Christian family to read new thoughs and greater vision to the members of Gatesville Christian Church and since the Gospel Plea family is anxious to hear from Gatesville we will endeavor to let the them hear from us. We are 47 in number and a part of this number a few months ago didn't know anything about the Christian Church. But a true faithful worker, in the person of Elder J. S. Counce, has established a good work here for Christ and is now pastor of this church. We are doing a good work. The members are inspired as never before and are looking forward to greater things| We also have a lively Bible School every Lord's day regardless to the weather. Every Lord's day evening we have a genuine Endeavor meeting. We have a working little band of sister in the C. W. B. M. work. By the help of God we will make all our auxiliaries second best in the state.

Respectfully yours for a greater service,

MRS. A. D. WILLIAMS.

Since receiving the above the Associated Press has announced that Porter was completely destroyed by a cyclone and many people were killed. We hope our church people escaped.—Editor.

WORKING WITH THE CHURCHES.

Tuesday Night, Feb. 25th.

We were to preach at Union Hill but the stormy weather prevented our having any service. There was a down pour of rain on that date which turned to snow that night. But we did not fail to get to Hermanville, because our good Brother, A. G. Sneed, had already raised us a nice sum of $22.00 for our special help. Bro. Eneed has certainly proven himself a friend and brother in the Lord. I shall never forget his kindness. Many many thanks to you, Bro. Sneed.

I had planned to preach at Grand Gulf on the night of Feb. 26th, but since the snow did not melt until about eleven o'clock Wednesday morning, we did not reach Port Gibson until late that evening. We tried to ring up Bro. Pierce of Grand Gulf but counldn't as they were having some trouble with the line. So we were compelled, by the nature of things to call the service off.

Preached at Pine Grove, Thursday night, Feb. 27th, and a real nice crowd turned out to hear the word of eternal life. They gave us $5.61, public collection, and $17.50 for our special help. They took subscriptions to the amount of $11.00. Will name amount given by each a little later. Many thanks to the whole Pine Grove Church.

The Indianola Church is yet on the map. The members showed what tender care they have for their pastor by giving him $23.75, the first Sunday in March, and by taking subscriptions to the amount of $30.00. The subscriptions are for my special help. I assure the members I appreciate what they have done for me.

The first Sunday, you know, is Regular Day with the Indianola Church. Owing to the inclement weather the first Sunday morning only a few witnessed the morning service, but the night service was well attended.

With the Holly Grove Church Monday and Tuesday nights, March 3 and 4. Good services both nights. Public collections for both services, $8.20. Subscriptions were taken to the amount of $32.00. They mean to stand by the pastor with their prayers and money.

I take this method of thanking the Clarksdale church for the sum of $23.50. The Clarksdale members are a fine set. May the Lord bless them and keep them in perfect peace. Will give names and amounts later.

The Moorhead Church gave subscriptions to the amount of $12.00. They are few in number but they are no cowards. They are willing to do their part. This Church seems to be taking on new life.

Thank the Mound Bayou Church for the sum of $20.25. Their report is incomplete. Will say more about this Church later, and give the names of those who gave.

I know this letter is growing quite lnegthy but allow me, if you please, to marke my report for the past quarter. My report as District Evangelist of Mound Bayou District is as follows:

Number of sermons preached, 27; number of souls gained, 7; 2 reclaimed at Holly Grove, 2 reclaimed at Clarksdale, 1 by confession and baptism and one reclaimed at Mt. Zion, 1 from the Baptists at Indianola.

Places visited and revisited, 9; new places visited 1, namely, Barton, Ark.

Money raised as pastor and district evangelist, $134.19; miles traveled, 1705; traveling expense, $37.50.

Number of letters written, 60; number of cards written, 30; cost of writing $2.40: cost of printing programs, $3.00.

Money raised for ministers, missionaries, Bible School Workers, $30.10.

My prayer is that my report may be better stronger as the quarters and years roll around. I wonder if there will be any stars in my crown?

Respectfully submitted,

B. C. CALVERT.

JARVIS CHRISTIAN INSTITUTE NOTES

A few days ago we were pleased to have with us, Dr. J. B. Lehman, president of the Southern Christian Institute. A man who has given the better part of his life for the education of the Negro youth of the South. Dr. Lehman's presence gave much inspiration.

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Christian Woman's Board of Missions

ARKANSAS.

Who should be the most kind, affectionate and the most dutiful? It should be the leading element and educators. We want to say that our trip to the great College of Missions, January 8-10, was a trip that counts. Alabama, Kansas, Kentucky, Mississippi, Tennessee, Texas and Arkansas were represented and these representatives of the women were much benefited. Each returned home with new zeal and a brighter vision and the new methods gotten from this holy and consecrated place. It was in the Upper Room that we all received so great inspiration. There is a great deal to be learned in missionary work each year of our lives. If you wish to get into the real spirit of it, see Mrs. Stearns, Mrs. Paine, Miss Trout, Mrs. Anderson and Mrs. Atwater. The one great thing needed in our work is understanding and to really get into it with all our hearts.

We would have you all to know that we, the Societies, must properly understand that only one-third of our monthly dues are to remain in the state and the 10 cents sent to Mrs. Stearns, College of Missions, Indiapolis, Indiana, every quarter. If you have an auxiliary with only five members that would be $2.25 and 75 cents left for state fund. If you have fourteen members, then your quarterly offering would be $6.30 and $2.10 state fund. If your society had twenty members you would raise $9.00 and have $3.00 for state fund. With fifteen member you would have $8.10 and keep $2.70 for state fund. Now we are asking each officer to aid the president each month to raise these funds and send promptly to Mrs. Stearns, the National Secretary. We surely know the exact amount to be raised and sent in. We have been so often told of this and will you all please get busy and be faithful. I belive that you will.

We can not soon forget the hospitality shown us by Rev. Herod and his good members while in Indianapolis. May God bless them all and also Mrs. Christmas and the other good women at the Flanner House.

Respectfully yours in the work,
S. L. BOSTICK.

Blessed is every one that feareth the Lord, that walketh in His ways. For thous shalt eat the labour of thine hands; happy shalt thou be and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about they table.

Behold that thus shall the man be blessed that feareth the Lord. The Lord shalt bless thee out of Zion, and thous shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children and peace upon Israel.—Psalm CXXVIII.

As I am thinking so much on this chapter just now and am anxious to get every member of the church under the task, I thought to write it. We can't help but feel that the Lord has blessed us when we think of the great war that was on and that now there is peace. So let every member of the church feel that it is his duty to help in Christ's entire program for the church.

The writer was with the Hermanville church on the second Sunday. The president and other members had called a Campaign Meeting to try to get every member of the church to take part in mission work. Miss Minnie Slowers, daughter of our dear Sister Julia Flowers, is now president of this work and really has it at heart. She has ordered the treasurer's book, the secretary's book, the manual, and other important literature that she may learn and carry on the work as it should be. I was so proud of this and wish all the presidents who don't have these books would get them. For us to carry out these programs we must study. I tried to inform them as to the work, told them what the C. W. B. M. is doing for the Negro. After this Elder R. B. Brown preached an excellent sermon to the women. Then the president made a call for new members. Four were added. We feel that much good was accomplished. The president and others had arranged for a social hour. Cake and lemonade were served, which we enjoyed so much. One subscription for the World Call was received. Amount given writer, 50 cents. They also have weekly meetings from house to house trying to gain new members. We will be glad when all Christians see one true way and work this way. I think this can be done best through the study of God's word and prayer, by learning what He would have us do and then praying that we may work together. Love ye one another is what he has commanded.

Yours for larger service,
SARAH S. BLACKBURN,
State Organizer of Mississippi.

C. W. B. M. PROGRAM.

The Program of the C. W. B. M. Board meeting, April 5th, at Mt. Sinia Church, Argenta, Ark., at 1:30 p. m. is as follows:

Mrs. A. B. Matlock, presiding.

Song. Bible reading and prayer.

A talk by the president on finance.

Each president that comes is requested to bring a written financial report of their work and don't forget that we are to report for two quarters for state work.

General Secretary's report.

All of the members of the State Board are requested to be present for a business period.

MRS. BELLE MATLOCK,
MRS. WILLIE HERVEY,
MRS. S. L. BOSTICK,—Com.

Dear Readers:

It is quite a treat for us to have these beautiful sunshiny spring days. We thank God for sparing us to see spring. I know we have made great plans with ourselves on how we are going to work on our farms. Let us not forget to plan what we are going to do for the cause of Christ.

The writer was with the members at Center Church on the fourth Sunday in February. Elder R. B. Brown, pastor, preached an excellent sermon. The writer then spoke on what we want to do for missions. They made me feel good by saying they meant to do more. They gave one dollar.First Sunday in March I was with the Key Woman, Mrs. Eva Bingmon, at Providence in District No. 1. I taught Sunday school after which I had a talk with the pastor and Bro. James Owen to allow us a space before preaching. They gladly did so. We took up about an hour. The writer spoke first; second Mrs. Eva Bingmon; third, Miss Rosa V. Brown. We all tried to impress mission work upon their hearts. After which Elder J. M. Lomax preacher a noble sermon, subject, "Go ye therefore into all the world, and preach the Gospel to every creature." Everybody seemed to have enjoyed this sermon because it was good.

They allowed the women another space to elect officers. I was in the chair. After a few remarks the following officers were elected: Mrs. Annie Bridges Walker, president; Mrs. Margret Walker, vice-president; Mrs. R. E. Weaver, secretary. Mrs. Arsenia Owens, treasurer. Twelve members were enrolled as members of the auxiliary. We are glad to say the first three persons volunteered, saying they would take up the work.

We want to say that this church always reports her money. What we need is some woman to take up the work and carry out the program.

We feel we have the right women to carry the programs out as they should be. The president was once a student of the S. C. I. and seems to be anxious about the work. We hope Sister Bingmon will do well in her district. We hope to hear from all the Key Women through the Plea. They gave the writer 80 cents. We are now looking for Easter week services. Let each auxiliary observe this and take up a large offering on Easter Sunday and send it in for missions. We hope that each will do more this year than before since five months have passedand the most of the auxiliaries have not done much on account of the influenza. Please let us hear from each president what her auxiliary did this quarter for their quarterly dues, also Easter offering.

Yours in the work,
SARAH S. BLACKBURN.

To The Gospel Plea Editor:

Please allow space in your paper to mention the death of Sister Cora Hay Sexton, the faithful mother of Sister Fannie Hay Johnson, who departed this life February 15, 1919, at 10 o'clock.

She was a devout member of Clay Street Christian Church, from which place the funeral was conducted Sunday afternoon at 3 o.clock.

Just three weeks later the death angel visited the home of Sister Eliza Prather and removed from its midst Sister Emma Anthony Rayford, who had been faithful to

Christ's Cause for fifteen years. She was always at her post when health would allow her. The state has lost one of its officers, the church a faithful member, the community in which she lived a true neighbor.

Sleep on, dear Cora and Emma, take your rest, we will meet you in the beyond, bye and bye.

M. E. WAITE,
Clerk Clay Street Christian Church, 608 South 7th Street, Waco.

Lonoke, Ark., March 6, 1919.

Dear Readers of the Gospel Plea:

On January 22, Wednesday night about 10 o'clock the Death Angel entered the home of Taylor E. H. Cole to summon his dear companion, Mrs. Lily Mary Cole, to the great beyond.

Lilly Mary Ross was born February 4, 1885. She was the daughter of Rev Richard Ross and Mrs. Katie Ross. Miss Lilly united with the Christian Church in early youth On February 14, 1915, she was married to Taylor E. H. Cole by Rev. Henry Martin in Pearidge Christian Church. They lived together until January 22, 1919, age 33 years, 11 months and 18 days.

The funeral service was held in the Pearidge Christian Church, where the deceased held membership. Her Bible school work was mentioned by Rev. G. M. Thomas. She was a primary teacher. Her C. W. B. M. work was represented by Sister Sarah Ann Richardson who read a paper and made encouraging remarks, followed by Sister Sarah L. Bostisk, the State Organizer of the C. W. B. M., who made an encouraging address on her life and missionary work. Sister Cole was the secretary of the Pearidge C. W. B. M.

Rev. M. M. Bostick, her pastor, and Rev. Henry Martin preached her funeral. Prayer was made by Rev. R. T. Matlock and Rev. W. M. Martin. Quite a number gather at Pearidge to pay their last respect. Mrs. Cole was a devoted lover of the Christian Church. She often remarked she could not be anything else. She went to church with her husband every Sunday.

Mrs. Cole was a member of the International Order of Twelve Knights and Daughters of Labor. Mrs. Carrie Gartrell, her chief preceptress, presided at the funeral service of the order. She was buried with Laborian rites. She leaves a husband, and a host of relatives to mourn her departure.

TAYLOR E. H. COLE.
Lonoke, Ark, Box 56.

Clarksdale, Miss.

Dear Editor of the Plea: We would greatly appreciate a small space in your paper for just these few words respecting our C. W. B. M. of Clarksdale. When we were organized in September 1918, our way towards success looked dark and gloomy. The first thought was, with whom did we have to work, our church workers being at a minimum. Then comparing the church roll with the number of church workers we saw a great work ahead.

The writer being elected as president was especially hesitating, but there came to me this thought, "I can do all things through Christ who strengthens me."

I feel that all members as well as myself took the matter to God in prayer, for our very first meeting was just as good as any of the following ones have been. We, as near as we possibly can, carry out each monthly program according to the helps given in the World Call. The success in the program of all boards depends upon the knowledge gained from the World Call. Every meeting would be more enthusiastic if there was a World Call in every home. We can't really know all that has been undertaken or all that is being accomplished unless we read it for ourselves.

Our report for the last quarter showed full membership financially and, practically, along all other lines.

Our financial report for this quarter shows that with an enrollment of ten members only one was delinquent and we feel that this was due to the lack of notification. We have gained two members for this quarter ending with March. The Board has also undertaken to do home mission work, by having weekly meetings from house to house. I would that we all could know the sacrifice and feel the hardships of a foreign missionary. Back of that imagine yourself to be the one to whom the missionary was sent, then we would be more dutiful and more liberal about giving to their support.

Ahead of us lies our Easter offering. Let us give freely and as we give lit it not be with hopes of receiving earthly pay, but let us give freely and as we give let it not be love of Christ constrain us.

Yours in service,
KATIE B. JACKSON YARBROUGH.

Columbia, Mo.

Dear Readers: Our Junior Society contest is over. The girls were called the blues and the boys were the reds. We began the first Sunday in February and closed the first Sunday in March, with a program and rally. Each side rallied for their side and the blues came out in the lead, in attendance and in finances. The program was very interesting for there were so many little light bearers that spoke. The boy's exercise and the box exercise both were good. Everybody seemed to enjoy them. The best of music was had by Prof. J. E. Jones and his High School chorus. This was quite an honor he gave my little folks, and they did their best. We had a large crowd. Rev. Bryant of the A. M. E. Church, Prof. J. E. Jones and Elder Griffin all made encouraging remarks, which were helpful to us. An offering wa staken of $10.21. May the Lord bless the givers. This made us able to send in our quartely reports ending December and March and renew our subscription for Our King's Builders, for one year for each child. I hope that each Junior C. E. willget these books. They are so helpful for the little folks to study. Let us remember that the children of today will be the church of tomorrow, and if we train them from their youth up, what a glorious church it will be. Now let every Christian get busy, go from house to house and into the streets and bring the children into the Bible schools and mission societies, that they will have the right foundation to build on; for this is just like building a house. If you build it on a sandy foundation it will fall. It is so with the child mind. If you let it fill its mind with idleness and sinful things of the world, it will be asandy foundation to build mission work on. So let us work to keep out all evils we can and try to start all aright. Christ said suffer the little children to come unto me, and forbid them not, for such is the kingdom of heaven.

Yours for His service,
MRS. H. D. GRIFFIN, Supt.

Cincinnati, Ohio.

On Sunday, March 2nd, the church at Kenyon Avenue launched its first evangelistic campaign since the writer took charge of the work. Every thing was carefully planned one month in advance and we were fortunate in securing the services of one of our strongest evangelists in the colored brotherhood, C. H. Dikerson of Nicholasville, Ky.

Never before in all the annals of the church's history was there manifested more geninue fellowship and consecrated effort. The services closed on Sunday, March 16, with twenty additions. Nine of these by confession of their faith in Jesus Christ as their personal Saviour, nine by statements from other Christian Churches in different states, one from the A. M. E. Zion Methodist and one from the Baptist church. Of the nine who made the confession, seven came from the Bible school and we believe that with the proper training they will become efficient and loyal workers in the Church of Christ.

Elder Dickerson preached many soul-stirring and instructive sermons during the campaign. He is indeed a congenial yoke-fellow. The attendance from the beginning was very good and inspite of the inclement weather on Sunday the 16th, the attendance reached the flood tide.

Baptismal service will take place on Sunday, March 30, at the Ninth Street Branch R. M. C. A.

Over $150.00 were raised as freewill offering during the 15 days.

Our young people deserved much credit for their loyalty in furnishing music every evening for the occasion. The church may well be proud of the splendid army of young Christian men and women which it is now mobilizing for its future work.

The day of larger vision and more consecrated service has dawned upon us and our motto is: Forward.

R. H. DAVIS.

EFFICIENCY CONGRESS TO MEET.

The Efficiency Congress, composed of all the preachers, elders, deacons, president of C. W. B. M., Ladies' Aid and superintendents of Bible Schools will convene in Greenville with the Clarke Street Christian Church in May, 25th to the 31st. This was the first brick church built by the Colored brethren here. Write Elder L. H. Cranfield, Pastor, Greenville, Texas.

THIS LOVING TWO OR THREE

If you sip the nectar from one buttercup,
And claim the same for your own,
Why do you follow another one up
Leaving the first all alone?
This no doubt is your program of joy
If a program it happens to be;
But Ah, That's risky, very risky, my boy!
This loving two or three!

If one lovely maiden surrenders to you,
Why can't you then be at east?
Instead of foolishly striving for two,
When neither one you can please!
Young lovers heed this timely remark,
Accept this logic from me:
"If you have no desire to be left in the dark,
Quit this loving of two or three!

Young damsel, thou with lovely face!
Throttle soon that wicked notion,
Lest an access of entrees in the race
For your love and devotion
May cause them one by one to fall
Till aught is left for thee;
Then you shall have lost them all,
By this loving of two or three.

Let not your charms allure too many
But concentrate! and centralize!
Lest at last you find not any
Who choose with you to cast their lives.
Of the lovers who've wandered down lovers lane
Or, who've strolled near the breezy sea,
Thousands of hearts have been broken in twain,
By this loving of two or three!

—V. P. Ferguson.

SHOULD HAVE BOUGHT A WAR SAVINGS STAMP.

Bill lived for one thing—just to spend
Couldn't even spare money to lend.
Save? Bill couldn't do it.
And he—well, he knew it.
He died poor and early—The End.

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Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, APRIL 12, 1919. No. 398

A SURVEY

THE NEW DAY DAWNING.

(J. B. Lehman)

When William III launched his army in July 1914 he was guided wholly by thoughts of Germany's gains. The nation had been taught to think as one man and he became the thinker as he was influenced by the designs of the general staff. Around him he gathered the evil forces of selfishness and privilege and the terrible conflict raged for four years with a violence such as the world had never seen before. Finally in November 1918, Germany surrendered and the conflict came to an end. That is, it came to an end where Germany stood as champion of evil and selfish forces. The advocates of selfishness in other lands are just finding themselves and we may confidently expect a death grapple yet before the new day is ushered in whose streaks of dawn we may now see. Bolshevism (meaning I want more) had its birth in the slums of New York city. When Russia revolted against the Czar these New York plotters saw their opportunity and seized the infant republic ere it had time to gather itself up and so Bolsheism got an unexpected inning which is most likely fortunate for the world. It seems the way of Providence to give great evils an inning before the forces for its destruction can be rallied. While it has been a horrid experience for Russian, it has been a fortunate event for the rest of the world.

In this country we have with great patience battered away on the liquor traffic and white slavery by the appointed way of teaching until we have succeeded in securing a decree of banishment for both. But these twins form the dark past of heathen worship, mannon and Ashteroth have no intention of giving up without a struggle. A few months ago when the liquor interests were discovered financing the German propaganda and buying up some of the most influential papers in our land we marveled at their audicity. But to our surprise these papers are going right on with scarcely a loss of prestige. A few weeks later we were informed that these interests of selfishness had raised a fund of over a million dollars to fight for their interests and we almost laughted at what seemed purvile. We had seen the amendment adopted by all but three states in the Union and we wondered how they would spend their million dollars. But we have not reckoned with the spirit of these forces of selfishness. Already we see the forces of discontent in every land in a great stir. The Spartacans in Germany, the serious strikes in England, the almost inunderstandable turmoil in political circles in Washington and the threatened strikes in our own land are most portentious. Not all of the leaders of these movements have been corrupted by bribes, but the power behind the agitation is of the spirit these selfish interests. No doubt the most active figures of these movements of unrest are manipulated unwillingly. But let no good people deceive themselves as to what we are up against. A new alignment is upon us. On the one side will be the forces of altruism who have by their voluntary contributions made all missionary and welfare work possible; on the other will be the forces of selfishness who have never hesitated to prey upon the vices of mankind, who have never thought of human lift. This fight will break up an political alignment. In fact this is already done, only political leaders have not been willing to acknowledge it. It will break up labor organizations for when honest labor becomes wise to the forces that are leading the contest, it will stand for right. It may even divide the churches, though this is not likely, for the Churches have had a quarter of a century in which to organize this forces for human uplift work and they have an idea born of the Truth which can never die.

We are not pessimistic. Sometime, if not now, this fight must be made. The forces of selfishness must have an inning before they go to their downfall. It behooves the Church folk to organize their forces so as to enlist every individual of their number. There are many good people whose hearts are with human uplift, but who have never come to the rescue of the cause. These must now come off the fence. They must either take their stand with the forces of selfishness or with the forces of human uplift. A great effort will be made to draw many innocent ones into the forces of evil who will not know what has happened until it is too late. Germany tried to organize the discontent in content in every land but succeeded with none but Ireland. The unfortunate, unsuspecting Irish permitted their struggle for freedom to be tainted by this hegira of selfishness. The Negroes of America were not thus caught. This same force will now go on seeking to organize every force of discontent in all lands and there is no power that can withstand it but the church of the living God; and it will withstand it and the day that will break forth afterwards will be a glorious day. The Church has prepared for it; though unwittingly. Look at the history of the past forty years. The Prohibition party, though not always wise, and sometimes even unreasonable, has, with a self-sacrifice and a devotion to a principle that made them keep on, and keeping on taught all America a great lesson. The "Flying Squadron" had a powerful influence on the youth of the land. The "Layman's Missionary Movement" brought the gospel of helpfulness home to many a wealthy business man who was in a quandary what to do with his money. The Women's Christian Temperance Union organized the womanhood of the land for the abolation of the saloon and for uplift work. The great "Missionary Drives" of the Church Boards brought home to the conscience of the people the world needs. The great student movement in pagan lands led by John R. Mott awakened the whole world. Lastly came on war drives led and inspired by the spirit of Christianity. What better work could the Church have done if it had known fully what it must face? Our perliminary work was well done. Now let each pastor and Church worker go home with a determination to organize every ounce of reserve force in his Church. The first manifestation of this work must be a big offering for missions and education. The next manifestation must be to develop Church workers. Hands must be laid on all who have had an education but not a vision and they must be developed. Others must be sent off to school so as to prepare them. Lastly the Church must be called to consecration and prayer that it may have the fortitude and courage to go through what lies before it. The prayer of the righteous availeth much.

"Hast thous chosen, O my peaple, on whose
party thous shalt stand,
Ere the doom from its worn sandals, shakes
the dust against our land?
Thought the cause of Evil prosper, yet 'tis
Truth alone is strong,
And, albiet she wander out-cast now, I see
around her throng
Troops of beautiful, tall angels, to enshield
her from the wrong."

OBITUARY.

Mr. C. V. Bebout died on the morning of March 29th. For two years the Southern Christian Institute tried to get him to come into the work and when in September of last year he found an opportunity to sell out his printing office in Illinois he arranged to come ,arriving here in October. He began his work with high hopes of what he would do. It was planned for him to take charge of the printing office. After he would help his brother, Prof. D. R. Bebout to get his work in shape. But in December he was taken with a sever attack of what was thought gall stones. When he could not get relief he submitted to an operation which revealed a cancerous growth precluded all chance of recovery.

He was a consistent member of the Church and labored earnestly for the cause of human uplift. Mrs. Bebout expects to return to the work when her sad mission of carrying the remains to Ohio for burial is over.

S. C. I. NOTES.

We were pleased to have with us two of our boys who have recently returned from France. Fred Perkins who graduated in the class of 1913 and went into the service about a year ago and John Martin who enlisted Christmas Day a year ago and has been in service in France in the engineers crops for eight months. He gave us a very interesting talk in chapel one morning during his stay of a few days on the campus. He brought with him his gas mask, helmet and a German helmet which ne picked up in the field. John expects to return next fall to finish his school course. He was to have gone out in the class this spring.

Miss Evansand Mrs. Reigal spent Thursday in Vicksburg. Mrs. Reigal is with us on account of the illness of her father Prof. C. V. Bebout.

Prof. and Mrs. Omans were Vicksburg visitors Friday of this week.

The last quarterly examinations are now a thing of the past. Some have brought their marks up and some have dropped. A number are working to be exempt from the final examinations at the close of school.

Last Sunday Prof. Dansbury of Jackson College was here and spoke to the Y. M. C. A. in the afternoon. He gave a very excellent address to the boys.

The Community School children have their gardens planted and they are coming up nicely.

The commencement program of the Community School is well under way. And the audience on that occasion can be asuured a treat.

BEGIN FIGHTING SWEET POTATO DISEASES NOW.

There are several diseases of the sweet potato more or less troublesome, beginning in the bed before the slips are drawn, and for some time after they are set out, these diseases are all one and the same thing so far as the farmer is concerned, and causes what he terms potato wilt, black shank, soreskin, black root, stem rot, etc.

These are very troublesome diseases and cause considerable loss some years, but are rather easy to control if the following precautions are observed.

1st. Do not plant the potato in a field where the disease appeared last year.

2nd. Do not set out any slips that show disease, of any kind.

3rd. Rotate crops, it is a good plant not to plant potatoes, two years in succession on the same piece of ground.

4th. Bed only clean sound potatoes which show no trace of disease.

5th Use ony good garden earth upon which to lay the potatoes when bedding, cover with clean sand.

Treatment Before Bedding—Many prefer to treat the potatoes before bedding, this is an excellent thing to do, and if carefully done, the results are highly satisfactory.

Method One.—Select clean sound potatoes, as many as you desire to bed.

Dissolve one ounce of Corrosive sublimate (HgCl-2) in eight gallons of water.

Fill a barrel nearly full of the solution made in the above way.

Dip the potatoes in this solution using a sack; leave in the solution eight or nine minutes by the watch.

Lift out the sack and plunge immediately into a barrel of clean fresh water, raising the sack up and down several times to insure thorough rinsing.

Pour out, drain thoroughly and bed as usual.

Method Two.—Select seed potatoes as recommend for Method 1. Soak the seed for two hours in a solution of Formaldehyde and water in the proportion of one pint of Formaldehyde, to thirty gallons of water.

Method Three—Many farmers have already bedded their potatoes, for thes the next best thing to do is to treat the slips, by plunging them for five minutes in a solution of Formaldehyde in the propertion of one pint to forty gallons of water. Plunge them in the solution one inch deeper than they grew in the bed, rinse in clean fresh water and set as usual.

Note—All old diseased hot beds should be discarded.

If every grower of potatoes will observe one of these methods, he will not only increase the quantity, but the quality as well, with practically no expense and no increase in labor.

I doubt if there is a section of the country better adopted to growing large yields of sweet potatoes of a superior quality, than is true of the South.

G. W. CARVEN,
Director Dept. of Research and Exp. Sta.

OUT ON THE PLAINS.

"Not by might nor by power, but by my Spirit, saith the Lord."

Somehow the world is rather slow at learning the above lesson. Might and power cannot solve the problems of the world. We have seen great systems overthrown by might and power, but the systems that replaced them were no better. In Russia, we have seen the pendulum swing from imperial despotism to "Liberal Bolshevism," the one as despotic as the other by reason that both alike are goverened by the law of might and power.

A few months ago a numberof the most talented and active leaders in the International Bible Students Association (Russellites), were convicted under the espionage act and given long terms in federal prison. "Their conviction brought about a deal of rejoicing even in the ranks of the clergy, both Catholic and Protestant. One prominent minister went so far as to say, "we have been working after these Russellites for thirty years, and now we have them." But little did this minister seem to know; for in jailing the Russellites, has only helped to spread Russellism. A thousand sympathizers will soon be found for Russellism where but one was some time ago. In fact a propaganda cannot be jailed with the propagandist.

In the minister's alliance here in Topeka, one of the most prominent ministers of the city, proposed that we try to get a law on the statute book prohibiting the Russellites from using certain buildings in the city, in order that their propaganda may not be spread over the city.

Such an act would have proven to be the biggest "boomerang" for us that we could have made. In the first place before the law could have been enacted and placed upon the statute book, Russellism would have been carried to every nook and corner of the city by its adherents who would have used all their strength and energy to defeat such a law and in the second place if such a law were passed, it would not be long until the same law would react upon its perpetrators with ten fold more power than it ever would upon Russellites.

If Russellism or any other "ism" is to be completely defeated it must be through the principles of Christ. The gospel of Christ is the power of God in the world to solve all problems.

C. E. CRAGGETT.

PLANS FOR ADJUSTMENT OF NEGRO WAGE EARNERS.

Definite plans for the advancement of Negro wage earners and for improvement of their relations to white employers and white wage earners were worked out at the informal conference held in Washington under the auspices of the Department of Labor. Industrial problems are given careful consideration in the program of work to be followed.

In general, the plans provide for the close cooperation with the Department of Labor of organizations interested in better race relations and in the welfare of the Negro, and for making surveys as a result of which their efforts may be directed to the best advantage. A feature of the work will be an effort to get Negroes into industry through finding work for them in public construction and in private employments. Negroes will also be encouraged to enter business for themselves.

The educational aspect is also considered highly important and the recommendations of the conference provide for training in efficiency and thrift. Wholesome recreation and good schools for Negro children, are likewise urged.

The program of work and the resolutions adopted at the conference are as follows:

Preamble—The Commitee has tried to suggest in the brief time allotted to it simply the main lines of work that national and local social organizations should follow.

Article I. Survey—(a) No organized welfare work should be undertaken without at least a brief survey. Said survey should be as comprehensive as possible.

(b) Surveys should be continuous and cumulative.

Article II. Getting Negro Workers into Industry—(a) Opportunities in industrial occupations:

1. Plans for creating industrial openings for Negroes:

A. By newspaper publicity;

B. By circularization of employers;
C. By addresses to employers' associations;
D. By personal solicitation of employers;
E. By investigating every public construction program and ascertaining whether or not Negroes are to be used.
F. By encouraging Negroes to go into bussiness for themselves.

(b) Race Relations:

1. Steps should be taken to get white and Negro wage earners together in order that each might better understand the ambitions and ideals of the other and to get better contact between Negro wage-earners and white employers for better cooperation.

Article III. Holding Negro Workers in Industry.

(a) Release of Negro Labor:

1. Steps should be taken to prevent wholesale discharge of Negroes.

A. Visits should be made, as often as is expedient to factories where large number of Negroes are employed. It should be urged that Negroes be discharged only in the same proportion and for the same reasons that workers of other races are discharged.

(b) Housing:

1. Employers of Negro labor should be urged to provide near the plants adequate housing facilities for workers.

2. Plantation owners should be urged to provide better homes for their tenants.

3. Plans should be made to house returning colored soldiers:

A. By establishing a room registry for soldiers.

(c) Education of Workers on Jobs:

1. In the city:

A. Shop talks on efficiency;
B. Lectures in churches and lodges on efficiency;
C. Neighborhood visits.
D. The encouragement of thrift.

2. In the country:

A. Better housing on plantations;
B. Better schools;
C. Keeping systematic business accounts;
D. Methods of better understanding;
E. Definite terms of agreement.

(d) Recreation:

1. Attention must be given to provision for wholesome recreation.

(e) Cooperation:

1. All agencies should cooperate in the carry out of this program.

2. The enthusiasm and machinery of the various war organizations should be capitalized for peace betterment.

Article IV. Training the Next Generation.

(a) Parents should be influenced to keep children in school until thoroughly prepared for a life's vocation.

(b) Close cooperation with schools, public and private, should be encouraged.

(c) There should be created schools peculiarly fitted to cope with abnormal industrial needs of the Negro.

Article V. Advancement of Negro Wage-Earners in the U. S.

Negroes are not the economic factor in the United States that they would be if they were enjoing the same industrial rights as other racial groups.

It is important that this country should have every racial element function to 100 percent of its ability, and every facility should be furnished to accomplish this purpose.

The above program was adopted by unanimous vote on February 18, 1919.

Resolutions on plan of cooperative organization adopted at informal conference on Negro labor problems, February 17 and 18, 1919, as approved by the Secretary of Labor.

WHEREAS, The improvement of conditions of Negro wage-earners and the improvement of relations of white employers, of white wage earners and Negro wage-earners are questions of great importance for the advancement of the welfare of all wage-earners in America; and

WHEREAS, The several organizations and agencies specifically interested in promoting the better adjustment of Negro wage-earners to American life need to work in closer cooperation:

THEREFORE, It behooves representatives of such board, agencies and organizations interested in such questions to adopt measures of cooperative organization, of action and of policy that will foster constructive work along these lines.

WE, THEREFORE, the representatives of such organizations, invited to an informal conference in Washington by the Secreatry of Labor, do hereby recommend and ask the Secretary to use his good offices in laying before the organizations represented, and any other organizations that may be interested, a plan of cooperative organization and effort on the following general lines:

1. That local efforts to influence employers of Negro workers to provide welfare facilities be undertaken, pointly, by all the agencies attempting to do such work in a community; and that the local representatives of the Department of Labor be used as far as practicable as a channel through which the experiences and methods of the several agencies shall seek exchanges in these local efforts.

Where there is no such local governmental organization or representative of the Department of Labor, and the several agencies desire to act, that they request the Department of Labor to assist them in getting such a neutral channel of cooperation.

2. That our several agencies, boards and organizations, which undertake the organization of any work or the expenditure of any funds for improving the living and neighborhood conditions of Negro workers in local communities seek to become informed of similar plans of other agencies, boards and organizations before deciding on plans or taking action.

3. That the Department of Labor be asked to furnish such information and to provide such facilities as are necessary for keeping the agencies, boards and organizations informed of such plans, efforts, or proposed undertakings or steps that have been undertaken by the several agencies, boards and organizations interested.

4. That each agency, board or organization here represented, or any other agency, board or organization that may be hereafter be concerned shall, as soon as practicable, make available to the Department of Labor such parts of its records, facilities and opportunities as are necessary in order that the Department may have available the information needed for using its good offices in furthering the cooperation of such agencies, boards, or organizations. That such agencies, boards or organizations detail for service in this connection such personal services of its staff as may be needed for carrying out the part of any effort in which said agency, board or organization may be involved.

5. The Department of Labor is also asked to call a second conference at the time that seems best, of representatives of the organizations that have been invited to this conference; also representatives of such other organizations that may be interested or concerned for futher discussion of the questions involved in connection with Negro economics, in order that further exchange of experiences and plans of unity and cooperation may be discussed.

The following resolutions was adopted by the Conference as an addition to the report of the committee:

6. That it is the conseusus of this body that representatives of national organizations attending this conference request their local representatives in various states to cooperate immediately with the representatives of the Director of Negro Economics of the U. S. Department of Labor in all matters affecting the interests of the Negro workers.

ARKANSAS.

Kerr, Ark., March 19, 1919.

Editor of Gospel Plea: I wish to report that our C. W. B. M. Conference convened on March 1st, 1919, at Pearidge Christian Church; and I will also state that while the attendance was rather small, every one present seemed deeply interested and thoroughly aroused in the beginning of our efforts for the ensuing year. After listening to the interesting remarks and suggestions from Sister A. B. Matlock, Sister S. L. Bostick, Sister P. Holden, Sister M. M. Guyden, Sister G. A. Richardson, Sister F. Cole, Sister C. Nash, and Sister Louise Mitchell, we were greatly rejoiced to hear some much needed encouragement from Rev. M. M. Bostick. We were greatly impressed with the scripture reading and comments of Sister Matlock and Richardson, followed by the information given by our state organizer, Sister S. L. Bostick, touching our respective duties as officers in C. W. B. M. work. Now we ask the prayers of all who are interested in the mission work. Being fellow-workmen with Christ let us put forth all our strength and try to prove ourselves worthy of the name we bear.

LOUISE MITCHELL.

Cincinnati, O., March 24, 1919.

Dear Editor: The church at Kenyon Avenue has put on new life. On Sunday, March 23rd, we had a record-breaking attendance in the morning and five additions by confession. We have now 14 for baptism.

R. H. DAVIS, Pastor.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

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Address all communications to the Gospel Plea Institute Rural Station, Edwards, Mississippi.

The number on the first page is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 450, and this number is 398. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

PERSONALS.

Read the above notice to subscribers it is of interest to you.

Eld. R. L. Love writes that they entered the new church at Guthrie, Okla., on the 9th of March with 17 members.

The Farish St. Church at Jackson, Miss., was able to pay ninety-six dollars on its debt to the Church Extension Society.

One of our discriminating readers in one of the Northern states writes: 'Much that comes to me in the way of reading matter has little interest to me, but there is one thing I never fail to see, and that is the front page of the Gospel Plea. It always contains something worth while. I have just now finished reading that of March 15th. I want to commend you for the excellent stuff you have there from week to week. It shows a real statesman-like grasp of the situation of our day, especially in the South and I heartily wish that what you write might reach a bigger field, but as it is it can not help but do good.

Ponta, Texas, Mar. 19, 1919.

Editor of Gospel Plea:

Will you please give space for me, the only one in this large settlement reading the Plea. I love to read it because it is like flowering trees. Every man needs to read it and think over it. We need to think about the kind of education that President Lehman of the S. C. I. and the president of the J. C. I. talk about. This will help us to know whether we are building on the sand. God made the rich and the poor and the best that any of us can do is to serve God.

Please receive $1.50 for a year's subscription for myself and a six months' subscription for W. M. Cox.

Yours truly,
W. H. CLEAVER,
Route 2, Box 48.

TIDING FROM THE LAND OF FLOWERS

Keep in the race, don't give up.

The Holy Bible tells you, and man's experience has always demonstrated it, that 'the race is not to the swiftest nor the battle to the strong.

You are fearful that you will not win. Why? Is it not because you are looking backward instead of forward?

You have had much to contend with. Let us say, "Very well, are you going lie down now that you can see daylight ahead?"

We are living in the present, acquiring strength for the future. The past is dead and should be buried. The man who looks back is useless for present needs. Get away my brother from the down trodden notion, the servant idea, and be a man with an intelligent brain, aspiring to higher things. Every man is what he thinks himself to be, and if you have no aspiration beyond your present occupation then you will remain in that occupation, and nobody can pull you out of it.

On the contrary, a man who thinks he is fitted for some better occupation than the one he is engaged in, will soon find that other occupation. He will be his own master.

No man is kept out of a thing unless he wants to stay out. It is true there are sometimes many difficulties and in the case of our Bible school superintendent in the land land of flowers, they have been appalling and discouraging. But the light is breaking, the black clouds are disappearing, and soon, if you keep in the race, you will find the land of sunshine and happiness. Don't give up, my brethren, the ship as long as there is a plank to float on. Please get into the race, my brethren, the time for our opportionment is at hand. Just pour your soul the race and the victory will be yours.

Yours for the cause of Christ,
C. J. BOLLING, State Evangelist.
Summerfield, Fla.

Lafayette, Ky., Mar. 23, 1919.

Dear Editor: Please allow me space in your paper to tell of the sad death of Sister Fidilia Kellebrew. She departed this life March 17, 1919, age 26 years. She leaves a husband, three dear little children, a mother, one sister and a host of relatives and friends to mourn her loss. It was our loss and, I trust, heaven's gain.

Weep not, hubsand, mother, sister, for she is not dead, but only gone to sleep. "I may not know why death should come to take the dear one from our home; but though mine eyes with tears be dim the Lord knows why I trust in Him."

MINNIE GEE.

Port Gibson, Miss., Mar. 24, 1919.

Dear Editor of the Gospel Plea: Allow space in your valuable paper to say a few words about the church work at Pine Grove. We have a set of new pews in the church and the members of the church are working faithfully. We also received a present of a fine Bible from Sister Georgia Carpenter, one of the members of the church and a donation of $10.00, and another fine Bible from Judge Gage, a good Christian gentleman. The church turns a card of thanks for these wonderful gifts. Elder B. C. Calvert preached for us at Providence on the 19th of March. He preached a good sermon. We are always glad to have him with us.

Yours for the work,
J. H. LOMAX,
Port Gibson, Miss.

AS SEEN FROM THE LAKES

Making It Fit.

We have just returned from the reading room of the Y. M. C. A. where we listened to a heated discussion over the question, "What is a "perpendicular pronoun?" Just how the discussion started we are unable to tell as it was in progress when we entered the room. It seemed that someone had asked, "What is a 'perpendicular pronoun' "? To solve the problem, it was suggested to find out from the dictionary the meaning of the words "perpendicular" and "pronoun". This was very accurately done. The next problem was to find a word that would fit into these definitions. Finally, they landed upon "I," and concluded that "I" was a "perpendicular pronoun" since it was vertical in position and was used instead of a noun

At this point we joined the discussion. We tried to show the fellows that "I" was perpendicular as a character letter and it was a pronoun as a word, and that as a word they could not properly call it a "eprpendicular pronoun," but that they could find a resemblance of justification for calling it a perpendicular letter. Not being able to see the distinction, they continued the discussion.

After listening to them for a while we interjected again, and denied that I was a perpendicular letter. Taking a pencil, we drew a capital "I" and said, "Now fellows, you see, it takes three strokes to make the letter "I". two of these stokes are horizontal and one is perpendicular. The horizontal strokes are just as essential to the formation of the letter "I" as the perpendicular strokes, therefore, I is not perpendicular, hence, it is not a "perpendicular pronoun."

This last argument put them to confusion out of which they will come to light.

Misuse of the Bible.

Doubtless you smile as you read the above but have you ever thought? There are thousands of people who reach religious or Bibical conclusions in the self-same way these fellows reached their conclusion. They go to the Bible to prove something, usually a doctrine; and they take a passage here and a passage there and hitch them together and thereby find proof for their previous conclusions.

This method is common among the Disciples. The many new perplexing problems arise from many sources and confront us as a religious people and we undertake to solve them by the Bible when it is silent on these

problems. John Jasper like, we says, "The sun do move." We forgot that the New Testament is primarily concerned with first century problems of the church, and that its writers did not write with the consciousness that their writings would be bound together and read by the church of all the ages. Their writings were subject to the intellectual limitations, at least of their time and place. Therefore, the date, writer, class of writing, to whom written, the purpose of the writer, the circumstances under which the writer wrote should always control our use of the Bible. This brings us into the domain of Higher Criticism as this term is defined by any standard encyclopedia. Selah. Take note, Bro. Dickerson and Craggett, et al.

The Bible is used too much as a dictionary and law book by many in Discipledom. This method of Bible usage has led the "antis" to reject the missionary societies and instrumental music in the church; it has caused to be threatened in the Kingdom of God, the liberty of opinion and the freedom of speech. Moreover, this method has substituted the infallible Bible for the infallible Pope. It does seem that Ephrian is changed to his idol, shall we let him alone?

W. M. SIMMONS.

A SOLUTION OF THE RACE PROBLEM.

Information regarding one of the most successful experiences in the employment of Negroes ever undertaken in this country has been received by the Director of Negro Economics, Department of Labor, from R. M. Andrews, one of its field investigators in North Carolina, in a report on the policy of a large manufacturing company operating 17 plants in the United States and Canada. The North Carolina plant investigated by Mr. Andrews is said to be typical of the lot.

In view of the facts recently brought out by the investigators of Negro migration in 1916-17, and the consequence labor shortages in certain parts of the South, the report is of very practical interest, for the Negroes employed by this company are so well satisfied with conditions that they seldom leave their employment.

At the North Carolina plant, 900 of the 1700 workers are Negroes, mostly from North Carolina, Georgia and Mississippi. The company expects soon to employ 1200 Negroes there. The total Negro population of the town is about 2000.

The average worker makes $100 a month without difficulty, working an 8-hour day, and as the work is not physically exacting, can almost double this amount through overtime. The company also pays a monthly bonus increasing with length of service. The plant is equipped with steel lockers, individual wash bowls, and shower baths. Every effort is made to provide facilities necessary for comfort and cleanliness.

The Negro colony is composed of well-built houses, equipped with running water and electric lights. Rents are low, and the homes may be purchased on a 10-year plan. Home buying is encouraged, and every home has a garden plot. The company pays for a school, open nine months in the year. There is a night school for workers who wish to study. Boys more than 17 years of age employed in the plant are released for school attendance a part of the time during the day.

Many Negroes are engaged in business enterprises. They operate boarding houses, cafes, a dance hall and a drug store. A white firm operates a pool room and picture theatre for colored workmen. The company is building a hospital and two churches, and is the supervisor of Negro economics for North Carolina in an educational campaign to promote thrift and efficiency among the workers.

Only intelligent and self-respecting workers are employed, and married men are given preference. Colored leaders, in cooperation with the company have succeeded in almost eliminating drunkenness and other vices.

A representative of the Department of Labor has organized at the North Carolin plant a Negro workers' advisory committee.

MISSISSIPPI.

Dear Readers:The Sunday School quarterly meeting which was planned for sometime ago, but on account of the flu did not go on was held March 15 and 16 at Grand Gulf. The meeting was very good both day. Raised over $20. On Sunday evening the writer tried to impress them in mission work. They are planning to carry out the Easter program down there. The writer was invited back. All the delegates surely enjoyed their stay for those people know how to take care of delegates.

The fourth Sunday I was at home, Union Hill. In Sunday school we spoke to boys and girls. Elder Yarber preached an excellent sermon from Romans 12:13-16.

The writer spoke to them for a short while.

We are planning to carry out the Easter Week of Prayer. We hope all the auxiliaries will carry it out and take up a large collection and send it in. Had a nice crowd out that night. Everybody seemed to enjoy church. Spring has come and the church can run at night.

Yours in His work,
S. S. BLACKBURN.

Rena Laura, Miss.

Dear Editor of the Gospel Plea: Please accept these few words. I am still at work for the Master's cause. I am still trying to spread the gospel and get the Plea in as many homes as possible. I am sending in some more new names: J. J. Hardy, 25c; Carrie Lee Curry, 25c; Charley Grigary, 50c; Bodie Pratt, 25c; all at Lena Laura.

I hope to be able to send in another list soon. May God bless every one of the readers of the Plea. I hope to see these copies sent out as early as possible.

Yours for the work,
C. J. JAMES.

President Wilson is said to be favorably considering an offer of the presidency of the University of North Carolina when he retires from his present office. The salary offered is $20,000. We should feel slightly tempted. But then his tips while in Europe, the first trip cost him $2,000.

J. C. I. NOTES

We are looking forward to the man and millions drive which will be launched at this place. We earnestly pray that our brotherhood will bestir themselves and help make this meeting a glorious one.

President Ervin and the faculty are working hard to bring Jarvis up to the standard. Our power plant is just about completed.

Each department has put forth special efforts to make this year the best year in its history, and we are sure that with these aims we can pass the record of previous years.

Music has seemed to become a part of the student body this term and there has been aroused a greater inspiration. The students of both vocal and instrumental departments have developed and show more advancement.

A Junior Choir has been added to choral work. Its organization means much to the little folks.

Mrs. Mon from Ft. Worth is visiting us, she has a son in school here.

On March the 10th our baseball team and a numebr of the teachers and students went to Tyler, where our boys crossed bats with Texas College. The score was 4 to9 in favor of Texas College.

The farmers of the south as well as the business men have been interested in increasing food crops by reducing the cotton acreage. Now comes Gov. Allen of Kansas who blubbers out with wrath at these same farmers for their effort. Did not the federal government itself put a maximum price on cotton seed and a minumum price on wheat for the purpose of guaranteeing that enough wheat would be raised? And did not every farmer and congressman in the northwest favor it? Verily the world is round and funny even when it gets mad.

The new government of Hungary, variously called socialistic, soviet and communistic, has nationalized all public untilities, including banks, theatres and other corporations. Bank presidents have been superseded by clerks who administer the business for the government. Janitors collect rents of buildings for the government. The condition seems to be more orderly than in Russia, but what is going to happen is the unknown, and is keeping their neighbors' nerves on end.

The citizens of Jackson waked last Sunday to find themselves without street cars. The same condition obtained on Monday, due to disagreement between the city commission and the street railway management, which forced the company into the hands of a receiver.

Dr. Zwemer of Cario, Egypt, says the Mohamedans have in the past four years murdered more Christians than the total number of converts to Christianity in China and Japan.

An Episcopal exchange, speaking of the "first service" at Jamestown, laments that it has taken "the church" three hundred years to get across Virginia. That does seem discouraging progress for our church brethren.

Christian Woman's Board of Missions

AS SEEN FROM THE LAKES.

Some More Books.

A minister should be able to read any book that is published and at the same time maintain his equilibrium, otherwise he is not safe as a trustee of the flock of God.

A minister that is as attentive to his people as he should be is not only acquainted with the kind of literature that members read, but is able to recommend to them good religious books, novels, magazines, etc. To do this he will have to familiarize himself with a wide range of publications. His faith should not be so weak that he is afraid that he will loose it if he happens to read some of the modern authors, such as H. G. Wells' or Bennard Shaw. We come in constant contact with persons familiar with this class of literature. You are not able to satisfy their minds unless you are able to sympathize with their point of view.

The church will have to reckon with this class of people and it will have to do it through its ministers, not by keeping them in the dark, as do the Roman Catholic church, but by helping them see it throug to the knowledge of God as it is in Christ Jesus.

This brings about a close connection between the home and the church. The home and the church can be united in no better way than by bringing the devotional life of the church into the home. This can be done by the restoration of the old family altar in the home, where the scriptures are read and a song and prayers are offered. This will not only unite the church and the home, it will bind the family closer together; and however far members of the family may roam from home, the memory of the family devotionals will keep them together in spirit, and save them from many evil things.

That the devotional life of the home and the church may be the same, we wish to recommend two books to be used. They are "The Daily Altar" and the "The Hymn of the United Church" by Charles Clayton Morrison, editor of the Christian Century; and Herbert L. Willett, dean of the Disciples Divinity School of the University of Chicago.

The Daily Altar.

"The Daily Altar" is the product of 20 years of labor by its author. It contains the fruits of these long years of the spiritual and religious life of these scholarly men. It is a living proof that a man can be scholarly and at the same time spiritual, and vice versa.

The very presence of this attractive little volume will be an addition to any home.

The purpose of the "Daily Altar" is to make a contribution to the spiritual and religious life of the home. It contains a chapter for every day in the year. Each chapter contains a scripture quotation, a verse of poetry, and closes with a brief prayer.

If there be any one who wants to set up the family altar in the home and don't know just how to go about it he will do well to purchase this little volume and follow its daily program. The minister would make his burden light, could he induce every family of his church to set up the family altar in the home by making daily use of the "Daily Altar."

Hymn of the United Church—The Disciple's Hymnal.

Perhaps the best that can be said of this book of songs is that it is worthy of its great authors. The minister will have no trouble in finding hymns suitable to emphaize the different phases of religious life.

The motive that prompted the compilation of this great hymnal is given in the first paragraph of the preface.

"This hymnal has been prepared in response to a deeply felt need for a collection of hymns adequately interpreting modern Christian faith and experience. It is the belief of the editors that Christian worship in our day is lacking in vitality, and that one of the reasons for this is the absence of reality in the hymns the people are asked to sing. On one hand, many churches are singing hymns whose forms of literary expression belong to an earlier age, whose imagery it is difficult for our generation to grasp or to invest with meaning. The tunes are narrowly conventional and often monotonous. On the other hand many congregations in their endeavor to inject life into the singing have been persuaded to adopt a type of song poetically inferior, if not vulgar, and musically hollow and thin. These churches find it necessary to resort to various artifical devices in order to keep the services of song stimulated."

In the deeper things of the spiritual life, all Christians are a unit, because, inherently, all men are one. Nothing proves this fact more than the great hymns of the church. They are the enunciations of the soul and by and through them the soul finds adequate expression. These hymns when collected together and used by the church, will make a great contribution to the "Plea" of the Disciples. This fact is brought out in the following paragraph of the preface.

"Next to the delight of soul foundation working over and over these rich materials of poetry and harmony, the editors regard as of greatest significance the discovery through these hymns of a spiritually united Church. Many creeds seem to be melted together in the great hymns of Christian experience. A true Christian hymn cannot be sectarian. It belongs to all Christ's disciples. From many sources, far separted ecclesiastically, there comes one voice of common praise and devotion. It is from this perception of a united Church existing underneath the denominational order, a Church united in praise, in aspiration and in experience, and expressing its unity in those glorious hymns that the title which this book bears was first suggested. Hymns of many creeds are here, interpreting, however, but one faith. It is our hope that wherever these hymns are sung the spirit of unity may be depended and Christians be drawn more closely together as they draw near to their common Father in united worship."

"The Daily Altar" and "The Hymns of the United Church" should be used in all of our churches, and in every home. Do not let mere "literary brand" deprive you of the greatest fruition of the Disciples.

W. M. SIMMONS.

WORKING WITH THE CHURCHES.

Preached for the Grand Gulf Church, on March 7th. The audience gave rapt attention as we discoursed to them of the love and the care of the Master. It is always easy to preach to the people of the Gulf for they seem to be eager to hear the pure gospel .

As a proof that they enjoyed the sermon they took subscriptions for my special help, to the amount of $56.00. The members of the Methodist and Baptist Church pledged liberally right along with our members.

Elder J. H. Miller was present and helped us in every way possible. Elder Miller has a Christian spirit, and any minister who has the spirit of Christ can work with him. It was through his influence that the subscription list ran as high as it did. Many thanks to you, Elder Miller.

On the firing line at McKinney Chapel, second Sunday. The services were well attended both day and night. One was reclaimed at the night service. We have some at McKinney Chapel who are true and tried. May the Lord bless them.

Brother Cornelious Echoles and Joe White met us at Sunflower the second Sunday morning. They took me to the beautiful home of Bro. Daniel McKinney, where a nice breakfast was prepared.

Subscriptions were taken to the amount of $42.00. These subscriptions were taken for my special help. Many thanks to the members of McKinney Chapel for this help.

From Sunflower to West Point. Here we preached two nights. Did our best to encourage the faithful few to "contend for the faith that was once delivered to the saints."

Bro Evans Calvert gave $2.50 for my special help. Bro. Levi Calvert pledge $1.25.

Wednesday night, March 12, we preached

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to an appreciative audience at Pilgrim Rest. We have some here that will stand by the Cause whatever betide. They gave us a nice collection and took subscriptions to the amount of $18.75. Bro. L. C. Quinn took the leadin subscribing and taking subscriptions.

Preached at Johnson Chapel Thursday night, March 13. Services were at a high pitch. It was in Johnson Chapel eighteen years ago, that I, B. C. Calvert, walked out from the world, and by my ways and actions bade my playmates good-bye, and confessed before a large audience, that Jesus is the Christ, the Son of the living God. It was a real joy to me to be able to preach the gospel once more to home folks. Had a nice crowd and great service. My darling mother, Mrs. Pheba Vance, was present and enjoyed the service as a mother would. She repoices over the fact that she has given to the world two gospel preachers. Parents are always proud of their children when they make good in the world.

They gave us a nice collection and took subscriptions to the amount of $22.00. Many thanks to the members and friends of Johnson Chapel.

Before closing this article I want to give a few names of those who pledge for our special help and have paid their pledges. They are as follows: Bro. Bennie Lewis, $5; Bro. T. C. Williams, $5; Bro. A. C. Williams, $5; Bro. S. Pickons, $5; Bro. B. A. Johnson. $2.50 Bro. Frank McDonald, $2.50; Bro. B. J. Johnson, $2.50; Sister P. R. McCarty, $5; Sister Luythia Lewis, $2; Sister Ellen Turner, $1; Sister Washington, 25c; Bro. Earnest Wilbert, 25c; Bro. Percy, 25c; Bro. Sam Gains, 25c; Bro. Henry Howard, 25c.

We have visitel the Lamon Christian Church, but they have so much love for the ministry they pledged ten dollars for our support. Those who paid their pledges are as follows: Sister Jane Gray, $1. Sister Susie Chamber, $1; Bro. Henry Gray, $1; Sister Rachel Chambers, $1; Sister Guster Butler, $1.

Those who paid their pledges at Rose Hill are: Mr. S. L. Rowan, $1; Bro. C. A. James, $1; Bro. Leroy Smith, $1; Bro. Field Garrison, 50c; Bro. Walter Brown, $1; Sister Gertrude James, 50c; Bro. Willie Miner, $1; Sister Annie Boyd, 50c; Sister Mary Fanny, 30c; Sister Helen Comet, 50c; Bro. Jessis Mitchel, $1. Bro. Warne Brown, $1; Sister Mary Mitchel, $1; Sister Katie Brown, 50c; Bro. Sidney Mackey, 50; Bro. Richard Boyd, 50.

The Clarksdale Church has paid its pledges (most of them) but will give names and amount later, as I can not find the list at present.

Enclosed find money order to the amount of $3.00. This pays for three subscriptions to Gospel Plea. The names and address are as follows: Mrs. George Pierce, Grand Gulf, Miss., Bax 39; Mrs. Margrette White, Sunflower, Miss., Box 31; Mr. Harry Wellser, Violet, Miss.

B. C. CALVERT.

The district meetng will be held at this place, March 28, 29 and 30. We are expecting to make this meeting asplendid success.

FROM THE BANKS OF THE OLD KENTUCKY.

That meeting in Cincinnati was a hummer. Eld. R. H. Davis planned his work, then worked his plan. The officers and church people were ready. Those who were not ready, got ready. The chorus held some 20 or more voices each night. Sundays they ran up into thirty. The house (Kenyon Avenue) is commodious. Two furnaces (just paid for) gave plenty of heat. The sexton was on the job all the time. The audience had songbooks too, and they sang. The S. S. superintendent and officers were active and helpful. The weather was ideal until the very last day. That last day it poured down rain in torrents. In that rain we had nearly a hundred at morning service. Eld. Davis was doubly busy, helping everywhere. His voice has "the sound of many waters." He was not too busy to be kind and painstaking. A host of good men and women are working with him. He is methodical a plenty, but not too much so. He needs a help-mate to help him meet the occasion. He knows that he needs her—nuff sed.

I stopped with one Bro. and Sister Martin on Sherman Avenue. Splendid preacher's home with every kindness and attention. Christian Endeavor and other auxiliaries were active. Other of our ministers attended and assisted. Bros. Frazier, Cordell, Dickerson (W. H.), Johnson, Ewell, Singleton and Cowan were there. Our people, there as elsewhere, "Stand by the Book." Now if we'll all get up and move with the Book, the right thing will happen. Twenty were added, a goodly sum raised and all are happy. How did they come? When Old Rabbit "got in" Young Rabbit said, "How did you come?" "Every way" replied Old Rabbit, "through fence, under corn shock, cross ditches and thickets, but I'm here." So these 20 came fro mmany sources, but they came. God grant that they may stay until mustered out.

C. H. DICKERSON.

Nicholasville, Ky.

FROM THE LONE STAR STATE.

Brethhen: Half of the convention year is gone and most of our churches are far behind with state mission money. Brethren, do not wait for me to come to you for your state claims. Raise it and send it to J. N. Ervin, J. C. I. Hawkins, Texas. He is the state treasurer. Do not wait until the convention in September to bring up your mission dollar which ought to have been paid during the first quarter of the convention year.

Dear Christian people, it does not matter what other kind of organization you belong to you are prompt to pay up and to attend.

May I ask if eternal life is offered through any other organization than the church?

The societies are good in their place. They serve our temporal welfare alright; but, to be sure, their place is not ahead of the church and the moment you put them ahead they are cursed.

I have this word to the pastors of Texas. The church is the bigest things in the world and your task as pastor is important and God is expecting you to perform well your task.

Our general work is behind and our treasurer is without funds with which to push the work.

I want to ask every pastor in the state to make a general state mission rally on the second Lord's day in Arpil and those who cannot get to it on the second make it the third or fourth Sunday in April and forward the money raised to the state treasurer.

Let every church do its best on the day mentioned. We should easily put into the state treasury by the first of May $500.

Let the $500 for the state by the first of May be our watch word.

Brethren let us for one time rally all over the state for the state.

Will every pastor, elder and deacon take an active part in this drive?

Pastors should call the church board together and organize for the drive. Brethren, I do not believe you will fail your state. So I am expecting the treasurer to receive $500 by May first. The work needs the money.

I am, in the cause,

H. G. SMITH.

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"NO SAGGING BACK."

Roosevelt's Last Plea to America.

"There must be no sagging back," was Theodore Roosevelt's last plea to the American people. Enabled by his keen mind to judge the future and prompted by his great love of Americanism, he saw the possibility of a sag with the signing of the armistice and his efforts to keep the hearts and minds of the people in the right place the ending of hostilities and used all during the necessary reconstruction period.

By this statement, "There must be no sagging back," Roosevelt meant that the war is not over—not financially over—and that the habit of saving and lending to the government acquired during the time of hostilities must be continued as the government must have money. Now that hostilities have ceased, how would it do for our army of occupation to throw down their arms and come home? For us to stop buying Thrift and War Savings Stamps would be just as bad and worse. We must continue to bear the financial burden of the war just as the great part of our boys must remain in Europe for some time.

Mr. Roosevelt, an earnest worker, made every effort in preaching his doctrine of Americanism to get the people to see that there is no time for sagging and that every one must continue to do his bit.

A new bunch of colored recruits arrived at camp late one night. They were startled from their sound slumber by the sonorous and insistent notes of the bugler blowing reveille. None of them paid any attention to it except one darky, who sat up and shouted: "You-all bettah get up. Dat ain't yoh mothah callin' yoh up, boys; dat's yoh Uncle talkin' to yoh now!"—Exchange.

A REAL GODSEND

F. M. Hammonds, Shamrock, Tex., writes: "I used Ready Relief. Had 104 chicks hatched and not one has died." Thos A. White, of White Pigeon, Mich., writes: "I have not lost a chick. They are fine an grow fast. Ready Relief is a godsend."

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, APRIL 19, 1919. No. 399

A SURVEY

THE LEAVEN IS WORKING.

When measured by the bad of us we present a most hopeless situation; but when measured by the good of us we present most wonderful possibilities. And if we take into account the great difference between the bad and the good the prospect becomes infinitely more encouraging. Bad is always on the losing side and good on the winning side, if we take into account the ultimate end. If we are prepared to wait long enough triumph is sure. It is this thought Paul had in mind when he said, "And we know that to them that love God all things work together for good." He well knew that "the mind of the flesh is death; but the mind of the spirit is life and peace."

Therefore, in estimating the outcome of things we should never fail to make a careful survey of the good influences at work; for the bad, bad as they may be, are sure to end in disaster. They are like the criminal sentenced for execution awaiting the day in the death chamber, though he may imagine he is in control of the jail.

This then should teach us how to choose our conduct in the great problems of our day. A lesson can be drawn from the relations of the Irish to the English. England, if measured by the bad of it—by the conduct of the overbearing English lords, has nothing to commend it; but if measured by the good influences that are at work to make England a new place to live in there are wonderful possibilities for happiness of the world. The Irish made the mistake of seeing only the bad of the conduct of the English lords, and so bitter have they gotten that they have not hesitated to ally themselves with the cause of the military autocracy of Germany. Had Ireland chosen to throw its whole strength in with the good influences of England, championed by Lloyd George and others, they could have given them the power to triumph speedily. In fact, such a power as Ireland thrown into the balance would have swept the power of the arrogant landlord of England out of existence. This they did not do and the cause of making England a fit place for heroes to live in is yet in a struggling condition.

We have a very similar situation in our Southland. If we set out to search for bad conditions we find them in such abundance that we are overwhelmed. If we should now choose to do nothing but pick out these and hold them up for condemnation we would soon be more bitter than the Irish; and if we should do this, the good influences at work would most likely struggle through a generation or two before they could become powerful enough to accomplish a complete reform. In fact it might be possible that we would have to go through a catastrophe like the one in Russia. If the nihilists who assassinate the heartless aristocrats had chosen to become reformers instead and had allied themselves with every good influence, Russia could have been made great without the catastrophe. We have in our Southland influences at work for good, tremendous good, if only all those who are now suffering will give their whole strength to these influences.

Let us name some of these influences that are working for good.

1. The Missionary schools. At the very top we must place the missionary school. It was the first on the ground after the Civil war and it was the manifestation of the profoundest wisdom. It recognized the fact that a new generation of children would have to be trained ere anything could be done. Its work is just, well begun and there is yet much to do.

2. The influence of the church. While the lives of many individual Christians were far from correct, and while many local congregations conducted themselves in questionable ways, the head influence of the church has been correct. Bishops Haywood and Galloway were the most out-spoken champions of righteousness in a day when the crass politicians were the most violent and the great Methodist Church was made a power for good. Dr. Curry and many others did the same for the Baptists. In the Presbyterian and Christian Churches no outstanding champions appeared, but, in rank and file they were perhaps, more correct than the others. Bishop Bratton is doing wonders for the Episcopalians in this line.

3. Welfare Organizations. All through the land are springing up Welfare Organizations that are teaching the people the better way. Mr. Jack Wilson of Jackson, Miss., has organized a Welfare organization with many distinguished men on his directorate. Ex-senator Percy, H. H. Stone, and ex-Governor Noel are on his advisory committee. He is doing all he can to stop lynching. Get better railroad accommodations and better schools for the Negro.

4. There is an influence at work among the planters and business men to give a square deal. There is no evidence that this is organized and has any concert of action, nevertheless it is very manifest. Many of the old time planters are as guilty of as coarse brutality as that attributed to Lagree by Hariett Beecher Stowe. They did not allow a white or colored preacher to advise their "hands" on the question of marriage; they had often twenty-five families living without marriage; they kept almost no books and took all their hands made. If a hand asked to see his account he was shot as dangerous to the morale of the place—but why waste time in recounting more from a great number which could be mentioned.

A new planter and business man is coming on the scene. Correct books are kept and regular statements are rendered and intelligence in business is encouraged. Young men who have been to the missionary schools are sought out. These men, if encouraged will soon force the Lagrees to terms or they will lose all their hands. The days of their reign are about numbered and all should get ready for the new day.

A few years ago there was a tremendous migration of Negroes to the North. In part this was good. It made the race problem national instead of sectional and it awakened the South to some things that they would not have seen for another half century. But it should go no farther. The Negroes who are yet here should stay here.

"Men who seek for fate abroad
Are not so near His heart as they who dare
Frankly to face her where she faces them,
On their own threshold, where their souls are striving
To grapple with and throw her."

Let the Negro stay here in South, make use of the things he learned in the missionary school and ally himself with the tremendously good influences at work in our land and win out for righteousness. If the Irish would now in a most hearty way say to Lloyd George that they stood ready to help." Make England a fit place for heroes to live in he could do in a few years what it may take a score of years to do. If now the good Negroes of our South land whole heartedly aid all the good influences at work, triumph will be quick and sure; and they can aid in restoring our worn out and once desolate land, making it a great country.

EMERGENCY CAMPAIGN

The date has again been set for the Emergency Campaign. The first meeting is to be held at Martinsville, Va., May 8th for Maryland, District of Columbia, Virginia and North Carolina.

The second meeting is to be held at Augusta, Ga., May 10 for South Carolina, Georgia and Florida.

The third meeting is to be at Edwards, Miss., May 14, for Alabama, Mississippi, Louisiana and Arkansas.

The fourth meeting is to be held at Hawkins, Texas, May 16, for Texas and Oklahoma.

The fifth meeting is to held at Louisville, May 19, for Kansas, Missouri, Illinois, Indiana, Ohio, Kentucky, and Tennessee.

In the next issue we will give exact hour of meeting at each place. Those coming to

the Peidmont Christian Institute, the Southern Christian Institute and Jarvis Christian Institute will be asked to remain over one day longer and witness commencement exercises.

OKLAHOMA

Muskogee, Okla.

Elder J. B. Lehman,
Edwards, Miss.,

Dear Bro. Lehman: Herewith, please find my report for quarter ending March 31, 1919.

Our work has begun to take on more life since the return of all of our soldiers who went to France and the camps. Notwithstanding we had many members to move away and some had a long seige of the flu, yet our hopes are bright for the future. We have a financial drive on to pay all our note to the Extension Board, which amount is something over $600.00. Our subscriptions to date is about $400.00, this money is due and payable weekly or monthly and all is in by August 1, 1919. All departments of our work seem to be taking on new life. Endeavor, Bible School, C. W. B. M., each department has outlined definite work. We have had one addition to church, two deaths, and two marriages.

Financial Statement.—Cash raised on building fund, $175.45; sent Elder J. B. Lehman, B. S., $4.67; to Washington, D. C., $5.17; special to C. W. B. M., $6.33; to District Convention, $2.25; paid to evangelist, $11.25; amount received on salary, $129.64; total, $334.76.

We are also glad to report the outlook for our State and District work brighter than it has been in the history of our work in this State. Our next district meeting will convene with Second Christian Church, Muskogee, April 25 and 26, 1919, at which time we hope to gain much of the lost time during the flu and we pray this to be the greatest year in Oklahoma mission work.

Respectfully,
R. B. WELLS.

ARKANSAS.

Quarterly report of R. T. Matlock, ending March 31, 1919:

Places visited and revisited,8; miles traveled, 520; sermons preached, 19; lectures and talks, 8; funerals preached 2; business meetings held, 5; received from churches, $45.00; received from State treasurer, $35.33; received from National C. W. B. M., $62.50; total $142.83; Letters written 37; P. O. Cards written, 34; railroad fare, $15.59; stamps, etc., $1.75; balance for self, $125.59.

My health has been very poor this quarter hardly able to keep going. Let all the churches be sure to remember and take a missionary collection on every missionary day and send to Pres. J. B. Lehman.

Yours for a good years' work,
R. T. MATLOCK.
120 E. 24th Ave., Little Rock, Ark.

REPORT FROM MISSISSIPPI

The fourth Lord's day in February we had a splendid service with the Mound Bayou congregation. Announcement was made that the marriage of Mr. W. M. Brown to Miss Junita Bomes would take place at the Christian church, Thursday, Feb. the 27th at 11:30 a. m. Monday Feb. 24th, a dinner party was given at the home of Mr. O. Christmas. Indeed every thing was carried out in first class order. Tuesday night the party was entertained at the home of Miss Eliza Gaynor of Shelby. The party made the trip in an auto and met the south bound train and joined Mr. Brown, from there to the home of Miss Gaynor where we were highly entertained. Wednesday at 4 p. m. dinner was served at the home of Mr. and Mrs. Howard McCarty. Every thing was up-to-date. Wednesday night the party was entertained at the home of Mr. E. Booze. Thursday at 11:30 the two were made one, the writer officiating. From 12 to 4 p. m. the guests were entertained in the beautiful home of Mrs. P. R. McCarty, the home of the bride. At 4:30 the bride and groom left for Memphis and other points and then to the home of the groom at Jonestown, Miss.

The second Lord's day in March found the writer with the Farish Street Church carrying out a rally that had been started by the pastor to raise money to carry out an obligation with the Extension Board. We succeeded in raising $93.00. The rall was continued till the fifth Lord's day. The fourth Lord's day the writer preached at Shaw. Bro. B. C. Calvert preached for us at Mound Bayou. The faithful few at Shaw were full of life and energy and were much elated over the prospects of a church building. The lumber was on the ground in a very desirable part of town. Monday we joined Bro. Calvert at Mound Bayou where we discussed the church building at Shaw. Bro. Calvert was to make a trip there on Wednesday to fully put into effect work on the building. Monday night Bro. Calvert and I attended the service of Bro. Winn, the pastor of the Jerusalem Baptist Church. Bro. Claiborne, a minister from Louisiana, preached the sermon which was delivered in many tones, and the arousing of feeling was aimed at. Bro. Winn is a good speaker and much loved by his people. We hope the building will soon be ready for service. The fifth Lord's day found the writer with the St. Luke congregation. They were working to raise money to repair the building that had been damaged by fire. From there we went to Jackson to be with Bro. Jas. I. Rundle, pastor of Farish Street Church. The rally closed. Thirty-one dollars were raised, others pledged yet to be paid in. The writer then made a full report of what he had raised by an appeal to the ministers and officers. A list of those who answered the call: Dr. J. E. Walker, $5.00; Eld. L. C. Wallace, $4.00; Sam Perkins, officer, $5.00; Eld. I. Simmons, $5.00. Eld C. J. James, $5.00, B. J. Lewis, officer, $1.00; Eld. B. C. Calvert, $1.00; A. B. Moore, minister, $2.00; Dan Taylor, minister, $1.00; Eld. Robt. B. Brown, $5.00; E. A. Phelps, officer $1.00; Wm. Bradford, officer, $1.00; Anthony Williams, officer, $1.00; Lawrence Lucky, officer, $1.00; Henry Gray, officer, $1.00; J. C. Long, minister, $1.00; Eld. Jno. Lomox, $5.00; Eld. K. R. Brown, $5.00; total amount reported, $50.00. less the cost of printing circular letters and postage, $3.50. The letters made an appeal to ministers, ordained and unordained, also to the officers of each congregation. Quite a number of the leading ministers have not yet been heard from Only a few of the officers have heeded the call. We are still expecting those who have not reported to do so. If the leaders of the people fail, how can you expect the people, or members to act? When the evangelist finds out what is needed and makes an appeal to the churches the call should be answered. Helping to build churches in cities and towns must be the work of the brotherhood if we expect to succeed. We preached at Washington Addition.

Tuesday night we spoke at the Kennie Chapel, Sunflower. The congregation is progressive. They have a nice building, beautifully painted, a splendid large and beautiful heater. Bro. Dan McKennie, one of the founders of the congregation, has built a beautiful home that could not be built in a town or city for less than $5,000. From there we came to Clarksdale and stopped at the home of Bro. W. T. Heath. We found him suffering with eye trouble, unable to do any thing. We hope to find him improved for he is a strong stay with the Clarksdale congregation. Bro. B. Cleaveland the pastor had arranged services for Wednesday night. We spoke to an appreciative audience. They have bought a good lot and are planning to build. Tonight we will have a business meeting to discuss the building.

Every minister and member in the state of Mississippi should give liberally to build a church in Clarksdale. We can not afford to build a shanty. Let us build an edifice that will do credit to the cause of Christ. We can if we will build a neat brick building such a building will be in keeping with the times.

The entire membership has full confidence in the pastor. Let the brotherhood help them build.

K. R. BROWN.

A diller, a dollar, a Thrift Stamp scholar. Are you one of those in your school? Save something for Thrift Stamps and W. S. S.

Stick to your W. S. S. and your money will stick to you.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated.

Respectfully,

T. A. CHAPMAN, D. D. S.

WHAT THE 369TH DID.

Colonel William Hayward, of the 369th regiment, U. S. Infantry, formerly known as the "old 15th," recently roused to a wild pitch of enthusiasm one of the largest crowds that was ever packed in to old Carnegie Hall, New York, when he told of the daring exploits in France of his regiment of brave Negro fighters, most of whom were recruited in New York City. Col. Hayward was the principal speaker at a thrift meeting called to launch the War Savings Society movement in New York City and to promote the sale of War Savings Stamps and Thrift Stamps. Col. Hayward's speech was easily the "hit" of the evening and, by continued cheering and bursts of applause, the thousands assembled showed their appreciation of the brave work done by the Negro soldier in the great war.

"In talking to Justice Hughes a few days ago I was astonished to find out that the people in this country did not know what happened in that last big German offensive on the 15th of July," said Colonel Hayward. "You see, the Germans had been reinforced by released prisoners from Russia so that they had their maximum forces. They had broken through the British and it was pretty near disaster. This was east of Rheims. The Germans had also torn through the French at Montdidier, gone through thirty or forty kilos."

Colonel Hayward then explained that the old Fifteenth had been turned over to General Gouraud, commander of the Fourth French Army and that his men captured some Geramns on the night of the 14th of July, thus learning that the expected attack would be launched upon their front. During the 191 days that the regiment was in the trenches, he said, there were weeks when there was nothing between the German army and Paris but his regiment.

"But that was fair enough," he added, "because there was nothing between us and Berlin except the German Army."

"When the French knew this battle was coming," the Colonel continued their forces did not remain a thin blue line. It seemed that all the soldiers and all the cannon in the world crawled over and took positions back of us.

"General Couraud saved the world for civilization, but he took a chance, the greatest chance any soldier evertook in the world. He took his troops out of the front line trenches over a front of fifty kilometers. He abandoned them when he was sure the attack was coming.

"And when this attack occurred he had the Fifteenth New York on one of that fifty kilo line and the old Sixty-ninth New York, in the Rainbow Division, on the other end. And so, when the German fire fell on these front line trenches, for five hours and twenty-five minutes, they fell on empty trenches, except for the few patrols left in reinforced trenches with signal rockets, gas shells and a few machine guns. Practically all of these came back to us in the morning.

"When the hour for the German infantry attack came these patrols let off their gas bombs and signal rockets and our artillery let loose on the massed Germans. The Germans were literally smashed and never got through to our second lines.

"But on the other end they did get through. They crashed into the Rainbow Division and the Sixty-ninth met them hand to hand in some of the most terrible fighting of the war—fighting fit for that terrible battle, the battle that was the turning point of the war."

Captain A. P. Simmonds, military strategist, reminded all present that they must continue giving financial support to the Government, remarking too that the nation is awakening to action against those dwelling in this country who seek to destroy its Government, and that the only place where the people of the United States will tolerate a red flag is "over a sewer hole, where it belongs."

Resolutions pledging united and continued support in the thrift campaign to prevail upon everyone to join War Savings Societies were unanimously adopted.

That the idea of war-taught thrift is with us to stay was strikingly demonstrated by the hearty response and promise of support and cooperation offered by those present. It was ony a little over a year ago that War Savings Stamps, symbolizing thrift, were first offered for sale, and Treasury Department officials feel highly gratified at the results so far.

At the Carnegie Hall meeting men and women were gathered from every walk of life; and thousand who were unable to gain admission stood patiently in Fifty-seventh Street while the meeting was in progress. Delegations were headed by officials of War Savings Committees from all boroughs.

Martin Vogel, Assistant Treasurer of the United States, was roundly applauded when he declared that thrift was an ideal which might be classed with the League of Nations and the bettering of mankind.

"The natural tendency of the people of this country," he declared, "is prodigal." That thrift does not in any sense of the word mean miserliness was a point stressed by Mr. Vogel.

"It simply means," he pointed out, "husbanding your resources and refraining from uselss spending and dissipating your moneys. It is a great cause, for if inculcated into the American people it will be one of the greatest sources of strength for the upbuilding of this nation. The ideals for which every enlightened Government strives is the greatest happiness for the greatest number of people, and people can be taught to save and put away for a rainy day. Thus, they will become stronger, better and happier citizens."

Thrift is threefold—wise buying, sane saving, and secure investment. The man who starves that he may save is not thrifty; he is foolhardy; for he destroys his capacity to earn and hence to save. The thrifty man spends wisely, and thereby increases his capacity to earn—and save. Spend wisely, save intelligently, and put your savings into Thrift Stamps and W. S. S.

PAINT UP AND CLEAN UP IDEA SPREADS AMONG WOMEN.

Cooperating in the own-your-own home campaign now being carried on by the United States Department of Labor are thousands of men and women who already own their homes or who rent dwellings, and their part is to aid in the national clean-up nad paint-up activities. The appeal to make every town and city in the country a better place to live in has been answered east and west, north and south. As the weather permits, improvements will be undertaken in every State on a more thorough scale than usual, for the home-coming of the soldiers adds a special stimulus to the annual labor of removing the winter's accumulation of rubbish. This task, always imperative as a safeguard to health, is more than ever necessary now, when our armies are coming back from overseas.

Hardware merchants, proprietors of paint shops, and florists have been asked to aid the clean-up and paint-up campaign now being carried on in many cities. Requests that window exhibits be arranged so that the suggestion of gardening, repair work, and general improvements may be given to passers-by have been quickly complied with, and it has been demonstrated that wherever the actual task of cleaning up and painting up has been begun the idea of making a town or city healthful and beautiful has quickly spread.

The first thought naturally is the removal of dirt and waste matter from alleys and cellars. Business ventures have been sadly neglected during the war and they present tasks that municipal government must perform. In a number of the smaller cities volunteers are helping in this work, which is accepted as a patriotic service, since it makes for health and provides against and prevents the spread of disease at a time when soldiers are returning from France.

Painting restores houses even when they have a most dilapidated appearance, and after the houses have been painted the next thought is the garden and lawn. Thus there is a demand for gardening tools and for grass seed and flower bulbs. "Spring cleaning" has always had a fascination for women, and for the last few years national interest in gardening has been on the increase. This season probably will show that more thought than ever before has been given to the surroundings of the home and to city parks, both by the housewives and by the community at large.

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Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 399

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 406, and this number is 399. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

LATHROP, MO.

Mr. and Mrs. J. R. Lee, are the happy parents of a little daughter, Willie Etta Lee, She will become a life member of the Christian Woman's Board of Mission and a member of the Cradle Roll Department of the Bible school.

P. H. MOSS.

S. C. I. NOTES.

Wednesday the following boys went to Tougaloo University to attend the Y. M. C. A. conference: Messrs. Sera Myers, Samuel Holt, Jason Cowan and Willie Moore. They report splendid meetings during the whole sonference.

Prof. Omans went over to Tougaloo Saturday and returned Sunday.

The S. C. I. garden is coming on nicely and is already furnishing things for the tables.

The girls of the Senior class are now busy with their needles making their commencement dresses.

The Misses Foote and Teeple spent Saturday and Sunday visiting the Piney Wood's school at Braxton, Miss.

Walter, the little son of Prof. and Mrs. Moss, fell from the porch with a stick in his mouth which hurt his mouth quite badly and a few stiches were necessary.

J. C. I. NOTES

It is a pleasure to say that the week at this point is marked with great success. Commencement is near at hand, and we are trying to make this one of the best in the history of the school.

Recently the District Convention of the Eastern District had its meeting at our school. The convention was largely attended, we are pleased to say that this meeting was a great success. There were important subjects discussed that were helpful to all.

Some few days ago we were pleased to have in our midst Mrs. Birdie McMasters of the Texas Christian University. Her presence and lecture gave inspiration to us.

Mr. Edmonds secretary of the Y. M. C. A. of Texas, with headquarters at Prairie View State Normal, visited us in the interest of the "Y" meeting. He delivered a splendid address on "Y" work. In reference to this work the "Y" convention of the Southern department was held at Prairie View, on March 27-30. The Y. M. C. A. at our school sent two delegates, Dean Smith and Mrs. C. J. Craddock, to represent in this convention They report a splendid meeting.

Our agricultural department under the supervision of Prof. T. B. Frost has been doing lots of work getting the farm ready for planting. Prof. Frost reports that they have planted more than ten acres of corn, with lots of other truck. In fact the planting season is just beginning. We have just completed our power house. President Ewin was in Marshall, Texas., last week on business for the school. Misses Brown and Hall of Wiley University were visitors on the campus a few days ago. Jarvis Institute received its first Liberty Bond last week, when Mrs. Mollie Williams of Cusan, Texas presented to the president a $50 bond for the school. It would be well for others to follow the example.

Hawkins, Texas.

FROM THE BANKS OF THE OLD KENTUCKY.

Kentucky brethren are busy catching up from the flu ban. T. R. Everett begins a short meeting here at Nicholasville with me tonight the 25th. F. T. Floyd of Carlisle is helping R. E. Pearson of Paducah; A. W. Davis of Lexington goes to storm Indianapolis for our old friend Herod and some of the boys are getting ready to get ready. This is a splendid time for harvest. Exceedingly propitious. Seldom have the people had such an ear for the truth of our message. Some winds are playing games about us, but He holds the winds.

C. H. DICKERSON.

Jackson, Miss.

To the Members of the Gospel Plea Family:

Grace be unto you: I rejoice in the Lord Jesus Christ as I make known unto you some of the things that we are doing for the Master.

Many things have occurred since you heard from me through the columns of the Gospel Plea, yet I find joy in His service while laboring in the vineyard there is much work to do.

We who are sowing seed in a new field must wait patiently until after its death, then it comes forth like the dawning of a new era, such as has come to the Christian world today.

After a year's struggle in the City of Jackson, I am experiencing a new day at the Farish street Christian Church.

On last Lord's day we organized a Teachers' Training class, which meets every Sunday evening at 4 o'clock. The following night we had with us our worthy evangelist, Eld. K. R. Brown, of Port Gibson. He found us in the the midst of a great rally and preached the closing sermon for us.

I must extend my most hearty thanks to our friends of this State whose names shall appear below for helping this small membership of fifteen to raise one hundred and twenty-seven dollar and twenty cents.

Those that contributed are as follows:

Those who contributed are as follows:

Bro. C. R. Chamblis, $10.50; Sister Lizie Wilson, $9.25; Rev James I. Rundles, $16.75; Sister Mary Chaney, $4.50; Sister Cary Fitzhugh, $4.30; Bro. Moses Brown, $3.05; Sister Moses Brown, $3; Sister Beulah Chandler, $2.25 Bro. Fred Perkins, $1.00 Sister W. A. Scott, $11.60; Eld. W. A. Scott, $5; Bro. Arealous Scott, $1; Bro. W. A. Scott, Jr., $1; Augustus Scott 25c; Vashti Scott, 25c; Cornielous Scott, 25c Daniel Scott 25c. Emmer Scott, 25c; Esthes Scott, 25; Ruth Scott, 25c; total from members of this church $75.20. Dr. J. E. Walker, $5; Eld. K. R. Brown, $5; Eld. R. B. Brown, $5; Bro. S. Pickins, $5; Bro. Isiah Simmon, $5; Bro. C. J. James, $5; Bro. J. N. Lomax, $5; Bro. L. C. Wallace, $4; Eld. B. C. Calvert, $1; Eld. B. J. Lewis, $1; Bro. A. B. Moore, $2; Bro. Dan Taylor, $1. Bro. A. E. Phelps, $1; Bro. William Bradfort, $1; Bro. Henry Gray, $1; Bro. Lawrence Lucky, $1; Bro. J. C. Long, $1; Bro. Authonal Williams, $1; total from friends to this work, $50.00; Grand total, $127.20.

Yours in His service,

JAMES I. RUNDLE.

OBITUARY

Russellville, Ark., April 4, 1919.

Editor of the Gospel Plea:

Please allow space in your paper to mention the death of Sister Maggie Woodard.

On March 15, the death angel visited the home of Bro. J. H. Woodward and took away his daughter Maggie. Sister Maggie remembered her creator in the days of her youth. She was united to the Edwards Chapel Christian Church at 11 years of age and she remained faithful until the end. When at the age of 18 years and one week old the Lord called her home. Sister Maggie was confined to her bed nine months with the tuberculosis. Through all her long illness and severe pains she seemed to strive more and more, doing the commandments of the Lord. She asked for the Lord's supper to be given her every Lord's day. She was the secretary of our C. W. B. M. work and a devoted S. S. student. She leaves a father, one sister, four brothers and a host of other relatives and friends to mourn her departure. The funeral was conducted by Bro. W. I. York. We hope to meet Maggie in that great city just beyond where there will be no more good-byes.

EMMA FRANKLIN,

Russellville.

"Thrift is the surest and strongest foundation of an empire; so sure, so strong, so necessary, that no nation can long exist that disregards it."—(Lord Roseberry.) Buy W.S.S.

WORKING WITH THE CHURCHES.

The third Sunday of March found us with the Clarksdale Church. Only a few were out as it began raining early in the morning. Those present did their full duty. The members in town that were kept away on account of the rain paid their dues on Monday. The members at Clarksdale can be depended upon. I am really proud of my Clarksdale Church.

With the Rose Hill Church, Tuesday night March 18th. Had a real nice crowd, and a good service.

Elder W. R. Trilillian, the pastor, opened the service in a very touching way. The audience listened attentively as we proclaimed the words of eternal life. One was reclaimed.

While at Rose Hill our home was with Bro. and Sister Clarence James. They made us feel at home. Bro. James is a young man that is trying to have something. Strive on Brother James, the Lord helps those who help themselves.

Wednesday night, March 19th, we preached to a nice audience at Providence. Elder J. H. Lomax, the pastor, was present and said everything he could to make us feel welcome. Elder Lomax is the young minister's friend. Sister Lomax prepared us a nice dinner before we left for church. Many thanks to you, Sister Lomax.

The Providence members gave us $13.30, and took up a nice sum in subscriptions. Thanks to the whole church.

Bro. James Owens, an all round Christian, and one of the leading officers of the Providence Church, has the list and will report to me as soon as the money is collected.

Our home was with Bro. and Sister R. J. Walker. They always make their company feel at home. Our stay with them was a pleasant one.

On the firing line at Forest Grove, Thursday night, March 20th. The Forest Grove members are always glad to reecive a Gospel preacher.

Will say more about Forest Grove in next issue. Will also reply to Bro. Green's letter on setting a salary on a church. Many thanks to you, Bro. Dickerson for calling my attention to that article.

B. C. CALVERT.

Hermanville, Miss, April 21, 1919

Dear Editor:

On the fifth Sunday in June we will have a rally at the First Christian Church at Hermanville, for the purpose of repairing the building. We ask all the churches and pastors and friends to come out and assist us in raising a good announcement.

Dinner will be served.

Yours in Christ,
SAM FLOWERS.

CHAPLAIN'S DUTY IN THE U. S. A.

It is not the spirit of wealth or education that will save the world, but the spirit of Christ drawn from us through faith and reason; for these are the assets that give supreme dignity to the "Human Soul."

We should be grateful in every respect to serve through the agency of Christianity our fellowman. Is it a calling, Yes. Anywhere that man labors in body and mind for the good of mankind, and to fill this life with worthy actions it is just as true a calling as that of the "Early Disciples."

Our Heavenly Father has ordained his work. Who can refuse? or be less than a worker? Success and failure may be ascribed to the motives with which we choose our field.

I want to make a short sketch of my military activity since November 6, 1918 when I was inducted into service, May 4, 1918, and met the problem as it really is, of morality and Christianity among our soldiers, I resolved that my time would be profitably used if spent in aiding soldiers to live a good and clean life if I were capable enough to do so. Because of our defective school system we welcomed into our Bible School and Church the task. It is indeed colossal, yet these institutions must train men and women to undertake to Christianize the world.

I sought a chaplaincy in the army where I could help my people most and incidentally serve my country best.

There is one enlisted man assigned with me for the purpose of assisting me in the performance of official duties.

The instruction of the enlisted men in the common English courses of education is made by law one of the duties of chaplains. I am not required to serve in capacities that do not pertain to my appointment, except when the exigencies of the service, a result of deficiency in number of officers present require it.

Chaplains are to render monthly reports of the duties performed by them, and of all births, baptisms, marriages and deaths occurring in connection with the command in which they are serving.

There is also a variety which includes the following: Director in games, recreation, and amusement of enlisted men to counsel as to the moral welfare and advise with all enlisted men on arrival at their permanent assignment, with recruits under arrest or confinement and before trial.

Communication, verbal or written between the chaplain and enlisted man subject to trial or discipline shall be treated as confidential and privileged.

He is absolutely in charge of the mail, assists and encourages correspondence between soldiers and their relatives and friends, especially the sick in the hospital. All inquiries concerning the soldiers, addressed to other officers may be turned over to the chaplain to answer or cause to be answered, concerning the person inquired of as the case may be. Then comes a sermon each Lord's day, Bible classes, addresses, open remarks on occasions and meetings.

CHAPLAIN I. K. HICKS

ONE THOUSAND MORE NEGRO TEACHERS FOR LOUISIANA.

Baton Rouge, La.,—The Louisiana department of education is undertaking large constructive work for the school children of the entire state. The plans for Negro school betterment include more schools and longer terms, better prepared teachers, and a thousand more of them for the coming year.

The Department proposes to bear half the expense of thirty-five or forty summer schools for colored teachers this season, the remainder to be met by the parish boards. These schools will offer a twelve-weeks' course in common school branches, with simple instruction in the art of teaching as applied to the grades, and will be free to all students qualifying for entrance. Students will be of three classes: Prsent teachers whose work needs grading up; those who have failed in state examinations but who may pass with three months' coaching; and all applicants over 18 whose preparation will enable them to qualify as teachers after this intensive instruction.

Many new schools are projected; and the present waste of school funds through giving one teacher more children than she can do honest work for, is to stop. Schools now having one teacher will have two or three; and the term will be lengthened.

A number of parish boards and superintendents have already pledged the plan their hearty support. Negro education in North Carolina has increased the taxable wealth of white farmers of the state as well as of black ones; and Louisiana is getting in line for the same sound and permanent development of her resources.

MODERN POULTRY BUSINESS

Fifty Cents a Year.

There is Big Money for colored young Men and women who like country life in producing market eggs.

Poultry Keeping or Chicken Raising is a business and a profession in the West and in the East.

Young colored farmers going to California or West Virginia or Massachusetts should make a special study of poultry.

Stay in the Business of Farming although you may contemplate going north

Subscribe to

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This offer will be closed in 30 days, subscribe now, don't wait until we go up to $1.50 a year.

Christian Woman's Board of Missions

QUARTERLY MEETING OF DISRICT ONE

Following is the program of the Church Quarterly Meeting of District No. 1, which will be held at Rose Hill Christian Church, May 9, 10, 11, 1919:

House called to order at 11 a. m. by the chairman, Eld. S. L. Watts. Devotional service led by Bro. Warren Brown; alternate Bro. Haywood of Little Zion. Enrollment of delegates. Collection of fee, 25c. Appointment of committees. Introduction of visitors. Reading of the minutes of last session. Introductory sermon by Bro. R. B. Moore of Patterson, Miss. Collection by Bro. Frank Hall of Fayette, Miss.

Afternoon—2 p. m.—Devotional service led by Bro. Howard Chamber of Lorman, Miss.; alternate Bro. Lamon Carter. House announced in order by the chairman. Sister session. Song: "What a Frend We Have in Jesus," led by M. J. Jackson. A series prayer. Song: "A Charge to Keep." Our Hope. Appointment of committees. Reading of the minutes of the forenoon meeting. Discussion: "The Place of Woman," led by Sister Fannie Clark, Forest Grove. Collection by Bro. Sam King, Adg.

Night Session—Devotional service led by Bro. G. C. Coleman; alternate, Bro. W. M. Ross of Patterson, Miss. Welcome address on behalf of the church by Mrs. Ada Garrison. Response by Mr. H. G. Chism. Missionary sermon by Eld. I. S. Simmon. Collection by Mrs. S. L. Watts, Adg.

Saturday Morning—House called to order by the chairman. Devotional service by Bro. Wilse Johnson; alternate, Bro. Charles Garrison. Discussion: "Are We to Keep the Sabbath Day," led by Bro. J. S. Henderson. Reports of churches. Reports of District Workers. A Temperance sermon by Eld. K. R. Brown. Collection by Bro. J. S. Jenkins, Adg.

Afternoon—2 p. m.—Sister session. Three minutes silent prayer. The Lord's prayer repeated by the audience. Song: "Will There Be Any Stars in My Crown." Report of auxiliary. Report of key women. An appeal for missions, by Bro. J. S. Owens. Reassemble. Song: "Must Jesus Bear the Cross Alone," by Bro. R. J. Walker. Prayer by Eld. D. W. Brigg. Election of district officers. Collection by Bro. C. R. Janes.

Sunday Morning—Sunday School, taught by Mrs. Nannie Garrison, of Fayette; review by Pro. T. J. Barns. Collection by Miss Lillie Buford; Mr. Henry Rowan, Adg., for 15 minutes. Devotional service led by Sister G. A. Mackey. Scripture reading by Sister Jane Gray. Prayer by Ery Johnson. House announced in order by the chairman, Eld. S. J. Watts. Unfinished business. Report of Mission Sisters. Sister Session: Subject, "Woman's Place in the Church of Christ," by Miss Rosa V. Brown. Sermon by Eld. W. A. Scott, Adg. Closing Song: "God be with Us Till We Meet Again."

Committee—S. L. Watts, chairman; L. R. Harrison, Era Bingmon; Ada Coffey, secy.

SOLDIERS AND SAILORS ARE URGED TO RE-INSTATE LAPSED INSURANCE

Discharged sailors and soldiers who have dropped their war risk insurance are urged by Ensign E. P. Thornton, Pay Corps, U. S. N. R., District Insurance Officer, New Orleans, La., to take steps to reinstate their insurance. His statement is as follows:

"Uncle Sam went into the insurance business for the benefit of the lads who stood like a stone wall between civilization and "Kultur." His reason for this was to give his boys gilt edge insurance at the smallest possible cost. With the Government backing the company and bearing all operating expenses, it can issue a policy the value of which has never before been equalled.

New Bureau Created.

"After war ceased many of the soldiers and sailors came back to civil life, and, unfortunately, many left the service in the rush of discharges without being made to appreciate and understand the value of their insurance and the method of keeping it up. Hence, many have, because of lack of information, allowed their term insurance to lapse and many more are on the verge of doing so.

"So the Bureau of War Risk Insurance created a Conservation Section. A mighty campaign is being conducted with the purpose of giving every man with insurance, and every man who has unwisely dropped his insurance, and every beneficiary, who is so vitally concerned, the cut and dried facts.

They are:

Facts Are Cited.

"Why should the men keep up the term insurance?

"Because it is protection against both death and disability, can be carried for a premium within the reach of the flattest purse (65 cents per thousand per month at age twenty-one, for example) and because those who carry it are going to have the privilege of converting it at any time with in five years after the declaration of peace into the soundest, most liberal and cheapest insurance that was ever offered.

"It is a privilege confined absolutely to Uncle Sam's uniformed backers, either in service or now discharged. It is a reward for their many sacrifices of time and vocation and, sad to say, sometimes life.

"Gas exposure and combat have taken their toll of health and many of the boys will never get outside insurance, due to their service, but when the time comes for conversion of Uncle Sam's present terms insurance into premium forms, if a man still holds his term insurance, that's all Uncle Sam wants to know about his health. If he was physically sound enough to get into uniform he is sound enough to get in on a government policy.

Uncle Sam's Policies.

"Uncle Sam's policies will insure against disability during the entire lifetime of the insured, a feature the cost of which on the outside, would be almost prohibitive. If a man becomes disabled to the extent that he cannot engage in a substantially gainful occupation, $5.75 per month per one thousand dollars of insurance is his for the remainder of his life, no matter if he is disabled at age twenty-five and lives to be one hundred. The Government gives this feature free, the premium charge being based only upon the cost of death and not disability.

"If a man reaches age sixty, he stands one chance in two of becoming disabled through disease, accident or old age during the remaining years of his expectancy of life, statistics show, and if he reaches the age of seventy, his chance of living the remainder of his life without becoming disabled are only one in four.

Privileges Are Many.

"Some of the other privileges of the policies are liberal cash and loan values, paid up and extended insurance, incontestibility from date of issue, freedom from all restrictions as to residence, travel or occupation, dividends form any gains and savings, and proceeds of all policies to be exempt from the taxation.

"Uncle Sam is going to issue six standard forms of policies—a policy to meet the need of every average man. They are: Ordinary Life, 20-Payment Life, 30-Payment Life, 20-Year Endowment, 30-Year Endowment and endowment maturing at age sixty-two. His premiums are going to be about 25 per cent lower than those of outside companies. Premiums will be payable monthly, quarterly, semi-annually or annually.

"If a man has dropped his term insurance he should write immediately to the Bureau of War Risk Ins., Washington, stating his full name and address, rank and organization at time of apply for insurance, the date of his discharge or separation from service, month for which last premium was paid, and ask them what to do. It is very probable that he will be reinstated. If he has just left the service he should mail all future premiums on the first day of the month for which each premium is due to the Disbursing Clerk, Bureau of War Risk Insurance, making check or money order payable to the Secretary of the Treasury. Navy men in this district can get further information and advice by calling upon or writing to the District Insurance Officer, 1 Canal St., New Orleans, La. Army men should communicate with the nearest branch of the American Red Cross.

Thrift is a double protection for wage earners. It not only leads to independence but it prduces those accumulations of capital upon which, husbanded and invested by savings institutions, the industries of the country, and consequently the opportunity for labor must depend. Practice thrift by buying Thrift Stamps and War-Savings Stamps.

SCHOOL VS. JAIL IN ST. LANDRY PARISH.

All Louisiana is waking up to the morai and economic gain of better education for Negroes. One straw in the wind is a recent editorial in the St. Landry Clarion, commenting on the fact that the jail of that parish has not a single Negro in it. Explaining the change from the old order of things, when the jail had always "from half a dozen to a half hundred" black inmates the paper says:

"St. Landry's colored population, compared with other sections of the South, is head and shoulders above them all. The lawlessness once rampant has almost disappeared. The race in St. Landry has dropped out of the criminal class and gone to work to hew for itself a place in the line of industry and enlightenment. Within the past ten or fifteen years the colored people have progressed wonderfully in emerging from the toils of illiteracy. Their schools and churches have undoubtedly had much to do with this great change for the better."

One aspect of the gain to white people from this educational betterment of the Negro the Clarion gives in a sentence:

"The criminal expense of the parish will drop to infinitesimal figures compared with the heretofore tremendous drain on finances to enforce the law."

Meet Bejamin Franklin face to face on the 1919 War-Savings Stamps.

A PSALM OF LIFE

By Wm. H. VanDerzee, Topeka, Kan.

It matters not just how I die,
Nor when the sand of life are run,
But all important how I live,
And that the Master's will be done.

Each day I live some thread I weave,
Into the fabric of my life,
And each day too, that fabric grows,
With threads of love, or hateful strife.

What comfort then, here as we strive,
Each in his called or chosen field,
When all is well, will be revealed.

Then let me toil, and weave the while,
Until my hour shall come to rest,
Then the assurance shall be mine,
That in His name, I did my best.

REAL ESTATE BOARDS TO AID BUILDING CAMPAIGN.

In the nation-wide building campaign now being carried on by the United States Department of Labor, the Own-Your-Own-Home branch of the work, under Paul C. Murphy, has enlisted wide cooperation. Then thousand members of the National Association of Real Estate Boards have pledged themselves to work with the department in its effort to stimulate interest in the construction of dwellings, and many cities have enlisted the "build now" movement.

According to estimates the United States is now something like half a million houses short of the number actually needed. Rents have risen to a point that encourages investigation into the cost of building and a survey of present conditions has biven assurance that after the war costs are not prohibitive. Real estate values have not advanced in proportion to other values and there is much to assure prospective builders, according to statistics gathered by the Public Works and Construction Division of the department's Information and Education Service.

Mr. Murphy, before taking hold of the Own-Your-Own-Home work, had started in Portland, Oreg., where he is president of the local realty board, plans for the building of 50 houses, and there are eividences of confidence i na revival of construction work in many parts of the State. A special campaign in Oregon will give local aid to the Government's efforts to hasten the spring activity in all lines of construction work. The fact that the army has released many men expert in the building trades furnishes unusual opportunities to employ labor and to furnish a solution of the most pressing problems of industrial readjustment.

In connection with the Own-Your-Own-Home movement there is reported a decided tendency to apply artistic ideas and to adhere to the most modern plans, so that better and more beautiful cities may develop as a result of after1the-war enterprise in building.

HUNGER WAGES CAUSE MIGRATION

Hunger wages and lack of employment during a large part of the year are assigned as among the causes of Negro migration from Mississippi, in a report on Negro migration in 1916-17 by R. H. Leavell, of Mississippi, just issued through the Office of the Director of Negro Economics, Department of Labor. Wages in southwest Mississippi raerly exceeded 75 cents a day, Mr. Leavell reports, though a range from 50 cents to $1 appeared in his investigation.

The valunme of migration from Mississippi to the North can not readily be determined, but an estimate by W. T. B. Williams places the figure for Mississippi at about 100,000 in approximately 1 8months.

A number of causes contributed to the movement, among them the disastrous storm of 1916 and the bollweevil, which necessitated means of cultivation that required less labor power. Improved living conditions in the North described by those who had already left the State, proved a great factor in inducing others to go. The increased death rate from pellagra in 1915 and pellagra mortality figures in general apparently have a direct relation to wage rates. Pellagra is due to a monotonous low proteid diet, which can be corrected by using meats, vegetables, and cereals in greater abundance.

Economic motives were present in practically every case of Negro migration, according to Mr. Leavell, but the feeling on the part of the Negro thta he is discriminated against in business, in the shools, and in the courts has been also a great factor.

ADVICE ON HOME VISITS.

Sickness or insanitary home conditions are responsible for a great many absences from work, and many employees would welcome in such instances sympathy or assistance from their employers, according to a series of suggestions prepared by officials of the Working Conditions Service, Department of Labor. Moreover, they declare, home visits would reveal these conditions, and would show opportunities for service.

Fellow employees can be sent in a neighborly way to call on sick workmen or those who are held at home by illness in the family. Employees are urged to give notice in advance, if possible, of proposed absences.

Home visits of this character, whether made by fellow employees or by a home visitor employed for that purpose, may be made immediately; on the first day of absence; after a lapse of a few days; on request of the foreman; or on the return of the absentee. A visiting nurse or the plant doctor can be used, and in general about 20 calls can be made in four hours if the distances to be covered are nt too great. An automobile, will of course, increase greatly the number of calls that can be made. The Working Conditions Service, however, opposes the use of nurses and doctors for such work in general, on the ground that they should be held in reserve for cases where their particular services are needed. Woman have been found most efficient and tactful as home visitors, the service reports.

TRAINING BROUGHT $9 RAISE.

How an unskilled workman increased his wages 60 per cent in six months, through the work of the Training Service, Department of Labor, is revealed in the story ofa young men who six months ago came to a Chicago machine shop and foundry looking for a job. His only experience had consisted in pushing a wheelbarrow to and from a concrete mixed.

They gave him a job as a sweeper, but after working in the shop a few weeks he became interested in the machines, particularly the boring mills and hand screw machines. Because he spent more time watching the machinesthan in working he fell behind in his work, but the foreman, learning of his attraction toward the machines, turned him over to the training instructor for a chance.

Eleven days later the young man returned to the foreman as an operator, with an increase of 7 cents an hour. He now receives $24 a week as a srew machine operator. Six months ago he got $15 a week as a sweeper.

INDUSTRIAL TRAINING INCREASES

Records of the Training Service, Department of Labor, reveal that during the war, in one factory which made very important mechanical parts of great value to the army, production was increased from 5,000 pieces a day to 70,000 daily, with only a small increase in the number of persons employed. The increase was brought about through the establishment of a traing repartment with in a few weeks.

The traing which resulted in this fourteenfold increase was carefully regulated in such a way that it did not mean "speeding up" production, or causing any strain upon the workmen. It merely enabled them to accomplish more with the same effort.

Don't say, "Can we afford to get it?" but, "Can't we afford to do without it?" You and your country need W. S. S.

Thrift never killed a cat, but care did. Buy W. S. S.

Don't budge from your savings budget. Put the rest in Thrift Stamps and W. S. S.

Don't buy all you want, but all you need. Save something for Thrift Stamps and W. S. S.

The race is not always to the swift or the battle to the strong, but the bank account is always to the truly thrifty. Buy W. S. S.

Everyone knows a few persons who spend carelessly, yet would be very angry if anyone cast a doubt upon their patriotism. Thoughtful spending means something over for Thrift and W. S. S.

When Thrift comes in the window, waste goes out the door. Buy W. S. S.

Benjamin Franklin said: "Little strokes fell great oaks." Every Thrift Stamp brings nearer a War-Saving Stamp.

Benjamin Franklin said: "All things are cheap to the saving, dear to the wasteful." Save with Thrift Stamps and W. S. S.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

The Gospel Plea Institute

EDWARDS, MISS.

BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

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THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, APRIL 26, 1919. No. 400.

A SURVEY

MAN'S SAD EXPERIENCES DUE TO UNDEVELOPMENT.

(J. B. Lehman.)

The history of the development of civilization is a long, sad story of human stupidity. Every step in advance has been resisted with the most malicious opposition and oftimes this was able to prevent the real step to be made but a compromise step was made instead which often was enough in error to almost defeat the end sought. When our Constitution was framed by the Constituent Convention and proposed to the states most bitter opposition sprang up on the ground that it took the sovereign rights from the different colonies and some states like Rhode Island never did actually ratify it. What they did after two years of delay was done by compulsion of circumstances. This opposition to the Constitution was the cause of a false step, in spirit, if not in letter, of the new government and out of it grew the corrupt politics of the next hundred and forty years. Those old worthies who almost had "conniption fits" over the proposed Constitution are all dead and forgotten now but we have the misery of the compromise step they took yet with us.

Seventy-five years ago when the fathers of the Current Reformation proposed to organize for missionary work many of the brethren resisted as though they thought the world would come to an end. The fight that Campbell, Stone and Scott had made for coming back to the Word of God and away from creeds for authority had been understood by these lesser minds as a call for reproduction of early church environment as well as spirit and doctrine and so they resisted to the point threatening a schism, and some of the most radical ones actuaally did take this step. The violent opposition to organization for missionary work of those people forced a compromise step which has been the cause of all kinds of woes. It forced the fathers to organize their missionary societies outside of the church. It was put in the hands of life members, annual members on the basis of the payment of sums of money. They wanted to, and should have organized under the authority of the local church, but they were forced to take a compromise step.

President Wilson made as one of the fourteen conditions of peace a demand for a League of Nations. He had ample ground for assuming that the intelligence of America demanded this for up to that time no intelligent man had spoken against it. But no sooner was it put in concrete form when the most violent opposition sprang up against it. It yet remains to be seen whether this opposition will force a compromise step that will be a plague for the nations for centuries to come. It all depends on the state of development of the American public. There will come a time when the mass of men will be intelligent enough to pass correct judgment on such weighty matters without going through the compromise step and its attendant misery. We do not know whether we are that far along now or not. Judging by the character of men we have sent to the Congress we would say we are not yet up to that. Every one of the men who have for six years violently resisted every measure of wisdom are now violently assailing the League of Nations. These men were elected in the days of the most depraved machine politics when no one thought of a world crisis. They are men who know the game of intrigue, and that only, as the surgeon knows his methods of surgery, and at their age they can learn no other. We should have known better when we elected them. We knew we too were playing the game in the same sense that the serf in feudal times helped his retainer to play the game in true knight fashion. Every voter who was guilty of this should fall on his knees and promise his Lord if he will help him out of this difficulty he will never do it again.

We are now facing a new day when it will require the finest type of statesmanship, on the part of all the citizens. If the League of Nations is adopted the real constructive legislation must yet come. We are frank to say that if the same political methods and spirit that characterized the past thirty years is to continue, we hope the League of Nations will be defeated, for another "thirty years' war" with its attendant starvation and pestilence in which the hand of every man will be raised against his brother will produce better results than a League of Nations in the hands of such men as we have set forth in the past. Of course we are making exceptions, for in spite of ourselves we put forth some excellent men even in the halcyon days of the corrupt boss.

In laying our plans for the future we must remember that the influence of every citizen in our land helps to make up the standard of our national life. You say the Negro of Mississippi does not vote? You are mistaken. His name may not be on the poll books and his ballot may not be in the ballot box, but his influence has been correctly polled by the votes that went in there. If fifty-six per cent. of our population had not bee nthe undeveloped and some times vicious Negro such men as we sent to the Senate and the Governor's chair could not have gone. If it were not for the undeveloped and vicious foreign element in Wisconsin such a Senator could not have gone from there. You would be shocked if some one would propose giving the vote to the fallen girls of Mississippi. Their spirit has been voted correctly in the ballots cast. Their spirit found a way to the ballot box through a more subtle avenue than the hands of the election baliff.

There can be no real reform in Mississippi until we build a new generation of people in which we must remember Paul's statement, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female." He well knew the Church could rise no higher than the mass of the people without regard to race or sex for all would have their correct influence on it and all must be equally developed; and we must know that we can not do the task of the future unless we provide the future with a well developed citizenship without regard to race, color or sex.

EMERGENCY CAMPAIGN

Again a change has been made in the schedule of the Emergency Campaign. No doubt our readers have been wondering why the plans have had to be changed so often. Mr. Cory has taken a position in the Inter Church organization and he has had a big task in the Men and Millions work. We have therefore been under obligation to adjust to suit him and he could not know for a certainty.

But now the dates are fixed and all plans are made for the schedule as follows:

Friday, May 9, at Jarvis Christian Institute to which Oklahoma and Texas will be invited. The sessions will be forenoon, afternoon and night and the delegates must come on the night before or on the early train that morning. Delegates will be entertained free.

Tuesday, May 13, at the Southern Christian Institute to which Arkansas, Eastern Louisiana and Mississippi will be invited. The sessions will be afternoon and night of the 13th and forenoon of the 14th. Delegates must come on the early trains of the 13th and will be entertained free.

Thursday, May 15, at Atlanta, Georgia, to which Alabama, Georgia, Florida and South Carolina will be invited. The meeting will be in the First Christian Church (white) and the delegates will have to pay for lodging and board. The sessions will be morning, afternoon and night.

Saturday, May 17, Piedmont Christian Institute, Martinsville, Virginia, to which North Carolina, Virginia, Maryland and the District of Columbia will be invited. The first session will be morning, afternoon and night of the 17th. Delegates must be prepared to pay board but lodging will be free.

Monday, May 19, Louisville, Kentucky, to which Kansas, Missouri, Illinois, Indiana,

Ohio, Kentucky and Tennessee will be invited. The sessions will be afternoon and night of the 19th and forenoon of the 20th. Delegates to Louisville must be prepared to pay for board and lodging.

On account of this Emergency meeting at the S. C. I. on the 13th and 14th we will suspend much of the regular program of the Workers' Conference. Tuesday forenoon will be given over to the women for reports and committee meetings. Wednesday afternoon will be given over to the regular workers' conference for reports and elections. The women who will want to attend the conference should come Monday night. All the delegates will be asked to stay over for commencement Thursday.

At the J. C. I. all delegates will be asked to remain over for commencement exercises on Saturday the 10th.

OUT ON THE PLAINS.

The season of all seasons of the year is upon us, and everywhere life and activity can be seen. The barren plains are being transformed into landscapes of verdant beauty while the rippling brook murmurs softly to the little plant that is silently bringing forth a beautiful and fragrant flower

The butterfly and the honey bee vie with each other among the flowers in search of honey-drops.

The robins sing sweetly by my window, and in the distance a flock of wild ducks can be seen flying North. On every hand complete evidences of spring can be seen.

The creeping, crawling, flying insects, the migratory fowls of the air, the perenial plants of the field which for centuries have not failed in their coming, are coming forth to tell us that they are obedient to an eternal law.

There is nothing in all God's creation so interesting as life. The seas, mountains, hills, valleys, plains, would all be void and desolate without the life that is so beautifully manifested in the plants, animals, fowls and fish.

The great Sahara has no charms only as one may look upon an oasis, neither do the snow-capped peaks of the lofty Andes. It is in the valley of the river Nile or upon the banks of the mighty Amazon where the scenes are indeed charming. For there life is manifest in abundance. The dense and luxuriant forests are a continual habitat for a multiplicity of animals, while beautiful and sweet singing birds add to the charms thereof with their eternal song. The air is ever ladened with the sweet odor constantly ascending from the ever-blooming flowers.

"I am come that they might have life and have it more abundantly," is indeed the epitome of Christ's teaching! Miracles, death and resurrection. Around that one purpose —giving life—revolve the whole life and teachings of Jesus, the work of the apostles and church.

The writer has just returned from White Cloud, where our First District held its convention. I do not hesitate to say that it was the best district meeting held among us since I have been in Kansas. The White Cloud Globe, a weekly published by two members of the White Christian Church, said the meeting was one of the most enjoyable and inspiring ever held in the town.

On our way home we stopped at Troy and Atchison where we had arranged educational programs. The best musical and literary talent that could be obtained appeared on program at each place.

Brother G. A. Terry of Kansas City, and Brother Wm. Martin of Emporia, appeared on each program. Brother Martin presenting the needs of the field, and Brother Terry "Organizing to Meet the Needs of the Field." The writer talked upon the gospel of giving.

We are attempting to swing all our churches in line with the educational drive.

C. E. CRAGGETT.

DEPARTMENT OF LABOR.
DIVISION OF NEGRO ECONOMICS.

Resolutions on plan of Co-operative Organization adopted at informal conference on Negro Labor Problems, February 17 and 18, 1919, as approved by the Secretary of Labor.

Preamble:

Whereas, The improvement of conditions of Negro wage-earners and the improvement of relations of white employers, of white wage-earners and of Negro wage-earners are questions of great importance for the advancement of the welfare of all wage-earners in America; and

Whereas, The several organizations and agencies specifically interested in promoting the better adjustment of Negro wage-earners to American life need to work in closer co-operation:

Therefore, It behooves representatives of such boards, agencies and organizations interested in such questions to adopt measures of co-operative organization, of action and of policy that will foster constructive work along these lines.

We, Therefore, the representatives of such organizations, invited to an informal conference in Washington by the Secretary of Labor, do hereby recommend and ask the Secretary to use his good offices in laying before the organizations represented, and any other organizations that may be interested, a plan of co-operative organization and effort on the following general lines:

1. That local efforts to influence employers of Negro workers to provide welfare facilities be undertaken, jointly, by all the agencies attempting to do such work in a community; and that the local representatives of the Department of Labor be used as far as practicable as a channel through which the experiences and methods of the several agencies shall seek exchange in these local efforts.

Where there is no such local governmental organization or representative of the Department of Labor, and the several agencies desire to act, that they request the Department of Labor to assist them in getting such a channel of co-operation.

2. That our several agencies, boards and organizations, which undertake the organization of any work or the expenditure of any funds for improving the living and neighborhood conditions of Negro workers in local communities seek to become informed of similar plans of other agencies, boards and organizations before deciding on plans or taking action.

3. That the Department of Labor be asked to furnish such information and to provide such facilities as are necessary for keeping the agencies, boards and organizations informed of such plans, efforts, or proposed undertakings or steps that have been undertaken by the several agencies, boards and organizations interested.

4. That each agency, board or organization here represented, or any other agency, board or organization that may hereafter be concerned shall, as soon as practicable, make available to the Department of Labor such parts of its records, facilities and opportunties as are necessary in order that the department may have available the information needed for using its good offices in furthering the co-operation of such agencies, boards or organizations. That such agencies, boards or organizations detail for service in this connection such personal services of its staff as may be needed for carrying out the part of any effort in which said agency, board or organization may be involved.

5. The Department of Labor is also asked to call a second conference, at the time that seems best, of representatives of the organizations that have been invited to this conference; also representatives of such other organizations that may be interested or concerned for further discussion of the questions involved in connection with Negro economics, in order that further exchange of experiences and plans of unity and co-operation may be discussed.

(Note: The following resolution was adopted by the Conference as an addition to the Report of the Committee):

6. That it is the consensus of this body that the representatives of national organizations attending this conference request their local representatives in various states to co-operate immediately with the representatives of the Director of Negro Economics of the U. S. Department of Labor in all matters affecting the interests of the Negro workers.

DEPARTMENT OF LABOR.
DIVISION OF NEGRO ECONOMICS.

Program of work adopted at the informal conference on Negro Labor Problems, Washington, February 17 and 18, 1919, as approved by the Secretary of Labor.

Preamble: The committee has tried to suggest in the brief time allotted to it simply the main lines of work that national and local social organizations should follow

Article I. Survey—a. No organized welfare work should be undertaken without at least a brief survey. Said survey should be as comprehensive as possible.

b. Surveys should be continuous and cumulative.

Article II. *Getting Negro Workers Into Industry*—a. Opportunities in industrial occupations.

1. Plans for creating industrial openings for Negroes.

a. By newspaper publicity.

b. By circularization of employers.

c. By address to employers' associations.

d. By personal solicitation of employers.

e. By investigating every public construction program and ascertaining whether or not Negroes are to be used.

f. By encouraging Negroes to go into business for themselves.

b. *Race Relations.*

1. Steps should be taken to get white and Negro wage-earners together in order that each might better understand the ambitions and ideals of the other and to get better contact between Negro wage-earners and white employers for better co-operation.

Article III. *Holding Negro Workers in Industry.*

a. Release of Negro labor.

1. Steps should be taken to prevent wholesale discharge of Negroes.

a. Visits should be made, as often as is expedient, to factories where large numbers of Negroes are employed. It should be urged that Negroes be discharged only in the same proportion and for the same reasons that workers of other races are discharged.

b. Housing:

1. Employers of Negro labor should be urged to provide near the plants adequate housing facilities for workers.

2. Plantation owners should be urged to provide better homes for their tenants.

3. Plans should be made to house returning colored soldiers.

a. By establishing a room registry for soldiers.

c. Education of Workers on Jobs.

1. In the city—

a. Shop talks on efficiency.

b. Lectures in churches and lodges on efficiency.

c. Neighborhood visits.

d. The encouragement of thrift.

2. In the country—

a. Better housing on plantations.

b. Better schools.

c. Keeping systematic business accounts.

d. Methods of better understanding.

e. Definite terms of agreement.

d. Recreation.

1.Attention must be given to provision for wholesome recreation.

e. Co-opperation.

1. All agencies should co-operate in the carrying out of this program.

2. The enthusiasm and machinery of the various war organizations should be capitalized for peace betterment.

Article IV. *Training the next Generation.*

a. Parents should be influenced to keep children in school until thoroughly prepared for a life's vocation.

b. Close co-operation with schools, public and private, should be encouraged.

c. There should be created schools peculiarly fitted to cope with abnormal industrial needs of the Negro.

Article V. *Advancement of Negro Wage-Earners in the U. S.*

Negroes are not the economic factor in the United States that they would be if they were enjoying the same industrial rights as other racial groups.

It is important that this country should have every racial element function to 100 per cent. of its ability, and every facility should be furnished to accomplish this purpose.

The above program was adopted by a unanimous vote on February 18, 1919.

MAYORS ASKED TO AID BUILDING MOVEMENT.

Mayors of cities everywhere in the United States are asked to co-operate with the United States Department of Labor in its nation-wide Own Your Own Home campaign, which is being conducted for the following reasons:

First. Work must be provided for returning soldiers and sailors and for labor turning from war to peace industries.

Second. Immediate stimulation and resumption of home-building activity is necessary in most communities. At present the shortage of dwellings in the United States is estimated at not less than 500,000, and it is probably even greater than the half-million figure. Home building virtually ceased with our entrance into the war. Its resumption means local benefit and profit.

Third. Home ownership makes for better living conditions, thrift and increased efficiency. It provides comfort for the busy years of work and assures a safe harbor in old age.

Fourth. The immediate future holds no promise of a reduction of the price of building materials. To delay important and necessary building in the expectation of a decided fall in prices seems ill-advised. Prof. Irving Fisher, of Yale University, a foremost authority, has stated:

"We are on a permanently higher price level, and the sooner the business men of the country take this view and adjust themselves to it the sooner they will save themselves and the nation from the misfortune that will come to us if we persist in our present false hope."

The United States Department of Labor has prepared a Manual of Information telling how to proceed in the formation of local Own Your Own Home organizations. These local organizations have been formed in 20 cities, where the work of stimulating building is already bringing about satisfactory results. Women's clubs and civic associations have rallied to the aid of the movement, which is not confined to the effort to encourage the immediate construction of much-needed dwellings, but is also concerned with the speeding up of public buildings, schoolhouses, and community structures of every sort.

FACTORY FOREMEN ADVOCATES OF TRAINING SYSTEM.

Information reaching the Training Service, Department of Labor, from establishments where factory training systems are in operation indicates that foremen ,after brief experience with the training system, insist upon having trained workers in their departments, for the reason that they do much more efficient work than those who are put into the factory on production work at the start. Many workmen also ask for training, in order to increase their earning capacity, and so valuable has training proved for peace time that last week 17 factories adopted training systems, a number almost equal to the average installation of training departments during the war.

In one large plant there was a feeling of hostility to training at the start on the part of a number of foremen. When the first graduate of a training department was put on production work within a week and was found fully qualified for production work, the foreman insisted that the worker was exceptional. Under the old system from three to six months was required before workers were able to produce the quantity and quality of work required for a fair day's output.

When a considerable number of persons had been promoted to production work after a week or 10 days in training, however, the foremen's view changed very radically, and they refused to take any applicants for work who had not had the advantages of the training system. At one time, when the training department was full, a new hand was sent at once to the factory for production work, and the foreman protested vigorously.

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Number 400

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The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 406, and this number is 399. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

PERSONALS.

We are on a race now for two thousand subscribers. Help us by reporting to the Plea and getting to it interesting news and by inducing others to subscribe.

It is good news to hear of so many who are working earnestly to line all churches up for the larger work.

Young men being discharged from the army should remember that they have had an experience that will enable them to undertake a more useful task than they were at when they went to war.

A hotel porter or elevator boy should now become a planter, or a producer of wealth in some other way. These young men should help us now to restore the South to her designed greatness.

Under trying circumstances it is always well to remember Paul's saying: "Beloved, avenge not yourselves, for vengeance belongeth unto me, I will repay sayeth the Lord."

S. C. I. NOTES.

Miss Alice Mullikin and Miss Lillian Farmer left the campus Saturday morning for a two days' visit at Canton, Miss.

Prof. D. R. Bebout has returned to the S. C. I. after a two weeks absence when he accompanied his brother's family to Hebron, Ohio.

The last Y. W. C. A. meeting was especially good. The topic was What Music Means to Us. The leader had made very careful preparations and conducted the meeting in an especially nice way. The two music teachers made talks upon the subject and Miss Townsend read a story which showed that others not talented in music could also do great good. Several of the girls made good talks and there were a number of well-rendered musical selections.

Prof. P. H. Moss was a campus visitor last week.

Mr. Prince Gray who has been sick for two weeks is again able to resume his school work.

The Community School has recently enrolled its sixtieth pupil. Room One has only lost one of its total enrollment.

Mrs. Lehman spent two days in Meridian last week attending the State Board meeting of the C. W. B. M. A greater work was planned for the state of Mississippi.

Several of the teachers are planning on attending the State Sunday School convention in Vicksburg this week.

The members of the Y. M. C. A. are planning a Dunbar program in the near future.

Lieutenant A. R. Williams who was on the Metz front, lectured at Chapel Hall Tuesday night. He gave the most comprehensive description of the war situation we have yet heard. Lieutenant Williams spent six years at the S. C. I. and we have a just pride in his achievements.

J. C. I. NOTES. HAWKINS, TEXAS.

This has been a very busy week at Jarvis. We feel sure that when we are kept busy in the Master's cause we can grow to perfection.

The Dixie Overland Highway will pass near the J. C. I. President Ewin and others worked hard to have this road to pass near the campus.

We had a very impressive service Sunday. President Ewin preached a very excellent sermon on the Preservation of Life. Found Matt. 5:13 verse.

Mrs. M. E. Johnson of Galveston, Texas, was a visitor on our campus recently.

Mrs. H. G. Smith and a number of students attended the marriage of Miss Mama Lewis and Mr. Timothy Williams on last Saturday evening. Both were former students of Jarvis.

The Utopian Club reports a very splendid meeting on last Wednesday evening.

President Ewin went to Quitman, Texas, Monday on business for the school.

The millinery department under the direction of Miss E. S. Fuller is making a splendid progress. They have made several hats this spring.

TENNESSEE.

The writer left Nashville March 23rd, 10:00 p. m., enroute for home, Jonesboro, Tenn. Arriving in Jonesboro Monday the 24th at 2:30 p. m. I was due to arrive at 10:40 a. m. but my train was nearly three hours late. I found my family well and looking for my arrival.

I found the ground dry and in fine shape for cultivation. I secured a team of horses, and a big plow at once and went to work making garden the old fashion way. In a little while I had a fine lot of potatoes, onions, beets planted and I left the ground in fine shape for planting corn, beans and other vegetables.

Lord's Day, March 30th, I preached for the West Main Street Christian Church in Johnson City at 11 a. m. Elder L. H. Tate is pastor and is doing splendid work. Elder Tate is now building a basement and getting things together to entertain the annual convention which will convene with the church at Johnson City, this year. The basement that he is now building will serve as kitchen and dining room for the convention.

After ten days stay with my family I returned to Nashville Thursday, April 3rd. Soon after my arrival I found that the church had not lost any time in my absence, but every department of the church was busy and on the firing line. On the 5th Lord's Day Brother Mark Parker conducted the services, and had one confession and a glorious meeting.

Lord's Day morning, April 6th our congregation went far over the average. We had at least two hundred people present. The writer chose for his text Gal. 3:24, Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Sub. "Christ is all and in all."

At the close of the sermon two came forward and made the confession, and we baptized the same hour. Our offering was $24.43.

We will baptize again next Lord's Day, April the 13th. We are planning our Easter program. We hope to take up a good offering for missions.

Yours in His service,
W. P. MARTIN, Evangelist,
710 Gay Street.

WORKING WITH THE CHURCHES.

In the issue of March 22, 1919, Bro. C. A. Dickerson called my attention to an article written by Bro. S. J. Green of Beaumont, Texas, in the issue of March 1, 1919. I have never met Bro. Green in person but I have read of him for the past seven or eight years through the Plea. I understand that he is a product of the Louisville Christian Bible School but I find that he is a little off on his Bible. Study a little harder, Bro. Green. Your intentions and meanings are good.

First, Bro. Green acknowledged, to start with, that it had been quite a while since we had heard from him through the Plea. This being true, he should have given us his year's report, seeing we have entered upon a New Year. We would like to know how many sermons he preached, how many souls gained, how many revivals held, how much money raised, how many marriages, etc., during 1918.

Bro. Green condemns the Christian ministers for leaving it to the congregation to decide whether they want preaching or not. If the people are not the proper ones to decide this matter, I should like to know who is the proper one. Surely not the minister, for he certainly can't give the people what they don't want. This way of going ahead preaching for nothing, preaching whether the people want you or not, is a bad policy. It

ruins a church. For if a church refuses to support the ministry she will refuse to support the missionary work. When a church is made to believe that a minister can get along without money she thinks other things can get along without it.

Any minister does wrong when he tries to make people believe he can preach the gospel without money. Sam Jones was right when he said, "It takes grace, grit and greenbacks to carry the gospel." It takes as much money to support a preacher's family as it does anybody else's family. Why should not a minister get pay for his work as other men get pay for their work? The minister's grocery bill, shoe bill, clothes bill, doctor bill, etc., must be paid like other men's. How is he to pay these bills if he has not the money, and can't get it?

When ever a church finds out that a minister is going to preach without money, they will hold their money and let him preach. So I will advise Bro. Green to have his congregation to understand that he can not preach the gospel without money. Every preacher who has ever tried it failed. Paul tried it, and the only way he could keep it up any length of time the churches of Macedonia and Achaia had to supply his wants that his services might be continued at Corinth. Here it is in his own language, "I robbed other churches, taking wages of them, to do you service," 2 Cor. 11:8. The pay had to come from somebody and since Corinth failed to pay the preacher, other churches had to do it. Paul did wrong by not putting the Christians' duties to them and getting a support from them and he had to confess his wrong and beg their pardon. Here it is: "For what is it wherein ye were inferior to other churches except it be that I myself was not burdensome to you? Forgive me this wrong," 2 Cor. 12:13.

Deliver me from a cheap preacher. He will ruin any congregation in the world. A preacher that does not cost a congregation anything is not worth anything to that congregation. Nothing from nothing leaves nothing. "How shall they preach except they be sent," Rom. 10:15. This simply means the people must send the preacher, give him a support, or he can't go nor preach. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." 1 Cor. 9:14. "Even so hath the Lord ordained"—appointed, required that those who preach the gospel should have a right to be supported by the gospel. It is the people's duty to maintain their minister by Christ's appointment.

I want Bro. Green to give me chapter and verse where it says, "Woe unto me if I preach not the Gospel without charge." No dodging here, chapter and verse. Give me your authority, brother.

I want to straighten Bro. Green and all who do not understand John 10:12, where Christ speaks of the "hireling." Bro. Green quotes this as authority against ministers getting a salary. Wrong there, brother. Christ had no such thought in mind. He was simply showing the difference between Himself as a shepherd and the shepherds who were hired to mind the sheep in ancient times. Here it is: "Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in the land within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee." Deut. 24.14-15. This is strong proof that those who cared for the sheep were poor, and that they only cared for them merely for the pay that was in it. Therefore it was very natural that they would flee in times of imminent danger.

"The hireling fleeth, because he is an hireling," does not mean that a preacher should not receive a salary, but that he should not set his heart upon money. He must not let the wealth of the world be his chief concern. Those are not hirelings who, while they serve at the Altar, live and live comfortably, upon the Altar. "The labourer is worthy of his meat," and a scandalous maintenance will soon make a scandalous ministry. But those are hirelings who love the wages more than the Cause, and set their hearts upon it as the hireling is said to do, Deut. 24:15. See 1 Sam. 2.29.

Now, Bro. Green, you won't be brave if you don't come back.

Bro. C. A. Dickerson, the subject of my articles is "Working With the Churches," instead of "Walking Among the Churches."

Yours for New Testament teaching,

B. C. CALVERT.

AMONG THE BIBLE SCHOOLS.

Mayfield, Kentucky.

It was my pleasure to spend the Fourth Lord's Day in February with Elder Neal and his good people.

A fine bunch of young people greeted me in the Bible School at the morning hour. We find in this place like many others that the schools stands in need of teachers.

God give us teachers,
A time like this demands,
Converted hearts, trained heads,
And ready hands.

The pastor brought us a very helpful message at 11 o'clock. The afternoon was given to the conducting of an institute for Bible School workers. It was shown by the way that the people came out that Brother Neal is carrying his end of the stick in Mayfield. I believe if this good man had a little help so he could stay on the job all of the time that a strong church could be established in this place. They had on a special effort to raise money to put better seats in the building. A fine district meeting held in a place like this would almost be equal to a state convention. What encouragement it would be to the faithful disciples.

The writer spoke to an appreciative audience Sunday night. We hope that Brother Neal will find sufficient co-operation with the Kentucky Board to keep him on the ground.

An offering was given to the amount of $4.35.

Yours for the forward step,

P. H. MOSS, Field Secy. of N. B. S.

OKLAHOMA.

Ponta, Cherokee Co., Texas.

Editor of Gospel Plea:

Will you please give space for me to say we have a nice corn and pig club of thirty boys and girls and we expect to go to the front this year. We hope to sell a paper to each one of this club and we ask the Plea for space, as we are trying to raise food for those who have other work to do.

W. H| CLEAVER,
Supervisor of Pine Hill Corn and Pig Club.

CHURCH WORK.

The elders and deacons of four places are to meet in a joint meeting and arrange for better church work and to take steps to help spread the Gospel all through the land, wherever man is found, rich or poor, and to all races. God so loved the world that He gave His only son but men are blind and don't believe. We are to try to awaken sinners and bring them back to Christ. The meeting will be held with Pine Hill church on Saturday before the 4th Sunday in April and all officers are welcome because this is to bring life to our brothers and sisters. Now as we have many members in one body and all members have not the same office, so we being many are one body in Christ and every one members one of another. Let us think of these things.

W. H. CLEAVER,
Deacon of Pine Hill Christian Church.

MASSACHUSETTS AIDS WORKERS TO OWN HOMES.

Massachusetts has tried successfully an experiment in aiding workers to own their homes, according to a report sent to the United States Department of Labor, which is now conducting an Own Your Own Home campaign. Two years ago the first fund of $50,000 was placed at the disposal of a homestead commission, and the state budget now before the legislature contains a provision for $50,000 for further investment in building.

A tract of land comprising 7 acres was purchased at Lowell, one of the largest centers for textile manufacture in the country. Plans for 46 houses, each with a garden, were made for this site, and 12 cottages were built at a cost of from $2,400 to $3,000 each. Every house was readily sold, an original deposit of from $50 to $100 being required, and a sufficient amount monthly being paid to assure the ownership of the property in 16 years.

The plan worked out so satisfactorily that application was made to the legislature for an additional $100,000, but the amount was cut down to $50,000 on account of necessary considerations of economy. Before the first money was appropriated the Supreme Court of Massachusetts had ruled adversely on the question whether the state legally could appropriate money for such a purpose, but when the plan was submitted to the people on a referendum it was approved by an overwhelming vote. A law providing for state housing was then enacted.

Christian Woman's Board of Missions

ARKANSAS.

Editor of the Gospel Plea:

Enclosed you will find one dollar in renewal of my subscription for the Gospel Plea. And please find space in your most worthy paper for the following:

The state board for C. W. B. M. work in the state of Arkansas, met on April 5 at Mt. Sinai Christian Church, Argenta, for the purpose of arranging a program for our state convention to be held at Pea Ridge Christian Church, Kerr, Ark., beginning May 2, 1919.

The board meeting was attended by auxiliary members of Little Rock, Argenta and Kerr churches. We were also very much gratified to have with us some sisters from the white Christian church of Little Rock, namely Miss Ashill, state secretary of Arkansas and Mrs. Kelly who is president of the Little Rock auxiliary. The board highly appreciates the kind service rendered by these ladies in helping us to arrange our program.

We are praying that the brethren and sisters from every Christian church in Arkansas will help in this convention. Let each auxiliary be represented and if your church has no auxiliary we earnestly entreat you to be with us anyway for we are expecting this to be one of the most interesting conventions ever held at this place.

It is high time, dear sisters, that the Christian colored women of America were awakening to their responsibilities in work for the Master, for who among us is so blind that she hath not an eye on these perilous times? or what Christian woman is so dull of understanding that she feeleth not that her own efforts are needed in trying to help straighten the crooked pathway of wickedness by establishing the religion of Christ throughout the world?

The awful war has taught what power there is in combined strength and systematic methods. Friends and Christians, we can realize this in the temporal affairs of life then why, oh why, may we not see it in the spiritual things? Now we urge all ministers of the gospel, brethren and sisters and friends of the church of Christ to meet us on May 2nd. We want to raise at least two hundred dollars which is a small amount when compared with the huge sum which all the states must raise for the cause this year. We must arouse from the sleep in which we have too long indulged, for the day is far spent and the night cometh when no man can work.

State board members present at the Argenta meeting were: Sisters Sarah L. Bostic, Bell Matlock, Sarah A. Richardson, and your humble servant Minnie M. Guydon.

TENNESSEE.

Nashville, Gay St. Christian Church.
March the 23rd, Fourth Lord's Day, Pres. J. B. Lehman of the Southern Christian Institute, Supt. of Negro Education and Evangelization of our schools, worshipped with us at the Gay street church on the above date.

He preached for us both at 11 o'clock and 8 p m. His sermons were excellent, a spiritual blessing to our church. He was well pleased with the services and the bright prospects of our work. At the 11 o'clock service a very appreciative congregation was present. We were favored at this service with a quartette from the State Normal which added much to our services.

At the close of the service, Bro. Lehman called for subscribers to the Gospel Plea and eight subscribed, paying one dollar each. We are glad to say that the Gay street Christian church has quite a little enthusiastic family reading the Gospel Plea.

At 6 o'clock p. m. our C. W. B. M. went in session. We had the presence of four members of the C. W. B. M. of the Vine Street Church (white) to meet with us. The splendid addresses that they made gave to our C. W. B. M. inspiration and a larger realization of their great task. Our C. W. B. M., 38 in number are quite enthusiastic and is set to do mission work. Mrs Ida Taylor, our state president was present, and expressed her appreciation of meeting with us. She is looking forward for a great work with all of our local boards through out the state of Tennessee, this year.

President Lehman's instructions, have quickened the spirit of our people in missionary efforts, and have given a clearer conception of our work. We will be more than glad to have him to visit us again.

I am yours in the missionary work,
MRS. ETHEL ROSS McCARVER,
Cor. Secretary, 2004 Jefferson St.

OKLAHOMA.

Clearview, Okla.

Editor of the Gospel Plea:

Please allow me space in your paper to say a few words about the work in Oklahoma. First, we must say that we have our part of all the short-comings that all the other states have, but we are now learning not to complain about what our neighbors are doing and for this reason feel that we are on the road to success. Two new congregations have been set in working order since the state meeting and four churches have decided that they can do best with a pastor and the state has endorsed the greater work as never before. In this, we as ministers and members of the church in Oklahoma feel and know that we are in harmony with the great truth that Christ and the disciples endorsed. Elder R. L. Love of Guthrie is doing a great work there and at Sapulpa. He is to be praised for the efforts he has put forth in these two cities. Elder S. R. Tanzermore of West Virginia is making good at Clearview. We hope for others to hear and answer the cry.

Below you will find my report as State Evangelist. You will note this as follows: Churches visited 34; sermons and addresses 139; conversions, 43; church rallies, 2; district conventions 2; Y. P. S. C. E. organized 1; churches reorganized 2; C. W. B. M. organized 2, Okmulgee and Meridian; difficulties adjusted 1; money paid on building at Ardmore $25; money received from National C. W. B. M. $150; from state treasury $114.89; from State C. W. B. M. $20; from State Sunday School treasury $20; from Muskogee District Convention $14.75; from Guthrie District Convention $9.01; from the general public $223.47; grand total $552.12. The state is due the evangelist at this time, April 1st, a total of $91.62.

The above is the report of the work from August 22nd, 1919 to April 1st, 1919.

W. M TUCKER.

ARKANSAS.

Plumerville, Ark., April 5, 1919.

Dear Editor of Gospel Plea:

Please allow me space to say a word in your paper. This is going to be a great year for "Boys' Corn Clubs" Parents realize that they should train their boys to become real practical business farmers, with a knowledge to do things. It is a sin to bring children into this busy world without giving them the strength to ward off the darts of the foe, such as ignorance and superstition. The future of agriculture depends upon the boys now growing up and fathers and mothers should realize this.

ELIAS BINUME, R. 2, Box 21.

MISSISSIPPI EVANGELIST.

The report since November. The Flu hindered the church work. Still the people have a spirit to work.

The Educational Rally Day has been held up before churches. I have raised quite one hundred dollars for educational work; secured several subscriptions to the Gospel Plea, raised for the Farish Street Church fifty dollars. The condition of the women's work is better in the state than it has ever been. I have made two visits to show Christian church recently and find them with a

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated.

Respectfully,

T. A. CHAPMAN, D. D. S.

mind to work. The lumber is now on the ground to build. The brethren at Shaw deserve much credit for their faithfulness.

For Sunday School work we raised and sent in fifteen dollars. We hope to be able to get the leaders of the churches in the state to meet the conference that will soon be called to meet at the S. C. I. The churches that have not reported for Educational Rally will still be required to take the collection. Not many days ago we preached at Shaw. We made our appeal for education and raised $2.11.

K. R. BROWN.

MISSISSIPPI.

Dear Editor:

Please allow space in your valuable paper for me to report those who helped Elder B. C. Calvert in his need. We took up in the quarterly meeting at Union Hill as follows:

One dollar and twenty-five cents each, A. L. Jennings, A. G. Smeed.

One dollar each, Eld. J. M. Miller Eld. Sam Flowers, David Blackburn, Abednego Foster, Mrs. Sarah Blackburn.

Fifty cents each, Rosa Brown, J. McClodden, Chas. Wilson.

Forty-five cents, Mrs. M. J. Brown.

Twenty-five cents each, Willis Jackson, Ruffin Wilson, Willis Gus Davis, Johnny Runnels, Mrs. Cornelia Jennings, Sarah Sneed Eliza Brown, Laura Brown, Katherine Jackson, Amos Trevillian, Jonas Sneed, C. Rogers, Sam Jennings, E. V. Jennings, James Knight, Bennie Blackburn, E. O. Baker, Gus Gibson, Hessin Jackson, Mary Young, Adam Thurston, Flossie Gusta, Sampson Jennings, E. D. Heath, Moses Stephens, Floyd Heath, making a total of about $17.00.

Holly Grove Baptist Church, Eld. Ben Triglars, took up an offering of $5. Elder Henry Low's church of Hermanville took up $3.50. We appreciated the help of these good people.

A. G. SNEED.

(Perhaps a word of explanation is due our readers concerning above. In February when Bro. Calvert was changing cars at Yazoo City three trains came in at once and a great jam of people. The express boy came to get his trucks and in a very harsh way tried to drive the people back. When Bro. Calvert plead that they could not he came at him with a barrel stave and an altercation ensued and Bro. Calvert was arrested on the charge of assault and battery with intent to kill. Bro. Calvert had to hire a good law firm and it has cost him something, but we feel confident ere this is read his case will have been thrown out of court. J. B. Lehman.)

FROM THE BANKS OF THE OLD KY.

Calls, uncalls and recalls have kinder gotten me bothered Old Kentucky was headed for the Louisville Emergency Meeting, having sidetracked everything for that train.

Half-heartedly we plunged into other things, keeping close to shore lest the horn should blow. We hope to be ready when it does blow again.

Eld. T. R. Everett, Lexington's new pastor gave us nine as good sermons as you need to hear. His zeal for the kingdom knows no bounds. His knowledge of it is a plenty. Old First heard him gladly. Being new at Lexington he could not give us any Sunday, so I "filled in" on Sundays. One Sunday afternoon, he brought his Lexington choir down and oh, they did sing. He preached glorious sermon that afternoon. Two were added.

Our Bible School vision is looking toward the coming of Prof. Moss in the month of May.

His work will take the form of gathered institutes this time, holding some four or five in the state, instead of visiting every school individually. His former visits have led up to this. It means progress in proper lines. Brethren will report their meetings.

Yours faithfully,

A. H. DICKERSON, Nicholasville, Ky.

WHO CAN MATCH BAY CITY?

In most American cities the proportion of naturalized citizens to unnaturalized aliens of voting age is a discouraging if not an appalling spectacle. From the latest available figures New York City is shown to have naturalized but 38 per cent of its foreign-born males of voting age; Boston, 46 per cent; Chicago, 50 per cent; Los Angeles, 47 per cent; Duluth, 47 per cent. The astonishingly small percentage of naturalizations in these cities is paralleled by the figures for smaller communities all over the country and has doubtless been growing lower rather than higher in the years since the census of 1910 was taken. For these later years have been the flood tide of the "new immigration" composed of a still larger proportion of men who have no desire for citizenship in this country.

In this same period Bay City, Mich., naturalized 76 per cent of its foreign-born population. What is the explanation?

It is fair to assume that Bay City has, in some manner, been able to make citizenship more attractive than other places have succeeded in doing. It might be worth while to find out the recipe. Perhaps the keen interest evidenced by some Bay City's civic organizations may have something to do with it. Recently the Knights of Columbus and the Kiwanis Club have pledged their support to the plan proposed by the Bureau of Naturalization for community report of its principles. Resolutions were adopted by these organizations to * * assist in an intensive campaign for Americanization through a community committee* * * for the promotion of close and friendly relations between our foreign-born friends and the rest of the community through the medium of a common language."

Perhaps the citizenship recipe of Bay City is just a mixture in equal parts of neighborliness and common sense.

ROADS TO BE PART OF ARTERIAL HIGHWAYS.

Road building is to be extensively carried on in all parts of the country during the coming months, according to reports sent to the United States Department of Labor. Highways that will connect states and in time form wide transcontinental avenues of uninterrupted smoothness and safety are projected, and work on many of these has begun.

Pennsylvania furnishes an example of this new movement to keep up with the demands of constantly increasing transportation needs. This month the state highway department called for bids for the construction of 103 miles of permanent road in various parts of the state. Each section for which bids were asked is to be part of one of the arterial highways included in Gov. Sproul's "primary" system. In many places the roads to be built are to be 18 feet in width, or 2 feet wider than the old standard. It is announced that within a few weeks bids will be asked on the construction of several hundred additional miles of highway.

This extensive road building will furnish employment for thousands of men and will be well under way before the spring is far advanced.

FINDS TRAINING PAYS.

The vice-president of a large manufacturing establishment, employing 8,000 persons, has informed officials of the Training Service, Department of Labor, that his experience confirms the view promulgated by the service that 75 per cent of the workmen in the ordinary industrial plant are producing less than a normal amount of work, and that the result is that the shop average is perhaps as much as 50 per cent short of the production it should attain.

Some time ago the company established training and kept careful records. When individual production was found falling off, the workmen, instead of being discharged, were given other jobs on which they could do better work. The company took an interest in finding suitable work for the employees. The individual efficiency records also proved a protection against unjust discharge and afforded a means of determining upon promotions.

In the case of certain women employees the company found that their output fell toward the end of the day as a result of fatigue. These employees were given less exacting work, on which, however, their remuneration would be satisfactory.

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Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, MAY 3, 1919. No. 401

A SURVEY

WHAT SHALL WE GIVE THE NATIONS

(J. B. Lehman.)

We are now entering upon a period when the United States of America will exert a powerful influence on all the other nations. Armenia and Syria are asking that a mandate be given to us for their countries. Others will ask and those who will not be under a mandate will seek our advice and help. This will be a wonderful opportunity if we are good enought to use it, but it will be a menace to all other nations if we do not use it aright. If we will profit by the example of other nations we can do a great work; if we follow their example we will inflict great harm on them.

When Christ came to the Jews they had the most wonderful message for the world, but only a few saw it. The rest tried to force on other nations Judaism in its most dogmatic form. Had they stopped to think they would have seen that Judarism could not have benefitted the world. It was a burden too heavy for their little nation to bear in Palestine and it would have been impossible for the other nations. When they chose to offer Judarism instead of the simple truths of Christ they mode a most stupendious blunder.

When Christianity came to Rome it had the most wonderful message for the world. but scarcely any saw it. The mass tried to force Romanism on the world and succeeded in their purpose for centuries. There was no virtue what ever in these Romanisms but their nation had developed in them to the point when they were instincts and they cherished them and they imagined others must haye wanted to cherish them too.

Now we Anglo-Saxons are in a position where we can give to the others. From their standpoint of the good in us we have a wonderful message. We are a liberty loving people and we have made a practical demonstration of how to use this liberty for an occasion for good work. We are a strong missionary people with missionary enterprises amounting to hundreds of millions of dollars. We stand firm for Justice and enlightment for our own people. We are doing a reasonable service in educating all our citizenship. It is these things that the other nations who are seeking us out see and long for.

But we have another side which is dangerous and will prove a menance to the other nations if we give it to them. We have developed partizan polices to its *ad nauseum*.____

We talk about certain questions partizan issues and about certain questions that should not be made partizan issues. Our real meanings is that what we make partizan issues and men playthings over which we have our sport, our national sport. What we regard as real serious and important to the welfare of the world, we try to keep from partizan politics. These we do not feel we dare take into our annual or quadremial game. Denominational issue in the churches is nothing more or less than our partizan game extened over unto church affairs. We feel no hesitency in making certain theological questions shiboleths for the games. Others are too vital and all denominations hold them in common. We are a shrewd people in competitive business and we know the art of usual commercialism to a perfection. No other nation will be able to stand against our invisible government of these manipulators.

Now when we began to work among the other nations our missionaries tried to give them our denominationalism, our business men tried to force our commercial methods and our statesmen had in mind giving them our political methods. When the missionaries saw how incapable the other nations are to comprehend our denominationalism they capitulated and dropped all denominational ideas, when our statesmen saw how impossible our partizan methods were for the other peoples, they desisted; but our business men have not surrended. They will control the business of the world.

But we have a set of men and women who are capable of rising above partizan politics, denominationalism and usual commercialism and who mean to give the fundamental truths of Christianity to the nations. The Jews could produce only a small group who could divest themselves of the rubbish of their age. The Romans had practically none who could do this; but our Anglo-Saxon age has a great troup who can stand on Mt. Zion who have not been defiled with the adultious issues of our day . Our missionaries and missionary teachers are striving to give only the things worth while to the newer peoples coming into their Kingdom, but they are not doing this without opposition. Paul was hounded by the Judarising Jews because they were alarmed at his independance of their shibolks. The few Romans who sought to stand out were crushed by the Romansing Romans. We are not without our Anglo-Saxonizing Anglo-Saxons. They impeached the missionaries for dropping denominational tenets, they are crying out in great alarm over the close fellowship of the nations. With them the Monroe Doctrine is shibolth like predistination was once with the Presbyterians. They would by force hold back President Wilson and former President Taft in exactly the same sense as the Judarizing Jews tried to hold back Paul. It will yet be seen that the men who have defended the liquor traffic and corrupt politics will stand as a unit against a closer fellowship of the nations. It is natural that they should. They debarred themselves from the truth. Such men are always debarred. They love darkness rather than light because their deeds are evil.

The church folk hold the key to the next era of the world's history. If we now marshall a host where Paul could marshall only a company we can see that we give Japan, China, India, Persia, Armenia, Syria and all the heathen lands only those things worth while of our day. If we listen to those who have sinned away their vision by defending evils and allow themselves to be held back, we can entail another dark age for the world. We must learn to think in terms of the ages and quit thinking in the times of the opportunism of the politices of our day. If the poor deluded Judarizing Jews of the days of Paul had thought in terms of the ages as Paul thought they could easily have prevented the thousand years of dark ages. The most vital thing for America to think about now is what shall we give to the nations who are asking for the bread of truth? Will it be the stone of our narrow partizan politices? Or shall it be the bread of our true liberty.

FUNDS

The following funds have been received to April 22nd, 1919:

For Southern Christian Institute—Cincinnati, Ohio, Sunday school at Y. M. C. A., W. S. Sims, $5.00; Forest Grove, Miss., K. R. Brown, $2.50; Pomona, Calf., C. W. Talbott, $3.00; White Cloud Church, Kan., Helen Farris, $6.00; Oxford, Ohio, Prof. T. L. Feenny, $10.00; Shaw, Miss., Church, K. R. Brown, $2.00; England, Ark., Holly Grove Church, M. Gartrell, $5.45; total this time, $33.95; total this year, $354.64.

For Jarvis Christian Institute—Fund sent in by J. N. Ervin: W. K. Pearson, Dallas, Texas, $35; Miss Jessie Hamilton, Cason, Texas, $15; Dr. F. J. Green, Longview, Tex., $15; H. W. Wallick, Cason, Texas, $10; John A. Mings, Big Sandy, Texas, $10; T. J. Kelley, Big Sandy, Texas, $10. J. C. Usury, Hawkins, Texas, $10; Steve Williams, Cason, Texas, $10; J. W. Brodies, Gilmer, Texas, $6; L. R. Rand, Jefferson, Texas, $5; J. A. Snider, Hawkins, Texas, $5; E. L. Pouncy, Hawkins, Texas, $5; William Cleaver, Ponta, Tex., $5; John A. Rodgers, Cason Texas, $5; Lennie Rand, Jefferson, Texas, $3; Barbara Brodies, Gilmer, Texas, $3; W. C. Witmore, Cason, Texas, $2; William Doddy, Cason, Texas, $2; Fanny Young, Gilmer, Texas, $2; L. H. Williams, Marshall, Texas, $1.50; Hillsboro, W. M. S., Texas, $1. Miss Annie Lou Philips, Gilmer, Texas, $1; total this time,, $161.50; total this year, $526.47.

For Central Christian Institute—Mt. Sterling, Ky., Church, W. H. Brown, $22; Mt. Sterling, Ky., Sunday School, Vina Dyson,

$10; total this time, $32; total this year, $52.

For Piedmont Christian Institute—Roanoke, Va., Church, J. R. Louderback, $10; total this year, $237.70.

For Washington, D. C.—Topeka, Kansas Church, B. C. Duke, $5.

Fund Statement—Southern Christian Institute, $354.64; Jarvis Christian Institute, $526.47; Central Christian Institute, $52.00; Piedmont Christian Institute, $237.70; Alabama Christian Institute, $96; Washington, D. C., $15.17; Tennessee Christian Institute, $9.90; Sunday School, $117.15. Christian Woman's Board of Missions, $110.83; total this year, $1519.86.

Before another report is made the ministers will have attended the Emergency Drive meetings and the plans will be well under way for the summer and fall drives. It is to be hoped when the every member canvass will have been made and every member of the church will have been lined up and will be ready for work that greater things can be undertaken.

The time has come when the Negroes are asked to step up and take a man's place in the great work of the Lord and if they do this in a couragous and modest way, the future will hold great things in store for them. Heretofore we have talked much about getting our rights from others; now we are getting to the place where we are asked to take our rights in service. There is a great difference between the two.

Emergency Program.

Friday, May 9, forenoon, afternoon and night at Hawkins, Texas, to which delegates from Oklahoma and Texas will be called.

Tuesday, May 13, afternoon and night, and forenoon of the 14th at Edwards, Miss., to which Arkansas, Eastern Louisiana and Mississippi will be called.

Thursday, May 15, forenoon, afternoon and night at the First Christian Church (white) Atlanta, Ga., to which Alabama, Georgia, Florida and South Carolina will be called.

Saturday, May 17, forenoon, afternoon and night at Martinsville, Va., to which North Carolina, Virginia, Maryland and the District of Columbia will be called.

Monday, May 19th, afternoon and night and forenoon of the 20th at Louisville, Ky., to which Kansas, Missouri, Illinois, Indiana, Ohio, Kentucky and Tennessee will be called.

The delegates coming to Hawkins, Edwards and Martinsville will be asked to stay over a day or two to witness the school closing exercises.

The C. W. B. M. will pay the car fare of ministers and other church workers whom they are inviting, but others who will want to come on their own accord will be welcome. In fact it is urged that if any minister has in his congregation men and women who should hear the addresses and should have a vision, he ask them to go along at their own expense. These meetings should be made a high day for the Negro work. It should mark the day when greater things are undertaken.

Brother Robert Gooden is in Washington and is getting a remarkable work started. No steps for permanent location have yet been taken. It was once voted to buy the Lutheran church but the Lutherans were not as anxious to sell as we thought they were. But some good things seem to be maturing in Washington that will most likely justify us in delaying a little.

It has been finally decided to buy a farm near Louisville for the New Central Christian Institute, but serious opposition has sprung up in the local community to building a school there. It is to be hoped that this will not prove formidable enought to cause a change of plans. This same thing has happened when other schools were started and now the surrounding community would do violence to any one who would come to take them away.

All of the Churches should now fall in line and do their part. The first step must be to go home and make the every member canvass and make out a budget for local needs, then a real effort must be made to meet the call for Washington and the New Central Institute.

All the property about Hopkinsville has been sold at a good profit. Those investments, while they did not result in building a school proved to be profitable investments.

J. B. LEHMAN,
Supt. Educational and Evangelistic Work for the Negroes under the C. W. B. M.

FUNDS SENT TO HEADQUARTERS

March Receipts from Negro Organizations and individuals:

Alabama—Miss Callie Brayboy, $1.00.

Arkansas—Mt. Beulah Circle, $1; Mt. Sinai W. M. S., $4.05; Little Rock 11th St. W. M. S., 75c; total, $5.80.

Georia—State Convention, $20; Berea Joiner, $2; Eastman Church, $1; total $23.

Indiana—Indianapolis, 2nd, W. M. S., $19.

Kansas—Wathena, W. M. S., $2.70; Kansas City 8th W. M. S., $2.40; total $5.10.

Kentucky—Paducah, Trimble St. W. M. S., $2.40; Nicholasville Church, $20. Little Rock Tri Club, $2; total $26.80.

Maryland—Baltimore, Hoffman St. W. M. S., $3.60.

Mississippi—Hermanville W. M. S., $2.66; Fayette, $1.32; Providence, $3.26; Forest Grove, $2.12; Lorman 66c; St. Luke, $1.74; Rose Hill, $1.38; Center, 66c; Pine Grove, $1.20; Hermanville, $1.90; Mound Bayou, $9.22. Clarksdale, 1st, $2.70; Edwards Ch., $6.70; Edwards, Mr. and Mrs. P. H. Moss, $3; Grand Gulf Ch., $6; Port Gibson, Christian Chapel, Ch., $36; Forest Grove, $1; St. Luke, $5.50; Union Hill, $2.10; Edwards Circle, $6.47; S. C. I. W. M. S., $14.70; total, $110.29.

Missouri—Kansas City 2nd W. M. S., $10; Salisbury Church, $15; Madison 2nd W. M. S., $6. Chamois, $3.10; total, $34.10.

Ohio—Cincinnati, J. Salvidor Johnson, $1; Cincinnati, Kenyon Ave. W. M. S., $15; Columbus, Spring St., W. M. S., $2; total, $18.

Oklahoma—Muskogee, R. B. Wells, $6.33; Clearview Church, $5; Chickasha, Stacey St. W. M. S., $5; Muskogee 2nd W. M. S., $3.20; Chickasha, Sheppard St. W. M. S., $2.10; Church, $10; Okmulgee W. M. S., $1.50; total $33.13.

Tennessee—Nashville Gay St. W. M. S., $10; Knoxville, Payne Ave. W. M. S., $2.40; Nashville, Lee Ave. W. M. S., $3.90; total $16.30.

Texas—Cason W. M. S., $2.40. J. C. I. $4.12; Lyons W. M. S., $1.20; Dallas, Cochran St., W. M. S., $1.80; White Oak Chapel, W. M. S., $4.50; total, $14.02.

Virginia—Roanoke, 9th Ave. W. M. S., $3.

AS SEEN FROM THE GREAT LAKES

In what is called the New Era Movement among the Presbyterians $400,000 is to be appropriated for Negro education. The colored people everywhere will rejoice over this appropriation. In announcing it, it was stated "The Negro has a right to know that a New Era has dawned."

Baptist, Methodist, Presbyterian, Congregational, Episcopalian and Disciples, are the leading Protestant religions bodies of Amererica. They are serving from their respective corners the educational interests of the colored people. The colored people would be made to know more assuredly that a new era has dawned were these religious bodies to federate their educational efforts for them.

"Exclesior! O, Church of Christ,
In this auspicious day,
While distant lands are born anew,
And empires pass away!
Heroes and martyrs, soldiers brave
Are bidding thee arise!
Love not thine ease! Prepare once more
For holy sacrifice.

"Tis grand to live, O, Church of Christ!
Forget thy sects and creeds!
Merge into one thy latent powers—
Go forth to mighty deeds!
'Tis thine to mold, instruct create
A world-wide brotherhood—
Give of thy service, prayer and aid,
For every common good!

"Excelsior! O, Church of Christ,
The doors are open wide!
And outstretched hands afar and near
Now plead for thee to guide.
Press forward—not for selfish gain—
Far out on paths untrod!
Bring hope and light, dispel the strife,
And bring the world to God.

"Tis grand to live, O Church of Christ
The best is yet to be!
The principles of truth and right
Shall rule o'er land and sea.
The Prince of Peace is leading on—
What privilege is thine!
Eternal are His wise decrees,
His message is divine!

"Excelsior! O, Church of Christ!
God haste that glorious day,
When a united Christiandom
Shall drive the mists away,
One faith, one church, one mighty love
For every age and clime,
A church triumphant thru the years—
Eternal and sublime."

—W. M. Simmons.

Holly Grove, Ark., April 4, 1919.

Editor of Plea: Please allow space in your paper to mention our services on Lord's day, April 13th. We had Bro. M. M. Bostick of North Little Rock and Bro. Jacob Guydon of Kerr, Ark., with us. Our meeting was a success. We enjoyed the sermons by Bro. Guydon and Bro. Bostick. Everyone who was out with us spoke in commendation of the messages that were delivered. Money raised for education is as follows:

Bro. M. Gartrell, Bro. M. M. Bostick, Sister M. J. Gartrell, Bro. Jas. Ferguson, Bro. Rob Thomas, Sister Nellie Ferguson, Bro. Jas. Gartrell, Bro. Sid Hunter, each fifty cents; Bro. Allen Smith, Sister Lutha Lucas, Sister Rebecca Mathus, Bro. S. B. Steward, Sister Pearlie Hunter, each twenty five cents; Bro. Abnatha, Bro. Jas. Steward, each ten cents; general collection, $9.65; total, $15.10.

M. GARTRELL, Clerk,
GEO. IVY, Pastor.

OUT ON THE PLAINS

"The Old Gospel and the New Age," a serial run by the Christian Standard from the pen of F. D. Kershner, book editor, is indeed worth while.

The author seems not to have left a stone unturned in his effort to properly interpret the Old Gospel and its application as a remedy for the social and economic ill of this age.

His writings show him to be possessed with a degree of learning that would place him among the scholars of the age, but not the kind that juggles with high sounding phrases and enigmatical terms that merely tickle the fancy of those seeking something new.

He seems to go to the very heart of the perplexing problems of church and state, and gives the only remedy—the Old Gospel practically applied.

The one particularly noticable feature of his writings, is the simplicity thereof. He uses the most simple terms and illustrations to set forth a simple Gospel which produces a simple life . He says, "The original Gospel was simply the incarnation of love in every human relationship; but modern Christianity incarnates quite as much hatred as love. The original Gospel was spontaneous and humble; modern orthodoxy is largely stilted and self-sufficient. The original Gospel was simple and uniform in the few church forms which it used. modern Christianity possesses every sort of complexity and diversity in the fields of creed, ordinance and government." He sets forth Christ, not as a mere starting point to something better but as a divine personality, an ideal to be worshipel and patterned after.

C. E. CRAGGETT.

NASHVILLE, TENN.

Report of Gay Street, Christian Church, from Sept. 22, 1918, to April 7, 1919; counting out three weeks in October on account of the influenza, actual work done up to April 7th, six months and three weeks.

Bible School promptly every Lord's Day, 9:45 a. m., enrollment 58; average attendance, 42; classes 6; home department, 20; total, 62, increase in membership since Sept. 22, 1918, 48. Executive Board—S. R Moore, Supt.; Mrs. Ethel Ross McCarver, Asst.; Mrs. Jennie Hardin, Treas.; Miss Theo. Ross, Recording Sect.

Willing Workers' Society, organized Nov. 19, 1918. Membership, 20. This organization is mostly composed of the young people of the church. They meet and are entertained in some home that is in sympathy with their work every Tuesday night. The Society opens their meetings with prayer, render program, collect 15c dues from each member per month, serve refreshments, and take up offering. All money they raise is strictly for the church. They are doing a banking business. Executive Board—Mrs. Ethel Ross McCarver, Pres.; Mrs. Ruth Kelso, Treas.; Miss Eva Beard, Sect.

Christian Endeavor was organized, Dec. 1st, 1918. Membership, 17. This society meets every Lord's day evening at 6:30. In this department we study the word of God, and discuss missionary topics. It is a training school for the young people of the church for larger service. Executive Board—Miss Eva Beard, Pres.; Miss Theo. Ross, Sect.; Mrs. Ethel Ross McCarver, Treas.; Mds. Jennie Hardin, Instructor.

The Loyal Sons was organized January 5, 1919. All the men of the church are members of this organization. Their purpose is to do a special work, aid the larger work of the church, and to encourage the work of the church in general. Executive Board—Edward Lawrey, Pres.; Ben Brown, Treas.; S. J. Chandler, Sec'y.

Our C. W. B. M. was organized 1st Lord's Day in December, 1918. Membership 38. This organization meets every second Lord's day evening at 5:30. Their quarterly reports will average $11.00 for both home and foreign missions. Executive Board—Mrs. Mary A. Southal, Pres.; Mrs. Jennie Hardin, Vice Pres.; Mrs. Mary Price, Treas.; Miss Eva Beard, Recoding Sec'y; Mrs. Ethel Ross, Cor. Sec'y. Program Committee—Miss Marian Hadley, Miss Emma Stone, Mrs. L. M. Hardison. Captains of the Divisions—Mrs. Mary Ann Massie, Mrs. Mary Kinnard, Mrs. S. J. Chandler.

Poor Saints Treas. was organized February, 1919. Executive Board—Miss Eva Bear, Mrs. Mary Ann Massie, Mrs. Mary Kinnard, They have done very efficient work since they have been organized. They have contributed to the needs of six persons.

The Gay St. Christian Church enjoys the fellowship of preaching service, and the Lord's Supper, every Lord's Day at 11:00 a. m. Preaching at 8:00 p. m.

Letters written	217
Sermons	49
Sick visits	22
House to house visits	135
Additions by baptism	9
United	3
From the Methodist	2
From the Baptist	1
Total Additions	14
Total amount of money raised at the regular offerings	$497.35
Amount raised and in the treasury of the auxiliaries	86.14
Paid on telephone	17.50
For the sick	13.50
For the Gospel Plea	7.50
For the World Call	4.00
Xmas gift and other individual gifts to pastor	29.15
Grand total raised from Church, and all its departments	$655.14
Your bank account to your credit,	
Sept. 22, 1918	49.65
All Total	$704.79

Disbursements.

Paid postor	$193.44
Xmas gift and individual gifts	29.15
Total amt. pair pastor with gifts	$222.59
Paid board, room, laundry and car fare	$119.00
Balance to credit of pastor	$103.59
Paid for telephone	$17.50
The Auxiliaries has in their treasury $74.94. sent to the National Board the sum of $11.10; toal	86.04
Education	6.50
Washington, D. C. church	3.10
Gospel Plea	7.50
For the sick	13.50
Printing	6.50
World Call	4.00
Repair work on furnace	10.00
Paid out as follows:	
By Bank drafts	21.00
By Bank drafts	4.45
By Bank drafts	9.05
By Bank drafts	8.00
By Bank drafts	25.00
By Bank drafts	60.20
By Bank drafts	100.00
Total amount spent	$604.93
Balance to the credit of the church	98.06

Bible School Department.

Total amount raised during the six months and three weeks	$ 38.07
Disbursements	25.90
Balance in treasury	$ 12.17
Brought forward, grand total raised by the church	$655.14
Amount in bank to credit of church.	49.65
Bible school department, money raised	38.07
Grand total	$742.86

W. P. MARTIN, Evangelist.
710 Gay St., Nashville, Tenn.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated.

Respectfully,

T. A. CHAPMAN, D. D. S.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

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Advertising rates made known on application.

Number 401

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 406, and this number is 399. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

PERSONALS.

Be sure and look at the number written on your paper on the first of each month, and if your number is lower than the current number on the paper, then you are due. Send in promptly. We are now making a race for two thousand subscribers. We need you to help us.

God saves men by faith and not by works, but reveals to us what a man's faith is for good works must always follow true faith. No one need think he is going to be saved because he is sound in doctrine.

Be sure and take out some more Victory Bonds if you have any money to spare. If you took out War Savings Stamps or Liberty Bonds last fall be sure and hold unto them. Sharpers are fooling the people so that many are selling them at a sacrifice. Hold onto them. They will go above par later on.

S. C. I. NOTES.

President and Mrs. Lehman, Prof. Johnson, Mrs. Hobart, Miss Anderson, Miss Farmer and Miss Hunt attended part of the State Sunday School Convention at Vicksburg last week.

The Week of Prayer was observed at the Southern Christian Institute last week. Many helpful thoughts were brought out at the meetings each morning.

The offering for the C. W. B. M. in the morning service for Easter was $15.00.

The Junior Christian Endeavor Society rendered a program Sunday night, as usual, on Easter. This year a cantata was given by the young people. At the close, an offering of almost $22.00 was taken up for the Young People's work.

Lieutenant Freund, a friend of Miss Teeple's, is spending a few days on the campus. He has been in camp in Texas and is now on his way home after his discharge.

Miss Pehotsky was in Vicksburg over Sunday. She delivered an address on Woman's Work in the World, at the First Christian Church.

Ernestine Blalock, Reuben Smith, Bennie Jackson, Thelma Chiles, G. W. West and Lula Mae Mellon were campus visitors Sunday.

The Y. W. C. A. held their meeting Sunday on the lawn in front of the Mansion. The subject of this meeting was "Nature."

Mrs. Myrtle Bebout and daughter Ruth returned to the S. C. I. on the morning of April 22. All were glad to see them again after their sad mission to the old home in Ohio and Illinois.

CEDAR LAKE, TEXAS.

To the Gospel Plea, Greeting:

Dear Editor: Please allow space in your most helpful paper for my short letter. On the part of being down with rheumatism for more than four months I have been unable to mention our State Convention, which convened Nov. 28, 1919, at Cedar Lake, Texas. On account of the epidemic that was prevailing and unfavorable weather, our average attendance was small, but both Bro. Knight and Bro. Pratt exercised great interest, outlining the state work to our people.

The State Evangelist was also present with an extensive yearly report. Sister Johnson, the state organizer, was present, planning the sisters' work. Sister W. E. Ervin, from the J. C. I., Hawkins, Texas, was present and did boost the J. C. I. Also Bro. T. B. Frost from the J. C. I. left a sermon ringing in the memory of the people at Cedar Lake. At present the Bethlehem Christian Church is without a pastor and wants a good gospel minister, one who can be exalted and can boss his job as a minister.

This church has a good membership which numbers about 140 and can pay a good man a good salary but wants a man who can add more money to the church account than his salary. This is a fine community, not a city church. It is one mile from the railroad. If any brother wishes to write us, please write Bro. Joel Williams, the church secretary, or Bro. Geo. Austin, Elder, at Cedar Lake, Texas.

Yours for the cause of Christ,
J. B. STRATTON.

WORKING WITH THE CHURCHES.

A great service was ours at Indianola the first Sunday, April 6th. A large crowd witnessed the morning service. The members and friends showed their appreciation by giving the pastor $24.00 on salary., and $38.00 for my special help. Will give the names and amounts as soon as I get the list from our good Dr. Walker.

We have a great people at Indianola. They can be relied upon. My the Lord bless the faithful and cheerful givers everywhere. I thank the members and friends for what they gave.

The first Sunday evening, April 6th, we went out into the country a distance of five miles and preached for the Holly Grove church. They gave $5.71 on pastor's salary and $25.00 for our special help. May the Lord bless this faithful little band.

We left Indianola Monday, April 7th, for Grand Gulf, where we preached to a large audience on the night of the same date. Those who paid their pledges are as follows:

Bro. George Pierce, $2.50; Bro. Steve Bradley, $1.00; Sister Harriet Tyler, $1.50; Bro. Cornelius Bradley, $2.00; Bro. Robert Tyler, $1.00; Bro. Jessie Tyler, $1.00; Sister Winnie Devenport, $1.00; Sister Alice Pierce, $1.00; Sister Mary White, $1.00; Sister Lula Tyler, $1.50; Sister Mattie Lynch, $1.00; Sister Wilby Johnson, $1.00; Mr. Essex Pierce, $1.00; Mr. Johnnie Bradley, $2.50 Sister Susan Johnson, $2.50; Sister Calie Smith, $1.00; Sister Isabella Tyler, $1.00; Sister Lizzie Green, $1.00; Sister Mary Smith, $1.00; Sister Emery Bradley, $2.00; Sister Mary Chappel, $1.00; Sister Edna Fynx, $1.00; Sister Mary Ross, $1.50; Sister Lizzie Pierce, $1.00; Sister E. E. Carroll, $2.00; Sister Rebecca Miller, $2.00; Sister Mary Johnson, $1.00; Sister Lillie J. Bradley, $1.00; Sister Mary Bowman, $1.00. Sister Lillie B. Bradley, $1.00; Sister Margrette Bradley, $1.00; Elder J. H. Miller, $2.50.

Eld. H. R. McKinnis, a sanctified preacher who lives at Utica, Miss., sent us $5.75 and a real nice letter. It would be so nice if every minister would follow his good example. I thank Elder McKinnis very much.

Those who paid their pledges at Pilgrim Rest are as follows:

Bro. L. E. Quinn, $3.00; Bro. James Quinn, $1.00; Bro. W. C. Calvert, 50c; Bro. A. C. Johnson, $2.00 Bro. A. B. Brown, $1.00; Bro. S. F. Green, 25c; Bro. Phelix Wilbon, $1.00; Bro. A. Shotwell, $1.00; Bro. Woodie Sims, $1.00; Bro. S. C. Calvert, $1.00; Bro. N. Pettie, $1.00; Bro. James Calvert, 75c; Sister Bettie Porter, 50c; Sister Maggie Porter, 50c; Sister Lillie Sims, 50c; Sister Mariah Quinn, 25c; Sister Beatrice Quinn, 25c; Sister Emma Calvert, 50c; Sister Francis Green, 50c; Sister Eula B. Green, 25c; Sister Viola Petty, 25c.

Those who paid their pledges at Johnson Chapel are as follows:

Elder Lee Heard, $1.00; Bro. Rosco Shaffer, $1.00; Bro. O. G. Deen, 50c; Sister Alice Heard, 50c; Sister Elizabeth Jefferson, 25c; Sister Nicy Calvert, $1.50; Sister Minerva Calvert, 50c; Sister Bettie Mag Moore, 50c; Sister Mabel Moore, 25c.

I thank them all. What you have given is an encouragement to me to go on preaching the Gospel. I ask that you send your prayers along with these precious gifts.

I take this method of informing you that the Mound Bayou District meeting will be held with the Clarksdale church the third Saturday and Sunday in May. The members are awaiting a large delegation. They will treat you nice. They are a good set.

The churches should rally to the front. By all means we must pass the $100.00 mark. The churches should supplement their reports. Let us make this a great meeting, both financially and spiritually.

B. C. CALVERT.

J. C. I. NOTES, HAWKINS, TEXAS.

On last Thursday afternoon Prof. Scipio Compton the college photographer of Wiley University, made numbers of pictures of our buildings and different scenes on the campus.

Dean Smith and wife spent Monday in Tyler, Texas.

Lieutenant Fenance of the 92nd Machine Gun division, who saw service eight months in France lectured to our student body about the thrilling events that transpired while there. It was interesting to all.

A number of teachers and students were in services Sunday afternoon in Hawkins.

We are looking forward with much interest to the men and millions dime which will be launched at this place on the ninth of May.

UTILIZE THE HADIWORK OF FOREIGN-BORN WOMEN.

The Bureau of Naturalization of the Department of Labor, in answer to the many inquiries as to methods of raising emergency funds for the education of the foreign born where no school funds are available, is advising, among other expedients, international handiwork exhibits.

Two incidents which occurred recently in Washington, D. C., will illustrate the possibilities of this movement. A young Greek girl, an enthusiastic student in the night school, made for herself a rarely beautiful purse. She took it to a jeweler to have it mounted. At the counter was an American woman who was turning over discontentedly some purses of the same popular beaded work. Theoni's purse caught her eye; it was much more beautiful than any of the others. She asked the girl what the price was. Having no desire to sell it, Theoni put, as she thought, an entirely prohibitive price upon it. Without a moment's hesitation the American pulled out a roll of bills and paid for it. Theoni, $75 richer, is now making herself another purse.

The other story is also enlightening. In a foreign home a home-teacher found dire poverty and very bad living conditions, crowded quarters, dirt, with all the sordid accompaniments. Just as she was beginning to feel that the situation was hopeless, that there was nothing there to which she could appeal as a source of uplift, the woman brought out embroidery so exquisite and so artistically beautiful that she could only marvel at it.

What mutual benefit might not arise were an organized effort made to do generally and systematically what chance brought about in the case of Theoni; that is, to bring the handiwork of the foreign women to an eager market? The country would gain industrially and therefore economically, and the gain to the cause of true citizenship would be incalculable, for the personal contact would have many and far-reaching results for good. The tragically isolated foreign woman, made to realize that the products of her artistic skill were prized, would be raised to a new dignity in her own esteem and in that of the family where she is too often a mere drudge, and hence in the eyes of the community. Moreover, the mutual understanding between the foreign woman and native Americans would be a more potent aid to the nationalization of all the divergent elements in our country than can be well estimated. If we have much to give them—in many cases merely giving back after centuries what was first their own—they also have much to give to us.

FROM THE BANKS OF THE OLD KENTUCKY.

That meeting Eld. F. R. Everett held at Old First here is still meeting.

You know some times a meeting never meets again after the evangelist pronounces the benediction.

Raccoon John Smith used to say that he had baptized so many and capsized so many more, and if they were converted they'd stick, if not they wouldn't. Part of this is true, certainly, the latter part, "If thy're not they wont." But some who are converted won't stick without a lot of 'r'ubbin."

The great Sunday School Drive is on now. White and colored are lining up in a common drive for "Go to Sunday School Day" first Sunday in May.

The County (Jessamine) aims for 4,000; the city aim is 1,500. Every church to pull its whole strength. Will tell you May 5th, D. V. what and how it happened.

Eld. T. A. Wilkerson for many years pastor at McKinney and Junction City, Ky., was buried Sunday April 13th. He also served at Richmond. We'll miss him from from our ranks. Will his friend and partner, our good Bro. Bowler step into his shoes for time being? It looks possible.

A. H. DICKSON,

Nicholasville, Ky.

MODEL HOUSE AS CAMPAIGN AID.

An experiment made by an Ohio city proves what an effect a model house may have on a local "Own-Your-Own Home" campaign. The real estate board of the city selected a most attractive plan. This was quite out of the ordinary, in colonial style, the entrance being at the side through a portico, while the wide porch extended across one end, the outside chimney going up through it and affording an opportunity for an outside as well as an inside fireplace.

Most of the contractors and material men worked at cost. A number of builders and merchants made substantial donations. When the house was finished $400 were spent in advertising and one afternoon 5,000 persons went through the house, while as many more stopped to admire it from the outside. It was sold at a reasonable price, but at a profit, and, as a result of the demonstration, in home building, many persons were interested to the point of taking steps to own their own homes.

This model house idea is suggested as a first-rate method of centering interest in a local campaign, for it affords a means of showing exactly what construction at present day prices of material and labor costs in a special place, and the house, inevitably much advertised, is readily sold.

AMERICAN RECLAMATION WORK IN FRANCE TO BE UNINTERRUPTED.

Miss Elizabeth Perkins of the American committee for devastated France, states that even if the French government does not buy American materials for rehabilitation, the work of the American committee will not be interrupted.

"If France has material enough of her own," says Miss Perkins, "we can re-establish the returned refugees on a self-supporting basis just as well with French steel as with American steel."

Miss Perkins states that the American committee for devastated France does not build, that it is principally concerned with getting the fields back to their normal productivity, and the artisans back to their trades, the children educated, besides the emergency work of feeding them and housing them during the period of intermission between the armistice and peace.

The survey of canning plants showed that in many establishments working conditions and sanitary methods are excellent.

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Christian Woman's Board of Missions

ARKANSAS.

Dear Editor of the Gospel Plea:

I wish to make the following report: March 23rd I was with the Society at Pea Ridge Church. There we had to make some change in the officers; as the secretary of this work had died.

Mrs. Pinnie Holden was elected permanent chairman as she was vice chairman. Mrs. Louise Mitchell was made secretary.

We hope this work will move off nicely as the officers are well posted as to their duty.

On the 29th and 30 of March I was at Plummerville, where we held an extra good meeting. Mrs. Willie Hervey and the officers are bringing things up.

From there we were at Washington on the 9th, 10th and 11th inst., where we gave two strong addresses in the interest of the Mission Work, and the College of Missions and its colaborers. After which we held one conference with the church. This was the first conference that I have held where I had more men than ladies. Still we had a good crowd at every meeting. The officers of the church promised me that they would assist the women in any work they had to do there. The president (Mrs. Huntly) promised me that she could be depended upon to make her reports regularly every quarter. After this I organized a Young Ladies' Circle with seven members. Officers, Miss Daisy Huntly, Pres.; Miss Ardella Huntly, Sec.; Gunzella Steward, Treas., and Mrs. Jennie Chambers, Supt.

From there we went to Saratoga, where we spent three days. It was here that we explained all about our Schools and the work of the C. W. B. M. and our Negro Schools in the various states. After this we organized an auxiliary society with 21 members. Pres., Mrs. Annie White; Vice, Mrs. Nancy Hill; Secretary, Mrs. Birtha Roe. Assistant Secretary, Mrs. Savanah Bradly; Treasurer, Mrs. Mary Johnson; Division Leaders, Mrs. Manerva Goodin and Mrs. Sopha Bradley; Literature Committee, Chairman, Miss Mary Walker. I left with these people literature to read and hope they will do a good work. The people here are just beginning to do things for Christ. They have a very nice church building up but it will take lots to complete it. This building was wrecked by the storm that passed through that part of the country. The Methodist church, near by, and a hall were blown flat to the ground and blown mostly away. We don't know how these things happen. God only knows. Four white people were killed outright and several wounded in the town of Saratoga. One colored man and his wife were hurt. It was an awful sad scene for about two miles distance that I saw. The good white people of this town and the best colored people are doing all they can to aid these people in their misfortune. The white Christian church has been converted into a hospital to care for the wounded. Bro. H. Austin, a member of the Colored Church, has solicited already $100.00 from his people. I had a very pleasant stay with Bro. and Sister Austin. I hope to be able to visit the work in the fall. They have a pretty fair Bible school and quite a number of young people attend it. Preaching only once per month, pastor, Eld. A. D. Johnson of Clow. Bro. Johnson gave us two able sermons, at 11 o'clock his subject was how Cornelius was converted; at 8 p. m. the various talents and how they should be used. Bro. Johnson is a deep thinker.

On the 19th inst., I will be at Pine Bluff; on the 20th at Sherrell; on the 27th at 11 o'clock at England and at Pea Ridge at night. We are arranging for our convention which will convene May 2 to 4. We are planning for a great convention.

Yours in the work,
MRS. S. L. BOSTICK,
Field Worker.

TENNESSEE.

Nashville, Gay St. Christian Church.

Lord's Day, April the 13th, was a great day with the Gay St. Church. 9:45 a. m. excellent Bible school, increase in members and interest. Mrs. Knipher of the Woodland St. Christian Church gave a splendid address to our Bible school. Mrs. Knipher has been connected with the Temperance work for more than forty years. At 11:00 a. m. we turned the services of the hour to Mrs. Knipher. She spoke for forty minutes from the subject, "Sound the Jubilee." Our congregation gave the most intense interest to the address. Her address was well prepared, and was a burning message. The work that she did in this service will be lasting, and will do much good. Two offerings were taken, first offering for the church, $9.86; second offering for Mrs. Knipher's work, $7.45. At the close of the 11:00 o'clock service the large congregation retired to the basement. There we held a most solmen baptismal service.

Our C. W. B. M. held their regular monthly meeting in the afternoon at 5:30 which showed marked progress. The report of the captains was called for.

Captain Mrs. Mary Kinnard, Division No. 1, new members 3, offering $3.05; Captain Mrs. M. A. Massie, Division No. 3, new members 2, offering $1.10; Captain Mrs. S. J. Chandler, Division No. 2, new members none, offering 50c. amount paid for dues, $4.65; money from sale of tickets for entertainment at Lea Ave., $3.40; total amount, $8.05.

New members 5. This brings our membership of our C. W. B. M. of the Gay St. Christian church up to 43. Our aim is the largest C. W. B. M. in the Colored Churches in the United States. At the close of our C. W. B. M. meeting our Christian Endeavor took charge, Miss Eva Beard, Pres.; Miss Theo Ross, Sec'y; Mrs. Ethel McCarver, Treas. Scripture lesson, Matt. 27, 11-26. Subject, "On the Fence." Several of the members made short talks on the subject, to the point, and what they said was inspiring.

Following this service, the time arrived for preaching. Our text, Matt. 25, 14. Subject, "Work." The whole day was a day of service, and great good was accomplished. Our young people are busy preparing for and getting ready for our Easter program. Gay St. Christian church is stirred up. 98 per cent of our people are attending the services. All are working together for good.

Yours in the work,
W. P. MARTIN, Evangelist.

NOTICE.

To the members of the C. W. B. M. Conference accustomed to meet at the Southern Christian Institute during Commencement week:

The final dates given for the Emergency Team to be at the S. C. I. are May 13 and 14. Because of this only Tuesday forenoon, May 13th, has been assigned to the usual conference. This allow time only for the annual reports, the work of committees, the election of officers and other work of like nature. Let all be well prepared for this. The Emergency Conference will more than make up what is lost in other respects and we solicit a large attendance for it from the states assigned to this point.

The team expects to leave us Wednesday noon. The Ministerial Conference will be assigned to the afternoon for their reports, committe work, etc. The next day will be graduation day. Those in attendance at the conference will be glad to enjoy this also.

MRS. J. B. LEHMAN.

Those coming to the conferences at the S. C. I. are asked to bring towels and all other articles needed for the toilet. No bedding need be brought. No charges will be made for board for delegates coming on invitation from C. W. B. M. headquarters but the usual collections will be taken and it is hoped that these will show a generosity which surpasses all previous good records. The collections have always been a matter for congratulation. Let them be still better this year that they may bespeak our appreciation of all the good things that have come to us.

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WOMEN EXAMINERS OF THE UNITED STATES EMPLOYMENT SERVICE SHOW FINE SPIRIT.

That women examiners of the United States Employment Service are working because they believe in the service and not for the money they draw has been proved over and over since the organization was cut down for lack of funds. A Utah representative, who was in Washington when word of the cut came, arranged by telegraph for other work which would bring her an income but allow her half of each day in which to keep the employment office open. The Texas representative of an office that was not provided for by federal funds volunteered her services for three months, if necessary, and agreed to run an office for both men and women, serving to the limit of her time and strength. "I have a daughter that I am helping to support while my husband is in Government service," she said, "but I can make some money at night. And the service is needed in our town." Another, a widow with a child dependent on her, declared that she must have a definite income, but that if she could find any way to guarantee a minimum of the expenses of office and salary she would keep her office open and ready for the service "when it comes back."

The latest word received from Ohio is that nearly one-third of the women examiners are sticking to their posts without salary until it is settled whether organizations and communities that are deeply interested but that have not yet secured sufficient funds can carry their local offices until July. The other two-thirds are already cared for by federal, state and community funds.

Support from outside sources—which has at this date more than doubled the allotment for women's work as well as for the service as a whole—will, it is believed, care for salaries of most of the women examiners who are dependent entirely on their own resources. At the same time a considerable number of women who can afford to are giving their full time as volunteers; and others who hold executive positions and have received salaries a little above the limit of bare subsistence, have temporarily donated half to the service or are paying stenographers from their own pockets, because their faith in the worthwhileness and permanence of the United States Employment Service is unquestionable.

SQUARE DEAL FOR WOMEN PROMISED

Inequalities in pay, in opportunity, and in promotion of women workers, as compared with men, in the government service, will constitute one of the chief questions to be dealt with by the Commission for Reclassification of the Federal Service, which was created at the recent session of congress in the legislative, executive, and judicial appropriation bill.

According to members of the commission a strong effort will be made to right these long standing wrongs of women workers and to establish the principles of equality on a lasting basis. The claim that women must be paid the same as men for the same or equivalent work, and that there must be no discrimination as to opportunity for advancement, will be dealt with, and a rerating of women workers will be effected in accordance with the skill required for their jobs and with the wage scale for men on jobs of a corresponding nature.

The National Women's Trades Union League and the National Federation of Federal Employees and other women's labor organizations interested in establishing and maintaining the standards of wages, hours and working conditions for women which have been set forth by the Woman in Industry Service, United States Department of Labor, have planned to call the attention of the commission to certain classes of government work done exclusively by women for which the wage scale, it is claimed by them, is entirely inadequate.

SERVANT PROBLEM DISTURBS ENGLAND.

England is facing an after-the-war servant problem that is much more exacting than any that disturbs the United States, where conditions have been gradually reaching a point at which the cook and housemaid who performed indefinite tasks during unlimited hours, fortunately are becoming extinct types of workers.

In London domestic service is now organized and the eight hour day has been decreed, much to the discomfort of the householders. Girls who have had three or four years' experience as employees in munition plants are slow to return to their old labors, for they have learned the meaning of specialized tasks and exact hours. According to reports received by the United States Department of Labor, the owners of fine residences, many of which have been occupied for war needs, find it more difficult to procure women than to obtain men for domestic service. It is demonstrated that butlers and footmen who have been through the war, are glad to return to the old routine, while the maids who have known the delights of independence resist the "living-in" system which limits their freedom.

The standardization of housework is one of the next steps in industrial progress, economists who have studied the problem declare. It is not many years since nursing was as casual and as untrained an occupation as maid service today, and it is prophesied that at a time not far off the skilled worker who can cook scientifically or care for rooms and wait on table will have regular hours and will command wages adequate to enable her to live independently.

LIBRARIES TO CO-OPERATE IN CHILD WELFARE WORK.

The use of the public libraries of America as clearing houses for information, the care of children is being sought in a campaign for a national program of library co-operation in child saving which has recently been inaugurated by the Children's Bureau, United States Department of Labor, as a part of its children's year program.

The work of enlisting the interest of the public in all matters of child welfare through the medium of the libraries of the country is in charge of Miss Elva L. Bascom, librarian of wide experience. Under her direction 4,200 public libraries in every state in the union, and in Hawaii, have been reached. In 25 states the work is carried in through a state agent, who is either the secretary of the state library commission or a member of the commission staff appointed by the secretary. In other states direct contact has been established with the librarians themselves.

It is planned to furnish the libraries with a bibliography with notes containing 130 recommended books and an equal number of pamphlets dealing with such subjects as prenatal care, care of mother and child, birth registration, child management and training, recreation and physical training, milk, children in need of special care, children in industry, public health, school hygiene, home nursing, etc.

This list will be carefully checked to show what material is considered to be the most helpful to patrons of the average small library. The libraries are asked to buy as many of these books as their book fund justifies, and to collect the pamphlets, most of which are free, and then to advertise widely the fact that they have them, so that all the persons in the community who are interested in any of these subjects, and others who should become interested, may know that these helps are available. Posters, charts and special lists of literature are being furnished by the bureau to help in this publicity work.

In order to facilitate co-operation with existing state and local welfare agencies, a sheet of suggestions is being offered to the libraries listing the organizations doing this kind of work and offering upon request the names of state and local workers.

To stimulate interest in better child hygiene and care in rural districts and in small towns, the state library commissions are being asked to include in their traveling libraries sent to these regions a few of the best books bearing on these subjects; and suggestion is made to include a similiar selection in the book wagon collections in states where this interesting and effective method of reaching country families is used.

An immediate response to this movement for library co-operation has been received by the bureau from all over the country, especially from the small libraries, many of which are in need of free or inexpensive material. They show a pronounced desire to help in the work of spreading among mothers information concerning the proper care of children, not only directly but by aiding the work of rural or country nurses, of the health crusades in the schools, by providing topics and material for the women's clubs, etc.

The can-plant investigation made by the Investigation and Inspection Service of the Department of Labor for the War Industries Board will prove of service, now that the placing of contracts in connection with the $100,000,000 European relief fund is under consideration.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

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Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

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THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, MAY 15, 1919. No. 402

A SURVEY

LET US IDENTIFY IT.

(J. B. Lehman)

Old things that were thoroughly vicious in their day have the power to come back under new disguises so they are not recognized until they have done much mischief. If any of us should recognize them upon first sight we could not make our fellows believe us and so they would possibly have to go and taste some of their bitter fruit before we could get their attention.

Bolshevism is a new name and no doubt its advocates flatter themselves with the idea that they are its originators, but it is not so. Lenine and Trotsky are both renegade Jews. They went about to foist their system on the world by the identical methods that designing leaders used in the days of Israel which are recorded thus. "And the children of Israel did that which was evil in the sight of Jehovah; and Jehovah delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel; and because of Midian the children of Israel made then the dens which are in the mountains, and the caves and strongholds."

The historian who gives us the above takes for granted that we are familiar with all the things he mentions. He does not say with what seductive orations agitating leaders induced Israel to desert Jehovah. He does not say with what glory they clothed the religion of Ashteroth and Baal. But we can easily understand that they held this up with the same enticing argument that Lenine and his Bolshevist agitators hold up the doctrines of nationalizing women and destroying men of means. The consequences then was that the nation was debauched and soon fell into the power of a robber nation, Midian. After they had suffered for years in dens and caves Gideon rescued them by a most heroic service.

But Lenine and Trotsky are not the only sinners in the world. What they are now trying to clothe up in a cult our so-called civilized land has been practicing without calling it by any name. Segregated vice is the identical thing that made the altar of Ashteroth enticing. Degenerate Israelitish kings planted groves; that is, made parks, and set up altars of Ashteroth around which were resorts where women were sacrificed to the lust of men. This was the real nationalizing of women. Ten years ago there was not an American city or town that did not have its altar of Ashteroth going under the alias of "Red Light District." Much of our so-called higher learning was in reality an effort to explore some of the ancient philosophies begotton about pagan altars. We may yet get to the place where we will look upon William II and Lenine as unintentional benefactors to mankind. What unnamed idoltry England, France and the United States were nourishing without naming, William II and Lenine bodly named and startled the world to its senses with them.

The Church of Jesus Christ is the only power that stands between world happiness and a condition that Israel faced when it lived in the caves and dens and strongholds. It is really a great blessing to us that William II and Lenine have torn the mask off of their faces so that we can begin to see the thing as it is.

We can no longer meet this horrible thing coming from the pagan altars with a small per cent of the church members crying missions, missions. We must enlist the whole church. Every member must be lined up. We must quit deceiving ourselves. We are fighting the same idoltry that the priest Jehvida overcame when he dethroned and slew Athaliah. Only we have a tremendous advantage over him. He had to fight it by secret organization. We can fight it by teaching the children of mankind. We have the men and wealth and the visions and we can easily do it.

But we can not do it with a divided church. Take the Disciples of Christ among the Negroes, they are not united in any state. In some states there are factions that prevent good work. In others there are schisms and real divisions. These can not meet the crisis of the day. Unless they can become one, our work will be undone.

Denominationalism is distinctly the sin of the Anglo-Saxon. It is true the Negro is sectarian too, but he learned it from the white people who are guilty of the sin of denominationalism. The only difference between the Baptists and the Disciples of Christ are :(1) Custom of worship; (2) Name, and (3) the definition of a few verbs prepositions in the command of baptism. The first is of no importance and we ought to overcome it by ignoring it. The second can be overcome only by the Baptists calling themselves Christian which they now are ready to do. The third can be ignored also for God never bases the salvation of any man on the definition of the words that tell us what God does and how he does it. We can just let one man go on believing that baptism is because of the remission of sins, and another that it is for the remission of sins. In the days of Alexander Campbell it was very important to discuss these things for they formed an impassable gulf. But now they can be ignored.

What is true of the Baptists and Disciples is in a measure true of all others. Our present denominationalism is the Babylon of Revelations, the woman in the wilderness, and it is high time that Babylon should fall and the woman brought back from the trackless wastes of disputes over shades of meaning.

Our crisis is now but it will not show itself until another generation. All depends on what we do in training the generation of children now born. The present secular institutions with agnostic professors in the scientific departments can not save us. Religious education alone can save the day. If there is a real Christian Union then the fashion of religious training can be set, and the average dean of the scientific department is great on being in style. He will accept almost anything that is style in the educational world.

We need not only have concern for our own children but we must see that China, Japan, India, the Phillippines, Turkey, Armenia, Italy, France, England and also all the backward peoples have one generation trained. Rationalists can not do this. It must be the warm blooded, full faithed Christian.

In all previous times impending crises came and then had to be overcome. It seems to us the church is strong enough now to avert this one and thus usher in a glorious era for the world.

EMERGENCY CONFERENCES.

This will be the last word before the conferences will meet.

These meetings will be open to any one who wants to learn of missions. Delegates should come prepared to get information to carry home to their home folks. There will be no opportunity for committee reports or discussion. Mr. Abe Cory and Mrs Sterns will lead the team.

The usual collections will be taken at the Worker's Conference at the S. C. I., but delegates are not asked to bring church offerings. These conferences will be expected to develop plans by which all the churches can participate in the larger work.

The first meeting will be at Hawkins, Texas, on May 9, and delegates should come on the night before or on the very early trains of the 9th.

The second meeting will be at Edwards, Miss., May 13-14. The first session will be on the afternoon of the 13th. Delegates should come on the morning trains of the 13.

The third session will be at Ttlanta, Ga., on May 15. Delegates should come on the night before or on the early trains that morning. The first Christian Church is only six blocks from the depot. Walk five blocks east and one block south.

The fourth session will be at Martinsville, Va., May 17. Delegates will change cars

either at Roanoke, Danville or Winston-Salem and should all try to be there on the evening of the 16th.

The fifth session will in Louisville, Ky., May 19-20. Delegates should try to get there on the morning of the 19th.

Now will not all our readers pray that these meetings may result in bringing into service all the members of all of the churches and that they may result in bringing about harmony in the work.

TIDINGS FROM THE LAND OF FLOWERS

The first night in January found the writer in the little town of Lessburg where he preached to a very anxious little crowd. I had planned to preach several nights there, but the weather was so disagreeable until I was compelled to call the service off. They gave me the sum of $1.25.

The first Sunday in January found me with the Galliee Church, Summerfield, where I preached during the day and gave the Lord's supper. They gave me $1.26. This church is without a pastor. I have been caring for it the best I could.

The second Sunday in January I made my way to Martel to be with the Mt. Olive Church. On reaching Ocala, I found out that there was no train going that way until in the afternoon. So I walked from Ocala to the home of Brother A. B. Edwards, a distance of 10 miles. At nine o'clock I reached the home, which is 2 miles north of Martel and one mile from the church. There were 2 very sick people in that home. Brother Edwards Sister Creolo Davis, his sister-in-law. Well, Sister Edwards prepared breakfast. After breakfast the people of that vicinity began to gather there and I saw that it would be best for me to have prayer service in that home and then hurry to the depot to catch the train so I could be at another point in the afternoon, as I could not congregate the people at the church for the flu had visited so many homes in that place. I was given 60 cents there. I refused the collection. I thought that it would be wrong to take what the sick should have. It had been given by the sick and Brother Edwards insisted that I take it. So then we hurried for the train. Brother James Austin accompaning me to Martel. On reaching Ocala, I decided to hold service there. After getting around among the different ones I found that it was impossible for me to get a place to hold service, so I caught the train and went to Candler. Ocala is a ring town and every effort is being put forth to keep the Church of Christ from being established in that town. If the Lord is willing we mean to establish the church there before the year is out.

We had at present eight disciples in this place but no place in which to worship as they think its a disgrace to hold service in any of their homes.

I hail the people at the barber shops and cafes and acquaint them with the true church. We can see the effects.

The third Sunday in January found the writer with the Galliee Church at Summerfield, where we listened to a delightful sermon by Brother O. C. Moorer. After service I went to the home of Sister Margie Moorer to hold prayer service and give the Lord's Supper to Sister Jane Moorer who was very sick in the home. This sister has held her membership in this church for many years, a faithful worker. After moving to Tampa she put her membership in Salem Christian Church. After service with her we gave her a collection, then we hurried off to the home of Sister Adeline Perimon, an aged widow of Galliee Church who has been ill for sometime there we held prayer and give her the Lord's supper and departed.

The fourth Saturday found me at Webster, Fla., with the Bethleham Church. There we had a spiritual feast all day. We have been steadily trying to sow the seed of the Kingdom in this place. It seems to be slowly taking effect, but we are glad to say that Sister Mellow Dosey came forward and united herself with the Disciples of Christ, as he had been suffering with the flu, she wanted to wait until the weather should get warmer before being baptised. We were given a collection of $5.00.

We caught the express that night and hurried over to Tampa to be with the Salem Church on Monday night and preached there. We reached Tampa, Monday at 7 a. m. The writer had been suffering from the third attack of influenza, but nevertheless we were on the job for Christ. We visited the Disciples at Spring Hill (Tampa) and talked over some differences of the church and tried to settle them the best we could. Then over to Cottage Hill (Tampa) to see Sister Jane Moorer and hold prayer with her as she was still very ill and to contribute to her. Then back to Spring Hill and enjoyed a delicious supper at Elder C. S. Stone's and was accompanied by him and Sister Stone to Salem Church where I preached from the fifth chapter of 1st John, 20th verse. Collection 70 cents, which was given to the writer. Tuesday morning I was up at 3:30 a. m. and off to the street car, caught the car after waiting about 30 or 40 minutes and at 6 a. m. I was at the home of good Deacon I. A. Benbows who took the pleasure to go over the books with me and show me the financial standing of the church, which was as follows: Paid to lawyer, $14.00; paid back to members $25.29; balance in treasury, $111.00.

Tuesday night I landed in St. Petersburg. The steam boat being rather late getting into port made me too late for service, so I talked with Elder Moorer and then with Elder Monroe over the work of the cause there. I was glad to find the church in a good condition. Not being able to stay any longer in that place I left on the 10 o'clock train that night for my home

The following Sunday found me with the Galliee Church, Summerfield. Rev. Chester Anderson (Baptist) preached an interesting sermon for us. Collection raised, 80 cents.

The second Saturday in February the writer started and went over the field with Prof. P. H. Moss, National Field Worker of Negro Bible Schools, and spent the following week with him visiting every point. The writer received at Crystal River from Jerusalem Church $1.75; from Bethleham Church $1.25, a total of $3.00 on that trip. All the rest went to Prof. Moss which will be reported later in full.

The fourth Sunday in February found me at Webster, there I preached during the day to an interesting congregation. Received $3.50. That night I went over to the Baptist Church and preached for Rev. Briant, the pastor.

The first Sunday in March we were again with the church in Summerfield, and had a glorious service and was given $1.00. The second Sunday found me at Martel at Mt. Olive where we preached to a nice little crowd and was given $2.00. The next day (Monday) the writer reached the little town of Ocala. In a battle with a few Baptists, the writer was able to land two on the Christian side.

The third Sunday found me with the church (Galliee) at Summerfield. There the writer had a rally to raise an offering to send to Bro. Hopkins in Cincinnati, Ohio and to Bro. A. McLean, the Bible School Superintendent, O. C. Moorer, gave way for the writer to lift the collection which was $4.00. After preaching, the writer was successful in raising $4.50 in the church collection to go to Bro. McLean. The names of those who gave will appear on a separate sheet. The fourth Sunday we were with the church at Webster and preached two very hard sermons. We were given $2.36.

The fifth Lord's day we were with the church at Summerfield and taught Sunday School and planned for the next Lord's day and left on the afternoon train for Tampa, where we preached for our little congregation (Salem Church) and was given a collection of $1.50. The church being in a struggle to pay for her building the writer gave the collection back to them. I am glad to say that Prof. Moss' trip among the Bible Schools has been very helpful to them. We find that they are putting on new life.

The church this quarter seems to be making rapid speed putting on new life in all departments. Our church at Crystal River under the leadership of Elder J. C. Copeland pastor, has broken the record in membership for these few months.

Elder W. B. Monroe, pastor of Mt. Zion Church, St. Petersburg and Salem Church, Tampa, is leading the church to success. Elder Stones of Springhill (Tampa) is laboring to ercet a building. The church has already been given a lot there by the land com-

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated.

Respectfully,

T. A. CHAPMAN, D. D. S.

pany on conditions. Two members have been added to the little flock lately.

Places visited and revisited, 19; miles travel by railroad and steam boat, 900; sermons preached, 21; lectures and talks, 10; business meetings held, 4; received from churches, $21.47; received from State Treasurer, $5.00. received from National C. W. B. M. $50.00; total $76.47; raised for P. H. Moss $31.00; letters written, 40; postal cards, 14; stamps, etc, $1.48; paid to the sick, $2.00; paid to the cause, $5.20; railfare $27; balance on hand, $40.00. My health has been poor this quarter, hardly able to keep going. I trust all of the churches will remember to send a missionary offering to Pres. J. B. Lehman.

Yours for asuccessful year's work,
C. J. BOLLING.

Names of those who gave in the Missionary rally the third Sunday in March:

Eld. C. J. Boling, $1.45;Bro. Jas. Boling, 40c; Mr. Artice Moorer, 25c; Sister Fary Bell Moorer, 25c; Sister Precilla Bolling, 25c; Sister Lula Moorer, 25c; Sister Margie Moorer, 35c. Sister Laura Smith, 15c; Sister Julia Shelton, 25; Sister Hattie McCrackin, 20; Bro. Theo L. Bolling, 10c; Bro. Chas. Fronell (Baptist), 10c; Total, $4.00, raised in the Bible School and sent to Bro. Hopkins.

SISTER LULA MOORER, Sec'y.
BRO. O. C. MOORER, Supt.

Names of those who contributed to the church are as follows: Eld C. J. Bolling, 50c; Bro. Jas. Bolling, 55c; Bro. Theophilis Bolling, $1; Sister Lulu Moorer, 25c; Sister Bama Snow, 25c; Sister Julia Shelton, 25c; Sister Precilla Bolling, 25c; Bro. Charlie Fronell (Baptist), 25c; Sister Margie Moorer, 15c; Sister Maggie Hector, 10c; Elder G. W. Hector, 15c; Sister Faybell Moorer, 5c. Sister Laura Smith, 5c; Sister Hattie McCracklin, 15c; Mr. Artice Moorer, 15c; visitors, 25c; total, $4.50. This amount is to be sent to Brother McLean.

MOTHER'S DAY TRIBUTE

Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheek sweet kisses pressed?
My Mother.

Who sat and watched my infant head
when sleeping in my cradle bed,
And tears of sweet affection shed?
My Mother

When pain and sickness made me cry,
Who gazed upon my heavy eye
And wept for fear that I would die?
My Mother.

Who taught my infant lips to pray,
To love God's holy word and day,
And walk in wisdom's pleasant way?
My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
And kiss the part to make it well?
My Mother.

Then can I ever cease to be
Affectionate and kind to thee
Who was so very kind to me,
My Mother?

Oh, No, the thought I can not bear
And if God plans my life to spare,
I hope I shall reward they care,
My Mother.

When thou are feeble, old and grey,
My healthy arm shall be thy stay,
And I shall soothe thy pain away,
My Mother.

And when I see thee hang thy head,
'Twill be my turn to watch thy bed
And tears of sweet affection shed,
My Mother.

Then bring with love and all display,
A sweet white flower for Mother's Day,
To each fond heart let love be given,
To those whose mothers dwell in Heaven.

And when we cross that peaceful shore
And meet where parting is no more,
We'll sing God's praise o'er and o'er
Around the throne forever more,
With Mother.

—Timely Issue, sent in by Mrs. M. VanDerzee, 1217 Buchanan St., Topeka, Kans.

KENTUCKY

Hustonville, Ky., April, 26, 1919.

Editor of the Gospel Plea: Please allow space in the columns of your paper for this message:

To the Brotherhood of the Disciples of Christ in Kentucky,

Greetings: The Corresponding Secretary of the State of Kentucky hereby calls attention to the fact that all of the Church of the Disciples of Christ of the Commonwealth of Kentucky are very much in arrears with the state missions money. Not one church in the territory above mentioned has met requirements. When we take time to think of the fact that the requirements are only one dollar per year for each member enrolled and reported at the annual convention, we can see in this that the church is responsible for each and every member she reports. One dollar a year is less than two cents a week. The brother or sister whose missionary zeal is not worth two cents a week should know of a certainity that such zeal is not at all sufficient unto this evil day.

At our last State Board meeting which convened at Lexington Second Street Church the following churches reported as here stated: Millersburg, $8.00; Little Rock, $2.00; Germantown, $12.00; and yet they have not touched the hem of His garment.

"The winter is over and gone, the merry, boundless spring is here," the disastrous disease has let us alone, may we not now arouse the churches throughout the State every where with the use of the language of Paul, "Awake thou that sleepeth." Will the churches everywhere send their missionary money to Corresponding Secretary,

ISAIAH H. MOORE,
705 E. Hill St., Louisville, Ky.

SPEAKING OF LEAGUE OF NATIONS

Canadian Girl, United States Yeo-Woman, Applies for Citizenship.

Miss Helen Happer, a yeowoman in the United States naval hospital, Washington, D. C., a native of Alvinston, Ontario, has decided to become a citizen of the United States. Miss Happer is the first woman to apply for citizenship from the ranks of the Navy. She was educated in Detroit, and her work as secretary to a well-known manufacturer of that city had made most of her interests American. She had two brothers enlist from the Candian side, one of whom, Alexander, was killed in the spring drive last year, the other being still in France. Her parents are living in the little town of Alvinston, and fly a Canadian service flag with three stars—a gold one for the boy who gave his life, a blue one for the boy who is still over there, and another for their daughter in the United States Navy.

When she was in Detroit Miss Happer said she was busy with all the usual patriotic "stunts" that most girls were active in, and also helped organize a loval branch of the Fatherless Children in France, but she fretted because her two brothers were in the game and she couldn't be. One day she read of an eastern girl enlisting in the Navy, and she thought that was what she'd like to do, so she just came and did it, she says.

Miss Happer, when questioned, said she expected to make Washington her home for the present (as far as she knew). She likes the Capital of the United States, as she likes everything American. "But, then, its not so different from Canada," she said laughingly. In Washington she lives at 1143 Belmont Street. When last seen Miss Happer was joining the dancers in the corridor of the Naturalization Bureau during their noon recess, while waiting for the elevator, on her way to the Federal court to be sworn in as a bona fide "citizeness" of the United States of American.

TRAINING AIDED LEGLESS MAN

William H. Mitchell, 28, single, a former railway trainman who had lost both legs in an accident, has found a job at good pay in which, despite his handicap, he can earn as much as any other worker.

He found a job in a Philadelphia machine shop, according to a note that has reached the Training Service, Department of Labor, from one of its field superintendents. After a short time, however the superintendent recommended that he be dismissed, on the ground that he was not making good.

A training department had meantime been established in the plant, however and the manager decided to place Mitchell in the school. The maimed man, though intelligent, was not particularly rapid in his work. After a few weeks of training however, he was able to carry on successfully several important mechanical processes, and within a short time he had doubled his normal day's output.

Mitchell declares that the training department proved his salvation. It not only saved him his job, but increased his pay and his opportunities.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 402

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 406, and this number is 399. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES

The Y. M. C. A. entertained the Y. W. C. A. at their annual picnic, Saturday, April 26. An enjoyable time was had in spite of the unfavorable weather. A luncheon was served at the dining-room at 6 o'clock.

The Dunbar program given by the Y. M. C. A. on Thursday night was quite a success. More than $15.00 was taken in at the door.

The annual musical recital will be held Friday evening, May 2nd, in the College Chapel. The students and teachers are working hard on their numbers for the program.

Mr. and Mrs. Austin of Vicksburg accompanied by Drs. Parker and Curry and Miss Curtis were compus visitors Monday evening.

Several members of the faculty enjoyed a picnic supper over on Shilo Monday evening. The evening was perfect and the supper was delicious. The after dinner toasts were very much enjoyed by all.

An address much enjoyed by the audience was delivered by Miss Pehotsky at the Chapel Sunday morning. It was an appeal in behalf of the forlorn and suffering women of heathen lands, an appeal which the women, especially, of enlightened America should be quick to respond to.

Miss Dorothy Brown, a class mate of Misses Pehotsky and Teeple at Hiram College, Ohio, is visiting them on the campus at the present time and will remain until after Commencement, May 11-15.

SCHEDULE OF THE ANNUAL CLOSING EXERCISES OF JARVIS CHRISTIAN INSTITUTE, HAWKINS, TEXAS. May 7-11.

Wednesday, May 7.

Closing Exercises of Community School ..... 8:30 p. m.

Thursday, May 8

Sunday School Methods ..... 9:30 a. m.
Inspection of Buildings and Grounds ..... 2:30 p. m.
Senior Play ..... 8:30 p. m.

Friday, May 9

Emergency Conference:
(a) Morning Session ..... 9:30 a. m.
(b) Afternoon Session ..... 2:30 p.m.
(c) Night Session ..... 8:30 p. m.

Saturday, May 10

Session of the Workers' Conference ..... 9:00 t. m.
Session of Ministerial Council... 11:00 a. m.
Sunday School Methods ..... 2:00 p. m.
Commencement ..... 8:30 p. m.

Sunday, May 11

Sunday School Methods ..... 9:00 a. m.
Annual Sermon ..... 11:15 a. m.
Baccalaureate Sermon ..... 3:00 p. m.
Joint Meeting of the Societies .... 6:30 p.m.
Sermon to Societies ..... 8:00 p. m.

WORKING WITH THE CHURCHES

In giving an account of how the churches over the state are, in a very fine spirit, responding to the call for my special help, we left off with the Forest Grove Church. We were with this church Thursday night, March 20th. Had a splendid service. There was shouting on the old camp ground. As a proof they enjoyed the sermon they gave us $8.15 and took subscriptions to the amount of $25.00.

While at Forest Grove our home was with Brother and Sister Harry Wells, Jr. They did all in their power to make it pleasant for me while in their home, and I certainly enjoyed being with them. Brother Harry Wells, their father, is an officer of the Forest Grove Church as well as his son. They love the Gospel and are willing to stand by the man who preaches it.

With Christian Chapel congregation Friday night, March 21st. Our State Evangelist Elder K. R. Brown, is pastor. He is loved by all his members because they have found him to be a real man. Not only the members but all the people in Port Gibson, confide in Elder Brown, and will do all they can to please him because they recognize him as their leader.

Concerts and a good many other things were going on in and around Port Gibson, still we had a good hearing. Elder Brown had worked his congregation up to the point of giving a liberal collection. They gave us $17.50 and took some subscriptions. Will give the names and amounts each gave as soon as we receive the list from the pastor.

Many thanks to Elder Brown and his good members. The writer feels that he has some real friends in Port Gibson.

Mrs. Josie A. Brown, one of the best teachers of Claiborne County, one who loves her race, one who is playing her part as teacher trying to uplift the youth of our race, has sent in $8.10. Two dollars of this amount was collected from sinners and Baptists.

Sister Bridges, mother of Mrs. Brown, gave twenty-five cents in money, but in sympathy she gives many, many times that amount. Miss Ever Bridges gave twenty-five cents and Bro. Walter A. Brown gave fifty cents.

Many thanks to you, Mrs. Brown, for the interest you have taken in raising money for my special help. It would be well if other sisters would follow your good example.

Thanks to all who gave.

Elder K. R. Brown and I exchanged pulpits the fourth Sunday in March. He was with the Shaw Church and the writer was with the Mound Bayou congregation. It worked real well for both congregations. It gives new inspiration to the members for pastors to exchange pulpits sometimes, but you certainly have to be careful who you send to fill your place. Am I right Brother Preachers?

Worshiped with the few Disciples at Barton, Ark., the fifth Sunday of March. Held our services in Second St. Paul Baptist Church. Very good hearing both day and night.

Preached at First St. Paul Baptist Church on Monday night and on Tuesday night held a business meeting at Bro. Bennie McDaniel home and reorganized the Bible School. They faithfully promised to keep the Bible School going.

The brethren at Barton have decided to purchase a tent under which they expect to worship until they are able to build.

Stopped at Clarksdale on our way back from Arkansas to attend to some business for the church. Our State Evangelist, Elder K. R. Brown, was with us on Wednesday night, April 2nd, and preached a strong sermon. The Clarksdale members are always glad to receive him.

On Thursday night, April 3rd, we held a business meeting of the church at which time it was decided that we would build a $8,000 or $10,000 church. Going to put up a brick edifice with Sunday school rooms, one that will do credit to the cause of Christ.

Elder Brown was in the meeting and did us untold good with his wise counsels.

B. C. CALVERT.

ECHOES FROM MISSOURI

Dear Editor: Kindly give space for the following report. During the month of February we closed a very successful ten days' evangelistic meeting with the disciples at Hannibal, resulting with thirty-one additions; twenty-one of these made the good confession in Jesus Christ, while the remaining ten came from other sources. This church has taken on new life under the leader ship of McHancock, my father. We also organized the Y. P. S. C. E. with the young people, which we trust will prove helpful in training them for Christian service. March 25-27 we held the Second District Convention with the Disciples at New Haven, Mo. We found these Disciples organized to receive the delegation which was exceedingly large. We can

never forget the grand and cordial entertainment we received from these disciples under the leadership of Elder H. L. Parson. We were complimented to have Bro. P. H. Moss with us during these sessions. At every opportunity Bro. Moss gave us some splendid instructions on Bible School Work. Bro. Moses Powell of St. Louis gave us a splendid message from God, his subject being, "The Law of Life is Sacrifice." This message being the convention sermon, fired us with zeal and determination to go forward in spite of oppositions. Sunday afternoon Elder J. R. Gibbs of Jefferson City gave us a message on "Everlasting Life." When the invitation was given, four came forward and confessed their faith in Christ.

Sunday night Elder W. M. Alphin of Kansas City, our state president, gave us the closing message, taking for his subject the word, "So," which was very helpful and instructive.

Mrs. L. A. Devine, State Organizer for the C. W. B. M. and Y. P. S. C. E., and Mrs. Ritta Mankin, State President of the C. W. B. M., have succeeded in organizing missionary societies in almost every church in the Second District. After a long slumber missions have awakened with a vision to serve the Lord with the Spirit of Christ. Our financial receipts for this district convention were $110.00. We thank all and especially New Haven for their grand entertainment.

Again, by way of announcement, our state development money is past due. We trust that all Y. P. S. C. E.'s will send their reports to Mrs. Sera Lampkins, 117 Mills St., Jefferson City, Mo.

Thanking you in advance for this kind favor,

RAPHAEL HANCOCK,
Salisbury, Mo., April 24, 1919.

OUT ON THE PLAINS
The Mid-Night Watch.

A few nights ago I sat at the hour of 12 watchfully waiting the passing of a train bearing it cargo of human freight across the plains.

I was asked to meet said train as there would be one on it who desired to see me and one I no less desired to see. The train backed up to the station and I hurried down the platform to where the passengers were getting off. But before I had time to reach said place I saw one peering thru the darkness in the direction from which I came. A few more steps and I was close enough to discover that it was he whom I waited for. His first word, even before the usual greeting, showed that he would have been disappointed had I not been there, and I would have been no less disappointed had I not seen him.

Not more than fifteen minutes however were we permitted to enjoy each other's company, as that was not his destination. He was going to other parts, and must be off with the train. A few minutes more and the train disappeared in the darkness, speeding on out across the plains while I trudged homeward thru the streets of the silent city. As I walked I mused upon this mid-night watchful wait. Why would I deprive myself of sleep and rest to be in company with one only ten or fifteen minutes? Why would one want to see me just for so short a time? But one answer could I find, and that was that such a desire was prompted thru Christian love and friendship. Such love and friendship creates within us the yearning desire to see each other face to face even though it be but for one brief moment.

Personal contact ought to deepen our Christian love and friendship.

Then there came to me another thought, the thought of being happily brought together to be separated so soon.

How characteristic or illustrative was such of life. As we speed over life's railway we come in touch with individuals and make friendships that endure but for a brief space by reason of an unseen force that severs the tie that binds, and sends us in opposite directions.

Then again we come in touch with those whose pleasant words and kindly deeds remain with us as pleasant memories indelibly written upon life's diary.

And even though we are separated through many years, yet the mystic cord of memories stretching over the winding path of life, binds us together in love.

TO WHAT EXTENT ARE WOMEN RETAINING WAR JOBS?
American Women Apparently Holding Their Own Better Than Foreign Sisters.

Women war workers both in France and England apparently face imminent danger of being thrown upon the industrial scrap heap now that the demobiliation of the military forces of these countries is being rapidly carried on.

The seriousness of the situation is indicated by the fact that in England alone during the three and a half years of war approximately 1,400,000 women replaced men in offices, on farms and railroads, and in shipyards and factories. According to a report of the Employers' Industrial Commission, United States Department of Labor, which recently returned to this country after weeks spent in investigating industrial conditions abroad, it appears to be generally accepted that the majority of these women will either return to their homes or enter again upon domestic service.

The women themselves, however, seem by no means acquiescent in this plan for their disposal. Having for about the first time in their lives received wages which enable them to live in reasonable comfort, they have succeeded in establishing a new standard of living among working people, and it is safe to predict that they will be unwilling either to go back to the meager wage scale in force before the war or to be cast back indiscriminately into the ranks of the economically dependent.

Without having put in operation any well-defined plan for the demobilization of women war workers, Great Britian at the cessation of hostilities dismissed large numbers of them with an "out-of-work donation" of 25 shillings a week for 13 weeks. The end of this 13-week period will be reached in May, and the prediction is that a crisis in the affairs of women workers will then be precipitated.

French women, it seems, have fared even less well than their British neighbors. When the armistice was signed, it is reported that Government plants gave the munition workers 30 days' notice "to go quietly away." Private plants solved the problem by simply shutting down.

Estimates regarding the replacement of men by women in America are difficult to make owing to the fact that nearly 2,000,000 women were working in the factories of this country before the war and that large numbers of these women merely shifted their activities to some form of war work. Many manufacturing plants likewise switched their pormer production to munition making without any considerable change in their working personnel.

According to figures compiled by the United States Employment Service, of the Department of Labor, there are now between 11,000,000 and 12,000,000 women at work in this country, and indications are that a large proportion of these will be retained in the jobs they have held during the war.

In this connection interest attaches to recent investigations made by the Maryland State Bureau of Women in Industry in 117 plants employing 25,744 women. Of this number 13,643 were replacing men formerly employed there. Though the demobilization of soldiers is not yet by any means complete, from statements of intentions obtained from many employers it would appear that approximately 82 per cent of the plants investigated will retain at least a part of their woman force, and about one-half will retain all of it. In most plants discharging all women workers the reason given was the cancellation of Government contracts.

COMMODITIES SHOW 103 PER CENT PRICE INCREASE

According to reports prepared for the Information and Educational Service of the United States Department of Labor, the amount of money in circulation on January 1, 1919 was $55.76 per capita as against $34.65 per capita in 1913.

Tables prepared to show a comparison of the increase in the amount of money in circulation per capita and the increase of commodity prices during the war period show an increase of 60 per cent in the amount of money in circulation as against an increase of 103 per cent in commodity prices.

Since the armistice, there has been only a slight reduction in the amount of money in circulation, as shown by the following figures:

Money in circulation per capita:

1913 (average)	$34.65
Oct. 1, 1918	53.82
Nov. 1, 1918	55.84
Dec. 1, 1918	56.23
Jan. 1, 1919	55.76

The highest point was reached on December 1, 1918, when $56.23 represented the per-capita amount of money in circulation.

Christian Woman's Board of Missions

NASHVILLE, TENNESSEE.

Easter has come and gone, and it was a great day with the Gay St., Christian Church At 11:00 a. m. we were favored with the presence of Elder George Hoagland, pastor of the Payne St. Church in Knoxville, Tenn. Elder Hoagland preached an excellent sermon.

Mrs. Katie Carter and Mrs. Arine Dungey Thmpson spent nearly the whole afternoon, Saturday the 19th, decorating the church. They used a fine variety of flowers, all fitted to the occasion. Through their generous efforts our church was most beautifully adorned. Also one of our members who is now living in N. C. sent a beautiful box of flowers, which added to the beauty and spirit of our services. Her name is Mrs. Keeble. It means much for our members who are far away to remember our national days and to remind us of the love and care they have for the church.

Our choir rendered an excellent song service for the occasion. They sang with the spirit and with the understanding. The congregation sat in the midst of a wilderness of flowers the fragrance of which filled our most spacious auditorium, and with the sweet music that seemed to thrill the hearts of the entire congregation there was a peculiar expression that I never witnessed before.

At 3:30 p. m. our Easter Program was rendered, which was under the leadership of Mrs. Russell Otie, Mrs. Ethel Ross McCarver, and Miss Eva Beard. A splendid program was rendered and a neat little sum was raised to help support our homes for the aged poor.

We also had a fine Christian Endeavor at 7:00 p. m., Miss Eva Beard, president, followed with a short sermon by the pastor.

The day was well spent both in representing and worshipping the risen Christ.

Miss Sarah Howland, one of our faithful choir members, is now in the Cottage Hospital. She is getting along fine, and will be out in a few days. The members of Gay Street Church showed their appreciation and their love to Miss Howland by their visit to the bedside in the afternoon, and presenting to her a beautiful bunch of Easter Flowers. We all wish for her a speedy recovery.

I am faithfully yours in the Master's cause,

W. P. MARTIN,
Evangelist.

BEAUMONT, TEXAS.

Dear Editor of the Gospel Plea: Please allow us space to say just a few words through the columns of the Plea to our good Bro. Calvert. We ought to have an article somewhere now, if it did not find its way to the editor's waste basket. If so that is all right, too.

Dear Bro. Calvert: We would only be too glad to enter into a countroversy with you on the said article you mentioned in the last issue of the Plea, but I do not think you read our article closely enough by the way you wrote. Furthermore I would be afraid my matter might not be published just as I would send it to the press. Both of our articles are before the brotherhood and if they read closely and think deeply they will know hereafter where we stand. I conclude by quoting Dr. Brodus, "Never attempt to prove a thing that does not need proof." May God bless you in your work,

T. J. GREEN.

812 Isla Street, Beaumont, Texas.

TILLMAN, MISSISSIPPI

Editor Gospel Plea: I wish to report that our C. W. B. M. Easter program, on April 20th at Pine Grove, was conducted by Miss Rosa V. Brown with her pupils of the public school. As I see it, if Miss Brown continues at Pine Grove for the next two or three years we will have a Junior Society, Little Light Bearers, and every department of a well organized church. She is a great help to the community and is willing at any time to do what she can when called upon. A special Easter offering of $1.50 was taken by Bro. James Jenkins. You will find the same enclosed. In our monthly service Sunday, our pastor, Elder J. H. Lomax, delivered a noble sermon, subject, Our Risen Lord. Luke 24: 13-31.

Yours in the Master's work,
ADA COFFEY, C. W. B. M. Pres.

BASIS FOR CHURCH CO-OPERATION WITH THE U. S. EMPLOYMENT SERVICE

In Behalf of Returning Soldiers, Sailors, Marines and Civilian War Workers.

While a detailed plan may be sent out through each denominational agency to its churches, the following is submitted as a basis of cooperation.

1. Each church should:

(a) Appoint a committee or committees and organize for this employment service.

(b) Put up conspicuously the poster "Jobs for Fighters" herewith enclosed, distribute literature where available and make public announcement of the work proposed.

(c) Transmit in statistical form to the Federal Agent of the U. S. Employment Service Bureau of its state all the information it can secure about the employment situation in its community.

(d) Canvass the business interests of the community, persuade employers to engage, as far as possible, returning soldiers, sailors, marines, and civilian war workers, registering opportunities for employment with the U. S. Employment Service.

(e) Secure data as to arrival of discharged Service men; ascertain their needs and assist them in the matter of employment.

(f) Observe Sunday, May 4, as Employment Sunday, presenting this subject in an appropriate sermon.

2. Do your utmost to ensure the cooperation of the churches of your community, it being recommended, where practicable, that a joint committee be organized; and, when there is need, open an office upon consultation with the Federal Agent of the U. S. Employment Service in the state.

3. Wherever possible, give financial or clerical help in establishing and maintaining a bureau of the U. S. Employment Service in the community when such bureau is authorized by the Federal Agent of the State and cannot otherwise be maintained.

Summing up: The situation demands immediate action though definite plans; arousing interest; advertising the work; gathering data; helping to place men in suitable jobs—all in cooperation with the U. S. Employment Service.

The simplest organization that will accomplish the results desired is recommended, bearing in mind all the while that any plan should center in and be cooperative in all points with the U. S. Employment Service.

KEEPING PEACE IN INDUSTRY

The Division of Conciliation, United States Department of Labor, which did so much during the war to maintain the flow of supplies to Europe by keeping the men in the shops on the job, is demonstrating that its services are equally invaluable in the difficult peroid of readjustment to peace-time conditions in industry.

Although little has been known to the general public of the effective work of this service, either during or since hostilities, it is a fact that it has played a vital part in preventing in the United States the spread unrest which has at times threatened American institutions in certain localities.

The Conciliation Service works without blare of trumphets, but it gets things done. Often it paves the way for another agency to step in and effect a settlement. Always its principle is to keep the men at work, or, if they have walked out, to induce them to return to their jobs.

During the recent general strike in Seattle many people were asking, Why doesn't the government do something? Why doesn't the

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Department of Labor step in? The department not only stepped in, but it had been on the ground before the strike occurred at all, and during its course it had three commissioners of concilation at work on the situation and in Washington was in constant touch with the heads of the international unions affected and with the officials of the Emergency Fleet Corporation. It was impossible in this case to prevent a strike. but the department's officials, working quietly and persistently, succeeded in the end, with the cooperation of other constructive agencies, in overthrowing the radical elements which for a time controlled the situation, and in inducing the sympathetic strikers to return, leaving settlement of the claims of the shipyard workers to orderly negotiation.

The only other serious industrial controversies that have occurred since the signing of the armistice were those at Paterson, Lawrence (Mass.), and New York. In the garment workers' strikes conciliators of the department assisted in securing a settlement; and in the New York harbor tie-up, they had a large share in the negotiations that led to a final settlement after an appeal had been made to President Wilson by cablegram.

But the most important work performed by the Division of Conciliation is not that which attracts the most attention. It is rather the quiet influence which in untold instances acts to prevent disputes from reaching the strike stage, and thus averts the loss to both side which must always result from a stoppage of work.

DAVENPORT, IOWA, IS "AT HOME" TO ITS FOREIGN BORN.

Davenport has come to a conclusion. The United States naturalization examiner of that locality, who comes constantly in contact with the foreign element, helped Davenport to form this conclusion. The conclusion is that it has deprived itself of a great deal in not having become acquainted with the men and women from across the water who have elected that city as a place in which to live and work. Harry Downer of Friendly House, who is probably known to every alien in the city, has known this fact for a long time. But most Davenport people have been too busy to think much about it. The war has made them think.

It wasn't comfortable in Davenport during the war to realize that the city had over 8,000 inhabitants about whose loyalty no one knew anything; at least there were some uncomfortable months before the native-born Americans understood that their 20 odd per cent of foreign born residents were after all going to be loyal. As soon as Davenporters realized this fact some of them began to feel that it was rather wonderful that these people should be loyal when so very little had been done to make them so. Then Davenporters began to try to make up for lost time. They thought that possibly the reason some of the foreign population didn't particularly care about Plymouth Rock descendants was because they couldn't understand the language they used or the history made by the earlier arrivals. They engaged teachers and started a school and sent out notices that the school would "be home" to foreigners. About 50 ambitious foreigners came to school and were delighted with the free teaching and the excellent text-books furnished by the Bureau of Naturalization, but the proportion of students to the whole foreign population of Davenport was by far too small.

Harry Downer, of Friendly House, and others who had acquaintnces among these men and women who figured in school reports as "foreign-born adults," had been trying to tell Davenport things which Mr. Downer had said in an address before the local board of military affairs of the National Council of Defense: "Too long and too generally the country has ignored the human quality of the immigrant." Mr. Downer knew, for example, that when he sent out invitations to 500 or so foreign men to come to a smoker at Friendly House about half of them came, and they all had a mighty good time together. He had a shrewd idea that those people would respond as readily to an invitation to be Americanized if it were made as attractive as a smoker.

The local council of defense and the women's club began to have convictions that what would appeal to the foreign people was just about the same thing as would appeal to themselves. So instead of thinking wholly about the moral duty of the immigrant to improve his mind and become immediately a grateful and passionately attached citizen, they began to think about trying to make the foreigners feel a little bit at home. Free film entertainments they found appealed to these people. They found that having a civic "at home" when the men who had won their naturalization papers were welcomed with some pomp and ceremony, with real warmth of heart, actually began to convince Italian and Pole, and Greek, and Russian Jew, that the natives of Davenport valued them as citizens. They had a wonderfully inspiring time on the 28th of last January and the 21st of February, when men of foreign birth, with the impressive ceremony which the Bureau of Naturalization has been long advocating, were welcomed into the community as American citizens.

SIX AMERICAN WOMEN TO ATTEND INTERNATIONAL CONGRESS OF WOMEN AT BERNE.

The newspapers on April 10 carried the news item that six women delegates from the United States had sailed to attend the International Congress of Women at Berne, Switzerland in May. The names of these six women were: Miss Jane Adams, of Hull House, Chicago; Mrs. Louis F. Post, wife of the Assistant Secretary of the United States Department of Labor; Jeannette Rankin, the first women elected to Congress in the United States. Mrs. Lucia Ames Mead, of Boston; Miss Emily Balch, of Boston; Mrs. John J. White and Mrs. Mary Church Terrell, of Washington, D. C.

Miss Rankin stated, as they sailed that this would be the first meeting of the Congress of Women in four years, and that one of the subjects to be considered would probably be the League of Nations.

The American women are delegates from the American section of the International Committee of Women for Permanent Peace. This organization formerly known as the Women's Peace Party, later changed its name in order to convey no false impression that it was opposed to America's attitude in the war. The members were actively engaged in war work throughout the war period, and have supported the aims and purposes of the President in the war and in his efforts to establish a speedy peace and bring about the League of Nations.

"In fact," said Mrs. Post, "you will recall that the earlier resolutions of this organization were the ones submitted to the President, and concerning which he said that they laid down the best propaganda for permanent peace that had been offered. Some of the points were later incorporated by the President into his clebrated Fourteen Points.

The coutries expected to send delegates to this conference, of world-wide interest at this time, include: Australia, Austria, Belgium, Bulgaria, Canada, Denmark, Finland, Greece, Germany, Great Britian and Ireland, Hungary, British India, Italy, the Netherlands, Norway, Poland, Sweden, Switzerland, Uruguay, and the United States.

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

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THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

SYNOPSIS OF AN ADDRESS DELIVERED BEFORE THE STATE SUNDAY SCHOOL CONVENTION AT VICKSBURG, MISS.

(J. B. Lehman)

It is safe to assume that the majority of our Christian people desire to do something for the uplift of the Negroes, but we may also assume that the majority are at a loss to know how they can be helpful. They feel that there is no avenue open by which they can do effective work.

But there is a way open which is in reach of everyone which they have overlooked The Sunday School is the most natural and the most effective means of the white people in every community to render lasting aid to the Negroes. The only possible bar in the way is possible distrust, and if a man finds his motives distrusted he can easily remedy the situation by winning confidence in other ways. If his life is a true missionary life, he will find the bars removed.

The usual Bible Course in the College is designed to fit the character of the man for work among the masses. It does not claim to give him a method by which he can carry the truth to the people. It claims simply to develop him and it expects him to find a method when he begins to work mong them. But not so with the Sunday School. It affords a development and gives a method by which the truth can be carried on to the masses.

In training the young Negro men and women at the Southern Christian Institute we have held this in mind. While we have an excellent Bible Course for all who go high enough we have given all of them a most up-to-date Sunday School training. Long before the International Sunday School Association was doing this kind of work we were doing work of our own designing. Since they have done this kind of work and we have been able to cooperate with them 119 have entered the higher Sunday School course, 62 diplomas have been issued for beginners and nine for the whole course. We have issued 339 certificates for completed subjects.

The result of this work has been the most gratifying. As I now go about it is a very rare occurrence that I find one of our former pupils who is not at the head of the Sunday School of his community. Usually he is superintendent and almost always he is teaching a teachers' training class.

There is scarcely a Christian white man living in any community who can not do something to promote Sunday School work among the Negroes about him. It may be he wil find his approaches coolly received, but this only shows that he is not enjoying the full confidence of his people. If he has secured that he will find no obstacle to his approaches. The Southern white woman is peculiarly well fitted to do work along this line. It was her hard work in slavery times that made that institution seem bearable. All the sorrows of the quarters fell upon her shoulders. She can and must do something along the line for which God has so well fitted her.

Brethren, we must loss no time in diong our duty along the line that is open to all of us everywhere and all the time. The Negro naturally wants to look to the Christian people of the South for sympathy and help in his struggles. But this is coming so slowly in most places that he has reason to begin to doubt whether he is going to get it. Some of the most brutal lynchings have occurred and there has been no protest from pulpit and platform such as the occasion demands. Over in Georgia a Negro woman was lynched along with some men. She had a young life beating under her heart and this came forth while she was hanging on the scaffold. When it screamed its first little scream of this earth life, one of the chagrinned and embarassed lynchers seized it by the heel and beat its brains out. In Mississippi a Negro girl was lynched who also had a young life beneath her heart. Afterwards it was found out that the man whom she was supposed to have helped to kill had left a note giving reasons why he committed suicide. Our newspapers have not given us the full details of these lynchings. They are brutal almost beyond what has been charged against the Germans in Belgium or against the Belgiums on the Congo. God has always in the past found a way of divine retribution and he will again in the future. Belgium did not raise its voice of protest against Leopold's cutting off the hands of hundreds of thousands of natives and God brought the heartless Hun into the land. We have all the elements of danger here. In the United States we have nearly eleven per cent Negroes in spite of the fact that we had up to the breaking out of the war an annual influx of a million and a half foreign whites, and in spite of the fact that hundreds of thousands of Negroes pass over the color line each decade and are classed as white. In Mississippi they number nearly fifty-six percent and in many rural districts they are ninety-five per cent of the population. If these people are once convinced that they cannot look to us for sympathy, then they will turn to the Bolshevist and I. W. W. for sympathy where they will find it and their misguided counsel will bring us to ruin.

If the Roman Christians had sent their choicest sons and daughters to our ancestors in Germany we would have been content to remain where we were. But this they did not do and we came down over their territory by the millions and ran over them and they had to preach to us lying flat on their backs. God means for us to teach all people, and he means they shall be taught, whether we want to do it or not. If we do not do it in his appointed way, he brings on a disaster and makes us do it. It is not a pleasant thing to go to an undeveloped people, but it is God's appointed way. By our stripes the world is to be healed and it is better for us to take these stripes willingly than for us to be driven like the quarry slave to God's whipping post.

With just a little wise leadership in every community efficient Sunday Schools can be established. I almost envy the opportunity of the Baptists. There is not a plantation in the far South that does not have a Baptist Church. A hundred million dollars would not give such an opportunity if a new field had to be entered. God never thrust a task so fully into the lap of a people as he has for the Baptists of the South and yet not one in ten thousand knows what has been done.

AMONG THE BIBLE SCHOOLS

The month of March was spent among the Bible Schools in the State of Missouri. I don't think I have been made more welcome to any state than I was to the "Show-me" State. Of course I found them coming out from under the flu-ban, with the same discouragements and set-backs as other schools. Elder Griffin, the State Evangelist, routed me through the state and visited many of the places with me. The State of Missouri is leading the other states in the organization ofthe New Standard Coures of Teacher Training. We are expecting great things of this state.

The following places were visited:

St. Louis, March 1 and 2—We worshiped with the brethren Lord's Day. Elder Powell was at his best in the morning sermon. I enjoyed the helpful message so very much.

In the afternoon conference we reorganized the Workers' Conference, making Mr. P. W. Miller, president. Following this conference, the Woman's Missionary Society rendered their monthly program. I enjoyed being present.

Elder Powell and his good folk are looking forward to a better location and building.

Frankford, March 3-4.—We have always been warmly greeted by the Disciples at this place. This time Bro. and Sister Welch made it pleasant in their home. Under the leadership of Elder Gibbs these people have beautified their building and are looking forward to the time when they shall put on a department for the Bible Schools.

A Cradle Roll Department was organized with Miss Emma Toney as superintendent. Bro. Elmer Doolin still serves as the General

Superintendent of the Bible School. The school is doing well under his leadership. They made several points in the Standard. An offering was given to the amount of $4.11.

New London, March 5.—Elder Wm. Hancock is serving this point as pastor. He met me on the ground to make my visit count for the most the one night. We noted that the Disciples at this point had painted their building, making it show up beautifully. An offering was taken to the amount of $2.50.

Hannibal, March 6-7.—Bro. O. L. Berry came pretty near meeting me at the train. At any rate he met me soon after and never left me until I was comfortably located in the home of Brother and Sister Bundy. I found Elder M. C. Hancock at his old post. He is mobilizing the force for a greater Church in the city of Hannibal. I understand that he is getting some new material in the church. Each night we had a fine hearing.

Brother Hancock says if I can not give a week next time I need not apply. We organized a Cradle Roll Department, with Sister Daisy Gardner as superintendent; and a Teacher Training Class with an enrollment which has reached 22. Miss Malinda Drake was appointed as instructor of the class. We are expecting a fine picture of the class soon.

We were invited to meet the W. M. S. in a conference the afternoon of the last day. In this meeting we endeavored to bring before the good women the very splendid work that the Christian women of the Church of Christ are doing. The Children's Choir made music for us the last night of our meeting. Mr. John Golden (white), minister, was with us and gave an encouraging talk. An offering was taken to the amount of $7.25.

Madison, March 8-10.—The superintendent, Brother Virgil Gooch, met me at the train and took me to my place of abode. Lord's day was given over to Bible School work. Monday night we conducted a special conference for the Bible School workers. This was well attended. Several departments were organized: Workers' Conference, Cradle Roll Department, with Mrs. Julia Bassett as superintendent; Teachers' Training Class, with Mr. Charlie Tyding as teacher. Elder John Newly, minister of the congregation, is planning to build a new home with department rooms for the Bible School. Watch Madison. This is the only colored church in the town. If our people don't make good they will make an awful failure. An offering was taken to the amount of $7.00.

Salisbury, March 11-12.—Elder Rapheal Hancock, the pastor, never did fail to meet me at the train. He was there when I got off to take me to the home of Brother and Sister Moss, where I was nicely taken care of while in the town. We held two night sessions and one afternoon conference, organizing a fine Teachers' Training Class with the pastor, R. Hancock, as teacher. We hope to hear great things from this point. An offering was taken to the amount of $3.56.

Huntsville, March 13-14.—Elder H. D. Griffin, State Evangelist, joined me at this point. Elder Hays, the pastor, has done much to keep this work from going to seed. We spoke to them on the Standard work of the school. An offering was taken to the amount of $1.01. The school also paid in $2.00 for American Missions.

Higbee, March 14.—On account of sickness and rain we could not hold a service at the church, had a little cottage service at the home of Brother and Sister Walker. These dear people have no regular pastor. They were looking forward to a few days' meeting conducted by the State Evangelist.

Blackwater, March 15-16.—We were rained out Saturday night. Elder Gibbs gave me part of the morning hour to speak to his people. After a very splendid message was brought to us by the pastor, we endeavored to interest the people along the line of Bible School work. An offering was given to the amount of $2.00.

Napton, March 16.—Leaving Blackwater Sunday afternoon we met the good people at Napton. In thirty minutes after my train had arrived the people had congregated, and our service begun. These people were anxious to know the program of a Standard School. We have a right to expect great results from this visit. We spent our evening in the home of Brother and Sister Chatman. An offering was given as follows: By the Church, $5.05; a personal gift, Caroline Steward, 50 cents; total, $5.55.

Columbia, March 17-23.—On my arrival I found Elder Griffin and his little daughter Mallory, waiting to conduct me to their home. There I found a welcome that is characteristic of the S. C. I. family. Monday night at 8:00 o'clock we held our first session of the institute. This was well attended by the Bible School workers of the city. Elder Griffin had been careful to invite all who were interested in the Sunday School work. Each evening showed an increasing interest. The way the people of other communions attended these sessions betrayed the fact that the pastor has an influence with the public as well as with those of his own household.

Under such leadership I see no reason why our people should hesitate in the building of a plant that will be conducive to both teaching and worship. It was my privilege to meet the Boardand Building Committee. A fine set of men they are. I believe they will stand by the idea of a modern building for the modern church school.

At the close of our one week institute, we organized the Workers' Conference, with Brother C. C. Hick as president; the Cradle Roll, with Mrs. Griffin as superintendent; the Teachers' Training Class with Elder H. D. Griffin as teacher. Other departments will be organized soon.

Following our closing session Sunday afternoon a picture was made of the institute. This will appear in a later issue of the Gospel Plea. The ladies, under the leadership of Mrs. Hick, put on a play, "Not a Man in the House," out of which they realized the handsome sum of fifty dollars.

An offering was taken to the amount of $11.00.

Jefferson City, March 25-26.—Each night we had a goodly number in attendance. Elder Griffin and the writer divided time. Prof. Darnel expressed a desire to see the work as a whole in Jefferson City take a forward step. An offering was taken to the amount of $2.30.

We were taken good care of in the home of Elder J. M. Gibbs and good wife. I have always found a welcome in this home. Some one has truthfully said, "Where there is love in the heart, there is room in the home."

New Haven, March 27-30.—Elder Rapheal Hancock was holding his District Convention at this place. Elder Parson, who is serving as pastor, had all things ready for our coming. Brother and Sister Mason gave us welcome in their home.

Time and space fails us to discuss this meeting in full.

The writer was given some space to speak of the Bible School Standard Lord's Day morning. We were asked to help the superintendent, Brother Cushon, to conduct a modern Bible School. We had a fine school. A Teacher's Training Class was organized, with Miss Lilian Cushon as teacher.

Lathrop, March 31-April 1.—My train failed to get me in on time for the first night. The second night we had a fine hearing. Elder R. Hancock is serving this people as pastor. He has a fine bunch. The flu had its effect on the school but they were coming to their feet again. I found Mr. and Sister Lee expecting me. They have always made it so very pleasant. Our superintendent, Brother J. R. Lee, has a Cradle Roll started in his own home. He expects to make the little girl a life member of The Christian Woman's Board of Missions. An offering was given to the amount of $5.55.

Kansas City, April 2-4.—Realizing that this was a very limited time for the Woodland Avenue Church, Elder Alphin, the good pastor, began planning to make these days count for the most. Hence after our first night he appointed a conference for each afternoon, giving us five sessions out of three days. Each session was attended by those whose interest was centered on the good that might come from such meetings, to the end of better preparing the worker for his work.

The last evening Marion Settle, who is superintendent of the Bible School Department of Kansas City, left his busy task to spend a few minutes with us and to speak a word to the workers.

Brother Alphin is doing the first thing first, namely: training teachers to carry out the program of a Standard School. He has organized two Teachers' Training classes.

He is instructor of both classes. The Bible School can never do its best work until we find the pastor who is not too busy to school his teachers in their art, and to shape the policy of his school in all wisdom and grace. The one great need of the schools all over this country is trained leadership. Brethren, don't spend all your time complaining that you do not have this or that. Take what you have and make what you want. Go out in your congregation and shame that able but idle person into service. Let us keep our eyes up K. C. I am expecting one of the best schools in the country to come forth from Woodland Church. And why not? The material is there out of which the school can be made. The leader is there with the

vision. Only one thing is needed and that is time and patience for development. An offering was taken to the amount of $5.00. We found the same cordial welcome in the home of Brother and Sister Alphin, we have always found. In fact we feel very much in debt to the good people of Missouri for their hearty cooperation in the work we are endeavoring to do.

We think we see a better day for the Disciples of Christ in the State of Missouri. May our Heavenly Father give us strength to equal the task.

Yours for more and better S. S.,
P. H. MOSS,
Field Sec'y. of N. B. S.

LIVING MONUMENTS TO OUR FALLEN HEROES.

I am sure every one has watched with pardonable pride, the growing interest manifested in the planting of memorial trees to our fallen heroes.

Wise men have studied, sages have gone into their cloisters in vain, artists have exhausted their palettes, only to be disappointed with the results. For countless ages, poets have paid their most loving tribute to these superb monarchs of the forest, and yet, beautiful as many of them are, it is painfully apparent that their words were powerless to express the feeling of the soul.

Among the choicest gems of verse are those accredited to Joice Kilmer, who died in France, entitled, "The Tree,"

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is prest
Up earth's sweet flowing breast.
A tree that looks at God all day
And lifts her leafy arms to pray.

A tree which may in summer wear
A nest of robins in her hair;
Upon whose bosom sun has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

Since trees are one of the primary expression of God's handiwork, it indeed seems most fitting, that they be planted as living monuments to our fallen heroes.

The South is probably blessed as no other section of the country with superb varieties, ideal for such a purpose. In the following list will be found the most apporpriate.

EVERGREENS

Those trees that hold their leaves all winter. Magnolia grandiflora (Southern Magnolia) to my mind, this tree is the king of evergreens, by far the most beautiful of them all. It is large and stately in growth, exquisite in foliage, superb in flower and attractive in fruit, and always pleasing and refreshing to the eye. Its preference is low rich bottoms, but it thrives reasonably well in almost any kind of soil.

Ilex Opaca (American holly)—Another beautiful evergreen making a large, durable, handsome tree; it is the queen of the hollies and the subject of song and story as it richly deserves. The beautiful foliage and the great clusters of attractive red berries must be seen to be appreciated.

Juniperus Virginiana (Red Cedar)—A tree so handsome and so common that it needs no description, more than to affirm that it is one of the most beautiful, useful and ornamental of the evergreens. For hedges, massing trimming into fantastic shapes and as single specimens it stands without a peer among our native evergreens.

DECIDUOUS TREES

(Those that shed their leaves during the winter).

Quercus Aquatica (Water Oak)—Undoubedly the queen of oaks from every point of view. A well grown specimen must be seen to fully ralize its beauty. There are a number of desirable variations of this tree which must be hybrids and crosses between other varieties. Thrives in almost any situation as to high or low land.

Quercus Laurifolia (Laurel Oak)—A tree resembling somewhat the water oak in its habit of growth, but its beautiful laurel-like leaves place it among the choicest of the oaks, wherever stately effects are desired. A tree of great value to the landscape gardener. It will grow and thrive wherever the water oak succeeds.

Quercus Ruba (Red Oak)—A beautiful oak of large size and handsome foliage, deeply cut and of a bright glossy green. It adjusts itself to almost any kind of soil, making a large stately tree in rich moist soil, to a mere shrub on poor, dry, gravelly pine barrens.

After frost the leaves color in the most exquisite shades of dark-red.

Quercus Alba (Ridge White Oak)—A tree of great beauty, foliage deeply cut, pale green in color giving the tree a unique and handsome appearance. The bark is also light gray. It makes a large stately tree when grown in rich soil.

The wood is hard, strong, tough and close grained, and is prized more highly than any of our oaks in the arts and trades.

Ulmus Americana (White Elm)—A graceful shade tree with spreading top, large deep green leaves, one of the very best trees for avenues, parks, streets, or as single specimens. It thrives in any good garden soil.

Ulmus Alta (Winged Elm)—A tree of great beauty, it has small pale green leaves. The long graceful branches are winged with an attractive cork-like growth. It makes a medium-sized tree of peculiar beauty and attractiveness.

It should be trimmed as little as possible, as the knife is almost fatal to its native excellence. Thrives in any good rich soil.

Liquidambar Styraciflua (Sweet Gum)—A noble tree of large size resembling the soft maple, somewhat in leaf. It adjusts itself readily to almost any ordinary soil, and is pretty for massing or exquisite when grown as a single specimen. This is one of the very best of our deciduous trees.

The above by no means exhausts the list of appropriate and beautiful trees, these may well be added to the list: Sycamore, Beech, Post Oak, Black Walnut, Honey Locust, Pecan.

I have purposely left out all cultivated trees that would have to be purchased, feeling that nearly every one would prefer to use the native trees fresh from the forest and unchanged by the hand of man.

May we not all catch the spirit, co-operate with every concerted movement until our principal avenues shall become sacred driveways, our parks and public grounds and even our dooryards resplendent with the living monuments to our fallen heroes.

G. W. CARVER.
Tuskegee Inst., Ala., Dept. or Research and Experiment Station.

EIGHT-HOUR DAY GROWING MORE POPULAR.

Factories and Busine s Houses Show Marked Tendency to Adopt It.

Officials of the Working Conditions Service have found a marked tendency toward adoption of the 8-hour in factories and other business establishments where the day now exceeds that length. The 8-hour day, they have found means in almost every instance an increase in production over that for the 9 or 10 hour day. More over, the longer day stretches out to abnormal length when the lunch time and the time required in going to and from work is added.

Even the 8-hour day becomes 10 when lunch time and time required for travel are added for workmen most fortunately placed. Others who live farther from their work may spend considerably more time in what is really their working day.

Many employers have written to the service asking information as to the best ways of reducing their working day to eight hours, both for time work and piece work. The service, has found that England particular, has shown a strong drift toward shortening hours of labor, recent strikes having been called there for a 30-hour week, and Lord Leverhulme having recently introduced the 6-hour day in his own plant.

The arrangement of lunch hours is one of the technical problems that arises with reduction of working hours, and the solution of such problems depends to some degree upon the industry. With the 5-hour working day proposed in England, no lunch time would be necessary. In Canada, during the war, women worked 6-hour shifts without time out for lunch, and in many places production was said to be as satisfoctory as with the 8-hour day.

Medical facilities for the care of longshoremen who are injured or taken ill in the course of their work about the New York piers and docks are being investigated by representatives of the Working Conditions Service, Department of Labor, at the request of the Employees' Compensation Commission.

The object of the investigation is to determine whether or not adequate facilities are provided for the medical care of longshoremen, in order that slight injuries or illness may be prevented from becoming serious, and excessive loss of labor power and undue expenditures in compensation insurance prevented.

THE GOSPEL PLEA

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The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 406, and this number is 399. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.



G. W. STILLIONS

The Church at Rome, Miss., has for some time made Pres. J. B. Lehman their living link. Besides this the church does more for missions than for itself.

The work is largely the inspiration of Mr. G. W. Stillions who has made some of this world's goods and now when he is old enough to retire he is giving his riper thoughts to the spreading of the Gospel. His example should be followed by others. Older people should not retire to idleness but to a greater service.

S. C. I. NOTES

We were fortunate last week in having with us Dr. Valeria Parker of Hartford, Conn., who gave us three splendid lectures. It would seem that every one who heard them would make life mean more to them.

The Musical Recital which was given last Friday night was quite a success. Many rendered well their musical productions.

Examinations are in full swing this week. Some have been exempt from a few of them.

Mr. Beadle of Jackson was here last Wednesday taking the pictures of the graduates and others.

There are twenty-two in the Eighth grade class who will finish their work and enter the ninth grade another year.

Six will finish from the College and Academy. Mr. Prince Pray completes the college course and the following are completing the academy: Mr. Lee Myers, Misses Rosa Cage, Odessa Barnette, Linda Miller and Zeola Taylor.

The Community School will render the usual program Saturday night.

The Juniors will give the program on Sunday night and the night school students will entertain us on Monday night.

We are glad to be looking forward in having the Emergency Drive Team with us Tuesday and Wednesday of Commencement week.

PARSONS, KAN.

Dear Editor of the Gospel Plea: Please give space for me to say I am out in the wild west ,working with the congregation at the above named place, with a few submissive members who stand ready to do their bit at every call. With many bars in our road we are praying to God through His Son to bless the cause here. We pray for patience and perseverance. We hope to over come some day.

On April 27th we held a rally at Second Christian Church and we were able to report to the public $136.00. Now I say if all things work well, look out for the first of August, because it means grit, grace and greenbacks to stay here and I mean to stay here as long as I can. I am yours for the Master's cause,

J. A. WRIGHT

OUT ON THE PLAINS

Brother Wm. Martin of Emporia has just closed a two weeks meeting with us here in Topeka. Four confessed their faith in Christ and one came by statement.

Brother Martin is indeed a preacher of the word who, while firm on the principles that lead one to Christ takes to set forth the principles that keep one in Christ.

We most heartily commend Brother Martin to our brtherhood as one who is forceful in his presentation of the Gospel message, and who is the embodiment of the message he presents. Brother G. A. Terry of Kansas City was with us two nights during the meeting.

I am now in White Cloud in a meeting, but it seems that whenever I am in White Cloud I conflict with rain.

I wonder if somehow I might not be able to touch the responsive chord in the bosom of our friend Dickerson, "From the Banks of the Old Kentucky," that he would reply to that gent who wrote through the Plea that article, "As Seen from the Lakes."

He can do so better than I can, I trust that I am not a heresy hunter, but I trust to be able at all times to see any effort that might be made to digress from the faith and order set forth in the Bible.

C. E. CRAGGETT.

FROM THE BANKS OF THE OLD KENTUCKY

The Whole Family.

Church people may be divided into three classes. Every one in your church is in one of these classes: The Wuzzers, the Is-ers and the Willers.

You will find a nest of these wuzzers, has-beens, and used-to-bes. They can tell you how they were in the good old days when brother Solemn was the Pastor. They never missed a service then. Many a time have they taken care of the preacher and never thought of charging anything for it. Their house wuz the preacher's home. If anything lacked in the collection on some rainy or bad day, they always "made it up." They led the singing too. Many a time have they cleaned up the church-house, made the fires, rung the bell and "lit-up" at night, "all fer nothin, I did." I wuz always there. That is a "Wuzzer." Where are you now? Jonahing on the wheel? There is indeed a worthy class of thes wuzzers, who are no more able to carry the load. May the Lord give them their well-earned reward. But the biggest class of these old wuzzers have gone to pouting because they couldn't have their way about something and have gone home and set down to grumble. If a man turn from righteousness, and cease to serve the Lord, all the good that he hath done shall not be mentioned."

Then we have the "Is-ers." This is the crowd that lives in the present tense. Up and doing today. Improving each flitting moment. Cheerful and bright, with a kind and helpful word for every worker, there on time and ready to pull wherever hitched. He sees the silver lining in the cloud. He knows that the mill cannot turn with the water that has passed. He knows that yesterday's dinner was for yesterday, but will not atone for today. He knows that, not what he was, but what he IS counts. This sort of a man is worth while and will not only earn, but gain his crown.

Then we come to the "Willers." Poor fellows. Today is the day of salvation. "And he said, 'Tomorrow.' ". They're going to. They will after while. They mean to. They promise to. They expect to. They feel that they ought to. But they don't. They put it off. They lack that energy that main-spring of action that moves to duty. They are full of smooth words and lubricating phraseology but you just depend on one of them and see where you come out. They are "Willers." Just as the 'Wuzzers" live in the past tense, these "Willers" live in the future tense and are just as bad. And now, brother preacher, it is up to you to get these "Wuz-

zers'' to ''come back,'' and these ''Willers'' to come forward, and meet these ''Is-ers'' on the fair plains of Christian activity. This may not be the hope of the church, but it is the only hope of salvation for these bunches of ''Wuzzers'' and ''Willers.''

C. H. DICKERSON

Nicholasville, Ky.

AS SEEN FROM THE GREAT LAKES

Hit or Miss.

Some strange things are taking place these days, and, indeed some peculiar laws are being enacted: Among these is the passing of a bill by the legislature of the State of Florida making it lawful for women to dress like men. Why not go a step farther and make it a law? Perhaps the next step taken will be to make it lawful for men to wear clothes like women. Evidently, what is fair for the goose is fair for the gander. When this happens the Tom-boy and the gal-boy will have like opportunities to air themselves.

It may be however that women are becoming victims to political fever, and the contents of their attics are being disarranged. Of course, women, in one way or the other, can control the majority of men, hence the legislation.

After all, however, women dressing like men will never make a woman a man nor a man a woman. It will simply bring about a ''Hit or Miss'' state of mind, such, perhaps as is expressed in certain Japanese lines,

''Every cat has nine lives, but only one of them is spent in the form of a cat; the remaining eight incarnations are in the forms of women. This may account for the aversion most men have for cats—These men, in previous incarnations, have been mice or husbands.''

''Unsanitary conditions even force the skunk out of his den.'' saith the zoologist.

W. M. SIMMONS.

WORKING WITH THE CHURCHES

In last week's issue I think I forgot to mention the five members that were added to the Clarksdale Church, Bro. Charlie Watts and his wife and their two oldest daughters, Brother Wash Brown, all former members of the Church of Christ, cast their lot with the faithful few at Clarksdale. They have been faithful in church work at their respective homes; and it is our fond hope that their faithfulness may be continued.

Preached at the Lynch Street Baptist Church in Jackson, Monday night, April 21st, and at Platt's Chapel (Methodist) Tuesday night, April 22nd. Both churches gave something to help out in our need. Some of the minsters of Jackson urge that every church in the city take a collection for the writer, thus letting the public know how we stand in Jackson, and some of them are doing it.

Since Platt's Chapel was in the midst of their revival the writer was asked to preach for them again on Friday night, April 25th. This we did with great pleasure. The members came around after the services were over and congratulated us on the sermon.

Conducted the regular services at Shaw fourth Sunday, April 27th. The members were real anxious to hear the pastor preach since he had not been with them for quite awhile. Quite a number of the members who were behind with their pledges paid up. and we took subscriptions of the membership and friends to the amount of $258.00 to be paid the fourth Sunday in May.

The church building at Shaw is going up. The contractor says he will have it completed in three weeks. It will be a real nice building when finished.

Others who pledged for our special help and paid are as follows: Brother Stephen Shields, $1.50; Elder R. B. Brown, $2; Bro. Walter Brown, $1; Little Johny Viola Cambell, 30c; Sister Virginia Davis, 25c; Sister Lillie Walker, 25c; Sister Josie A. Brown, 35c; Sister E. T. Bridges, 25c; Mr. Charlie Harad, 25c; Little Samuel Turner, 10c; Little Charlie Cartwright, 10c; Bro. Squire Jackson, $1; Bro. George West, 25c; Bro. Lewis Warner, 25c; Bro. Isom Johnson, $1; Bro. Abram Johnson, $1; Bro. George Williams, $1; Bro. Thomas Mitchel, 25c; Elder G. T. Trivillian, $1; Elder N. R. Trivillian, $2.50; Sister C. B. Taylor, $2; Sister Lizzie Butler, $1; Sister Alice Monroe, $1; Sister Adie Johnson, $1; Sister Binna Williams, $1; Sister Cora McCray, $1; Mr. Edie McCray, $2; Mr. G. F. Williams, $2.

The list of names beginning with Bro. S. Jackson were among the first to give to my Special Help Fund

Members of the Mound Bayou District. get ready for the greatest meeting ever held in the district, the 16-17-18 of May, 1919, in the city of Clarksdale, Miss.

Yours going on,

B. C. CALVERT.

P. S.—Sister Cora Rowan, 50c; Sister Caroline Trivillian, 25c; Sister Catharine Ritter, $1; Bro. Thomas Martin, 25c. B.C.C.

FORESEES GREATEST PROSPERITY

Prospects of renewed American prosperity on a greater basis thatn ever before are being described to returned soldiers at one of the principal debarkation ports of the country by John E. Lathrop representing the Information and Education Service of the Department of Labor. In mass meetings at which he addresses large numbers of men. Mr. Lathrop is explaining the facts which assure future prosperity, and is giving the men the latest available information regarding employment and other opportunities.

The men are generally optimistic, Mr. Lathrop finds. ''But they do want and need information when they come back and land here or at any port,'' he says. ''They have had almost no news. All that has happened here while they were abroad is news to them. They 'eat up' whatever one tells them and before audiences and in hundreds of personal conversations one has opportunity to help them get an idea of the situation.''

Mr. Lathrop shows the men how non-essential articles were dispensed with during the war and how the stocks of those articles were drawn upon until in man yinstances they were completely used up. The necessity for making up those supplies and for manufacturing the articles needed urgently now for peace time industry, notably building materials and materials needed for the construction of public works, is operating toward a revival of business, which is expected to be going full speed ahead within six months.

The great growth of the American merchant marine, Mr. Lathrop points out as another factor encouraging the resumption of business on a large scale. Before the war only 10 of every 100 ships clearing from American ports flew the United States flag; now 46 are American owned and registered.

''Europe will be buying immensely for years and years, and wants vast quantities right now,'' Mr. Lathrop claims. ''The railroads must get to work immediately on terminal improvements, the laying of new tracks, the betterment of rights of way, and the repair of cars and locomotives. Some experts say the United States must begin immediately the erection of structures to cost a total of $5,000,000,000.

''Road experts tell us we will have to build thousands of miles of new highways, besides doing a lot of repair work on the that have more or less gone to pieces during the war. A little patience is necessary right now while this big program is being prepared. But the process is already well along and is gaining momentum every day.''

BUSINESS MEN AID SOLDIERS

Generous cooperation with the Government in its efforts to provide employment for returned soldiers and to stimulate business by putting under way at once necessary home-building and public works construction, is reported by Frank J. Pollay, a speaker for the Information and Education Service of the Department of Labor, who has been making an extended trip through Central States.

Business men in general show a willingness to get construction work under way at once, and are anxious to take care of their returned soldiers. Mr. Pollay feels that many business men show insufficient knowledge of actual labor conditions and problems in this country today.

Mr. Pollay finds labor conditions and business prospects varying widely in towns not far apart, though where affairs are not now of the best the signs of improvement are plainly evident. In Parkersburg, W. Va., he found a striking example of prosperity, with construction work under way or provided for, and all classes in the community thoroughly satisfied.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated.

Respectfully,

T. A. CHAPMAN, D. D. S.

Christian Woman's Board of Missions

ARKANSAS

Kerr, Ark., Pearidge Christian Church, April 29,1919.

Dear Editor of the Gospel Plea: Please allow me space in your valuable paper to announce our Easter program which was rendered April 20.

Sunday School opened at 10:00 a. m. by the superintendent. Classes were taught in the usual way. After Sunday School, our pastor, Brother M. M. Bostick, preached a sermon on the Resurrection, which all seemed to enjoy. After the sermon an offering of $10.50 was taken.

Arjournment for dinner.

After dinner was served our superintendent, Brother Taylor E. H. Cole, who had trained the children for the Easter exercises rendered a splendid program. Our Missionary Society program was somewhat short but those that were prepared played their part well. All of the exercises were carried out by the superintendent of our Sunday School. Total collection for the day, $21.79.

Our Missionary Society has another president, Sister Pennie Holden, who is a good, consecrated worker in all Auxiliaries of the church.

I am yours in His cause,

LOUISE MITCHEL

EAST TENNESSEE

Editor of the Gospel Plea: Allow us space to say some thing about the Church of Christ in the extreme eastern part of the state, in the town of Bristol. We are a living link in this Christian chain. We are getting along fine with Brother Russell of Telford as our pastor. We are doing things. The church put on a rally a few months ago and Easter was the set time to bring all money forward. All members were as busy as bees. We are finishing our new house. Our rally closed with the sum of $345.50. Since the rally has been on our minister has been preaching with power. Eleven new members have been added to this congregation.. A few Lord's Days ago an old gentleman came tottering down the isle nearly ninety years old and confessed the Christ and was baptized last Sunday in the presence of many witnesses. Lord's day evening the children of the Lord's day school rendered a beautiful program with the superintendent, James Hughes, and his wife Mrs. Sarah Hughes, at their posts as usual. After the program a short service was held and an offering was taking up amounting to $10.00. The Board of Missions is at work now and expects to do things. After the final work on Lord's day night, Brother H. P. Evans spoke saying many encouraging words to the church and Sunday school and thanked the people for their kindness in our great struggle in which we have been working.

MRS. SARAH HUGHES.

413 Wallace St., Bristol, Tenn.

NASHVILLE, TENNESSEE.

Our Bible School at the Gay St. Christian Church is making rapid progress both in interest and attendance. We have six classes. The teachers and their classes are enthusiastic. Our school has largely gotten away from the idea of giving pennies in the school. we are now giving, 5, 10 and 25 cents, and some 50c. We have a full treasury all the time to do what ever is needed to be done for the advancement of the school. Our school is now pretty well organized, very soon we will be ready for a graded school, Mrs. Moore very delighfully entertained the school last Sunday evening at her beautiful residence on ninth avenue. The teachers were present representing their classes. The hour spent in a most pleasant way, by both old and young.

Our church services were excellent both at 11 o'clock and at 7:30 p. m. Our 11 o'clock services are well attended. At this service we have the communion. This makes it a typical service of the day. Therefore the church has become so inspired that they all make a rush for the 11 o'clock service.

Our Christian Endeavor goes into session at 7:30 p. m. We have subscribed and are receiving six copies monthly of the King's Builders. These books help us to render more efficient service in our Endeavor. Our young people are becoming interested in the Christian Endeavor work and many of the older folk are fast falling in line.

Our Willing Workers club of young people will render a literary and musical program at Paynes Chapel, A. M. E. Methodist Church in East Nashville, Monday Night, April 28.

Every thing is working together for good. We are planning great things to be done at the Gay St., church.

Yours in the Master's cause,

W. P. MARTIN, Evangelist.

F. T. FLOYD AT PADUCAH

Paducah, Ky., has a good minister, and a good minister's wife. Elder R. E. Pearson is the minister and has been for 18 years. Among the officers of the churches are some men of business. We had a good meeting. Preached two weeks, had four added and a great fellowship. Like a stone wall they are standing for the faith once delivered to the saints. They take good care of preachers. Elder Pearson and his good wife know how to care for evangelists.

Elder Pearson's choir is the leading choir in the city of Paducah. While I was there they rendered some splendid music and they were also called on to furnish music for the Eastern Star Lodge. They have dear Dr. Royal W. Grubbs, back again from France, who is a faithful Sunday school worker and also sings in the choir. He is loyal to his church.

The members of Paducah are planning on building a brick church in a new location. They can build and will build.

The church as a whole made it pleasant for me. From Paducah I came to Louisville, Ky., and preached one night for Elder E. H. Allens of Hancock Christian Church. Elder Pearson is well able to mind the Southwest of Kentucky. You will hear more from Paducah.

F. T. FLOYD

Carlisle, Ky.

ARKANSAS

Dear Editor and Readers of the Plea: We would like to say a few words in regard to the Sisters' District Meeting held with Mt. Beulah church at Pine Bluff, the third Saturday and Sunday in April. While it was not as well attended as we wished for it indeed was a success. The secretary and her assistant thoroughly explained the work. Mrs. Sarah Bostick and Mrs. Sarah Richardson gave much inspiration. Mrs. Mary Rice also gave a very interesting talk. We certainly enjoyed the meeting, also enjoyed having them in our home. We will be glad to have them bring us more meetings of that kind. This is a very hard place but the meeting resulted in four new members to the auxiliary. Everything will be alright.

GEO. W. IVY.

SOUTH CAROLINA

Alvin, Berkley County, S. C.
April 22, 1919.

Dear Mr. Editor: Will you please allow me space in your valuable paper to report the death of my mother, Emma Atkinson. She was born July 15th, 1840 and died April 11, 1919. She was a member of Emanuel A. M. E. Church. She leaves one daughter and one son to mourn her loss.

R. P. ATKINSON,
Sect'y. Holy Hill Christian Church.

MISSISSIPPI MISSIONS

The third Lord's Day in April the service was full. Early morning with A. M. E. church Elder Washington preached an Easter sermon. Sunday School at Christian Chapel. The writer preached a sermon at 11 a. m. Collection $64.00.

The Juniors delivered a splendid program. Collection $5.77.

Easter exercises at night. The program was real good. Collection $5.00.

The sisters at Christian Chapel are plan-

OUR CLIENTELE GROWS
Not upon Promises, but upon
PERFORMANCES
We are Pioneers in
DRY CLEANING
AND DYEING
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ning big things. The church must be beautified. The fourth Lord's Day we were at Mound Bayou. Taught Sunday school and preached in the morning. We had a good service. Collection $31.00 Sunday night we had a splendid service. One sister took membership. Sunday morning we ate breakfast with Brother and Sister B. T. Lewis. Brother J. N. Turner and I had dinner with Brother Wm. West. The first time we dined with Brother West since he married again. We spent the night with Brother and Sister Henry Crow, my future home. A real home indeed.

Monday evening we left for Clarksdale, stopped at the home of Brother Alexander Brady. We found the sisters of the C. W. B. M. in session. We spoke a few words of encouragment. The sisters are wide awake. That night we preached to the faithful few. They are loyal. Collections $2.00

From there we went to Lambert to preach on Tuesday night but we were rained out. Wednesday we preached to a very fair audience. Two brothers of the white Christian Church were pesent. It was through the efforts of Elder M. Lang and Brother C. H. Austin that I was at Lambert. We hope to be able to get back there before the state convention. We hope to be able to hold a ten days' meeting. I see no reason why we will not be able to start regular service and in time build an edifice for God.

By the time this article is out the Emergency meeting will no doubt be in session. I do hope the ministers and teachers will attend the meeting that they may get a broader vision that a better work may be undertaken. Soon now every eye will be turned to the state convention that will be held at Indianolo.

K. R. BROWN

OKLAHOMA

Editor Gospel Plea: As District Evangelist in and for the eastern portion of Oklahoma. I ask space in the Plea to report some of the activities in our spiritual and Missionary work. I made a special itinerary trip over the western part of my district during the month of April, making a general survey of the great work which is before me.

In the meantime I preached and talked get together on general Missionary work. I visited the following congregations: Boynton, Okmulgee, Sapulpa, Tulsa, Shawnee Church, Porter, and the second Christian Church Muskogee.

Brother M. R. White has the oversight of the congregation at Boynton with six or seven live members, 12 or 15 in all. Great possibilities are open for a good work at Boynton.

The Church at Okmulgee seems to be high spirited under the leadership of Elder J. S. Counce of Porter. They are planning to erect for themselves a church building. I am informed that the white brethren at that place are making themselves interested in purchasing a site to build upon, where they meet at present. They have regular Lord's day school, Christian Endeavor, C. W. B. M. Bro. F. E. Barnett has the oversight as Elder Sister Barnett and Brother W. H. Harper are his helpers.

The Church at Sapupa is looking forward to do big things in the near future. Brother Chas. Patterson, his family, together with Elder T. W. Wiley's family and a few others are working like busy bees trying to increase their present membership so as to commence to build, I am told that they have their lot paid for. The little body of members which are at Kelleyville will unite their membership with Sapulpa Church. Elder R. L. Love of Guthrie is their pastor.

Our visit to Tulsa found the little church at that place in fairly good circumstances they have a nice little church building 24x28 feet. They also have regular Lord's day preaching service and the C. W. B. M. The writer assisted Sister W. T. Maxwell and Meade Dutt, C. W. B. M. organizers to effect the C. W. B. M. organization there.

It is a settled fact that the second Church at Muskogee is the metropolis of all Negro churches in the state. We found Elder R. B. Wells Pastor. The Shawnee Church which is under the pastoral care of Elder J. S. Counce is in excellent condition, only they haven't erected their church building yet. They have purchased a lot.

The following shows the financial report of churches reported in our district meeting which met with the Second Christian Church Muskogee, April 26, 1919:

Muskogee Church, from all departments, $293.21; Okmulgee Church, from all departments, $40.79; Tulsa Church from all departments, $6.80; Shawnee Church, from all departments, $111.58 Boynton Church from all departments, $4.05. Grand total for this quarter, $456.61.

ELDER L. C. DAVIS,
District Evangelist and Pres.

MADE TO SAIL

"A ship is tied at the dock. The workmen have put its cargo on board and it is ready to sail. The steam is up, black smoke rolling from a black funnel. The captain gives the order, the ropes are loosened, the ship is free; she moves, the dock recedes, and in an hour the vessel is at sea. She was not made to lie forever at the dock. That is her place only while she is taking her cargo on board. A ship is made to sail the ocean to other lands. Sof or a time the soul is tied up in the body at the dock in this world. She is taking her cargo of knowledge and experience and wisdom and character on board. Death loosens the opes, that is all; it does not destroy the ship."

TEXAS HAS ONLY HELIUM PLANT IN THE WORLD

Government Is Finishing Construction of Buildings for New Industry in Fort Worth.

The United States Government is now interested in a novel building project involving an outlay of approximately $900,000. It is constructing a helium plant, the only one in the world, at North Fort Worth, Tex., and it is expected that it will be in operation by May 1. This will give impetus to building in the Texas City, according to reports received by the United States Department of Labor.

Helium, which American scientists have learned how to develop as a means of aiding aerial warfare, removes the danger of fire in the filling of gas balloons. It is said to have about 92 per cent of the lifting power of hydrogen and is not inflammable. The products of certain natural gas wells in Clay County, Tex., have been found best fitted for the extraction of helium, and this will be piped to Fort Worth.

After Amreica entered the war the problem of the industrial production of helium was referred to the United States Bureau of Mines, and an experimental plant was erected at a cost of $250,000. The location of this experimental plant was hidden, as far as possible, and the experiments conducted by the experts assigned to it were kept secret, soldiers being on guard duty night and day, and newspapers not being permitted to mention it.

When helium is manufactured in large quantities experts say that it will be possible for large passenger and freight airships to become vehicles of everyday use.

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Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

Pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, MAY, 24, 1919. No. 404

A SURVEY

FIRST PRINCIPLES IN THE EVANGELISTIC CAMPAIGN

(By J. B. Lehman)

In training the medical men for service in the war they gave them instructions in "First Aid Work." This of course was not one and the same thing in every case. They were to do the first thing that each individual soldier needed before moving him to the rear. One was perhaps lacerated by a shrapnel so that he was bleeding profusely. First aid to him was stopping the flow of blood. Another possibly was gassed. First aid to him was making sure he was getting all the pure air possible. Another man may have gotten his leg broken by falling out of his motor lory. First aid for him would be putting temporary splints on his leg so he could be moved without injury to the limb. Still others may have had other troubles that demanded other aid.

The evangelist going into a new community or to a church that has almost lost out is a first aid man to those who have fallen. When he talks of first principles he must be enough of a surgeon to determine what really are first principles for the particular people to whom he has come as a first aid man. Let us suppose some of the situations under which he finds himself.

1. Suppose he goes to a new place where the people are yet in the power of erroneous conceptions of conversion. It is evident that the first aid he must give those people is to show them what the Bible teaches on conversion. Teaching faith, repentance, confession and baptism must be explained to them; for it is evident that unless they can be straightened out in this they can not do much on any line. This was the situation the fathers met in the religious world and consequently they preached much on the first principles of conversion. Some of our more modern ministers have made the mistake of making the necessity of the fathers their dogma and thus trying to make what was a necessity for the fathers our full gospel. This of course does harm.

2. Suppose he goes to one of our old churches where all the old members know the first principles like the multiplication table but have lost their power over the community because they never went further than first principles. If he wants to convert outsiders he will have to preach first principles, but why convert outsiders if he is going to make them just like the old membership that has lost its power over the community? Manifestly the first service he must give that community must be to give that old membership a visions of service. If this can not be done then he might as well go and start new some place else, for unless he can get enough new members to crowd the old ones out of the nest the case is hopeless. Therefore, for the first ten days he should hold up the service vision showing them how to take the every member canvass, how to organize themselves so as to enable them to take their place in the great work of today. Possibly a reorganization of the church with new officers will be necessary. The nonfruit bearing fig tree would be a good text for two or three nights. Every effort should be made to bring out the efficiency of the congregation now belonging. Almost no effort should be made to bring in outsiders. When the congregation is once put to work then the home forces can be organized for an aggressive campaign to bring in all in the community. Some years ago a congregation was trying to get one of our noted evangelists to hold a meeting. We ask them why they were going to hold the meeting and they said, "We want more members to help bear the burdens of the church." We answered by asking them why they would do that when they were not shepherding what they already had. New members need much shepherding and if they are incapable of shepherding what they have, how could they live if a big ingathering of new ones would occur. New members can not take the lead, they must be led.

3. Suppose he goes to one of our up-to-date congregations, he must aim to bring to them a leadership that will put to work every member for soul saving and for missionary serving. Sometimes he will preach on first principles to show the confused the way. Sometimes he will preach on missions to show both membership and outsiders the challenge to the church today. Sometimes he will preach on the work of the Bible School and how to train up the children in church work. Sometimes he will preach on the organization of the women in the missionary society. He will show their men how they should get together in some organization best suited to their tastes for working. His aim must be to leave the church better off for membership, better off for organization and better off in the mind to do than when he came.

4. He must not forget that his converts will be largely what he makes them at the time of their spiritual birth. If he makes his principal appeal that they must come and be saved for fear they may die soon, he will leave the impression that he is simply doing salvage work for heaven, that the whole consideration is to be ready to go to heaven when they die. A few deathbed stories in which the poor fellow refused the invitation and the horse ran away that night and fatally injured him will aid to leave the impression that the one consideration is to go to heaven after death. With Jesus it was not so. His message was about the "Kingdom of heaven" a spiritual organization in the society of men to make possible a service. He came to teach men how to find life in a service and to warn them that they would lose life if they should endeavor to consider only self-interest. It is really a question whether a man who joins the church to go to heaven when he dies is not too selfish to live in heaven should he go there. No evangelistic meeting should close without the most powerful messages the evangelist is capable of on missions, service and present day problems of church life.

5. Every pastor and evangelist should remember that a controversy can never supplant the gospel. If he allows himself to become the champion of some dogmatic discussion raised by a faction or newspaper, he will instantly kill his congregation. This is true even though he and his faction are in the right and the thing they are combatting is wrong. A controversy can never take the place of the Gospel. Evil must be combatted as evil, not as enemy faction.

6. The last thought we would call attention to is the responsibility a church assumes when it sets up service. When a young man courts the daughter of his neighbor he assumes responsibility. She may not fancy him and he may have to press his suit with much energy, but by and by she yields and consents to be his. When he pressed his suit he was also promising all the time that he would beresponsible for the care and management and protection of a home in which children might live. In like manner when we send an evangelist into a community to hold a meeting we are promising all the time to minister to the spiritual needs of the men, women and children of that community if they will join us. But we have seen instances where we were as derelict as the husband who lets his wife and children starve. We have seen evongelists ever-lastingly lambast "the sects" and start a church and then do nothing to build up a Sunday School or to organize them for good missionary work. While he lambasted the Methodists for unscripturalness, he acted as though the Methodists might take all the responsibility to teach the children for all he cared. God can not bless such conduct as this. When we set up worship for the Lord we also assume responsibility to administer to the spiritual wants of that parish.

Common sense saves common cents. Put your common sense into wise buying and you will have common cents to put into Thrift Stamps and W. S. S.

EMPLOYMENT SUNDAY

In line with the indorsement by the General War-Time Commission of the Churches of America of a plan of the Department of Labor to observe Sunday, May 4, as "Employment Sunday," Dr. George E. Haynes, Director of Negro Economics, has sent out the following request to all Negro churches of all denominations, asking that they join in observing this day as a special day to assist in securing jobs for returning Negro soldiers, sailors and war workers:

"Thousands of our valiant Negro soldiers have now returned from France and many of them have been unable to find employment. A special appeal is made to the pastors of all churches, superintendents of Sunday Schools, presidents of Christian Endeavor Societies, of all Baptist Young People's Union's, Allen Leagues, and all other religious gatherings on that day to make an announcement to their congregations, asking that all members and persons in their congregations who are already employed make a special request of their foreman, boss, superintendent or employer, to give a job to at least one soldier.

"If very man who is now himself working for a good employer will seek to open up an opportunity for one Negro soldier, it would probably be possible to place in a job every returned Negro soldier who is out of work. As Sunday, May 4, has usually been observed as Mothers' Day is a very appropriate time to make it an "Employment Sunday." The War-Time Commission of the Churches of America states "Surely no mother could be honored in a better and more practical way than in the knowledge that through the efforts of the church she loves, her own boy has been aided to find work that would insure the beginning of a useful career.

"Sunday, May 4th, has been designated as 'Employment Sunday' by the United States Department of Labor and the President has appealed for its universal observance. The observance of the day in this way has received the approval of the executive committee of the General War-Time Commission of the Churches.

"The Commission calls on the ministers of the congregations of the twenty-seven denominations which cooperate through the War-Time Commission to do everything in their power to assist the United States Employment Service through the observance of this day.

"The observance of Employment Sunday is in accord with the general policy of welcome and of assistance which the War-Time Commission is urging upon the churches. Congregations everywhere have been requested to form Church Welcome Committees to greet the discharged soldiers and sailors and to assist them in every needed way. This week, the General War-Time Commission is mailing to 115,000 clergymen throughout the United States a letter from the Director General of the United States Employment Service with a poster to be displayed in each church and suggestions of ways in which the churches may cooperate with the United States Employment Service. There is also included a plan for the organization of local Church Welcome Committees prepared originally by the Brotherhood of St. Andrew.

"It seems peculiarly appropriate that on the first Sunday in May which for a number of years has been observed as Mothers' Day, the Christian people of the United States should consider the welfare of the returning lads of the Army and Navy who are seeking to be absorbed into the normal round of civil life."

FUNDS

April receipts from Colored Organizations and individuals. This does not include report sent by J. B. Lehman:

Alabama—Union Point, W. M. S., $4.60.

Arkansas—Pearidge, W. M. S., $21.50.

District of Columbia—Washington, "R" Street W. M. S., $4.00.

Kansas—Topeka, 2nd W. M. S., $5.00.

Kentucky—Hustonville, W. M. S., $1.50; Carlisle, High St., W. M. S., $4.20; total, $5.70.

Mississippi—Pine Grove, W. M. S., $1.40; Port Gibson, W. M. S., $4.30; Mound Bayou, W. M. S., $1.75. Mound Bayou, W. M. S., $1.70; Grand Gulf, W. M. S., $4.00; total, $13.15.

Missouri—Napton, W. M. S., $4.20; Chamois, W. M. S., $1.50; Columbia, J. C. E., $2; total, $7.70.

Nebraska—Lincoln, W. M. S., $3.37.

Ohio—Dayton, Norwood Avenue, W. M. S., $10; Cincinnati, Y. M. C. A., S. S. $5; Oxford Church, $10; total, $25.00.

Texas—Greenville, Clark St., W. M. S., $6.65; Taylor, W. M. S., $1.20; Hawkins, J. C. I., W. M. S., $4.60; Cason, W. M. S., $8.46; total, $20.91.

"EVERY MEMBER CHURCH"

(By J. E. Anderson, Clarksville, Tenn.)

The above subject is one of vital importance. It means that every person should be a member of the Church, but it is not enough to be simply a member of the church, for it is possible to be a member of the church and yet not be a true Christian. But you cannot be a true Christian without being a member of the church. The church is the body of Christ, and He is the head of the Church. Jesus became head of the Church after his resurrection and ascention into heaven (Act. 2:33-36; Eph. 1:20-22).

It was on the day of Pentecost, fifty days after Jesus Christ was raised from the dead. He was exalted at the hight hand of God, this was A. D. 33. When the Holy Spirit came upon the twelve apostles, and they spoke as the Spirit gave them utterance. The Spirit was to guide the Apostles into all truth (John 16:7-13), so thy could not make a mistake. This is the first time the Gospel was preached in its fullness, which contains the Spiritual Law of Adoption, by which the Pentecostians became members of the body of Christ. Peter preached a great sermon and three thousand souls were cut to the heart, and asked the question "What shall we do?" Peter said unto them, "Repent and be baptised, every one of you in the name of Jesus Christ; for the remission of your sins, and you shall receive the gift of the Holy Spirit. They who gladly received the word, were baptised the same day. They did not postpone the matter, like many do now-a-day, but obeyed the command of God, and the Lord added the saved to the Church. (Act 2:38-47). They were born of water and of the Spirit. Jesus said, "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kindgom of God" (John 3:5.). A person who has thus been born again, is certainly a member of Christ's Church, or Kingdom. And after this he must live a holy life in Christ and keep the faith, in order to get to heaven. But, Oh, how sad to think that the outward conduct of many who claim to be members of the church, proves that they are not true Christians.

Our light must so shine before men, that they may see our good works, that they may turn from their sins, and glorify our Saviour. (Matt. 5:16). No person can become a member of the church without obedience to the spiritual law of adoption: (1) Faith, (2) Repentance, (3) Baptism, into the name of the Father, Son and Holy Spirit. (Act 2:38; Gal. 3:27).

On the third Sunday in April we had a fine service at Hopkinsville, Ky. Three persons took membership with Campbell St. Christian Church. There are others who should take membership with the church, since they livethere, I don't see how a person truly born once into the Kingdom, can hesitate, or refuse to take membership, where there is a struggling congregation, like we have at Hopkinsville. Some say they are not going to take membership just now. Well my brother or sister, I am certain you have no promise of a future time. Better read your Bible and see where God says, "Today is the accepted time. Not tomorrow." (2d Cor. 6:2)

You may put this matter off until it is too late. But let me remind you that you are hardening your own heart against the Word of God (Heb 3:7-8). This same course of action which you are now pursuing may close the gate of heaven against you at any moment. It certainly did close the gate of an earthly Canoon to more than one million souls of the Children of Israel. (Numbers, 13 and 14th chapters).

While yon are waiting, God might require your soul this night (Luke 12:15-19). Oh, how dangerous it is to put off doing right! The Holy Spirit says today, If ye will hear God's voice, harden not your heart (Heb. 3:15) Christians can, and do, harden their hearts against the calls of duty. This tempts and grieves the Lord. This day is the day of duty and salvation. You cannot postpone present duties or shift present responsibilities. Unbelief closes the gate of heaven to man. We must believe the Word of God or perish. Let us take warning from the fate of Israel.

Make an ending to foolish spending. Buy W. S. S.

CONDUCTORETTING IN THE FAR-OFF PHILLIPPINES

First Appearance of Motor Busses Manned by Girls Creates Excitement.

Not to be outdone in progressiveness by their occidental neighbors, Filipino girls have recently walked right into well-paying jobs as "conductorettes" on the new auto-bus lines established at Manila to supplement the war-time shortage of street cars in that city. In spite of the initial shock conveyed to the conservative element of the islands people at the appearance of native girls in positions hitherto filled exclusively by men, information reaching the United States Department of Labor indicates that the experiment has been pronounced a marked success, the directors of the company having expressed themselves as being highly gratified with the results, and the girls, with their 40 pesos a month jingling in their pockets, being equally delighted.

In view of the great difficulty previously experienced in handling the passenger traffic in Manila and other places the auto-bus innovation has been in the nature of a godsend, especially to that portion of the population dependent upon cheap transportation, and the enthusiastic reception which has greeted these mammoth cars as they go lumbering through the streets has not been lessened by the presence upon them of the trimly uniformed conductorettes, each equipped with an official whistle and with a collection box swung in a businesslike way from their shoulders.

There are at present 13 busses in operation on the various lines and this number is expected to increase to 50 within a few months' time. The type of car now in use carries about 30 passengers, but the new cars, it is said, will have a capacity of 60 people. Up to date between three and four million fares have been carried, averaging around a million a month or more.

FINANCIAL SUPPORT GIVEN TO WOMEN'S DIVISION U. S. EMPLOYMENT SERVICE.

Proposal Made for Statutory Provision for Position of Woman Assistant to Director General.

Recognition of the value of women's work is crystalizing into action from many quarters. A conspicous example of this feeling is the inclusion in the tentative bill for a permanent United States Employment Service of statutory provision for the position of woman assistant to the director general, to have charge of all matter pertaining to the employment opportunities of women. Representatives of the governors of 30 states who met in Washington with executives of the present War Emergency Employment Service, spent a three-day session in discussion of many provisions of the tentative bill. The motion to include provision for the woman assistant was passed unanimously, however, without discussion in the conference.

Financial support of women's divisions of the United States Employment Service during the present hiatus of appropriations is similarly significant, women who are interested in the industrial woman movement declare. ""The end of April, that would have seen the practical end of the United States Employment Service in North Carolina, had the people not wanted it," says the Federal Director of that State, "finds us with 120 per cent of the service was had in March. Women's work is not lagging in the procession either." Philadelphia, with $8,000 contributed by local organizations for the support of the women's division of the service, Boston with $500 a month similiarly given are two striking examples of the popular support evidenced in every section.

A study of clipping from the public press, indicates, according to Margaretta Neale, assistant to the director general of the United States Employment Service, that public opinion is, as a result ofthe war giving the wage-earning woman a "square deal." "The decision of the world and his wife, as shown in these press statements from every section and representing every shade of opinion," Mrs. Neale says, "is first, that working women have given up jobs which are claimed by soldiers; and, second (not so unanimously, but with increasing frequency we are seeing this), that the woman should not be compelled to give up her job to a man. provided, that she is not depriving a soldier or sailor of a job promised to him, that the work will not be detrimental physically to her or to the children of the future and that she is not underbidding men, but is insisting on equal pay for equal work.

CHILDREN'S YEAR PROGRAM SHOWS FINE RESULTS

Great Impetus Given to Public's interest in Health and Development of America's Young.

Nearly all cities in the United States boasting population of 100,000 or more are included in the list of 16,811 cities, towns and villages which have taken part in the weighing and measuringtests conducted during the past year by the Children's Bureau of the United States Department of Labor, working with the local child-welfare committees of the Council of National Defense in furtherance of the Children's Year program.

According to figures recently made public by the bureau every State in the Union as well as Hawaii and the District of Columbia sent in records of work accomplished. Illinois leads in the number of cities and towns participating in the test, having 1,261 to her credit. Wisconsin, though only 1,065 towns sent in records heads the list in the actual number of individual records turned in.. A chance to tip the government scales was given to the children of 1,212 communities in Iowa; while Ohio claims 944 celebrations, and Missouri follows close behind with 794. Even far-off Hawaii sent reports from three different towns—Honolulu, Kakuka and Tora.

Intensive follow-up work is now engaging the attention of the local committee members in the places where the weighing and measuring has been done. It is hoped that by July 1 many permanent undertakings for children, which will long outlive Children's Year, will be on the way.

AIMS OF THE U. S. HOMES REGISTRATION SERVICE OUTLINED.

High Standards of Housing Demanded from House and Room Renters.

To protect the morals of the city by finding rooms for young women in good surroundings is one of the aims of the United States Homes Registration Service, as outlined in a recent series of letters sent out by the manager of the offices at Newport, R. I. The workers in the bureau act as advisors to many young women, thereby protecting them frequently from unwise choice of location.

Other aims and achievements of the service are described as follows:

"To house the transient population, about 5,000 having been placed within the year.

"To demand from those renting houses and rooms high standards in housing, bad conditions being referred to the board of health.

"To encourage building of good types of houses.

"To give helpful information to relatives and friends of men in the service, requests for such information averaging over 150 each month.

"To serve as advisors to those having rooms and houses to rent, the sympathetic placing of people in the right environment being one of the strongest assets of the bureau."

PHILLIPPINE ISLANDS ACTIVELY INTERESTED IN PUBLIC WELFARE WORK

The first Woman's Club Convention ever held in the Philippine Islands was recently in session in the Province of Panganasinan. According to information reaching the United States Department of Labor, the convention was attended by 162 delegates, representing 52 clubs in the Province, and during the festival week as many as 362 club women registered at the Woman's Club booth in the exposition.

The broad interest taken by the women in this distant insular possession of the United States in all progressive measures for the betterment of women and children is illustrated in the series of resolutions adopted at the Convention. These included (1) a resolution to recommend to the Philippine Legislature the establishment of a woman's bureau, with women directors charged with the duties of handling all women's club work in the island; (2) a resolution to recommend that steps be taken to secure the 25,000 pesos allotted by the legislature for the provincial hospital, and that one wing be devoted to the use of women and children; (3) a resolution indorsing the movement to pay a living wage to teachers; (4) a resolution for the extension of free medical examinations for school children; (5) a resolution for teacher nurses in the schools; and (6) a resolution favoring prohibition, social hygiene movements, and equal opportunities for women.

valiant, hearted soldiers to fight this battle. But some of them seem mighty weak and unconcerned, and only come to church once a month and nevr think of the good, old prayer meeting. They don't think that if they have good prayer service, it will make them stronger and stronger. I hope our good sisters and brothers will visit the prayer service more regularly.

Elder B. C. Calvette preached a good old heart stirring sermon. There were many hearts made to feel glad over the sermon he preached. The house was crowded and the day was very pleasant. Bro. P. H. Holiday and Brother J. M. Barber gave the Lord's Supper. Offering, $16.00 for the day.

He preached a five o'clock sermon at Holly Grove Sunday afternoon. He preached a wonderful sermon. The house was crowded and there would have been a larger crowd butt he weather was not so bright for awhile but after a little the weather changed up and the brothers and sisters come in from all parts. Holly Grove has some good, strong members, brothers and sisters. Collection was very good and after this service he retired back to his old stand point, Indianola, for night service. The house was crowded and he preached that good, old, sweet Gospel. Offering $3.85.

Total $19.85 for the day and night.

Sister Tinnie Thomas had taken an offering of $2.30 at Sunflower. They are preparing to build a church. She is Dr. J. E. Walker's mother-in-law, and is one whom I have known for years.

Now we are going to run a week or two weeks' meeting some time in June if nothing happens to us, by Elder Jackson from Kentucky, one who we had with us two years ago One who hands the Gospel down to you just like John said in those days came John the Baptist, preaching in the wilderness. Elder Jackson is one of God's message bearers, preaching and teaching and asking men to just believe what he says and they shall have eternal life, as John preached..

I hope and trust our good brother and sisters will see more in the further than they have in the past.

Yours for the Master,
J. A. LEE

OKLAHOMA

Ardmore, Okla., May 9, 1919
To The Gospel Plea.

Dear Editor: Please allow space in your paper for a short report from F St., Christian Church of Ardmore, Okla. We are without a pastor and have been since last August. We are few in number but are trying to do the best we can. We have Bible School every Lord's Day. We have about eight regular attendants. We have a church debt that we have been working on for several years. With the help of our State Evangelist we are going to try to pay it off. Our evangelist has made us three visits. When he was here in March he laid plans for a rally the first Sunday in May, which was a success. Services Sunday at 11 a. m. by the evangelist. Offering taken $1.75. At 3:30 p. m. services by Rev. R. Boone, pastor of the A. M. E. church. His text was "Set your affections on things above." He preached an able sermon. Offering taken $13.25.

Names of those that gave fifty cents and over as follows: Brother O. P. Pendleton, $1; Brother Calvin Wamble, $1.25; Sister Alice Boles, $1.00; Sister Anna Dillingham, $1.00; Brother D. N. Yates, $5.30; Brother H. York, $2; Sister Mary Yates, $1; Bro. John Neil, $1.10; Sister Addie Brown, 50c; Sister E. A. Gillard, 50c.

Night service by Elder W. M. Tucker, subject, "Old things made new." He preached asermon that every one enjoyed. Offering taken $1.65 after which the clubs reported as follows: Sister Laura Wright, $1; Sister Maggie Hundy, $31.75; Sister A. B. Thomas, $16.86; Sister Virginia Wamble, $36; Sister Mary Yates, $17.46; Total clubs, $103.07; public collections, $16.65. Donation, $23; Bro. H. York, $2; total $144.72.

Paid to Extension Board, $100.60; Evangelist, $32.50; Light Bill, $4; H. York, $5; for subscription G. P. and W. C., $2.50; total paid, $144.60; postage, 12c; total, $144.72.

We are proud of our State Evangelist Elder Wm. Tucker. He has helped so much. We believe he can do more in the near future, God being his helper.

On May 6th, Brother P. H. Moss, our N. B. S. gave us a good lecture which will be of great benefit to us. We were very glad to have Bro. Moss with us. Just after the rally you may know our condition. Offering taken $2.00.

With appreciations from the Church,
MARY YATES.
338 D St., S. E., Ardmore, Okla.

WOEFUL WANT AND SINFUL WASTE

(NOTE—The following article is clipped from The Home Chronicle of Winston-Salem N. C., we reprint it with interest, because the same conditions are met in Mississippi.)

Men, who profess to know what they are talking about, tell us that right here in North Carolina, distributed through all the counties of the state, there are about five thousand six hundred orphan children living on the chance charity of communities. Little boys and little girls, with wants and needs that are never supplied by loving mothers and fathers as your boys' and girls' needs are. It's a sorry thing to think of the hunger and cold, the privation and pain, these little ones suffer. It isn't pleasant to think of the shame and degradation their dependence brings on them, but it's more than unpleasant to think what these boys and girls are going to be when they become men and women. What chance has one in a hundred of them ever to be anything but a drifting derelict on the sea of life? What chance would your boys or girls have if they were dependent orphans without the food and shelter you daily give them, and the countless admonitions they get from mother and father all the days of their childhood and youth? It is unthinkable that such conditions should escape the observation of Christian people, and yet it must be so, for it is still more unthinkable that the disciples of Jesus would allow such conditions to remain uncorrected if they knew they existed. It is wasteful blindness, on the part of the state to allow its coming crop of citizens to be blighted in such fashion, and it is shameful disregard of religious obligation, on the part of the church, to abondon the children of its dead and gone brothers in Christ to the snares and pitfalls that beset the path these untrained orphans must travel. But, we are doing it.

WOMAN'S LAND ARMY TRAINING COURSES.

The statement that a farmer never knows when he is going to need help till the day after, is being borne out by the calls now deluging the offices of the Woman's Land Army, District of Columbia Division,of the Department of Labor.

The policy of the local branch of the Woman's Land Army is to refrain from seeking openings for farmerettes, preferring to give such opportunities to the returning soldiers. But with the garden season well open, and city people turning their attention to their country homes, the dearth of men willing to plow and plant is keenly felt, and insistent call are pouring into the 1410 Pennsylvania Avenue office, some for immediate help and others asking to be supplied with helpers later in the season.

To meet these emergency calls with trained workers, a training field and commercial garden is being developed where women from offices and schools can work evenings and Saturday afternoons. A 10-acre tract on Blair Road is now being plowed and prepared for immediate planting.

The peace-time program of the Woman's Land Army of America especially features the development of rural community centers, and cooperative work among men and women.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated.

Respectfully,

T. A. CHAPMAN, D. D. S.

Christian Woman's Board of Missions

JACKSON, MISS.

Dear Readers: We are looking forward to many events which shall be of great interest towards the developing the Disciples Church of Christ in America.

The Emergency Campaign marks a beginning of better conditions in the Master's Kingdom.

Following the above Campaign will be the Worker's Conference, a "Come now, and let us reason together." Brethren, you who have never attended these conferences have but a small conception of the spiritual benefit derived. Yet, it may be "meet" for you to think of the brethren.

Beloved, we need to move up. This is the twentieth century. You can not send "Paul" once this year and brother "Timothy" twice the next to keep a work alive, when we have ten combatants who are constantly at their posts with one of us dropping in occasionally.

We are too financially close with our Lord's money while his business is suffering. We do not seem to understand that "the earth is the Lord's and the fullness there of." Every dollar that we have, including ourselves, belong to the Lord. We have so many churches that haven't a minister to administer unto them. Meanwhile, we have ministers who are engaged in material affaids. They are not "watching for souls," neither attending "God's congregation," but laboring to meet their temporal needs.

We need an efficiency campaign, where we can train experienced Christian to fill the office of minister. We need more men of experience that are of "good report of them that are without, lest he fall into reproach and the snare of the devil." Such are the needed "overseers to feed the church of God which he has purchased with his own blood."

On the second Sunday in April I was in West Point, Miss., I preached at Pilgrim Rest that Sunday morning and night. On Monday night I preached at Johnson Chapel, two miles away. Tuesday night I was to preach in West Point, but owing to the inclement weather I failed to preach. These churches about West Point are without a minister. I was cared for at the homes of Brother Quinn, Bro. Vance and Bro. Ivy while there.

Tuesday following the third Sunday I preached at Lorman Christian Church to a splendid audience. On that, Wednesday night I spoke at Christian Chapel, Port Gibson.

On the fourth Sunday I was called to watch over the little flock at Edwards.

We are now busy at Farish Street preparing for our revival which shall start on the 26th of May. We have two candidates already for the water.

We are expecting to have Elder M. Jackson of Millersburg, Ky., to conduct our meeting, and Elder Brown and Elder Calvert to be with us on the job.

Yours for a better work,
JAMES I. RUNDLES,
609 N. Farish St., Jackson, Miss.

TENNESSEE

May 7, 1919.

Gay St., Christian Church Greetings:

Leaving Nashville at 1:45 p. m., Monday, May 5th, enroute for Hawkins, Texas, to attend the closing exercises of our Jarvis Christion Literary and Industrial School, located one mile east of the little town of Hawkins.

I arrived at Memphis, Tenn., at 10 p. m., over the N. C. & St. L. and left Memphis for Little Rock at 10:30, over the Iron Mountain R. R. Only three passengers in our car besides myself. After the conducter had taken up our tickets, we pulled the blinds of our windows down, and turned the lights out. Turned two seats together, this made it possible for us to have a first class sleeping car.

So we slept very sound, no one to disturb us. At 3:30 a. m. the train porter came through the car, turned the lights on and called, "All out for Little Rock". At this place we crossed the Arkansas River. We changed trains in Little Rock, leaving Little Rock at 4:00 a. m. for Texarkana. This town is located on the state line of Arkansas and Texas. On our way to Texarkana we all were well supplied with plenty to eat, being served with hot coffee by the train waiter. We all ate a hearty breakfast. At 7:20 a.m. we crossed the Red River, at 7:45 we arrived at Texarkana; at 8:40 a. m. we passed through Atlanta, Texas; at 9:50 a. m. we arrived at Marshal, Texas. This town is quite an educational city for our people, with Wiley University supported by the M. E. Church, North, and Bishop College supported by the Baptist Church, North. These schools attract wide attention in this country.

At 12:05 we arrived at Big Sandy, Texas. At this point we were within five miles of Hawkins, our destination. At this place we had about two hours lay-over. We arrived at Hawkins at 2:20 p. m., May 6th. Prof. J. N. Ervin, president of Jarvis Christian Literary and Industrial School awaited our arrival. Greeted me in his usual way. He is high spirited and full of enthusiasm. In a few minutes we were in our buggy and on our way to the campus. The moment I arrived there I decided that a more beautiful site could hardly be found for such work. We have twelve splendid buildings, sixteen teachers and a school farm of nearly 700 acres

I found the teachers all busy, having their work well in hand. The student body represents several states. Since I have arrived I I fell that I have been amply paid for all the trip cost me. I was not expecting to find so great a school as we have. It is a credit to our church and children to come here from any state or city, and take the course of study this school offers.

I have not known of a greater work to be accomplished in five years than has been accomplished by our Prof. J. N. Ervin, who stands at the head of this work. The work here is marvelous and we should be proud of of the great work Prof. Ervin and his noble wife and teachers are doing. This educational plant is well worth one hundred thousand dollars. This work is a glorious monument to the State of Texas and to our international C. W. B. M.

We pray God's blessing upon it.

Faithfully your servant in His cause,
W. P. MARTIN, Evangelist.

BRISTOL, TENNESSEE,

May 12, 1919.

Dear Bro. Lehman: We the Disciples of Christ at Bristol have been readers of the Plea in several homes. And we are made to wonder why you have not published the items we sent you. The members looked and waited to see the paper so they could show it to the out side man what we are doing. I hope you will now describe the work we are doing here in Bristol. We are doing things and want the other men to know it too.

Bro. Editor: Please allow me space in the Gospel Plea to write something. We are doing things in the town of Bristol. We are doing things here. Our church is moving and has been for some time. We have Bro. S. A. Russell with us from Telford, Tenn. He is our pastor. Bro. Russell is doing a great work for us. Since he has been with us, in the month of April, we had a rally on for the completion of our new church. We closed the rally with an offering of $55.85. We had 11 additions in our week's service. The greatest meeting in the history of the church in Bristol. Bro. Russell descended from the pulpit and gave the invitation and to the surprise of all present one of the oldest men in the city of Bristol came forward and made the good confession and was baptised before many witnesses. The old gentleman present was nearing a hundred years old. Brother James Hughes and wife attended the Easter services with children in the afternoon when they raised $17.00.

The Board of Missions is working and we would be glad at some time to meet Bro. P. H. Moss. Our Sunday School is doing fine.

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Bro. Russell walks in that way before us. He is a noble preacher.

S. H. HUGHES

413 Wallace St.

KENTUCY BIBLE SCHOOLS

Prof. P. H. Moss, field Secretary of N. B. S. will visit Kentucky in May. Instead of visiting each school he will conduct institutes. The following plans were made by Executive Committee of Bible Schools.

Institutes are to be conducted in Nicholasville, May 23-25; Paris, May 26-28; Danville, May 30-June 1; Louisville (including three churches) and Paducah.

Institutes will be conducted by Prof. Moss, N. B. S. and State Elementary Superintendent. Lectures on Bible Study, Elder C. H. Dickerson.

Each school is asked to send a delegate to institute as notified by secretary.

Each school is asked to send $1.00 to help defray expenses of institute.

We are asking co-operating of every school in this effort.

Yours in the work,
ELIZABETH M. HARDEN,
President Bible School of Ky.

LEXINGTON CHURCH

Elder T. R. Everett was unanmiously called to Lexington Church in February.

He has been in Lexington about two months now and is planning to move his family soon.

The women of the church had a rummage sale in April and raised the sum of $95.

Last Sunday at 3 o'clock we had an open service. Elder C. H. Dickerson of Nicholasville preached and his choir sang. A large attentive audience was present. The sum of $106 was raised.

Sunday evening a Christian Endeavor was organized.

All departments of Church are at work and prospect of Lexington Church seems brights.

Plans are now being formed for summer rally.

ELIZABETH M. HARDEN.

SHAW, MISS.

Editor of The Gospel Plea: Allow me space in the columns of your paper for this message. When I first imigrated to Sunflower County, there was not a Christian Missionary convention or church in the county. I met some of the members that had belonged to the Christian Church placing their membership with Baptist Churches, for there was no Christian Church to join. It made me feel badly. I made it up in my mind, if God be with me, I will build a church for God and His people. So the church is up and will soonn be completed. Brethren, I have had many hard things to endure for the cause of this church in Shaw. Brethren, it will be the nicest and best church in Shaw, Miss. It will be plastered inside, and concrete steps. Come and see. Elder Calvert was with us on the fourth Sunday in April. O, how our hearts did burn while he spoke the word of truth to us. He is a Gospel preacher and I believe a man of God. He gives all his time to the Lord and His cause. The church here gave him an offering of $11.00 and is going to give more. We must do all we can to help him in his troubles. Greater love no man can have than to lay down his life for his brother. We will have a $200 rally day for the fourth Sunday in May, when we say money, money will come. We have some of the best members in the Delta when you ask them to give they give. The convention will soon be at hand. Get ready strat right now. I hope to meet you there.

Yours in Christ,
G. T. NELUNS

WORKING WITH THE CHURCHES

In working with the churches it is my desire to help every church I can, wherever I can, and whenever I can. I am anxious to see the cause of Christ grow, and I am willing to give my time and am willing to make the required sacrifice for the expansion of the Kingdom.

The word of God is the seed of the Kingdom (Luke 8:11). Without the Word there can be no life, for life is in the word. "The words that I speak unto you, they are spirit and they are life," (John 6:63). By the word we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (1 Peter 2:2). It is the soul's food. How necessary, then, it is to have the Word of God unmixed.

Since the Word is God's power on earth to save, it is indeed important that it be rightly taught.

A few weeks ago we replied to Bro. S. J. Green's article of March 1, 1919. In that article Bro. Green strove to show that preacher should not expect to get pay for his work as other men get pay for theirs, and that the preacher ought to preach, money or no money, support or no support. In answering that article we strove to straighten Brother Green out as to the scripture, but as yet I have not heard anything from him. If I am wrong I want Bro. Green or some other able brother to set me right. I am open for conviction. If he meant what he said at first I want to hear from him again. If he has not seen or read my reply all he has to do is to say so, and I will get that issue and send it to him.

I should like to know what the other readers, and especially the correspondents, think of my reply to Bro. Green's article of March 1, 1919. Let me hear from you on this matter.

Preached at Holly Grove Thursday night, May 1. Had a good crowd and a real spiritual meeting was ours to enjoy. The members are much encouraged since learning the pastor is not going to leave them.

Inthe trenches at Indianola the first Sunday, May 4. The clouds were thick and lowering, looking very much like rain, and only a real church goer would venture out to service. Yet we were able to preach to an appreciative audience. Had some members to come a distance of fourteen miles in the midst of threatening weather.

Bro. J. N. Baker and Elder H. Holiday administered the Lord's Supper in a very impressive way.

After the morning service at Indianola we secured a car and went out to Holly Grove and broke unto them the Bread of Life. Quite a number came down from McKinney Chapel to be in the service. Bro. Daniel McKinney, Elder of McKinney Chapel, was one of the number.

Back to Indianola for service the first Sunday night.

B. C. CALVERT.

IOWA APPRECIATES THE UNITED STATES EMPLOYMENT SERVICE

All Classes of Organizations Joins with Government in Continuing Offices.

Women workers have no trouble in finding jobs in Des Moines, according to the United States Employment Service. There is no oversupply of women workers in that district, the local woman's division reports. The state and outside organization like the commercial clubs have joined with the government in continuing 14 offices in Iowa until Congress can make appropriation for their support. Nearly all these offices have departments for women.

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Gospel Plea

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Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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Pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, JUNE 14, 1919 No. 407

A SURVEY

DIVINE RIGHTS

By J. B. Lehman.

"For as many as are led by the Spirit of God, these are the sons of God."

"For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first born among many brethren: and whom he fore ordained, them he also called: and whom he called them he also justified: and whom he justified, them he also glorified."

Here is a teaching on predestination, but it is a vastly different thing from what the Calvanists thought it was. If we state Paul's thoughts in analytical form we have:

1. That a man must be led by the Spirit of God before he can be counted in a class from which God can call men for great service.

2. That in the providence of God men are needed to become the typelife for an age to come and that these are as definitely marked out, or foreordained, as the birth of species in the natural world is marked off.

3. That all men designed to become a typelife for an age were called to the place. All great spiritual ideas have come through a man who broke through the crust of the old civilization and gave the world a new idea to guide it to the work of a new age. These men chosen to become "the first among many brethren" were the womb through which the birth of the new idea was possible. Always they were misunderstood and often they were persecuted and killed.

4. That the men called to such a world task were always justified. They never failed to vindicate their claim to having the truth. They never failed to convince the age that they were right in their contention. It mattered not if they were reviled and persecuted, it became manifest that they were made to suffer for righteousness sake and it helped them instead of hindered.

5. That the men so justified never failed of being glorified, or being made notable or famous. The cheap politician wants popularity for popularity's sake, but the truly great become eminent as a part of their equipment to do their work. No man could become a typelife without it; but they who gain fame as a part of their equipment never regard it as a thing to be cherished. Paul said Christ never grasped at it. But the worldly famous are not so. Alexander, Caesar and Napoleon can never rival Moses, Peter and Paul. They forced themselves ahead by main force, they grasped at it with all their might. God's great foreordained, called, justified and glorified leaders of ages will always live in a class all to themselves. As mankind advances in spiritual growth, Alexander, Caesar and Napoleon will recede into the dim past, while Moses, Peter and Paul will become greater luminaries leading men on to greater life.

This, then, brings us to the thought that only he who is led by the Spirit of God can rule his fellow men. Any claim of divine rights based on being born the son of a king, or being a member of a supposed superior race must come to naught. A man's right to rule must be a divine right, or it is no right at all, and it can be a divine right only as his motive is to further the divine purposes.

If we submit our motives to such a test as this, we will often see we have been following a mirage into the desert only to famish.

But let not our Christian Negroes point the finger of scorn and drop to vindictiveness. No man is free from the danger of reversion; and besides this, vindictiveness and scorn are not a remedy for the evil. Our only hope of escape is the work of the Church of Jesus Christ. There is no name given under heaven among men but the name of Jesus that can help us. It probably would startle us if we were told that God has abandoned the reverends and is looking to us in the same sense that he looked for fifty righteous to save Sodom. If the Church people fail him, then the day is lost. While we are wasting time pointing the finger of scorn at the wretched degenerate, God is anxiously watching us to see if his church can save the day. We must give the world a trained generation of men and women from among the children of all races or they will all drop to the savage instincts.

God has thrown the door of the Church wide open. The time is ripe for worldwide work, and if we fail him now our guilt will be greater than the wretched reverend's who commits wild orgies in our sight. He who scorns God's open door of opportunity must soon take his place among those who live on the low and wretched plane of savage instincts. If the Irish had been able to see their opportunity and had stepped in to help agonized humanity in the hour of its need, their race would now stand at the top of the ladder. They might rule in the British Empire by divine rights. But, instead, they listened to the seductive words of the war lords of Germany and the opportunity has probably gone forever. It is only once in an age that a people have the opportunity to stand beside God's great in the foremost files of time to do their work.

The Negro's great day of opportunity has come. The truly Christian at heart are awake and are taking every step possible to save him for the work of the world's greatest opportunity and from the calamity of a false step in this great epoch. All the great denominational boards are putting forth every effort to help him stand beside them in this great work. If he is too selfish to see it, he must inevitably drop back again to the fellowship of those who are in the bonds of the iniquity of the ancient instincts. An appeal now to the politics of our day will be fatal. It cannot save the day.

FROM THE BANKS OF THE OLD KENTUCKY.

"And Samson went and caught three hundred foxes, and took firebrands, and put a firebrand in the midst between their tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines and burnt up the corn and the vineyards and olives." Judges, 15:4-5.

Such was the strategy of the physically strongest man of which the Holy Record gives any account. He showed at once activity, judgment and system in his choice of vehicle to scatter concretely his message of hate over the largest possible territory. While singular, this contrivance, the record says, it "burnt up the corn." It is not difficult to see the similarity of course taken by Board of Missions in the work of the Emergency Conferences which are just "off the press." The foxes were assembled at five camps, stretched across the Southland from Texas on the West to Old Virginia on the East. A splendid team "than whom none whomer" could have been found was on hand to fire the assembled hearts with the knowledge and sincerity which alone can bring inspiration. Surely, the next step will be the much-quoted and coveted "realization." Would it be blatant blasphemy to wonder just how many "little foxes" were there? Those that "spoil the vines," you know. I want to plead with every member of the reynard family to be a big fox from this time henceforth and forever. Wife and I came home "loaded to the guards" with the determination to help in a large way to put this thing across. I first called the officiary, the night after getting home, and while I was fresh from the scene (and, brethren, some things must be done before we cool off from the sweat information). To a man they said they were with me. On Sunday we began with the 35th verse of the 4th chapter of John, which Mother Ross had burned into our hearts at the Louisville Conference, as she imploringly said: "Lift up your eyes and look on the fields, for they are white (ripe) all ready to harvest."

I feel quite sure that old Kentucky will be heard from. I am not forgetting the Promised land which for some time has been nebulous, and to which our eyes have so long been turned. No man alive is more anxious than I for the Central Christian Institute, and I steadfastly believe that we are on the trail

that leads to it, the church that is in Washington and the other farther of Mission fields. I do insist, however, that we must have something definite in the near future.

"Sweet fields beyond the something flood,
Stand dressed in something green,
So to the jews old something stood
While Something rolled between,"

"will not hold the horses much longer."
Yours for Independence Day,
C. H. DICKERSON.

MISSISSIPPI CHURCHES.

The quarterly meetings are about over. The reports from each district was real good. Those who attended the meetings speak in the highest terms of the service. The writer attended the meeting in District No. 1. The interest was good from start to finish.

Eld. S. L. Watts has things well in hand. The people have a spirit to work. The financial report was excellent.

Eld. S. L. Watt was re-elected District Evangelist.

Eld. T. R. Garrison, who has been secretary for some time, declined in favor of Bro. Anthony Williams, who was unanimously elected as secretary.

From the district meeting we went to the S. C. I. to attend the Emergency Drive call, which was held along with the Workers' Conference and the commencement.

There we received a deal of information relative to the world's needs. It seemed that the most of us were inspired to do more and better work.

The minister and delegates that were present promised to go home and organize and put forth great efforts to raise the $20,000 that the Negro Disciples of the United States are requested to raise. One-third of the $20,000 will be to build a central Bible school, one-third for the new Church building in the City of Washington. The other third will be for evangelistic and educational work among Disciples. All that attended the commencement were well pleased.

From there we attended the Claiborne county public school commencement, one of the largest gatherings of its kind in the state. The exercises were good.

Saturday morning we met at Center Church to carry out the quarterly meeting in District No. 2. We found that Sister Frances Edwards' funeral was to be attended. The funeral was attended by Pastor R. B. Brown and Bro. W. A. Scott.

In the afternoon the second quarterly meeting opened. It was a real good meeting.

Sunday the writer was not present. Mrs. Brown and Bro. Wm. Bradford went as delegates. They reported a good meeting.

The ministers, officers and members of each congregation in District No. 1 and 2 were called to meet at Christian Chapel on Saturday, May 24,, that we might fully understand the Emergency Call and commence to make a drive for the $20,000 called for.

Dear brother, the time has come that the whole church must be about the whole task of saving others. The spirit of selfishness can no longer be indulged and encouraged among us, or we will find ourselves drifting from the Lord.

The great commission is to the whole world. The man or woman that tries to stop the people from giving to a much-needed cause may for some time retard God's cause, but he cannot stop it. Remember the M. C. M. C. will convene this year in Indianola in the month of August. We hope to have the best meeting in the history of the Church.

Independence Day will be observed by all the Negro churches in the United States. July 16th is the day. All money raised will go to the C. W. B. M. to help the Central Church Institute and the Washington, D. C., Church. The other third will go for evangelistic and educational work. Pledge cards will be distributed. Pledges taken will be paid in on before the 23rd of November. Brothers, don't let us be narrow. Let us carry along the whole task.

The fourth Lord's day found the writer with the faithful few at Shaw to help them out in a rally. There was a very hard rain on Saturday and a very gloomy day on Sunday. We did not do as well as we had planned. Still we raised $75.00 or more. It will not be many days before the new church will be ready for service. From there we went to Mound Bayou and joined Eld. C. J. James, who had preached for us that day. Sunday night we spoke to a very nice audience.

Now, may the Lord bless and keep us.
K. R. BROWN.

WORKING WITH THE CHURCHES.

It has become my pleasant duty each week to write concerning our work with the churches. Mississippi is my home state, and I could have had, as my subject "Working With the Churches in Mississippi," but that would not have been broad enough, for I am working with churches in other states also.

Tuesday night, May 20, we preached to the Pilgrim's Rest congregation, which is ten miles west of West Point. This was the first time I had been out there since my mother, Mrs. Pheba Vance, lost her husband, and my step-father, Mr. Rush Vance. He died the 21st of April, 1919. He departed this life in full triumph of faith. I have known him all my life and ever since I can remember he belonged to the Church of Christ and was faithful until his death. We are confident that our loss is heaven's gain, for he lived a consistent Christian life.

He leaves one only daughter, Mrs. Manervia Calvert, grand children, great grand children, a wife, one step daughter and three step sons to mourn their loss.

I preached at Johnson Chapel Wednesday night, May 21st, and at West Point Friday night, May 23rd. Good services at both places.

After my arrival in Clay county I learned of the death of Miss Marcella Ivy, daughter of Brother and Sister Curtis Ivy, my kindred according to the flesh. She went home to rest Wednesday evening, May 14, and was buried Thursday, May 15. She was one of the best young women I ever knew. She was a child of the King and proved it by living a Christian life. She is gone but not forgotten, for she lived the life that is worth while.

Marcella was the baby child and the family gave her the pet name "Pie." In her disposition she was as sweet as pie. She was obedient to her parents, faithful to the Church, and loved by all who knew her.

Let the family and loved ones not grieve as those who have no hope. For if we live as she lived, and die as she died, some time, some how, somewhere, we will meet where parting will be over.

A downpour of rain all day Saturday, May 24, prevented our being at Moorhead the FOUR—Plea
4th Sunday of May, so we worshipped with few disciples of Washington Addition Church. Had a real good Bible school in the morning, and at 4 o'clock in the afternoon had meeting of the Junior Society and C. W. B. M. Both meetings were good.

Eld. M. Jackson, of Millersburg, Ky., is the man behind the gun at the Farish Street Christian Church. A great revival is on.

B. C. CALVERT.

WOMAN STATE DIRECTOR OF BOYS' WORKING RESERVE

A woman is directing the work of the Boys' Working Reserve in Wisconsin this year. Indications to date, according to United States Employment Service officials, are that she is considered a capable director, notwithstanding that critics might declare her job "man's work." Early reports indicate a shortage of farm help in Wisconsin again this year, and the demand for boys for summer work is greater than in either 1917 or 1918. The director of the Reserve—which operates under the United States Employment Service—finds boys, farmers, and educational authorities show a growing enthusiasm for boy farm assistance under the supervision such as is provided in the plan followed in the past. Seventy-seven boys took farm-craft lessons at the State Agricultural school last month in their Easter vacation time. School principals declare farm work has a direct educational value, and that its indirect effect is even greater in keeping young boys to seasonal employment as compared with the loss of interest in education manifest in boys who start into high waged but blind-alley industrial work in summer vacations. Many principals are this year urging the state superintendent of schools that Boys' Working Reserve boys who have satisfactory records be released from school the first of June instead of the last. This allows them to help with the big Wisconsin hay crop and insures them summer farm work. A condition of this school release is that it start not before June 1 and end September 15 at the latest.

(Wisconsin Editor's Note)—The director referred to is Miss Bessie Buckley. She is an efficient member of the staff of the Milwaukee public schools.

You will not be surprised to learn that Lieutenant Commander A. C. Read, who was the first to cross the Atlantic in an airship is a Baptist. He is a member of the Roger Williams Church in Washington. Hurrah for America!

EMERGENCY CAMPAIGN

Word comes from all directions that the forces are being organized for a forward movement along all lines. It seems that all realize that this is a real emergency and a real opportunity that will not wait. The three matters mentioned must be disposed of this year so the way will be clear next fall and the coming summer to go forward along lines already begun. The S. C. I. and P. C. I. must each have new college building next year. An enlarged work is calling for help from all directions. The good white people are getting ready to invest hundreds of thousands in Negro uplift. Let no one hinder this or delay its consummation.

Prof. Erwin reports that he has visited Lodi and raised $41. He also went to Hallville and raised $60 through a young man there. At both places the church has been non-cooperative. God is opening the way for larger things.

A VOICE FROM ARKANSAS.

Dear Editor and Readers of the Plea: I wish to say through your valuable paper that I just returned home from the S. C. I., where I attended the Emergency Conference. It was indeed very helpful to me. I received lots of missionary information which I shall give to my people. I realized it is quite a task to wake the membership up to its duty. I am going to do my bit in trying to arouse them. It is hard for me to decide what address impressed me most. Some times Mother Ross' address seemed most weighty, and then when I think of the enthusiasm of Mrs. Stearns and Miss Asbel and of the addresses of the white brethren, and last, but not least, of the addresses of Miss Rosa V. Brown and our dear Bro. Moss. We cannot decide. But we are going to labor all we can. I was much inspired at the conference, so you shall hear from me again in the near future.

Yours in the one faith,

GEO. W. IVY.

A VOICE FROM LOUISIANA.

Mounds, La., May 26, 1919.

The Gospel Plea:

Dear Readers of Plea: With a feeling of timidness and yet with heartfelt pleasure, I will endeavor to give to you a message which will convey to you some idea of how I feel about the Emergency Conference which was held at the Southern Christian Institute, Edwards, Miss., May 13-14. Beyond any question of doubt this meeting was a source of inspiration. I feel safe in saying that much good will result from this meeting. We all felt, as it were, that we were on the mountain and would like to build tabernacles and remain there. From this meeting I have a larger vision of supreme service and a better conception of my relation to it. There was something about the meeting that I can't explain, "no use tryin'."

I cannot fail to give to the faithful few whom I labor with the message that was given at the conference. You may look for something from Mounds.

One thing I have learned in dealing with my congregation that you can or will do no more than you think you can. If we think we are little so it is, but if we think we are large so it is. The reason we haven't done more is because we thought we couldn't. Now let us think we can and we will do it. "The earth is the Lord's and the fullness thereof." "And we are his workmanship created in Christ Jesus unto good works," etc.

Now, let us go about our work as servants of him who can do all things. Let us as brethren do the Lord's work in a Scriptural way and see to it that our congregation is properly taught. First, let us give as the Lord has prospered us. This is right. If we would do this we would not only raise the $20,000 but much more.

FRANK H. COLEMAN.

A VOICE FROM OHIO.

Cincinnati, Ohio.

On Sunday, May 25, our attendance, which was at high-tide for nearly three months, fell below the level. However, we were all glad to have our young brother, Edward Timberlick, with us. He spoke at our evening service and at the close two young ladies united with the Church, one from the Catholic and the other from the Baptist Church. Brother Timberlick preached a splendid sermon and we predict that some day we shall hear from this young man who is now preparing himself for the ministry.

Mrs. Anna Belle Bean, who attended the Emergency Conference held at Louisville, Ky. ,May 19 and 20, gave a brief and intelligent report. We believe that the Kenyon Avenue Church of Christ is going to do its part nobly and well in helping to raise the $20,000 for the Emergency Campaign by November 23. I believe that every Negro disciple who has been privileged to attend one of these conferences feels that we should raise $40,000 instead of $20,000. The time has come when the ministers of the Churches of Christ among the Colored brotherhood must give larger gifts to the evangelistic and educational work that is being done by the Christian Woman's Board of Missions for the Negro. We must also teach our people to give more liberally. We are at the dawn of a new age and the two most important factors upon which we have to depend in solving the new problems that confront us are consecrated men and money. Let us make good on Independence Sunday and then go over the top on Educational Rally Day.

R. H. DAVIS.

"GIVING TO CHRIST'S CAUSE."

(Delivered at Mound Bayou District Meeting.)

Mr. Chairman, Members of the Christian Church and Friends:

I have come to talk to you about giving to the cause of Christ. It is the duty of every Christian to give to the cause of Christ. My Christian friends, we should give to the cause of Christ as he has blessed us. If the blessed Master has been so kind to us as to cause us to prosper much, we should give much. It has been well said in Good Book: 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

Friends, it does not mean for us to wait till we get everything we want here on earth and then give to his cause; neither does it mean for us to make ourselves uncomfortable by giving; but give one-tenth of your earnings to his cause; let it be little or much. Now, as we give to his cause, let us not give to him grudgingly, nor with a sorrowful heart, but be cheerful, because God loveth a cheerful giver. We, as Christians, ought to support the weak. Through the ministers of the Gospel we receive explanation of God's word and God has said: "It is more blessed to give than to receive." Then why should we not give liberally to the ones who have been laboring and toiling from time to time that we might know more of Christ? That we might understand him better. What a blessing we will receive by giving to our worthy ministers. By so doing we are giving to Christ's cause. The *least* you do for Jesus will be precious in his sight. So let us as Christians be faithful in doing our duty. Do you not remember how our Heavenly Father showed his love for the world? Did he not give *his only* Son to dies on the cruel cross that we might know his love? Now, if we are Christians, we must love Christ, and if we love Christ we must show our love by *giving* to his cause. Let us not be hard-hearted, self-conceited, slowful and grudging in giving to the cause of Christ; but give liberally and cheerfully. Friends, do you not know that one of the greatest things that we can do in this life is to give to the cause of Christ? It is giving which makes us more like God; because God gave freely to us and is yet giving to us many blessings. We don't want to wait, Christian friends, till we receive so many blessings before we give, because the Good Book tells us "Freely ye have received, freely give." If we do this, it will cast into our minds the thoughts of the little song, "Count your many blessings, name them one by one." And it will surprise you what the Lord hath done..

S. M. WILLIAMS,

Sunflower, Miss.

Just because they wanted to lick the liquor folks twice an election was held in Texas on the 24th of May and prohibition was made a part of the constitution. The vote was also taken on woman suffrage, and while it is hard to get final report,the amendment seems to have been lost by a close vote.

THE GOSPEL PLEA

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The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 406, and this number is 399. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

PERSONALS.

Rev. J. E. Anderson of Clarksville, Tenn., writes: "I shall do all I can in the Emergency campaign. I will also try to enlist every preacher in this most important work." He adds that his wife is about to undergo an operation and he asked the prayers of his brethren for her recovery.

Mr. C. H. Tobias, head of the international Y. M. C. A., Negro branch, is starting a campaign to induce every member of the association to pick out one illiterate person and teach him to read and write. In this way illiteracy can be greatly reduced before the next census in 1920. Will not our readers join in this and each one select one illiterate person, have him or her come to the house once a week, and teach him to read and write? You will be doing a fine service by so doing.

The new road is now located in the front of the Jarvis Christian Institute grounds. It is to be sixty feet wide and covered with iron ore gravel. This will be a wonderful aid to the school.

Eld. M. Jackson of Millersburg, Ky., is having a good meeting at the Farish Street Church at Jackson, Miss.

S. C. I. NOTES.

Miss Pernice Blackburn, a former graduate of the S. C. I. and a teacher for the past two years at the Jarvis Christian Institute, is a campus visitor. She visited her sister, Mrs. Frank Coleman of Mounds, La., on her way here.

The Misses Anna Louise and Alzada Singleton, of Louisville, Ky., Miss Celestine Scott and Mr. Howard Gordon of Edwards, were with us in Church services Sunday. The Misses Singleton were on their way home from Oklahoma, where they have been teaching the past year. They are visiting their grand parents, Mr. and Mrs. Alex Singleton.

Since it was Mrs. Sniff's last Sunday on the campus for a while, the girls asked her to take the whole time in their Y. M. C. A. meeting Sunday, for one of her good and helpful talks she has been giving us occasionally for a year. We were not disappointed in this last one. Mrs. Sniff and Leslie leave for home Wednesday of this week.

Miss Lucinda Jackson was called home last week on account of the illness of her brother. She expects to return to school at soon as she can leave him.

Prof. Ford of Hattiesburg, Miss., and a graduate of Alcorn College, has arrived on the campus to begin the work of constructing a new cottage for teachers.

The canning room has been put in operation and nearly four hundred quarts of plums and garden stuff were canned last week.

The Social held last Saturday night was enjoyed by all present. The early part of the evening was spent in playing croquet and tennis, and then all came to the dining-holl, where refreshments were served.

-- -- NASHVILLE, TENNESSEE. -- --

A successful rally was held with the Gay Street Christian Church Lord's day May the 25th, 11 a. m. The writer used for text Psalms, 1:33-1, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Subject: "Unity: Its Blessedness."

At 3 p. m. Dr. Carey E. Morgan, minister of the Vine Street Christian Church preached a masterly sermon from this text, Romans, 8:2, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Subject: "The Law of Life."

Dr. Morgan discussed this subject from a scientific standpoint. In his great discourse he was able to blend science and the law of God together. He first showed that everything that moved and had within it life, had certain laws to obey, and it obeyed certain laws. He gave to us a beautiful picture of the stars, how that they obeyed the functions of the law of God. He also pictured the wild animals of the forest, both great and small, obeyed certain laws.

He closed his discourse by saying that the law of the spirit of life in Christ Jesus was the only remedy to free men from sin and death, and that man must obey them and do the work of the kingdom, in the spirit of love. His discourse was a masterpiece all the way through, both intellectually and spiritually.

7:30 p. m. Our Christian Endeavor assumed their task, several passages of the Scripture were read by the members of the society. Subject for the evening: "God's Precious Promise." The subject was beautifully discussed by our young people. We had as usual quite an inspiring meeting.

8:30 p. m. The hour for preaching, the writer used for his text James, 2:17, "Even so, faith, if it hath not works, is dead, being alone.

At the close of this service the captains of the four divisions of the women of the church made the following report. Also the Auxiliaries and the organization of our men, known as the "Loyal Sons":

Miss Mary Ann Massie, Captain	$70.07
Miss Lee Stone, Captain	40.25
Mrs. Lula Keeble, Captain	32.40
Mrs. Hardin and Kinnard, Captain	20.30
Bible School, (by check)	12.26
Juniors of the Bible School	19.30
Y. P. C. E. Society	8.00
C. W. B. M.	5.00
Loyal Sons	113.51
Willing Workers	100.00
Total	$421.07

Several of our members could not be present to take fellowship in the rally. Therefore, the rally is continued over till the second Lord's Day in June. We are planning to pull it up to $500.

I shall begin our Emergency campaign with the following churches: Murfreboro, Wartrace, Shelbyville, Richmond, Manchester, Lynchburg, and perhaps a number of others. I will work every Church that I car have time to get to.

Gay Street is ready for the work. We are planning to do things here.

Our Bible School, Christian Endeavor, Willing Workers, C. W. B. M. the Loyal Sons and the four divisions of our women, all are live wires in the Kingdom and for the Kingdom.

Yours in His cause,
W. P. MARTIN, Evangelist.

MOUND BAYOU DISTRICT MEETING.

Dear Editor: Please allow space in The Plea for our report of the Mound Bayou District meeting held at Clarksdale, Miss., with the First Christian Church.

The meeting opened on Friday night, May 16, with very good attendance. Saturday morning in the rain the few disciples were seen making their way to the hall on Fourth Street to the meeting, but on account of the rain we were late opening. The trains kept bringing a few delegates from different congregations and the meeting was very much interested in doing work for the Master's Kingdom. We had a paper from Sister Florence Vaughn, subject, "The Mission of the Church." A paper from Sister Katie B. Yarber, subject, "Woman's Part in the Church." A paper from Sister Minnie Bridges Williams, subject, "Giving to the Cause of Christ." These papers seemingly shook our money trees and money came falling on the table in one dollar bills like nickels and dimes used to fall.

It was moved and carried that these papers became a part of our minutes and be published in The Gospel Plea.

They may shake others' money trees that the money may fall on the table at our next convention, which will convene at Indianola, Miss., August, 1919. It was moved and carried that we appoint not less than one sister in each congregation to raise money for mis-

sion work and report at the convention in August.

Following are the sisters appointed for the churches:

Shaw — Christian Church, Sister Anna Wright.

Mound Bayou—Christian Church, Sisters Mary Miller and Mattie Christmas.

McKinny Chapel—Christian Church, Sisters Evan and Allena McKenny and Lucy Wright.

Moorhead—Christian Church, Sister Sarah Jackson.

Corinth—Christian Church, Sister Nannie Baker.

Holly Grove — Christian Church, Sister Susie Gresham, Anna Porter.

Indianola—Christian Church, Sister Lela Walker, Ella Palmer, Lizzie Williams.

Clarksdale — Christian Church, Francis White, K. D. Yarber, Mattie P. Williams.

Cards will be mailed to each sister showing her authority. We hope you will help the cause through these worthy sisters.

Eld. W. J. Williams, a Christian minister, formerly of Kentucky, was introduced to the meeting. He made some brief remarks and cast his lot with the disciples in Mississippi. He now lives near Clarksdale, Miss. Some of our churches that need a pastor might do well to get him to serve them.

Brother J. M. Baker, our Sunday school man, was on hand to give the program of the Lord's day school. After the lesson was taught and report of school, we find that department with $15.70. Next Eld. B. C. Calvert, being district evangelist for the Mound Bayou District, preached a sermon. Subject, "Christian Life." He preached such a sermon as I would to God that it was possible for all men to have heard it. One came forward from the Methodists and accepted Christ's word as written and will be buried with Christ in water of baptism. One thing we need in these new places is to get the people to come out and hear the sermons. If they don't hear they can't believe; without belief in Christ they won't be saved. Dear preachers, when you learn to get the people out to hear the Word it will not be hard to get them to believe.

Church report: Hargrove, $1; Mound Bayou, $16; Shaw, $5; Clarkdale, $5; Indianola, $8; McKenny Chapel, $6.75; Moorhead, $2.50; Corinth, $2.50; Barton, $2.50. Barton is a new point in Ark., near Helena, where a few disciples live. Corinth is just organized with only a few disciples, with Bro. J. M. Barker as leader; it is 12 miles south of Indianola on Sunflower river. The few disciples at Clarksdale are loyal to the work and they deserve much in encouragment. They have paid for their church lot and are raising money to build a good church house, which is much needed. You delegates that were there in this meeting saw the situation, so try to help the sisters out in their rally. Send something to them before Rally Day, which is 3rd Sunday in June. Total collection at our district meeting $115.09.

Yours,
L. C. WILLIAMS,
District Secretary.

INDIANOLA, MISSISSIPPI.

Indianola, Miss., June 5, 1919.

Dear Editor: Please allow space for me to say a few words. At our Wednesday night service Elder Scott was with us, but the weather was so unpleasant that the gathering was very small, but Eld. Scott preached a wonderful sermon, and now we are preparing to have a convention in August if the Lord be our helper. Now, therefore, brethren, we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. Please visit our prayer service and do not forget it. You can take all the other churches, and when they are going to have prayer service, their members will come two or three miles, and we, right at home, will not come; too tired. We should be as dutiful in our church work as we are in our fields, for it is through the mercies of God that we have what we have. He said if we would serve him with all our heart, might and strength he would give us what we would ask of him, but some will ask and do nothing. Listen, brethren, there is a bright day just on ahead and we should prepare for it. Eld. Scott collected $4.

Yours for the Master,
J. A. LEE.

MOUND BAYOU DISTRICT.

Dear Editor: Please allow space in your most excellent paper for a few remarks from the Sunday school of the Mound Bayou District which convened at Clarksdale, Miss., May 16, 17 and 18.

The Sunday school period began Sunday morning under the auspices of the Sunday School District Worker, Bro. J. M. Baker. School called to order at 10:30 o'clock. Class conducted by Elder J. H. Gills. A collection of $1.29 was taken up, after which a few encouraging remarks were made by Elder J. N. Turner.

11:30 o'clock business period began. Bro. Baker appointed Bro. W. G. Yarbrough as secretary pro tem.

Devotion led by Bro. F. S. Sails. The following committee were appointed. Financial committee: Bro. A. Coleman and Elder W. J. Williams. Committee on Request: Bro. Ed. Vaughan, Bro. Cornelius Echols and Bro. J. A. Lee.

School's reports were as follows:

Indianola	$2.00
McKinney Chapel	3.00
Barton, Ark.	1.50
Corinth	1.50
Clarksdale	3.50

Clarksdale school was represented by Master Berlin Brady, Sister Lucy Smith and Sister Z. L. Vaughns. A collection was taken amounting to $2.91. Amount of money raised $15.70.

The Sunday School quarterly convention adjourned looking forward to the annual Sunday School State Convention, with aims for more and better work for the Master's cause.

J. M. BAKER,
District Worker.

THE PUBLIC HEALTH NURSE AS AN AMERICANIZER.

How the public-health nurse is aiding in Americanizing the foreign born was told effectively by Mrs. Bessie Amerman Hassis, educational secretary of the National Organization for Public Health Nursing at the Americanization Conference of the Department of the Interior, Washington, D. C., on May 15.

According to the speaker, a Smith College graduate of varied experience, the work of the public-health nurse in contact with the foreign mothers deals particularly with maternity cases treated in their own homes. Often the mother who comes from the peasant class acquires her first knowledge of American health standards from the visiting nurse before she can speak a word of our language.

While caring for the patient the visiting nurse is able to teach the whole family standards of personal hygiene and a knowledge of proper diet. In fact, the scope of public-health nursing, Mrs. Hassis stated, is to remedy not only the case of illness but whatever is wrong with the family.

"And so we believe that every Americanization program needs public-health nurses for caring for the sick and for the educational value in the home, and also as an entering edge for Americanization. She may suggest that the father take out his naturalization papers or attend the preliminary citizenship classes conducted through cooperation with the public schools and the Bureau of Naturalization of the Department of Labor in over 2,100 cities.

"Upon the nurse working in a foreign district there devolves the added responsibility of understanding and doing justice to her foreign patients. Every word she has in common with them cements the bonds of friendship and confidence. Who knows how much she may portray to the family in ideals that they will imitate as American?"

"We know in part" and "knowledge shall pass away" are illustrated by what a physician said to us a few days ago. He commented on the fact that a decade or so ago a person with tuberculosis of the lungs was sent away to climb mountains in the hope of recovery. Now they declare that would be sure to kell and the opposite treatment of staying in bed and abstaining from any exercise is prescribed.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D. D. S.

Christian Woman's Board of Missions

KNOXVILLE, TENN.

Dear Readers: I am sure you will be glad to hear from our Women's Missionary Society, especially of our Easter Prayer Service, which was observed each morning in our homes. This we believe was especially strengthening to our week-end service when we all came together at the home of the writer on Sunday evening. This was one of the most inspirational Easter services that we have ever witnessed. There were few in number but each one was made to feel that the unseen guest was present with us, which is Christ our Risen Savior. Our spirits bore witness in our songs and in our prayers to Him that we are indeed His children. The program was full of life all the way through. Mrs. D. C. Fowler had charge of the services, which filled the hearts of all those who were present. The writer gave a talk on the subject, "The First Heralds of the Resurrected Christ and Women as Messengers." I tried to show that Christian women of today must perform the same duty that the first heralds of the resurrection morning performed, for it was to a woman that Jesus said, "Go tell the Disciples that I have risen." After this talk a solo, "Heralds of Light," was sung by Miss Beatrice Brown. Miss Ross Bassett another one of our devoted Christian girls, furnished the music. Sister R. M. Copper, our ex-president, in talk urged all the members to take the World Call. One subscription was secured. Those whose names are given below are always ready to answer in the affirmative, Will you go? Will you let go? Will you help go? and gave as follows: Mr. William Britton and Mrs. Chas. M. Harris, each $1.00; Mesdames Carrie Bassett, R. M. Copper, Maggie Moore, D. C. Fowler and Mr. E. D. Bassett, each 50 cents; Misses Rosa Bassett and Beatrice Brown and Elder James Barney, each 25 cents.

The offering was sent without delay to our National Secretary, Mrs. J. M. Stearns, College of Missions Building, Indianapolis, Ind. After the taking of our offering and thanks to God who knows the hearts of all men, the meeting was closed with the C. W. B. M. benediction. Then your humble servant entertained the members with a reception which was also greatly enjoyed.

Yours to do the whole task,

Mrs. Chas. M. Harris, President of the W. M. S. of the Payne St. Church of Christ.

MOUND BAYOU.

Report of Mound Bayou Woman's Missionary Society from May, 1918 to May, 1919:

Members	43
World Call	15
Members Lost:	
By Death	2
By Removal	6

Offerings

General Fund	$33.26
State Fund	16.72
C. W. B. M. Day Offering	1.75
Easter Offering	1.70
State Organizer	4.01
State Evangelist	33.35
Representation Fee	1.00
Total	$91.79

ROXIE C. SNEED, President,
MRS. P. R. McCARTY, Secretary,
MRS. K. C. GRAYSON, Treasurer.

PATTISON, MISS.

Dear Reader—I am now at my old home, visiting my father, who is one hundred years of age. You may know how thankful I am to be here. I arrived at the S. C. I. on the 11th of May where I enjoyed myself as never before. The Emergency Campaign was added to the Conference and many of our preachers were there, with such Christ-like spirits and pray it will continue with them always and that this will be a successful drive throughout our States. Every Church must fall in line and do something for the mission cause, because souls are dying for want of the gospel.

On May the 17th Mrs. S. S. Blackbun and the writer visited the district meeting at Edwards Church, which was good. Every thing went out with such loving spirit.

Sunday morning it was quite a pleasure to me to see the faculty and students from the S. C. I. come out and take such active part in the meeting from the opening of Sunday School until the close.

The address by Mrs. S. S. Blackburn was fine. I am delighted to find her doing such strong mission work. I shall do all I can to help strengthen the mission cause while in the State. We had a pleasant stay with Sister P. H. Moss, who has a sweet motherly spirit for all missionaries.

On Sunday evening we left for Jackson, Miss., in company with Mrs. Blackbun and Elder James I. Rundles. After arriving in the city we went to Elder W. A. Scott's where we spent a short time, but pleasant, with Mrs. W. A. Scott. The writer left Mrs. Blackbun there to fill her appointment at Farish Street Church that night, and I visited Bro. W. M. Guide and his church in Washington addition. There we had a glorious meeting. After the writer addressed the audience, strong talks were made by each member and the meeting was closed by the pastor, Elder S. D. Yarber, two were added to the C. W. B. M. and a Junior Society was organized, with a bright future ahead.

Let us pray for the work and that every weak point will be made strong.

Yours in Christ,

(Mrs.) H. D. GRIFFIN,
Columbia, Mo.

MISSISSIPPI W. M. S.

Dear Readers:

We want to say again that the Conference is now over and it was indeed good. I want to say especially to Mississippi Societies that we want to begin now to keep a record of our work and send it in time, that the field worker may not have to get her report up at the Conference, and then not get all the auxiliaries' reports in. We feel proud over the S. C. I. and the Mound Bayou reports, will have them printed that all the workers may see them and I ask that you make out yours the same way. We are doing a good work in Mississippi, and I am anxious that we get credit for what we do. I was so glad to see Brother Field Garrison's piece in the Plea urging that all take the Plea, saying that he would not do without it. I want to say that the Plea and World Call ought to be in every Christian home. Don't let us be without them. I had a message from a Baptist lady, saying please send the Plea, said she had missed it much since her subscription was out.

The writer was at the home church Sunday and taught in Sunday School. Our pastor was not there, away in the Delta. We are so glad that he is able to be up again at his work. After prayer service I told them about the Conference and that we wanted to raise $20,000. We asked that each church raise at least $100 for Educational Day, which will be in November, a long time off but let us begin to think and plan for it now. I was so glad to receive State funds from Mrs. Claiborne, 70 cents for Forest Grove. This was for March, also December and March dues from Sister Coffey, $1.50.

We want to say that June is here and please don't any of the Missionary Societies fail to send off your dues. Send 30 cents from each member to Mrs. J. M. Stearns, College of Missions, Indianapolis, Ind., and 15 cents to Mrs. W. A. Scott, Farish Street, Jackson, Miss. Make money orders payable to Mrs. J. B. Lehman, Edwards, Miss. These are the auxiliaries of Mississippi who gave their fee in the Workers' Conference: S. C. I. $5, Fayette $1, Christian Chapel $1, Mound Bayou $1, Mt. Zion $1, Center Church, Union Hill, Grand Gulf, Shaw, Clarksdale, and Washington Addition each gave one dollar. We hope all will send in another year.

Yours for Larger Service,

SARAH S. BLACKBURN.

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MOVING DAY HAS A NEW MEANING.

After the strain and stress of moving day, many persons have a new interest in the Nation-wide Own Your Own Home campaign, according to letters received by the United States Department of Labor, which is now co-operating with building committees in every state in the Union. This year the annual season of change presented more difficulties than ever before, because of the shortage of houses and apartments and the consequent rise in rentals.

In normal times removals have proved costly because of the inevitable furniture additions, repairs and readjustments, but this year expenses have proved so great that householders have been forced to face facts that are not soothing to persons with sound economic views. In the first place, the mere price of hauling and handling furniture has doubled in many places. The rise in wages has made all the numerous little odd jobs astonishingly high when the aggregate of amounts paid out is computed. All the extras that every family must order in the way of carpenter work, wiring, and other necessaries for comfort have proved to be extravagant luxuries. And when it came to the purchase of carpets, curtains, and furniture, prices proved to be almost prohibitive if added to the incidentals attending a tenant's change of dwelling place.

A business man who made a careful estimate of what it cost to move six months after the close of the war discovered that he could have made an advance payment on a home of his own for the price of a removal from a rented house to an apartment. One of the thousands of girls who are earning good salaries reports that she rented an apartment and fitted it up before she had any knowledge of what the Own Your Own Home campaign means. She lives in a western city where action follows quickly any definite plan. After she had consulted a local Own Your Own Home committee she sublet her apartment at a slight advance in rent and bought a house.

In many towns and cities the spirit of cooperation has developed from the Own Your Own Home campaign to an extent that has made possible the purchase of property on terms that are extraordinarily advantageous. Civic pride has been a factor in the working out of plans by which houses can be bought by the payment of a little more each month than the regular monthly rental.

A MAN AND HIS MOTHER.

By Victor Murdock.

There are three posssible and highly probable situations between a man and his mother which touch the highest human drama.

The first is when a man presents his wife-to-be to his mother.

The second is when a man is registering achievement.

The third is when a man is in desperate trouble.

Whether he confesses it or not every man chooses his mate with some consideration of the judgment of his mother. If at the test she approve, his cup is overflowing. If she disapprove, it is one of the deep tragedies of his life.

In the hour of victorious achievement, a man turns from the acclamation of all the rest to the gratification of her who bore him. If he is wise, he doubts acclamation. But he cannot doubt a mother's gratification, for here, if ever, he feels that the triumph is hers, not his, and, therefore, is untarnished and unselfish.

But most dramatic of all situations between man and his mother is when trouble has him by the throat. When all have deserted, she remains. When all doubt, she believes. When all despair, she hopes. When all surrender, she fights on.

There are fine and different qualities in all love—in that between a man and his father—his brother—his sister—between a man and his wife—his children.

The quality of love between a man and his mother is most like the love between a man and his God.

MOONSHINE.

This is not a dissertation on any extract of barley; nor is it an effort to describe or condemn any one of the unrealities that pass commonly under the designation of moonshine. It is rather to call attention to a sort of warmed over or second-hand religious teaching or preaching that is perhaps all too common.

The moon does not shine with its own light, but is only a reflection. It simply reproduces in a small measure what it gets from the sun. It is a moderately good reflector which only prevents total darkness by night. Not a few people undertaking the role of religious instructors succeed in being good, bad or indifferent reflectors. Sometimes it is done with a good measure of success. Not long ago we heard a young man make a good B. Y. P. U. speech, and when he sat down, we turned to the man sitting next to us, and said: "Good speech!" "Yes," he replied, "I heard Mr. Blank make the same speech the other day." He had simply borrowed another man's thunder. You may have heard older people do the same thing. Maybe it is the best they can do. It is certainly the quickest and easiest way to say something.

It takes a long time, millions of years, some people telf us, for the sun's rays to produce a rank and luxuriant vegetation and for this vegetation to be transformed into coal and this coal to make electric lights which turn the darkness of night in your home into day, so that you can read or work. But it is better than moonshine. It takes a long time and a great process of assimilation and transformation to absorb the truth of God and reproduce it in words or deeds of light, but it beats the moonshine to which some of us are occasionally compelled to listen—Listen to moonshine!

But members of young people's societies are not the only manufacturers of this hasty pudding, if we may use a different figure. The man or woman who stands up (or sits down) before a Sunday school class and merely reproduces in some measure what he or she got out of a paper or quarterly, is ministering moonshine to the hearers, and that of a variety which will not stimulate; is without color or taste. And there is a good deal of moonshine religion. Not that which has merely touched the surface of your mind and is immediately handed back as by reflection to somebody else will nourish or quicken. Turn the reflection into your own soul. Or better let the light of the knowledge of God which is in the face of Jesus Christ shine upon you until you are transformed into the same image from glory to glory as from the Lord the Spirit.

Young preachers, and some not so young, are under a special temptation to acquire this moonshine habit. A stirring book is read or an impressive speech or sermon is heard and they are siezed with a too hearty desire to go and reproduce the message to somebody else. They think they load their gun with the same ammunition, when, in fact, they have charged it only with the noise of the explosion. Better take time to let truth soak in, be absorbed and assimilated. Paul even, when he had received his gospel by revelation in the person of Jesus Christ, didn't mount the pulpit immediately and empty his batteries on the astonished multitude. No, he went away into Arabia and took three years to think over in quietness and assimilate in solitude what had been revealed to him in a moment.

A good many pulpits, some quite prominent ones, are used as places for preachers to pour out libations to their people on Sunday what they have caught in their buckets from the books they have read during the week. Better than no message, but beaten oil for the sanctuary, bread well baked for the table in the holy place is better. How quickly some new books find their way into some pulpits. It is better for the water to take enough time in running through the ash hopper to get some strength.

Twenty-five years ago when the little book "The Ministry of the Spirit" came out it produced a mighty impression and did great good. But some preachers in undertaking to fire the message too hastily to their people discovered afterward they had cracked their guns. Better know the truth in your heart before speaking it with the lips.

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, JUNE 21, 1919. No. 408

A SURVEY

THE EVERY MEMBER CANVASS

(J. B. Lehman)

On Independence Sunday every church is to take the every member canvass. It will be the first time that our group of churches has attempted to fulfill one of the commandments of the New Testament Church. We have often spoken of being true to the Bible and obeying its commands, we have often said "We speak when the Bible speaks and we are silent when the Bible is silent," but now it is beginning to occur to us that we had in mind only the Bible commands on conversion. This is the comman failing of mankind. The mind grasps one truth and runs off with it forgetting that there are more. The farmer throws out an ear of corn to his pigs one seizes it and runs to the farther end of the field not mindful of the fact that he is going to throw out a whole bushel of ears.

In those early days we needed to preach much on first principles, and we need to do this yet, but if when we overlooked some of the more weighty commands we lost our power over the denominational world. In fact we made ourselves a denomination with the doctrine of conversion as a creed. With our great message of the plan of salvation we could have taken the whole land if we had also been true to the other commands of work. If we had shown that we can do God's work as well as obey God's command on conversion we would have been invincible.

On the Sunday after the Fourth of July we are going to obey Paul's instruction to the churches when he says, "Upon the first day of the week let each one of you lay by in store, as he may prosper, that no collections be made when I come, and when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem."

Put in analytical form this is:

1. The work of giving shall be made a continuous task. It must not be a sporadic effort when we hear a good missionary sermon. It shall be weekly and as much a part of the regular task as paying the grocer.

2. It shall include every member. Heretofore we have contented ourselves with letting a few meet the burden of the work. Each one shall do his duty. That is, it must be every member.

3. Each one shall measure his gifts by his prosperity. It is not the duty of the pastor or the elder to suggest how much each member shall give, but it is their duty to so instruct the membership that it will be put up to the conscience of each one. Every member is to be shown first how to measure his income and then to let his conscience decide what he shall give.

4. Collections are not to be held when he comes. In this Paul puts his disapproval on all sporadic efforts. There is no sin in a sporadic effort but it is a poor way and Paul wants them to have it for a better way.

5. The Church shall have regularly appointed agencies to have this money in charge and administer it. No missionary work can be done when every man acts independently. The early church tried to administer a big collection for charity and almost divided the church and Peter called all the disciples together and organized by appointing a board with Stephen as chairman and the work was well done.

On the Sunday after the Fourth the churches are to be organized for this task. Each congregation is to get out its full membership and there on the grounds it shall be canvassed and every member shall decide what he shall do. Some churches, and possibly most of them, will decide to make the canvass in the homes. In that case the members will be asked to be at home at a certain hour, say at 4 p. m., where the canvassers going in couples of two will visit them. Enough canvassers must be selected to make it easy to visit every member. These canvassers must be well instructed by the pastor before they go and they should engage in prayer before going out.

When all the members of all the churches will have put down on cards what they consider is their task then we will be ready to begin to carry out one of the most important tasks of the new Testament and we are sure great results will follow. Let us urge that the effort be unanimous. If any withhold now, they will find themselves opposing God's great plan. The Corithian Church was made up entirely of Gentiles and Paul was a Jew and the money was to aid the Jews in Jerusalem. If some race man had raised the race question he would have defeated the early church and possibly we would yet be in heathenism. The good white people are going to give hundreds of thousands of dollars to help the Negroes and they are going to give responsibility to worthy negroes, but this can not be done till there is a full and Christlike co-operation.

FROM THE LONE STAR STATE.

Terrell, Texas, May 30, 1919.

To the Church of Christ of Texas—Greetings:

The conventional year is not far away and there are many things to be accomplished. As the old saying goes, if we are going to make ends meet we must get busy.

Here are some of the things that are before us yet to be finished. Possibly some of them are yet to be begun:

At the present there is not a church in the State that has paid in her State claims.

The general educational claims are yet unpaid.

Almost nothing has been done by the churches, as churches, for the J. C. I. So far as I have been able to find out, we have neither Bible School nor Church minutes. The state is more than two hundred dollars behind.

Brethren this ought not to be, because, it speaks out to the world in the plainest terms that the great brotherhood of Texas is not doing its duty.

We sent out an appeal in April asking the churches throughout the state to rally during the month of April, and send in the money not later than May 1st. I did not hear from a single church.

I am again sending out an appeal, asking the Churches of Christ of Texas to rally for the cause of Christ here in the state. Do not do this because I ask you but because it is your work, your duty, and you as Christians ought to do your duty.

There is no need at all of your thinking you can make this work go without money. There is no need of you thinking you can make it go on promises of the future, because in many cases the future bounty will not help the present conditions. A man starving to death needs bread at once. If you mean to give him bread give it when it will do some good.

I am sending out some envelopes to each churhc for each member, with a statement on the back showing what the claims are, State work, $1.00; general education and J. C. I., 50 cents each.

Brethren by the first of July we should have $500.00 in the hands of the treasurer.

Make your money order to J. N. Ervin and mail it H. G. Smith, Hawkins, Texas, care J. C. I.

OUT ON THE PLAINS

Have just closed a Bible School Institute with the Emporia Bible School. The meetings were planned by Brother Wm. Martin, pastor of the church. It was a joint meeting with a Methodist and Baptist School participating. Many practical and vital topics were discussed by representatives of the schools participating.

The principal addresses were given by the writer.

The need for real qualified Christian leadership in the Bible School is fully apparent everywhere in this section of the country.

Those who may be prepared from a literary standpoint, are not always spiritually minded enough to do such work.

Some time ago I was in a meeting in which a splendid literary program was given. Two readings were given, one entitled, "We are climbing, the other, "We are up against it."

The pastor of the church in which the pro-

gram was given said the two readings expressed the conditions of that church, in that he felt that the church was "climbing" but was "up against it."

The same thing may be said of our Bible Schools out here.

C. E. CRAGGETT.

TENNESSEE.

I have just received a letter from Jonesboro, Tenn., telling of the death of our dear brother, Elder A. J. Hill, who died at his home two miles south of Jonesboro, Monday night at 12:30 a. m., June 2nd, 1919.

Elder Hill was about 77 years old, and had lived the larger part of his life in the Christian Church. Elder Hill was one of the men who organized the first Christian Missionary convention at the old brick church (white) on Boons Creek, eight miles north of Jonesboro, 49 years ago.

During his life he filled every position in the Christian Missionary Convention of the eastern division of Tennessee. He taught in the public schools of Washington County for 15 years and was an elder of the Christian Church in Jonesboro, Tennessee, up till his death.

He was active in the establishment of the Tennessee Christian Institute, served as trustee of said institution. Of his Christian career, a more saintly man never lived. He was a man much devoted to his wife, Sunday School and Church, and carried out the fundamental principles of the religion of Jesus Christ.

Elder A. J. Hill was a sacrificial man and took fellowship in helping every good cause. He was always found on the right side of things, looking for a brighter day. That day dawned and he is now at rest.

May the blessing of the almighty God rest upon his dear wife, Sister Margaret Hill.

W. P. MARTIN, Evangelist.
710 Gay St., Nashville, Tenn.

LORMAN, MISS.

Dear Editor: Please allow space in the Gospel Plea for me to say something respecting our District Meeting at Rose Hill, on the 9th, 10 and 11 th of last month. The meeting was good. We opened on Friday, Elder G. T. Trevillian preaching the introductory sermon from Romans 13:1. On Saturday we had a large attendance, with plenty of dinner on the ground. Sister Blackburn and Elder K. R. Brown, the State evangelist, were with us on Saturday and Sunday. The churches were represented as follows, each delegate paying the sum of 25 cents:

Rose Hill—L. Garrison and Pearl Johnson.

Pine Grove—A. C. Williams and J. S. Jenkin.

St. Luke—F. Weather and W. M. Ross.

Lorman—H. Y. Gray and R. B. Chambers.

Little Zion—A. L. Haywood and J. F. Gibson.

Forest Grove—Preston Claiborne and Monroe Guice.

Providence—G. W. West and R. J. Walker.

Fayette—C. A. Garrison and Earl Ringman.

Antioch—A. J. Johnson and W. M. King.

The ministers likewise reported with 25 cents each and there were a number of others who paid this amount. The churches reported as follows: Rosehill, $16.50; Pine Grove, $8.85; St. Luke, $6.00; Providence, $15; Forest Grove, $6; Little Zion, $5; Lorman Chapel, $30; Fayette Chapel, $6; Antioch Church, $3.70; Total. $70.05.

After these reports there was a recess of one hour in which each did his share in disposing of the fine dinner which the sisters had prepared for the meeting. God bless the sisters at Rose Hill.

After the good dinner we heard the report of the District Secretary and District Evangelist. Then we proceeded with the election. The district evangelist was re-elected and Bro. A. C. Williams elected as secretary of the district. Then the gravel was given into the hands of the Key Woman, Sister Ringman, and the C. W. B. M. went in session. The mission sisters reported on Sunday. The C. W. B. M. raised $16.41. Collection for Sister Rolan, $7.61. Collection for Elder Yarber $6.30.

Now the District meeting is over and I hope each brother will look forward to the state convention which will come off in August. Let each one be ready to be in that convention and to play well his part. We raised 700 dollars last year at Port Gibson. Let us try, and the Lord help us, to raise $1,000 this year. Let us go back to Zion. Zion is our home. Zion is our resting place. Zion is the place where the Lord will meet us.

Yours,

S. L. WATTS, District Worker.

LACK OF PUBLIC CARE FOR FEEBLE-MINDED CHILDREN.

A description of conditions surrounding the 192 feeble-minded children investigated in one county of an eastern state in the course of a study conducted by the Children's Bureau, United States Department of Labor, in collaboration with the United States Public Health Service, is given in a bulletin entitled "Mental Defect in a Rural County," recently issued by the bureau.

The report emphasizes the seriousness of the problem of mental defect in rural communities and draws attention to the necessity for an adequate program for the care of the feeble-minded, including both institutional provision for those requiring such care, and the development of facilities for the special training and the proper protection of defective individuals who can safely remain in the community.

The coincidence of poverty, drunkenness, and delinquency with feeble-mindness is revealed in the study. Although mentally defective children are often amendable to training and discipline in childhood, the report shows that in many communities such as the one studied they are allowed to drift, uncared for, into an adult life marked by bad social habits which react harmfully upon themselves and society. They not only bring down the general level of existence in the families or communities in which they live but they often pass a heritage of weakness to the next generation.

The 192 feeble-minded children studied were between the ages of 6 and 20 years. Twenty-seven of them were so defectivve that they could not attend to their own personal needs; 65 had serious physical handicaps; 86 were not receiving the care they should have. Four children only had been placed in an institution and these, unfortunately, in the county almshouse, which was not adapted to the care of such cases and had not the legal control necessary to insure proper protection.

The parents of 54 per cent of the white children and 71 per cent of the colored children living in their "own homes were found to be without the means to provide properly for their families. The burden of the defective children, some of whom were incapable of self-help, and few of whom could ever hope to become self-supporting, was especially heavy under the circumstances."

"Althought more than two-fifths of the children from 12 to 20 years of age were capable of doing work under supervision, and might have been helped by industrial training to perform higher grades of work, the county offered them no opportunity for special training. The schools, indeed, were inadequate for the needs of normal children, most of them being of the one-room, one-teacher type."

The report concludes: "With a comprehensive program combining mental examinations, special classes, and supervision in the community, with institutional care and training, the early recognition of mental defect and the proper treatment of individual cases will be possible. By this means the needs of all types of mental defectives may be met with justice to themselves and their families and the interests of society safeguarded."

WOMAN FULL-FLEDGED JOURNEYMAN BAKER.

In making a survey of bakeries in the District of Columbia recently the Investigation and Inspection Service discovered many women working in bakeries on a basis of equal opportunity and equal pay with men.

The District of Columbia bakeries, as a rule, are working under an agreement with the Bakery Workers' Union, which makes no discrimination on account of sex. While only one full-fledged journeyman baker woman was reported, many bakers' helpers were found at work with equal pay for equal work in the semi-skilled occupations. The regular union hours are eight per day, six days per week. The minimum wage for journeymen bakers is $5.12 and the minimum day wage for bakers' helpers is $2.50 per day for the first three months, $3 after three months, and $3.50 after the first year's work.

Both the employers interviewed and the representatives of the union state that the women are giving satisfaction.

Benjamin Franklin said "Gain may be temporary and uncertain, but expense is constant and certain." Buy Thrift Stamps and W. S. S.

EMERGENCY CAMPAIGN

The tragic events of the past few years through which the world has been so broken, and humbled, and chastened, are calling Christian people to a new obedience to God. Before the war, it might very truly have been said of us as of the chosen people of old. "We have turned everyone to his own way." Seemingly it was necessary for God to lay His hand upon the world in chastening power that we might come to see more clearly the necessity of fuller obedience to His commands.

Now with the close of the War we are entering a greater period of Christian activity than the world has ever known. Jehovah God has answered the prayers that have ascended to Him from annointed spirits here and there during the past century and has opened wide the doors to every tribe, and nation, and kindred, and people. There is not a remote land anywhere which is not today waiting for the messengers of the King.

The call of the world is ringing in our ears. It is the call of Christ speaking to us, ever as He spoke to the Apostle Paul so long ago through the man of Macedonia. The call is ringing loud and clear, "Come over in Africa and help us; come over into India, into China into South America; come over to all the Christless millions of non-Christian lands and held us.

The First Call.

The call for missionary work comes to the Church of Christ today in many ways. The call comes to disciples of Christ every time we take down the Holy Book and hear Him saying: "Ye are my witnesses, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Jerusalem was the home church for that first group of disciples. Judea was their home state. Samaria was a bordering state, a home mission field, peopled by enemies of the Jews, yet the disciples of Christ were commanded to witness to Him among this people. Not only were they to preach Christ in their home town, and state, but throughout their home missionary field of Palestine, and even unto the uttermost parts of the earth.

Every time we read the last chapter of Matthew, Mark, and Luke we hear the Master telling us again of His world program, and that "It behooved Christ to suffer and to rise from the dead that repentance and remission of sins should be preached in His name among all nations, beginning at Jersualem." He is continually saying to us, "And other sheep I have which are not of this fold. Them also must I bring and there shall be one fold, one Shepherd."

Someone has pertinently said " Now with the close of the war, the Church will do one of two things, she will either rise to obedience for the saving of the world, or she will commit suicide." Many congregations among us are committing suicide—are dying spiritually because they are wanting in vision, and are disobedient to the program of Christ for the salvation of the world. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life," "But how can they believe on Him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent." "Where there is no vision, the people perish." The Church will perish if she lacks the vision of her Lord who died to save the world. "Now, if any man have not the spirit of Christ, he is none of His."

The Second Call.

The second call to the Church comes through the need of the world. Our hearts have been broken through the woes of the devasted lands of Europe and the Near East as the aged, the sick, the weak, defenseless little children, helpless women by multiplied thousands have been crushed through the ruthlessness of man's iniquity.

The need for Christian civilization and government, for righteousness, and justice, and peace, is a compellant call to the stewards of God who have in their keeping the only hope of the nations. We have the Light of Life, but as disobedient stewards of the manifold riches of Christ, we have refused to carry it to the dying nations. The need of suffering people in Europe is not greater than the age-long need of the hundreds of milliions in the Orient. The millions who have died through violence because of the war are but a handful compared with the millions who are dying every year through violence, and oppression, and disease, and sin everywhere. The anguish of Christless lands ascends daily to the Lord, piercing continually afresh that heart that was broken because of the sins of the world.

The need for Christian education and a fair chance at life on the part of the millions of Colored people throughout the United States is a part of this great anguished call for Christ. The Church must answer that call by making possible a full-orbed and victorious life, for every Negro boy and girl in America.

The Third Call.

The third call is found in the open doors, the opportunities throughout the world. Christ is saying to His Church again today, "Behold I have set before thee an open door and no man can shut it." That open door is the opportunity for giving the Gospel to every race and nation.

One hundred years ago no doors for missionary service were open to the Church. Africa was an unexplored continent of blackness and darkness, known only to the slaver who entrapped and despoiled the untutored children of the forests. Today, the prayers of Livingstone, who first explored the Dark Continent that he might bring Christ to its needy millions, are marvelously fulfilled, while hundreds of missionaries are being sent to proclaim Christ throughout the continent. Not a tribe today that is not accessible. The war has broken down the last barrier, but unless we speedily take Christ to Africa, Mohammedan hordes will engulf her and the Africa of tomorrow will find the slavery of the Crescent instead of the redemption of the Cross.

One hundred years ago South America was a neglected and forgotten continent, while non-Chrristian explorers and exploiters exterminated her Indian populations through robbery, oppression, and slavery. Cursed by the superstitions of a paganized church, exploited by grafters, despoiled by tyrants, oppressed, deceived, neglected, South America has become the Continent of Dead Souls. Her Christless millions wait that light whose dawning maketh all things new! She can only receive the light through the Church.

One hundred years ago China, would persecute and slay any "foreign devils" who might attempt to enter her provinces. Robert Morrison, the first missionary to China had to hide away in cellars, where by the dim light of a string burning in oil he translated the Bible into the Chinese language. Today every barrier has been broken down. China is knocking at our doors and saying, "Sirs, we would see Jesus." A new Christian civilization may speedily be developed in China if we will. If we do not give Christ to China this day of opportunity will pass, and doubtless her blood will be upon the souls of the recreant and disobedient Church that withheld the Book of God.

The Fourth Call.

This call comes to us through our ability to save the nations, and to bring life and immortality to light for every creature. America has the Gospel, we know the way, we are stewards of the manifold riches of Christ. We dare not be unfaithful stewards! We have the money, if all will but give as the Lord prospers them, to send out all the missionaries needed, also toibuild and equip churches, schools, hospitals, orphanages and all the institutions needed for Christian teaching and ministry.

We dare not withhold our money while the pierced hands of the Christ are extended to us empty, as he pleads for the dying millions whom he died to redeem.

The Emergency Campaign among Negro churches is for the raising of a great sum of money to swell the amounts being given by Christian people everywhere for the meeting of emergencies in world-wide missionary work. It is also proposed that returns from this Emergency Campaign shall be sufficient to enable the Christian Woman's Board of Missions to establish at an early date another Institute and Bible School for Negro young people, and to help in developing a strong Christian Church for Colored people in the city of Washington, our Nation's Capital, by making a good building possible.

The money aim for the Emergency Campaign was set for at least $20,000. Much more than this amount is needed and should be raised. Perhaps we lacked faith in the zeal of our Colored brethren when so low an aim

(Continued on Page Five.)

THE GOSPEL PLEA

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 406, and this number is 399. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

PERSONALS

Rev. F. H. Coleman, minister at Mound, La., has already collected $100 from his little congregation for the Emergency Drive and he hopes to make it $200 before fall. If all the churches do this well we will have $40,000 before Thanksgiving. A much greater sum than this is needed.

Miss Roxie Sneed of Mound Boyou, Mississippi. writes: "We are now looking forward to the first Sunday in July, at which time we hope to raise $100.00. Elder Turner is chairman and the four minute speakers are Mrs. P. R. McCarty, Mrs. M. B. Miller, Bro. H. McCarty and Bro. B. T. Lewis. All are good workers."

S. C. I. NOTES

Pres. Lehman has been absent from the campus for a week, attending conventions and looking after work on the field. He spent Sunday in St. Louis. Prof. Bebout occupied the pulpit Sunday.

The Mid-week prayer meetings have been very interesting and instructive so far this summer. Mr. Willie Moore will lead this week.

Ada Gray, Hattie Mae and Frank Mellon and two of their sisters were on the campus Sunday afternoon.

Miss Bernice Blackburn left for her home in Hermanville, Mississippi, Saturday morning after having spent a week with us.

The work in the canning room moves on nicely. Nearly one thousand quarts of fruit and vegetables have already been canned for next winter.

The boys hauled two carloads of coal last week and some were in the field cutting oats.

Mrs. Sniff and Leslie reached Paris, Ill., within twenty-four hours after they left the campus. They write that they are enjoying meeting old friends from whom they have been separted for several years.

Word has been received on the campus of teh marriage of Miss Ernestine Blalock, a former student of the S. C. I. to Mr. Reuben Smith, both of Vicksburg, to take place at the home of the bride on Thursday evening, June 12th. Some of the S. C. I. family are planning to attend.

The regular missionary meeting was held Sunday afternoon in the Y. W. C. A. assembly room. Mrs. Lehman led the meeting. Nearly all of the members answered to roll call by giving an item of interest out of the June World Call.

Word has been received that Mrs. Hobart has accepted a position as Camp Hostess, near her home at Waterloo, Iowa, this summer for the Y. W. C. A. girls at that place. She will return to the S. C. I. again next fall.

Friends of Mrs. Johnson will be glad to know that it is thought her operation was successful and that she seem to be improving. We wish for her a speedy recovery.

A. C. I. NOTES

Lum, Ala., May 31, 1919.

It is a pleasure to say that commencement at the A. C. I. on May the 7th and 8th marked a great success in the history of the school. On Wednesday night, May 7th, the grammer and primary departments rendered an excellent program. Thursday afternoon the Academy rendered their program. Rev. Earnest of Mt. Willing delivered a splendid address, which was enjoyed by all. Thursday night, a play, "Down in Dixie" was rendered by the students. We also had with us Professor Blunt of Huntsville Orphan School, Huntsville, Ala. He had with him seven of his orphan children which are members of the band, and could play with the skill of any band one has ever heard. They were from the age of ten to fifteen years of age. They alsc rendered an excellent program.

Sunday Morning, May 11th, Prof. I. C. Franklin left the campus to preach at Hayneville, Ala., from there he went to Atlanta, Ga., to attend the Emergency Conference. He was asked to go early in order to help seek lodging places for the delegates. On Wednesday morning, May 14th, Mrs. Franklin and Mr. and Mrs. Cephas Brayboy left for the conference. They all arrived home Saturday evening, May 17th, and reported a good meeting and a pleasant trip.

Thursday morning, May 22nd, Mr. and Mrs. John Brayboy, Mrs. I. C. Franklin, and the writer took a flying trip to Tuskegee for the commencement. Among the many thousands of people that were there we were successful in meeting one of the Lum boys, who is attending school there now and who took us about the campus and the different departments of the Institute. This being for some of us the first trip to the school we could hardly realize that it was an institution, as it looked more like a little town or city. We all enjoyed the trip greatly.

On May 27th, the faculty and student body attended the commencement exercises at Calhoun School. All report a good time.

AMONG THE BIBLE SCHOOLS

What I Over-Heard.

I am willing to confess that it is not very polite for one to stand around for the purpose of taking in a conversation that was intended for another's ears. When one has heard it, it is less polite for him to repeat the things he has heard. The proverbial saying is, "Evesdroppers never hear any good thing said of themselves." Well, would you called this eavesdropping? I was in a public office and the conversation was carried on over a telephone and no asked me to withdraw from the room. When I entered the office I found Mr. Redman, the P. E. of M. E. Church, there with book and pencil in hand. I did not dare ask him his business. He did not ask mine. I went in to call up a friend. When through talking to my friend, I tarried awhile. The phone bell rang, Mr. Redman, P. E., over the Lexington district, in his graceful way took down the receiver, and answered: "Hello!" Then he said, "Over the top, I say, O-v-e-r t-h-e T-o-p! There are still four other churches to report." I discovered at this that he was awaiting the returns from Sunday night, which was the final rally of the Centenary Drive.

I then dared to ask him to tell me of their victory. He had no hesitancy, for they had gone over the top. He said: "I have 35 churches in this, Lexington district, an aggregation of about 3000 members. The reports to this hour show $52,725 and there are four churches to report yet."

It was hard to keep from thinking of our Emergency Drive, our 600 churches, and then our $20,000, which at first struck me as a great sum. But 35 churches, and $52,725! Draw your own conclusions.

Do we dare to fall short of our goal, tho small it may be. It is said, somewhere in the Old Book, by their fruits ye shall know them. Remember, not by leaves, but by their fruits, ye shall know them.

Let every minister lead in the gifts for the emergency of the church. This means that the members must not be behind with their pastors so they can be worthy examples in this rally. The Bible Schools will remember that all have not come up with their part of the One Thousand Dollars for Bible School Extension. Clear the way for the Emergency Drive.

Yours for the goal,
P. H. MOSS,
Field Secretary of N. B. S.

FROM THE BANKS OF THE OLD KENTUCKY

We are just out of the very best Sunday School Institute that ever came to the Banks of the Old Kentucky. Prof. Moss shed a new ray of light on the subject when he asked Kentucky to hold S. S. Institutes, instead of his traveling to each school. The project was tried at "Old First" here at Nicholasville, beginning May 23rd. Five counties were represented. Miss Harden, president of our State Sunday School Convention was Dean of the Institutes. Prof. Moss and our Elementary superintendent, Mrs. Mary Tay-

lor, and myself made up the team, which the people say made good.

Prof. Moss has no equal in earnestness and devotion to his work. Miss Harden and Mrs. Taylor brought to the work the ripe experience of many years of successful training of child life in the public schools of the state. Mine was to give the Bible Study at each session and a brief on the Emergency Campaign.

From here they went to Paris, where a number of other counties were represented. I had a funeral and could not be present at Paris. The rest of the team reports good sessions among a fine people. This is Brother Stafford Campbell's church. He has just celebrated his twentieth anniversary there. No doubt the report of same will soon appear in the Plea. From Paris we went to Danville, where a number of earnest workers met us in session. Having to leave before all was over I have not a full report, but it was doing fine when I had to leave to meet the Program Committee and make convention program. Brethren it is loaded again. At Midway July 21-27, the boys will thresh it out. Old First is looking steadfastly toward Independence Sunday, July 6th. We believe the Emergency program the most fitting and timely the brotherhood has ever seen.

Elder M. Jackson of Millersburg is in Mississippi now for some meetings with Brethren Calvert, Rundles and others. May the good Lord bless his labors and bring him safely back t Old Kentucky, ready and able to preside at our coming convention.

Our Sunday School holds a a good figure. Other auxiliaries alive. We're looking forward to the coming of the sweet singer, of wide reputation as a singer who gives a program here the 9th. Our old friend and brother, W. H. Brown, and his good wife spent some pleasant hours with us here while attending the S. S. Institute. For many years theylve held the fort at good old Mt. Sterling.

They keep pace with the growing situation. Why shouldn't they? We trust the states will stand up and be counted and make a herculean stride to reach the goal of our ambition in the Emergency Campaign which is no won. Whoever does his best will succeed. Whoever does not, should not.

Faithfully yours,

C. H. DICKERSON,

Nicholasville, Ky.

WORKING WITH THE CHURCHES

Elder M. Jackson, one of Kentucky's best revivalists, began a series of meetings at the Farish street Church of Jackson, Miss., May 26. Up to this writing the meeting is one week old. There was no visible results when I left Friday, May 30, but you may be sure we had the Gospel preached. Elder Jackson is a deep, logical, positive, spiritual preacher. We borrowed him from Kentucky but we are in no hurry about returning him.

The members of the Church of Christ in Jackson are proud to know that we have such a pulpiteer as Elder Jackson. He knows the Book and does his full duty in defending it. God grant that he may live long to preach the Eternal Word.

This is the second week of the Jackson meeting. It will close Friday night, June 6. Just what the results will be remains to be told.

Next week a battle forthe Lord will be pitched at Indianola. Elder Jackson will be the man behind the gun. The church is anxiously awaiting his arrival. The outlook for a great meeting is good. We had our good Brother Jackson to hold us a meeting a few summers ago at Indianola and the whole town is anxious to hear him again.

Notwithstanding the fact that we have had a deal of rain during the past three or four weeks, we were able to carry out our regular services at Indianola, Sunday June 1, without being disturbed by inclement weather. Had a full house both day and night. It seems that the public is beginning to appreciate our services more and more.

Dr. Walker and Miss Roxie Crawford, two of our main members were outof town. Dr. Walker is so faithful and takes such an active part in all the services until we could not refrain from telling the church how he was missed. Every child of God should make himself so felt in the church that he will be missed when he is gone.

Preached at Holly Grove Sunday evening, June 1. Had a very good hearing. Brother Cornelious Echoles of McKinney Chapel, and Brother J. A. Lee of Indianola were in the service.

The sisters of Holly Grove put on a rally for the third Sunday in June to build up the treasury of the mission work of that place.

B. C. CALVERT.

PORTER, OKLAHOMA

Dear Editor of the Gospel Plea:

Please allow space somewhere in your paper for me to say a few words about our work at this place. When I moved to this neighborhood there was not a member of the Church of Christ here, just myself and wife. I felt that the Lord had a job here for me, so I began teaching from house to house.

The first work that the Lord did through me was to convert a brother preached from the Baptists. Then he and I went to work and before long an opportunity was opened for us to have services in a school house. We gasped the opportunity and held a two weeks' meeting. Our district evangelist, D. L. McClure, preached for us and five were added to the cause. From this meeting we have been on the upward move ever since. Now we number forty-nine. We are still holding services in the Shawnee School house but we hope to be able to build a house for the Lord's people this fall. We have bought a lot and have paid for it. Now we have a rally set for the fourth Sunday in June, to raise some money for the building. We hope that all will come who can and give us a push. Now, dear brethren, I am wading through some pretty hard things here for the cause but I am not faithless. I believe we shall reap if we faint not. I have found strong officers and deacons.

J. W. Draper and H. Williams stand by me in all things that are right and there are some sisters who show their faith by their works. Now I must say some things about my trip to the Jarvis Christian Institute at Hawkins, Texas, to the Emergency Conference. I have never enjoyed a trip better in my life and I saw in this Conference the great need of the Negroes of this country to wake up. Brethren, blessings are passing by. Let us lay hold on them. Let us raise the $20,000 and show that we appreciate what our white brethren are doing for us. We must show that the Negro church is not a failure. We must wake up and then get up with both feet on the floor. We must show our faith. By their fruits ye shall know them.

Now I will close by telling of our good Sister Draper and Sister Garner and Brother Draper and several others, who came to our house last Wednesday night, just as we were about to go to bed, with cakes and chicken and ice cream and stormed Sister Eva Counce in honor of her 49th birthday. It was very surprising to us. We thank them very much and hope they will come again soon.

Faithfully yours in the work,

ELDER J. S. COUNCE.

EMERGENCY CAMPAIGN

(Continued from Page Three)

was set. It should be greatly exceeded and can be, if all will do their part.

The plan is for every member of every church to begin immediately to lay in store each week as he is prospered, gathering together the largest possible offering by Independence Sunday, July sixth. A penny a day for the poorest, ten cents a week for some, twenty-five or fifty cents, or a dollar a week from such as have good income or earnings should be saved up for this great work. All should give the tithe if they would worthily recognize the Lord as their great benefactor. The tithe is not too much to expect of those who are zealous for God. Let us give in prayer and sacrifice as becometh the followers of Christ.

Benjamin Franklin said: "Remember that time is money. He that can earn ten shillings a day by his labor, and sits idle one-half that day, though he spends but sixpence during his idleness, he has really spent or thrown away five shillings beside." Make your time and money work. Buy W. S. S.

Benjamin Franklin said: "He that murders a pound (five dollars) destroys all that it might have produced, even scores of pounds." But W. S. S.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D. D. S.

Christian Woman's Board of Missions

Dear Readers:

It was my pleasure to be with the Mount Zion Christian Church the first Sunday in June. The Woman's Missionary Society was not having their meeting.

This being their regular monthly day I met a large crowd. The pastor, Elder R. B. Brown, allowed me to speak first, after which Elder Sam Flowers and the pastor preached a real good sermon. All seemed to have enjoyed the meeting very much. We all tried to impress upon their minds the $20,000 Drive. I find Mount Zion to be a good church to her pastor. There were over $20 taken up Sunday. The writer received $3.05. I really believe they will do their part in helping to raise this money.

I was made to feel so glad to listen to the president, Miss Josie Brown, making remarks concerning their missionary society and appointing the following Sunday for them all to meet out to the auxiliary meeting. This is what we are so anxious for all missionary societies to do, to have their meetings. We hope the sisters will come out and help Mrs. Brown to carry on this work. I am sure she is fully able with your help to have one of the best societies in the state. So let each of us do our part, that this work may not stop in our churches.

The writer succeeded in getting four to take the Gospel Plea and two the World Call. Several said they would take them soon. I am so anxious to get the Plea and World Call in every home. I was especially impressed when Mr. Russel Jones subscribed for one year and he not a member of the church. He gave so freely too in all the collections. We hope he will coon come into the church where he can be of great value. I know his dear wife and all the Christian family will rejoice. Yes, there was Mr. Carter Burns, our Baptist Brother, who subscribed for six months. Now if these men can spend their money in this way, why is it that each family of the church will notspend their money for their own papers? Be ye doers of the word and not hearers only.

Yours in His work,
SARAH S. BLACKBURN,
Field Worker.

REPORT FROM THE W. M. S. AT THE SOUTHERN CHRISTIAN INSTITUTE.

The Woman's Missionary Society at the Southern Christian Institute makes the following report for the year from May, 1918 to May, 1919:

Amount sent to Headquarters for general fund	$ 51.40
State Dues	23.55
C. W. B. M. Day Offering	35.93
Easter Offering	15.11
Total for the year	$125.99

We held our meetings regularly the second Sunday in each month and missed only one, in October, and that because of so many sick with the "flu."

We have ten numbers of the World Call taken. The Y. W. C. A. takes two and the Library gets one and the others are subscribfor by individuals. The World Call is read quite extensively each month.

As a rule we follow the topics given in the World Call.

MRS. J. B. LEHMAN, Pres.,
MISS ADELINE E. HUNT, Sec.

ARGENTA, ARK.

Dear Editor of the Plea:

It is a deal of pleasure for me to speak of the Emergency Conference which convened at the S. C. I., Edwards, Miss., May 13-14th. Mrs. Stearns and her team brought a deal of information and inspiration concerning the great undertaking by our people of the Christian churches. This is the beginning of a new history of the colored Disciples of Christ.

How and When to Raise the $20,00.00

This was stressed that we must raise this amount soon. The every member canvass and the organization of committees was stressed. This will mean so much to every district and every church will be asked to fall in line and do their bit. Much wisdom was imparted at this conference by this goodly team: Mrs. Stearns, "Mother Ross," Pres. Lehman, Bro. Cornelius of Mexico, Bro. W. C. Ferguson, who is the white state secretary of Mississippi, Miss Rosa V. Brown, and Bro. P. H. Moss. We thank the C. W. B. M. for this team. Oh, how we did wish that every leader among our people could have been there.

We are going to try in the state of Arkansas to do a better work if possible. We are only asking for honest hearted men and women to lead out. From the Conference we went to Mound Bayou, where we had been invited by Miss Roxie Sneed to speak. She is a great woman and helper in the church. We had a very pleasant stop-over. We spoke to the good women of the church and all seemed to have enjoyed it. There were timely remarks by Mesdames McCarty and Christmas and a splendid paper by Mrs. Miller. I was glad to hear the good reports of the women. We must have true women to lift up humanity.

We were invited to the home of Mr. and Mrs. McCarty for supper. We had a jolly time there. Their home is beautiful and they are able to do great things for the cause. From Mound Bayou I went to Nesbitt, Miss., to visit my sister and brother-in-law, Mr. Johnson. We had a jolly meeting and pleasant stay, found them reading the Plea, which made me glad. This furnishes the only church life to them, for they are a long way off from any Christian Church. I was glad to find them still strong in the faith. Brother says that he is more determined than ever to live for Christ. Most people, when they get off from their church, soon die spiritually.

Returning home we were pleased to entertain one of the S. C. I. graduates, by name, Sera Myers, who was on his way from Edwards, Miss., to his home in Oklahoma. We were so glad to have him spend a night with us, he and his classmate, Johnny Martin.

The offering for me at Mound Bayou, Miss., was $6.60. May the Master always guide His people in His work. I am faithfully,

Yours in Christ,
MRS. SARAH L. BOSTICK.

MOUND BAYOU.

The work of the Mound Bayou Missionary Society moves along nicely.

On the third Sunday in May a special program was rendered in honor of Mrs. Sarah L. Bostick of Little Rock, Arkansas, who had stopped off to visit with Miss R. C. Sneed.

Interesting and helpful messages were brought to us by Mrs. Mattie Christmas, Mrs. M. B. Miller and Mrs. P. R. McCarty. The principal address being by Mrs. Bostick, which was enjoyed by all. An offering of $6.80 was taken.

On the evening of the 21st Mrs. P. R. McCarty entertained in honor of Mrs. Bostick at her beautiful home.

Report of the work for the past year:

Members, 43; Number of World Calls taken, 15; Amount of money raised for all purposes, $98.59.

MRS. KATE C. GRAYSON, Treas.,
MRS. P. R McCARTY, Sec'y,
MISS R. C. SNEED, Pres.
MRS. K. C. GRAYSON,
Box 367 Mound Bayou, Miss.

"WOMAN'S PART IN THE CHURCH."

Mr. Chairman, Visitors and Friends:

Let us for a few moments cast our minds upon the part of one of the greatest factors in the Church of Christ, woman.

Firstly, let us take the Church from its beginning, which is the Sunday School. One writer, Herbert Moninger, has defined the Sunday School as being the teaching service of the Church to win souls to Christ and train them for Christian service. It is then in the Sunday School where the Church is taught; it is from the Sunday School where the Church gets its true and stable Church members. Man alone cannot constitute a Sunday School. Woman must play her part. Very seldom can we find a man with the tender patience and mild disposition that little

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children so much prefer, there then is woman's duty as their teacher.

Women are constantly pulling out of the old rut which is, "I'll send my children to Sunday School," but they are saying with all zeal, "I'll take my children to Sunday School." Where the wife, children and husband attend Sunday School together it shows unity and co-operation in the home. Unless there is unity and co-operation in the home the Church is not together.

Friends, there was once a time in which people took for granted that woman was made after man, hence that was her place. Woman was made from man's rib, hence her place is beside him as a help mate and a prop. Her prop in the Church is especially the missionary work and home visits which helps to hold the Church together, something which man seldom if ever thinks of, but without which the church would finally run to naught.

A factor required in Church work is "stick-to-it-iveness." An example of woman's stick-to-it-iveness was seen at the time when Christ was brought to Jerusalem to be crucified. There were the two Marys that had been with Him all the way. When He was crucified they were there. When He was placed in the tomb they were there. When He arose, He first said to these faithful women, "Go, tell my disciples." His disciples had forgotten him and gone to work. If these faithful women had not been there to carry the message who would have carried it? If the women don't hold up Christ today through missionary services who will do it?

The Church of Christ requires humility. When His disciples were wondering who was the greatest, He called them and said, "If any one would be first he shall be least of all and minister of all."

No greater humility could woman have shown than to have anointed her Lord's feet with the precious ointment and wiped them with her hair. One of His disciples, Judas Iscariot, asked why the ointment was not sold and the money given to the poor. Christ, knowing his intention was for robbery, answered, "The poor you have with you always, but Me you have not always." Christ does'nt want us to take to Him our old age or our lives on a sick bed when we can't even help ourselves.

To live humble is to live in the world but not of the world. It is to live so that we can really claim Christ as our Elder Brother. Christ as our Elder Brother doesn't want us to take the very best that we have and make a dwelling place for ourselves and take the small bits that we have left and make a worshipping place for him. Woman especially appreciates a nice dwelling house. How much more would Christ appreciate a nice place to dwell in.

While woman is striving so eagerly to meet her requirements will you please help her?

(Delivered at the recent District Meeting held at Clarksdale, Miss., by Mrs. Katie Yarber, of that town.)

Benjamin Franklin said: "A rolling stone gathers no moss." A careless spender gets no W. S S

THE MISSION OF THE CHURCH

(By Mrs. Florence A. Vaughn, Clarksdale, Miss.)

Mr. Chairman, members and visiting friends of the First Christian Church of Clarksdale, I am glad to come before you all today to read a paper on this grand subject, "Mission of the Church."

Now, first we want to define the word mission. Mission means a sending or being sent. The word Church means a place of worship, an associate body of Christians or of those Christ like. A body of Baptized Believers. Since we know that God loved the world so much that he gave His only begotten son that whosoever believeth on Him should not perish but have everlasting life, we are to believe that Christ was a missionary, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross. Phil. 2nd chapter, 6-8 verses.

He died that men might have a right to the tree of life, and it came to pass soon afterward, that he went throughout every city and village preaching and shouting the glad tidings of the Kingdom of God, and the twelve were with Him. Luke 8th chapter, 1 verse.

He was training them for this mission work, they were to carry on after He was gone, for he told them he would build His church and every Church of Christ should have a vision of mission work. When we talk about missions in the Church the New Testament Church, we are talking about theh very genius and heart of Christ's work for men. It was the missionary spirit that brought Him into this world. It is so essential, the mission of His Church, that no Disciple, who is not a missionary, may be excused. When we members of the Church of Christ catch a true gleam of the mission of the Church our work will move by leaps and bounds to success.

Just for a moment think of the four hundred thousand children starving in Bible lands and of the many more who have not ever heard of Christ. Can we say that we Christians are playing well our part? He told his apostles to go into all the world and preach the Gospel to every creature and he that believeth and is baptized shall be saved. Mark 16th chapter, 15-16 verses. Now, since the mission of the Church means send or go, let us who can't go in person send somebody who can go, by giving as the Lord has prospered us.

HAND GRENADES FOR BANKS

Fifteen million hand grenades, the death-dealing "iron baseballs" of the trenches, have been made available to the school children of the country as war souvenirs.

Besides their value as trophies, they have been given permanent worth by conversion into dime and penny savings banks.

This great quantity of hand grenades was about to be sold for junk by the War Department when the Savings Division of the Treasury found that each bomb could be readily converted into a savings bank by cutting a slot near the top and providing a removable plug in the bottom.

All of the bombs except the explosive charge of "TNT" and the fuse is left untouched, so that the banks are entirely realistic in appearance.

They are to be distributed by the twelve Government Savings Directors of the Federal Reserve District. A plan approved by the Savings Division is for distribution through the schools. Each child earning dimes and quarters enough during the summer to buy one War Savings Stamp will be entitled to receive one of the hand grenade banks from his school teacher when he hands in a story of how he earned the money that bought the bank. In the case of children over ten years old, under this plan, two War Savings Stamps would be required.

"The hired laborer labors on his own account today and will hire others to labor for him tomorrow." (Lincoln.) Buy W. S. S. They will help in 1924 to give the children an education; to buy a home; provide insurance, etc.

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day, but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

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Bro. Lehman

THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

THE CHURCH IS MEASURING UP.

(J. B. Lehman)

Ever since the days of Christ, civilization has been passing through crises at periods of time which marked epochs in history. As we now read of these we can see how the church failed to measure up to her opportunities, or how she did measure up and did accomplish great things.

In most cases the Church failed to see her opportunity until she was in the midst of a tremendous crisis; but when she found herself in a crisis that threatened to overwhelm her she became a martyr and did her work.

The first crisis began to form in the ministry of Jesus and broke like a thunder cloud in the life of the apostles. Jesus did everything in his power to organize them for it, but succeeded in only marshalling a small force. He said with sadness in his heart. "How often would I have gathered thy children together as a hen gathereth her chickens together under her wings and ye would not, behold your house shall be left unto you desolate."

Had the Jews permitted Jesus to organize them into as compact a body as a hen holds her brood. Paul could have led an army of the finest young teachers into all the strategic places of the Roman Empire and the Roman nation could have been started off aright, and, what is vastly more important, the Jewish nation could have been saved for a great service through the ages. As it was, the Romans came in a poor undeveloped people that perpetrated on the world the Catholicism of the middle ages; and the Jewish nation became an outcast nation to be persecuted and abused and was rendered absolutely helpless to do anything for the world. Look at Jewish history and see what great service they gave to mankind, and then look at their history for the two thousand years of the Christian era and you do not find one constructive piece of work except as you find some good work in the last fifty years. A well organized Jewish nation during these two thousand years, led by a spirit like Isaiah could have saved Europe from the dark ages with all their folly.

Another crisis came in the days of Luther. In the breaking up of the old Roman Empire the only organization that could command attention was the church and so military power was called in to keep order. But this monster in the holy place almost viciated spiritual life until at the end of the dark ages this monster was seen as a great red dragon seeking to swallow up all the reformation the Church might bring forth. The situation became such that the church had to reform itself within or a body of reformers had to step out. Luther led the Germanic natives to do the latter. Now had the new Protestant force remained a unit; great things could have been accomplished in the four hundred years following. But they fell to debating over questions of procedure and matters of opinion and so divided and lost their power.

We are now facing a crisis which threatens to be greater than all the others put together. Of course some do not see this and would call us analarmist for suggesting such a thing. They feel that things are going to go on as they are now. But no one needs to be a prophet to foresee what is coming. The great war has brought all nations into a family of nations and we must now deal with one another as members of a family. Recently a United States Senator protested violently against having any relations with European affairs and then introduced a resolution which stirred to the heart of the Irish question which is a domestic question of the English Empire. All of this goes to show how helpless we are to keep out and how foolish it is for us to look to politicians for leadership. With their "lo, here" and "lo, there" they will surely lead us into the wilderness as the politicans of Jerusalem led Israel out to be slaughtered though two thousand years. These politicians do not go to Sunday school, they are not interested in missions, they know nothing of the modern uplift work. They are false delivers.

Now what is the church doing in this crisis? Of course, we can not judge it as accurately as history will judge it; for we are too close to it to have a proper perspective; but to us it seems the church is taking the wisest steps possible. Let us enumerate some of the movements that are on foot.

1. Divided Protestantism is making an effort to get together. This they are doing by recognizing some plain facts. Each is equally sincere that it is right and the rest are wrong. And perhaps each is nearer right in its judgement than we now think. For example we see the faults in the Methodist and the Methodist sees the faults in us—and each are real faults. Therefore each is right in his judgment. On the other hand the Methodist sees the good in Methodism and we see the good in our communion. Both are right here. We could make good use of the Methodist by letting him help us to see our faults and we could help him by showing him his, and vice versa, we could help each other to see the good qualities. Clearly the time has come when we can no longer expect all the others to come and join us. If we indulge in this folly we may soon see the thunder cloud break over our heads. We must without delay teach the heathen, pagan and Mohammedan nations or they will overwhelm us. In less than fifty years the crest of the crisis will come.

2. Divided Protestantism has accepted for the foreign field the program of union laid down by the fathers of the Restoration movement.. They call themselves Christians, they call the church the Church of Christ, they accept the Word of God as their authority and, in China at least, they practice immersion. We have every reason to believe this will be the program for Latin America and we hope in all fields.

3. They are dividing the task. The close of the war found the church overwhelmed with tasks, all of which were so compelling that they had to be met at once. France and Belgium can now be made Protestant if we go at it at once. Poland and the new Cecho-Slovakina republic must be helped or they will collapse. Turkey and Armenia can be given a new birth if we go right now. China can be made a Christian nation if we have a big force now. America can be saved from a collapse if we work right now with the foreigners and the Negroes; in short, everything must be done right now. In all these denominations are men and women who have risen above denominationalism. They are the forty and four thousand who can sing the new song, the world for Christ; a tune which the great mass have not learned. They are virgin. That is, they have not been defiled with the adultry of denominationalism. Now it is proposed that there shall be no competition or rivalry and that every one shall take his share of the task in the name of the Church of Christ.

4. Lastly an effort is made to enlist every member of every church to do his share of the work. Our Methodist brethren who are beginning to refer to themselves as the Church of Christ recently raised $80,000,000. Others are raising similar sums. We are raising $6,000,000, and among the Negroes we are raising $20,000. This of course is only a beginning. If we remain in harmony and in true cooperation the next effort of $100,000 will be easy. But every member of every church must be brought into service. All the stragglers must be brought up and whipped into soldiers for the front trenches.

WASHINGTON, D. C.

We are holding our own here in the Nation's Capital. Like a grain of corn dropped into the hard soil which had not been previously plowed for its reception. Yet having life it self, the process of germination and growth go on in spite of external conditions, so the R Street Christian Church is alive and is growing in spite of tremendous odds against us.

Six have been added to our number since the beginning of the year, and we are now

working hard and looking with longing eyes for the time in the near future when through the love and cooperation of the Brotherhood we shall have a house of worship here that will be in keeping with the great truth that the Christian Church is giving to the world.

Such a building will entitle the Christian Brotherhood to recognition among the various religious bodies represented in the head of the nation and will facilitate the propagation of Christianity in its purity and simplicity. Remember that you are to have a part in the Christian Church in Washington. It is to be a national and not purely a church for any local congregation.

As your representative I am greatly encouraged by the knowledge that the whole Brotherhood is so interested in the establishing of the church here. All those with whom I have had personal conversation during the Emergency Campaign were anxious to know more about the work in Washington and the churches that I had the pleasure of visiting were not only interested in knowing but manifested that interest in language that could not be misundertsood—they gave toward its establishment, and that of their own free will, without any solicitation.

It was a very agreeable surprise to me when I went to Martinsville, Va., on the 16th of May to attend one of the conferences of the Emergency Campaign to find that they had so arranged to have their commencement at the same time. I was greatly impressed with the work of the school, but it is my intention to write an article later on "Our Educational Institutions" so I will not mention those impressions now. The commencement exercises continued from Friday to Monday night and I remained with them through it all.

I was asked to preach for them Sunday morning and did so considering it both an honor and privilege. At the close of the service after the regular offering was taken up they took up an after collection of $8.00, which they gave to me to be used in connection with the work here in Washington. They would have given more if they had known and had come prepared for that purpose, but what they gave is a splendid expression of their attitude toward the work. I feel safe in saying that they are greatly interested and they are going to make a splendid showing in the Emergency Drive, one third of the proceeds of which, is to go toward the building of the Washington Church.

After leaving Martinsville, I attended the convention of Maryland, District of Columbia and West Virginia. It was held at Martinsburg, W. Va. Before returning I went to Hagerstown, Md., and spent two days with Bro. Watson and his good folks. I preached for them both nights and in spite of much rain we had very good attendance both evenings and the interest in the services was also encouraging. I also spoke to them about the Emergency Drive and I believe that they are going to fall in line with a determination that we must go over the top.

Like the church at Martinsville they also took up an offering of $11.00 for the Washington Church. They also promised that they are going to do more. I did not think that the churches were thinking of giving individual gifts in this way in addition to their warm response to the general call of the Emergency Campaign, but the fact that they have started in this direction goes far toward proving the love and unity that is existing in the Brotherhood. This love and unity must still be encouraged and strengthened.

After receiving this money I have thought much as to the wisest use that could be made of it. It was given unconditionally and that presents the greater necessity that it should be used to the satisfaction of the giver and the best interest of the work. We would not for a moment think of putting it into the fund for current expenses, nor would we think that it is used in a sufficiently representative way if it should be added to the general building fund. What appears to me to be the best use for this and all other similar gifts is to use it in the new building in such a way that it can bear the name of the giver. Windows generally look very attractive with the donor's name on them. Perhaps there are others who would like to do as Martinsville and Hagerstown have done, it would be a splendid idea. This should especially appeal to church that are connected with our schools for from these centers of learning young men and women are continually coming to the Nation's Capital either to work and perhaps to make it their home or to visit and nothing could be more inspiring to them than to see the name of their school and church there. It would bind them closer to the church.

Perhaps states or towns would like to be thus represented in adition to the part that all will have in cooperating in the Emergency Campaign.

These gifts show to the small band of Disciples here that they are not alone and it encourages them to attempt greater things than they have been doing in the past.

The different departments of our work are all alive. The women of the C. W. B. M. have charge of the program for Independence day and we are hoping to make a good showing.

Our Friday night Bible Class is one of the real living organizations of the Church and we are expecting great things from it in the future.

ROBERT A. GOODEN.

FROM THE BANKS OF THE OLD KENTUCKY.

Missionary Churches, Nouns or Verbs.

Common words are often unrecognizable because of accent placed on wrong syllable. This change of accent often changes what grammarians call "parts of speech." This last term is defined as "The classes into which words are divided, according to their meaning and use." The word "Drive" may be a noun, or it may be a verb. We have put on a drive for twenty thousand dollars. In this sentence that word "drive" is a noun, because it is a name. But when I say, "She will drive my car." the word "drive" becomes a very, because it shows action. How many of the churches are nouns? How many are verbs? The noun church is the one that is a name. "Thou hast a name that thou livest, but thou art dead." There is much in a name, I grant, but there's not much in a church which is only a church in name. This noun church of Sardis (Rev. 3:1) and all like it are warned, and the message from the Son of God came to the angel of this noun church. I understand this "Angel of the church" to be the minister, or preacher of that church. (I make no boast of understanding, exclusively, any other sentence of the Book of Revelations.)

This angel of the noun church is to tell that church to "Watch out," for the Master threatens to "Come on thee" when least expected.

But the message is sweeter when we think of the very church—one that shows action. Not "being or state" but action. Put the accent on the right syllable. The great difference between belief and faith is that faith is belief at work. Active belief is faith. Inactive belief "is dead, being alone." These "too hot and "too cold," "too wet" and "too dry" churches are simply nouns, and common ones at that. But the active church, ctive the whole year around, is a verb, regular verb in active voice, imperative mode, present tense, first person, plural number. Boys, have you got it?

Once more, and now of missionary churches. We have many missionary preachers. Many a church does a missionary 'stunt' because it has a missionary preacher who "tugs and tiges" till he "gets up" the little dab of missionary money from the few who are even passive verbs on the missionary question. But this does not make that a missionary church and God Almighty will not book it as a missionary church. Brethren, making nouns into verbs, putting the accent on the right syllable is the task to which we must address ourselves. Brethren, the above is my experience. What is yours.

C. H. DICKERSON,

Nicholasville, Ky.

JACKSON, MISS.

Dear Readers: We have just closed a splendid two weeks' meeting conducted by Elder Jackson of Milersburg, Ky. Elder Jackson is a great revivalist. He stood firm for ewelve days and preached the Word with power. Christ was lifted up and the city of Jackson came out to see him but would not accept him.

Jackson is a hard city to preach to so you need not be surprised that we did not have any additions. Regardless to the condition much geed was done. Last night we baptized a young man who some time ago made the good confession. He is t he son of Elder W. A. Scott. His sister, Vashtine, a young girl of about fifteen was to be baptized but owingto her illness she will be baptized later.

We long, prayed, labored, and waited to seethe day when the Colored Christian Church of Jackson shall be one of the leading Churches in the brotherhood.

"Having done all things stand," and see the salvation of God.

JAMES I. RUNDLES.

EMERGENCY CAMPAIGN

TEAM WORK IN THE EMERGENCY CAMPAIGN

A letter from J. B. Parsons, of Dayton, Ohio, tells how the Campaign Committee has organized for visitation of Ohio churches. He writes as follows:

"Dear Sister Stearns:

"Your letter of June 12 is at hand, and responsive to the same I wish to say that since writing you the supplies have come, 10 copies "Answering the Call", 200 Pledge cards, 100 envelopes.

"I called a meeting of the committee at Springfield, last Sunday at 3 p. m., and there were representatives from all the churches present, except Columbus which I think was absent because of the short notice.

"We organized with three representatives from each church, and beginning with next Thursday evening at Xenia, the committee will hold a campaign service in each church until all have been visited.

"I was pleased to see each member willing to pay his own car fare, and other expenses, that the whole committee might make one visit in a body to each of these churches.

"A program for four-minute speeches was arranged, and it was decided to visit one church each week until every church in this group has been visited.

"I am greatly encouraged with our beginning, and see no reason why there should not be early and liberal pledges taken.

"The poster came in this mail, and I will post it in the church tonight.

"Thanking you for the very wise and helpful method of supplying the spiritual and educational needs of the people, I beg to remain,

"Yours in Jesus name,

"J. B, PARSONS."

A RAINY DAY VISION

Rain! Rain! Rain! All Evening, all night, all day! The rain beat his message upon the earth. The soil softened became mud, the hollows filled with water, and yet it rained.

By the window I sat watching the dry earth drink until it could drink no more. The face thereof was changed—mud and water everywhere.

Behind the clouds the thunder rolled out threats; the lightning cut at creation with quick fierce stabs. The earth trembled, the winds sprang out of their hiding places; and ran howling over the earth. Trees trembled, bowed under their mighty weight. Still the rain beat its message upon the earth. The waters covered the ground, so that only here and there did the earth appear. The thick clouds frowned down upon the earth.

Then cried I: Oh, rain, what is thy message? For verily I am sore discomforted by thy wonderful works?

The winds moaned, and pictures of a billion of souls grouping in darkness passed before me. Light! Light, give them the light! Cried the voice within.

Away in the distance the thunder roared; the war-god stepped out with his sword held aloft, all dripping with blood. Heaped, one upon the other lay the dead bodies of our boys; faces, some white, some dark, turned up to the heavens as if pleading to be avenged by the powers above.

The price of darkness, wailed the voice; the price of a "little more sleep, a little more folding of the hands!"

Like shots, from a million guns, rattled the rain drops upon the house. Tears, tears, wept the voice, tears mingled with the fires of remorse, for "what might have been."

"Oh, Lord," I cried, "withdrawn, I pray Thee, these awful pictures, I cannot behold them longer. for verily my heart has become as wax and all the strength has gone out of my body!"

The winds whining, trotted to their dens; The thunder muttering, went to his hiding place. The lightening was sheathed. The rain talked in a slow dropping rain, that seemed to propound the message in a calm persuasive voice, that went straight to the heart.

Man, Man! How long will ye be deaf to the message sent from God? How long will ye refuse to answer his divinve call? How long wilt thou harden thine heart? How long wilt thou grieve the spirit? How long wilt thou make him to groan because of the hardness of thine heart and the blindness of thine eyes?

Thou are deaf, and hearest notthe tender voice of the Savior saying: "Go ye into all the world, tell every creature how I so loved him that I died for him." Thou are dumb and preach not the gospel as thou art command. Blind! Blind! Thou art, and see not the millions stumbling in the dark.

Lo and behold, there cometh that number whom the "Light" has made to see, having power through the gosepl of Christ to do all things because he strengtheneth them.

Art thou in that number beloved? Art thou in that number?

For two weeks the rain has poured down almost unceasingly. River, creeks and ponds are out of banks, traveling is almost impossible because of this. We have not been able to do anything but sit and watch the wonderful works of God.

What God does is always right and is for the good of those who love him.

FANNIE HAY JOHNSON.

OKLAHOMA

Ardmore, Okla. June 17, 1919.

To the Editor of the Gospel Plea.

Dear Editor: Please allow space in your good paper for me to mention some of the good things going on at F Street Christian Church. We are few in number and some what financially embarrassed but we are going on to success with the aid of our Heavenly Father.

Some times it seems as if we are standing still in the dark without a comforter. Just before we become discouraged our Father opens the way by sending us a good messenger. We are very proud of our State Evangelist, Elder Wm. Tucker, who is so kind to us. He seems so earnest about this great work that is before him. We are not able to do what we desire for the work. When he sent us a notice that he would be here we were silent for awhile. In our condition at the time we did not see how we could do any thing for him. There is nothing like being willing to do what you can. The Master opened the way for Bro. Smith and he gave a good lecture on "The Changes" then in a most kind way he explained his work. The pledges are as follows: Sister Alice Boles, $5; Miss Florence Hundy, $1; Bro. D. N. Yates, $5; Sister Ella B. Johnson, $1.50; Sister Anna Dillingham, $2; Miss Frank Boles, $1; Sister Mary Yates, $2; Bro. Ollie Boles, $2; Bro. Calvin Wamble, $2.50; Miss Clara Johnson, 25c; Miss Mary Johnson, 50c; total, $22.75. Offering taken for Bro. Smith, $2.50.

We are glad to say some of above are Bible school children. Glad to see that spirit among them. We are doing our best to encourage the little ones to give all they can for the cause of Christ. In connection with this Bro. W. M. Tucker was with us June 15th. Had a good hearing Sunday night and laid some plans for another rally the first Sunday in July. We are always glad to see our evangelist for he is always ready to give us words of encouragement. Our number is so small we feel we are the least in the state. We are trying to do our best to get our church debt paid off the first of July. Offering taken for our evangelist this visit, $3.55. We must give our evangelist credit for his good work in Ardmore for we were almost asleep, not being able to support a pastor you may have an idea what condition we are in. We are waking up now and are going to try to do more for the Master.

MARY YATES, Reporter.
338 D Street S. E.

FROM BANKS OF OLD KENTUCKY

On the 8th, Prof. O. Singleton, who taught me five years at Louisville Bible School warmed our hearts with his wonderful message for his "Home Finding Society." Preaching must wake and warm the hearers' heart or it is vain. At brief notice and inopportune time (hot Sunday afternoon) our people heard and helped fifteen dollars. We will do more. Churches who lead us in Emergency drive will have to hurry down. Sunday I served at Georgetown where our new good brother, W. S. Sims and wife are located. People like them fine. Both are timber from the S. C. I. I shall help them to make good. Am in Danville today helping Bro. J. J. Green.

C. H. DICKERSON.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

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Number 410

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES

Friday afternoon June 20th, we were very glad to have with us Mr. and Mrs. G. H. Gray, who are now visiting their parents, Mr. and Mrs. Prince Gray of Edwards, and also Chaplain Isom Hicks and his sister Olivia. Miss Olivia has just recently come to her home in Edwards after having completed a nine months term of school at Crossett, Ark. Mr. and Mrs. Gray, Mr. Hicks and Miss Hicks are all graduates of the S. C. I.

Sunday, Misses Cornelia McClodden and Bettie Lou Jordan went to Edwards, to give some help in a missionary program. Elder James Rundles preaches for the church at this place every fourth Sunday. As this was his day to be with them he came out to the Institute after services and remained over night. After a short Christian Endeavor meeting he preached for us. His text was taken from I Peter 2:25. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." The sermon was very good and enjoyed by all.

We were very glad to welcome Pres. Ervin from Jarvis Christian Institute, last week, He spent part of two days on the campus. He enjoyed a horseback ride over the plantation.

The girls are greatly enjoying two new swings that have been placed on Smith Hall porch.

The boys and girls are enjoying the tennis court and croquet grounds in the evenings after the work is done.

A number of the boys attended the program given at the Colored High School of Edwards, by the Utica Institute Jubliee Singers.

Pres. Lehman will attend the district convention held at Utica this week and then go on to a convention in North Carolina and from there to Washington, D. C.

Pres. Lehman, Paul Lehman and Misses Evans and Townsend spent Thursday afternoon in Vicksburg.

The girls known as the "farmerettes" brought in 34 gallons of blackberries from the Shiloh plantation one day recently.

MOUND BAYOU, MISS.

June 21, 1919.

Dear Editor of the Gospel Plea: Please allow me space in this grand paper to say that I certainly enjoy reading it. I appreciate the great messages it has given regarding Christianizing the world and brining union to the people of the world. I am sending $1 to pay for the paper.

Yours in the work,
B. A. JOHNSON, Box 251.

FROM GOTHAM

223 W. 137th St., N. Y. City,
June 20, 1919

Editor of the Gospel Plea,
Southern Christian Institute,
Edwards, Miss.

Dear Editor: After having read your good paper in silence for a long time, I am moved to make a few complimentary remarks.

The various departments into which the paper has been divided according to the different phases of the work is a note worthy improvement. Also the articles under the title: " A Survey," by J. B. Lehman deserve not only meditation upon the principles set forth, but the steadfast practice of these principles.

The article: "The Public Health Nurse as an Americanizer in the issue of June 14th is in truth a most realistic picture of the work accomplished by these angels of enlightenment. I have been engaged in this work for the past year and the opportunities which come to me to help these strangers upon a foreign land are many. Their cooperative spirit is worthy of emulation by many of us who have had greater opportunities.

I have tried to locate a church of the Disciples among our people in this great city. Failing in this, I communicated with Rev. O. I. Hull, pastor of the Second Christian Church, he tells me there is no church among the Colored Disciples in the City of New York and invited me to take fellowship in the Second Church. This I have done, and while my welcome to the church was most cordial, I can not be blind to the fact that in the largest city in the world there is no appointed place for worship among us. Mr. Edwin F. Jackson, a former student of S. C. I has been received into the church also.

I have been eargerly watching the Plea for a word concerning the national convention to be held in Nashville, Tenn. We must keep in mind and plan to support it enthusiastically.

The contributor to the Plea "From the Banks of Old Kentucky" is a carrier of enthusiasm. Let us hear from him concerning the convention.

Yours for a larger vision and greater accomplishment of His work.

G. M. HAITHMAN, R. N.

KENTUCKY.

Dear Editor of the Gospel Plea: We have a few words about the Emergency Campaign. To me it was the best school, three session school, I ever did attend in all my born days. I am ready to work now for God. In the team of seven there were no slackers. Yes, they did their part well. We shall raise the money asked for or more. We are going over the top in this drive for we need a school, a Bible School sure enough this time. I am going to do my all this time. The truth about it we did not know how to organize before. Now we know and I am going about the money, $20,000. I never did enjoy a meeting like the Emergency, did you?

Boys, lets own up, God bless and help us. We have a great year this year in our work as pastor, of two congregations. Audiences are increasing all the time; Sunday schools O. K. at both places. Citizens O. K. Lawrenceburg and Louisville, Ky.

Our conventions will soon convene and then we will know who is who, did it and did not do it and why and then, oh, my poor soul. Ha! Ha My Father knows. Yes, he knows.

Love to all the brethren and sisters, God bless our preachers, elders and deacons.

I am yours as ever,

M. F. ROBINSON.

AMONG THE BIBLE SCHOOLS

Oklahoma.

Oklahoma is on her way to bigger and better things. Knowing this must be done to keep pace, also is looking for more efficient workers. Always room for another good man. Have faith in God and know no failure. Make money the means to the end. Away with with all knockers. Oklahoma from April 16th to May 5th. I visited fourteen Bible Schools and churches conducting institues and conferences. With few exceptions Elder W. M. Tucker, state evangelist was with me adding to the interest of our work.

Clearview, April 16.—One night was not enought time for this point but was the best I could do. Here I met the new pastor, Elder S. R. Tanzamore, who was just getting on the job. This is a great field and I believe that this man of God with the cooperation of his people will do much for the cause in that part of the vineyard.

I am anxious to see the brethren finish the house they had started ere the war and flu. This promises to have at lest six Bible school rooms, with dining room and kitchen. Anything less than that will not do credit to the Disciples in Clearview. We regret very much that the superintendent was absent.

Rusk, April 17.—This little church is located a few miles in the country from Boley. Bro. George Hollins and family, I understand made it possible to have a place for Disciples to worship. Any time you want to hear some good and timely music visit Rusk.

Boley, April 18.—Prof. White one of the city teachers and superintendent of the Bible school took good care of me in his home. We had a fair hearing and hope to hold a real Institute next visit.

Okmulgee, April 19.—This bids fair for a splendid church some day. At present they

have no building. This is a growing town There should be a building in keeping with the age. Brethren don't throw up any kind of a shack and call it the Lord's house. It is better to wait until you can find a suitable lot and erect a building that will reflect honor to the cause we represent and the people who shall worship in it. Elder Tucker is giving much attention to this point. The white congregation stands ready to help in a substantial way when the Disciples put forth an effort worth while.

Muskogee, April 20.—We met with the Bible School on Lord's day morning, attended the W. M. S. meeting in the afternoon and witnessed a fine Easter program given by the Bible School at night. Elder Wells' meeting was on, hence we did not stay over for Monday night.

Poter, April 21-23.—Here we meet a people who expressed their highest appreciation of our visit. Elder Tucker would give the Bible study each night before the talks on efficient Bible schools were given. This school and church is located about six miles in the country but the people are anxious to know the better way of doing things.

Tulsa, April 24.—The Disciples at this point were just finishing a little chapel while there is no department for the Sunday school yet they have room enough to build department when they get the vision.

Sapulpa, April 25.—On the account of the rainy night we could not hold a service. We met at the home of one of the young brethren conducting a little conference. Elder Love is serving these good people as pastor.

Guthrie, April 26-27.—Here we met the brethren in their district meeting. Elder Daniels the chairman of this meeting made me welcome and gave space on the program. This is another point of Elder R. L. Love, the Disciples at this point are organized and have bought a lot with a dwelling house on it, this house has been converted into a place of worship. On the account of the cool weather, Miss D. E. Conrad, one of the city teachers secured a room in the building in which she taught to hold our session; on Lord's Day morning and afternoon the chapel of said building was open to us for service. The good people there are looking forward to a church building ere long.

Meridian, April 28.—I met a fine set of people at this place. Bro. Jones gave us some good music. Every seat in the building was taken. We met a people who was anxious to learn the better method of conducting their school. Bro. N. A. Jones is superintendent of the school, he belongs to the Gospel Plea family.

Luther, April 29-30.—There is no regular pastor at this point, the faithful few were out both nights, the attendance was not very large but all seemed to be interested.

Sandtown, Oklahoma City, May 1-2.—Elder G. W. Wiley is serving the people of this place. These people believe in the Bible school. They are looking forward to a church building. I don't think I have ever met a people more faithful. Bro. O. T. Barnett the superintendent has been over-sea in the service of his country. He expresses a desire to be as faithful to his Lord's service as that of his country.

Chickasha, May 3-5.—Here I met Bro. T. H. Fuller, superintendent, on the job and expecting me. Elder Wiley who is also serving this charge was there at his post. He says his work must lead and not lag; says watch Chicasha reach the standard. Bro. Wiley preached one of his big sermons Lord's Day night when he used questionable theology, he would always say: "Don't ask me."

Ardmore, May 6.—The state evangelist who was called home a few days joined me at this point. Bro. Tucker had pulled off a big rally the preceeding Sunday. One more stroke and he will erase the long standing indebtedness against the church. Somehow Brother Tucker knows how to get the confidence of the people with whom he deals. He wants a good man to take the work at Ardmore.

From this point Bros. Tucker, Wiley and the writer started for the Emergency conference at Hawkins, Texas, where we joined many of the workers from Texas and Oklahoma.

The field receipts were as follows: Chickasha, $6.20. Oklahoma City (Sandtown), $5; Clearview, $4.05; Meridian, $3; Luther, $2.35; Gutherie Dist. Conf., $2.31; Rusk, $2; Boley, $2; Muskogee by S. P. Wallack, $2; Porter, $2.05; Ardmore, $2; Tulsa, $1; Sapulpa, (family offering), $1; total, $35.21.

Yours for the forward step,

P. H. MOSS,
Field Sec'y. of N. B. S.

RECONSTRUCTING LIVES

The Work of Emmanuel Chastand at Nantes

(By John Crosby Brown)

All over the world tides of unrest and discontent are seething. In Russia and parts of Central Europe they have boiled over in outbursts of mad experimentation and unspeakable violence. The current of revolution is sweeping westward. In England the social situation is ominous. The bitter and sullen feeling of the French and Italian working classes is too widely known to be glossed over. What force or combination of forces can we look to to halt these currents? Palliatives will not do. We must reach the roots of this almost universal discontent.

In France, the strategic center of the social crisis, there is at least one institution in one city whose work indicates the path by which these problems may be approached with some prospect of mastery and success. This is the Social Settlement of Nantes established by the McAll Mission of which Emmanuel Chastand is the inspiration. This settlement, whose work eleven years ago consisted of lectures by the director to a few women and a Sunday school of twenty children, now embraces a hall for games and meals, a gymnasium, a Boy Scout Society, a co-operative alimentation society, a people's secretary office where consultations on points of law are given, a medical dispensary, a club for social study, where social questions are tackled and discussed in a spirit of large-hearted freedom and many similar activities.

But the sucess of the Nantes Fraternity is to be measured less by these achievements than by the attitude of the thousands of workingmen who daily pour forth from the factories of the town. The standing grievance of these men is that the classes and organizations which are in power in France have no sympathy with their legitimate desire for a richer, more varied, more civilized life. Their great weakness is their scepticism as to the the good in human nature, their consequent conviction that only by violence and force can they achieve what they need. They hate religion because, rightly or wrongly, they identify the French Roman Catholic Church with tyranny and re-action. The workers at the Nantes Settlement have succeeded in showing that men who are inspired by the spirit of Jesus Christ do recognize the legitimate grievances of the working classes and are willing to help them in their struggle for better things. They also try to show that Christ is really the friend of the workingman, as of all human beings, and that only by accepting his leadership and his faith in human nature can they hope in the end to attain the objects upon which their heart is set.

The success of their efforts is shown by the popularity of M. Chastand with the working classes of the city. They salute him on the street. The socialistic confederation has more than once offered him their hall. He has been proposed for a seat in the municipal council of the town. He has received a large number of votes for mayor. He has won these triumphs by no compromise with any kind of disintegrating social movement. He has preached purely and simply the gospel message of fraternity and brotherly love. His methods are illustrated by the following stories:

A working man from a northern town who came to live in Nantes was an influential leader in Socialist and Anarchist circles. He was a man of high conscience and a sincere desire for bettering the conditions of mankind, but he had seen so much injustice and misery that he believed that only a radical change in the present Social order could remedy maters. However, he became disgusted with the lack of true brotherly love and disinterestedness that he met with in Anarchist circles. The mutual jealousies, ambitions and hates that filled the lives of these men seemed to him inexpressibly sordid and petty. He began to doubt whether the revising of society in accordance with the ideas of such

(Continued on Page Seven.)

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D. D. S.

Christian Woman's Board of Missions

PROGRAM OF THE NORTHERN TEXAS DISTRICT CHRISTIAN MISSIONARY CONVENTION, JULY 4TH.

Y. P. S. C. E. Period.

10 a. m. Opening service conducted by Prof. J. A. Bills, Mrs. Hattie Crawford and Mrs. Thula May Weathers.

10:20—Business period, president presiding. Appointment of commitees as follows: Enrollment, Business and such others as are necessary.

10:35—Reports of socities and delegates.

11:15—Subject for discussion: "Efficency." led by A. W. Jacobs.

11:55—Collection and report of committee on finance. Benediction by Elder B. B. Hurrandon.

Friday Evening—Program of Bible School Period.

2:00 p. m.—Devotional service conducted by Miss Christine Pratt, Miss Rubby Bills J. L. Patton.

2:00 p. m.—Business period, president presiding. Appointment of the following committee: Enrollment and finance, Business such as are necssary.

Reports of schools and delegates.

Efficiency—Five miute talks by the following: Evangelically, L. H. Crawford; Officially, G. W. Rogers; Educationally, J. N. Ervin; Bible School; A. W. Jacobs; Auxilaries, Mrs. H. H. Johnson; five-minute talks will be given by Superintendent of the other Bible schools in the city. Song. Collection and report of the finance committee.

Benediction A. W. Jacobs.

Friday Night—The Adjustment of the Race Problem.

Mass meeting conducted by president of Church Period in the interest of True Vine Christian Building, Paris.

8:00 p. m.—Devotional service led by H. G. Smith.

8:20—Speakers of the evening:

Rev Gilder, pastor of the M. E. Church; Rev Kerbin pastor of the Church of God in Christ; Rev. Hampton pastor of St. Paul Baptist Church; Rev. Brackeen pastor of the Olive Branch B. Church; Rev. Mooney pastor of the Mt. Calvery B. Church; Rev. May pastor of Congregational Church; Rev. McDade pastor of C. M. E. Church; Rev. Matthews pastor of A. M. E. Church. Rev. Gilder will lead out and will be given 15 minutes. Other pastors will be given five minutes each. Still other speakers will be given three minutes.

The closing speech will be by President J. N. Ervin. Collection and report of finance committee. Benediction.

Saturday Morning 10 A. M.

Missionary Society Program conducted by Mrs. Fannie Hay Johnson.

Business Period—Appointment of committees: Enrollment committee; Business committee. Reports of societies and committees.

11:00—Auxilaries, by Mrs. F. L. Johnson.

11:15—Evangelically, H. G. Smith.

11:30—Officially, G. W. Rogers.

11:45—Educationally, J. N. Ervin.

12:00—Bible school, A. W. Jacobs.

Collection and report of finance committee.

Saturday Evening—Church Period—Devotional Service.

2:15—Business Period, president presiding.

Report of churches and delegates and committees.

Committees—A. W. Jacobs, Robert Barr, N. H. Patterson, Pink Powell, Ed Danials, Thula May Weathers, J. L. Patterson, H. G. Campbell, J. D. Johnson, Ed. Garen, L. H. Crawford, H. G. Smith.

Enrollment and Finance Committee—Miss Rubby Bills, Olanda Donalson. Fee for ministers, $1.00; Elders and Deacons, .50 Delegates, $1.00 other persons, .25.

Program—Theme: Efficiency.

3:00—Evangelically, L. H. Crawford.

3:15—Offically, O. Zollar.

3:30—Educationally, Pres. J. N. Ervin.

3:45—Bible School, A. L. Frost.

4:00—The place of the auxiliaries in the church, H. G. Smith.

Collection and report of finance committee.

District Board to meet Saturday evening at 4:50.

Saturday Night, 8:00—J. C. I. Rally.

Conducted by Dave Steward. Address by Pres. J. N. Ervin of the Jarvis Institute.

Sunday Morning, 10:00—Bible School Period Conducted by Prof. Bills.

11:00—Sermon by Elder G. W. Rogers.

11:50—Collection.

3:30—Sermon, A. W. Jacobs.

4:20—Collection.

7:00—Y. P. S. C. E. conducted by Miss Rubby Bills.

8:00—Sermon by J. D. Johnson.

Collection and report of finance committee.

PROGRAM COMMITTEE—G. W. Rogers, President; H. G. Smith, Mrs. M. O. Nelson, Secretary.

AS SEEN FROM THE GREAT LAKES

Looking Forward

It is the very nature of narrowness and bigotry to divide and subdivide, as it is the nature of catholicity and charity to unite and cement together. The whole history of religious thought shows that just as any religious movement anchors itself to the past by holding on to that which has passed away, division sets, because a part of it refusing to be bound by the dead past, and sharing in the living thought and growing life of those who seek to keep in touch with the living Christ, move on in the stream of progress, leaving their fellows behind and this process repeats itself as long as the sect has vitality enough to beget those who refused to be shackled.

J. H. GARRISON.

LIGHT BEHIND

The lightening bug is brillient,
But he hasn't any mind,
He struggles through existence,
With headlight on behind.

It is an easy matter to look back to the past and see what should have been done; that is well, it is not sufficient. We must be able to grip the present and order our present activities in a way and manner so as to bring a bout a better condition in the future. We must hark back to the past for her virtues and great treasures and bring them to play upon our present activities, and upon the unfolding life,to bring about a more adequate behavior in the present and in the future. This is what we should do in our church and in all of its attendent interests.

W. M. SIMMONS.

KENTUCKY

Aaroun Run, Ky., June 17, 1919

Dear Editor: Please allow me space in your paper for these few lines. On Sunday June 15, 1919, we had service in our little new church. Rev. I. H. Moore of Louisville, Ky., conducted the service, he preached three noble sermons. We also raised $153.20. The Bible school m ade the church a present of the sum of $24.00 on the debt. There was in Bible School a ttendance 25 and 11 visitors. We also had some splendid remarks by Rev. Moor which were very interesting. We hope to do better on August 3, 1919.

Everybody invited.

Yours in Christ,

CARRIE L. DOWNEY, Secy.

WORKING WITH THE CHURCHES

Up to th e time of this writing the revival with the Indianola Church is nine days old. That great Gospel preacher of Milersburg, Ky., in t he person of Elder M. Jackson, is firing awa ywith the old Jerusalem gospel. By Thursday night, June 12th, nine were added to the church by confession and one from th e Baptist. The young man, Mr. Quinn who came to us from the Baptist Church, is an insurance agent of the Mississippi Beneficial Life Insurance Company of which Dr. J. E. Walker is p resident. Dr. Walker uses his influence for t he church of Christ and the Lord is blessing him in his business. We left Elder Jackson at Indianola Friday, June 13th, t o hold t he fort until our return Monday, June 16th.

OUR CLIENTELE GROWS

Not upon Promises, but upon PERFORMANCES

We are Pioneers in DRY CLEANING AND DYEING

Prompt Deliveries.

IN BUSINESS SINCE 1835.

TEASDALE
625-627 Walnut St., Cincinnati, Ohio.

(Continued from page 5.)

men would, after all, be a step in advance. At this juncture he was attracted to the social settlement at Nantes, of which his wife and family were members. He became a passionate reader of the Gospel and lost himself in enthusiasm at the breath of brotherhood and the spirit of fraternity which permeated them. After years of mental conflicting and even agony of spirit he decided to become a Christian. He had been invited to address a great convention of Socialists at this time. A few days before he was to make his address he decided to confess Christ as his Lord and Master. He appeared on the platform at the convention and announced his conversion to Christianity. Several of the workmen plotted to kill him as a result of his action, but their cowardice prevented them from attaining their purpose.

Another labor leader of Nantes was particularly violent and anarchist in his views, considering Christianity merely as an adjunct of the present order and going so far as to shut his wife out from the house on several occasions because she attended religious meetings. M. Chastand visited him and finally managed to explain the Social conception of the Gospel. The man, who had never seen the Bible exclaimed in astonishment. "Why there is nothing in this which militates against the condition of equality and fraterntiy among men." When he ultimately confessed himself a follower of Christ, he did not lose his enthusiasm for Social Welfare, but became convinced that violent and anarchist methods could not attain this end and that only the application to social conditions of the principles of the Gospel could do so.

There have been innumerable other cases of Anarchists and men of that type who, having been thoroughly disillusioned by the pettiness and the small personal motives of those around them have found in the broad disinterested teachings of the Gospel the key to the solution of social injustice which they had rebelled against so long. These men were usually men of high conscience and noble ideals for the betterment of their fellow countrymen. They had renounced their religion because they mistakenly identified it with Autocracy, Dogmatism and Conservatism. Their lives were transformed, their usefulness enhanced by accepting the Christian faith. All their social ideals were strengthened and intensified, but instead of wishing to tear down society and thinking the whole structure evil, they were filled with a longing to rebuild it and create a better and more just system. Many of the more influential among labor leaders of the north are Protestants who have this vision of a better social order to be obtained by orderly means.

As far as possible, the multifarious activities of the Nantes Fraternity among the working people of the city, its work for children, its clubs, sports and innumerable agencies of cooperation and advice, were maintained during the war. One hundred or more children a day were given dinner. Athletic sports, a distinct innovation in French life when first introduced, were kept up; but the institution has also undertaken important work in re-educating mutilated soldiers. At the commencement of the World War the Fraternity was requistioned by the government as a temporary hospital. On its restoration to the Mission, M. Chastand organized it as a school for mutilated men. This proved such a success that the municipality and the state provided 500,000 francs to remodel and equip a large factory for the purpose with M. Chastand still as director. M. Chastand developed a genius for the invention of artificial substitues for hands and legs.

These substitutes are designed by the director, and manufactured in their entirety on the premises by the wounded men themselves. So greatly have these artificial limbs been developed that a man with one arm or one leg is actually able to climb a ladder. Watch making, wooden shoes, carpentry, tinsmith work, auto mechanics, metal pulling, mechanical drawning, metal turning, tailoring and painting and decoration are among the trades taught. So great is the proficiency of the wounded men that they were frequently employed by the A. E. F. at Nantes to repair their autos and to make new uniforms.

But this physical efficiency is only half the story of the work at Nantes, and the lest important half. M. Chastand himself remarks: "As between a man who has lost the use of his limbs, but whose head and heart are sound, and one who is in perfect physical health, but who has a tiny soft spot in his brain, I esteem the former much the happier man." It is the endeavor and the purpose of the Nantes Fraternity not only to teach these mutilated men that they need not be helpless cripples because they have lost the use of one or more limbs, not only to show them how to make themselves self-supporting but to fill them with a spirit of faith and courage, yes, of actual happiness, to make them feel that life has infinite possibilities of service, of usefulness, of fulfillment, of enjoyment still. There is about the work of Nantes an atmosphere of Christian faith and fellowship, of mutual sympathy and co-operation which more than any other factor has succeeded in the well nigh superhuman task of turning men who in previous years would have been considered hopless wreckage, into cheerful, active, useful citizens of France.

This work is one of many causes which the committee for Christian Relief in France and Belgium, whose headquarters are at 289 Fourth Avenue, New York City, is planning to aid from the $3,000,000 which it is now raising. If there are more such settlements throughout France and they are adequately supported, we shall perhaps hear less about innate scepticism of the French and their incapacity for religious faith.

NEWLY WEDS NEED SUITABLE HOMES

In many cities throughout the country the demand at the present time is for relatively small houses and apartments. It is for this type of home that the local managers of the United States Registration Service receive the most frequent application and those which are most difficult to fill.

This marked demand for small houses and apartments is due in part to the largely increasing number of marriages which are now taking place in all parts of the country following the return of thousands of soldiers and sailors to civil life. These brides and bridegrooms are making constant demands for small housekeeping accommodations.

The present cost of living in general and of rent in particular, with the resultant necessity of moving from larger to smaller quarters, has likewise largely influenced the demand for small houses and apartments. In part, however, the demand comes from an opposite source, viz, from those families who during the war and in the absence of the husband and father have been living in single rooms or boarding. The fact that men of small families may move to industrial centers more easily than those having large families is given by housing experts as an additional reason for the unprecedented demand for smaller houses and flats.

The local committees of the United States Homes Registration Service are doing their utmost to call these particular needs to the attention of chambers of commerce, real estate agencies, and speculative builders. In connection with the remodeling of larger structures, however, they are doing what they can to safeguard the supply of light and air, the size of the rooms, and the conditions requisite for sanitary and comfortable living.

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

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Pres. Lehman.

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, JULY 12, 1919. No. 411

A SURVEY

THE GERM OF DENOMINATIONALISM.

(J. B. Lehman)

The spirit of denominationalism is largely a racial instinct. We can make our meaning clear by a comparison of the three great civilizations, the Jewish, the Roman, and the Anglo-Saxon.

(1). The Jewish civilization was based on the observation of ceremonies. What God could not teach to man at that primitive time by direct instruction he inculcated by ceremonies. The little child on the mother's knee can not comprehend a lecture, but it can absorb the actions and motions and smiles of the mother.

Now when the time came that the ceremonies could be given up for more direct teaching, Christ came and the ceremonies began to wax old. "But that which is becoming old and waxeth aged is nigh unto vanishing away" said the divine writer.

But the Jews had lived for over ten centuries under the ceremonies and an instinct was developed which had the power to take refuge behind conscience to demand their enforcement. The Jews therefore determined that the old should not vanish away. They shamefully persecuted Christ and finally procured his crucifixion; they hounded the steps of all the apostles and finally procured the beheading of most of them. But in spite of this they could not prevent the change. Their actions could not turn back the tide of events.

(2). The Roman civilization was twelve centuries old when Christianity came to it and therefore their racial instincts were well developed by the doings of the Roman Empire, from the elder Brutus to Augustus. If the Judaizing Jews had not hindered Christ and his apostles they could easily have organized a Christian force capable of teaching a leadership from the children of that generation ere the authority of the church came to them. But in face of such violent opposition they could not do this and so a wild olive branch had to be grafted into the good root to save the life of the root. We usually graft a good branch into the wild root to save the fruit, but here the good branches were all gone and God seized a wild branch to graft into the root to save the root that it might later on sprout out a good sprout. (See Roman 11:15-24.)

The Romans came in therefore with their racial instincts undestroyed and they at once proceeded to make Roman Catholicism, which was a strange mixture of faith in Christ, Jewish ceremonies, and Pagan rites and all under the absolutism which bound the Roman Empire together. No nation but the Romans could have made Roman Catholicism and the Romans could not have made anything else, unless the Jewish Christians had rescued them form their peculiar racial instincts

(3). The Anglo-Saxon civilization was also an old civilization when Christianity came to it. If the Roman Christians had been sufficiently developed to send an army of well trained young men and women among the Gothic tribes ere authority came to them, they would have made a different record. But unrescued as they were from their racial instincts, as soon as they gained authority, they threw off the Roman absolutism from the state and made Feudalism and from the Church and made Protestantism and this was soon made over into Denominationalism. The Anglo-Saxon mind runs in a groove of fine shades of meaning. Many of these shades of meaning are highly fanciful. Therefore the Anglo-Saxon can make a denomination over the definition of a verb or a preposition. So well developed has become this racial instinct that it has taken a well fortified position behind conscience and it can seek to ex-communicate any one who does not agree with it. Every denomination claims to be the original branch. The twenty-nine branches of the Methodists claim to be the original Methodist church; the Episcopalian can trace its succession right back to the apostles; and each of the factions of the Disciples of Christ claims to be the simon pure article.

When our missionaries went out among the remaining nations they thought to transplant their denominational ideas into their soil, but to their surprise they found they would not grow in that soil at all, and when they saw they were attempting the impossible they gave up at once and began to plant the seed of loyalty to Christ.

We are now face to face with the remaining nations of the earth. Will we surrender our own racial instincts so we can organize a sufficient force to go out and train one generation of the children of these remaining peoples ere the authority of the church comes to them? Or are we going to fail as the Jews failed with the Romans or as the Romans failed with the Anglo-Saxons? Are we now going to let the Negro races inflict on the church instincts begotten in the jugle life of Africa? Are we going to let the Mongolian East inflict on the church instincts begotten in three thousand years of ancestor worship? Are we going to let the Islamic nations inflict on the church instincts begotten in a thousand years of the Koran? Are we going to let the Tartar civilizations of northern Asia inflict on the church instincts begotten in thousands of years of stolidity? We can do our duty only by crucifying our own instincts whose true characters we now fully recognize. Our missionaries have done this on the foreign field, in the face of these oncoming peoples will we do as much at home? Or will we go on willfully as did the Judaizing Jews and inflict on the world another thousand years of dark ages?

The various missionary forces on the field have not come and joined us or any particular force, but they have taken the common ground we suggested a hundred years ago as a basis of union. They will henceforth call the church the Church of Christ, they will call themselves Christians, they will accept the Word of God as authority, and they will practice what the scholarship of the world has agreed the scriptures teaches. This entails a frequent observance of the communion and immersion as baptism.

But the change can not come as easily at home where we have been in each other's argumentative grip for centuries. The instincts in our old environments are yet strong and with many they are in deep entrenchments behind conscience and they think there can be no surrender without bitter fighting. But there is a safe program for us to follow. It may be stated about as follows:

(1) Go to work with those who accept the Christ Spirit under the name of the Church of Christ.

(2) Each go on in true loyalty to that which their highest reason teaches them is right in their own practices, but exercising the greatest charity for those who can not see it yet.

(3) Each remembering the true character of our Anglo-Saxon type of mind. In politics we make some things partizan issues and some things we say should not be made partizan issues. That is, we mean that some things we can play over in our national game of politics but some things are too sacred and too important to be so used and we dare not make them partizan issues. In our church affairs we do the same thing. Some things all denominations hold in common; other things they make dogmatic contests over. That is, there are some items of our faith that are too sacred to contest over and so we hold them in common; but some things are mere opinions and over these we can scrap to our heart's content. A fair illustration is the present political situation. When the war was on and we were in jeopardy we were all united under President Wilson, but when the power of Germany was gone the old scrapping spirit broke out with a vengeance. If a great crisis should come up these men would all agree until the danger would be over.

IMPORTANT NOTICE

About three weeks ago we attempted to arrange the dates for the State Conventions so we could send a team to them but most of them were unable to accept the dates suggested. So we will attempt to visit the conventions the best we can. We will state more fully next week.

AS SEEN FROM THE GREAT LAKES

Preach the Gospel to Every Creature.—Jesus.

From the standpoint of the rationality of their teaching and the aggressiveness of their program, the Disciples are better fitted than the other religious groups to do religious work among the backward Colored people of the South. They have from the beginning, insisted upon the teaching method of bringing men into the Kingdom of God. They have interpreted the initiatory steps into this Kingdom in terms of the three-fold division of the mind; and of one's spiritual relations being changed through conforming to the will of God. With such rational conception of conversion, they can go into the South, not as representatives of any particular religious group, not seeking to organize the result of their labor under the label of any particular group, and do real constructive work among this needy element of people.

It is to be regretted that we have such a small number of colored churches among these people. This, however, should not prove to be a handicap to us, we should consider it as a blessing in disguise. It will enable us to go into this field with an undenominational attitude, with no denominational interest to serve, and solicit the cooperation of all the people.. An illustration of this kind of work may be seen in the National Home Finding Society, of Louisville, Ky., or the Flanner Settlement, in Indianapolis, Ind.

In the absence of churches and other organized institutions, the public schools will offer an unparalleled medium through which this work can be done. As teachers, our young people can go into the rural communities as real missionaries and become real factors in the community life. They should initiate movements as an extention of their school activities, that will have to do with the community interests. Our church should give them whatever encouragement is necessary for them to do effective work.

It should be remembered by all concerned that a real missionary is not one who merely goes to Africa, he is one, wherever he may be, who is working whatever way he may choose to bring into full realization the universal Kingdom of God.

The Colored Disciples have an abundance of material for this work at their door, all they need is to be quickened into activity. Of our own acquaintance, there are more than a hundred young ladies of the Disciples who have gone through the schools and colleges, who are fully competent to teach. They have been reared in Disciples homes and have had from their youth, access to the best schools. A fortunate number of them have had the advantage of our leading colleges and universities. They are living epistles of consecrated mothers and devoted fathers. Many of them are teaching and, perhaps, more should be. We wonder if the ministers of the Colored Disciples could do a better service than to tone their message in a way that will cause these young people to consecrate and dedicate themselves to the unfinished task of the Church of God.

Our doctrine of differentiation between religious groups, then, must fade away into a doctrine of a deeper consecration and servive. Prof. W. H. Dickerson, of Ohio, throws light on the path when he says in an address:

"The great mass of the world will never come to church . The test of the church is in whether its members are able to Christianize their respective professions. Dare I assert that I am a lawyer, doctor, brick-mason, blacksmith, carpenter, farmer, etc., with no obligation to have my every day shine brightly into the interest of mankind. No amount of knowledge of the Bible can take the place of this straight forward daily Christian living. It is better not to know so much than it is to live so little.

"This old world is hungray for more men and women who will bring righteousness, joy, and peace into whatever his or her profession may be. It is only in this way that the world will be evangelized.

"The church is God's organized power to make this world a worthy dwelling place for man. Its purpose is to direct human society and adjust all human relations to the divine patern, and to save our humanity from darkness and savagery."

The knowledge of the Bible, we would add can only be properly used as it becomes a part of our consciousness of ourselves and of our personal relations.

We are quite sure that no one can go from one of the Disciples' schools for colored youth without the spirit of service for humanity. If any of these young people are ambitious they will seek to realize their ambition through unselfish service for others. Perhaps, Jacob Kenoly is the highest expression of their spirit.

Be it far from our intention, however, of becoming an accomplice to the servile and mediocre type, who are as objectionable as the other extreme, but there is virtue in having an ideal that will swing us above our sordid selves into the realm of unselfish servive for others.

While this is true of the young people from our schools it must be admitted that they represent a very small minority of the young people of the Christian Church who attend schools. Not ten per cent of our young people who are taking the advantage of a higher training are attending our schools. This is to be regretted but it is true, nevertheless.

In view of these facts in the case, to conserve our young educated people to the task of serving the unfortunate backward people of the South, our local churches should be so organized and its teachings in every department should be such, that no one can be brought up in the church without being incurably saturated with the missionary spirit. The home and church, moreover, should be so allied that the unfolding life of the youth will receive such religious impression that all subsequent training and experience will be but a deepening of these impressions. These religious impressions, when stimulated, will express themselves in terms of human good. Moreover, they will hear the silent voice from within, "Come to the South and help us." Let the burden of this article appear as item two upon the immediate program of the Colored Disciples.

W. M. SIMMONS.

BOLEY, OKLAHOMA

June 25th, 1919.

Editor Gospel Plea, Edwards Miss.,

Dear Sir and Readers; Permit me to say, by way of making a report, a few words respecting the visit of Bro. Smith, Dean of Jarvis Christian Institute. It was indeed a treat to us to have him with us, and the message delivered by him marked the importance of his trip. He is an ideal spokesman for the Lord. Dr. F. Brunley, his associate, from the congregation over in town, conducted the devotional services and introduced the speaker, whom the audience arose and graciously received. Elder Smith arose and in his cool, calm and deliberate manner prefaced his discourse with a few timely remarks, and chose for his stand-point the Gospel recorded by St. John, 21st chapter and 5th verse, these words in particular, "Children, have ye any meat?" From this he delivered a message, seemingly especially prepared for this immediate congregation, who were absolutely in need of such food. The entire brethren received edification. After the invitation, Elder Smith took up the educational side of the work and the brethren were equally awakened and pledged themselves $52, subject to an increase in case those present can awaken those who were not present to hear Brother Smith for themselves. Dr. Burnley closed the services by taking the offering and making some timely remarks along the line of efficiency.

As we learn more, we do more.

Respectfully yours,

O. WINSTON.

NASHVILLE, TENNESSEE

Gay St., Christian Church

Our services Lord's Day, June the 22, were just fine. Excellent Bible School, and the 11:00 o'clock service was largely attened. Our people here are growing stronger in the service of the Master.

We were able to visit two more churches, June 18th and 19th, in the interest of the $20,000 Emergency Drive, Centerville, Tenn. and Goodrich, Tenn., I found both of these congregations very enthusiastic over the Emergency Drive. They are wholly unmissionary, yet they showed unusual courtesies to me and the work.

They put on a meeting at each place, and were so well pleased with the services that they desired me to promise to return at the earliest possible date and hold them a meeting. This I will be glad to do at the very first opportunity.

We have now visited eleven churches, out and around Nashville, I believe that it will result in great good. After our State Convention we will visit more churches in the interest of our Emergency Drive. We are going to do all that we can to put Tennessee over the top. We shall keep the fire burning till the last hour of November the 23rd.

Sincerely,

W. P. MARTIN, Evangelist.

EMERGENCY CAMPAIGN

The tragic emergencies now confronting the word have brought the church face to face with commensurate emergencies in carrying the Light of Life to the Christless millions who are engulfed by this world woe. The foundations of civilization have been shaken, and everything that is not founded upon the Rock of Ages has been found but sinking sand.

The Church must give the truth of God to the nations that sit in the shadow of death or she will become a reproach throughout the earth. We know that the true Church of Christ will respond to the calls of the hour and to the commands of Christ to preach the Gospel to the whole creation.

The Emergency Campaign has been undertaken to bring the calls that are coming to the white churches with such compellant power to Colored church also, that in Christ we may move forward together to save a dying world. The Macedonian cry is coming from every land today. We must hear and heed if we are to work the works of Him that sent us while it is day.

The Christian Woman's Board of Missions is committed to a heavy program in support of educational and evangelistic work with and for Colored people. There are between 10,000,000 and 15,000,000 Negroes in the United States. Multitudes of them are sadly in need of educational and Christian privileges and opportunities. To help in meeting this need, the Christian Woman's Board of Missions has established and is maintaining Christian institutes for educational, industrial and spiritual training.

Southern Christian Institute.

Located at Edwards, Mississippi, in the heart of the colored population of the South, this shool is easily accessible to all of the Gulf States.

The average attendance is about two hundred and twenty-five. Pupils come from every southern state, from four northern states, from the West Indies, and from Africa. Three of Jacob Kenoly's boys have been here, two have graduated, and the third is almost through.

The school has 1,265 acres of land with equipment worth about $175,000. A force of twenty-two teachers is maintained. Industrail and grade school work is offered for all and the Bible is taught daily. Music, academic, and college courses are open for all who are prepared to avail themselves of them. Care is ceaselessly given that moral and spiritual, as well as intellectual development shall be attained.

Jarvis Christian Institute

This school was made possible through the munificent gift of Major and Mrs. Jarvis of 450 acres of valuable land near Hawkins, Wood County, Texas. A religious, industrial and literary school established in 1914, with an initial enrollment of thirteen pupils, has annually outgrown its equipment until today the school enrolls 148 pupils. The plant consists of 638 acres of good land with fine timber, 60 acres cleared and under cultivation. A saw-mill has made possible the erection of twelve permanent and temporary buildings which now stand on the campus, including a large administration building with girls' hall combined, a boy's hall, community school, laundry, teachers' cottages, president's home, store house, shop, barn, etc. A force of sixteen teachers and supervisors are carrying forward the work, and a spirit of earnestness, diligence, and pride in worthy attainment characterizes the entire institution.

Piedmont Christian Institute.

This school is located at Martinsville, Virginia, began with one teacher and an enrollment of only seven pupils. In the midst of foes without, and fears within, the school has steadily increased in influence and grown in efficiency until today there is an enrollment of 112 students, with a faculty of seven.

Graduates number 62, while a total of more than 500 students have received instructions in the school, and from this center hundreds more in this and other States are being indirectly influenced through outgoing students and graduates. Of Piedmont Christian Institute alumni, 27 are engaged in teaching, 15 married are housekeeping, two are in business, two are dentists, one a practicing physician, one a sergeant in the Ninth United States Cavalry, one a machinist's assistant, one a trusted employee of the Southern Express Company, one a dressmaker, and one a stenographer, while 22 of the boys formerly enrolled at Piedmont Christian Institute were called to the colors and 18 of them were in the service overseas.

For this school, which is sadly lacking in buildings and equipment, a farm of 30 acres has recently been purchased and a new building is essential to the interests of the school. Its clamoring need for expansion can only be met as friends of Christ and lovers of "the square deal" will give for such enterprises as God has pospered them.

Alabama Christian Institute

This school, located at Lum, Alabama, owns 65 acres of land. Here, as in all the schools operated by the Christian Woman's Board of Missions, the dignity of labor is taught in many lines of industrial training. Superintendents and faculties uniformly believe in the value of manual training as thoroughly as did their great leader, Booker T. Washington.

The plan consists of a two-story school building, a boy's dormitory, a girls' dormitory, a barn, a laundry, and a shop. The cattle and produce which the farm makes possible supply much of the provisions used and make it possible, through the work required, for pupils to earn their way through school. The work is carried forward under eight teachers and instructors. Again the object is to give thorough religious, moral, intellectual, and industrial training. Because of the migration of former patrons of the school, the attendance has not been increasing as formerly, while a number of pupils walk four or five miles to school daily.

Central Christian Institute and Bible School

One of the three-fold aims of the Emergency Campaign is to help in providing funds for the opening of a new school to be located in Kentucky and to known as "Central Christian Institute and Bible School." No need is greater today than for a school in which a ministry and leadership for Colored churches throughout the United States may be trained. Fully realizing this need, the Christian Woman's Board of Missions has undertaken to see that such a school is established.

It has been thought advisable to locate this school in the country that opportunities for self-support might be the better provided for the students. Funds for the purchase of a farm are in hand. Buildings and equipment, however, are not provided for and the school cannot be opened until the necessary initial buildings and equipment can be secured. The Christian Woman's Board of Missions is committeed to this enterprise and "will not fail nor be discouraged" until Central Christian Institute and Bible School is established. This school should be located in a place easily accessible to students from the states of Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri and Kansas. Regular school courses, including grade and high school work, should be provided and in addition special courses for the training of young men preparing for the ministry.

Answering the Call.

Negro churches everywhere are asked to come to the help of this work with zeal and and generosity. Ministers are asked to present the objects and plans of the Emergency Campaign to their congregations in sermons and addresses and also to set apart much time during the next few months for preaching and teaching along the lines of missionary responsibility and stewardship. The following sermon subjects are suggested:

1. The Great Commission. Matt. 28:18-20; Mark 16:15; Acts 1:7-8.

2. Stewardship—Our Account with God. I Cor. 16:1-2.

3. The Responsibility of the Church in Making Democracy Safe for the World. Ps. 72:11.

4. Behind Closed Doors, or the Church's Responsibility in Intercession. Matt. 6:5-15.

5. The Challenge of Present Conditions. John 4:35-38.

It is also suggested that Prayer Meeting topics along parallel lines be used in all the churches throughout the summer. The following outline for parlor meeting topics is suggested:

1. "Lift up your eyes and look on the fields." John 4:35-38; Acts 1:6-8; Matt. 9:37-38; Luke 10:2.

2. The Prepared Treasure. Matt. 6:19-21; Luke 7:36-50.

(Continued on poge five)

THE GOSPEL PLEA

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES

Mrs. Lehman met with an accident last week. While hurrying up the steps of her home she fell breaking one of the small bones of the foot. She will be confined to her room two weeks or more. She is putting in the time looking after the mail, reading some and doing little things which she perhaps would not have taken time to do.

We received the announcement last week of the birth of Ireline Viola, little daughter of Prof. and Mrs. C. A. Berry of the Piedmont Christian Institute. Her father says, "she is the sweetest baby you ever saw." She was born June 18th. We extend our congratulations to the happy parents.

The Christian Endeavor Society had a special program last night which was very interesting, at the close of which they took up an offering for the Foreign Christian Missionary Society for the immigrant work in this country. Some of the members left their offering for it before they went home, others have sent some since and we are still looking for more to send. The offering is about $18,000 now. We hope to have it reach at least $25.00 before it is sent off.

The rain, almost every day last week, hindered the berry picking some and also the farm work. The garden needs the hoe quite badly too.

Misses Cornelia McClodden and Ella Martin went to Jackson last Saturday. Miss McClodden remained over Sunday to speak in the two Christian churches on missions. She was also to speak at 4:00 to the Y. W. C. A. but account of the heavy rain at this hour the meeting was called off.

Miss Reba Burgess of Livingston, Tenn., Miss Vesta Reichel of Kewanee, Ill., and Mr. Harry Prout of Jacksonville, Fla., have all graduated from High School this spring. The parents of these young people spent a number of years here as teachers. It is the plan of all of them to go through college and fit themselves for life's work.

REPORT OF THE JACKSON DISTRICT MEETING
May 17-18, 1919.

The Jackson District meeting convened with the Edwards Christian Church, Edwards, Miss., May 17-18, 1919. We had two days of fellowship. On Sunday our number was augmented by students from the S. C. I.

Saturday was given over to business. Saturday night Brothers Gray and Sims and Sister Griffin of Missouri spoke to us. Bro. Gray represented the Bible School; Bro. Sims the church, and Sister Griffin the W. M. S. The addresses were all timely and worthy of much consideration and a greater audience to hear them. Our spirits were revived by them. Sister Griffin especially told of the mission work in Missouri. Her heart is deeply in the work. She and her family need our prayers. Bro. Sims was fresh from the field at Georgetown, Ky. and impressed his hearers with the task that confronts the church of God. He has our prayers for the success of himself and wife in their new work. Bro. Gray was keyed up, having been Sunday School evangelist for our district. He told us some facts worth considering.

Sunday morning we had a good lesson with classes taught by Professors Bebout and Johnson. We had with us Bro. A. Scott of the Farish St. Church, Jackson, who led devotions Sunday morning. We had a very timely sermon by Bro. Rundles, who is now pastor of Edwards Church, and our new district worker, replacing Bro. M. H. Jones, who felt that there was one who could better do the labor. Bro. Jones is an exceptionally devoted man to the work, and thought he is old on the battle field, he was doing a work that a few of we younger fellows would have been eager to tackle. He was making sacrifices too. Often and always he traveled the district at his own expense and when we needed a local treasury, he donated most of his meagre funds which were due him from the work. And then out of the largeness of his heart he introduced a motion to increase the pay of the field worker, after he helped to elect another man to his place. We need to have many more large hearted Christians on the job in this district. We have them, they only need to have the current turned on. May God bless Bro. Jones for his faith and confirm him in it.

Bro. Rundles is our new man and I hope to work with him. I want not only me but the whole district to stand by him, follow Bro. Jones example as I am endeavoring to do—sacrifice not only money but yourself.

We raised $28.71 through the three departments which was large and small. Large considering conditions of our work, and small considering what we should do.

We had with us Sister Sarah Blackburn, State organizer. She brought us a splendid message Saturday and Sunday afternoon. She also organized a Woman's Missionary Society with the Edwards Christian Church. She is doing a great work on the building and cannot come down or stay from labor.

To our key woman, Miss McClodden, will say that we are expecting much from you. You are ready and willing and will do, as opportunty affords. But push out and make an opportunity. You have a work, which if done well will honor the cause of Christ greatly in the district.

To the churches of the district I would say: Farish St. is exerting extra effort to pay her debt and keep alive. So is Washington Addition. Both need much assistance. It depends on you and the other two churches to keep the conference alive. We must keep on the map and be very fervent in work and prayer. With our new leader, Bro. Rundles, we should far surpass all we have previously done.

The money after expenses were paid, was $6.97 left in the local treasury. In our next meeting to be held at the Farish Street Church in Jackson, bring full reports as asked for. Come and hear the minutes read and know what is done and what we must do to live.

E. L. Timberlic was retained as secretary for the ensuing year.

Yours in Christ,

M. H. JONES, Ex-District Worker.

E. L. TIMBERLIC, Secretary.

WASHINGTON, D. C.

A lot adojoining the big Y. M. C. A., 105x115 has been bought in Washington, D. C., for fifteen thousand dollars. If the Emergency Drive comes off as we hope, plans will soon be started for a building.

J. B. LEHMAN.

KERR, ARKANSAS

Dear Brothers of the Plea: At 1:30 o'clock on June 14th a meeting was held at Pearidge Christian Church by our state board of auxiliaries, whose chief object was to make some arrangements for the Emergency Drive. Afterwhat we considered some very importnat changes were made among the officers, we decided to try to add 25 Gospel Pleas, and 50 World Calls to our present list of subscribers. I am not personally acquainted with all who write for the Plea but feel assured that all are working for the same cause. I do not know Mrs. Sarah Blackburn but I am joining in her appeal for subscribers to these most worthy papers, for truly they should be in every home. They furnish the solution to the great problems that have constantly perplexed the Colored Christian of the country and by reading and studying them we know better how to face the difficulties and help our condition, for often we are like the small boy who ran from the shadow that his own form made in the sunlight.

Let us help speed the World Call and Gospel Plea by subscribing and getting subscribers. Let forward be our watchword for the Emergency Drive. We want the Christian women of our state to raise $250 before we even stop to rest and we feel quite sure of success, because we believe we can do things and our services are needed more than ever. now let us rejoice over the opportunity of building a great church in Washington, D. C.,

instead of scorning it as Bro. Moss has warned us. Let us be glad to help in anything that tends to uplift the race. Besides it is God's will that the pure and undefiled religion of Jesus Christ shall be taught and lived in every place, among all people.

MINNIE GUYDON.

HAWKINS, TEXAS

J. C. I., June 23, 1919.

Dear Brethren: These are busy days and we are trying to make every moment count for something toward the advancement of the kingdom of our Christ.

On the 15th of June we worshipped with the little band in Jackson, Miss. It was a real treat. Bro. Yarber preached a good sermon at the morning service. The writer preached at night.

Tuesday at 3:40 o'clock we left our little family in Jackson on our way to the Lone Star State. We reached Hawkins, Wednesday evening. Found every body at the J. C. I. ok.

Friday night we left for Waco to attend to a little matter there. Sunday we were with the brethren at Valley Springs Church. Prof. Z. H. Howard who was on his district round brought us at Valley Springs a great message. I feel that hereafter this little body will do their full share in the district.

The writer took pledges at this point to the amount of $21.75 for the Emergency Drive and left plans for farther work along that line at this point. We do not expect to raise anything short of $50.00 at Valley Springs.

Our church work at Paris is moving forward nicely. Our concrete foundation is about in. We have some faithful workers at Paris. The sister churches in the state have not done their part by the Paris church but nevertheless we shall build a house there for God. We shall stand by those faithful ones until the work has been accomplished.

The northern district meeting will be held with the Paris Christian Church, Friday, Saturday and the first Sunday in July. We hope every church will get in on this round and that we shall have a great meeting. On Friday night we will have a mass meeting in the interest of the Paris church. We expect to give $5.00 to the church that gives the most on that night over $10.00 for the Paris church. This includes the various churches of the city.

On the fifth Friday, Saturday and Sunday in July we will be at the district meeting, which will be held with the Lyons St. James Church of Christ. Just after this meeting closes we expect to go to Hillsboro and close the deal for the lot at that place where latter a church will be erected. At this point Brother Fielder has worked many faithful years.

I am hoping that every unit committee in the state is doing its best to put Texas over the top.

A word to the pastors of the state: I would ask, what are you doing for your state work? What do you mean to do for it? Whether you think so or not God will surely call you to account for your stewardship.

We are sending out envelopes for the second state rally which I hope to run through the whole month of August. All the churches have not received their envelopes as yet, but in just a little while you will receive them.

Those who have received are expected to report as you have been asked to do, right after the fourth Lord's Day in this month, which was yesterday. Your reports should get in this week.

Those who will receive their envelopes this week are asked to report within ten days after you get the envelopes. Please do not fail to do your part toward your state work, for if the general work fails the whole thing is dead.

Our work is much behind but could soon be caught up if you would do your part. You are not asked to do the other fellow's part, but yours.

Let every man and woman as a Christian come up with his or her share.

Yours in his cause,

H. G. SMITH, Evangelist.

SHAW, MISSISSIPPI

June 26, 1919.

Dear Editor of the Gospel Plea: To do without the Gospel Plea coming into my home would be like one going out of my home. Reading the Plea brings good thoughts to my mind and I hear of great works that are going on in Mississippi and other states. In reading the issue of June 28th, I read of Elder W. H. Humbred, Parsons, Kansas, taking his stand for Christ. God bless Bro. Humbred. I wish all the world would come to the word of Christ. It makes me think over my text of the fourth Sunday, Subject, "The Life-Giving Stream," Ezekiel 47:12, "Afterward he brought me again into the door of the house and behold waters issued out from under the threshold of the house eastward. The water was measured. The first time it was ankle deep, the second time it was to the knees, third time it was to the loins, fourth time it was a river that could not be passed over, for the waters were risen and were waters to swim in." A river that could not be passed over, this is the Gospel that Ezekiel saw as a small stream issuing from Jerusalem, B. C. 594. Psa. 55:1-13; Isa. 12:3.

Our rally was very good on the fourth Sunday in June, the 22. These are some that paid the pledges: H. Mikle, $10; Mary Mikle, $10; Harrison Dugles, $10; Jasse Dugles, $5; Francis Jacob, $5; Elisha. Nelum, $5; Jonna Nelum, $5. Cora Williams, $2; others paid, making the total $63.35. Some are yet behind with their pledges. Come on brethren.

G. T. NELUM.

JELLICO, TENNESSEE

June 23. 1919.

Mr. Editor:

Dear Sir: Will you please publish that Elder R. C. Maloy has charge of the church at Jellico. I was called to this work May 12th. We had our Children's day program the fourth Sunday, June 22. The children raised $2.51 for missionary purposes. Since I have been here the work has been getting along nicely. We have the united serivce. Our service starts at 10 a. m. and closes at 12 a. m. I have also organized a Christian Endeavor evening service which starts at 7 p. m. and closes at 9 p. m. We are now planning for the $20,000 movement. Bro. Robt. Murphy, superintendent of the Sunday school.

BRO. R. C. MALOY, Pastor.

EMERGENCY CAMPAIGN.

(Continued from Page Three)

3. "Not every one that saith 'Lord, Lord,'' or True Discipleship Matt. 7:15-27; Luke 6:46-49.

4. The Need for Prepared Workers. II Tim. 2:15; Luke 7:24-28.

5. The Church Consecrated to Its Task. John 14. John 15; Luke 11:1-4; Matt. 17:19-21; Acts 1:12-14.

For helping to develop missionary vision and zeal and to instruct all members of the churches on the needs and plans for the Emergency Campaign, the appointment of "Four-Minute Men" who will give at every meeting of the Sunday School and of the Church four-minute talks on the work before us. The best men and women of the whole church should be chosen for this service. They should be provided with a copy of the campaign booklet, "Answering the Call," from which they will secure the necessary material to be presented in the four-minute talks.

Let us unitedly prepare our hearts for this great forward movement and then cooperate with our best of effort, prayer and gifts that the sacred interests of those who wait for our coming may be met.

"Not by might, nor by power, but by My spirit," saith the Lord of hosts.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

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Respectfully,

T. A. CHAPMAN, D. D. S.

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KENTUCKY NEWS

Milledgeville, Ky., June 24, 1919.

Editor of the Gospel Plea:Kindly allow space in the columns of your paper for the following message:

The fifth Lord's Day will be a great day at Milledgeville by reason of a great Temperance Triumph program. A number of the good people of Hustonville, Ky., will unite with the Disciples of Milledgeville and a program will be rendered with many distinguished persons appearing on said program, manifesting their exceeding great joy for the fact that the nation will be dry by July1st.

On July 6th a similar program will be rendered at Hustonville, Ky.

The program committee consists of the following persons; Mrs. Alice Frye, Mrs. Frances Garman, Mrs. Patsy Good, Mrs. Mary Ray Beard, and Mrs. Katie Jones who has charge of the music.

The churches are urged everywhere, throughout the commonwealth of Kentucky, to send missionary money to corresponding secretary. Isaiah H. Moore, 705 E. Hill St., Louisville, Ky.

Hustonville, Ky., June 24, 1919.

Editor of Gospel Plea: Kindly give space in the Gospel Plea Hustonville notes:

Lord's Day, June 22, was quite a delightful day at Hustonville. The morning discourse was delivered from the language of Elijah's servant, towit: "Behold there ariseth a cloud out of the sea as a man's hand." The same was treated in a prophetic manner with respect to conditions in the Hustonville church. The evening discourse was an exhertation to sow the seed not regarding the clouds or the wind. The thought was taken from the language of Solomon; namely: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. In the morning sow thy seed and in the evening withhold not thine hand." The collection for the day was $21.56. $12.23 was raised in a church supper, making a total of $33.79.

The Hustonville congregation is delighted to have Miss Mary J. Frye with them again, who has recently returned from the State normal School, Frankfort, Ky. Miss Frye is a very delightful soprano singer. It is pleasing indeed to hear her voice as she sings in the Hustonville choir. The churches everywhere are urged not to neglect the great missionary cause and to promptly send all missionary money to corresponding secretary, Isaiah H. Moore, 705 E. Hill St., Louisville, Ky.

Danville, Ky., June 24, 1919.

Editor Gospel Plea: Will you kindly give space for the Danville notes.

This church is blessed above many by having for its pastor Elder J. J. Green, an alumnus of Fisk University, with B. A. degree. He is a present principle of the Lancaster High School, we are hoping for the time to come when Elder Green will stand at the head of one of our schools.. He is pastoring well at Danville. During the State convention of Kentucky which convenes at Midway, Woodford county, Ky., he will respond to the welcome address, also deliver the annual sermon to the C. W. B. M. of the State. The second Lord's day in May, 16 of the choir members from Hustonville with the minister in charge, visited the Danville church aiding them in a pew service. This was a very delightful trip. Dr. J. E. Wood of Danville preached from the Macedonian call, after which the minister of Hustonville and Milledgeville churches preached from the subject, "Giving," Text: "The silver is mine and the gold is mine saieth the Lord of hosts." (Haggai 2:8). "Pay me that which thou owest." (Matt. 18:28)

After this very pleasant service we boarded our autos and took leave for Hustonville, arriving there in time for eight o'clock services. This was our fourth service for the day.

Which church will first answer the missionary call?

I. H. Moore, cor. sec'y., 705 E. Hill St., Louisville, Ky.

A Big Day at Aaron's Run

The third Lord's Day in June the financial secretary of Kentucky was call to Aaron's Run to engage in a Bible School Rally. Elder C. H. Johnson, superintendent in charge, has succeeded in stationing the Bible school in its correct place on the stage of action. He has truly put the church to work in and through the Bible school. For a number of years the Bible school of Aaron's Run congregation worshiped with a dreaded, dangerous stream between them and their place of worship. Strange as it may seem and sound this building was so located as to make it impossible to reach it without crossing the dreaded stream. Hence we spoke of them as being the other side of the flood. And there came a man on the stage of action, appearing in the person of Elder C. H. Johnson, who saw in a vision the liklihood of the people perishing, and he forthwith went to work for their rescue and salvation.

He took advanage of the vision that went before him day by day and set the unseen battle in array. It resulted in his being able to buy more than half an acre of land, as it were, on this side of the flood, the Bible school meanwhile doing the work.

The vision was further followed and presented to their gaze by Supt. C. H. Johnson and it came to pass that they erected an edifice of worship with modern equipment, which one would delight to see.

On Saturday night a splendid program was rendered under the direction of Mrs. Fields, daughter of Supt. C. H. Johnson. It is no wonder that she handled the program so skillfully for the superintendent had transferred his spirit to his daughter. Each of his children set forth the fact that there is not a dull child in his family. The Bible school pledged themselves to know no sleep till they have accomplished a certain victory. Until midnight therefore they entertained the people both white and Colored, and we verily thought there would be no morning service but to utter surprise they gathered by 9:30 o'clock for the regular Bible School service. Elder Johnson, superintendent in charge, taught the adult class with great efficiency. This Bible School rally resulted in the gathering of $166.70 of the Lord's money. Is this not a splendid Bible school rally?

Well may they have for motto: A greater gathering of people not molested by the flood; world wide missions and the saving of many souls. I feel very happy to have been associated with them. I await the coming of your money for missions.

I. H. MOORE.

LORMAN, MISSISSIPPI

June 25, 1919.

Editor of the Plea: Allow me space in your paper to speak to the brethren throughout the state after hearing the lecture of Elder K. R. Brown, Mrs. Sarah Blackburn, Elder L. R. Garrison and others who attended the conference at Edwards it seems that our leaders mean to impress upon their members to do their duty toward Christianizing ing the world. It has enthused me wonderfully. Now, Brethren, let us bury the thought of can't in regard to this Emergency Drive. I hope that someday all will see as I do that God is calling for his own. I hope that there will not be an Ananias among us. I want to say this, it seems that in every denomination that I have visited they have more care for the interest of their pastors. I believe it would please God more for us to care more for the interest of our preachers. One of the writers said prove yourself workmen of God. If our preachers don't have time to study they can't teach us and God is holding us responsible for knowing and not knowing. Let us cast our bread upon the waters that it may be seen after many days. A stream can't rise any higher than its fountain. We are preparing for our convention. I must say a word in regard to Elder G. T. Trevellions, been knowing him for quite a hwile. Very few could have stood the test of being a Christian like he has. He seems in his older days to be more determined and I thank God for such. We furthermore thank him for our district worker. Now don't think that the world is crying for any man, neither woman. It is the business that is in them that it cares for.

FIELD GARRISON.

R. F. D. No. 16-A, Lozman, Miss.

Mr. and Mrs. C. B. Robinson of Vicksburg were here for our Sunday morning service. Miss Clidie Lomax, a student here is their neice.

FROM THE FIELD OF MISSISSIPPI

Dear Readers: The District meetings are all over now and we are looking forward to the State convention which will convene in Indianola. Let each of us be careful of the spirit that is in us. The spirit of selfishness has been very destructive to our conventions and will continue to be so if we are not very watchful.

The Disciples in the State of Mississippi have not been able to do their best because they are not located where they can do the greatest good. I wish to be understood. The first evangelistic work done among our people in Mississippi was in the rural districts, hence the congregations built up were in the country. From one county to another the work spread. The result was we had church buildings in the country. Only a few towns and cities are represented. More than 25 years ago the writer saw our weakness. At one of our gatherings we discussed the subject, city evangelization. I said before we can reach the masses we must enter the centers. We must have churches in the cities, especially must we be prepared to enter the Delta with our plea, start in the new towns that would spring up in the Delta, the garden spot of the State of Mississippi, where in due course of time the Negro would drift because of its fertile lands and other advantages.

There was then a spirit arising among us to build a college. I plead with our brethren not to divide, that since God in his wise providence had moved upon the hearts of our more fortunate brethren to build or start the S. C. I., a school for the benefit of the Colored Disciples, located in a desirable place and easily entered, it was our duty to fall in line and give the school our support according to our plans. In other words, I said, let us use what we have. I tried to have them see that to build and run a successful school it would take a great deal of money, with a splendid system. We did not have the money nor could we have a successful system, unless we could reach the whole people. That we could not do until we had congregations, with good church houses in the towns and cities, from which we could gather support to sufficiently run a good school. The call was not heeded. What has been the result? Money, time and energy have been thrown to the wind.

During these years the S. C. I. has run and continues to run, taking as many of our boys and girls as we would let them have, preparing them and they have gone out into the world real representatives, for the church of Christ. Today the S. C. I. ranks along with the best schools in the State. We have fought the school, opposed and tried to hinder it. Had we supported the school fully, today we would have more prepared girls and boys. If the money, time and energy spent in trying to build and run another school had it been spent in building churches, today we would have good churches in the most of the Delta towns into which a number of our people have drifted from some of our best country churches. They have joined other bodies and it will be hard to ever move them. Brethren it was our fault.

Now that the greatest of all wars is about over, and new conditions have been brought about, let us Disciples wake up and start with the new conditions. Let us accept the S. C. I. as our school and support the C. W. B. M. that is doing evangelistic and educational work among all the people, a work that is so much in keeping with the Great Commission given by our Saviour: Go into all the world and preach the Gospel to every creature. (Mat. 28:19.)

Brethren, I come with the same appeal made more than 25 years ago, then a young man, hair as black as a coal. Today youth is gone, hair once black, now grey. Still I plead with you to use what we have along the educational line. Let our State convention confine its efforts to evangelization and church building. Dear Brethren, the Emergency Drive appeals to us, as individuals, as a church, to wake up and take hold of the whole task with the whole heart. Observe Independence Sunday, carry out the every-member canvass, looking forward to the educational rally day, Sunday, before Thanksgiving Day. To do that you will be helping to build a Bible College, a church in Washington, D. C., and supporting evangelistic and educational work among all the peoples.

Dear Brethren, the selfish cry will no doubt come to you, "Charity begins at home." The trouble is, Charity has been hanging around home too long now. Let her get out and do something for others. In that she will help herself. Mary looked further than the poor, did not regard the cost of the ointment, thought only of that precious one, Jesus Christ the Saviour of the world, when she annointed His feet, and wiped them with her hair (John 12:3). Judas said, "Why was not this ointment sold and given to the poor?" Jesus said, "Let her alone, the poor ye have always but Me ye have not." This same Jesus said, "Go ye into all the world and preach the Gospel to every creature." So, dear brethren, as long as the world stands there will be some work at home but charity can not afford to spend all of her time at home, she must go or send out to the needy of the world.

Now may God help us to catch a vision, "Where there is no vision the people perish." The call comes to us. Let us arise, accept the plans, and do the work of the Master.

K. R. BROWN.

WORKING WITH THE CHURCHES

The Indianola revival is now history. Closed Wednesday night, June 18th, and Elder M. Jackson left for his Kentucky home Thursday, June 19th. Hope he had a safe trip. Under his preaching we had ten confessions and one from the Baptists. The Church was much revived. God grant that he may live long to preach the Word.

At the close of the revival services we sang "God Be with You 'Till We Met Again," and extended to Elder Jackson a hearty hand shake, with the hope that if we never meet again in this life we shall meet in bright mansions above where there will be always howdy and never good-bye.

Wednesday morning, June 18th, Bro. J. M. Baker came to Indianola for me to go out to his home which is about 17 miles south of Indianola on the Sunflower river, to attend the funeral of their daughter, Alice Baker. We sympathize with Brother and Sister Baker in their bereavement.

She became a member of the Church of Christ under the preaching of the writer at Shaw, Miss., and lived a consistent Christian until her death. She died full triumph of faith. Four years of her young life were spent in the church of the living God.

She leaves a mother and father, three sisters, four brothers, a grandmother, a grandfather, fiveaunties, six uncles, and a host of friends and loved ones to mourn their loss. But we are satisfied that our loss is heaven's gain.

With the Moorhead Church the fourth Sunday, June 22nd. Services were good. Brother A. L. Brown, J. A. Lee, Sister Amanda Lee, wife of Brother Lee, came over from Indianola to be in the services. They helped us greatly and we hope they will come again.

We have a beautiful church home at Moorhead and are contemplating borrowing enough money from the church extension board to pay our church debt and paint the building.

B. C. CALVERT.

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

Pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

VOL. XXIII. EDWARDS, MISSISSIPPI, SATURDAY, JULY 26, 1919. No. 413

A SURVEY

HAVE WE CAUGHT CHRIST'S MEANING?

J. B. Lehman.

Christ said and did many things which seem mysterious to us, and which men have attempted to explain but failed. The reason is, they did not take into account that Christ's message is a progressive one. Our lives must unfold before the message can unfold. Jesus himself talked to his diciples about a message which they could not receive now, and John said even the world could not not contain the books that might be written about his message

It is at this point that the dogmatist and the radical critic failed. The domgatist thought he had reached the ultimate truth and so nothing more could be said. The radical critic thought he had reached the ultimate development and so he could sit as judge on the message. If Christ was divine then of necessity his message must be an expansive one unfolding as we unfold. We know much more than our fathers did and our children will know more than we know.

Now with this in mind, let us study one of Christ's lessons. On one occasion he was talking to the people about the seriousness of life and its issues. He used the parable of a man who started to build a tower without first counting the cost and when he failed he became the laughing stock of his fellows. The discourse was so gripping the attention of the people that the publicans and sinners drew nigh to him and he dined with them.

Now publicans were a class who amassed great fortunes without giving service in exchange; and, as is the case today, with men who amass fortunes in that way, they did not know how to use it except in dissipation. This brought them into association with dissolute women and men who made their living by catering to their depraved wants.

From the social viewpoint of their day it was very serious charge that the Pharisees and Scribes hurled againt him when they said; "He eateth with publicans and sinners." Jesus at once proceeded to defend himself and to properly characterize his critics and to give the fundamentals of human progress. He did this by giving four parables.

(1.) The lost sheep. He showed how the shepherd will leave his ninety and nine sheep to hunt for one lost out in the wilderness. This showed the divine passion but it was not comprehensive enough. It allowed his cavilling critics to assume that they were the ninety and nine righteous one in the fold.

(2.) The lost coin. This came more nearly gripping ever human intelligence, for no person anywhere can be found who has not at some time in his life lost some precious thing and can recall how the passion of care was aroused until he would have given almost anything he had for the lost article. It showed the divine passion for saving the lost in a way that it could be understood by everyone But this too was incomplete It still allowed the narrow minded Scribes and Pharisees to assume they were the nine unlost coins

(3.) The lost son. The younger son had made the terrible mistake of believing that if he could get his inheritance and could go away from home he could have a good time. It was not long until his money was gone and then all his so-called friends left him and he was forced to keep swine for a man who cared less for him than he did for his swine. There was now just two thing he could do; viz., (1.) Go on as he was going to the abyss, or (2.) use his reason, confess his faul and go home a repentant man. He chose the latter, but to his surprise he found his father not harsh but rejoicing beyond measure at his rescue. He killed the fatted calf and made merry. When the elder son came home and found out what was going on he sulked and complained bitterly. For this the father scolded him saying he had been in possession of all he had and could have made wonderful use of it.

This parable properly characterized these cavilling ecclesiastics and would have been sufficient for the purposes of properly setting forth his actions. But the real lesson underlying his actions have not yet been stated and so he gives a fourth parable.

(4.) The unrighteous steward. A certain man had a steward, or agent, who began to waste his master's goods. He called him to make an accounting with a view to his removal. When this steward saw what a fix he was in he hastily resolved to make friends of the tenants by defrauding him of his rents. When the master discovered this he commended him for his shrewdness, a thing scarcely possible in real business.

Now to understand this we must hold in mind that Jesus was sitting at a table with men and women who had drunk from the dregs of the cup of sin and were longing for escape from the consequences. They, like the prodigal, must now go over the precipice or find a friend in a changed life. Here then we have the setting. The "certain man" must have been these old barbarion passions. These publicans and sinners must have been the steward. When they became broken down sports they began to waste their master's goods. The fine young man stepping up to the bar for his first drink is a valuable asset to the saloon keeper; the young and vivacious girl first entering the den of the white slaver is a valuable piece of property; but when the boy becomes a wretched old drunkard in the ditch and the girl becomes a diseased and wan old woman they begin to waste their master's goods and they will be kicked out where no sympathy and friends can be found. They can no longer "dig" in the legitimate walks of life. There are just two courses open to them; viz. (1.) to go over into the abyss, or (2.) to come to themselvevs and turn on their old master and become reformers by warning others. These publicans and sinners chose the latter. At one time John G. Wolley was so low down in debauchery that he felt himself slipping over the precipice but christianity rescued him and he is now spending all his days to defraud the old master who drove him to the place where he was wasting his master's goods; and, strange to say, the saloon keepers have been praising him for what he did in warning the young against debauchery.

Jesus then turned to these cavilling ecclesiastics and said "Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they shall receive you into the eternal tabernacles." Frances E. Willard found in the saloon system and in white slavery and all legalized debauchery the opportunity of placing her statue among the world's great and writing her name among the world's immortals. Now when the liquor traffic is beginning to "fail" her life is shining brighter and brighter. When the prohibition amendment was adopted a great wreath was at the foot of her statue while no other statue was so decorated, for there was no reason for which it could be done.

I these caviling ecclesiastics had but known it, here before their eyes was a condition of human depravity that afforded them an opportunity of writing their names among the immortals as Peter and Paul wrote theirs, but they did not see it.

Here then is a lesson for us Some of us are spending all of our time cavilling about domas, doctrines and methods. Some of the illest of ill feelings are aroused because some work is not done according to our opinion, while before us lies a world in the most critical condition it has been in for ages and we do not see that we here have the opportunity of making ourselves immortals by doing our duty. What does God care if our theory is right as to education, if we do not give a dollar to any educational institution where young men and women can be trained for the leadership in christian service at a time when the whole world will go to wreck if we do not take immediate leadership?. It is far better for us to sit down with the publicans and sinners than to be the fault finding ecclesiastics doing nothing. If we can put the professed christians to work in the face of the world's great evils they will speedily forget their con-

tentions over dogmas. But if we attempt to corrall them with a cowboy's whip they will forget the work to be done, our churches will die and we will have to take our place besides the pouting, jealous elder brother, and the cavilling Jewish ecclesiastics.

FRENCH CHAPLAINS VISIT AMERICA.

The growing importance of the Campaign to raise $3,000,000 for the relief of the suffering Protestants of France and Belgium and for the restoration of their destroyed Protestant churches is shown by the fact that the United Committee of the French and Belgium churches has sent Chaplain Daniel Couve of the 59th French Inf., and Albert Leo of the Chasseurs Alpines to this country especially to assist in the campaign.

Chaplain Couve is one of the most important French Protestant pastors. He has been Assistant Director of the Interdenominational Society of Foreign Missions since 1912, in which year he visited America in connection with this work. He began his war work as a private in the hospital train service immediately on the outbreak of the world war. He was later appointed chaplain of the 59th division which served at Verdun, during the terrible days of the German attack in 1916. Here he was awarded the Croix de Guerre for being constantly found in the front line trenches with his men. "I found them more receptive of the Gospel message when in danger," the chaplain said of this episode. He returned to his position as Foreign Missionary Secretary in May 1918 by special permission from the War Office.

Chaplain Leo is one of the "ace" chaplains of the French Army. He was referred to by his commanding officer as "the chaplain whose bravery in considered a habit." He has been awarded the Military Medal and Croix de Guerre with two palms and four stars. He saw four years of continued service, part of the time with the 67th division, but mostly with the Chasseurs Alpines or Blue Devils, His six citations were for daring rescues of wounded under fire. Although wounded in the left leg, back and elbow by a fragment of shell while fighting with the Blue Devils, and spending weekss in the hospital, he recuperated sufficiently to take part in the French attack at Mount Fere on the Vesle on September, 30th, '18. Encountering two Germans who were hiding in a shell hole, he made them prisoners, altho' armed only with a short walking stick, and delivered them safely back of the French lines.

His services, however, were not confined to such exploits. When his regiment was in rest billets he organized sports, recreation centers and movie shows for his men, thus anticipating by several months the arrival of the Y. M. C. A. In addition he performed the regular services of a chaplain.

Chaplain Couve has been speaking in important churches of the South and Middle West, since his arrival in America on Jan., 24th under the auspices of the National Committee on the churches and Moral aims of the war. He will devote remainder of his stay mainly to spreading the cause of French and Belgium Protestant relief, giving the week of April 16 to 23 entirely to the campaign.

Chaplain Leo has just arrived in this country. He will visit American theological seminaries in order to suggest methods for closer co-operation with the theological seminaries of France. He will devote the rest of his time to the campaign for Protestant Relief in France and Belgium.

A representative of the Campaign Committee who interviewed the two chaplains in New York early in April found them anxious to impress on the American people the vital necessity of strengthening the religious forces of France at this critical hour when she is beset with the temptations to demoralization and despair which follow in the wake of every great war.

"To make French Democracy Christian and to make the old conservative French Christianity Democratic in the only means by which France can develop in time of peace the marvelous possibilities which she has revealed to the world duriing the present war," said chaplain Couve. "I have always felt that a real democratic Christianity, for which Protestantism stands, is essential for the right development of French national life. But this is more than ever desirable now in the presence of the great menace of the spread of Russian Bolshevism.

"The French people are more open than ever before to a religious appeal. There are more than 20,000,000 Frenchmen who are vitally connected with no religious organization. It is to these that Protestantism has a unique opportunity to make an appeal.

But there is a danger not only that this great opportunity for spreadiig the gospel will be lost, but that the existing Protestant religious forces of France will be unable to weather the crisis brought by the war.

"I was very much impressed in traveling through your country to see the beautiful service flags, with their blue and gold stars, which hung in every church But in France we had no such flags simply because every single man of our congregation under 45 was in the army. We kept lists only of our dead Among the numeraus service stars in your great churches there were always three or four gold ones. But every one of our Paris protestant churches which are smaller than these had 30 or 40 dead.

"It is easy to imagine how such losses diminish the general strength of our congregations. But in the invaded districts where some of our strongest and most flourishing churches lay before the war our church life was completely laid low. Over thirty of our churches were damaged or demolished. Many of our pastors lost all that they had. The congregations were dispersed and ruined.

"Our French churches have given their utmost. But it is only a fragment of what is necessary to survive the emergency.

"We need American assistance—

1. To rebuild our destroyed churches.
2. To assist the distressed refugees from the invaded districts back to their homes.
3. To help evangelize France.

"This later aim, which must appeal to all American Christians who are interested in spreading the gospel, can best be accomplished by strengthening the social and evangelical work which has for years been carried on by French Protestant churches among the working classes of the Northern industrial districts, now destroyed by the invasion. Men's Movements have won the confidence and Circles, Temperance Societies and Boy Scout clubs, debating societies, Women's Sewing support of the people.

"This work should be enlarged and spread throughout France. The French people will rally to this kind of Social Christianity.

Special causes which the Chaplains have at heart are:—The interchange of theological students between the French and American seminaries, the founding of a journal of Social Christianity to deal with labor and social problems from the Christian point of view, and obtaining American assistance in organizing the southern French Churches for more effective evangelical work.

It is planned to spend the $30,000,000 needed for immediate purposes of relief in the following ways:

Fourty five per cent for immediate relief of sufferers from the invaded regions.

Thirty five per cent for war emergency relief for the rest of the Protestant churches especially in home missionary work.

Ten per cent for rebuilding destroyed churches.

Ten per cent for educational and social work, schools in invaded regions, seminaries and the religious press.

There will be contributions from denominations which are especially interested in France and Belgium; also contributions from individuals of Huguenot ancestry and doubtless special community campaign run in certain cities where the appreciation of the work of France during the war is especially keen. The interest in this coming campaign is shown in the fact that initial gifts already total nearly two hundred thousand dollars.

FROM THE BANKS OF OLD KY.

Nicholasville leads; others follow. I have just sent Mrs. J. M. Stearns check for $100, (one hundred dollars) as the "First Fruits" of the Emergency Campaign Drive. Our church had already given $20.00 (twenty dollars) this year, making $120.00.

After the July Convention we will turn our longing eyes toward the Home Run for November.

"Come on Boys, 'less go."

C. H. DICKERSON,
Nicholasville, Ky.

Rev. Preston Taylor was to dedicate the new church at Fort Worth Texas, but it has been postponed. He is also invited to be in a meeting at West Jackson, Miss. He will celebrate his fiftieth anniversary in the ministry at the Handcock Street Church in Louisville. He will then go to Midway, Ky., for July 25th and to Atlantic City August 16-23 and to Washington, D. C., the following Sunday. This will be a big work for this warm weather.

EMERGENCY CAMPAIGN

EMERGENCY DRIVE.

Our Methodist brethren started out to raise $80,000,000 and have gone over the top to $111,000,000. Of the amount the Negro Methodists raised $4,000,000. This they did in a shorter time than it took the entire body of Disciples of Christ, with their millionaires to raise that amount. Surely our Negro disciples will not be long in raising their $20,000 and we will go over the top to double this amount or more.

A hundred years ago our fathers put forth a program for the union of God's people on the basis that we should adopt a name that all could accept, Christian; an authority that all could accept, the scriptures; and ordinances that all could accept, the Bible ordinances. This was ideal, but our religious neighbors could not see it then and bitterly opposed us. Now they are coming to see that this basis is the only one possible and are adopting it. But strange to say they find us so engrossed in the old contest. We can not see the immense opportunity of one day. We are too much divided into factions to be able to receive the day we prayed might come. Especially is this true for the Negro Disciples of Christ. Or rather we should say, it has been true. We believe in all the states they are going to work with such an earnestness that we can soon say the old day is past.

The first lesson for all of us to learn is to speak kindly of and to one another. We have indulged too much in hurting one another's feelings. Paul said we should work such and not place them in authority.

God is now moving in the hearts of the people for a more Christlike fellowship and if we are not such as God can use then he will raise up another people who will do this. Let us all say here, Lord, we are, use us in your great day of visitation.

J. B. LEHMAN.

NOTES FOR EMERGENCY DRIVE.

Eld. R. H. Davis writes that they sent $50 to National headquarters and took pledges to the amount of $117. They hope to make it $200 and the Sunday School is raising $50.

Pres. J. M. Ervin writes that the J. C. I. has raised $50. Bettie, Texas, a church that is small and has never before co-operated, raised $6.00 and pledged $28.

Eld. R. B. Watts writes that he is sending cash and pledges to Mrs. Streans from various places.

The churches at Muskogee, Oklahoma, and Columbia, Missouri, each have big drives on for their work, but they are not letting this interfere with their part in the Emergency Drive.

The Edwards church has pledged $150 in the Emergency Drive. The church at the S. C. I. can not take its pledges till school opens in the fall.

The important things for churches to think about is to not neglect spiritual development along with financial development. Tithing will do both. No man can become a tither without growing spiritually and his gifts will certainly be good.

A tither is one who gives one-tenth of his income. If a man has a big income he will give one-tenth of his gross income. If he has a small income, he will deduct what he must actually have for living and give one-tenth of the remainder. Mr. Simon Hutton of Edwards has become a tither. We urge the workers everywhere to appeal to the people to become tithers. If ten thousand Negro Disciples would become tithers, ten thousand baptisms would result that will not occur without it.

At the call board meeting at Columbus, Ohio, Rev. H. L. Herod was put on the Inter-Church Board to represent the Negro Disciples. The object is to unite all Protestantism without distinction of race in a forward movement to cover the whole world. This is to be done in the name of the Church of Christ and not in any denominational name. A survey of the field at home and abroad is to be taken and the whole task is to be undertaken. A fund of a billion or more is to be raised which will be spent by the same boards that now represent the various bodies. At the end of the campaign a religious exposition will be held in which all bodies will exhibit their work. Surely the union of God's people is coming.

Rev. R. A. Gordon, pastor of the Washington, D. C., church writes that the day was very hot and not a great crowd could get into their little church, but they raised in cash $31.30. The pledging has not yet been completed. The purchase of the fine new lot 105x155 is giving wonderful courage to them. Two old sisters, Mrs. Murphy and Mrs. Williams went over to the lot and thanks to God for his goodness in allowing them to have the lot.

EMERGENCY CAMPAIGN.

It behooves every child of God to bestir himself and get in the ring. In the next 30 days let us raise that $20,000.

Just think that is a small amount for all the colored churches of the United States. If each one will make himself personally responsible we will double the amount.

Yours for larger service,

ELD. L. H. CRAWFORD,
Pastor of Clarke Street Christian Church,
Greenville, Texas.

TREASURY DEPARTMENT BUREAU OF WAR RISK INSURANCE.

Discharged negro soldiers and sailors, who served Uncle Sam in the World war, have begun to realize the value of their government insurance, according to Lieutenant J. Williams Clifford, a former officer of the famous Buffalo regiment which made history in France, and now the representative of the colored fighting men in the Bureau of War Risk Insurance. In speaking of the colored service man insurance, Lieutenant Clifford said:

"Discharged soldiers and sailors of my race, are taking advantage of the new and liberal reinstatement provision for lapsed war risk policies. Under this provision, the soldiers and sailors can reclaim their insurance even after having made no monthly payments of premiums for nine months after the date of discharge.

"I am glad that the Negro soldiers and sailors are appreciating the true value of Uncle Sam's insurance because is is the lowest cost and safest insurance obtainable. Efforts to educate them to advantages of this insurance has been highly gratifying, thanks to the aid of organizations of all kinds interested in welfare work among colored soldiers and sailors."

MOUND BAYOU.

Miss Roxie C. Sneed of Mound Bayou, Miss., writes.:

"I am today forwarding to Mrs. Stearns $100.25 for the Mound Bayou Christian Church. It took some effort, as most of the members live out from town and not half of them were present on Sunday but we are glad that we could raise the amount. Pledges were taken to the amount of $167.00."

LOUISVILLE, KY.

To the Editor of the Gospel Plea:

I am just in from Lawrenceburg, Ky., June 7, 1919, we shot the first big gun for the $20,000, by raising $58.00, with more to come. We had no rally but just asked for a free-will offering, and here it is, for the $20,000 drive, $58.00 in hand; $13.00 for pastors and sexton; $6.00 for state work. God bless the people at Lawrenceburg. Everything is O. K. We are going out after the convention to help to raise the $20,000. God bless all the pure in heart. Our debt here is paid. Next a new house for God.

MONTAGUE F. ROBINSON, M. D.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D. D. S.

THE GOSPEL PLEA

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES.

Prof. Omans left the S. C. I. Tuesday night for his home in West Eaton, N. Y. He has been with us two years and it is with regret we give him up as principal of our school. Other duties call him away.

Prof. C. W. Smith who has been in the school at the J. C. I. for a year or two was with us over Sunday.

The W. M. S. held its regular meeting in the Y. W. C. A. room Sunday afternoon. Eight new names were added to the roll.

Sunday with friends in Jackson.

Prof. Ford spent Saturday evening and

Jason Cowan and U. S. Johnson spent last Saturday and Sunday in Bolton at the home of Frank Mellon, a former schoolmate.

For the sake of our friends who are anxious to know how the new building is coming along, will say that it is moving along nicely. The foundation is laid and soon we expect a car load of lumber from the J. C. I. and the frame work will soon be begun.

Many applications are coming in these days from both boys and girls about entering the school.

Pres. Lehman was at his best last Sunday morning in the pulpit. He preached from the parables of the Lost Sheep, Lost Coin, Lost Sin and Unjust Steward. Altho the day was very warm it was not hard to keep awake and listen. A number in the audience have said they never understood the Unjust Steward before.

The canning-room girls, Misses Cornelia McClodden, Bettie Lou Jordan and Cynthia Wright, are experimenting in canning pimentoes and drying okra.

THE LIVING PULPIT.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt:4:4.

The text protrays the fact that the Master was familar with the scripture. He could have given a chapter and verse or that part of the parchment where these words were found. Dut. 8:3. In modern speech, the text would read: "It is written, 'It is not on bread alone that a man shall live, but no whatsoever God shall appoint' "

The carnal man cannot see beyond the needs of carnal things, the things that pertain to the body, its passions and its appetites. Our father Adam, gave way to carnality when he took the fruit from his wife's hand, and did eat. Some say it was not a real apple, it was something else. The book says: "And when the woman saw that the tree was good for food etc., etc." Whatever it was, it was a surrender to the powers of the carnal man. There are men today crying out, "feed me, I pray thee with fed pottage; for I am faint." As a fence-breaking animal searches for the low places in the pasture fence, so does Satan seek the weak places in human character. It was when the Master suffered from hunger, the Tempter said: "Command these stones to turn into loaves of bread," (New Testament in Modern Speech.) This same old temper who had succeeded over our first parents in Eden over Esau when faint with hunger, now seeks to make trial of our Lord and Master. God often leads his servants into great trials preparatory to the discharge of great and monentous duties. The Master here gives example of the way to resist temptation, to baffle the tempter and to overcome when tempted. Three times He answers: "It is written."

Let us note his answer in the first trial: "It is written, Man shall not live by bread alone, but by every word that proceedeth out sense. Compare the quotation with Deut. 8:3. does not here quote the exact words, but the of the mouth of God." Matt. 4:4. Matthew

Every word that proceedeth out of the mouth of God; by every appointment of God. Gentle reader, as you muse upon the expression, "Every Word that proceedeth out of the mouth of God," you will remember that in ancient days God spoke to our forefathers in many distinct messages and by various methods through the prophets. We must be able to differentiate between the things meant for our day and times and those things meant for those who lived in ancient days. There are those who are fearful even in the quoting of the New Testament, lest they stumble into the use of a name or word that does not proceed out of the mouth of God. One will say I am afraid to be called a Christian because I am not quite sure who those fellows were that called the Disciples by such an appellation in Acts 11:26. The question who originated this name, whether Barnabas and Saul, or the Disciples of Antioch, or the unbelivers of Antioch, has occasioned more discussion than its importance justifies. In the words of McGarvey, one who was a teacher of the Bible for more than forty years, "To call the followers of Christ Christians is so obviously proper and natural that it might have occurred to almost any one acquainted with the Greek language; and this renders it difficult to decide whether it was given by unbelievers or by the disciples themselves." For its divine approval, we need no other assurance than that found in the acceptance by the apostles. Acts 26:28, 1 Peter 4:16. I have often wondered why this appellation was resented by neither Paul, the scholar, nor Peter the Rock apostle. I am not ashamed to be called by any name that gives the honor to Christ. He speaks to us to-day through the divine writers, lest we be forgetful hearers. We must live by every word that proceedeth out of the mouth of God. that is meant for our day and generation. Remember that God speaks through His son. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1-2.

I wonder if you have seen this quotation from the New Testatement in Modern Speech It is as follows:

"God who in ancient day spoke to our forefathers in many distinct messages and by various methods through the prophets, has at the end of these days spoken to us through a Son, who is pre-destined Lord of the Universe and through whom He made the ages."

As Disciples of Christ, "Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth, has no reason to feel any shame"

A disciple in the one faith,

JOHN MUSTSTUDY.

NASHVILLE, TENNESSEE.

I was called to Memphis, Tenn., by the City Mission board of the Christian Churches of that City to assist Elder A. B. C Turner in a week's meeting. I accepted the invitation and arrived in Memphis, Thursday July 26th. I found a few disciples worshiping in an inconvenient place, which makes it almost impossible to reach the better class of Negroes.

I find that we have some very prominent men now living in Memphis, that when the proper effort is put forth to more fully establish the church they are willing to take hold of the work and push it to a finish.

Among this number is Dr. Luster and family. Dr. J. E. Walker, of Indianola, Miss., says that they will soon movve the home office of the Mississippi Beneficial Life Insurance Co. to Memphis. He says that there will be ten persons in the employ of this company indentified with the Christian Church, that they would be glad to identify them-selves with the work at Memphis and give their time and money to bring into existance a real church.

I found a very zealous people earnestly contending for the faith. During the meeting one young man came forward and confessed Christ. Two others who had made the confession some time ago, said that they would be baptized Lord's Day, July the 6th. I feel

sure that much good was done in our week's meeting in Memphis.

I left Memphis Thursday, July the 3rd., at 11:00 p. m. enroute for Nashville to get things together for my Lord's Day service. Lord's Day, July the 6th, was a great day again with the Gay St. Christian Church. Two were baptized, Mr. I. A. Ross and son, the father being about 65 years old. Clarence Ross, one of the older sons of Mr. I. A. Ross, made the confession also and will be baptized Lord's Day, July the 13th.

We are as busy as can be getting things ready for our State convention which will convene in Johnson City, July 29th, August 3rd. Our church is planning to report all of its departments.

Faithfully yours in the Master's work,

W. P. MARTIN.
State Evangelist.

OUT ON THE PLAINS

Independence Sunday was fully observed here in old Topeka by the church. A special U. C. Family Day was carried out, and an effort made to have every family of the church present at one of the services thru the day. Circular was printed announcing the "Family Day" together with the subject of the morning sermon. A special basket dinner was prepared and served on the grounds by the ladies of the church.

While we did not reach the goal set, we were by no means discouraged with the effort and response.

A special meeting was held in the afternoon in the interest of the Emergency Campaign, and an offering was taken for the same.

A bible school rally is planned for the third Sunday Our aim is, Every member of the church in the School that day.

Perhaps some of the readers of the Plea will be delighted to know that Mr. George T. Murray, of Topeka, smilingly, silently, smoothly set sail upon the sea of matrimony, taking with him Mrs. Martha Butcher of Wathena. They were quitely united on the 18th of June in the home of Mr. and Mrs. David Johnson, parents of the bride, at Nathena. Mrs. Butcher was a guiding star in the church at Wathena, and no less is Mr. Murry in the church here.

So, well do we wish for these consecrated people of God a happy and prosperous voyage over the deep blue sea of life.

C. E. CRAGGETT.

BACK ON THE JOB.

After being silent for some time and going to New York to represent Hunt County at the first National Anti-Lynching Conference and from there to Hawkins, Texas to attend the commencement exercises and the Emergency Campaign, and after helping to carry several counties in good roads, I find myself back on the job, pushing things for the Master's Kingdom.

The Efficiency Congress held with the Clarke Street Christian Church in May was a great success. Every one that attended the meeting seemed to come with one purpose and one aim, and that was to unite the brotherhood of Texas to-gether again. We went into temporary organization with elder L. H. Crawford of Greenville, Texas chairman, Eld., O. Zollar of Dixon, Texas, Secretary, President.

Committee on Ordination: Eld. A. J. Hudle, chairman; M. Knight, G. W. Taylor, T. B. Frost, T. Thomas, G. W. Rodgers.

Committee on Publicity and Business: Prof. C. W. Smith, chairman; Eld. L E. Cambell, I. O. Hurdle, Mrs. W. J. Fudgin, L. A. Whyte.

The committee reports will be published and sent out to all the various churches.

Finance Committee: Prof. I. W. Pratt., chairman.

We will not be able to make a full report of the meeting at this writing, but we believe in a few months unity will prevail.

The meeting adjourned, to meet in December, during the holidays with Fulton Street Christian Church, Palestine, Texas.

Sunday, June 29, 1919 was a high day with us and will be long remembered, with the membership at large, having planned a big rally between the C. M. E., Methodists and our people. As the sun began to make its way over to the western horizon the Methodist people's feet became shaky and they failed to make their appearance, but for their tardiness we were well paid. We closed the day with one addition, a strong Methodist preacher, and $218.50.

Now brethren, the convention is near at hand and some of the churches have not made any report at all. Now we must get busy and raise all claims, district, state, national and international. We must push, pull and work together, that we may catch up the slack and make a round report.

THE SECRETARY OF LABOR CONTINUES NEGRO ECONOMICS.

The office of the Director of Negro Economics has just released the following correspondence which shows the value set upon the service by the Secretary of Labor and some of the reasons for his continuance of the service. On July 1 he wrote Dr. Haynes, the Director of Negro Economics, as follows:

July 1, 1919

Dr. George E. Haynes,
Director of Negro Economics,
Department of Labor,
Washington, D. C.,
My Dear Mr. Haynes:

So important do I consider the information, advice, and departmental aid furnished through your work as Director of Negro Economics, a war service of the Department of Labor, which I created in order to harmonize the labor relations of white workers, Negro workers and white employers, and thereby to promote the welfare of all wage earners in the United States, that I hereby request you to continue the service.

Owing to our failure to get the appropriations asked for from Congress, it will be necessary for you to continue without the field staff that would enable you to gather information and give assistance more promptly and fully. But I need your assistance in this work of conciliation and will make such provision for retaining it as is possible.

I hope that the white and colored citizens, both North and South, who have so heartily and beneficially co-operated with you, will continue their co-operation under the difficult circumstances in which the Department is involved due to curtailed funds. By correspondence with such citizens, you may enable the Department of Labor to continue in some degree the valuable service you have rendered in dealing with the delicate and difficult problems touching Negro labor, and thus to serve employers and workers of both races and all sections.

Let me supplement this request with the most emphatic assurances of my appreciation of your personal qualities as well as the value of your work.

Yours very truly,

W B. WILSON,
Secretary.

THE VALUE OF OUR CHURCH PAPERS

In his address on this theme at the Atlanta Laymen's Convention, Dr. John M. Well said:

"There is something radically wrong about the food the average Christian is giving his soul today. One of my friends once said that, he did not like asparagus because it tasted to him like it was raw at one end and rotten at the other. I don't agree with him as to asparagus, but if he had said that about the food that many are giving their minds and souls today, he would have been absolutely right. That food is made up of the daily papers and the monthly magazines; and it is raw at one end and rotten at the other. What he gets from the daily papers is raw. When it ceases to be raw it ceases to be news and the papers don't want it. And great as is their influence and potent as is their power for good and evil, the reading they give is not food that enriches the mind and develops the soul. It is raw. And what he gets from the monthly magazines is rotten. There are exceptions of course. But they are scarce and difficult to find. The most of those magazines are not fit to read. They are crude, suggestive, frothy, when they are not actually filthy. That stuff is not fit food for Christian men and women. It is rotten. It will give you moral and spiritual ptomaine poisoning.

The individual Christian needs the church papers that he may have pure, wholesome, true food for mind and soul. "Whotsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." And these are the things you find to think about, and to feed your soul with, on the page of our church papers."

Be true to your own church. Give it a hearty and loyal support by word and deed. Remember that it belongs to you, that it is part of your religious life, that in it and by it you are being trained for usefulness here and immortality hereafter, that its honor is much in your keeping, that its growth and purity are affected to the extent of your influence by what you say and do, that people who have faith in your word will look upon it largely according to representation, and that with its good name and prosperity are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation or to weaken its power for good or to mar its fellowship.—Selected

Christian Woman's Board of Missions

A WELCOME TO OUR RETURNING WARRIORS

To the homeland we are sailing,
From across the deep blue sea,
Where we tried to do our duty,
And we fought to make men free.

We are leaving France behind us,
Tho we love her chivalry,
Yet our homeland has a welcome,
And 'tis there we long to be.

There are loved ones, too, in waiting,
With a courage quite sublime,
But e'er long we shall embrace them,
In the good old summer time.

There's a pathos 'neath the surface,
That may not appear to you,
There are comrades in the valley,
Who were loyal, brave and true.

Over there we left them resting,
'Till the bugle call shall ring,
For a love feast in the morning,
Of the one eternal spring.

But we're watching every angle,
For the first glimpse of the shore,
That to us is consecrated,
With the blood of those afore.

We were loyal to the colors,
As we faced the gas and shell,
Yes we tried to do our duty,
And we tried to do it well.

To the home land we are coming,
With a heart yet beating strong,
For humanity and heaven,
For the right against the wrong
By Wm. H. VanDerzee, the Blind Evangelist,
Topeka, Kansas, July, 1919.

QUARTERLY REPORT OF R. T. MATLOCK.

Ending June 30, 1919.

Places visited and revisited	13
Miles traveled	781
Sermons preached	14
Lectures and talks	12
Business meetings held	8
State boards held	2
District meeting held	1
Letters written	35
P. O cards written	34
Received from churches	$19.51
Receved from Dist. Convention	44.56
Received from State Treasurer	4.00
Received from Nat. C. W. B. M.	62.50
Total Received	$130.57
R. R. Fare $23.42; stamps etc $2.23	
Total	$ 25.75
Bal for self	$104.82

We are all doing all we can to have Arkansas to go over the top in the Emergency Drive.

R. T. MATLOCK, Evangelist.

P. S.—Let every church get ready for the State Convention to be held at Little Rock on the 11th of August. Don't put off, begin now and prepare well. Let's make this the best we have ever held. R. T. M.

RECEIPTS RECEIVED AT HEADQUARTERS.

June receipts from Colored organizations and individuals:

Arkansas—Mt. Beulah, W. M. S. $3.89; Pearidge W. M. S. $5.60; Little Rock, 11th St. W. M. S., $3.50; Union Hill W. M. S., $2.25; Mt. Sinai W. M. S. $6.00; Holly Grove W. M. S. $1.85; Colored Convention, $42.20; Total	$65.29
Kentucky—Germantown W. M. S., $5.00; Paducah, Trimble St W. M. S., $4.40. Total	$ 9.40
Maryland—Baltimore Hoffman St. W. S., $9.83. Total	$ 9.83
Mississippi—Mount Bayou W. M. S., $11.00; Edwards S. C. I. W. M. S., $14.70; Port Gibson Jr. C. E. $6.91. Total	$32.61
Missouri—Fulton W. M. S., $3.60; total	$3.60
Ohio Cincinnati, Kenyou Avenue W. M. S., $7.50. Total	$ 7.50
Oklahoma—Boley, G. W. Washington, $1.00; Muskogee, 2nd Church, $1.85. Total	$ 2.85
Tennessee—Nashville, Gay St. W. M. S., $12.00; Lee Avenue W. M. S., $3.90: Total	$15.90
Texas—Lyons, St. James W. M. S., $1.20; Shady Grove W. M. S., $2.35; White Oak Chapel W. M. S., $2.70. Total	$ 6.25
Virginia—Roanoke, 9th Avenue W. M. S., $5.00. Total	$ 5.00

Indianola, Miss., Box 15.

Dear Editor:

Please allow space for me to say a few words of our first Lord's day meeting.

Prayer service conducted by A. L. Brown and J. A. Lee. Our prayer service was good, also the day and night service really better than we have had in quite a while. They did not let the spirit pass by. The people sang with the good spirit and you may know that has a whole lot to do with the preaching You have a good prayer service and the preacher won't be long geting off. If you don't get the house warm with the prayer service it takes the preacher so ong to gett of to preaching and what we need in the service is these good spiritual hymns, songs that will go deeply into the minds of the people and when we wo to doing that we can have God's spirit all the time.

Eld. J. H. Gill of Clarksdale filled Eld. B. C Calvert's space the first Sunday and also the night. Eld. B. C. Calvert was over at Holly Grove.

Bro. Gill preached two heart-stirring sermons day and night. One came from the Baptist church, W. M. Colman. His little daughter was baptized a few Sundays ago.

So now the little girl and her father leave her mother on the other side, but you may know it won't be long before she will be following daughter and husband

Our cvollection was good: A. M., $11.01; P. M., $4.09; Total, $15.10.

Yours for the Master,

J. T. LEE.

COUNTY INSTITUTES IN KENTUCKY.

The old proverbial saying is: "If at first you don't succeed try, try again." I believe we are willing to try the County Institutes in Kentucky again because at first we did succeed Kentucky is leading in a good many first things. If she had been the first to win the "Loving Cup" she would be classed as first in all things relating to the writer's work in the Sunday School field. My first trip to Kentucky was to discuss the accepting of the field work as a secretary. The first school to reach the front rank standard was in Kentucky. The first white Sunday School Convention that gave space on the program for a representative of Negro Bible School work was in Kentucky. The first state convention Colored to give a large space on their program with an annual invitation was in Kentucky. The first elementary superintendent was appointed in Kentucky. The first county institute held for colored disciples was held at "Old First" in Nicholasville, Kentucky. The second was held at Paris and the third at Danville, Ky., all in the month of May. I think about sixteen counties were reached in these three institutes. The team or faculty consisted of the following persons: Miss Elizabeth Harden, Dean and Secondary Supenintendent; Elder C. H. Dickerson, instructor in Bible; Mrs. M. E. Taylor, Elementary Superintendent; the writer, Adult Superintendent and Administrative Work. Each worker took care of his or her part on the program in a very pleasing way.

We were trying out these County Institues to prove their worth. I have good reasons to believe that it will work in Kentucky and in other states. The institutes took care of all expenses. Receipts to the writer were to the amount of $19.00.

P. H. MOSS,
Field Secretary of N. B. S.

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"HOW MUCH OWEST THOU?"

This question comes to every true disciple in America, how much owest thou, unto thy Lord? While visiting the work in East North Carolina, I noticed upon the wall of the church in which the district meeting was being held, this motto: "To have is to owe, not to own," "God the owner, man the steward, the first fruits are God's, the rest a sacred trust." The church of Jesus Christ little by little is beginning to realize this fact. God has made us stewards over his goods. If we are good stewards, we will so handle the business of our Lord that when we are called to render our account to him, instead of hearing his rebuke, "Thou canst be no longer steward," we will hear his blessed ecomium, "Well done thou good and faithful servant."

Last year nearly every citizen was called on by his "Uncle Sam," to take out War Saving Stamps, Liberty Bonds, etc. To fail in this request of the government was to be branded with that most contemptible name, "slacker." This year every Colored Disciple is called on to share in this special effort to raise Twenty Thousand Dollars. This money is not for the purpose of making high-power guns to kill men, but to build churches, schools and to evangelize the world. Some of us made good crops last year and bought for our pleasure automobiles, buggies, horses, etc. I have no criticism to offer on any one who seeks to make it comfortable for his family, and is ready to answer the call of the government. This we ought to do, but the other we should not leave undone. When you were making settlements, how much did you pay on your account to God? "Will a man rob God? yet ye rob me." "But ye say, wherein have we robbed Thee?" "In tithes and offerings."

"Ye are cursed with a curse; for ye rob me, even this whole nation. Bring ye the the whole tithe into my store house, that there may be food in my house, and prove me now herewith saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:8-10.

All that we have and are belongs to God. When we withhold from Him our full love and obedience, we are living in the practice of robbery however decent may be our outward deportment. Many who have a fair name in the church of Christ thus rob Him by withholding from him the time or service or property which his cause demands and bring upon their souls his withering curse. It is true to the saying "we can give without loving, but we can not love without giving."

The golden text of the Bible tells us that God so loved the world that He gave His only begotten Son. Note, God loved until he gave. My brother, giving is the standard of love not to say life. That we give we keep, that which we keep we lose.

Between now and November let every Christian and friend have fellowship in the special effort. If you have not made your pledge, make it today. Some may say, "I don't believe in pledging." Why not? "Well, I am not quite sure that I will be able to redeem it." When you went to your work yesterday morning, were you sure that you would be able to make the day? When you ate your supper last night were you sure that you would be able to digest it? When you bought your home on the installment plan, were you quite sure that you would be able to meet each note as it came due? Brother, we are not very sure of any thing but death. You may be sure of a physical death, when the body is no longer able to battle against disease. You may be doubly sure of a spiritual death, when neither the call of God or man appeals to your conscience. Let us note what the Gentile Apostle said to the church in Corinth: "Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, etc." King James Version.

"I thought it necessary, therefore, to entreat the brethren, that they would go before unto you and make beforehand your aforepromised bounty." American Standard Version.

"I have thought it absolutely necessary, therefore to request these brethren to visit you before I myself come, and to make sure beforehand that the gift of love which ye have already promised may be ready as a gift of love, etc."—II. Cor. 9:5.

Don't be afraid to promise to help the Cause of Christ.

Our little band of Disciples at the little Church of Edwards, Miss., on Independence Sunday, July 6th, took pledges to the amount of $150.00. These pledges are all made in good faith, and I believe they will be redeemed to the dollar. Let us all crosslift in this effort.

Yours for the goal,

P. H. MOSS,
Field Secretary of N. B. S.

FAYETTE, MISS.

Dear Editor of the Gospel Plea:

Please find space for me to speak of a meeting that long since has become a part of the history of our church but has so indelibly stamped some things in my mind that I can no longer resist the temptation of writing.

The meeting I speak of was the Emergency Conference. I had the pleasure of meeting that gospel team and its born commander, Mrs. Stearns, and our hearts burned within us as they talked with us of their worth and made us feel, surely the Lord is in this place. They made me see things differently to what I had seen them before and inasmuch as I see differently I shall act differently. I never attended a meeting that meant so much to my Christian life. I was glad to meet that Colored team from Arkansas They are not the people that go to make up that slow train through Arkansas. I was glad to meet all the brethren. I wish to say to Mrs. Stearns and members of the C. W. B. M., your labor was not in vain. I think the team in Mississippi will pull through. We may have a few kickers, but not enough to stop the team. I could not close without saying a word about that sainted lady,Mrs. Ross and how she quoted the Psalm that said, "Thy word have I hid in my heart." I thought she must have all of the words hid in her heart and as she bade us adieu in the mess hall that day, her face as fair as an angel's I agreed with Paul in saying, "Help those women that labor with us in the Gospel."

Yours for Christ.
ELD. L. R. GARRISON.

Dr. Dowling, president of the Louisiana State Board of Health has this to say of prohibition: "The state board of halth has gone on record as holding that alcohol had no theapeutic value and its consumption by human beings was unnecessary to health and frequently was harmful. If I had thought for an instant that cessation of the sale of alcohol would be followed by an increase in drug addiction I would have been opposed to prohibition and the board probably would have expressed itself as in favor of the lesser of the two evils. I do not believe that prohibition in a state or community is followed by an increase in the number of those who use narcotic drugs. My own experience is to the contrary."

The high cost of living in Italy has turned the people to robbing the robbers. The stores have been plundered and the food distributed in some cities to those who suffered hunger. The conditions are growing worse in this country and if there is not some sort of regulation or reduction the people may revert to violent methods of getting the necessities of life.

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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Address al mail concerning the magazine to WORLD CALL, 222 Downey avenue, Indianapolis Ind.

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The subscription price of WORLD CALL is $1.00 per year payable in advance; 10 cents per copy.

SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

Pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SATURDAY, AUG. 2, 1919. No. 414.

A SURVEY

SOME FUNDAMENTALS WE OUGHT TO KNOW

He who can see things as they are can do the wise things. He who does not understand them will do the unwise things. The problems confronting us are of the most fundamental in character. Let us study some of these.

(1). Segregation—The most dangerous feature of segregation will not show itself much short of a hundred years. But then it will show itself in all its evils. It will then show that our people have not grown up with one purpose and one vision but have grown apart. And as time goes on Providence brings about such turns of events as to make the problem something entirely different from what we now imagine it can be. Pharoah never counted on the Red Sea.

But at the present time the people are bent on boosting segregation. There is a class of white people who are doing all they can and the Negroes are headed straight towards segregating themselves. He who is opposed to this principle has as hard work to hold the Negroes back as he does to hold the white people back. At the recent Columbus meeting a bishop pled earnestly for a recognition as a man. He said "We want to be recognized as men like other men, and if we are so regarded we will show what we can do." But a few hours later he brought in a resolution demanding that a Negro committee be appointed to decide all matters pertaining to them. When Mr. Corey pointed out that if they would thus segregate themselves then there would be no alternative but for the white people to segregate them also, he saw the point and withdrew the resolution. If the Negro will persist in segregating himself then he must take all its consequences with poor cars, etc.

(2) The things we are suffering from are wholly due to the neglect of the generation preceding us. If they had taught the children right we would not now suffer. When a people grows up ignorant and without faith in Christianity it reverts to the old type. If he is a white man he will revert to the type of the Goth in the forests of Germany worshipping the oak tree. He will swear; that is, call down the wrath of the gods on his enemy, become immoral, that is do what his ancestors did about the altar of Ashteroth; run into a mob, that is deal with those who cross his path as his pagan ancestors did. If he is a Negro he will revert to the type of the jungle life worshipping fetishes. He will shoot craps, that is spend his time in gambling as the native does; become immoral, that is live as the native with his three hundred concubines does, etc., etc.

Now it is folly to spend our time in berating those who live thus. This situation can never be remedied until we raise a generation who will be so thoroughly under the power of the spirit that they will not revert to the old type. Read the fifth chapter of Galatians, and see how Paul regarded it.

Now if this is the case then some one will have to take stripes on his back to heal the nations; and it might as well be you and me as anyone else. If our fathers had done their work they would have done just what we now should do. They left it undone because they did not know it. If we leave it undone we will be far more to blame for we know. No one should run away from a difficulty unless it is a hopless case. It is better to face the difficulty in our home where we are strong even though it must be faced in helpless martyrdom. The principle of human redemption was expressed in the fifty-third Isaiah when Christ is characterized. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." But out of this will come glorious victory. "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

If we will look over history we will see that every race that has ever done a great service had its period of martyrdom, a period when its soul was sorely tried. Who knows but that the Negro is now going through his trial to see if he is really fit to have a prominent place in the foundation of a new civilization? And if this is true, then does he not make a grievious mistake of losing heart and running away from his place in the task? We would not dissuade some who are fleeing north from going, for good will come from it; some are fleeing who should stay right here, get a true conception of the real situation and help to rebuild our Zion here. What they think is an incurable prejudice against their race is often something far different. The old contest in Europe between lord and peasant was fought to a truce there not to a final settlement. In America the Negro finds himself in the path of the European peasant. Many of these European peasants, having freed themselves by the cruelest of martyrdom, do not hesitate to perpetrate on the Negro what they escaped from. The American slave was freed when he was sent to colonize Liberia, but when he got there he promptly proceeded to enslave the natives. Human nature is not often consistent. The Negro who will run away from the Southland where he is numerous and where he is growing in stature and in wisdom and in favor with God and man is frustrating God's highest purpose. He is afraid of the martyrdom that makes him a man. He is living in a land where politics is so corrupt that most of those who engage in it lose their souls. Why should he complain if he has full opportunity to ally himself in the greatest enterprises of mankind with the best men and women? But he says: "I have not been treated fair. When the war was on I was asked to subscribe for all war funds and now things are going back to the old way." Suppose this is true it will make you a greater man and will stultify those who perpetrate it. The two things the Negro lacks most now is faith in God and a knowledge of his purposes in the ages. If he had faith he would see how God is working out great things, and if he had a vision of God's purpose he would never run away from a place where God is working out great things. God needs men who will stand like a man in his task. Every wrong committed against us or against others is only an index of the extent of the world's unfinished task. Let us help the unsaved world to rescue itself. To flee north to enter the labor unions is but to find another unfinished task from which to run away, if the soul is faint hearted. The one important consideration is soul growth. "'Freedom hath yet a work for me to do' so speaks that inward voice which never yet spoke falsely, when it urged the spirit on to noble enterprise for country and mankind."

While the Negro has always proved a brave soldier, it is not in this realm he will make his great contribution to our civilization. It must come in his soul growth in the realm of the great enterprises of the church. Let him not falter where God has marked out his path.

THE LIVING PULPIT

"Mourners-Bench", "Anxious-Seat" "Mercy-Seat."

Mourner's-Bench—It is difficult for any one to know just how the mourners-bench ever became a factor in the saving of a soul from sin. I do not know if I ever heard the name of the man who introduced it into the church. It is left to conjecture just how it found its way into the first revival-meeting. Possibly the minister who first used it never dreamed of a continuous use. May be the man who was doing the preaching desired the unsaved near him so he could look into their eyes while he talked to them. He noticed some of the women and children weeping, and here and there a man was blowing his nose and wiping his eyes, and when the preacher began to tell them how lonely the

home is since the baby was taken out by the death angel, the hearts of many parents were touched, as they wept almost audibly, the onlookers called them mounrners. The seats or benches were reserved for this class of people, who by their coming forward had expressed their desire to become members of the church. When someone would attempt to seat himself in one of these seats he was asked by the officer of the church or minister to please find a seat elsewhere for these benches were reserved for the mourners. Hence the name mourners-bench. This is all conjecture of course, but if this is not the way how did the mourners' bench find its way into the church? There is not one single scripture for its use. The word mourn as found in the Bible always referred to one lamenting over his dead, or some grievous happening. Gen. 23:2; "And Sarah died in Kirjath-arba: the same is Hebron in the land of Canaan: and Abraham came to morun for Sarah and to weep for her." The fishers also shall mourn, and all they that cast angle into the brooks shall lament. Isa. 19:8.

Blessed are they that mourn for they shall be comforted. Matt. 5:4. You will note he did not say, get religion, or shall come through with religion, but they shall be comforted.

For further use of the this word see Matt. 11:17, II. Cor. 12:21, Rev. 1:7, Rev. 18:15, Ecc. 12:5.

Anxious Seat—This is just another name for the mourner's bench. There is as much scripture for the one as the other. The people who expressed themselves as being anxious to become Christians by no little persuasion went forward and took the front seats. They were called anxious seekers and the seats they occupied were called anxious-seat.

Mercy-Seat—There are a good many who try to justify the use of the mourners-bench because they read in the Old Testament of the mercy-seat; I will admit that you can find scripture for the mercy-seat, but let us note its use in the Tabernacle of old. Read the description of the Ark of the Covenant. It was an oblong chest made or shittim or acacia wood, two and a half cubits long by one and one-half cubits broad and deep. The lid was over laid with gold, with two cherubim of gold. The cherubim shall spread out their wings covering the mercy-seat. God promised to commune with Moses from between the two cherubim. Exodus 25:17-22. This Ark was kept in the Most Holy Place in the Tabernacle. The High Priest entered this place once a year, to make an atonement for the sins of the people, Lev. 16:11-15. If this had any relation to the nowadays mercy-seat, the minister who represents the High-Priest, would be the proper one to go to the mourners-bench, anxious-seat or mearcy-seat, and not the sinner. Brethren, there is no relation; it is just another one of the many hand-made articles . It has no place in the church of the Living God. The apostles never heard of a mourners-bench. The most alarming thing about this latter-day mercy-seat is that it has found its way into the Church of Christ. Men who call themselves Disciple preachers are asking the unsaved to come to the mercy-seat. This may appear to be incredulous, but it is so. Many of the Jews coming over to the Christian religion endeavored to bring many of their customs over with them. This kept the apostles on the alert. Lots of this unscriptual stuff has been brought into the church by men who know nothing of the teachings of the New Testament church. Whenever you hear a man talking about the mercy-seat in connection with a sinner's salvation, and opening the door of the church, etc., you may be sure that he is a novice. Take him and teach him the way more perfectly.

The thing that almost takes me off of my feet is, that many of the older ministers, that I have given the credit of knowing better, are allowing such things to go on. If you are anxious to live by every word that proceedeth out of the mouth of God, how do you allow such things? If the Disciples are to hold their identity, they must stick to the teachings of the The Book.

If you read Heb. 9:1-14, you will be further enlightened upon this subject.

"Out of the shadow of night,
The world rolls into light,
It is daybreak everywhere."

How the world waits to see Jesus as he is lifted up in our lives and in our teachings. What a fearful responsibility rests upon those men with whom He has trusted the message of salvation.

The one command given for all ages is: "Preach the Gospel to every creature. Woe is me if I preach not the gospel."

Your brother in the one faith,
JOHN MUSTSTUDY .

AMERICA'S TRIBUTE TO BRITISH MERCHANT SEAMEN

William H. Appleton, chairman of America's Tribute to British Merchant Seamen, which is organizing a nationwide campaign to raise by public subscription a fund that is to be administered to aid 30,000 men of the British merchant marine who were maimed and disabled during the war, will sail for England on the Carmania July 22 to further the plan.

Mr. Appleton, who will remain in England about six weeks, will confer with John W. Davis, Ambassador to Great Britian, Admiral Lord Beresford and many other prominent Englishmen and Americans in England. He also will visit the principal seaports and deliver addresses before mercantile marine organizations, Boards of Trade and other bodies.

The chief purpose of his visit is to acquaint the people of Great Britian with the movement that is being conducted in the United States as a part of America's appreciation of the service rendered to the civilized world by the men who volunteered to carry food and supplies to the armies, navies and civilian populations of the Allies.

"The movement is entirely spontaneous on the part of Americans," Mr. Appleton said at the national headquarters of the organization, 665 Fifth Avenue. "America, as well as all humanity, was benefited by the heroic behavior of these stout-hearted men, many of whom were too old to serve in the fighting branches or were otherwise disqualified physically.

"They were civilian seamen, and neither wore uniforms nor recived medals or citations for valor. Yet they performed a vital part in the winning of the war. Had the enemy succeeded in over,coming, even for two weeks, the steady flow of food and supplies to France and England, those countries would have been brought to the verge of starvation and the war certainly would have ended disastrously for us and all the rest of the civilized world.

"Admiral Sims, who is chairman of the honorary committee of America's Tribute to British Merchant Seamen aptly gave expression to the value set on the work of these seamen by those who know when he said, 'Without the British merchant seamen our army and navy would have been helpless.'

"That the work of these men was full of danger is widely known, but probably few persons know that of the 20,620 lives Great Britian lost at sea, 17,000 were those of merchant seamen. Americans slain on the high seas numbered 692. In money value Great Britian lost $4,665,263,689; America, $469,-276, 245. In tonnage Great Britian lost 9,043,-744; America 911,854.

"But it is not merely to pay practical tribute to 30,000 civilian seamen who came out of the war disabled that this movement was started. We know that it will further cement friendly relations between Great Brit ain and the United States.

"America is the recognized moral leader of the world. The two countries, united in bonds of sympathy and understanding and co-operating in the promulgation throughout the world of the ideals of Anglo-Saxon civilization, freedom and progress, stand as a bulwark of international amity and peace."

Mr. and Mrs. Appleton lived in London during the war and were very active in Y. M. C. A. work at the Eagle Hut. Mrs. Appleton received the Queen Alexandria insigna for Red Cross war work.

Mr. Appleton is a member of the American Chamber of Commerce and the American Luncheon Club in London. By reason of his war activities and business connections, he came in close contact with Americans in London and shares with them the same mutual regard that exists between the Americans in England and the people of Great Britian.

"The heart of each American who was in England during the war is full of gratitude," Mr. Appleton said. "With food so scarce, it must be evident that the 50,000 Americans who were domiciled in England during the war were only visitors by courtesy, because England at any time could have requested the entire 50,000 to return to America so as to leave more food for her own population.

"The English never asked any one to leave. In fact, their hearts, pocketbooks, food and other supplies were ours the same as if we had been their own people."

R. C. Maloy has taken the work at Jellico, Tennessee. He has been at work three months and has had three additions. Two were baptized Sunday July 13th. He is doing all he can on the Emergency Drive.

EMERGENCY CAMPAIGN

ARKANSAS

Dear Editor: Allow space in your paper for me to say a few words. I have been very busy since the conferences. I have visited four congregations besides the one I pastor and I want to say that the plan suggested by the conferences will not work with anti-missionary churches but we are going to try them individually.

I visited Center Chapel, Walnut Grove, Elliot's Chapel and Blackton. I failed at two of these but shall try them again. I took pledges at Walnut Grove to the amount of four dollars. Miss Amy Freeman will look after the work at that place. Rev. E. G. Turner will look after it at Elliot's Chapel.

Mt. Beulah at Pine Bluff gave an offering on Independence Sunday to the amount of $19.50, which was sent to the C. W. B. M.

The names of those who gave are as follows: Mrs. Mary Franklin and Mrs. L. B. Ivy each $5; Mrs. Lucy Berry, $4.50; Mrs. Minnie Bradley, $1.50; Mrs. Alice Mayo, Robert Turner, Miss Minnie L. Bradley and Robert Canier each $1.00. Some more will give at Pine Bluff.

We will take an offering for the Emergency Drive at England on the second Lord's day in August. We have not done all that we hope to do, owing to so much rain, which kept every body busy fighting "General Green" and he is not whipped yet. I do hope we will all line up and raise the $20,000. We have a number of brethren who are able to give largely to this grand work. We want to say in conclusion that we shall do all we can to help push on the good work.

I remain yours as ever,

GEO. W. IVY.

REPORT FROM UNION POINT CHURCH, LUM, ALABAMA

It is a great pleasure to say that on the 15th of May, as many as eight representatives from our state attended the Emergency Conference that was held in Atlanta, Ga.

I feel that this conference has done much good in helping us to realize as a race, the great task that lies before us.

It seemed that every representative left the conference with much inspiration and a great zeal to carry out the plans of the conference, and I really believe that each one did.

Every true hearted Christian should realize and awaken to his or her duty along this line of work, and work to that effect.

To carry out the plans for Independence Sunday, our pastor, Bro. I. C. Franklin, appointed a committee of five to make an "every-member canvass," and make its report on the first Sunday in July, Independence Sunday, which the committee did.

This committee was as follows: Mrs. Callie Brayboy, Mrs. Georgia A. Franklin, Mr. J. O. Brayboy, Mr. U. S. Jackson, Mr. Wilson Nelson.

The committee reported as follows: Mrs. Callie Brayboy, $12.20; Mrs. Georgia A. Franklin, $8.20; Mr. Jo. O. Brayboy, $1.00; Wilson Nelson, $1.00; total amount collected, $22.40.

Our object was to raise $25.00. So after this report was made, there was a special collection taken by the church's secretary, Bro. McKinley Jackson, to make out the desired amount, which he did.

Several who had given already contributed to this special collection, and seemed so willing to give.

We as a church feel very proud to have been able to do this much in helping carry out the plans of the conference.

The following are the names of those who gave to this call and the amount given by each: Mrs. G. H. Franklin, $2.50. Mrs. Callie Brayboy, $1; Mr. D. C. Brayboy, $1; Mr. I. C. Franklin, $1.10; Mr. Silas Rudolph, $1; Mr. Mack Simmons, 50c; Mrs. J. P. Brayboy, $1; Miss Mary C. Lewis, $1; Mr. James Franklin, $1.20; Mr. Joe Brown, 50c; Mr. Foster Jordan, 50c; Mr. Willard Smith, 50c; Mr. Ellis Thomas, 50c; Mrs. W. T. Brayboy, 50c; Mr. John Jordan, $1.25; Mrs. Lizzie Simmons, 50c; Mrs. Leona Marvin, 25c. Mr. Steven Snow, 25c; Mr. Feagin Knight, 25c; Mr. John Henson, 25c; Mr. Tom Brown, 25c; Mr. Tom Williams, 25c; Mrs. Laura Snow, 25c; Mrs. Roselia Marvin, 10c; Mr. Robert Marvin, 10c; Mr. George Surles, 25c; Mr. John Page, 10c; Mr. Isiaih Rudolph, 10c; Mr. Zeb. Hardy, 10c; Mr. Joe McWilliams, 10c; Mr. Arthur Lee, 10c; Miss Ida Patterson, 10c; Miss Buris Mosely, 5c; Mrs. Arthur Lee, 15c; Miss Essie Brown, 10c; Mr. R. Hinson, 15c; Mrs. Lizzie Watson, 10c; Mrs. Mary Wiley, 10c; Mrs. Cora Giddings, 10c; Miss Lulu Jackson, 10c; Mr. U. S. Jackson, 10c; Mr. Jas. Wiley, 10c; Mrs. Nellie Edwards, 10c; Mrs. Mollie Price, 10c; Mr. S. M. Watson, 35c; Mrs. Harriet Franklin, 50c; Mr. Garfield Howard, 5c; Mr. Jimmie Simmons, 10c; Mr. Jerry Norris, 25c; Master Milton Smith, 25c; Mrs. Francis Jordan, Sr., 25c; E. Ralph McChatman, 25c; Miss Maggie Hamilton, 25c; Mr. E. D. Price, 25c; Mr. Jospeh Jackson, 30c; Mr. McKinley Jackson, 55c; Mr. Ben Patton, 25c; Mrs. Nancy Patton, 10c; Mr. Willie Patton, 15c; Bertha Franklin, 10c; Miss Bessie Lee, 10c; Miss Nettie Lee, 10c; Total amount collected during the day, $25.20.

We are now looking forward to the next call, which will be in November. Our prayers are that we may be able to accomplish our aim for that time.

Yours in His cause,

MRS. CALLIE B. BRAYBOY.

Rev. T. E. Campbell is announcing that Marlin, Texas, is getting ready to erect a church soon.

AARON'S RUN, KENTUCKY

We write this in memory of one of our dear girls who was called home, June 17, 1919. Cora Rodgers answered the call. She was one of our very best workers for Christ. We shall miss her. She was one always willing and ready to work.

"But, O, give thanks unto the Lord; for he is good; because his mercy endureth forever."

MEMORY

"Nearer to thee," with dying lips she spoke
The sacred words of Christian's hope and cheer,
As toward the Valley of the Shadow passed
Her calm, heroic soul that knew no fear.

"Thy will be done," the anxious watchers heard
The faint low whisper in silent room;
Earth's darkness merging fast into dawn,
Eternal Day of Night of somber gloom.

"It is God's will," as she had lived she died;
Parents and dear ones, fear not to bear
Fate's heavy cross; while swift from sea to sea
Rolled the deep accents of a mother prayer.

"Dust unto dust," in solemn sleep she lies,
Who bowed to death, yet won a deathless name,
And wears in triumph on her marble brow
The Christian's crown, the hero's wreath of fame.

—MRS. THOMAS PATTON

CLEARVIEW, OKLA.

July 15, 1919.

Editor of the Gospel Plea: Allow me space in your paper to speak a few words in regards to the C. W. B. M. in Oklahoma.

We feel that we have done a noble work this year. We have grown from four organizations to seven. We hope to do a much greater work this next year. We are drawing close to the close of another conventional year, only one more month to work in. We hope that every organization will be well represented at the convention, as we expect to have our national workers with us. Sister Stearns and Brown will certainly make you want to go home and go to work and see that those around work. I am asking that each organization send to the convention from $5 to $10, that we may be able to help carry on this great work of Oklahoma. The C. W. B. M. sisters of Clearview have pledged to send one dollar apiece to the convention. We hope others will follow. Believing this is the way for us to preach the Gospel,

L. E. MAYBERRY.

Clearview, Okla., Box 257.

Mr. M. C. Walker of Reidsville, North Carolina has been sick ever since the Emergency meeting at Martinsville, but Prof. McRay spoke for him and an offering of $30 was taken up. This they will greatly augment before fall. They are inviting the ministers of Maryland and the District of Columbia to meet with them.

THE GOSPEL PLEA

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The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

PERSONALS

R. F. Matlock sends in a new subscription to the Plea and says: "The children had a beautiful day at Holly Grove on the second Sunday. This is a promising little church I organized four years ago. Bro. B. H. Armstrong shows his missionary training at the S. C. I. They have a fine set of officers with Elder W. M. Martin as pastor.

Mr. A. S. Bayne of Brinkley, Arkansas, writes: "I have just this minute finished reading your article on 'The Germ of Denominationalism.' This is so good that I am writing you to thank you for writing it. I read with ever growing interest all you write and I want to say to you that I think them heavy enough to run in any publication on the continent."

You are really doing more good than you know. Yor are what I call a Christian Philosopher. You have an analysis of the Bible and human events and human temperament, so mixed and mingled that it comes to one with force of a dramatic poem." Bro. Bayne is a real estate man living in a place where there is no church of our faith.

S. C. I. NOTES

Miss Evens and Miss Townsend spent Saturday in Jackson. Miss Townsend went on to Canton, Miss., to spend a few days with friends there. Miss Evans came home that evening.

Eld. W. P. Martin was a welcome visitor on the campus Saturday. He came down to dedicate the new church at Shaw and when so near came over to see his daughter Ella. He is pastor of the Gay St. Church at Nashville, Tenn.

Mr. Eula Belle of Bolton was at the S. C. I. twice last week. The first time he brought over a load of nice potatoes and the second time he came on Saturday evening to be with us Sunday for our services.

Miss Martha Underwod was pleased to see her cousin Mr. Fletcher Myatt Sunday as he had just returned to his home from France where he had been for almost a year. He looks well and is glad to be back in the states again. Two of his cousins accompained him here.

Miss Katherine Prosser's mother visited her on the campus one day this week. Katherine is working her way through school and had been here almost a year. This is the first time her mother has been here.

R. L. Johnson, L. A. Williams, and T. S. Jordan are making a nice new walk from the Y. W. C. A. room to College Avenue.

The following announcements have been received from Mr. and Mrs. Charles Hawkins of Dermott, Arkansas: Lula Marie Hawkins born July 14, 1919. Mrs. Hawkins was, before her marriage, Miss Fannie Crockett and was a student here for several years. We extend congratulations to the Hawkins' family.

Almost $200 was pledged Sunday for the Emergency Rally to be paid on or before Thanksgiving.

Word has been received from Prof. Omans at Washington, D. C., and that he had seen Rev. Robert Gooden. He expected to spend a day or two in Washington.

ADDRESS AT NORTHEAST CONVENTION

Dear Readers of the Plea: I bring you this message on missions as I gave it to the District Meeting, June 28:

Mrs. President, Brothers, Sisters and Friends of the Eastern District: It is a great privilege of mine and yours that the Lord has brought us together again to do business for the King. There is no other business that should come to us before the King's business. It should always be first. The Good Book teaches us to seek ye first the Kingdom of God and his righteousness and all other things shall be added to you, but a great many of us seek first the pleasures of this world and make God last. We give our best to ourselves, and for ourselves. We have not yet caught the great vision of our mission. A missionary is one sent—sent now—sent for what? To look after our own affairs? That is what a great many of us do, but listen what a missionray is: A missionary is God's servant, in God's place, doing God's work, in God's way, for God's glory. That is a high standard, can we measure up to it?

We can be a miser or a savage and be selfish, but we cannot be a christian and be selfish. We must crucify the old demon with his lusts, and transplant Christ and his love. As Christians we cannot play checkers with the devil and not expect him to make a move on us once in a while. We are now at the beginning of a newly constructed world, and we as Christian ought to be found striving to blot out every evil and replace it with good. Let us place a higher standard of living for our children.

All good things are hard and cannot be obtained without sacrifice. The war has cost much money and the lives of many strong young men, but those who have come back to us have learned the great lesson, that in unity there is strength, and that we are no more citizens of a county, a state or a country, but citizens of the world, working together for the great good of all races. We cannot do this world's work or business for the King without "Information, Inspiration, and Realization."

Information—We must be well informed of the great task that lies before us as Christians. In this period of reconstruction one of the first things we want to know is what each race most stands in need of. We sometimes think the first thing a missionary ought to do is to offer Christ to a heathen people, but I believe we should begin with home life. Teach them that life is that which goes to make the happiness of a people, joined together with the love and fear of God.

Inspiration—Have you! Have you! Have you been inspired to do something more than for your own household, for your own church, for your own Sunday school? Have you been inspired to do something more than for the church of your community, in your own county, in your own state, in your own country? If you have, you have caught the great missionary spirit that Christ gave to the world, but if you have not, get busy; for he said, "Go ye into all the world, and teach and preach my gospel to all the nations."

Realization—This also comes personally. Have you realized the task of a missionary school and of the missionary workers on the field, and in the United States and in foreign lands, and the great task the C. W. B. M. has to get funds to keep these schools and workers going? If you have not realized these things, think about them, and think about them, and think about them.

Yours in His service,

MATTIE B. FROST.

FROM THE LONE STAR STATE

Dear Readers: Just a word about the C. T. D. C. M. Convention held with the St. James Church at Lyons on the 27th and 29th of June.

Taylor, Hillsboro and St. James came up with a splendid delegation. Waco and Circleville sat down on us. But nevertheless we had the best convention of any since I have been in the state.

Pres. J. N. Ervin, Mrs. Fannie H. Johnson, and Mrs. R. L. Wicks of Taylor were among those who did so much in making things go.

It means so much when we can have persons present who are full to the brim.

President Ervin brought us a great message along the line of our task, Mrs. Johnson brought a message about our schools and especially J. C. I., which was inspiring to all. Mr. R. L. Wicks was at herself in treating the subject of Motherhood.

Elder Millege Willburn of the Baptist Church gave us a fine sermon at 3 o'clock Sunday afternoon. Father Green preached us a great sermon Sunday morning. He was the

first to preach the doctrine of the Church of Christ in Berleson county.

It is inspiring, to listen to him. The writer preached at night.

All things considered we had the finest convention we have had since I have been in the Lone Star state.

Too much can not be said of Bro. W. B. Washington and his good people. It, indeed, were they who made this splendid session possible.

Brother Washington is a minute man. He is large hearted and meets every worthy call.

So much for that.

Each church in C. T. D. is asked to rally on the fourth Lord's day in September for the lot at Hillsboro. We wish to wipe out that obligation at the district session to be held in Hillsboro on Sept. 26-28. Each church is asked not to raise less than $12.50 on the fourth Lord's day in September. If you should raise more it will only mean the beginning of the building fund.

We are expecting Circleville and Waco to fall in line and march to the music, rain or shine.

Mrs. R. L. Wicks brought forth the resolution asking the churches of the C. T. D. to make a special rally for Hillsboro the fourth Lord's day in September. Mrs. Fannie H. Johnson is responsible for the move of having Mrs. R. L. Wicks to hold an institute at each of the next four district convention of the C. T. D. Her expenses are to be paid by the departments of the districts. She will hold special institutes for girls and women.

Well for the reports of the departments:

Y. P. S. C. E. session was short and good. We had the following reports:

Waco, none; Circleville, none; Hillsboro, none; Taylor, for lot $1.75; rep., $1.50; Lyons, for lt 75c; rep., 60c.

Enrollment and finance committee reported $1.65; making a total for Y. P. C. E. period, $6.25.

The Aid collection was $1.20.

C. W. B. M. Period.

Saturday Morning, June 28.

Mrs. R. L. Wicks presided. The following Missionary Societies reported:

Murphy St., rep. fee, $1. St. James, lot, $1.50; rep fee, 25c. Waco just reorganized by Mrs. Johnson. Lovely Mission, lot 50c; rep. fee, 25c. Enrollment and finance committee, $1.85; Total, $5.35.

Church Peroid.

Mrs. Wicks presiding.

Report of Churches: Lovely Mission, for lot 75c; rep. fee, 90c. Murphy St., for district dues, $3.20. St. James, lot $1.50; rep. fee, $1.50. Enrollment and finance committee, $1.80; total, $9.65.

Bible School Period

Reports as follows: Lovely Mission, rep. fee 75c, lot 50c; St. James, rep. fee 55c; lot 75c; Murphy St., rep. fee $2, lot $1.50; Enrollment and finance comittee, $1.50; total, 8.55.

Ladies' Aid Period

Enrollment and finance committee reported, $1.25.

Missionary Society Period.

St. James reported, rep. fee 25c, lot $1.50; Murphy St., rep. fee $1; Lovely Mission, rep. fee, 75c, lot 50; Waco,——; Circleville, ——; Total, $5.35.

The Ladies' Aid

This period was conducted by Mrs. R. L. Wicks. It was a splendid meeting. Where there is a live leader there is a live society doing something..

Bible School—June 29.

Collection, $1.31. Church period, Sunday morning, $2.64; Church period Sunday afternoon, $1.14; night session collection, $3.52; total from all departments, $40.20.

Y. P. S. C. E. to secretary, $1.; to J. C. I. $2; and to state work, $1.00.

Bible School—J. C. I., $2; state work, $1; secretary, $1.

Ladies' Aid—to Mrs. Wicks, $1.

C. W. B. M.—To Mrs. Johnson, $4.35; secretary $1.

Church—to secretary $2.50; to Mrs. Wicks $1.25; to J. H. Fielder, district evangelist, $8.15; to state work, $2.75; total for all departments paid out, $30.75.

Friends do let us not be staisfied with small things but look up and take hold on the larger things of the kingdom.

I want to say that the C. T. D. C. M. convention means to do larger things for the Master each time it meets.

If you will give good measure to God it will come back four-fold.

Brother, let us not forget that Texas must go away over the top in this Emergency Drive.

I am in the cause,
H. G. SMITH, Exangelist.

The fifth Lord's day in June the writer assisted Elder Lomax in a rally. They started out to raise $100. They succeeded in raising $138. Thus you see they went over the top. We had an appointment on that night for Lorman. The train was three hours late. Monday we left for Fayette. Elder L. R. Garrisson met me at Fayette with his buggy. When we drove in Sister Garrisson met us with a smile which made us feel welcome. After supper we went over to the church. There was a misunderstanding regarding the date. However, we had out a nice crowd.

One young man took membership. The church promised to observe Independence Day.

We spent one night at the home of Bro. Garrisson. They have a delightful home, just far enough from town to be desirable for comfort and quietness.

From there we went to Red Lick. Spent the day with my old friend, O'Guire. He arranged to have me carried out to Bro. M. Haywood's. There we spent the night. It was a pleasant stay. Sister Haywood did her best, you may know from that how I fared. My appointment was misunderstood, hence I had to stay longer than we had planned. Wednesday we spent the day with Bro. James Owens. He is one of the few men that have been fortunate enough to get two good wives. His first wife was a splendid woman and an excellent wife. She died. Brother Owen was then at a loss, did not feel fully able to make another good selection. Therefore he called the Lord in to make the selection and good indeed it was.

From there we went to Little Zion. We spoke to the faithful ones. They received us gladly. We spent the night with Bro. A. Haywood. Sister Haywood takes pride in trying to have you feel at home. We enjoyed our stay. Thursday, Bro. Haywoord brought us over to Tilman where we boarded the train for Hermanville, thence across to Port Gibcon. That night we left for Indianola to meet the committee that had been appointed by the association. The trip was in vain. I had to cancel three appointments to make the trip. I was not disappointed.

The first Lord's day in July found us with Christian Chapel, where I have pastored for more than twelve years. After the sermon a young man, the head of a family, made the good confession, and was baptized on Monday. Thursday night we left for Clarksdale where we found Bro. B. C. Calvert engaged in a meeting. We fell into the harness. Saturday Bro. Calvert left. We stayed over on Sunday. We had a splendid service. In part we carried out Independence Rally day. Bro. Calvert will report results later.

Sunday night one took membership. We stayed over until Thursday. From there we came to Mound Bayou, preached that night. Lectured Friday. We were busy trying to get a crew for Shaw, where the new church would be dedicated, Eld. P. Taylor of Nashville, Tenn., to preach the sermon. We were invited to take a part.

Now, dear readers, the convention will soon be on. We should begin now to make it one of the best conventions ever held.

The success of the convention depends upon the spirit that governs it.

Therefore we should be careful of the spirit that is in us.

Let every person look beyond himself and become interested in others, for our greatness depends upon what we do for others.

Yours in Christ,
K. R. BROWN.

TENNESSEE

Gay Street Christian Church, Nashville.

Our people rejoiced in the fellowship of a great meeting, Lord's day, July 13. 11 o'clock service, one confession, two baptized. Congregation continues to grow and every department of the church is as busy as can be raising money to send to our State convention which will convene in Johnson City, July 29-Aug. 3. Three delegates will go from the Gay St. Christian Church.

At 6:30 p. m. our C. W. B. M. went into session. Number present, 20. The captains made the following report of their division:

Mrs. Mary Kinnard, Captain No. 1, new members, none; money collected, $1.30; Mrs. Lizzie Chandler, captain No. 2, new members, none; money collected; $1.10; Mrs. M. A. Massie, captain No. 3, new members, 5; money collected, $1.40; total, $3.80.

Total membership in the Auxiliary of the Gay St. Church, 58. All are working fine.

At the close of our Auxiliary meeting our Y. P. C. E. Society went into session. Subject: Our Denominational History and Principles, which was led by our pastor, Elder W. P. Martin, and others took active part in the discussion. Our offering for the evening was $1.56.

MISS EVA BEARD, President
MRS. Ethel R. McCARVER, Treas.
Miss Theo. Ross, Secretary.

Christian Woman's Board of Missions

IN MEMORY OF EDWIN FRANCIS JACKSON

His star arose at close of night,
'Tis dark before the dawn.
A brilliant star, a beacon light,
Foretokens of the morn.

A man of ambition and of power,
Who armed his life with grace;
While on the alter of his God,
He offered it for his race.

With purpose firm he lived his creed,
Toiling with might and main.
Each day more clearly saw the need,
Despite the toil and pain.

He counted not his life too dear
To spend in helping his people here.
That manly form now prostrate lies,
Those willing hands are still.

The mind so filled with generous deeds,
Yet loyal to God's will,
Has ceased to plan for loved ones here,
But is active in the heavenly sphere.

His loss our circle shall greatly feel;
Silent is his sweet voice now;
Still while we miss his cheering words,
To God we humbly bow.

Sleep on, dear Father, take thy rest,
Your earthly task is done;
We loved you, but Jesus loved you best.
Receive His sweet words, "Well done."

—From Wife and Children.

Dale, S. C.

KNOXVILLE, TENNESSEE

Behold I say unto you, lift up your eyes and look on the fields, that they are white already unto the harvest.—John 4:35.

Dear Readers and Workers: We are now looking forward to our 50th state convention, which will convene in Johnson City, July 29th. We are making preparation to send 2 of our earnest hearted women to represent our Woman's Missionary Society. They are hoping to meet workers from other societies at this great assembly.

In this coming together I pray that plans and resolutions may be so filed that each and every one will return home rejoicing over the work that has been done in the past and the work we hope to accomplish in the future. Let us all arise and shine for the light indeed has come.

I also wish to speak of having had with us our state general secretary, Mrs. C. N. Donney, of Clarksville, Tenn., It was indeed a pleasure for our women to meet this consecrated woman. She held a conference and was able to open our understanding to the great world program for Christ. Space will not permit me to say all that I would like to say concerning this far-seeing Christian woman. May the God of heaven shower down blessings wherever she may go, carrying that one name, Jesus Christ, that men may look upon Him and live.

I enjoyed reading Bro. K. R. Brown's article. I should think that all who enjoy using that saying "Charity begins at home," would feel like laying it aside after reading what Bro. Brown has to say about it. Yes, we all know that charity begins at home but she will not be content to stay there. Let us hear from you again, Brother Brown, such articles give one strength.

I enjoy reading of the great work that is being done by our state evangelist, W. P. Martin, and his fast growing congregation at Nashville, Tenn., and of the work of others.

Yours to do all things through Christ who will give us all strength.

MRS. CHAS. M. HARRIS,
President of the W. M. S. of the Payne St. Church of Christ.

REPORT OF FUNDS RECEIVED BY J. B. LEHMAN TO JULY 21.

For General C. W. B. M. Work

Holtsville, Tenn., D. C. Crowder, Right, Tenn.	$ 2.00
Total this year	283.32

For Jarvis Christian Institute

Sent in by Pres. J. N. Ervin	
Mrs. Steve Williams, Carson, Texas	15.00
W. P. Mitchel, Pittsburg, Tex.	5.00
Central Dist. Meeting, S. S. period	2.00
Central Dist. Meeting, Y.P.S.E period	2.00
Central District Meeting, Church period	2.75
Total this time	26.75
Total this year	806.44

For Sunday School Work.

Pea Ridge, Kerr., Ark.	5.00
Oak Grove, Kerr, Ark., J. H. Piggie	5.00
Total this time	10.00
Total this year	140.40

Children's Day, F. C. M. C.

Pea Ridge, Kerr, Ark.	10.00
Holtsville, Tenn., Right, Tenn.	3.00
Oak Grove, Kerr, Ark., J. H. Piggie	15.00
Total this time	28.00

Fund Statement

For J. C. I.	806.44
For S. C. I.	389.64
For C. W. B. M.	283.32
For P. C. I.	237.70
For S. S.	140.40
For A. C. I	103.00
For C. C. I.	52.00
For F. C. M. S.	28.00
For Washington, D. C.	15.17
Total this year	2055.67

Remember to send all Emergency funds to Mrs. J. M. Sterns, College of Missions, Indianapolis, Indiana.

Very truly,
J. B. LEHMAN.

AMONG THE BIBLE SCHOOLS

East North Carolina

For some time there has been a great desire in my heart for the fellowship of those people in East North Carolina, known as Disciples of Christ. I could have written to them as the Gentile Apostle wrote to those disciples in Rome, "First of all, I thank God through Jesus Christ for what He has done for all of you; for the report of your faith is spreading through the whole world. How unceasingly I make mention of you; always in my prayers entreating that now, at length, if such be His will, the way may by some means be clear for me to come to you. For I am longing to see you, in order to convey to you some spiritual help, so that you may be strengthened; in other words that while I am among you we may be mutually encouraged by one another's faith, yours and mine.." "And I desire you to know brethern, that I have many a time intended to come to you."

Not until June 12th, was this desire realized. I noticed nearly every person to whom I was introduced always said: "I am glad to meet you, hope we may become better acquainted." This may have been just their custom of meeting strangers but it is truly my desire to become better acquainted with these good folk. To know and understand each other will mean much to the forward step of the church of Christ in the United States. I am informed that there are about two hundred congregations wearing the name of Disciples of Christ in that part of the country. These good people know little or nothing about our schools in this part of the country. One of the leaders told me that, about twenty years ago, our late Bro. C. C. Smith, made them a visit and endeavored to line them up with the Christian Woman's Board of Missions, but some objected to such a procedure and they lost their opportunity to cooperate in the larger work. This they keenly regret and if the opportunity comes again, they will take advantage of it.

I am almost sure that our brethren realize that opportunity is once more knocking on their door. To fail to harken this time may mean a much longer time than twenty years before it knocks again. Will you open the door, brother? I visited:

Selma, N. C. June 12th—Elders W. G. Best and B. J. Gregory had made all arrangements for my visit. Elder Gregory, the pastor, introduced be to a full house. I don't think I have ever spoken to a congregation that gave better attention. I spoke the first thirty-five minutes on the Sunday School program, the next thirty-five minutes on the Emergency program. Those who were asleep, if there were any, awakened in time to get the last part of the program and to hear Brother Gregory tell about the Flanner Social Settlement. While in Selma I made my home with the only Best preacher in town. Brother and Sister Best made it very pleasant for me. Bro. Best accompanied me to several points. Where he left off Brother Gregory took it up and went with me the rest of the way. The morning of the 13th, Elder Best and I, on invitation, visited the board meeting of the Goldsboro school. There

I met a good number of the brethren. This school is beautifully located a little more than a mile from Goldsboro. A street car line runs nearly to the grounds. It was at this meeting an invitation was extended to a team to put the Emergency call before two districts, or about sixty-five churches.

Princeton, June 13th—From Goldsboro we went to this little town, home of Elder Gregory. Bro. E. Parker is the pastor of this congregation. He could not be with us but we had a pretty fair hearing. Both Brother Best and Gregory took part in the program.

Greenleaf, Goldsboro, June 15.—This is one of the largest congregations in east North Carolina. Elder C. R. D. Whitfield has served this people for about twenty years. My visit happened to come on his regular preaching day. This good man gave me the whole evening hour. This is a very large building but as far as I could see every seat was taken. Elder Best took part on the program. Brothers Best and Gregory attended the Emergency Drive at Martinsville, Va., for this reason they were able to give helpful talks on the several topics of "Answering the Call." These people gave the best attention as the writer endeavored to help them lift up their eyes upon the fields. The Greenleaf church is located a little ways out from the town. It is not very far from the school. On the pastor's Sunday it looks like an association. People come from far and near. Though he has preached for them for many years they still hold him in high esteem.

St. Luke, Goldsboro, June 16.—This church is located in the city. Elder C. H. Cordon had finished up the unexpired term of the late pastor, who was removed by death. Bro. Cordon was elected as pastor following my service.

A fine audience greeted us. We tried to lay upon their hearts the call of the hour, as presented by both the Bible School and the Emergency program.

Pikeville, June 17.—Elder Gregory joined me for this point while Brother Best returned home. Here we met a fine audience, a little late gathering, but they came right on. The pastor, Elder H. D. Davis, was not with us but the officers made us welcome and Bro. Gregory told them about the Flanner House, while the writer told them about the "Great-big-program of the whole church."

Wilson, June 18—Elder J. B. Kornegay, pastor, who lives in Kinston met us on the ground to see to it that our visit counted for the most. Brethren, I want you to know that any field worker highly appreciates your efforts to be present with your congregation at the time of his visit. It not only helps the visitor to feel welcome, but it gives impetus to his message. I am glad our brethren are beginning to show a little more appreciation for field workers. A fine gathering greeted us and though our program was long only eight persons left the building before they were dismissed in order. Elder Kornegay took great delight in showing us the city of Wilson. The part of the city that we could not walk over, he took us over in a buggy; and when the buggy got too slow he took us in an automobile. He did all that to convince me that Wilson is a larger city than Pikeville. Brother Kornegay is one of those ministers who promised to visit the National Convention in Nashville, Tenn., in September. It seems to me that a word from the corresponding secretary about the National convention would be in order.

St. Luke, Mt. Olive, North Carolina, June 19.—This appointment was called off because the pastor feared that the people were not well notified.

Faison, June 20.—This is the only place that I visited alone. I met a fair congregation that night. The people listened with great interest. This is a great place for truck gardens. The Colored folk own their own homes for miles around. Elder J. L. Lee took care of me in his own home. Brother Lee showed me the home of a Colored man who invested one thousand dollars in Government Bonds. I am wondering how much our brethern at Faison will invest in the Emergency Call. "Lay up for yourselves treasures in Heaven."

Kinston, June 22.—Here I joined Brother Gregory again, who is serving these good people as pastor. Sunday morning I had a word in the Bible school, at night I spoke to a large congregation. The pastor preached three sermons with telling results. Two or three stood up for the Master. The pastor emphasized the need of the church getting in line with the larger work. He promises to canvass every member for the Emergency Rally. He promises to lead the offering in each of his congregations. If each pastor will do this very thing, I am sure that in most cases the members will follow. It is a mighty good way for the minister who endeavors to take the offering, to give himself, to prove the sincerity of his plea. Some one has said:

"I'd rather see a sermon than to hear one any day,
I'd rather one should walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear,
And the best of all the preachers are the men who live their creeds,
For to see good put in action, is what everybody needs."

Vine Swamp, Kinston, June 23—This church is located several miles in the country. It is another one of Elder Gregory's congregations. I speak truthfully when I say it has been a long time since I witnessed as many people in the city or country, on Monday night. The service was very long, for Brother Gregory was at his best on the Flanner House that night, but if a single person left before he was dismissed in order, I did not see him go. It was at this place where I met my little friend. He is planning to attend school some where, promises to look the course of the S. C. I. over and if he is pleased ma yattend.

(To be continued.)

———————————h

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

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Pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SATURDAY, AUG. 16, 1919 No. 416

A SURVEY

AT THE LAST.

J. B. Lehman.

"At the last it biteth like a serpent
And stingeth like an adder.
Thine eyes shall behold strange things,
And thine heart shall utter perverse things."

Ever since the days of Noah, men have seen what alcoholic beverage would do to the individual, but not many have stopped to take into account what the liquor traffic as an institution would do to mankind when it saw its end coming.

Over a hundred years ago many farms in western Pennsylvania had private stills, when the government decided to tax them and there occurred what we now call "the whiskey rebellion," and President Washington called out the army to quell them. This was merely an indication of what it would do if crowded to the wall. When our Civil War broke out this evil business "put one over on the country" in a very adroit way. It came up blandly and offered to pay much of the cost of the war in exchange for recognition and the privilege of becoming a monopoly and to be institutionalized. And when this was done the evil business began to use the nation as its pawn. It did not hesitate to debauch our boys and girls through drink and white slavery, the remnant of the spirit of the worship of Ashteroth in the groves of the ancient pagan peoples.

It increased its business until America expended about thirteen billions annually on it which was equal to one half of the cost America incurred in entering the World War. It debauched millions of our men until they were very annoying and hateful paupers. It made a refuge for white slavery in which millions of our fairest maids were ruined. It became a monstrous oppressive evil on the land.

At this time the Women's Christian Temperance Union arose to combat the evil. On one occasion Frances E. Williard and her associates sent a petition to the National Republican Convention asking for a condemnation of the traffic. The next day they found their petition in the spittoon all besmeared with tobacco spit. But the women were not daunted. They kept on agitating the cause, they plead with men and they introduced temperance instruction into the public school courses. When one generation was brought up under this system things began to come to pass. Finally one morning the traffic that trusted to intrigue, debauchery and fraud woke up to find the prohibition amendment adopted by all but three states.

When this was done the righteous forces shouted "Hallelujah, it is finished;" but they did not reckon with the character of their antagonist sufficiently. What this evil business had done to each individual who indulged it, it must yet do to society as an institutionalized vice, it must yet bite like a serpent and sting like an adder.

One morning our papers announced that the liquor men met and appropriated five hundred millions to fight prohibition, and some of our religious papers said facetiously that they better not waste their money, but again they did not reckon with the character of their enemy. It had not yet put into operation to the full the only method it knew.

We have said hard things against the Kaiser for his methods, but when we stop and think that his American advisers were these same beer brewers we need not so much wonder that he would secure the assassination of a crown prince, or at least take advantage of the circumstances of the assassination, nor need we wonder that he had planned to take advantage of every unsettled problem of America, such as the labor troubles and the race antagonism. He simply followed the suggestion of his advisers. When we remember how big newspapers were purchased and fabulous sums were spent to corrupt men, we begin to be cautious in our complacency. The institution that has flourished on the depravity of man does not hesitate to procure crime to gain its ends.

One morning the newspapers announced that five hundred millions had been appropriated and the next it announced that prominent men were retained to act for them, and the next it turned out that a most violent assault was made on the league of nations by a group of men who have never been able to give a good reason for their violence, but who were just as violent in years gone by against prohibition legislation. A few days later violent labor agitations began to break out and now come the most violent race clashes. Assaults began to be made on women in Washington by Negroes or white men painted as Negroes in such a systematic way as to preclude the idea that they were the natural outbreak of lust and depravity. Under these circumstances it was not hard to incite the unwary to race asssault. Next it occurred in Chicago, this time incited by labor jealousy. Tomorrow it will break out in Dayton, Richmond, New York, Philadelphia and other cities. It will be a part of the program. The only hope of reinstating the liquor business is to procure a state of anarchy and political chaos.

We were slow to comprehend the meaning of the World War and President Wilson wisely held us off until such time as the minds of the masses could grasp its true meaning. In short he had to wait until his own mind could grasp it. We will have to wait now even though we must sacrifice the league of nations and domestic tranquility, but soon our minds will grasp the true situation and then the people will act with as much decision as they finally acted with the prohibition amendment. It will be a shock to American Christianity to learn that this institution which it nourished through so many years with indulgence money is finally biting like a serpent but the quicker the disallusionment comes the better.

To the Negroes we would give this word of caution. These clashes are not implacable antipathies. The Negro is simply in a circumstance where he can easily be made the victim in a program. These clashes are no more race clashes than the fight of two cats with tails tied together thrown over a wash line is a true cat fight. Let no one be discouraged. Every time an evil in the past has been destroyed it struck viciously in its death throes. It was this the ancient peoples saw when they said, "Him whom the gods would destroy they first make mad." But let us say, "What thou doest, do it quickly," in order that the eyes of all good people may be opened. If the cup of political chaos may not pass from our lips, let us drink it quickly. Let not the Negroes become embittered and lose faith, but let them join their cause more closely to the cause of the good Christian white people than ever before.

SPIRITUAL FORCES MUST BE RELEASED

TO MEET THE PRESENT COLOSSAL WORLD SITUATION.

By John R. Mott.

To meet the present colossal world situation, great spiritual forces must be released. In the present generation of Christians in the West are vast capacities for sacrifice. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The secret of large fruitage so much desired and needed on every field lies in releasing this latent force of sacrifice. The spirit of Christian missions is the spirit of Christ; and His spirit was and is essentially a spirit of supreme self-sacrifice. With Him it reached further than from Gethsemane to Calvary. He lived a life of constant self-denial. His law of sacrifice His disciples gradually made their own. The Roman world was conquered by it. When will the Christians of western lands make it their own? Great is the need of recovering the New Testament conception of discipleship. Both at the home base and on the mission field there is imperative need of a far more serious and resolute following of Christ. Christians have been prone to make the gospel too cheap. There has not been enough patient endurance of hardness. We forget that Christ has summoned men to count the cost. Only the Cross brings heroes and martyrs. How may this

spirit of sacrifice, which is the spirit of true triumph, be developed? Not so much by calling attention to the needs and possibilities of the non-Christian world, nor by dwelling on the magnitude and wonder of the present opportunity, but by pondering the price that must be paid to meet these needs, to improve these opportunities, and to realize these possibilities.

INTERCHURCH MOVEMENT. STARTS WORLD SURVEY.

With its surveys actually under way and its working organization assuming definite form, the Interchurch World Movement of North America has reached a stage where the scope of its future influence may be measured. The response of the various evangelical Protestant working agencies to its proposals for a system of practical co-operation has become clearer, as its plans and purposes have become more generally understood.

Such interdenominational organizations as the Missionary Education Movement, the Laymen's Missionary Movement and the Council of Church Boards of Education have already contributed some of their best personnel, while practically every interdenominational Protestant agency in the country is committed to its support. An analysis of all the boards and benevolent agencies which have endorsed it reveals that their members come from seventy-six denominations with 200,000 individual churches. Those churches represent a Protestant constituency of 50,000,000 persons.

The movement has nothing to do with any proposal for organic church union, or any discussions as to matters of doctrine, and does not purpose the establishment of any super-commission to control the working machinery of the constituent bodies. It simply offers an opportunity for all the churches to ascertain all the facts about their common problems and then to take counsel together what they shall do about them.

Some confusion of mind undoubtedly arose at first from the name of the organization itself. No name that could have been chosen, it is quite probable, would have been entirely satisfactory. The one taken was selected because of its inclusiveness of the origin scope and purposes of movement.

"Inter church" was selected as pointing to a co-operative relationship between churches as distinguished from church union. The word "World" was taken as conveying the idea that it is concerned with the spread of Christianity to all mortal men. "Movement" was to emphasize that the various entities are joining hands for a definite task and not affecting a permanent organization. "North America", of course, was taken because the churches of the United States and Canada are supplying the motive power.

The first undertaking of the movement, and the one upon which everything else depends, has been a comprehensive census of the spiritual, moral, social and industrial environments of humanity down to the last community and the ultimate household. The purpose of this, as it has been phrased, is to make it possible for the Protestant forces to "visualize their whole task." Going upon the mathematical assumption that no problem is solved until all its essential factors are known, the Interchurch World Movement is setting about the scientific discovery of all the factors that will enable Protestantism to envisage its whole problem in terms of the component parts.

As outlined at the inter-board conference of the Interchurch World Movement at Cleveland in May, the Interchurch surveys include "not only those fields commonly classed as 'missionary,' but all evangelistic efforts; the religious nurture of children; the enlistment and special preparation of youth for life service; the educational system of the churches at home and abroad, general, theological, vocational and professional; philanthropic institutions, hospitals, orphanages, asylums and child welfare agencies; the means for the support of the ministry in retirement as well as in active service, and the contribution of the church to the solution of the definite social and industrial problems of the new day of readjustment and reconstruction."

Although some of the denominations have already made invaluable surveys for their own uses, none has been anything like as comprehensive as the undertakings of the Interchurch World Movement. These have been divided into two grand divisions, a home survey and a foreign survey. Questionaires to workers in the fields and to others who can furnish reliable information will be relied upon chiefly in the foreign survey. Direct, first-hand investigation is the basis of the home survey.

The home survey begins with a county council to supervise and direct the working surveyors. The next link is a state council, to co-ordinate the county work and act in an advisory capacity. Each state council will be assigned to one of the ten districts into which the United States have been divided. The national survey council will standardize the work, exercise general supervision over it and arrange for the proper analysis of the whole mass of information so that the total task of the churches can be examined in detail.

In substance, the whole purpose of the surveys is to find out the present assets of the church in the field and its obligations. As soon as the findings begin to take definite shape, a systematic educational campaign will be launched to tell the entire Protestant constituency the whole story. In the light of ascertained fact, it will then be possible to discuss in this campaign some of the major problems of the Christian Church and to give intelligent answers to some of the following questions:

How will the conversation of human life through the introduction of Christian principles and methods of living benefit people in distant lands? How will Americanization of our foreign-born aid both them and the nation? What can the Church do to promote more altruistic relationships between employer and employe and thus improve the industrial situation? What will adequate covering of the rural districts with young and energetic talent do to introduce a necessary welding element into the lives of the land-tillers, giving them a constant working force for co-operation and general betterment? How will so-called uncivilized or half civilized peoples be benefitted by educational institutions, modern sanitation, child culture, and hospital facilities? How can human derelicts be salvaged?

The use of scientific business methods and the spreading of "practical" Christianity, the "religion of service," in no way means a weakening of the spiritual force of the Church. On the contrary, the Movement includes a summons to every person to awake to a realization of his full duty toward his maker. The power of prayer is to be thrown into every phase of the activities to galvanize them and give them life. Intercessors are to be enrolled to pray every day for the Movement's success. A chronological schedule of suggested topics is to be arranged. How many millions of Christians will sign cards, pledging themselves to such intercession, cannot be conjectured, but they will undoubtedly form a band unique in history.

This is, of course, only one of the ways in which it is hoped to stir up religious enthusiasm for the great work. Thousands of volunteers will be called for—additional workers for the home and foreign fields—to "man" the great new program. The summons to enlistment will be from pulpits, in colleges, in public gatherings of various sorts and through the press.

That the existence of the Interchurch World Movement is a logical development of the new era of co-operation that grew out of the great war cannot be doubted. Victory came to the allied armies when the way was found to work together under a unified plan. When the democratic nations of the world were in their direct extremity, their backs against the wall fighting for very existence against the most powerful coalition of destruction ever got together, only one thing in this world could save them and only one thing did save them. That one thing was a practical working system of co-operation.

The nations found it possible to get together in an efficient way without creating any super-states or any delegated international commissions with plenary powers. By the simple process of getting together in councils, with all the ascertainable facts before them, and they found it feasible to parcel their common task out equitably among them, without any of them surrendering its sovreignty or its control over either its finances or its forces.

The inspired idea that something of the same kind could be arranged among the American Protestant churches came to many different religious leaders in the closing days of the war, but it remained for the Foreign Missionary Board of the Presbyterian Church South, to give it official utterance.

That board issued a call to representatives of mission boards and allied interests in the United States and Canada to meet in New York City on December 17. To this invitation 135 persons responded. They agreed unanimously that the time for action had come. They named a committee of twenty to outline a working plan. This was submitted to the Foreign Missions Council of North America and the Home Missions Council, which approved without a dissenting vote, whereupon a second meeting was called in New York. In the meantime, the Federal

Council of Churches called a meeting at Atlantic City. Ninety persons attended and passed resolutions declaring for the same type of endeavor.

The second New York meeting resulted in the formation of a general committee, on nomination by the original committee of 20. With an initial membership of 100, the General Committee has been enlarged until it numbers 151 at present.

From that moment, the work went on steadily. A working organization drawn from the active personnel of various church boards for the important tasks to be done began to crystalize. Then a great national interboard conference was called in Cleveland, O. This conference, held on April 30-May 2 brought together 500 representatives of 200 different boards and committees, men competent to voice the policies of the organizations that sent them. They discussed the Movement from many standpoints and wound up with the adoption of resolutions declaring for the most energetic prosecution of the work from that moment on, and laying down principles under which it should be done.

No time was lost starting the surveys. Questionaires have been sent to many of the foreign fields and the home surveys organization is actually at work. A series of state meetings has been inaugurated to represent the plans adequately to State leaders for their approval and to get them organized. In some cases, particularly in the rural surveys, county organizations have been completed and are at work.

EMERGENCY CAMPAIGN

TEXAS.

Dear Reader:—

On the 19th President Ervin, Mrs. Fannie H. Johnson and the writer were with the church at Bay City. After making each a 20 minute talk on the Emergency Campaign we raised $6.30 in cash and $41.50 by pledges, a total of $47.80. This report was sent in by Prof. A. G. Hillerd.

On the 21st we were with the church at Cedar Lake—Bethlehem where each of us spoke on the Emergency Campaign and raised in cash $11.25, in cash and pledges together $101.25. At night this church gave us $5.05 on expenses. This report was sent in by Bro. Joel Williams, clerk of the church. Brother Williams also turned over to the writer for state work, general expenses and the J. C. I. $12.

On the night of the 22nd we were with the Live Oak church where we all spoke on the Emergency Campaign again and the result there was $6.00 in cash and $102.00 in pledges or a total of $108.00. Bro. Hal Robins made the report for this church.

We are glad to report that the trip in cash and pledges netted $269.30 and I want to say that the pledges are pledges that can be depended upon, being as good as cash. Let us not give down but push on to better things. Texas must go "over the top."

In His cause,

H. G. SMITH.

FROM THE LONE STAR STATE.

Hawkins, Tex., July 27, 1919.

Dear Reader:—

On the second Lord's day in July we were with Murphy Street at Taylor. We had a great meeting there.

It was rally day for the missionary society. Mrs . M. A. Hendicks was the manager of the drive. They raised $40.05. This is the best the missionary society has done yet.

The Emergency Campaign at Taylor on that day rounded out in pledges and cash $76.25. The committee left in charge is striving to make it a hundred dollars. I feel sure they will.

The general church collection was $20.05.

The Bible school raised 85 cents.

The Y. P. S. C. E. raised 57 cents.

The day's work was a total of $127.77.

Those who contested in the missionary drive were:

Miss Bessie Mae Hendricks who raised the amount of $23.00.

Mrs. Susie Hendricks $10.38.

Mrs. Annie Philips $2.20.

Mrs. C. B. Hatcher $2.87.

The public collection was $1.60.

Miss Rissie Mae Hendricks went over the top and received the prize of $10.00.

Friends, the work of the Kingdom can be done if we will just push a little. Our trouble is we want Christ to come and do the work he left for us to do. Brethren, I mean my preaching brethren, look up, lift your eyes up and look on the field which is ripe unto harvest. There is work for us all to do if we will only enter the vineyard and work. Don't fear the pay. Christ will pay you well. Let us do more for God and let us do it today, for the King calls for us now.

I am,

Yours in the cause,

H. G. SMITH, Evangelist.

ALABAMA.

Lum, Ala., July 30, 1919

Dear Editor:—

Please insert these few lines from Alabama as it has been a long time since you have heard from here.

We enjoy reading those articles from Mississippi, Kentucky, Texas and Arkansas. They are all good and we enjoy reading the first page. We wish it was read by all in this state and other states, both white and colored.

Our State Sunday School Convention is now a thing of the past. It was good. We had the pleasure of having Miss Rosa V. Brown present and she spoke to us on Sunday. There were none who did not enjoy her talk. We had also Mrs. M. J. Brown and grand-daughter Ruth with us.. They spent a few weeks visiting Mrs. Annie B. Brayboy. We were sorry their stay was so short, but we do hope they stayed long enough to get some dirt in their shoes. We can tell later on. If they come back they did.

We have just closed the revival at Union Point. We had a good meeting although it rained us out two nights. There were six added to the church, four by baptism, one reclaimed and one by letter.

The district convention was held with the Haynesville Church on the fourth Lord's day of July. We had a very good meeting. We are now looking forward to our state convention, which will be held the fourth Lord's day in October, at the Union Point Church.

I have sent to Mrs. Stearms $64.85, the amount collected for the Emergency drive. This was collected from 3 churches; Haynesville, Union Point and Mt. Pleasant. We are working that the November collection will be very much greater.

From the banks of old Ky. we hear the call "Come on Boys, let's go." As they will lead out Alabama may not get to the bank, but when you have been there a while you will see Alabama pulling very hard for the bank. She can not make fast time because of the deep mud, but she will be on the way.

Yours in Christ,

I. C. FRANKLIN.

UNHEARD PRAYERS.

Some prayers never reach God. It depends upon us, not upon God, whether our prayers reach Him, for He has shown us how we may be sure of reaching Him. A man was giving a letter to his dictating machine. He had been talking away for a minute or so, when suddenly he noticed that a little lever that must be lifted to start the motor was in the wrong position; the motor was still, the sensitive wax cylinder was motionless, and so all that he had said was unrecorded. The cylinder had not recorded the vibrations that his voice had made on the sensitive diaphragm. The dictation had been given correctly; but the cylinder had not "heard" the man. It could not—the connection was not made. So many a prayer, given very earnestly and sincerely, cannot reach God, for the connection has not been made. If we want the prayer to "go through," we must work by the laws of prayer that God has explained—simple, but unchanging. We must pray according to God's will, with faith, and in the name of Jesus, and we must abide in Jesus as we pray. Spiritual laws are as definite and exact as natural laws. Are we as careful to learn them and then to use them?—Sunday School Times.

Mrs. W. H. Smith of Jackson was an S. C. I. visitor from Tuesday until Friday of last week. We are always glad to have this good friend with us. She has been deeply interested in the S. C. I. and its work ever since she has known about it.

Prof. Goutremout and wife have arrived to take up their work here.

THE GOSPEL PLEA

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES.

Stephen Coleman of Mound, La., spent Saturday with us. He was recently discharged from Camp Shelby.

Miss Townsend's parents and uncle's family safely arrived in their car last Saturday. They had a pleasant trip through the states.

Word has been received from Jerome Freeman that he is now in Chicago after having spent several weeks in Kansas in the wheat harvest. Prince Gray who has been in Kansas also is now in Des Moines, Iowa.

Bolton and Edwards ball teams played a game on the S. C. I. diamond Wednesday afternoon. The game was in favor of Bolton.

A new silo was put up last week, which will add to the feed supply for our cattle.

Eula Bell of Bolton was over last week bidding good bye to his friends before leaving for Tuskegee where he will take up a course in Agriculture and Horticulture.

Miss Mary Belle Hutchins spent Saturday and Sunday with her parents in Bolton.

THE VASE OF LIFE.

An eastern legend tells of a wonderful magic vase—known as the vase of life—which was ever full of a mysterious liquid. No one could tell what this liquid was. No chemist could analyze it or tell what entered into its composition. The marvelous thing about it was that whatever one dropped into it would overflow and run down the sides of the vase. That is, the original liquid would not run over, but the thing which was dropped into it would overflow in kind and amount. The depositor would always get out of this magic vase exactly what he put into it. "Life is just such a magic vase," says a writer in The New Success. "It will run over to you only that which you drop into it—nothing more, nothing less, nothing different. If we drop in love, generosity, tolerance, magnanimity, kindness, helpfulness, unselfishness — the life vase will run over to us the same things in the same amount and quality. If on the other hand, we put in hate, jealousy, envy, cruelty, selfishness, grasping, greed, malicious gossip about our neighbors—it will run over with all of these black devils to torment us and rob us of happiness and success.—Youngstown Christian News.

Nesbitt, Miss., July 29, 1919.

Dear Editor of the Gospel Plea:—

Allow me space in the columns of your paper for this message. Sister Sarah L. Bostick from Argenta, Ark., came over by the way of Edwards, Miss., and visited my home in May and we were glad to receive her. She is a sister to my wife and she talked about many a good thing in the church work and the school and she put new life in me for we are away from the church. We only hear the true gospel sometimes and we are glad when we get to see a Christian sister. We hope some of the brethren will come over sometime and preach through this county. Sister Sarah did me good, for she is a true Christian lady. I have known her for 27 years and her husband is a church worker, I knew him when he first started out in the gospel. He and I were members of Pea Ridge church. There is where I first learned the truth and joined the church of Christ.

Yours in His name,
J. A. H. JOHNSON.

THE BLOSSOMING ROD

This is the keynote of my life—always to regard as mere impertinences of fate the handicaps that were placed on my life almost at the beginning; I resolved that they should not crush or dwarf my soul, but rather be made to blossom like Aaron's rod, with flowers."—Helen Keller.

When a girl without sight or hearing can say a thing like that, and can carry out her resolution, don't you think that normal young people should be ashamed to grumble at handicaps or lack of opportunity? The blind girl has conquered things that seemed insurmountable, and her difficulties have served to make her greater.

But what about you? Are you being helped by your difficulties? If it is hard for you to learn your lessons, do you know that your slowness may be made to serve you? Because you have to try harder to get your lessons or understand your work, you will have added mental fiber. And the person who must get things slowly, gets them to keep. The pupil who learns readily is likely to forget as quickly as he learned. The slow one, if only he can be persuaded to keep on trying, will retain what he has learned. The list of great men who were considered stupid when they were boys, merely because they were slow, proves the truth that the apparent handicap of slowness may be made to serve splendid ends. In the lives like Scott's, Stephenson's, and Edison's, it indeed became a blossoming rod.

Slowness is but one example of a handicap which can help you. There are dozens of others that will serve you as well, if you but use them. Do you lack physical vigor? Perhaps, like Roosevelt, you can make this handicap serve to bring your health above the average, and bring strength of mind and soul as well. Do you lack personal charm? Do you envy the fellow who seems to please people without much effort? Even this seemingly great handicap can serve you. If you are not attractive in personality, you know that you must try to hold friends in some other way. You will practice kindness, courtesy and cheerfulness. You will gain these things as a part of your character. The charming fellow is likely to grow self-centered, to disregard others, perhaps to become actually discourteous. In time, he ceases to attract people. But the one who has gained his friends by his sterling qualities of character will hold them always, and will constantly enlarge the circle.

What is your handicap? Think about it carefully and see how it can be made to serve you.

The fellow who is going to succeed doesn't prop himself up and let others do the hustling for him.

The door between us and heaven cannot be open when the door between us and our fellow men is closed.

Do you put your "O. K." on your day's work?

THE GOODEST DAD IN TOWN

My mother says, "Go on away an' let your father be,"
But father thest lays down his book an' then looks down at me,
And then he takes his glasses off, an' when he's got them put,
Before I know what he's about he reaches out his foot
An' makes both of my feet slide out, an' that makes me fall down!
And I expect that I have got the goodest dad in town!
Because he likes to play with me; an' almost every night
We both git down on the floor, or have a pillow fight.

And that thest makes my mother glad; she laughs an' says that he
Is an old-fashioned circus when he fights that way with me;
But still she says I ought to keep away an' let him read.
But he says I am book enough to suit his every need,
An' then he grabs me by the feet an' turns me upside down—

All of the kids say I have got the goodest
dad in town;
I bet they wish they had a dad thest half as
good as him,
An' could climb up onto his knees when the
light's gettin' dim.

Why, sometimes, when I have a dream, I
wake up in the night
An' there's my father standin' there, an'
he has made a light,
An' stands a lookin' down at me, an' smilin'
at me, too.
An' then I ain't scared any more—he knows
the way to do
When any one is scared like that; he laughs
an' sets right down
On my bed, an' that shows he is the goodest
dad in town,
And he lets me hold to his hand, and then
I do not care
About bad dreams, not any more; not while
my father's there.
—Judd Mortimer Lewis, in Houston Post.

GOVERNMENT

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The Mighty God, the Everlasting Father, the Prince of Peace."

Government, in this setting, is unaparalleled in history. Government emanates from Christ and from the law of association becomes a species of the genus Christianity. It is and has been since time immemorable the prop of all races of people, of every degree of power and variety of fortune. Wherefore it behooves diplomats and politicians to be very thoughtful in regard to sundry issues, for the ground whereon they stand is "Holy Ground," lest they plunge our present civilization into an abyss. Having no equal to substitute we should then be more imperiled than we were when we emerged from the World War.

Politically speaking "Government is the exercise of authority; the direction and control of men in communities, societies or states: a constitution written or unwritten by which the rights and duties of citizens and public affairs are defined." There are many forms of government, viz., Republic: government by representatives elected by the people; Democracy: the exercise of legislation and administration by the people collectively or by officers appointed by them; e. g., the government of Athens, about 500 B. C.; Monarchy: government by one person either absolute, where the will of the ruler is law, or limited where the will of the ruler is restrained by a constitution or by fundamental laws. An example of the former was China, of the latter Great Britian. China is at the present time in a state of transition from an absolute monarchy to a limited monarchy, or, perhaps, republic. Patriarchism: government by the heads of families, as the Gypsy tribes. Hierarchy: control in sacred things by authority of the priest, for example, the Roman Catholic Church. Plutocracy: ruled and controlled by the wealthy class; our own United States borders upon this. Bureacracy: controlled by departments responsible only to their chiefs; the government of France offers a good illustration of this. Autocracy: unrestrained, independent power of one person, as the ex-emperor of Germany or ex-president Porfirio of the Republic of Mexico.

The fact is in evidence that our form of government (republican) is the outcome of the necessity and the demand of man for law and order, for defense against enemies and for the safe-guarding of life, liberty and happiness.

Our government aims to educate as well as to protect its subjects through its different departments. The president is chosen by a body known as electors, who in their turn are chosen by the people of the several states, each state entitled to choose as many electors as it has senators and representatives in congress.

We are not only far from Oriental neighbors in space but in customs, ideas and methods. Our government is an embodiment of the aspirations of such men as George Washington, Thomas Jefferson, Lincoln, Douglas, Dunbar and a great chain of other contributors. With this blessing, what more is needed to make us a prosperous people? One thing more. Let us stand under the tree of liberty. The first tree was planted by God himself on Golgotha. The first tree of liberty was the cross on which Jesus Christ was offered a sacrifice for the liberty, equality, and fraternity of the human races.

ISOM K. HICKS.

It's pretty bad when these vampires take your money away from you, but when they go and invest it in War Savings Stamps! Well, there's nothing to do but gather up the shreds of your broken life, and with chalky countenance and tousled hair give vent to one last, long moan of misery.

Who did that? Theda Bara, naturally. Mr. William Fox's super-vamp decided that our cherished she-devils have been getting a bit the worst of it and that the world better come to know at once that she is not a regular vamp—not really, but just for purposes of warning the wavering husband or the poor little rich man—and that a sudden sally into the Thrift movement on her part would have additional educational value.

And so she drifted down Broadway to No. 120, the location of the Federal Reserve Bank, stood at the head of the line and pushed $1,672 into the window. The man smiled regretfully and pushed back $836. Miss Bara could buy only one Treasury Savings Certificate of the $1,000 denomination. Miss Bara registered disappointment. She was sorry she could not make $1,672 earn $328 for her instead of having only $836 earn $164. And who wouldn't be?

But the Goverment wouldn't allow it. There's a rule against having more than one of the certificates. What did she do? Did she reach through the cage and grab the man in a vice-like grip and scream and scratch his eyes? We're very sorry if it disappoints you, but she did not. She merely swung a mean glance at an eagerly watching assistant teller and knocked him cold. A droop of her eyelids shriveled the souls of a score of worshipping young women who are barred by the screen from the world and obliged to pull adding machine levers for a living.

Then she nearly wrecked the national financial system with a melting smile for a Federal Reserve Director, said a pleasant word to her publicity agent (who is a man of adamant) and did a Cleopatra glide into her waiting motor.

Directly afterward the publicity agent got out a statement. Miss Bara, it was hinted, thought the maroon tint of the $1,000 Certificate prettier and in much better taste than the green of the lowly one-dollar bill. But the statement did not come right out and quote her to that effect.

"These $1,000 Treasury Savings Certificates are what I might call the 'big brothers' of War Savings Stamps," the statement said Miss Bara said. "I read that when issued they would pay four per cent interest, compounded quarterly. This means that my investement of $836 in a certificate this month will result in my getting $1,000 on January 1, 1924—not a bad bargain, with the money absolutely safe and loss proof since every certificate is registered."

The statement is amazingly correct. We have a feeling that Miss Bara was prompted, that somebody told her what to say.

But never mind—coming back to the observation made at the outset—that vampires invest in War Savings Stamps—it is comforting to know that the jack eventually goes into a good cause. Of course the chaps with money to squander on maps could put it into W. S. S. themselves, but if they insist upon the roundabout way of investing, it is good to know that it eventually is placed in a sound security.

The formula is something like this: A fool there was. A fool and his money are soon parted. World's Champion partner (the vampire) comes along. Business of leaving the fool haggard and desperate. Business of buying W. S. S. by the Vamp. Even as you and I.



The Desk With a 25 Year GUARANTY

The desk that stands hard usage without becoming shaky. It is of extra strong construction throughout and has these exclusive points of excellence: **Heavy Semi-Steel Frame, Patent Noiseless Hinges** and **Extra Wide Seats.** The design, construction and finish is perfect in every detail. Our proven claim is—the best desk, regardless of price. The only desk made in the South. Opera Chairs and School Supplies.

SOUTHERN DESK COMPANY,
HICKORY, N. C.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D. D. S.

Christian Woman's Board of Missions

MISSISSIPPI

Dear Editor of the Gospel Plea: Please allow space in your valuable paper for me to say a few words. A few weeks have passed and I have not been heard from through the Plea. I have been on the sick list, but I am glad to say that I am up again and at work. I surely enjoy reading of the different workers' work through the Plea. Being sick there was no program for the 6th of July at our church. This I regret so much. On the second Sunday a special collection was taken, so we sent to Mrs. Stearns from Union Hill church four dollars. We did not want to fail in doing something in this drive. We hope to raise one hundred in November. We feel proud over Mound Bayou's collection. We hope all of the Christian churches will do what they can in this drive. On the fourth Sunday I was with the home church. The pastor, Elder S. D. Yarber, preached a good sermon after which he called on the writer. I am always glad to say something to my home people. They gave the writer one dollar.

Now, dear worker, it is near time for the church and C. W. B. M. convention.

Mrs. Stearns has already sent to each society an annual report blank. I hope each auxiliary will make out your year's report and send to me at once so I can make a true report of the state work. We are so anxious about all the society's making this report. We are surely thankful to Mrs. Stearns for her kindness. We hope each one will come to the convention with the spirit of Christ and great plans may be set whereby we can do a greater work.

Yours in His Cause,
S. S. BLACKBURN.

THE TWO MYSTERIES

We know not what it is, dear, this sleep so deep and still.
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call;
The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;
This dread to take our daily way, and walk in it again;
We know not to what other sphere the loved who leave us go,
Nor why we're left to wonder still, nor why we do not know.
But this we know: Our loved and dead, if they should come this day,
Should come back and ask us: "What is life?"—Not one of us could say.

Life is a mystery as deep as ever death can be;
Yet, oh! how dear it is to us, this life we live and see.
The child who enters life comes not with knowledge or intent;
So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead;
And as life is to the living, so death is to the dead.

—Mary Mapes Dodge.

NEWS LETTER—NO. I.

Greetings from Headquarters:

In order to keep more closely in touch with our Woman's Missionary Societies and Young Woman's Missionary Circles, the Executive Committee of the Christian Woman's Board of Missions voted recently to issue from time to time a "New's Letter," giving the latest information with regard to the developement of the work, and news from our home and foreign fields.

This first letter is accordingly sent forth on its mission with its message of good cheer, and its urgency to greater consecration and endeavor in view of the great need and opportunity now before us.

SEPTEMBER MEETING

Every member of a Woman's Missionary Society or Young Woman's Missionary Circle should be looking forward to and planning for the September meeting. After forty-five years of service this meeting should be made the greatest day in the history of the Christian Woman's Board of Missions since October 22, 1874. Have every member present if possible. The talks should be brief and to the point. Give every member an opportunity to say in a sentence how she has been benefitted by fellowship in this great organization. Remember those who carried forward the work in the early days. Pray that the good seed sown through the forty-five years may continue to grow and bring forth rich harvest. See August World's Call articles, page 10, "Romance of the Christian Woman's Board of Missions" by A. McLean; page 51, "In 1874" Adelaide Gale Frost.

LOVE GIFTS

Yes, it is to be a real love gift. Not a pledge or something we have promised before but a real gift of love expressing appreciation for the privilege of having had a part in Christian work that reaches to the uttermost part of the world. See August World Call article, page 52, "Forty-Fifth Anniversary of Christian Woman's Board of Missions" by Mrs. J. M. Stearns.

Envelopes like enclosed sample can be secured free from Literature Department, Indianapolis, Indiana. College of Missions Building.

LIFE MEMBERSHIPS

Life Memberships are issued on receipt of an individual gift of $25. Such gifts may be made for any fund or object under the Christian Woman's Board of Missions.

Offerings from Auxiliary Societies are not credited on Life Memberships.

Payments may be made in one sum, or in two or five equal annual installments.

It was voted at the last Executive Committee Meeting that should unification take place at the Cincinnati Convention, October, 1919, that those paying out on Life Memberships will receive certificates whenever full payment has been made provided at least one payment has been made before September 30, 1919.

UNIFICATION

The issue of Unification of the Boards will be referred to the Convention of Churches of Christ for final decision. The Christian Woman's Board of Missions expects its membership to be informed as to the suggested plan. A historical statement, together with the proposed Constitution of the United Christian Missionary Society will be found in the September issue of the World Call. Urge all members to read these presentations.

The Executive Committee of the Christian Woman's Board of Missions will steadfastly guard the interests of the work to which the membership of auxiliary societies have committed themselves. The work of local organizations will go steadily forward. It is our conviction that Woman's Missionary Societies have yet their greatest work before them. Let all societies set themselves steadfastly to the attainment of the utmost service they are able to render. Let the aims of the Five Year Campaign be courageously realized.

If any are perplexed or troubled in these days of unrest and unprecedented issues, let them remember that "this is the victory that over cometh the world, even our faith,"—faith in the Church of Christ, faith in each other, and faith in God. Let us pray much.

STATEMENT ON OUR MEXICAN WORK

Remember that the Christian Woman's Board of Missions is still supporting the Church at Monterrey and all other churches we have organized in Mexico. We hope before many months to go down into the heart of Mexico where our messengers have never been before. We believe that the Church at Monterrey and our other churches in northern Mexico are able now to be self-supporting and self-propagating. God cares for the seed sown by His toiler. We have so much faith in the message proclaimed by our missionaries in northern Mexico that we believe it will live forever. These churches have been longer fostered by our missionaries

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than were those planted in apostolic days by Paul, the great missionary. Follow our missionaries as they go into the heart of Mexico with that message which we believe to be the power of God unto salvation.

PRAY

Present responsibilities upon Churches of Christ should lead us to pray much. The future of our churches, and their service throughout the earth are conditioned upon the outcome of present days. Unity of faith, of purpose, and of spirit are essential. We be brethren, let us go forward in faith and love, until the knowledge of the Lord shall cover the earth.

Pray that our people everywhere may constantly confess in word and life "I believe that Jesus Christ is the only begotten Son of God and the Saviour of the world." Pray that constantly we all may make the Word of God our rule of faith and practice, and that we may recognize the Great Commission as our marching orders. Pray that all officers of Boards as servants of the churches, may be given wisdom, and strength, and guidance in these days of stress, and of questioning. Pray that all leaders in the work of the church, and all pastors, may be filled with the spirit of Christ, may ring true to His Word, may manifest His love. Pray that members of churches everywhere may give constructive help and encouragement as the new wine of the Kingdom must be put into new bottles in the new world order which is coming upon us. Pray that the infinite wisdom, and grace, and truth, and love of the Master may be gloriously manifest in the approaching convention in which such great issues are upon us. Pray!

More things are wrought by prayer than this world dreams of.

NOTES AND NEWS

The most important convention in our history will be held at Cincinnati, October 13 to 20. Those who can assist in helping to determine its issues should be there.

Mr. and Mrs. T. F. Reavis, on furlough from South American have reached this country.

Six new missionaries for South America, Mr. and Mrs. Leach, Mr. and Mrs. McWilliams, Mr. Norment and Miss Marvin will sail this fall.

Other new missionaries as follows will sail for China soon: Miss Lois Ely under the Christian Woman's Board of Missions, and Mr. and Mrs. Wallace R. Bacon, joint missionaries for the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

Veteran missionaries returning to India are as follows: Mr. and Mrs. Walter G. Menzies, and Mrs. George E. Springer. Let our love and prayers be with these dear friends as they leave loved ones and homeland and as they journey.

Up to July 20, $540 has been received in the Emergency Campaign among Colored churches.

A site has been purchased at a cost of about $15,000 for the new church for our Colored congregation in Washington, D. C.

Our receipts for the first three quarters of the current year show a gain of $49,656.04 over receipts for the same months last year.

Mrs. Esther Treudley Johnson is now en-route with her husband for India where they are to represent the Y. M. C. A. in reconstruction and missionary work.

Mrs. Eda T. Moore, formerly President of Kansas C. W. B. M. has accepted the Regional secretaryship for New York, Pennsylvania and New England.

Mrs. Martha Baughman has been called to the secretaryship of the Rocky Mountain Region.

Mrs. Baird, of Luchowfu, China, writes: "We are so happy over the baptism of the graduates of the Girls' school. God has surely put the seal of his approval on the first work of the Christian Woman's Board of Missions in China. The first girls to graduate from the high school, in this district of a million people, are all going out Christian."

LITERATURE

The Year Books for July 1919-June 1920 are ready. There was an error in price by the 100 copies in the first edition. The correct price is, 5c each, 30c per dozen, $2.00 per hundred.

Leaflets for the programs for July-December are now ready, price 50c for the set. Those for January-June are being prepared by our missionaries on the field, and because of length of time required for mail service, will not be ready before November 1st. The price of these will be 50c for the set.

Do not fail to keep up your subscription lists for World Call. Price $1.00 per year:

MISSION STUDY BOOKS, 1919-1920

	Paper	Cloth
Christian Americanization	40c	75c
A Crusade of Compassion	40c	57c

FOR BOYS AND GIRLS

Mook, A Chinese Boy and His Friends	35c	50c
Called to Colors	29c	50c

For platform use in the Sunday School—Making Good Americans, with Sheet of Pictures and Poster, paper 25c.

TREASURER'S STATEMENT

Oct. 1, 1918—		
Balance on hands	$ 72,400.20	
June 30, 1919—		
Total Receipts	498,382.44	
Total Disbursements		$532,228.30
Balance on Hands		38,554.34
	$570,782.64	$570,782.64

ITEMS

June 30, 1919—	
Actual Receipts	$406,277.75
Owe to Bank	15,000.00
Cash on Hands	38,554.34
Deficit to General Fund	27,918.82

NEGROES INTERESTED IN HOUSING

The opening of Truxton, Va., the first town in the United States planned and constructed by the government for colored persons exclusively, calls attention to a widening interest in the proper housing of the Negro population of the United States. Truxton has 250 houses, each containing five rooms and bath. All modern conveniences are provided and the dwellings are attractive. The town is to be governed by the tenants, who meet with the town manager, a representatives of the United States Housing Corporation.

According to reports sent to the United States Department of Labor, Ohio is interested in working out plans to improve the housing conditions which prevail among the colored people. A state-wide plan that will relieve congestion and assure proper housing for thousands is being discussed, and it is possible that a means of financing building on a big scale will be found. Several suggestions have been discussed as practicable. One of these is the organization of a building and loan association by responsible colored men. Such an enterprise would command the support of many large companies that would be interested in aiding the new venture to become firmly established. Another idea is that the Negro insurance company, with which the cooperation of other Negro organizations would be assured, should make the necessary connections with local building and loan associations.

Since the war, many northern cities have had such an increased demand for houses and apartments from colored tenants that in certain communities the congestion has become serious. The urgent need of dwellings that shall be in every way desirable has been emphasized by the fact that there is a steadily increasing number of Negroes able to pay for comforts and conveniences as well as for mere shelter and a place to sleep.

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SATURDAY, AUG. 23, 1919 No. 417

A SURVEY

TWIN BROTHERS

(By J. B. Lehman)

Boys born of the same father and mother are called brothers and if they happen to be twins they usually bear great similarity of features and mental temperament. In the same way when social, political and ecclesiastical conditions grow out of the same conditions they resemble each other as twins do.

If we want to understand a social or political order under any civilization we must first study the conditions under which it came into being before we can understand it.

If we want to understand the history of Israel we must always take into account the character of the Law of Moses and the character of the civilization that invaded united or divided Israel during its fourteen centuries of life.

If we want to understand the history of the church for the first five hundred years of the Christian era, we must study the character of imperial Rome. From the days of the contest between plebeian and patrician there was a steady development towards the great imperial power under the Caesars, Julius and Augustus. Consequently when these men got control of the church they could think of nothing but absolutism. The bishop of the church of Rome was made the supreme ruler under the title of Father. Cardinals, arch-bishops, bishops and priests were almost an exact replica of the old imperial system under Augustus. It is folly for us to find fault with the Roman Catholicism of those days for unless some one had taught one generation of Roman children to see Christianity in the democracy Jesus had in mind they could not have gotten the idea. Jesus would have organized Israel for such a task when he said, "How often would I have gathered thy children together as a hen gathereth her chickens under her wings," but the ruling Jews frustrated his plans and Rome came in untrained.

If we want to understand our age we must study the origin of our Anglo-Saxon age. The Goth was a liberty loving nation, but his liberty quite as often led him into lawlessness as not, as is shown in his mobs and his riots. When he gained the power for independent action he threw off the power of Imperial Rome and made Feudalism, and five centuries later he threw off the power of Roman Catholicism and made Protestantism. But in Feudalism and Protestantism began to creep out the real Gothic character in partizan politics and in denominationalism into which he made his political and ecclesiastical systems. Of course, if he had been instructed by a good missionary system such as is now leading China into the portals of the church, he would have been spared an age of humiliation.

Our partisan politics and our denominational bickerings, therefore, are twin brothers, which bear a very close resemblance in features and mental temperament. Until such a time as we can reconstruct our partisan politics we need not look for glowing success in destroying denominationalism; and until we can overcome denominationalism we need not hope to bring in a new order of politics. The twins must be overcome at the same time. This can not be done by one faction in politics overcoming another, nor by one religious body overcoming another. We must learn first that the system is to blame, not the men nor the doctrine. It matters but little what a democrat or republican advocates, he can make the most sacred or the most trivial cause the most violently partisan; it matters but little what the articles of faith, or even the name, may be, he can make a great truth or a belittling dogma the most intense partisan contest. A few decades ago our Methodist brethren found themselves drifting into a great partisan propaganda and they began to put on the brakes with a view to using the reverse lever. A hundred years ago our fathers laid down the most ideal program for the union of God's people by saying, "No name but Christian, no creed but the word of God, and no test of fellowship but Christ;" but they did not sufficiently reckon with the power of the Anglo-Saxon political instinct. Before many decades had passed these people were making their ideal program a political bludgeon with which to beat out the brains of others. They were contesting with each other over the use of musical instruments, over the methods of organization for missionary work and over opinions held by professors in schools on the fundamental principles of creation. They are even threatening a schism over the wisdom of changing the location of a missionary work. Suppose we admit, for the sake of argument, that it was unwise to change the location of the field, no one but he who was bred in the political atmosphere of the Anglo-Saxon could think of making a new denomination for posterity to nourish, over such a question.

The wrong in our present political system may be seen if we note what a politician is subjected to. As a medical student unfits himself for other lines of work, so an office holder unfits himself also. As a minister of the gospel unfits himself for rigid business methods so an office holder also unfits himself. But we protect the physician and the minister in their helplessness for other tasks. So long as they are good physicians or good ministers they are assured of their place. We can not remove a banker but for cause, but with the office holder it is diffierent. No matter how efficient he may be or how unfitted he may be for other lines of work, any opportunist, taking advantage of some unforeseen event, can beat him out of his office. He sees his helplessness and so decides upon one of two courses; viz., he can get all he can while it is in his power and thus become a grafter, or he can build up "a machine" to hold him in office. Until we can put the spirit of civil service reform with a system of rigid inspection into office holding we can not hope to escape from the corruption of politics, and until we can build a new system of politics we can not hope to escape denominational bickerings. The finding of ideal platforms is no remedy, for these can be made over into the most heartless of denominational bludgeons.

The race problem is nothing more nor less than the friction caused by the Anglo-Saxon's perverted political instincts coming in contact with the crude "nigger doin's." Christianity in our politics is our only hope. The man who spends his time to complain wastes his time. Our hope lies in true Christian teachers changing the system under which we live. Our task is clearly marked out. No amount of fault finding can remedy the situation for fault-finding is our complaint.

INTERCHURCH SURVEY ORGANIZATION OUTLINED

The Survey Department of the Interchurch World Movement of North America, which is starting an investigation into the facts of Christian needs in all lands, as a basis for the first great co-operative program of the evangelical denominations, has almost completed its organization.

It is announced that the department will include eleven divisions as follows: Home Missions Division, with Ralph E. Diffendorfer as director; Foreign Division, Ralph A. Ward, director; American Educational Division, R. L. Kelley, director; American Religious Educational Division, Prof. Walter Athern, director; American Ministerial Relief Division; American Philanthropies Division, F. C. English, director; American Industrial Relations Division; Miscellaneous Organizations Division; Editorial Division; Research Divison; and Statistical Division, with W. B. Hollingshead as director.

These divisions may be varied slightly as the work progresses, but the list gives a good idea of the broad lines on which the work is being projected.

AMONG THE BIBLE SCHOOLS

Northeast Texas

I am very pleased to report a pleasant visit with the Dallas District S. S. Convention, which held its sessions at Dallas, Texas, July 24-27.

I am glad to say that I met a fine set of Disciples who made me welcome in their meetings. When Bro. Johnson, the president, invited me it was too late to get my name on the printed program. Nevertheless I was

given plenty of space to bring the standard work before the convention. They also asked me to meet the Committee on Future Work, making such suggestions as would help the school take a forward step.

I want our Northeast brethren to know that my service belongs to them as well as to any other state, or section of state, in the Union. My work is to help the Colored Disciples in planning and executing the program of religious education. We hope to visit every school in that part of the country ere long. I don't know why Elder Campbell of Waco failed to answer my letter. I am sure that some of my brethren in northeast Texas are planning to attend the National Convention at Nashville, Tenn., Sept. 2-5. With all good wishes, I am,

P. H. MOSS.

THE LORD'S SUPPER,

One of the ordinances of the Christian Church, so named because it was instituted by our Saviour on the occasion of celebrating the Passover, Mat. 26:19. This feast had been annual and Jesus fixed no rules as to the time but, according to Paul, requested that as often as they partook of it to do so in remembrance of him, I. Cor. 11:25. This teaches also that each disciple's mind should be filled with some words or scene in the life of Christ. I. Cor. 10:16, shows that it is not a communion with one another but with Christ.

The table is the Lord's and we are only guests. We have no right to invite and we have no right to reject. No doubt the thought in Paul's mind was that at this table we enter into sympathetic fellowship with Christ in all his efforts for man's salvation. It means that we accept this blessing for ourselves and are ready to join him in carrying it to others. In the faithful observance of the Lord's table as a memorial and communion Christion character is established. This comes from refreshed memory and a permanent realization of the benefits of Christ's life, death and resurrection. And on the other hand it can be safely said that by the abuse of these spiritual things the life spiritually is impovished. In I. Cor. 11:23 and I. Cor. 1.1-2, Paul said he received of the Lord that which he delivered to those to whom he was writing. We find that they were the saints in Corinth, together with all that called on the name of the Lord Jesus Christ. In I. Cor. 11:28, Paul says for a man to examine himself. This gives us to know that a man must take into consideration his own spiritual condition. No church or council has any right to determine who shall or who shall not partake. In Acts 2:42, Luke describes the first Christians as continuing steadfast in the Apostles' doctrine and fellowship and in breaking of bread and in prayer. We can scarcely doubt that this implies that the chief actual meal was one at which they met as brothers and before or afterwards they partook of the Lord's Supper. Acts 20:7, teaches that some years later the disciples met the first day of the week to break bread. And we learn from I. Cor. 16:1-2, that their custom was to meet every first day of the week. The early disciples met the first day of the week to break bread whether there was preaching or not.

There was very little or no change for the first seven hundred years. Some one has said this change was a contrivance of the devil. John Wesley advised that the table be spread each week. Christ is the staff of Christian living and at the Lord's table we receive the strength and life that is in the body and blood of Christ. And at the same time we pledge our lives to him in this communion. The exceeding sinfulness of sin is made evident by the necessity of the death of Christ. The death of Christ is the hope of the sinning world.

We should be glad to proclaim this saving fact and for this reason we should be prompt and regular in our attendance at the Lord's table in order that this fact of the Gospel may be set forth in our communion. Forsaking not to assemble ourselves together each Lord's Day is strictly Bible teaching. Heb. 10:25. And if we fail to meet at the Lord's table each week, we destroy or weaken the message that Christ died for the sins of the world. Eating the Lord's Supper is very necessary to Christian faithfulness.

Yours in one faith,

R. B. DONNERSON.

VOCATIONAL BIBLE SCHOOL

The item below is taken from "Upward," the paper published by the Central Church of Buffalo, New York. It will be interesting to our readers to know how those large churches are caring for the children of the foreigners in their midst. Why could not our Negro churches do this in cities like Richmond, Cincinnati, and Chicago for Negro children?

Echoes of V. B. S.

The exhibit and entertainment by the pupils of the Daily Vacation Bible School was considered by members of Central Church, who were present, as the best yet given. The church auditorium was filled with the parents of the boys and girls who cooperated with the faithful instructors in making the event a successful one. Mrs. Hatke had decorated the platform with flowers, and Supt. Tate presided in his own happy manner. The entire program was good. Among the new features of this term were the story telling period, the elocutionary department under the direction of Mrs. Fox, and the Gazoo band, organized by Mrs. Frank Smith. The sewing department gave a small but beautiful quilt, the crocheting department a pretty towel and some handkerchiefs and the raffia department a tea mat, to the Protestant Home for Unprotected Children. The pantomine was well received. Miss Ann Meldrum just returned from Tucson, Ariz., and a former teacher in our school was present and by invitation spoke to the delight of all. The free will offering by the school and audience for extension work amounted to $28.72. This will be used in planting schools in foreign lands. Last week in some manner we neglected to give the names of Mrs. F. W. Smith and Mrs. Elizabeth Sands, instructors in the woodwork department, and Miss Albertha Walter, who taught in the raffia department the first week of the term. The pupils, without assistance, told the superintendent of 65 miracles recorded in the Bible, memorized 41 verses of Scripture, the names of the 12 apostles, the writers of the New Testament, several mountains and seas, four hymns and six secular selections.

Because of the volunteer work, the total cost of the term will be a little less than $60.00. Over $13.00 in money from the teachers and from merchants were given out of the largeness of heart of these interested ones. As evidence of the "Community Spirit" of the school, our readers should know that not over 30 or 35 of among the large audience present at the exhibit and entertainment were from Central Church.

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FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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EMERGENCY CAMPAIGN

ARKANSAS

Editor of the Gospel Plea: I wish to say through the columns of our paper that our Bible School Convention was a success. We had indeed a grand session. The good people of Plummerville royally entertained us. I see no room for complaint on the part of any of the delegation. We had the largest attendance of any of the former Bible School conventions and I think a better rendition of the program. Thirteen schools out of 16 represented.

We expect to have our minutes out by the time of our State convention. Our meeting goes to Russelville next year.

I wish to say too that the presence and help of our worthy Bro. Moss, National Field Worker, was quite a treat for us and we sincerely thank the A. C. M. S. for his help.

Must say again that the people of Plumerville did nobly and we thank them kindly for our care while among them. Long may they live to serve humanity.

Yours in the work,
M. M. BOSTICK, Evangelist.

Argenta, Ark., 8-6-19.

GOING OVER THE TOP

On Sunday, June 15, the pastor, superintendent and teachers of the Kenyon Avenue Bible School, Cincinnati, Ohio, decided to inaugurate an over-the-top campaign for four weeks. The goal set was to add 50 new members and raise $20.00 in the school. The interest manifested by the captains of each side was so great that we decided to extend the time to seven weeks. The campaign was brought to a close on Sunday afternoon, August 3. The report showed an increase of 106 new members to the enrollment and $50 added to the treasury. This victory was won chiefly by the untiring efforts of the pastor, R. H. Davis; thesuperintendent, L. J. Woody, and the captains, Mrs. Anna Lone for the Reds, and Mrs. Abbie Huston for the Blues, and Miss Lillian Hackley, teacher of the Primary Class.

Our motto is forward and we hope to reach 200 by December, 1919.

We are now getting ready for our state convention to be held at the Wehrman Avenue Church of Christ, Walnut Hills, from August 20-24, inclusive.

Our next drive will be the biggest evangelistic campaign ever launched by our church, in November. The harvest truly is ripe here and we are praying and working that God may send us laborers.

Yours in Christ,
R. H. DAVIS.

TEXAS

Dear Readers of the Plea: As I visit places and show the wall chart of the work among the Negro churches and the schools that are being fostered by the Christian Woman's Board of Missions, the people readily fall in line and pledge something for the work.

The third Sunday in July found us in Paris, at Shelton Hill church, where there is a fine little congregation; but they knew little of our work. After showing them the pictures of our schools they said that we would get two or three pupils from there and that they were going to give something on the Emergency Drive.

The fourth Sunday found us with the little mission band at Avinger, Texas, showing our chart and pictures. They pledged us $18 and promised us two students. So I find that our people want information and then they will do something for the cause.

Yours,
T. B. FROST.

Hawkins, Texas.

ARKANSAS

Rear Readers of the Plea: We announce that a few days ago Miss Mary Bradley of Noble Lake, the recording secretary of the Arkansas C. W. B. M. Convention, was married to Mr. Herbert Franklin of Russellville, Ark. They are a very happy couple and we wish for them a long life together. Both are of good families. You may address Mrs. Franklin at Russellville, Route 5, Box 25.

Respectfully,
MRS. S. L. BOSTICK.

PROGRAM OF THIRD NATIONAL CONVENTION OF THE CHURCHES OF CHRIST IN AMERICA.

To Be Held at Greenwood Park, Nashville, Tenn., Sept. 2-7, 1919.

TUESDAY EVENING

President Preston Taylor, presiding.

8:00—Welcome Address. Response, N. S. Taylor, Miss.
8:30—Intercession conducted by C. E. Craggett, Kansas.
8:45—Convention Sermon, J. R. Louderback, Va.; C. H. D. Whitfield, N. C., alternate.

WEDNESDAY MORNING

State and General Interests
William Alphin of Mo., presiding.

8:45—Devotions.
9:00—Ministerial Institute.
9:45—"Oud State Work—Its Condition, Organization and Outlook," visiting State evangelists.
11:15—Church Extension Rally.

WEDNESDAY AFTERNOON

C. H. Dickerson of Ky., presiding.

1:45—Board of Ministrial Relief Rally.
2:15—Oud National Benevolences.
2:45—Foreign Christian Missionary Society Rally.
3:30—American Christian Missionary Rally.
4:15—Business Period.

WEDNESDAY EVENING

8:00—"The Inter-Church World Movement" Mrs. J. M. Stearns and H. L. Herod, Ind.

THURSDAY MORNING

8:45 Devotions, Mrs. Lizzie F. Bowen, Ky.
9:00—Ministerial Institute.
100:00—Christian Woman's Board of Missions period. Mrs. H. A. Singleton of Ky., presiding. The appointment of committees. Efficiency Institute conducted by Mrs. J. M. Stearns and Miss Rosa V. Brown, international and national secretaries, respectively.
1:45—President's address, Mrs. H. A. M. Singleton, Ky.
2:05 Report of state workers.
3:00—Address, Supt. J. B. Lehman, Miss.
:30—Address, "The Call of Our Eastern States," R. A. Gooden, Washington, D. C.
4:00—Business Period.
8:00—Emergency Drive Rally. "The Why, The What and The How" by Mrs. Bessie Jones of Ky., K. R. Brown of Miss., and J. E. Walker of Miss., respectively.
8:45—Address, "The Present Emergency and Its Challenge to the Womanhood of the Church," Mrs. William Alphin, Mo.
9:15—The Taylor Anniversary.

FRIDAY MORNING

8:45—Devotions.
9:00—Ministerial Institute.
10.00—Bible School Period. "A Survey," P. H. Moss, of Miss., National Bible School Secretary.
10:30—"The Elementary Division," Mrs. M. E. Taylor, Ky.
10:45—"Teacher Training," Mrs. Ida Taylor, Tenn.
11:00—"The Workers' Conference," representtive from Indianapolis, Ind.
11:15—Address, Robt. M. Hopkins of Ohio, International Bible School Secretary.
11:45—Educational Rally. J. B. Lehman, presiding. Report of our schools by their presidents or other chosen representatives.
3:15—Address, "The Unifying and Standardizing of the Course of Study in our Schools," J. N. Ervin, Pres. Jarvis Christian Institute.
4:00—Address, "The Conservation of Life to Service," Miss Deetsy Blackburn, Miss.
4:30—Business Period.
8:00—Educational Address, O. Singleton, Ky.

SATURDAY MORNING

9:00—Devotions.
9:15—Business Period. Report of committees on Constitution and Advisory Committee; Electio nof officers; miscellaneous. Special services all day Sunday.

WANTED—One good agent in each county to sell to colored people.Larite Mfg. Co., 703 Fifteenth Street, Northwest, Washington, D. C.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 417

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

PERSONALS

We have been hard pressed for matter for the Gospel Plea the last three weeks. Where are our faithful scribes on whom we have been able to depend so constantly. We urge that the conventions be reported.

The railroad strike threatened to hinder the conventions but it was called off in time to save the day.

Christian people should remember our international problems in prayer. If the League of Nations is adopted it will be because of the prayers of the people. The men in the Senate who are leading the opposition are not men who know of the world vision of missions. An agnostic or unbeliever is not able to make wise decisions in so momentous matters.

Remember if the Christian people can not work together in God's cause then we can never hope that the ungodly and sinners may be able to overcome race antipathy and segregation.

The Jews had a mission to properly start the Romans but failed partially. The Romans had a mission to properly start the Anglo-Saxons and largely failed. The Anglo-Saxon had a mission to start the Negroes and are yet in the task. America has a task to properly start all the remaining nations and if it fails then we may look for a dark age. Let not the negro resist the Anglo-Saxon and let not the other nations resist America. No nation ever yet was able to redeem itself without aid.

RALEIGH DISTRICT S. S. CONVENTION

Program of the Sunday School Convention of the Raleigh District No. 2, to convene with the Church of Christ at Selma, N. C., Sept. 12, 13, 14 1919.

FRIDAY

10 a. m.—Devotional Services conducted by Rev. J. R. Pitt, W. M. Hobson.

11 a. m.—Introductory Sermon by Rev. T. J. A. McLarien, Faison, N. C.

12m.—Recess.

2 p. m.—Business Session.

3:30 p. m.—Preaching, Rev. J. M. Pitt.

8:30 p. m.—Devotional Services conducted by Elder L. D. Wiggs and W. M. Cox.

9 p. m.—Preaching by Elder J. C. Artis and Elder Joseph, Secretary, Faison.

Benediction.

SATURDAY

9:30 a. m.—Devotional by Elder Henry McLarien and J. H. Letman.

10 a. m.—Business Session.

11:30 a. m.—Preaching by H. O. Wiggs and Charley Dinkens.

Benediction.

2:30 p. m.—Devotional conducted by Elder J. S. Johnson, and A. J. Smith.

3 p. m.—Business Session. Roll Call. Roll of Preachers. Roll of Delegates. Roll of Schools. Roll of Honor. The Time and Place.

Benediction.

8:30 p. m.—Devotional services conducted by Elder J. H. Frazier and A. R. Yelverton.

9 p. m.—Preaching by Elder W. B. Parker and W. W. Webb.

SUNDAY

10 a. m.—Sunday School services, the various superintendents of the District will have charge.

11 a. m.—Preaching by Elder J. B. Kornegay and Elder H. S. Sheppard.

Benediction.

3 p. m.—Education Sermon by Elder J. R. Best, assisted by a delegate from District No. 1.

8:30 p. m.—Devotional conducted by Elder J. S. Ray and P. H. Holloway.

9 p. m.—Elder B. J. Gregory will have the floor.

J. E. WIGGS, President.

All Sunday Schools are expected to be represented.

FROM THE BANKS OF THE OLD KENTUCKY

Our state convention at Midway was a good one, all the week July 21-27 was fulfilled. From the time the S. S. Convention called to order Monday, till 12 o'clock Sunday night, there was "Something doing." The brethren are taking on a spiritual mode, these serious times.

Elder A. W. Davis, pastor at Miday, sustained the record for convention hospitality.

The brethren were correspondingly good, and liberal. All meals were served at the hall —Nelson Hall—and they were meals, not lunches. Homes were freely given for sleeping, etc. Nobody among us ever put over such a big thing this way in such a time as this. Surely such a church will grow and thrive. "The liberal soul shall be made fat,"

Reports were good, considering the flu ban close up of three months last fall. Nearly fifteen hundred dollars (all told) was raised. All missionary interests, including the Emergency Call, were endorsed and reaffirmed. Pres. Lehman, Mrs. Stearns and Elder H. L. Herod brought to us great messages. So did Sister Rosa V. Brown, who is so useful in the Women's work.

Both S. S. and Church retained all state officers, but the "Vimmen" turned the tray and elected practically a new board. Some satisfactory changes were made in the operation of Kentucky work among the women.

Elder Milas Crittenden was elected State Evangelist and begins forthwith. His experience and ability commend him to the brethren. Our Brother Ford did the soloing of the convention. He's a gospel singer and should be used steadily among our churches.

Now that the convention is over, many churches, after a brief period of breath catching, will enter heartily upon the Emergency Drive and drive on till the hammer falls, November 23.

The school matter will not much longer swing abeyance. The die will soon be cast. In the meantime, let us work right on.

They say things come to those who wait,
But here's a rule that's slicker,
The man who works for the thing he wants
Will get it all the quicker.

Never lose sleep about a thing that is coming as fast as it can navigate.

By the time we leave Nashville, the team will be hooked up O. K.

Enclosed find $3.50 for which send Gospel Plea to following parties. I tried to get a club of a dozen, but some did not pay, so I send in the fifty cents for each one and you will send Plea for six months to each of them.

Elder A. W. Davis, 461 N. Upper St., Lexington, Ky.

Mrs. Bettie Hawkins, Carlisle, Ky.

Mrs. Christina Stewart, Springfield, Ohio, 314 Fair St.

Mrs. Blanch Hutsell, Paris, Ky., 416 Williams Street.

Mrs. Lizzie Smith, Danville, Ky., 469 W. Walnut Street.

Mr. C. C. Lilly, Aultman, Ohio

Mr. Irvin Guy, Nicholasville, Ky.

We married Mr. Harvey Stanley and Miss Mattie Lou Reynolds, Thursday night and baptized two more Sunday morning. Boys keep the water in and cobwebs out of your baptistry. I'm to help Mt. Sterling in her drive next Sunday and Crab Orchard fourth Sunday.

Meet me in Nashville the second day of Sept., and "We'll understand it better."

Yours for a great fall drive,

C. H. DICKERSON

Nicholasville, Ky.

S. C. I. NOTES

Miss Townsend's people who have been visiting her for a week left last Friday, going home in their car by way of Memphis. We all enjoyed their visit very much. The girls and boys sang for them several plantation melodies the last evening they were here.

Mr. and Mrs. H. G. Smith and Willie Sue were with us two days last week. Mrs. Smith is going back to her work at the J. C. I.

Harry Black who has been sick the past

week is much better now. He is able to be up and out of his room.

Those who learned to know Mr. and Mrs. W. W. Sniff while at the S. C. I. will be glad to know that their son, Cecil, who has been in France for more than eighteen months is now at home. The Sniffs at present are spending a few weeks at Chautauqua, N. Y. Cecil earned the rank of Captain while in France.

Prof. Ford spent the week end at his home in Hattiesburg, Miss.

Miss Alice Blackburn is now visiting her sister, Mrs. Frank Coleman, at Mound, La.

Miss Clara Belle Bradley and her brother were on the campus Sunday.

We had our regular missionary meeting Sunday afternoon. Miss Evans lead the meeting. We had two letters read in this meeting from former teachers who are now working in our Mountain schools, which were very interesting. The letters were from Prof. T. M. Burgess of Livingston, Tenn., and Miss Inez Humphrey of Morehead, Ky.

Pres. Lehman showed a number of stereopticon pictures Sunday night at the regular C. E. hour. After the pictures were shown several members gave good talks on how conditions can be bettered in the various communities.

Miss Ada Gray invited several of the girls out to her home one evening last week for watermelons. All reported an evening pleasantly spent.

Miss Irene Sneed who is now in Franklin, Ind., and Mr. Eula Bell have recently subscribed for the Gospel Plea. Both are former S. C. I. students.

The Y. W. C. A. girls are making S. C. I. arm bands and pennants for sale. Already orders have been received for them. The pennants sell for $1.00 and the arm-bands for 25 cents.

Our delegates to the Mississippi State convention which meets at Indianola this week are Misses Cornelia McClodden, Lula Williams and Mr. W. M. Moore.

FROM THE LONE STAR STATE

August 8, 1919.

Dear Readers: The fourth Lord's day in July found us at Valley Springs church where we had a great meeting. There was a fair crowd in the day and at night we could not begin to accommodate the people. Our Baptist friends came with us and we had a great meeting that night. Arrangements were made for Elder B. C. Calvert to hold a ten days meeting for the Valley Springs church.

Tuesday night following the fourth Lord's day we opened fire anew in Edgewood, Tex. This is a new point for us. Our Baptist friends were in a meeting at the time but we came out with five added, four for baptism and one reclaimed. We found five other faithful ones there. We were able to leave a church organized with a membership of ten. Elder J. T. Barnes, Sr., is pastor, Spenser Johnson, elder; J. T. Barnes, Jr., deacon; Mrs. J. T. Barnes, treasurer; Mrs. Victoria Barnes, clerk, and Leroy Barnes sexton for the church. We took $70.00 in pledges for the Emergency fund. We have great faith that there will be a good work built up at this place. Our white brethren at Edgewood stood by us nobly. They are a great hearted people. May God bless this new work.

We received $6.35 at Valley Springs.

In the Cause,

H. G. SMITH.

KENTUCKY

Editor: On July 22nd, leaving Hopkinsville, Ky., about forty miles north, the writer held a six days meeting at Nebo, closing on Sunday night, July 27. The attendance and interest were fine during the meeting. Two young ladies made the good confession and were baptized. We have a church at this place with a small membership, which was organized by the writer twenty-one years ago. Although it is a pastorless church, there are a few theer who have not bowed the knee to Baal. May the blessing of God ever rest upon the fiathful.

J. E. ANDERSON, Evangelist.

Clarksville, Tenn.

Report of contributions sent to the State Convention at Johnson City from Clarksville, Tenn.

Editor of the Plea: Please allow space for the following names and amounts: Alex McCauley, Ryna McCauley, Martha Anderson, J. E. Anderson, Mary Anderson Bowman, each one dollar; Henry Hunter and Eliza Hunt each 50c; Georgia Hester and William McCauley (3 years old) each 25c; J. E. Anderson, $3.50, total, $10.00.

J. E. ANDERSON.

MISSISSIPPI

Please allow space for me to report our first Lord's day meeting.

The prayer service was conducted by A. L. Brown and S. F. Hollingworth who is taking great interest in church work. It may be that you will sometime hear from both of these brethren by the way of their own message to the Plea.

The scripture lesson was read from the 20th chapter of Acts, by Elder B. C. Calvert, who afterwards preached the morning sermon. The weather was very unpleasant, so warm, but the congregation was good. The a. m. collection was $14.10.

In the evening Elder Calvert preached a good sermon at the Holly Grove church, then returned to Indianola for the night service. The house was crowded with the good faithful brethren. Collection $4.43. Total for the day, $18.53.

Yours for the Master,

J. A. LEE.

THRIFT STAMPS TO BE PERMANENT GOVERNMENT INSTITUTION

It is the intention of the Treasury Departmen to make the sale of Thrift Stamps, War Savings Stamps and Treasury Savings Certificates a permanent government institution. In response to an appeal from the school authorities of the country, Secretary of the Treasury Glass has announced that the issue of savings securities will be continued. The secretary by his announcement makes it clear that the Treasury Department looks to the sale of savings securities, not only as a means of aiding in the financing of governmental operations and of building up the new capital which is now sorely needed by trade and industry, but also as a means of fostering thrift as a permanent American habit.

The secretary announced his policy in response to an appeal from the National Education Association urging that the Treasury take such action as will insure permanence to the thrift movement by making thrift stamps and War Savings Stamps permanently available to schools and other volunteer agencies.

In a telegram to the Secretary, George D. Strayer, president of the association said:

"Considering the accomplishment of the schools of the country thus far in the matter of thrift and Savings campaign, we urge that the Treasury Department shall take such action as shall insure the permanence of this movement and make the purchase of thrift and War Savings Stamps permanently available to schools and other volunteer agencies."

In his reply Secretary Glass said:

"It is the intention of the Treasury Department to continue and make permanent the War Savings movement to continue the sale of Thrift and War Savings Stamps and certificates. I am greatly pleased and encouraged to know of the interest of the National Education Association in this movement and very greatly appreciate its hearty and effective cooperation.

Announcement of the government's policy to continue the issue of saving securities has been welcomed not only by individuals who have taken advantage of the opportunity for self advancement but by organizations of all sorts which have chosen these securities as a means for safeguarding their funds.

A TRIBUTE OF LOVE

To the Memory of Our Sister,
Miss Dora Moor.

Our hearts are torn and we are sad,
For her who brought sunshine and made us glad.
We wish for her smiles and long for her love,
No more will we see her, she's now gone above.
So gentle and kind, so trim and neat,
Such beautiful eyes, and a smile so sweet.
Cheeks so rosy, and lips of ruby hue,
Her dress ever faultless and a heart so true.
A symbol of purity, and a Christian was she,
The good of mankind, her motto we see.
Her suffering was not long, though great was the pain,
But she never murmured nor was wont to complain.
So God come and took her, to be one of his own,
And now she is gone, and we are left alone.
If ever we had a friend indeed,
She was a friend to us in need;
She filled her pathway with many flowers;
Together we whiled away many happy hours.
But now she is gone and left us far behind,
To battle with life's many shadows we find;
But we will look up and weep no more,
Someday we will join her on that echoless shore.

—By her Uncle, B. H. Armstrong.

Christian Woman's Board of Missions

JULY RECEIPTS FROM COLORED SOCIETIES

Alabama—Edwards Chapel, $2.25; Salem Church, $7; Union Point, church, $25.50; Haynesville, Church, $22.50; Mt. Pleasant Church, $8.35; Lum, I. C. Franklin, $5; Haynesville Church, $3.50; total, $74.10.

Arkansas—Mt. Beulah Church, $19.50; Pearidge and Kerr Church, $3.44. Antioch Church, $10; Browns Chapel, W. M. S., $2; total, $34.94.

District of Columbia—Washington Church ("R" Street), $31.30.

Florida—Summerfield, W. M. S., $2.40.

Georgia—Washington Church, $3.00.

Indiana—Indianapolis, Second W. M. S., $8.70.

Kansas—White Cloud, Second W. M. S., $1,30; Wathena Church, $5; Total, $6.30.

Kentucky—Hustonville, W. M. S., $1.50; Nicholasville Church, $100; Little Rock, W. M. S., $2; Lawrenceburg Church, $70; Louisville 3rd ch., $41; Louisville W. M. S., $6; Danville, M. B., $4.50; Midway, W. M. S., $5; Louisville, Hancock St., W. M. S. $12.65; total, $242.65.

Mississippi—Christian Chapel, W. M. S., $3; Mound Bayou Church, $100.25; Union Hill Church, $4; Fayette W. M. S., $1. total, $108.25.

Missouri—Salisbury, Second W. M. S., $1.50; Chamois, $4; Frankford, $4.30; St. Louis, Centenial, $4.30; Napton, $4.90; Lathrop, Second, $19.40; total, $38.40.

Ohio—Xenia, W. M. S., 80c; Columbus, Springs St., $3.15; Cincinnati, Kenyon Ave. Church, $34; Oxford Church, $35.50; total $73.45.

Oklahoma—Guthrie, M. J. W. Williams, $1.25; Tulsa, $1.45; Muskogee, Friends, $9.73; Tulsa, Mrs. Anderson, $1; Muskogee, R. B. Wells, $1. Chicasha, Shepherd St., W. M. S., $3.30; total, $17.73.

South Carolina—Holly Hill, W. M. S., $3; Antioch Church, $7.40; Holly Hill, Ethel Williams, $3; total, $13.40.

Texas—Lyons, $7; Union Hill, W. M. S., $3; Cason, Friends, $13; Valley Springs Church $6. White Oak Chapel, Church, $19.-88; Greenville, W. M. S., $2.70; Hawkins, J. C. I., $77.45; Bay City, Church, $6.20; Cason Church, $3.19; Hillsboro W. M. S., $4; Bay City Church, $6; total, $148.42.

A LETTER

The following letter from Prof. T. M. Burgess of Livingston, Tenn., was read at the last missionary meeting at the S. C. I.:

Your request for a few lines on the mountain work for the August meeting, shall not go unheeded.

Livingston is a town of some sixteen hundred souls. It nestles in the valley between beautiful mountains of the Cumberland range. It is nineteen miles north of Algood, Tenn., on a spur railroad called the T. K. & N. We have two passenger motor cars, and one passenger and freight train combined each way every day, except Sundays, and then only the motor car runs.

Livingston School has been under the control of the Board at Indianapolis ten years. You know mountainous regions do not have farms which produce as well as the farms in sections where the country is more level. Consequently the money derived from taxation has not been plentiful enough to conduct a modern up-to-date school system.

When the Board took over the school work at this point, it was understood that Livingston was to have no other school, and that the public school funds of the Livingston school district should be paid to the board, and the board would undertake to conduct a free school for all the children of Livingston for as a long a term as the public schools of the county would run. Until three years ago this was only about four months. After that, until the end of the nine months term, all the pupils paid tuition. All this applied to the work of the first eight grades. But this is what happened: When the school began its work, Livingston was a little town of four or five hundred population. The country school terms were so short, and often times the teachers were so illy prepared for their work that people began moving to town for the advantages of school and church. Business interests, factories and wholesale houses, were invited by the increase of population. Consequently taxable property was increased. The board now furnishes a nine months free school and in return receives the school money from the Livingston District, also tuition from a large number who live outside of Livingston. Two years ago our high school was made a county high school, and the county high school board pays the tuition of all young people in the county prepared to enter. We have annually quite a number in the grades and in high school who come from outside the county. In fact, of fixe or six neighboring counties only one, Putman, on the south, maintains a single standard four year high school. So you will see that this is a strategic place for a school. Already our 2 county papers are calling loud and long for a college. I do not think the call will long go unheeded.

Last year we had an enrollment of 600. Our school plant has already been out-grown. If we had the buildings to take care of the young people, with a little advertising, I believe the attendance could be raised to 1000 in a year or two.

This summer we conducted our first summer school for teachers and high school students. The enrollment went above a hundred.

My work during the school year and also during the summer term is to teach mathematics and French. I am enjoying my work more and more.

These lines are written from my study room in the girls' dormitory, a beautiful brick structure in a large oak grove. We have a fine croquet ground, and are just about to install swings and rustic seats, making this shady spot a veritable summer resort. We have a twenty-four system of electric lights, a private water system, and practically all of the modern improvements. At present, Mrs. Burgess, Reba and I are the sole occupants of this delightful place.

We have about 25 acres of land in connection with the school. Mr. T. B. Huddleston supervises the work boys in their janitor work during the winter and spends most of his time on the farm and in the garden during the summer.

We are expecting soon to build a link of highway through our county from north to south passing through Livingston. This link will connect with the road from Louisville to Chattanooga. Already two garages are being built in anticipation of increased travel in autos. In fact there is a building boom on in town.

The young people at the dormitory conduct a prayer meeting each Tuesday night after supper. The writer has been supervisor of it since it started last fall.

Our church is located not far from the public square. Prof. Garrett, our principal, is preaching for us, but he wishes soon to be relieved. I am superintendent of the Sunday school.

Hoping you a splendid C. W. B. M. meeting and a great year of school, I am

Your friend,

T. M. BURGESS.

UNITED STATES BIRTH REGISTRATION AREA TOO LIMITED

The United States is behind in a very important feature of its national accounting, according to a pamphlet just issued by the Children's Bureau, United States Department of Labor. Only 20 states register the 90 per cent of their births necessary for them to be admitted to the birth-registration area of the United States. These States include little more than half of the population of the country. Most modern European countries have very complete systems of births registration, and have had them for years.

The pamphlet gives an outline for a birth-registration test which can be undertaken by any community. Many places have already made such a test as part of their children's year work. In this way a town can learn how completely its births are registered. Incomplete registration may mean that a new law is needed or that the old one is not adequately enforced.

It is the inalienable right of every child to have his birth registered, says the pamphlet. A birth certificate proves his age and citizenship, his right to go to school, to go to work, to marry, to hold office, to secure passports for foreign travel, and, finally, it may prove his mother's right to a widow's pension. With America's entry into the war, thousands of boys and young men who wished to enter the military service found it necessary to furnish proof of their age and citizenship and were unable to do so.

Birth registration is important for society

as a whole, as well as for the individual. The infant-mortality rate is the most sensitive and satisfactory index to the well-being of the whole community, but without complete and accurate record of births and deaths this rate can not be computed. It indicates what measures are necessary for the protection of life and health and the kind and extent of welfare work to be undertaken.

Birth registration is particularly valuable as a guide to welfare work among mothers and babies. Nearly half of the babies who die before reaching their first birthday do so in the first four weeks of life. The prompt recording of the birth enables the public health nurse, who uses the record as a guide, to call upon the mother and give advice and aid in the first few critical days of the baby's existence.

NOT UNDERSTOOD

Not understood. We gather false impressions,
And hold them closer as the years go by,
Till virtues often seem to us transgressions,
And thus men rise and fall, and live and die—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy. Ah, day by day
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

O God, that men would see a little clearer,
Or judge less harshly when they can not see;
O God, that men would draw a little nearer
To one another—they'd be nearer Thee—
And understood.

HIS HEART WAS LIFTED UP.

We think of this expresion in connection with Nebuchadnezzar or Belshazzar his son. The first had come to great dominion and prosperity in Babylon, till he stood and said, "Is not this great Babylon which I have built, for the house of the Kingdom, by the might of my power, and for the honor of my Majesty." While the word was in his mouth a voice said "The Kingdom is deported from thee." He was driven out to live the life of a beast in the fields. This all happened after his warning Dream and Daniel had exhorted him to repent.

In spite of this example, his son Belshazzar did not learn the lesson of humility, but read his own doom and that of his Kingdom in the handwriting on the wall: "Thou are weighed in the balances and found wanting. Thy kingdom is divided and given to the Medes and Persians." Men are slow to learn and their hearts, "And thou his son, O Belshazzar hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven. And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Success or prosperity are perhaps the hardest tests a man ever has to undergo. We commonly think of trials as hardships, difficulties or poverty. But success in any line is just as truly a trial and more people fail under it proportionately than under adversity. Success comes in at the front door, and often at the same time pride is coming in at all the windows.

So often with pain have we seen brethren beloved in ministry who were being seriously injured by success. The very blessing of God was being turned into a curse. Their heart was lifted up till they were unconsciously hardened, and put out of compassionate touch with sinful men and hungry souls. The very best men in the world are subject to this temptation and many have been victims of it. The stream of time has many wrecks on its banks made in this way. Successful evangelists have lost their passion. Great and good pastors have hardened into mere machines and then having lost the common touch, by the very success they have had, have lost touch with God.

This last word expresses the cause they have lost touch with God, because they have lost the sense of dependence on Him. Like Nebuchadnezzar we say "Is not this great Babylon which I have built?" And like Herod who gave not God the glory, they are smitten of God.

But this is not mere preacher's disease. The clergy has no monopoly of this ailment. Any man who has the blessing of prosperity, any woman, may turn it into a spiritual calamity and certain death. We are now in times of unusual prosperity and so of unusual anger. If we glorify Him not as God, neither give thanks, we may easily become vain in our reasoning and our foolish heart be darkened. Farmers never got so much for what they make; merchants never had such profits. Shall we forget God and sever ourselves from him? To forget God is to perish. The wicked shall be turned into sheol with all nations that forget God.

Any man who assumes ownership of what God has entrusted him courts spiritual poverty. Any man who assumes airs in prosperity has begun to perish in his soul. Cowper, whose mind perished before his body, was one day passing a tree whose top was dead. He pointed to it sadly and said, "That tree, like me, is dying at the top." Any man who has the sense of self sufficiency and self-satisfaction is dying in the hidden man of the heart, in the citadel of his soul.

THE DOCTRINE OF THE DIVINTY OF CHRIST

(From the Baccalaureate to the Graduating Class of the Newton Theological Institution, by President George E. Horr, LL. D.,)

"No man cay that Jesus is Lord but by the Holy Ghost." (I. Cor.12:2.

In these words the Aostle Paul is describing the infallible test to be applied to those who claim to be acting or speaking under the inspiration of God. "Wherefore, I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed, and that nom an can say that Jesus is the Lord but by the Holy Ghost" (I. Cor. 12:3). We can hardly imagine a more emphatic assertion of the truth that confession of the lordship of Christ is not the product of human reasoning or logic, but of divine illumination. This is exactly in accord with the account of Peter's recognition of Jesus as the Son of God, as given in the sixteenth chapter of Matthew. I steems as if Jesus had made no unequivocal claim as to his messiahship until near the end of his career. The Gospel of John, in which these claims are most uncompromisingly asserted, does not cover much more than three or four week's of Jesus' life. What he did was to live in intimate relations with a chosen group and do his work of preaching and healing among his own people. He wanted to have his personality and service make their own impression.

The Crucial Question of the Ages

But at last, shortly before the crucifixion, there came a moment when he ventured to ask his disciples what they tohught of him. It was a moment like that in which a man asks a woman if he has her heart; it elicits the revelation of a reaction that has been veiled. Jesus approaches the critical question indirectly. He first asks the opinion of others about himself: "What do men say that I am?" Then he passes at once to the central question, direct, personal. What do you think of me? Who do ye say that I am? The immortal answer leaped to Peter's lips: "Thou are the Christ, the Son of the living God." And then he declared that flesh and blood had not revealed this to Peter, but the Spirit of God.

It is in vain to seek to argue men into the recognition of the deity of Christ. It would be like arguing others into a response to the beauty of the springtime, or into admiration of some Sistine Madonna, or into love of some person. The response does not come that way. It comes along the processes of life illuminated from above. The conviction is not the result of logic, but of sight: "We beheld his glory, glory as of the only-begotten of the Father, full of grace and truth." The recognition of the deity of Jesus is like the force of gravity which irresistibly pulls the smaller body to the greater. When men seek the highest values in their human life, when they cry out for the living God, they are drawn inevitably to Jesus, and his response to their need, interpreted by the Holy Spirit, declares that he is the Son of God.

The Great Unifying Truth.

Of course the metaphysical question arising from the doctrine of the deity of Christ are of extraordinary difficulty and perplexity. The philosophical systems by which they are resolved are constantly shifting. It would not be possible for men of today to write the Nicene Creed. We do not think in the categories that prevailed in the fourth century. And yet if we modern Trinitarians had lived at that time we should have voted with the Athanasians. But it is a singular fact that in all Christian history there is no such unifying doctrine as that of the incarnation. Views of the Bible have constantly changed. The doctrine, even of the atonement, has undergone profound modifications. Theories as to the future life have repeatedly shifted, but running like a line of light through all Christian history is the doctrine of the incarnation, of the true divinity of Jesus Christ, that God was in Christ reconciling the world to himself. Of course there have been subsidiary lines of development. Arianism has never followed the lines of the Nicene Creed, and of the Council of Chalcedon. The great phases of the Te Deum ring true to the teaching and consciousness of historic Christianity.

A Perpetual Witness.

If nom an can call Jesus Lord except by the Holy Ghost the Holy Spirt has left a perpetual witness of his presence and working in the Christion confessions of all ages. And there is no truth in the Christian system which is so manifestly authenticated by the Spirit of God, according to the principle of the text, as the truth of the incarnation.

In the first place, let us notice the bearing of the incarnation upon our estimate of the worth of man. A serious difficulty to the modern man arises from the vastness of the universe. It has always seemed to me that the Copernican astronomy presented the greatest of all intellectual difficulties to the Christian system. Then the earth could no longer be regarded as the center of the universe, but became what Pressel called it, "A grain of sand on the shore of the universe of God, a Bethlehem among the princely cities of the heavens."

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

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The Boy You Love

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From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

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THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

STRANGE DELUSIONS

(J. B. Lehman)

"And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: That they might be judged who believe not the truth, but had pleasure in unrighteousness." II. Thes. 2:11.

"Yea they have chosen their own ways, and their souls delighteth in their abominations: I also will choose their delusions, and will bring their fears upon them; because when I called none did answer; when I spake none did hear: but they did that which was evil in mine eyes, and chose that wherein I delighted not." Isaiah 66:3-4.

From these scriptures we gather that both Paul and Isaiah believed that when men resisted the truth they were led into strange delusions. Paul, in speaking of the learned of his day, said "thinking themselves to be wise they become fools." If error were simply a mistake we could endure it, but it will always lead to delusions that become unbearable.

As we look over history we see how zealous men were for something that we now can see was nothing but a delusion. It is strange that they could not see it then, but Paul says it was because they resisted the truth. The underlying truth is not hard to find. The old barbarian instincts, which Paul calls the flesh, rule in a life unless they are dispossessed by the Christian virtues, which Paul calls the Spirit. There is no half way state, either the one rules or the other. No matter how highly educated a man is, if he resists the power of the spirit he is ruled by the old instincts; and these old instincts will always lead a man into a delusion, a lie.

In our American life we can see these delusions play in partizan politics and in denominational bickerings. Almost all the great "issues" over which great campaigns were fought now are seen to have been delusions. What truth was in them could easily have been appropriated if men's minds had not been deluded. Practically every denomination created in the past was built on a delusion as a corner stone. Look at the twenty-nine Methodist denominations and examine carefully the causes which brought them into being and you will pronounce every one of them delusions. Look at the causes that have split the Disciples of Christ up and you will prounounce every one of them delusions. Look at the causes that are now stirring their Zion and you will find every one of them delusions.

But the most illustrious examples are to be found in our political life. The group of some six or eight men who have led the fight on the treaty have resorted to more hateful methods than we have seen in this country since the spring of 1864 when Lincoln was all but crushed and when he was so far overcome that he bound himself down with a vow lest he might stoop to resentfulness when we would be put out. Good men might differ as to the wisdom of bringing all nations into a league, but no set of good men could resort to the hatefulness that has been shown by this group of men. Even the highest interests of their party would dictate that they refrain from such intense hatefulness, for no set of men so minded can long agree among themselves. Men of unbelief, agnostics and infidels, can not be trusted for leadership in crises for their minds will always be led off into delusions. The fate of the world now rests in President Wilson and the good people of our land. If President Wilson is actuated by righteousness and faith, he will win out in a way we do not see now. If he is the corrupt man these people accuse him of being, then we must follow a delusion to a world cataclysm. This group of men have not hesitated to mortally offend England, Japan, Italy and France. How can we escape having a world combine against us either in a League of Nations or outside of it? The spirit of these men is a far more dangerous symptom than what the I. W. W. and Bolshevists are doing. Judging from what they have already said we are sure they could say with the Jews, "Let his blood be upon us and our children" if by this they could show their contempt.

God now means that all the nations of the earth shall live together. If they will not allow men of faith to lead them into a parliament where they can make international laws, then he will lead them into a melee that will, at a tremendous cost and an appalling loss of life, interlock them. Neither the partizan politician nor the dogmatic denominationalist is capable of leading us in this hour. Either will be led into strange delusions before they go far.

Christ said, "Apart from me ye can do nothing." He knew how certainly men, who ignore the one possible means of overcoming the barbarion passions, will be led into delusions. It matters not that they have studied international law in a university, if they have "chosen their own way" they run into the greater delusions.

The hope of the world now rests in teaching and prayer. We are facing a situation which can be reached only by divine intervention. The prayers of the Christian people on the home and mission fields can produce a leadership for the next generation and their prayers can produce a world posture that will help the world to higher things.

No Negro should compalin at what is taking place. If he will but look he will see that all that is happening is silently pushing him on the right side of the world's work. Every influence is pushing him on the side of the hard working, earnest praying, self-sacrificing people of the world. No one should complain at this even though it must be attained at a sacrifice. If the Negro now loses faith in the power of righteousness and appeals his case to the politicians then he too will be led into strange delusions; and strange delusions always lead to appalling disasters.

THE BIBLE

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its historians are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's character. Here paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given to you in life; will be remembered forever. It involves the highest responsibility; will reward all greatest labor, and condemn all who trifle with its sacred contents.—Unidentified.

IT PAYS YOU

It pays to be friendly and cheerful. Wise people avoid the fellow with a selfish and gloomy disposition.

"Why do I go to church?" You might as pertinently ask, "Why do I eat?" or "Why do I sleep?" because I find one is just as necessary to my well-being as the other. I could eat well and sleep well and yet be a very miserable man without the spiritual uplift which only comes from an attendance upon divine ordinances.—John Wanamaker.

THE SUNDAY SCHOOL—WHAT IT IS AND WHAT IT DOES

The following was read at the Midway, Ky., Bible School Convention by Mabel Johnson of Georgetown, Kentucky:

What the Sunday school is, is a subject that has taxed the minds of our deepest thinkers and has been discussed and defined by them in various ways and from various angles. Some one has said that the Sunday school is a nursery for the church. Another has said

that the school of today, is the church of tomorrow. Still another has said, "As goes the Sunday school, so goes the church." How much importance may be attached to these theories is not for me to decide; hence, I shall only attempt to set forth what it is from my own viewpoint.

The Sunday school, first of all, is nothing more nor less than a preparatory course for genuine Christian service and is approved as such by Christ and the Apostles. Christ himself, from time to time, earnestly admonished the Jews to search the scriptures.

The Apostle Paul, the greatest of all the Apostles, in addressing a letter to Timothy, warns him incessantly to study and be thoroughly prepared for the task he is to perform. Upon one occasion, he tells him to study to show himself approved, a workman that need not be ashamed, rightly dividing the word of God.

Now, if it was necssary for the Jews and those to whom Paul wrote, to study the scriptures and be amply prepared, it is no less necessary that we of the present day be equally prepared, and there is no better place than in this preparatory course known as the Sunday school.

In this course, the Bible, the book of all books, is perused and simplified from cover to cover and its difficult parts made tangible by our ablest theologians.

In this course, the wee tot of five summers, whose meager knowledge of God is scarcely more than a dream can be carefully carried step by step until his pliant mind is fully developed and he is able to grasp the sacred word in all of its fullness and is passed on to a new life, a full-fledged Christian. But, the end is not yet. There is the boy and girl in their early teens, whose haunts, in many cases, are the Sunday picture show, the fishpond and the "back alley ball game;" this boy and girl, about whom we are not the least concerned, notwithstanding the call comes ringing out to us that was uttered thousands of years ago, "Whom shall I send and who will go for us?" Few of us ever answer in the language of the prophet, saying, "Here am I, send me." This boy and girl, however, should be sought out and ushered into this course, where they may learn of him who said, "Go out in the hedges and highways and compel them to come in." From this class, strange to say, come many of our best teachers, preachers and missionaries.

The young man and the young lady, however great their intellectual attainments, should carefully pass through this course before entering upon their final vocation of life. The man and woman of riper years will do nothing amiss by going hand in hand with the "teen-age" boy and girl.

Then, last, but not by any means least, the grey-haired father and mother, whose years of active service number thirty, forty and even fifty years, are neither to be left out nor overlooked. They, too, have a part to play in this all-important course; for if the world is to be won for Christ, it is not to be done by preaching alone, but the preaching must be supplimented by devout, conscientious Christian living.

When our Saviour was on the eve of leaving this world, he called his followers together and gave them this commission, "Go ye therefore and teach all nations, baptizing them into the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you." We should emphasize the clause, "Whatsoever I have commanded you." Now, if we believe in Christ and believe he meant what he he said, we should then do just what he said we should, and in order to teach these things, we should first know them. No man can teach a thing he does not know. Then, if we would know these things, there is no better place than the Sunday school and if the Sunday school is the place where we are to be taught the word of God in all its simplicity and to be thoroughly prepared unto every good work, there is no better name than a preparatory course for genuine Christian service.

THE SUNDAY SCHOOL ALPHABET

A-ttend every Sunday.
B-e there on time, rain or shine.
C-ome prepared to do something to further the kingdom.
D-o things in proper order.
E-very action should be for some purpose.
F-ill yourself with enthusiasm for the work.
G-et down to business the moment you enter the room.
H-old your classes to the day's lesson.
I-nvite visitors and make them welcome.
J-oin with the school in all work for its common good.
K-eep God's Book as your daily guide.
L-ift up and help anyone that is down and out.
M-ake each day's work one more for Christ.
N-ever do all the talking; give the "other fellow" a chance.
O-bserve carefully all new methods in your work.
P-ay cheerfully into the collection envelope.
Q-uestion yourself daily, "Am I doing my best?"
R-etire to your closet daily to pray.
S-tand by your convictions.
T-ake a cheerful view of the work that others are doing.
U- should live as you'd like to see others live.
V-ie with each other in keeping the school alive.
X-cel in all that you undertake for the school.
Y-esterday is the history in making today; pause and consider, "Is it well with us today?"
Z-ones of love should girdle us about and include every member from the superintendent down to the youngest member of the Cradle Roll.—Evangelical Tidings.

"GRANDMA-IN-THE-SERVICE"

"Hello, Aunt Fan!" cried Paul cheerfully from the doorway. "And how's the ankle this morning? Thought I'd stop in to say howdy. I am going to what my revered grandmother calls 'divine service.' Aren't you proud of me?"

"Very glad to see you, Paul," said Aunt Fan, extending a cordial hand from the easy-chair where she sat with her foot propped on a pillow. "Glad, too, to hear about the divine service. What branch are you planning to enter?"

"Branch of the service?" inquired Paul in a puzzled voice. "I guess you didn't hear what I said. I was referring to my beloved little grandmother's habit of calling church 'divine service.'"

"Yes, I heard," said Aunt Fan, with a wise smile. "I was just inquiring what branch of that service you were going to enter. You were so particular about being in the artillery when you enlisted in the army that I thought you might be equally so about this."

"Oh, but divine service isn't like those things. It's just things. It's just going to church, you know. That's all."

"Oh, is that all? And going to church means—"

"Why listening to the sermon—and to the prayers—and the anthems—and singing hymns."

"I did hope, Paul, that being in the service of Uncle Sam would teach you something about the meaning of the word. What good do you think an army or navy would be that sat by and let the officers do all the work? From what I have gathered from you boys, you don't get the chance. But wouldn't it be a queer army if you did? Would you approve of it?"

"But, Aunt Fan, the army—the artillery—"

"Branches of the 'service,' aren't they? And it was a 'service' star, wasn't it, that we put so proudly for you in the window? And up at church, too? You expected to 'serve' didn't you, when you enlisted? What did you expect to do when you enlisted in the church? Attend services merely?

"No Paul, your beloved and revered little grandmother, as you called her so lightly, has a right to speak of going to divine service. She's been an active soldier in that cause for more years than I can remember, and she has served with all her heart and soul, and in just as many branches as she could—in the same service that you enlisted in, too, you remember. But you had better just call it 'going to church,' hadn't you, and not expect anybody to be very proud of you until you have learned to put into that service some of the lessons that you learned in the service of your country? But, O Paul, when you boys do that—really enlist and serve—the church of God will move 'like a mighty army' to the most wonderful victory the world has ever known!"

"Well, say, Aunt Fan," said Paul, fumbling awkwardly with his hat, "you certainly do know how to say things straight from the shoulder. Looks as if I were a sort of cross between a slacker and a deserter, doesn't it? And asking to be patted on the back because I turn out for drill once a month or so. But maybe, thanks to you, I'll get 'over the top' yet. Just now I suppose I'd better be running on to church. Not to hear a sermon—oh, no, I don't need any more sermon than I've had right here! But just to tell the captain down there to take my star off their service flag and put one on for grandma. And she IS 'my beloved and revered little grandma,' too, Aunt Fan. Honest! However 'lightly' I may speak."

EMERGENCY CAMPAIGN

EMERGENCY CAMPAIGN

Now that the conventions are over each church should set to the task to bring every member in line. Do not let any local cause, such as building a church, prevent you from having a part in this. A church that will stop all mission work until a local church is built becomes so selfish that it never goes into missionary work after the local work is finished.

So far about five hundred dollars have been sent in on the Emergency Fund and about fifteen hundred dollars have been pledged. We are sure this does not represent what we are doing. In the first place we must remember that not nearly all churches have reported and in the next place we must remember this is a new way of raising money for many churches. In the old way there was a collection after each service in which all gave nickles and dimes. In this method much valuable time was lost in taking a collection that in no sense gave the members a chance to give as the Lord has prospered them. The time is not far off when no collections will be taken and no money will be reported at conventions but all the time will be taken up for (1) reporting work done; (2) planning work to be done; (3) instructing the messengers of the churchs; and (4) enjoying fellowship of the brethren. Where collections are taken at the convention the whole dependence is on the delegates who often have hard work to pay their way to the convention. The home church where all the members are present is the place where the money appeal should be made. All money should be sent either to national headquarters or to state headquarters by check or money order and no time should be taken up at the convention for collections which are unfair to the delegates and unfair to the members at home. We have seen three hours taken up at a uSnday school convention to take offerings, which time should have been used to instruct the delegates on better Sunday school methods. If the Emergency Campaign will teach us to have every member give as the Lord has prospered him and to send it in by check or money order so as to leave the delegates and the program free for great things we will have gotten wonderful good out of it.

So far no large individual gifts have been reported. Surely this campaign will not close without some one-thousand-dollar-givers, and many hundred-dollar-givers. But these will be reported later.

WHAT IS YOUR CHILD'S CHANCE?

The child with no schooling has only one chance in 150,000 of performing distinguished service.

With elementary education he has four times the chance.

With high school education he has eighty-seven times the chance.

With college education he has 800 times the chance.

With Christian education he has every chance.

If I had a thousand dollars to give away, I would put it into a Christian school in American, because in building Christian schools and in filling them with boys and girls we are raising the seed corn of the world.—Adoniram Judson.

"GET SOMEBOBY ELSE"

The Lord had a job for me, but I had so much to do;
I said: "Get somebody else, or wait till I get through."
I don't know how the Lord came out, but He seemed to get along, .
But I felt kinda sneakin' like, 'cause I know'd I done Him wrong.
One day I needed the Lord—needed Him myself, needed Him right away,
And He never answered me at all, but I could hear Him say,
Down in my accusin' heart, "Nigger, I'se got too much to do;
You get somebody else, or wait till I get through."

Now when the Lord He have a job for me, I never tries to shirk,
I drops what I have on hand and does the good Lord's work;
And my affairs can run along, or wait till I get through,
Nobody else can do the job that God's marked out for you.

—Paul Lawrence Dunbar.

MANY KINDS OF COURAGE

The essential meaning of courage lies in the word itself. It comes into English by way of the French courage which comes in turn from the Latin cor, meaning "heart." Courage is heartage, keeping the heart steady even in the presence of disturbing conditions. Sometimes it appears in the ability to keep the heart from fluttering when a sudden danger threatens; sometimes in the ability to keep going when life settles down into a grind and the heart would sink to despair but for persistent courage.—Akron Disciple.

FOUR QUESTIONS WITH MYSELF

1. How long would it take to make any community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make any whole nation really Christian if all Christians gave their prayers and efforts and moneys toward it just as I am doing?

3. How long would it take to make disciples of all nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. Have I any moral right to expect or demand of other Christians or even of preachers or missionaries any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as truly as it is the work of anyone else. Let me not evade or shirk it.—J. Campbell White.

STARVING THE SOUL

"It was with duller emotion that Charles Darwin told of how poetry and music died out of his heart. He loved these things in youth. But for a quarter of a century he devoted himself wholly to the study of naturalism. At the age of fifty he found the joy of the divine arts utterly gone from his life. "Had I to live my life again," he wrote at the end of the road, "I would make a rule to read some poetry and listen to some music at least once a week. I am like a man who has become color-blind. Disbelief crept over me at a very slow rate, but it was at last complete." Poor man! But how like the tragedy of many a churchman's life! In childhood the witchery of religion was about him, the Christmas bells were dear to him, the shepherds and wise men, and all the wonderment of that wonderful life; a twang of pain, a glint of inspiration, a solemn joy in the crucified; a risen Lord, a radiant morning, an infinite rest in Providence. Then the lure of the world, the cold clutch of materialism, the death of the stars, the decay of religious instinct, the abandonment of the church, the pitiable pauperism of soul. Poor man!"

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D D. S.

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES

Miss Olivia Miller is spending a week or so with her parents at Mound Bayou, Miss.

Miss Cynthia Wright is spending a few days with her parents who live near Edwards.

Miss Hattie Davis of Carpenter, Miss., who was a former student at the S. C. I., is spending a few days on the campus.

In the absence of Pres. Lehman, Prof. Bebout occupied the pulpit Sunday morning and preached a good sermon on the inter-relation of the Old and New Testaments.

A number of the boys who are away working this summer are sending their money back to the school to keep safe for them until school opens.

Friends on the campus have received an invitation to the marraige of Miss Georgia Tyner to Mr. Elmer W. Kizer at Lafontaine, Ind., Thursday, August 28th, 1919. Miss Tyner was our music teacher a few years ago and the S. C. I. family wishes to extend congratulations.

Miss Alice Blackburn who has been spending a week with her sister, Mrs Frank Coleman, has returned back to school.

NATIONAL CONVENTION, SEPT. 2ND

Nashville, Tenn., Aug. 11, 1919.
Editor Gospel Plea:

The National Convention meets in Nashville, Tenn., on Tuesday morning, September 2nd. A letter from Brother William Alphin, published in last week's Gospel Plea, says the Convention meets on September 3rd. His calendar is wrong.

Very respectfully yours,
PRESTON TAYLOR.

TENNESSEE

In reporting the work at Jellico, the correspondent evidently allowed a part of his letter to remain at home. In the part he furnished he says: "Each department of the church is active and the members show great interest in the work. Jellico is a splendid field. There is much to be done there and I anticipate a larger service for the Master."

SEC. WHIT KINCAID,
ELD. R. C. MALOY, Pastor.

IS YOUR WORK DONE RIGHT?

"One of the hardest things the young carpenter has to do is to learn to hold his bitstock so that the hole he bores will be true, straight up and down. Looking down upon his work from above as he turns the auger, it may seem to him that he is doing a very good job. But if he straightens up and looks at his bitstock more carefully, it is more than likely that he will find that the hole is swerving to one side or the other, out of the perpendicular.

Quite like this is the work of chiseling out a mortice. The chisel must be held so that when the mallet strikes it, it will go straight down through the wood, leaving a clean, true, upright hole. And these things are learned only by long practice and extreme care. This is the only way to perfect work as a carpenter.

Over every journeyman carpenter there is a "boss" who watches the work done by the apprentices. It is a matter of pride that when this inspector comes he shall find one's work done right. There may be a call for hurried work, especially in these days when so much is to be done; but the conscientious head carpenter will say to you:

"Do your work well, my boy. After a time you may get along faster; now the thing is to do every stroke of work right."

Somehow it seems to me that all life is like learning the carpenter's trade. And one of the things we need to ask ourselves very often is: "Am I doing my work so that it will meet the approval of the One who gave it to me to do? I know he will come by and by to look at what I am trying to do, and I shall be happy only when I receive His word of approval."

Not that everything we do shall be done solely for the purpose of winning some one's praise. That would be the lowest of motives. Always the better thought needs to be kept in mind: "Is this right? Is it the very best I can do it?" Right for the sake of right is the grandest principle that any boy can take into his life.

And it is that which wins the favor of God. For he gives us our work to do. He has planned it all out for us. He watches to see if we are measuring up to the standard he has set for us; and as we are measuring up to the standard he has set for us; and as we are true, serving with fidelity day by day, so will be his smile of approval and his abundant great reward."

RANDOM SHOTS.

I shot an arrow in the air, it fell in the distance, I knew not where, till a neighbor said it killed his calf, and I had to pay him six and a half ($6.50.)

I bought some poison to slay some rats; a neighbor swore it killed his cats; and rather than argue across the fence, I paid him four dollars and fifty cents ($4.50).

One night I set sailing a toy balloon, and hoped it would soar till it reached the moon; but the candle fell out on a farmer's stack of straw and he said I must settle or go to law.

And that is the way with the random shot; it never hits in the proper spot; and the joke you spring that you think so smart may leave a wound in some fellow's heart.—Walt Mason.

DROPPED A NICKEL IN FOR THE LORD

The Nickel Was Ashamed, But the Man Was Not.

(By G. F. Raymond)

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate, a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon, and he handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid one dollar for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord? Who is He? Why, he worships Him as Creator of the universe, the One who puts the stars in order, and by Whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

And what is the church militant? The church militant is the church that represents upon earth the triumphant church of the great God.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and, knowing this, he picked out a nickel and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—In Spark Plug.

THE TRUE GENTLEMAN

"He is above a mean thing. He can not stoop to fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantage of mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to a man's face and another to his back. If, by accident, he comes into possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers that are not meant for his eye are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight near the thinnest partition, anywhere. He buys no offices, sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he can not descend to scurrility. In short, whatever he judges honorable he practices toward all men."

SEEDTIME AND HARVEST

In the fall, when the ground has been ploughed and harrowed until it is soft and loose and smooth, the farmer sows his wheat. Back and forth across the big field he goes day after day until he has finished. He works long, and the labor is hard. How glad he is when he has made the last round and turns the horses toward home!

That is the seedtime. Long months of waiting must pass before he sees the field of waving grain, and rides the binder as it makes its rounds of that same field, hears the roar of the thresher and hauls away the wheat. All through the long winter he waited; but the harvest came at last, as he knew it would, for God has promised both seedtime and harvest. Because he expected the harvest he sowed his seed and waited through the long months of growing and ripening.

An acorn falls to the ground. It is very small and does not appear to hold much promise; but the warm, damp earth covers it, and it is lost from sight. That is the law of its life, without which there would be no hope, for that there is the seedtime and harvest is the order that God has made.

How long it is in coming! A little shoot appears through the ground, to be sure, but no one would call that an oak tree. You could snip it off with two fingers. Another year passes, and you look at it again. It is a little larger than before, but still not an oak tree. An oak tree should be two or three feet in diameter and strong, like a pillar of marble. This is no larger than a man's thumb.

A generation has passed away. The small boy who saw the acorn fall and who watched it grow year after year is an old, white-haired man now, sitting on the porch of his home. Out in the yard children are playing. They are his grandchildren. They have a swing hung from the limb of a great oak tree, and in the shade of its wide-stretching foliage they have their playground.

How happy they are! How many jolly times they have had under that tree! About it have gathered all the joys of childhood. The oak tree has a place in their lives with father and mother and home. It has always been there, to them; but the old man, in his reverie on the porch, remembers the fall of the acorn and the years of a long life that have passed while the harvest of that seedtime was coming to perfection.

There is seedtime and there is harvest in every life. There is home training. There are school days. There are hardships and disappointments. There are joys and sorrows. There are successes and failures. There are temptations to meet and overcome.

If we sow the wind, we reap the whirlwind; if we sow wild oats, we reap tares. But oh, what rejoicing there is in the harvest time of a life that has sown its good grain in the seedtime and carried home the full sheaves in the evening.

THE TRUCULENT WHITE ELEPHANT

The white elephant is not what the word implies—white. It is gray, Mr. G. P. Ingersoll tells us in the Guide to Nature, and it has the distinctive marks of the albino. It has the light-colored iris of the eye, white toenails, white or reddish hair, and pink skin near the end of the trunk and underneath the body.

White elephants are comparatively rare; only a few are in captivity. Four or five are kept near the palace at Bangkok in Siam. I found them, says the writer, comfortably housed, with a stout teak-wood fence inclosing a small space round their stables. Chains and ropes are used to fasten the elephants, and a keeper is always at hand to keep watch over them.

It is one of the sights of Bangkok to visit the white elephants and to see them bathe. The keepers take them out early in the day, before there is much traffic. Early one hot morning I motored to Dusit Park and arrived just as two of the white elephants came along with their keepers. No one else was on the driveway, and with my motor I followed within a hundred feet of the second elephant, when suddenly he wheeled round in a threatening manner. The keeper motioned me to get away, and my chauffeur turned down a side street. I heard later that this very elephant, in one of his sudden fits of temper only a few days before, had upset a trolley car and wrecked an automobile.

For more than an hour I watched another white elephant at the Grand Chakri palace. After some prodding the beast left the grounds, but when he reached the street the crowd of people raised his ire, and he charged first one way and then the other. Finally, he shuffled back to his shed in the palace grounds and refused to move.

The Siamese reverence the white elephant. Like our eagle, he is a symbol on the national coat of arms, on the buttons of officials and on the decorative flag. The old flag of Siam was red, with the image of a white elephant in the centre, but a recent royal decree changed the flag to red—white—blue—white red, in alternate stripes.—Youth's Companion.

A SPRINKLING OF SUGAR

"You must have felt dreadfully when your Aunt Sally left!" cried Belle. "She is just the sweetest woman, isn't she?"

"Sweet as sugar!" agreed Mary enthusiastically. "And she doesn't use sugar only for sweetening, either."

"What do you mean, Mary? Is there anything else to do with sugar except sweeten?"

"Yes, there is; but I didn't know it myself until father enlightened me. He says Aunt Sally uses it just as the stonecutters do. when they wish to fit blocks together in a fine piece of work, they sprinkle a layer of sugar between the surfaces to prevent friction. They can adjust the blocks to a hair's breadth, and then they turn on a stream of hot water and melt the sugar away. That's what Aunt Sally does. When ever she sees a little friction, or something a bit out of place, she drops in a little handful of her sugar,—her tact and her good humor,—and whisk! everything slides neatly into its own place.

"When she came, for example, Bridget was cross as two sticks. She didn't want any company to wait on, she said, and more especially she hated to bother with conserving wheat and sugar, as we had to then. I was worried and cross about it, too, and everything seemed such hard work.

"Well, along came Aunt Sally—all full of enthusiasm. 'Isn't it great sport to keep house this year?' she said at the supper table. 'This matter of substitutes makes housekeeping thrilling. May I go out in the kitchen later in the evening and get acquainted with your Bridget? This is the best corn bread I ever tasted. I must have her receipt for it. These things take a real cook!"

"Then Ned had been dreadful about doing errands. But he discovered that they were fun, too, after Aunt Sally equipped him with a messenger boy's cap and a business-like leather pouch to strap over his shoulder, and taught him to 'report for duty' with a snappy little salute. And 'playing soldier' helped marvelously in keeping his shoes shined and his coats tidy.

"Next she turned her attention to poor father. We had been bothering him to death with unimportant things, I fancy, but we never thought about it till Aunt Sally fixed a sign for his door:

'VERY BUSY,
DO NOT DISTURB EXCEPT FOR
IMPORTANT BUSINESS.'

That brought the matter home, and now the poor dear writes his sermons in peace.

"Then she took up my case and helped me plan out my work and make a schedule and a budget. I feel since then like an engine that's been off the track and has got back on the rails again. Those are only a few of the many, many things she did, but the whole household felt her influence. It was just a touch here and ther—many of the things I had been tugging at with all my might without making them even budge. For her they just seemed to slip into place. Hereafter I shall know enought to use sugar myself."

Christian Woman's Board of Missions

Dear Editor:

Please note that we organized a Young Ladies' Circle at Pea Ridge church, on the evening of the 10th inst., with seven members. Miss Annie Mitchell, president; Miss Hally Holden, secretary; Miss Alice Mitchell, treasurer and Miss Maud Holden, chairman of the literature committee. Subscriptions to Kings Builders, two. We are so grateful to these girls.

Respectfully,
MRS. S. L. BOSTICK

CHRIST'S CALL TO THE YOUNG WOMEN OF TODAY.

Mrs. Luella Gray, Cor. Sec., of C. W. B. M. and whose home is at 638 Vine St., Wyoming, Ohio, sends in the following article which was read at their last convention.

Woman's place in the sphere of activity has always been underestimated. This was especially true before the advent of Christ Jesus. He knew her worth, real value, influence and wonderful will power. He knew if his kingdom would ever be exatled, if the standards of righteousness and morality would prevail, woman must play a very important part. So it was He who called woman. She received the same message of spreading the gospel among men. She was made the first message bearer of his resurrection. And she has gradually moved on to a position of power and helpfulness until her influence is predominant in every circle of experience. She is the heart of all the mighty reforms of our age.

No task is too great for her to undertake. what would become of our churches, if it had not been for the influence of woman? From the days of Dorcas, woman has been at the heart of every good movement. Missions, benevolences, prayer meetings, and Bible schools would all have fallen had it not been for the influence of Christian women.

The schools and hospitals of our lands are monuments to the genius of Christian womanhood. None are more conspicuous than the nurses wearing the sign of the Red Cross. Look at the record of our local Bible schools, also our public schools and you will notice more women are teaching than men. Woman's call is to teach and instruct. Imagine a man teaching in the kindergarten or primary department of a school. What results would you expect? It takes the tender patience of woman to successfully mold and shape the characters of these little ones.

In the field of good literature woman has been called to give something to the world worth reading. No one can read Angela Morgan's works and be lazy again. Mrs. Wiggs of the Cabbage Patch has immortalized its author. Harriet Beecher Stowe, burdened with the cruel treatment of the Negro, sat quietly in her home and wrote Uncle Tom's Cabin. It so touched human hearts that they said at any cost the slave must be freed.

Among the rulers of the earth, Queen Victoria was surpassed by none. She gathered about her men of strength and character, and gave to England a reign that is going down in history as the record reign among the nations. Frances E. Willard, the organizer of the world's W. C. T. U., needs no introduction of her sincerity and earnest efforts to smother the rapid spread of all intemperate evils. Amid the sod she sleeps but behind her she leaves thousands of white ribboners who are singing the story, "We are winding the ribbon around the nation, the nation of our God." Her work will go on, her work can never die until the earth shall fade away.

The world has ever praised its great men, such as George Washington, the father of his country; Touissant La Overture, one of the world's greatest generals; Abraham Lincoln, the great emancipator; Frederick Douglas, one of our leading statesmen—I might go on down the line. But it has seldom remembered its obligation to the mothers of these men. Perhaps when we get to the full understanding of greatness, we shall find woman at the top of the ladder.

Her greatest calling has been to complete the home. No home is complete unless it is graced by the head and heart of woman. The things that make life worth while are supplied by her hand. The immortal "Home Sweet Home," was created in the heart of its author by the love of a real mother, who had made his home a heaven on earth. The instruction that comes from mother will never die. Though we go to the ends of the earth, they were planted in our early youth, they have taken such a hold nothing can cause them to depart. Oftimes we forget, oftimes we stumble, but we can never depart from them. To make this statement more impressive, I will tell you a story of a young man who had lost his father, having no sister or brother; only left a mother. I need not tell you that his home training, his environment has been such as every boy and girl needs. He has just finished high school; now comes the sad time. His mother is anxious that he receive a college education. It is true he must leave home, leave his mother's care. She feels that he is not, at all times, capable of choosing the right road. She is very much distressed, knowing the temptations that confront every young man at his age. Just before he starts on his journey she talks with him, pointing out the dangers that lie in front. As he leaves her in tears she bids him goodbye and God speed.

In college his associates gradually lead him to indulge in their bad habits. they became a part of him. One Sabbath morning ten of his associates, eleven with himself, decided to go across the bridge in the cool by a river bank and there gamble all day. Just as they were nearing the bridge, the eleven o'clock church bells began to ring. The tones rang within his ear; he tried to ignore them, but he could not. Suddenly he stopped, and said, "Boys, I can not go; I must go to church." The ten of them huddled about him and vowed if he did not go with them they would baptize him in the river. "Boys," he answered, you may do what you want with me but I will not go." Just as they were about to dip him into the water, he spoke up, "Listen, and I will tell you something: When I left my mother's care, she took me in counsel and pointed out the dangers. She told me I would be tempted, perhaps, to yield to these snares and pitfalls. She said, 'My son, you will not always have your mother at your side as now. You are going to find it much harder to overcome difficulties. I will not be able to sit by your side every Sabbath morning in the church pews; but remember, my son, wherever you are, whatever you are doing, when you hear the ringing of the eleven o'clock churchbells, remember that back in the old hut you left, your mother will be on her knees praying to God to lead and guide you. There I will remain from eleven o'clock until twelve every Sabbath morning praying for you.' Boys, how could I go? How could I gamble all day, when I know that at this very moment, my mother is on her knees praying to God for me?" They were touched by these words and assured him, "You will not only go to church yourself but we will go with you." They went, and joined the church. And as they journeyed about, no one can tell how far reaching was the teaching of this one mother.

When the great final day of reckoning is at hand, the greatest revelation will be that of woman's place in the plan of God. So far as humanity alone is concerned, no truer statement was ever uttered than this:

"The hand that rocks the cradle
Is the hand that rules the world."

WHILE WE HAVE THEM.

There's no one like a mother, lad,
To comfort all our pain;
There's no one like a father, lad,
To make one smile again;
So while we have our mother, boy,
Let's drive away her fear;
And while we have our father, boy,
Let's fill his heart with cheer.

There's no one like a mother, lad,
To keep us pure within;
There's no one like a father, lad,
To warn away from sin;
So while we have our mother, boy,
Oh, let us not rebel;
And while we have our father, boy,
Let's heed his warnings well.

The time is surely coming, lad,
When mother will be gone;
The time is surely coming, lad,
Of father's passing on;
So while we have our mother, boy,
Let's make her spirit blest;
And while we have our father, boy,
Let's be our very best.

—Amos R. Wells.

SOME RED BEADS

Unlike some natures that are mellowed by misfortune, Leslie had grown hard an dbitter in her distasteful occupation and separation from the mother she adored. She stood disdainfully aloof both from her co-workers and her charges. The petty jealousies and little meanness of the former, inevitable among twenty women whose horizons are limited by narrow institutional walls, loomed larger in the girl's scornful eyes than did their real goodness and conscientious, if mechanical, care of the homeles waifs entrusted to their keeping. As for the children themselves, they had so far failed to arouse in her even a passing interest.

When dinner was over, Leslie, who was expected to oversee the recreation hour of some forty girls, followed them into the playground this dull chilly winter day with even more than her usual reluctance, and sat down in a sheltered corner with a little shiver of disgusted resignation. Hardly had she done so when the shriek of one who finds herself bereft of her dearest possession rent the air.

"O Miss Stearns! Miss Stearns! I lo-st my red be-ads!" yelled a big, uncouth girl. "I bet Mable Rask stole 'em off me. She was sweepin' out the schoolroom us' before dinner, and I was wearin' 'em this mornin'."

"I didunt steal your beads, Tilly Bean—I didunt—I never!" a pretty, timid-looking child protested.

"I betcher she did, Miss Stearns," Tilly Bean persisted. "Only yesterday she was askin' me couldn't she wear 'em, an' she ain't never left off starin' at 'em since they was give to me."

"They was so pretty I couldn't help it," Mabel wailed. "But I never stole 'em honest I didunt."

"Are you sure you didn't have them at dinner, Tilly?" Leslie asked wearily.

"Yes'm, I am," Tily replied with emphasis.

"Well, you and Lizzie Higgins may go to the schoolroom and see if you can find them," Leslie said.

She was profoundly indifferent to the fate of the lost beads, and as the three girls left her, she rested her aching head on her hands and lost herself in sorrowful thoughts of the mother who she knew needed the love and cheer that only she could give. She started violently as a hand plucked at her sleeve, and Lizzie Higgins' voice implored:

"Please, Miss Stearns, may I go into the dining room all by myself a little while?"

"Certainly not!" Leslie said sharply. Haven't you found the beads?"

"No'm, an' Mabel's cryin' an' Tilly's knockin' her somethin' fierce."

"Well, you know it is forbidden to go into the dining room between meals," Leslie said. "Moreover, Tilly is sure she didn't have the beads at dinner."

"Yes'm, I wasn't expectin' to find 'em there," Lizzie acquiesced. "But please let me go in there, jus' this once. It's the place where I can be by myself an' I've jus' got to ask God to let me find those beads, so Mabel can be 'dopted."

"What do you mean, Lizzie?" the girl said impatiently.

"Why, don't you 'member the lady that came here last week lookin' for an orphunt to 'dopt?" Lizzie demanded. "We ain't sure which she's goin' to take, she went away to think it over. But we all think it goin' to be Mabel 'cause she's the prettiest."

"What has that got to do with Tilly's beads?" Leslie asked.

"Folks won't 'dopt orphunts that steal." Lizzie said, lowering her voice. "An' if them beads ain't found right off Tilly's goin' to tell the matron, an' she'll tell the lady. She'll say it is her duty— an' Mis' Green always does what she says is her duty," the child concluded dejectedly.

"But if 'the lady' doesn't take Mabel there may be a chance for you," Leslie suggested, feeling a sudden curiosity to hear what the child would say. "In spite of the 'home and love and chee' for which you children give thanks three times a day," she added cynically, "I notice that you all seem uncommonly anxious to be 'dopted,' as you call it."

"'Course we want to be 'dopted," Lizzie acknowledged. "They're good to us here, but it must be grand to have a home and folks of your own. But there ain't no chance for me," she continued cheerfully. "Folks want pretty ones, an' Mis' Green says I'm homely as a hedge fence."

For the firstt time Leslie regarded the upturned face with faint interest. There was no doubt that Mrs. Green's harsh verdict was justified. The big blue eyes gazing at the girl with wistful resignation had a decided cast in them, the thick black hair was dull and lustreless, the fair skin was marred by numberless freckles, the mouth was wide, the nose tip-tilted, and the thin body angular and awkward.

"If you are so sure, Lizzie, that God hears and answers prayer, why don't you ask him to make some kind lady take a fancy to you in spite of your lack of beauty?" Leslie asked remorselessly.

"I have--lots of times," Lizzie acknowledged. "But I guess, if folks is bound an' determined not to do things God just has to let 'em go their own way—there ain't no accountin' for some things that happen if he don't," she sighed with the premature uncanny wisdom of the children of the poor. "But, please, may I go now an' pray about Lizzie's beads?"

"Yes, you may go, but I don't see that your prayers have been answered any more than—than mine were," Leslie said bitterly.

"Why, God hears me most always," the chair said eagerly. "He cured Mis Green's sore finger, an' Tommy Smith's bad leg, an' he sent Bessie Cummins a mother, an' lots of other things I asked him to—I'll tell you 'bout 'em sometime, but I got to go now."

* * * * * *

A few moments later she was back again, her plain little face alight with joy, a string of cheap red beads clasped tight in her hand.

"Look! Look!" she cried. "God did show me where to find 'em, Miss Stearns! I knelt down an' prayed hard, an' when I opened my eyes I saw the beads lying right by Tilly's plate. She must of tooken 'em off an' forgot 'em, an' they was jus' tse color of the tablecloth, so maybe nobody'd seen 'em till after Mis' Green hod told the lady if I hadn't asked God to make my eyes sharp enough to find 'em."

Leslie looked down at the plain, freckled little face, illumined with the beautiful light of an utterly selfuess joy, and at the sight, the hard, bitter, rebellious feelings that she had harbored ever since her entrance to the Home were swept away in a flood of admiration—of compassion.

"You poor—you dear little thing!" she exclaimed. "And I have thought of nothing but my own troubles ever since I came here!" Then, the constant, aching longing for her mother intensified by a sudden, intense desire to give this homeless child the desire of her heart, she sighed, half to herself:

'Oh, if I could only take you away, dear, to be my own little sister!"

"Oh, if you could—would you—honest?" the delighted, incredulous child stammered.

Leslie stooped and kissed her, as she answered, "I surely would, dear, and I'd share my mother with you, too—the darlingest mother in all the whole wide world."

* * * * * *

That night, for the first time in months, saw Leslie Stearns kneeling by the side of her narrow white bed, little dreaming that the answer to the petitions she was so humbly, so repentantly, uttering was even then speeding toward her, in the form of a letter from her mother.

"My dearest Little Girl," the mother wrote, "Poor Aunt Martha is gone—the news came today. At the time of our misfortune, I wrote her without your knowledge, begging her to give us a home with her. I could not bear the thought of separation from you—I knew that my little pension would pay my board, and I was confident that you, who love country life, could be of real use to her. But she replied that she was too accustomed to living alone, too 'et in her ways' to want us. I never told you, for I was afraid it would make you feel unkindly toward your great-aunt—I, being older, could make allowances for her. I am glad that I never permitted myself to doubt her real affection for me, for now she her little farm of ten acres, and money is gone and has left me all she had—enough to make us comfortable.

"You must give up your position and come to me at once. And now, dearest, I want you to do something which you may not quite like—for you have not seemed to take much interest in any of your little charges. But we—you and I—ought to do something to show our gratitude for the great mercy vouchsafed us, for we need never be separated again. And surely we could show it in no better way than by taking one of those little orphans. Pick out the plainest, most unattractive one you can find, dear, and we will give her the home and the love that otherwise she might never have.

"Don't delay, little girl—I have missed you more than I dared to say until now when our parting is almost ended.—Mother."

* * * * * *

It was on their happy homeward way that Leslie, regarding the rapt, radiant, sensitive face opposite her, exclaimed with mock dismay:

"Lizzie, I'm afraid mother is going to be disappointed. I'm beginning to 'ha' ma douts,' as the Scotch say, as to your being really as 'homely as a hedge fence'."

The child looked at her shyly, questioningly: "Do you mean I'm maybe going to be good-looking when I grow up?" she asked breathlessly.

"When you're grown up and a surgeon has straightened those big blue eyes and mother has given that thick black hair a hundred strokes of the brush every night for all those years, and those freckles have been eliminated and those angles filled out," Leslie said gravely, "I shouldn't be—one—bit—surprised if you were."

The wide, mobile mouth flashed into a brillian smile, disclosing a set of absolutely perfect white teeth as Lizzie settled back in her seat with a sigh of utter happiness. But after a moment's reflection she burst out:

"It would be nice to be pretty, but if your mother's going to be disappointed, Miss Leslie—why we can just let the straightening and the hair brushing go, I shan't mind havin' ugly hair or crooked eyes nor nothin' now that I've got a home an' a big sister an' a mother."—S. S. Times.

Gospel Plea

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THE GOSPEL PLEA
INSTITUTE

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

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Pres. Lehmen.

THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SAT., SEPT. 6, 1919. NUMBER 419.

A SURVEY

A TEST OF FAITH

(J. B. Lehman)

"In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears."

In the recent Inter-Church meeting, at Columbus, Ohio, Bishop Smith of the Methodist Church, who is stationed in Washington, D. C., said in substance, I am getting almost to the place where I would rather be a Mohammendan than a Christian, for the Mohammedan will not enslave and mistreat his brother. We have heard other Negro speakers threaten to lose their faith if wrongs continue to be inflicted. It is to suggest how wrong and how mistaken such a position is that these lines are written.

1. He who says such things does not know the nature of the contest between good and evil that has been waged all these ages. When Adam came into fellowship with God and then let slip his hold and fell into the old Pagan way, God revealed unto him the nature of the contest that must be waged. He said, "I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." The old idolatrous religions of which serpent worship is a very prominent one is a worship of the barbarian passions. The religion of Eden whose lineal descendants are all the institutions coming from revelation is a worship of the God of the Christian virtues. Ever since the days of Eve the serpent has struck for the heel of the good to annoy; while Christianity has ever struck for the head of the serpent to kill. The saloon never tried to interfere with the church so long as it was left alone, but the church has ever aimed to destroy the saloon. It is the duty of good men to overcome evil, not to spend much time in complaining about it.

2. While we all deplore wrong it was human wrongs that gave the opportunity to every great man in the world's history to become great in the sight of God and man. And every one of these men was steadfast in his faith in God. When the contest became so fierce that he almost fainted his faith in God became more steadfast. Moses almost fainted in the wilderness when his burden became almost unbearable, but he leaned on God the more. The trials of Paul became almost more than human could bear but he exclaimed, "Whether I live or whether I die I am the Lord's." Abraham Lincoln did not get to the place where he formally joined the church, but when his task became so great that he felt himself breaking under it, he slipped away in a train to the study of Henry Ward Beecher where they prayed all night. If Woodrow Wilson's experiences are not sending him to his knees almost hourly then his cause is lost. Has it occurred to you that not one of these men would have become great if there had not been a great human wrong for each to overcome in patient work?

3. While it may appear so, it is nevertheless a mistake to assume that what the Negro suffers is racial. The race and the color are mere incidents in the case. It is the age long contest between classes. What took place five hundred years ago in Europe between lord and serf is now taking place between white and Negro. The lord had privileges and had grown selfish in them and the serf was ignorant, uncouth, unlovely and vicious. Why is it that the Indian in Oklahoma is granted privileges the Negro is not granted even through the Indian may be greasy and the Negro may be refined and educated? Why is it that the Japanese is met with so much suspicion and the Chinaman is not? If the Indian would become a growing, advancing race and the Negro would become a disappearing race the situation would change in a day. The same would be true of the Japanese and Chinese. Pharoah killed the Jewish baby boys because his selfishness was alarmed. If he had been a Christian hearted missionary he would have taken God at his word and he would have taught the little Hebrews; and if he had done that God would have made him one of his immortals.

4. This then must teach us a lesson. The Negro is yet an undeveloped people capable of all of the wrongs he complains of in others and he would assuredly perpetrate them if full liberty would come. He is a man of like passions of those of whom he complains. If he loses faith in God and appeals his cause to human measures then he is doomed to another era of servitude just as Israel lost out every time it forgot God. But if the Negro will now join in with those Christian white people who do have faith in God and have a vision of God's method of advancing by teaching, his advancement will be tremendous in the decades to come. Peter said, "Dearly beloved, I beseach you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." "But let none of you suffer as a murderer, as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed."

Hove you noticed that there is not a case on record where a Negro in America has suffered for some good work? In every case he has done evil, or at least has been accused of doing evil. Sometimes the accusation is a mere pretense for some cause where he has been in the right.

The Negro is just now getting to the place where he can throw the weight of his might on the side of God's righteous causes, where he can make such a record that when the next crisis comes which is God's visitation, the whole world will behold and will use it as a resource in the task. Up to the present time the Negro has scarcely been ready to play the role of a great workman in God's great tasks. He has been too ready to quarrel over insignificent things in his meetings. But the time is now coming when he can become great in God's tasks if he will quit complaining, quit indulging in personal controversy and join in with God's people in God's work to make the world better.

"We live in deeds, not years—in thoughts,
not breaths,
In feelings, not in figures on a dial;
We should count time by heart-throbs; he
lives most
Who feels most, thinks the noblest and acts
the best."

"I often say my prayers, but do I ever pray?
And do the wishes of my heart go with the
words I say?
I may as well kneel down and worship gods
of stone
As offer to the living God a prayer with
words alone."

"'Tis love, not creeds, that from a low condition
Leads mankind up to heights supreme and
grand;
Oh, that the world could see and understand."

—Ella Wheeler Wilcox

PROGRAM OF 33RD ARKANSAS STATE MISSIONARY CONVENTION

Program of the 33rd Annual Session of the Arkansas State Missionary Convention to convene with the 11th Street Christian church, Little Rock, Ark., October 2nd to 8th, 1919.

Thursday Night

8:00 Devotional conducted by D. F. Womack of Little Rock.
Preaching by Elder J. C. Guydon of Kerr.
Collection and adjournment.

Friday Morning

9:00 Devotional Services by B. G. Hervey, Plummerville.
9:50 Appointment of Committee on Enrollment.
10:00 Remarks by the president.
10:30 Round Table, subject: "The Necessity of Co-operation," led by Rev. N.

A. Mitchell, Pastor at Little Rock.

11:00 Round Table, "How to Co-operate in Church Work," led by Elder G. W. Ivy, Pine Bluff.

12:00 Adjournment.

Friday Evening

1:30 Devotional Services led by Deacon R. L. Brock of Kerr.

1:45 Appointment of committees on Time and Place, Nominations, Future Work, and Resolutions.

1:50 Welcome Address by C. D. Jones of Little Rock.

2:10 "The World Call and its Need" by Evangelist R. T. Matlock, Argenta.

3:20 Quartette by the Little Rock Choir.

3:30 Round Table, "The Church as I See It," opened by Elder E. L. Turner, Wabbeseka.

4:30 Paper, "The Negro as a Citizen," Prof. A. M. Bright of Kerr.
Response by Bro. J. S. Mitchell, Plummerville.

5:00 Adjournment

Friday Night

8:30 Devotions by Elder J. H. Woodard of Russelville.
Preaching by Elder A. D. Johnson, Clow.
Announcements and Benediction.

Saturday Morning

9:30 Devotions by Elder I. Leaden, Wrigtsville.

9:40 Institute (Bible) by Prof. J. B. Lehman, president of S. C. I., Edwards, Miss.

10:40 Lesson in Art, by Prof. Isaac Hathaway, Pine Bluff.

11:20 Solo by P. W. Worls of Kerr.

11:25 Announcements and adjournment.

Saturday Evening

1:30 Devotions by Deacon Taylor E. Cole, Lonoke.

:40 Evangelistic Report, Elder R. T. Matlock, N. Little Rock.
State Treasurer's Report, Deacon R. L. Brock, Kerr.
Report of Chairman of State Board, Elder W. M. Martin, Kerr.

2:40 Reports of Churches and pastors; viz, Pearidge, Oak Grove No. 1, Oak Grove No. 2, Mt. Sinai, 11th St. Christian Church,, St. Mary, Mt. Beulah, Elliot Chapel, Weldon, Matlock, Chaple, Antioch, Edwards' Chapel, Cephas Chapel, Holly Grove, Walnut Grove, Browns' Chapel, and Center Point.

4:00 Reports of various committees.

5:00 Pastors and deacons' Rally.

5:30 Adjournment.

Saturday Night

(To be supplied)

Sunday Morning

9:30 Bible School Period conducted by the Bible School Evangelist, Elder M. M. Bostick, Argenta.

11:30 Praise Service led by L. R. Stricklin, Plummerville.
Sermon by Rev. N. A. Mitchell, Little Rock.

Sunday Evening

3:30 Devotions by Bro. M. Gartrell, England.
Sermon by Evangelist R. T. Matlock, Argenta.

Sunday Night

8:00 Devotions by Elder T. R. Nash, Weldon.
Sermon by Elder W. T. Yourk, Russelville.

Notice is given that a collection will be taken at each service. Everybody will be expected to come prepared.

PROGRAM COMMITTEE
Elder Wm. Martin
Elder G. W. Thomas
Elder M. M. Bostick, Sec.

THE LORD'S SUPPER

This ordinance instituted by our Lord, the head of the church, and given to it is beautiful, significant and vital.

The language of our Master is beautiful as he asks that we do this in remembrance of him. It is therefore a memorial of him and his sacrifice for us. See him at the last supper with his disciples, breaking the loaf and giving thanks to his Father. The loaf represents his body, broken for us, in our stead, and he giving thanks that he had been given a body, for the redemption of the world. No higher thought or deeper expression of love is found anywhere, thankful despite the ignominy of the Roman cross, the taunts and jeers of his enemies for whom he died—he the Son of God giving thanks.

The great significance of the loaf is life and, as it points to our Lord, eternal life; for he is a risen Lord, alive for everymore. This memorial differentiates from other memorials in that they point to dead heroes, while ours to a living king and the King of Kings. George Washington may live in the hearts of his countrymen but his body rests in the earth with those of other mortals. We remember the martyred Lincoln, but his body sleeps the great sleep. John Brown, the hero of Ossawattomie, will ever be remembered but he is dead. But no grave, no sepulcher, could hold the body of our Lord. Should we not be thankful for this memorial of him?

The vitality of this memorial is apparent in that we, the Disciples of Christ, having professed a good profession, confessed our faith in him and upon that confession been buried with him in baptism, have arisen to walk in the new life and the ordinances of the church, in this one on each recurring Lord's day. To neglect this ordinance upon the first day of the week, is to grow thankless; and Shakspeare has said how sharper than a serpent's tooth it is to have a thankless child. If we eat, discerning the Lord's body or life, we have in us that life which is eternal.

WM. H. VAN DERZEE.

Topeka, Kansas.

OUT ON THE PLAINS

A Service of Sermon and Song

Our services yesterday morning were a medley of sermon and song upon the subject, "The Unknown Path," Is. 42:16.

Following is the outline of the sermon interspersed with appropriate songs.

I. Uncertainties of Life.

II. Our Need of Help.

1. Because of our weakness.

Song by choir and congregation: "I am coming to the cross, I am poor and weak and blind."

2. Because of our ignorance.

3. Because of perils in the way.

Song by choir: "Never Alone."

III. Sources of Help Along the Way

1. Human Agency.

Solo by Elder VonDerzee, "Help Somebody Today."

2. Divine Potency.

Solo by Louis Sharpe, "Like a Shepherd Tender, True, Jesus Leads."

IV. The End of the Journey.

Song by choir, "We shall reach the river side some sweet day, some sweet day; we shall cross the stormy tide some sweet day."

V. Invitation.

Song, choir and congregation: "I'll go with Him all the Way."

The services were very impressive, even beyond my expectations.

Many tears were shed by earnest hearts, and many expressed appreciation for the service, which was the first of its kind held since I've been here.

C. E. CRAGGETT.

TEXAS

Bettie, Texas, Aug. 19, 1919.

Dear Readers: We are happy to bring to you greetings again from the Lone Star State.

Aug. 17 marked the closing event of our Y. P. S. C. E. and Bible School Convention. I have never seen at any time in any convention that I have ever attended more of the spirit of Christ manifested. It seemed that everybody came to the convention with a get together spirit and a do more spirit.

Rev. A. W. Jacobs, Pres. of the Y. P. S. C. E. period, conducted his sessions in a most pleasing manner. He showed ability to handle men, women, boys and girls. He was cool headed and held himself together and all the rest of us. He showed the splendid training which the old beloved S. C. I. has for years been giving her boys and girls. I know that Pres. J. B. Lehman and those teachers who had to do with the moulding of this young life would have leaped for joy if only they could have witnessed the manly way this son handled himself and the great body of delegates which came together to do business for our King. The S. C. I. was well represented for she had the following on the convention ground: A. W. Jacobs who is just completing a nice ten thousand dollar brick church in Ft. Worth, Texas; Prof. J. A. Bills, who is principal of the Cooper high school at Cooper, Texas, and one of the leading business men of Paris, Texas. Mr. G. C. Rodger, one of the progressive farmers of Cason, Texas; Mrs. Fannie Hay Johnson, who is the efficient leader of the missionary women of Texas; Mrs. Arah Williams who ever leads the Y. P. S. C. E. at Taylor ahead in Texas and who is an efficient clerk in the largest department store in Taylor, Texas; and Prof. Z. H. Howard one of the leading teachers at the J. C. I. There is no wonder that we had such a great convention. God bless the old S. C. I.

On account of the illness of Mrs. T. W.

Pratt, Prof. T. W. Pratt was delayed in getting to the convention. However he came in on Thursday night and every one soon knew he was on the ground. Prof. Pratt was at himself in delivering his annual address, everybody was inspired. He is a great leader. There can be no doubt about that.

Under the leadership of Eld. A. W. Jacobs the Y. P. S. C. E. raised about $53.00.

Under the leadership of Prof. T. W. Pratt the Bible School raised about $294.47 at the convention. During the year the Bible school raised $737.00 and the Y. P. S. C. I. during the year raised about $224.50.

The Y. P. S. C. E. voted to raise $100.00 by Nov. 23 for the Emergency fund, also the Bible school decided by vote to raise $100 for the Emergency Fund.

This is a step forward in our work in Texas.

One confession was made during the convention period. Thank God for this soul.

Church and C. W. B. M. Convention will convent Sept. 17-21 at Hawkins, Texas, with the J. C. I. Church. We want every church in the State to send a delegate and a good report. Brethren, we want $600 in cash laid on the table at the J. C. I. Every preacher and elder should bring along $5.00 to enroll with. If for any reason any preacher or elder can't be present, send the enrollment fee of $5.00 to H. G. Smith, care J. C. I., Hawkins, Texas, so your name can be enrolled in the minutes and on the list sent to the year book. If your name does not appear in the Year Book you can not get your clergy permit book and any minister who fails to enroll at the convention with $5.00, him will I fail to enroll on the Year Book list.

We want every minister, delegate and friend to come to the convention prepared to give one or more dollars in the one to five dollar rally which will be carried out at the convention. We want to raise $200 in the one to $5.00 dollar rally.

Brethren, do not fail us in this convention.

Greenville and Bethlehem churches should bring nothing less than $50.00 to the convention. Paris, Roxton, Dallas, Ft. Worth, Leesburg, Waco, Taylor, Live Oak, each should bring $25.00. Omaha, Mt. Vernon, Valley Springs, Bay City, each should bring $15.00. Ograne and Forest St., Beaumont, each $20.00. Lovely Mission, Second church Beaumont, Avengie, Lenneir, each should bring $5.00. Shady Grove $30.00, Lyons, J. C. I. $10.00 each; Rainer Chapel, Refuge Mission, Belleville, each $6.00; Shelton Hill, $5.00. If the above named churches will bring in the amounts mentioned we will go over the top.

Let us surprise everybody once. God is demanding larger things of us.

With your assurance we shall put on the table at the J. C. I., $600.00.

Yours in the cause,

H. G. SMITH, Evangelist.

OKLAHOMA

We have closed the greatest of all conventions. Not a wrangle. Now it was so that I could not go to Ardmore with Brother Hicks but I will go to see him in a few days. I was elected evangelist, no opponent. The officers are as follows: G. W. Wiley, president; G. S. Counts, vice president; W. C. Henderson, secretary; R. B. Wells, corresponding secretary; C. W. Mabery, treasurer; S. B. Wallick, president of Endeavor; Mrs. C. W. Mabery, president of C. W. B. M.; D. L. McClure, president of Sunday school work; W. M. Tucker, evangelist.

W. M. TUCKER.

Clearview, Aug. 21st.

FROM THE BANKS OF OLD KENTUCKY

No, just been busy helping the boys line up for November Drive. Things look good. "On to Nashville" now. Programs late. Guess will get them "after thing is over." Committees should have some good reports. All brethren from all states will be there for service. Kentucky will have large delegation. I'm at Crab Orchard (Springs) this week. Good people. Basket meeting.

At the wheel as ever,

C. H. DICKERSON.

WACO, TEXAS

Church work seems to be on the stand still here at the present. We only raised $7.00 on the day of the Emergency Drive, while we have on my work about $60 in pledges which we will collect. We are glad to hear reports favorable from different parts of the field. Maybe that will arouse those that are asleep. You may look to hear more of central Texas later, if the Lord wills.

Yours for success,

T. E. CAMPBELL.

623 S. 7th St., Waco, Texas.

GEORGETOWN, KY.

P. O. Box 415, Aug. 20, 1919.

Dear Editor of the Gospel Plea: Please accept a few words from the Georgetown Christian Church.

We are still going forward, and not backward,that is, we feel that we are on the road to success. Last Lord's day two weeks ago we had one young man come forward and make the good confession, Mr. Jesse Ellis. We feel that he will be a great power in the church here. He was nineteen on his last birthday. The writer baptized him last Lord's day one week ago. We are looking forward for other additions soon. We are praying that our work will be a work worth while. We sometimes feel that we are little children all alone to ourselves. Sometime we think we are heavy laden, but knowing what our heavenly Father said, we know that he will give us rest. We know when he said "come unto me all yet that labor and are heavy laden and I will give you rest." He meant exactly what he said. We realize now more than ever before that the world is calling for true Christian leaders. We are praying to the "Lord of the harvest that he will send forth laborers into the harvest." Our motto is: "For Others!" We are serving to save. Now we would like to call your attention to our rally which we are planning on having in October for the purpose of raising money on our building fund. We are looking forward to the time when we will have a good Christian church building here in Georgetown, Ky. for the colored people. It may be some two or three years yet, but we pray the time will come.

I remain yours for a greater work in the Master's cause,

W. S. SIMS.

American Negro business men in their convention at St. Louis just concluded, adopted strong resolutions urging men and women of their race to practice the utmost thrift and systematic saving. Following is the text of the resolution adopted by the organization:

"It is the sense of the National Negro Business League that inasmuch as "Thrift and systematic saving are elements that contribute directly to the increase of prosperity," and since the great promise of America's industrial and commercial power lies in the ability of the people to save, which savings may be safely and profitably invested in War Savings Stamps and Treasury Savings Certificates, all the citizens of the United States should lend their heartiest cooperation and support to the movement to the end that systematic saving and safe investment may become a permanent national habit."

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

Subscribe to

MODERN POULTRY BUSINESS

The World's Best Poultry Magazine.

34 Cornhill, Boston.

Stingis Robinson, Editor.

One Year, 50c. 6 months, 25c

This offer will be closed in 30 days, subscribe now, don't wait until we go up to **$1.50 a year.**

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

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Number 419

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

QUEER JUSTICE

By Walt Mason

When Billy Boozer beats his wife, we put him in a cell;
And there he leads a pleasant life, and likes it passing well.
We fill his plate with wholesome fare when sounds the dinner gong,
And see that while he lingers there his life's a grand, sweet song.
We hand him magazines and books, and papers day by day,
So he can loaf in cozy nooks, and read the hours away.
Sweet women call and hand him tracts, and cheer him up so well
That he forgets the ugly facts which put him in his cell.
Meanwhile his wife, with blackened eye, is toiling o'er a tub;
She has to toil, with sob and sigh, to get the children grub.
Her husband, sentenced by the court, earns money when he's free,
And, though, he is a yellow sport, he feeds his family.
Because he filled himself with ale, and started household strife,
We lock him in our cozy jail, and punish kids and wife.
He has the rest he's long desired, with time to read and sleep,
The while the woman, sick and tired, must work and watch and weep.
Thus flows our justice in a rill—the kind we keep on tap.
The innocent must pay the bill, while sinners have a snap.

PERSONAL

Golden Foster, the young son of Mr. and Mrs. Henry Foster who a few years ago moved with their family to Chicago, in writing to a boy friend at the S. C. I. uses a post card showing Manhattan Bathing Beach and says, "This is the beach where the race riot began and if the city had been wet the good people could not have stopped the riot!"

Hurrah for prohibition!

The source of nearly all the evil and unhappiness of this world is selfishness. We strive after the things that will minister to our immediate satisfaction, and hate people who get in our way and hinder the attainment of these things. And so we keep on, and the world jars and is unharmonious and is darkened and is miserable; and we wonder why God has not made things more fair, when it is we ourselves who are marring the purpose of God, which we can plainly see.—Minot J. Savage.

"Too often the same vessel that sails from Christian lands carries missionaries in the cabin and rum in the hold; the one to convert and the other to debauch the natives of Africa and Asia. Even the war did not stop the exportation of liquor to heathen lands. Three fourths of the intoxicants shipped from Boston during the last four years were sent to West Africa, and ten or twelve other countries received a share of these liquid evil spirits."

"Before the world had a chuer, a Bible, or any other ordinance, it had a family. Surely it is the divine instrument, not only for bringing lives into the world, but also for developing them right."

"There is nothing more pitiful than a life spent in thinking of nothing but self."

"I never knew of a church dying from over activity in advancing the program of Jesus."

S. C. I. NOTES

We had three birthday celebrations on the campus last week. Prof. Goutremaut's on Friday, Miss Rosa Paige's on Saturday and Miss Evans' on Sunday.

Misses Evans and Hunt spent last Tuesday afternoon in Vicksburg doing some shopping for the opening of school.

Our delegates, Misses McClodden and Williams and Mr. Willie Moore, gave the report of the State Convention held at Indianola last Sunday morning.

Monday night the Summer Literary Society gave the last program for the summer. They are now beginning to work on the program to be given October 4. The music pupils who have been taking lessons this summer under Misses Williams and Paige will give a musical recital sometime before school opens.

Miss Olivia Miller returned last Friday evening from her home in Mound Bayou where she had been spending a few days with her parents.

President Lehman has returned from the Oklahoma and Ohio State conventions. After these were over he paid a short visit to his daughter Lois at Indianapolis and to his mother and a few other relatives a short distance north from that city. His mother is now in the eighties and very feeble. Each time that he goes to see her he feels that it will be the last time.

Captain Cecil Sniff, son of Mrs. W. W. Sniff who was at the S. C. I. last year, has of late been with his parents at Chautauqua, N. Y. In writing of him his mother says: "Ninety thousand men went through the 26th Division, so you can imagine their casualties. They were sent over the top at 10:35 on Nov. 11th with only 150 men in their battalion, when there should have been 1000." Knowing the above we can appreciate the meaning of what the son wrote soon afterwards, "The armistice didn't go into effect a minute too soon for me."

SOW A THOUGHT

That which one stores up in one's mind, that which one continually thinks about, affects one's entire being—body, soul and spirit, either for good or for ill.

If one fills his mind with the word of God, believing it with all his heart, great blessings will be the result. There is life and power in the Word.

The importance of saying portions of the Holy Writ over and over in one's mind in the time of temptation, in the time of trial, in the time of sickness, cannot be overestimated.

The Word is the sword of the Spirit, and we can wield it against the enemy by persistently holding selected portions in our minds and hearts.

In time of temptation use Gal. 2:20: "I am crucified with Christ."

In time of trial use Psa. 91:1: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

In time of sickness use Matt. 7:17: "Himself took our infirmities and bore our sicknesses."

Satan can not stand the thrusts from the sword of the Spirit; and when we vigorously and intelligently use this wonderful weapon, victory will be ours.—Exchange.

MAINTAINING THE CHURCH

Is it necessary to bring about occasional stimulant among our young people in the church of Christ?

Since our older people are passing from time to time from the stage of action it is absolutely necessary that some preparation be made to have these various vacancies honorably filled, not a mere object to fill some conspicuous position but most honorably filled, And this preparation should be done among our young folks.

One of the most tangible and perplexing problems that confronts the thinking man or woman in the church of Christ should be how can we best interest our young folks in the church of Christ? Seemingly we have neglected that phase of our work in the church. Something must be done or our church will come to naught in the near

future. Therefore it is necessary that present men and women put forth the best there is in them to retain a future church for our Lord and Saviour, Jesus Christ.

First our Bible school, which is the most important auxiliary of any church, must be run on the modern day system. The same thing practiced now adays that was practiced years ago will not interest our young folks. We should make some pleasing changes as often as opportunity will allow. We might say programs of different kinds should be rendered in keeping with this all important organization since our young folks are always willing to make some kind of public display or witness the same. Frequent lectures from some of our most prominent and well prepared characters might be indulged in and a hearty congratulation from a wide awake superintendent should be given the attendants for well studied lessons and regular attendance. And, too, the pastor should be the chief superintendent, showing to our young that he is deeply interested in their development along this line. Last of all the teacher should be punctual, enthusiastic, a model example, full of love for the organization, and a Christian gentleman or woman in every sense of the word, and no doubt better results will be obtained. The fields are ripe unto the harvest and we must be up and doing or the day will soon be gone.

Secondly comes our preaching services, the most important of all services, the service through which we are born unto the kingdom of our Lord and Saviour Jesus Christ. These services, too, cannot interest our yong folks if conducted on the old order. They must be conducted on the modern day plan to develop a prosperous church. A well informed preacher or pastor is needed. His deportment, disposition and enthusiasm are examples. His sermons should interest the most inattentive mind. Christ said on one occasion "Feed my lambs." If we should neglect the lambs we cannot hope to have any old sheep. Therefore the church will starve and die. Pastors and preachers, you are responsible for the lives of men and why should they die from negligence. His blood will be required at your hands and let not His blood be upon you. Awaken while the souls of men are dying.

Third, our missionary society has almost gone to naught. For some cause our people have almost lost interest in the mission work. Oh, that this spirit could be revived. We can do so much to foster the cause of Christ and humanity in the all important organization. The great commission says, "Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I command you and, lo, I will be with you even until the world shall end." Now how can he preach unless he is sent. Our mission is to appropriate means to send the gospel to those who are less fortunate than we and it can be done through this organization. We have been blessed beyond utterance since the emancipation. We have built homes, acquired wealth, established business enterprises, we have built colleges and schools and we have produced educated boys and girls from some of the best eqipped schools and colleges. Now why can we not unite our forces in trying to save the world for Christ and the church? When our life's work has been ended and the time shall know us no more may we hear that sweet voice say, "Enter thou into the kingdom which was prepared for those who have observed his saying."

MRS. H. H. HAMPTON,
Greenwood, Miss.

STOLEN

Several hours from the Lord's Day, by a number of people of different ages, dressed in their Sunday clothes. Do you remember the good farmer who had a pear tree with just seven fine yellow pears on it, and a man came along and asked for a pear, when, to his surprise, the farmer gave him six of the seven pears? Taking the six pears, he started off, and, on looking back, he saw the farmer disappear in the house, and the man slipped back and stole the seventh pear. Listen! God has given us six days wherein we are to work for our selves, and asks that on the first day of the week we rest from our labors and come together to worship Him. Which theft is the worst?—Spark Plug.

CHURCH SUPPORTING THE CHURCH-SCHOOL

Why Church-Members Should Attend the School.

(From the S. S. Promoter)

It is the duty of every Christian to take an active part in the church's school. A church-member should consider himself under the same obligation to attend this, the teaching service of the church, as he is to attend the preaching service. One church-school leader has recently said: "The day is coming when active participation in the school will be a part of the church covenant, and every one who joins the church will be considered ex officio a member of the church-school."

The school membership should be much larger than the church membership, for it should include all members of the church and also those who are not yet Christians, and whom the school is striving to lead to Christ.

The church-school is (1) the school of the Bible, where God's word is studied and taught; (2) the workshop of the church, in which every member should be definitely enlisted in some activity; (3) the "West Point" of the Christian army, where leaders for the future are trained and equipped for service.

The church-school is not a mere human invention. The "Great Commission" from the Master in one place reads, "Preach;" in another, says "Teach." The school is not a separate institution from the church; it is the church engaged in the study and teaching of the word of God.

There are two reasons why every church-member should attend the church-school:

1. Because he needs to study God's word. Growth in Christian life is impossible without a regular study of the Bible. The church-school is that service in which the Bible is taught and studied. Very few people systematically study the Bible unless they are in some way connected with a school. It is possible for them to do so, but it is not probable.

2. Because of our influence upon others. No man liveth unto himself. Every one has some influence. Most of us have more influence than we think for. No one knows all the persons who may be influenced by our example. Every person who stays away from the church-school influences others to do the same. What we do counts for more than what we say. This is especially true of church-member. Every chuch-member who stays away from school (unless physically disabled) is exerting his influence against the study of God's word. He may not realize this fact. He may not intend to do it—but he is doing it just the same. No matter what his words may be, his life is working against the school. Actions speak louder than words. It is a serious responsibility for a man or woman who professes to be a Christian to throw the weight of their example and influence against the systematic study of the word of God.

MY CREED

I would be true,
For there are those who trust me;
I would be true,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;
I would be friend to all—
The foe—the friendless;
I would be giving;
And forget the gift;
I would be humble,
For I know my weakness;
I would look up
And laugh and love and lift.

—Harold Arnold Walter.

STAYING "THROWED"

The boyhood friends of Andrew Jackson, so the story goes, could never quite understand how Jackson becamé so great a general—not to say President—while the rest of them remained simple poineer citizens at home.

"Why, Jim Brown, right down the pike here," they said, "could throw Andy three times out of four. and look where he is now!"

"How did there happen to be a fourth time?" asked some one. Usually it's three times and out, isn't it?"

"Sure it is. But Andy, you see, never had the sense to know when he was beat. He would never stay throwed. So by and by Jim would get tired out throwing him and stay throwed himself. And then Andy would think he'd beat him."

Your adversary, whether he be a person or a misfortune or a difficulty, or just a hard job, can be tired out in the end by throwing you just as surely, if not as swiftly, as by your throwing him. It is merely a question of which of you gives in—in his mind—first, and "stays throwed." Remember that!—Youth's Companion.

Christian Woman's Board of Missions

NEWS LETTER—NO. II.

August, 1919.

"News Letter Number Two" comes at this time with a message of earnest appeal. A number of important considerations are before the Christian Woman's Board of Missions at this time and all members of local societies are asked to view with the International Board the interests of our work in every field and join with us in the fellowship of prayer and the mutual obligation and responsibilities for support.

Financial Statement

"News Letter Number One" gave the summary of receipts for the year to June 30. Development and maintenance of the work to that date had demanded expenditure of $532,228, while receipts for the same months had totaled but $498,382. Our receipts should constantly equal the necessary expenditures of the work.

Demands for the Current Quarter

A cablegram has just come from South America announcing option on the location for the new school to be opened in Asuncion, the capital of Paraguay. It was thought that perhaps $50,000 would be required for this purchase. We are gratified that a suitable location can be secured for $35,000. This money must be sent out immediately and is not in the treasury.

Central Christian Institute and Bible School, to be located at Louisville, Kentucky, for our colored young people of Kentucky and Tennessee and Central States west of the Mississippi, must be opened very soon. This enterprise has been deferred for four years on account of the war. Negotiations are now under way for the purchase of a suitable farm and we are hoping that a Bible School for the training of a ministry for Colored Christian Churches can soon be put into operation at Central Christian Institute. An initial investment of from $25,000 to $35,000 may be required for the purchase of the farm and erection of first buildings. There is urgent need that the Christian constituency among Colored Churches be given every encouragement and assistance as they seek to hold the Negro populations of the United States steady for good citizenship, constructive industry and Christian living. The demand for their assistance is immediate and urgent.

Pearre Hall, at Hazel Green, Kentucky, must be girded with iron girders, and one wall rebuilt, at an expense of $3000, before school opens. Besides this, everything inside should be re-decorated and repaired.

At Ann Arbor, Michigan, we must start, this fall, the new building that has been needed for years, and much talked about. Dr. Iden, the leader of our Bible Chair work there is putting into the fund generously of his possessions. The foundation to be laid this fall will cost $3000. The superstructure will probably cost forty thousand dollars.

We have recently purchased, at Washington, D. C., a lot on which to build a church for our colored congregations at the Capital. This lot cost almost fifteen thousand dollars. Our colored brethren are struggling faithfully to help pay for it.

Our college of Missions buildings that have been added to take care of our work this year, with equipment will cost not less than $18,000.

The India budget for the current quarter was more than $13,000, a part of which had to be borrowed at the bank before we could meet this regular and imperative demand.

Six new missionaries are sailing this fall for South America, two for Africa and one for China, besides some missionaries returning to their fields after furlough. Equipment and passage money must be provided for these at once.

A large budget for regular work in every field must constantly be maintained.

Rounding Out the Year's Work

Every Missionary Society is asked to complete in full its financial aim for the Missionary Year ending September 30, 1919, and remit in full by the middle of September. No money should be held over anywhere in a local treasurey. Full co-operative effort and generous Love Gifts on the part of the whole constitutency will bring full victory in meeting the demands for our ever increasing work.

In the forty-fifth anniversary of the Christian Woman's Board of Missions which is to be observed in all societies at their meetings in September, a great Love Gift is requested crowning the forty-five years of service, providing also a glorious entrance into the great work awaiting us in all the mission fields of the world.

Individual gifts, ranging from twenty-five dollars to thousands of dollars, as those who have funds at command discern the greatness and imperative needs of the work, should be forthcoming.

The Five Year Campaign

In view of the possible unification of the Mission Boards, Missionary Societies are asking "What of the Five-Year Campaign?" In International Board Meeting at the Kansas City Convention and again in the Board Meeting last October in St. Louis, it was unanimously voted "that the aims of the Five-Year Campaign be constantly stressed and realized."

There is no question but that the aims on subscriptions and offerings will be easy of attainment. The great effort will have to be placed upon membership and societies. Through the Enlistment Campaign, which should be launched in all societies beginning with October, societies are urged to do their part toward the meeting of the membership aims. Through Extension Campaign which is also recommended for every state and province beginning with October, the aim in organizations should be easy of accomplishment. We now have the plans for Enlistment and Extension work thoroughly outlined and generally accepted. The first six months of the next year should accomplish, we think, the thorough organization of all forces for pressing these essential lines of work. A working knowledge on the part of all leaders and the practical carrying out of Enlistment and Extension methods are prerequisite to the great gains which the last two years of the Campaign should and can register.

The Campaign Leaflets have again been revised and every society should order the complete set for the work of 1919-1920; price ten cents. All societies are urged to adopt the Proportionate Monthly Offering plan, using the new Membership Cards provided free for the asking.

Notes and News

Our Mexican Orphanage children, twenty-six in number, we expect to take to Aguascalientes in Central Mexico, just as soon as property matters are arranged. It will cost one hundred dollars each to supply these children with food for the year. Can we support fifty instead of twenty-six? This is the only Protestant orphnage in Mexico.

Mr. and Mrs. Emerson Hinds, who finished their work at the College of Missions in June, have been studying agriculture this summer, and will continue that study in Purdue University, Lafayette, Indiana, the coming year. They are making ready for that agricultural school which we must plant in Central Mexico. Do you not see it, with its school building and chapel, with its good fences, and its stock, and can you not picture the boys of Mexico, hungry now, getting their food supply out of the soil under the care of these teachers? This will be a mighty opportunity for Christianizing and uplifting.

Did you see the pictures of the Josiah Coe Memorial, our Girls' school at Luchowfu, China. They were shown in World Call of August. The six girls of the graduating class this year were all Christians.

We are still supporting the churches in Monterrey and Northern Mexico, and will continue to do so until our missionaries go to take up the responsibility in Central Mexico. There has been no attempt to turn any church over to any other communion. This could not be done.

Mrs. Bertha F. Lohr, our German missionary who served with us in India for about twenty years, has been here at headquarters ever since the breaking out of the war. Even yet she cannot go back to India where her great work has been done and where she longs to be. She has busied herself helping us in the offices, and she joined some of the classes in Spanish and has made a fine record. She wil go to San Antonio the first of October, to work among the Mexican people.

Mr. and Mrs. T. C. Perry were in the college of Missions all last year, and were expecting to spend a second year in study here, but the needs of our work in Porto Rico have demanded that some one go. They were nearest ready for the responsibilities there. They will go to Porto Rico supported by churches which have loved them in their ministry here in the states.

Miss Lois Ely, as all know, is to sail for China early in September. All are acquainted

with the names of our six recruits for South America, Mr. and Mrs. H. P. Leach, Mr. and Mrs. S. S. McWilliams, Mr. M. L. Norment, and Miss Arabella Marvin. They go out in October. Miss Mary Elizabeth Fuller is to join the forces for Mexico. Mrs. George E. Springer, who was worked, the past year, among the soldiers in France, returns to India in October.

Miss Martha Bateman and Miss Goldie Wells had expected to spend a second year in the College of Missions before going out to Africa, but the appeal has come over the waters for these young women to come on to help strengthen the force in Africa. They will go after the Cincinnati convention in October, joining Mr. and Mrs. Herbert Smith as they return after furlough.

Dr. and Mrs. George Mosher sailed for Africa with Mr. and Mrs. Edgar Johnston early in August. Dr. Mosher is a new missionary. Mrs. Mosher was Miss Apperson, who has had a successful term of service in Africa.

The Foreign Society and our Woman's Board share equally in the traveling expenses and salaries of all these workers going out to Africa. They are also responsible for a saw mill for this field, and we are seeking special gifts with which to secure it. The saw mill and engine will cost, put into Bolenge, Africa, as nearly as can be estimated, $7,500. Other implements, such as planer, matcher and molder which ought to go with this mill, will cost $1,500 more. Are there friends who could make a gift toward the sailing of the missionaries or toward the saw mill? Here is a fine place for love gifts in celebration of our forty-fifth anniversary. It is supposed that this saw mill will be a great help in building up our two new stations in Central Africa. The missionaries say that with this mill they can prepare in four years as much lumber as would take nineteen years to prepare without the saw mill.

At the Annual Convention of the Ontario, Canada, Christian Woman's Board of Missions this year action was taken for complete affiliation of this organization with the International association. The greetings and hearty welcome on the part of all will be extended to Ontario at the International Convention, Cincinnati, October 13-20.

Miss Lola Conner, the new secretary for Young Woman's Missionary Circles, has already taken up her work at International headquarters.

The officers at headquarters have been going "to and fro in the earth" attending State and Provincial Conventions during the past two or three months.

Mrs. Stearns conducted the series of conferences for Colored churches in their Emergency Campaign and has been in a number of their state conventions.

Miss Trout attended the state conventions of the Northwest also of Northern and Southern California.

Mrs. Anderson was present at the conventions of North and South Dakota and Minnesota.

Mrs. Payne attended the provincial conventions of Western Canada in June, by way of the Iowa State convention, and those of the Maritime Provinces in July, returning by way of Toronto for a conference. She has thus "shaken hands" the entire length of Canada with the exception of British Columbia this summer.

Mrs. Atwater went to Old Mexico the latter part of July for conference on property matters relating to our mission stations there.

Reminders

The International Convention will meet in Cincinnati, Ohio, beginning October 13, and closing October 20. This will be one of the greatest conventions in the history of our missionary undertakings.

Do not fail to have one or more representatives of your society present at this important gathering.

The Christian Woman's Board of Missions will hold its convention sessions on October 14.

Monday, October 20, is the day named for the organization of the United Christian Missionary Society, the adoption of the constitution and by-laws, and the election of the officers, the board of managers, and the executive committee.

In the World Call for August will be found the proposed Constitution and by-laws for the United Christian Missionary Society, also articles of Agreement with Historical introduction. These are published for information only.

According to the law they must be submitted for the action of each Society or Board at the next annual meeting. The constitution can only be adopted by the United Society when it is actually organized following the approval of each Society's convention.

THE HOME TEST

It has been said before, but it will bear repetition, for apparently there are a good many of us who have not taken it to heart yet. We came to that conclusion when we were in someone's house the other day. We will not say whose house it was, so you will not know but what it was our own.

Keep your largest and most genuine smile for your own home; your own folks need it, and deserve it, too, more than any others. Keep your gentlest, kindest tones for the ears of the people who live under the same roof with you, the sharers and bearers together with you of life's joys and sorrow and burdens. If you must be rough and cross anywhere, let it be out in the world of business, where there will be some chance of your being paid back for your folly. Show the kindliest and the keenest interest in the plans and hopes and ambitions of your own children and wife and sister and mother. You can give an ear to other folks, of course; but in the name of all that is reasonable and fair, why should you not put these a little first.

If you are not these things at home, you are more or less a humbug when you try to be them away from home. The Smile that you put off when you enter your own home was a poor put-on thing when you wore it outside. The religion that doesn't shine out as a glorious and beautiful thing around your own fireside is very much a farce at the prayer meeting. That's just as true as any sermon your preacher ever gave you.

Our homes test us more than anything else in all the world. What we are not there, in goodness and charity and forbearance and Christ-likeness we cannot possibly be anywhere else. And what we are there, either in goodness or in ill, we can scarcely help being everywhere else.

Editor Gospel Plea:

Please allow space in your paper for me to say a few words respecting my daughter Dora's death. She departed this life July 7th, 1919, and was laid to rest July 8th. She confessed Christ five years ago and lived a consistent Christian until death. We regret very much the loss of her but if the Bible is true, according to the way she lived while here onear th, our loss is heaven's gain. She was ill only five days.

GEORGE MOORE.

Scott, Ark., R. 2, Box 105.



Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D D. S.

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BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

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Pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

WHAT WE WILL DO IF WE HAVE THE CHANCE

(J. B. Lehman)

Thought undetected by the mass of the people, the identical contest Paul waged two thousand years ago is going on now. The civilized world was then ruled by Imperial Rome whose underlying principle was to chop its way to what it wanted. Paul asked for a chance to teach the masses and those who did not see his view point called it the "foolishness of preaching." Though they had no patience with him and were determined not to give him a chance, yet he did do a work that has swayed civilization ever since, but their opposition prevented him from doing for his age what he has done for the ages since. If they had given him a full chance he would have given his age a vision that would have enabled it to do many of the things that we are doing only now.

The situation is very similar now to what it was then. We have a host of well trained people in a multitude of organizations who are ready and anxious for the world task but the tribe that scorns their methods as the "foolishness of preaching" is not yet an extinct one.

Let us here recount some of the organizations that are ready and anxious for the world task.

1. The Missionary boards of the various Protestant bodies: These number into the scores and they collect millions of dollars for the work. All the men and women under the employ of the various home and foreign boards would make an army as large as Mead led on the field of Gettysburg.

2. Welfare organizations doing work for the Negro, foreigners, Indians and the soldiers, of which there are a goodly number.

3. Reform organizations such as the Woman's Christian Temperance Union, the Anti-Saloon League, Rescue Societies, etc., of which there are many.

4. Societies for the application of Social Christianity, such as the Young Men's Christian Association, the Young People's Christian Endeavor Society, etc.

Now with all these forces at work we can turn the old pagan organized world upside down and the world with a Christian ideal right side up, if we are given a chance. But they who scorn this whole program as foolishness are yet in power. We may name a few of them:

1. The Associations of Venal Commercialism, the most conspicious of which are the liquor traffic and white slavery, but with less cospicious ramifications all through the commercial world.

2. The political organizations. We are prone to lament the corruption in politics, but we should cease to do that and note that our politics itself is organized on an anti-Christian basis and we Christians who are doing good in it are doing so under tremendous difficulties and under great handicap.

Now the contest is this: Our Missionary Boards, our Federal Councils and our interchurch organizations are anxious to get into the fellowship of all the nations that we may gain a fair chance to give them our view point and save them.

The opposition organizations are doing all they can to prevent the consummation of this purpose. They believe that they can dominate the world for their purposes. They have said the meanest and most hateful things against England for what she is doing for Ireland and Egypt and yet England is doing nothing for which a parallel cannot be found in our own country. They have not hesitated to most flagrantly insult the national honor of Japan and yet Japan is looking to us as a great model, is doing nothing in Shan Tung but what she saw us do in the Philippines. Our high financiers are doing everything possible to force us to take over Mexico because there have been border outrages and yet men are running for office in our own land on the issue of giving the mobs a free hand. The same men who now violently object to our being asked to settle all Europe's quarrels through the League of Nations maliciously abused President Wilson because he did not rush the United States in when Germany violated the neutrality of Belgium five years ago.

But why complain at inconsistencies? How could men who hold their religious beliefs, or absence of beliefs, be more consistent? May we ever hope for consistent action on the part of men who approach the world's needs from the old pagan view point and look upon the Christian method as the "foolishness of preaching?" Many of those who are complaining loudy at the injustice and inconsistency they must face, are trying to face it with action based on the old method.

We are determined to teach the children of the nations. Christ commanded us to do this and he will open a way. All things work together for good to them that love the appearing of his principles. If the men who flout Christianity are determined to bring on a cataclysm then we will wait till it is over for the chance God will give us. God means for the word to advance. If we do not bring it about by his divine method of teaching, he will bring it about by an upheavel. If we do not become volunteers he will make us conscripts. If we refuse to teach standing in his pulpit he will make us preach lying flat on our backs.

Ie few head off the men wha call the teaching methods foolishness we can furnish a trained set of leaders from the chidren of this generation who will help us to organize the world for better things for the next. We should define the contest so the people will see what it is. China learned to trust us because of the lives of our missionaries. When China got to the peace congress and began to deal with the world's politicians she thought she could trust them too. China must be taught that there is a difference. If our missionaries cannot give a trained leadership from this generation of Negroes, Japanese, Chinese, Hindoos, Turks, Armenians, etc., then our problem in fifty years wil be a hopeless one. Our present politicians think they can with safety smash into the Irish, the Egyptian, Shan Tung and Mexican questions with impunity. They think, of course, American prowess is irresistable but when they reckon with our own unity, in all the world's problems, they reckon wrongly. Our nation is made of all the nations of the earth and when the appeal is one of justice so plainly thta all can see it there will it be a nation of action, but they are not so going to act on matters of injustice in our domestic life. There is a terrible day of reckoning coming in our land when groups of men who know not God find fellowship in suffering and injustice. Some of our people think they can go blindly on, lyching as they please. There is no danger of a race war whatever, but there is imminent danger of the element of Negroes which is not led by faith finding a fellowship in a group of designing labor leaders who together would be amply able to beat out the brains of our good people. Let not our good Christian people say it is all the fault of politicians. No matter who is to blame, when the crash comes the Christian people will be the first to suffer. The assault may start in a tirade against the moneyed men but it will soon turn into a slaughter of the church people.

The Christian Negro should pray earnestly that God will spare him from becoming an instrument in such an evil force. God has sometimes made swords of vengeance of bad men but he aways broke his swords when he was through using them. If the Negro is to become great in this civilization he must be so because he kept himself on the side of right where his fifty years of trained leadership should naturally place him.

THE COURAGE THAT COUNTS

Back to the shop and back to the soil,
Back to the daily round of toil,
Back to the ones in the old home nest,
Back to the girl whom you love best,
Back to the friends, so kind and true,
Back to the spots your chilhood knew,
Back to the land that gave you birth—
Back from the place where you've shown
your worth.

Instead of men and arms and death,
Instead of groans and pain-rent breath,

Instead of the prayers of the battlefield,
Instead of the spoils war's conflicts yield,
Instead of restless, sleepless nights,
Instead of nauseous, blood-smeared sights,
Instead of the gloom of No Man's Land—
The haven of home and a welcoming hand.

But, soldier boy, though the war is o'er
And stilled the echoes of cannon's roar,
There yet are battles of life to fight,
Since wrong is wrong and right is right;
And the courage you've shown in fierce affray
You must not fold and pack away;
It will help you, lad, to "carry on"
With lips that smile, till the victory's won.

—Rose Milliken, in "Zion's Herald."

THE PEPTIMIST

(From The Lookout)

A few days ago we found occasion to drop into the office of a friend who is manager of a great business enterprise in Cincinnati. He handed us a neat card, which interested us greatly. On that card the headline asked the question: "What is a peptimist?" The definition follows:

"A peptimist is an optimist in action—he has speed and 'pep'; he radiates enthusiasm and encouragement; he has faith and the punch to make his dreams come true; he hopes and smiles and puts it over."

One great universal need of our Church-school work at the present time is for more "peptimists." Pessimists are plentiful. Peptimists are scarce. Optimists are far better than pessimists; but, according to the definition quoted above, peptimists are far better than optimists. Many Church-school officers and teachers seem to be asleep. Many have become sour and critical and "grumpy." We make a serious mistake when we interpret the religion of Jesus Christ in terms of gloom. Oh, for more PEPTIMISTS.

SHORT AND WEAK

Mr. Ebara, a Christian member of the Japanese Parliament, says of his country: "The military system, the schools, the courts and the factories are like the thumb and first three fingers—all long and strong; but religion and morality are like the little finger—short and weak." Under such conditions no country can become truly great. We have become accustomed to think of Japan as one of the leading powers of the world, and in some respects it is; but this gentleman has put his finger upon a fatal defect. Japan still needs the help of the missionaries.

SUNLESS DAYS

"This heading in a religious paper caught our eye recently, and we began to wonder what it meant. We suppose it meant a cloudy, dreary day; but the sun was ever behind the clouds. No such days are really sunless. And then we began to wonder whether the Lord ever sent a sunless day to any of His faithful children. We know there are days when the clouds hang heavy and low, but as we considered the matter we felt like saying, "Oh, no! God never sends a day so dreary that somewhere the blue sky is not peeping through." It may be that our vision is narrowed by our sorrow, but we may rest assured that our God is "a very present help in time of trouble." The fiercer the blast, the wilder the storm, the closer does the Lord draw us to Himself. "Sunless days!" Yes, if we are alone; but not so if the Lord is with us."

MISSISSIPPI

Editor of Gospel Plea:

Please find space to note that the Union Bible School Meeting will convene at St. Luke Christian Church at Pattison, Miss., September 13-14, 1919. Since I have been elected as state superintendent of the Lord's day schools Brother P. H. Moss has decided to hold his Bible School institutes along with my meetings. In October we will hold meetings at Mound Bayou and various parts of the state. Every one is invited to attend.

Yours for Christ,

L. R. GARRISAN, State Supt.

NOTED PICKLE MAN LEAVES WONDERFUL TESTIMONY

(From The Lookout)

All through his successful business career, H. J. Heinz was known as "the pickle man," but we prophesy that in the future he will be better known as "the Christian man."

When his will was made public at his death, there was found in the opening paragraph a strong testimony of his faith in Christianity, to which he attributes his success. It reads:

"Looking forward to the time when my earthly career shall end, I desire to set forth at the very beginning of this will, as the most important item in it, a confession of faith in Jesus Christ, as my Saviour. I also desire to witness to the fact that throughout my life, in which were the usual joys and sorrows, I have been wonderfully sustained by my faith in God through Jesus Christ. This legacy was left me by my consecrated mother, who was a woman of strong faith, and to it I attribute any success I may have attained during my life.

As if to prove that this statement was not a mere platitude, he definitely sets aside a considerable portion of his estate for the furtherance of Sunday school work in the world. The will sets aside $50,000 for the Allegheny County Sunday School Association; $75,000 for the International Sunday School Association, and $100,000 for the World's Sunday School Association. The sum of $250,000 was bequeathed to the University of Pittsburg for the following purposes: One hundred and fifty thousand for the erection of a building or hall in the memory of his mother—Anna Margaretta Heinz—to be used for religious training and social activities of the student body of the university; $100,000 of said bequest to be invested, and the income thereof to be used for the maintenance of a chair to be devoted to the training of Church school teachers and to instruction in the work of the school generally.

Through the medium of the Sunday school movement and by his generosity H. J. Heinz projects himself far into the future as a blessing to mankind.

Here is no perishable monument!

TITHING AND PROSPERITY

(By Ernest H. Wray)

In pleading for all our members to become tithers, which means the paying of one-tenth of all our income into the Church and Christian work, we do so not so much because the Church needs the money, but rather for the benefit that comes to those who thus honor the Lord. God wants us to try Him by paying the tithe, and He has promised that He will open up the windows of heaven, and that we will not be able to contain the blessings He will send. And so, when we are giving one-tenth of our income into the Church, we are not only making it possible for the Church to run and do her work, but we are opening the way for God to bless us and make us prosperous in his sight. His command is to bring the whole tithe into the storehouse of the Lord. It is not until we are willing to be honest with ourselves and with God in our finances, that God will bless us and that we find the real joy of the Christian life.

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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EMERGENCY CAMPAIGN

HARVEST DAYS

The man who stands before a field of ripened grain stands in the very presence of the Eternal Goodness and should comport himself as one who treadeth holy ground. It ought to be easy for the farmer to thank the Giver of All Good for life's bounties, for they seem to come direct from His gracious hand, but it ought also to be easy for the rest of us to stand with the farmer and rejoice and be glad at that wonderful miracle of the harvest field. And it is something like that we ought to be doing, in thought at least, these gracious days of the ingathering. Life is surely a sordid thing indeed if we take of all its bounties and richness and fail to look up into the face of the great giver with a smile of recognition and gratitude. Failing there what different are we from the brute beast that eats his fill with his eyes on the earth and never sees the stars or thinks of the God who made them? Let us walk softly and reverently and gratefully these harvest days.

OUR ACCOUNT WITH GOD

(The Frontier Christian)

In the story of the rich young ruler who came to Jesus, we are reminded of the test which a man's possessions made of his faith in God. A man does not have to be rich in order to have that test. The man who is dishonest with small means is just as guilty in God's sight as the man who accumulates a fortune and then refuses to honor God with it. It is not the amount of money that we spend for righteous causes that counts, but the spirit which prompts the gift. From the very beginning of things, God has sought to lay upon our hearts the fact that we are but stewards, and all that we have is a sacred trust that we are to use for our good and His glory. The question is not, How much of my money will I give to God? but, How much of God's money will I keep for myself? We should be as honest with our Father as we are with our grocer. God's command is that we bring the whole tithe into the storehouse of the Lord.

EMERGENCY CAMPAIGN

In the Emergency Campaign, for the first time in the history of the work of Disciples of Christ in America, Colored churches and their white friends have united in a great campaign to raise funds for two essential enterprises in education and evangelistic work for Negroes, and the world missions.

Letters have come from many churches reporting the enthusiastic observance of Independence Sunday. Many churches have made or are making the Every Member Canvass and have sent in the pledges which have been taken. Deferred offerings from observance of Independence Sunday are still coming in. Much interest is manifest everywhere but seemingly as yet there is not everywhere the free giving that will bring us the sweeping victory for which we have been working and praying.

To everyone who reads this message we wish to make special personal appeal that every congregation and every member will get under this great work for Christ, for His people, and His church, to the full limit of their faith, their zeal, and their liberality. Let us talk among our friends of the great work that God is expecting of His Church in these days of world crisis and need. Let us stress it in every Church gathering. Now, if ever, we must ring true. We need a modern Isaiah or Amos, with the burning words of a Prophet of God, to awaken us from our lethargy, our indifference, and our selfishness, to the full obedience of stewards of God. Let us get down on our knees and pray the Almighty to give us that vision of the needs of the world, and of what a Christian should be which He would have us have. Then let us, with all consecration and obedience, give of our time, of our efforts, of our prayers, and of our money, as we think God would have us.

Christ himself has erected imperishable memorials to two people, and both because their love expressed itself in sacrifical giving. One was the widow who cast in "her whole living" though she had but little to give, and doubtless had great need for even the "two mites." If she went without dinner that day, it was a blessed day for her with the eternal compensation which God alone can give and which He always does give to those who sacrifice for His sake. The other great giver was the one who brought the priceless ointment. It was her best. Many church members in these days do not give their best, nor at all as God has prospered them. We are too prone to give what is left over after we have used our best, and nearly all that we have for self. The church will never be able to manifest Christ to the world until we attain a consecration which is real and vital, including our pocket books as well as our lips and our hearts.

May we ask all who read these words to take the lesson of the Prophet of God as he tells Israel wherein their failure and their sin are found:

"And the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant whom ye delight in. Behold, He shall come, saith the Lord of Hosts.

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap.

"And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi **that they may offer unto the Lord an offering in righteousness.**

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return?

"Will a man rob God? **Yet ye have robbed me.** But ye say, wherein have we robbed thee? **In tithes and offerings.** Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The church has but partially realized that giving to God of our substance, giving the first fruits, giving in proportion as God has prospered us, giving our best, and giving sacrifically, are as essential tests of our faith and obedience as the keeping of the ordinances of the Church. The Jews, before Christ came ,were required to give the tithe and to give it from the first fruits of all their increase. This was before the world campaign for Christianizing the nations could be undertaken for Christ had not yet come. When Christ came, the Great Commission was given that **Christianity must be carried into all the world and the gospel preached to every creature.** This is the biggest campaign that was ever planned. The campaign of the allies to win the war was as nothing to the campaign of God to win the world through His Church. We must make great liberty gifts to "preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." If we are Christian we have no other business so important as the Lord's business, and the occupations by which we obtain a living must also be carried that we may advance the King's business. Let us bring forth the fruits of righteousness in faith and love, in prayers and service, and prove our devotion to the cause of Christ in the outpouring of offerings which will rightly represent our zeal.

All churches that did not observe Independence Sunday should plan to hold a great missionary rally and should set apart a Lord's Day for such observance as soon as it can be arranged for. All churches that have not as yet made the Every Member Canvass should write to Mrs. J. M. Stearns, College of Missions Building, Indianapolis, Ind., or to J. B. Lehman, Institute Rural Station, Edwards, Miss., for information, suggestions and supplies.

Let the whole Church line up by congregations, even as the army was marshalled by regiments and divisions, to win this great campaign for God. No congreagation should fail to have fellowship as we move forward. No Christian can afford to lose his share in this great service and his portion of the blessing. The work must go forward. The work is of God. We dare not fail.

MRS. J. M. STEARNS.

Rev. Edward Davis of St. Louis is preaching occasionally at Collinsville, Illinois, where he will hold a revival meeting soon.

THE GOSPEL PLEA

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES

A number of students who have been making up work in some of their studies this summer are about to wind up with passing grades.

The bake room at Allison Hall is being plastered and a new cement floor is being laid which will add much to the room.

Lemmie Johnson of Bolton was a campus visitor Saturday evening and Sunday. He expects to return to school this fall.

Russell Bryan of Vicksburg is visiting Karle and Paul Lehman this week.

Pres. Lehman preached in Vicksburg, Sunday. He will leave Tuesday for the National convention which convenes at Nashville, Tenn.

Miss Evans and her girls planned a nice surprise picnic supper for the students and teachers the evening of Labor Day. All appreciated the surprise. After supper the students assembled on the croquet grounds.

Miss Ruby Lee Johnson of Kerr, Arkansas, who has been a student here for three years, left last Friday for a few weeks visit with her home folks. She was accompanied by her friends, Miss Ada Gray of Edwards. Both will be back in time for the opening of school, Sept. 30th.

PERSONALS

Elder M. F. Robinson of Louisville, Ky., writes: "Your subject, 'Twin Brothers,' is very timely. If I had read such a subject forty years ago it would have helped me much. God gave you to our people at this time."

CHRIST AND THE LEAGUE OF NATIONS

(By E. B. Ware)

It is unfortunate from the American viewpoint that the conclusion of a world war which involves the making of a treaty of peace founded upon the principles of justice and humanity to all peoples should come at a time when the United States is approaching a presidential election. The men who have the most responsibility in consummating a treaty are accustomed and trained to think along political lines and at a time like this it is next to the impossble for them to free themselves from a political environment. Had the ratification of a peace treaty come just after the presidential election, I dare say that the Senate of the United States would have been in a better frame of mind to consider dispassionately and patriotically a matter that inveles the destiny of the human race. For, think as we may, on the merits or demerits of the proposed treaty, including the League Covenant, the fact remains that no nation that participated in that war will ever get back to where it was before the war. A new world has been born out of the throes of the conflict and having put its hand to the plough dare not look back.

In this chaotic state of public opinion of political maneuvering and world readjustment, it is difficult for the average man to determine just what the truth is and where duty calls. With the multiplicity of opinions, the lo, heres, and the lo, theres, one is apt to become confused and worse confounded in an effort to answer the call of righteousness, justice and truth. This "confusion of tongues" over the league of Nations has led me to look at it from the viewpoint of the Christ attitude toward the League and the world movement which it contemplates. All believers in Christ are anxious to be what He would have them be and do what he would have them do. How does this proposed League comport with the Christ ideals and the Christ righteousness?

First. It was evidently the purpose of the framers of the League to prevent future wars, to put the world on a peace basis. Some tell that the League won't do it, but that objection doesn't affect the fact that the men who made it purposed in their minds and hearts to do the thing. They possessed the Christ spirit and the Christ purpose of "peace on earth and good will to men." Possibly there were some who were not moved by the spirit, but everyone knows that England and the United States were the dominant factors in the preparation of that treaty and the covenant and that Lloyd-George and Woodrow Wilson are conscientious Christian men. So we are forced to conclude that the League in its conception and purpose has the approval of Jesus of Nazareth.

Second. It is admitted that the League is not perfect. No one nation would have written such a league. It is the product of world wide conditions and interests; of minds of different stages of development, from the lowest degree of carnality to the highest degree of spirituality, so that the real conflict in its formation was "God and mamon" or the flesh against the spirit, self interests against world interests. On which side of such a conflict would the Christ be if He were here in person? He would be on the side of the greatest good to the greatest number, on the side of self abnegation and of that "righteousness that exalteth a nation." Christ's method and example was to lead men and nations as far as He could in the "paths of righteousness for His names sake" and wait for their intellectual growth and spiritual development in the future. Hence, He said "I have many things to say to you, but you can not bear them now." They were not prepared for them. Just so with the League of Nations. It is the best that a war torn world could then produce, but it is a note of progress that has the seal of the Master upon it, and the light of the world over it. It has in it the seeds of future growth and development for the entire world, and no doubt will receive the hearty endorsement of all Christian civilizations. "So mote it be." —Christian Journal.

MISSOURI

786 Clark Ave., Jefferson City, Mo., August 28, 1919.

We have, as you know, just closed our annual State convention at Kansas City.

The reports of the churches showed a decided increase in effective Christian work in all of the Departments of our church activities.

There was a large number of delegates present and much interest and enthusiasm shown in efforts to improve our work in the coming year. The convention decided to begin at once and make an individual Every Member Canvass in the churches to raise our part of the $20,000 Emergency fund. We mean to do our part in full.

Three District Conventions were held within the year: At Blackwater, at New Haven and at Madison. All of these District conventions were successful both from a spiritual and a financial standpoint. The state convention provided for the enlargement of the work of the District Conventions by paying the district presidents while they are in the field preparing for their respective meetings.

Brother H. D. Griffin, our state evangelist, made an excellent report. His report showed that he had done splendid work on the field notwithstanding the many lock-outs caused by the influenza epidemic. He also gave special attention to our big building project at Columbia. Bro. Griffin is certainly the right man in the right place.

Brother W. H. Bowen had a $1000 Rally at Fulton for the purpose of paying the church out of debt. He raised in this rally more than $1700. Bro. Griffin conducted a $1000 Rally for the building fund at Columbia. Bro. Damel raised over $100 on the church debt in one effort with a membership of 32 members. Bro. Parsons accomplished practically the same thing at Chimois. Bro. Powell paid the St. Louis church out of debt and is making plans for a new church house.

Resolutions were adopted expressing the grateful thanks of the state convention to the National C. W. B. M. for the much needed aid they have given in carrying on our work this year. Also to Bro. Lehman for the prompt and business-like manner in which he has

taken care of the C. W. B. M. work among us, and for the very strong, courageous, honest, effective, defense he has given the much-neglected cause of our race in his excellent paper, The Gospel Plea.

Very truly yours in His name,
J. W. DAMEL.

BETTIE, TEXAS

This is a beautiful evening and my very soul is rejoicing as I watch our brethren here come into the larger light and love of Jesus Christ.

This word to the Churches of Christ of Texas: You each by this time have my communication asking you to raise a certain amount of money and bring it to the convention, Sept. 17-21, also the remainder of your state missionary money. We are depending on you to do a larger work this year than you have ever done before. By all means we must raise $600 at the state convention. I trust there is not a church which will say, "I can't," for with Christ we can do all things. I believe, if you try, you will not only bring what we have asked but will bring twice that amount. God is looking for larger things of us and we must do more if we are going to prove true to our trust. God forbid that we do less than raise $600 for the advancement of His Kingdom here in the State of Texas.

Brethren, let us have a good delegation at the J. C. I. Every delegate should bring along one dollar to register for a bread, or meal ticket, which will entitle you to the dining room. Let every church send a delegate.

In His cause,
H. G. SMITH, Evangelist

KANSAS

Editor Gospel Plea:

Allow space for me to tell Kansas what I think about her. We are still thinking of the grand time we had in the convention at Emporia last week, where we met a jolly bunch of Christians. We were not on the mount of transfiguration to behold "His glory" but we were on that mount where "when he was set his disciples came to him and he taught them." We surely were taught many helpful things. Having emptied, as it were, his soul through teaching, Jesus spent the night in prayer and scarcely had he gotten down the mountain when he began the day's work of blessing the human family.

So we leave our convention mount in prayer that we may receive sufficient strength to do the work which we have set our hands to. Kansas has—if they live from August to August as they did at the convention— seventy-five per cent Christians (it wouldn't do to say one-hundred per cent). We are doing fine at Lawrence and are going to do finer, since the convention will be here next August.

Yours in joyous service,
A FRIEND.

Lawrence, Aug. 28, 1919.

BEGIN WITH THE CHILD

If you are going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy, and not the man.—Roosevelt.

FROM THE BANKS OF OLD KENTUCKY

Six additions, all for baptism. one hundred and twenty-three dollars; several hundred people; excellent music; plenty to eat; water melons and a half dozen different kinds of Crab Orchard Springs' water indicate direction Prof. J. J. Green and "Yrs. truly" were driving Aug. 20-24 this time. Same place, same date last year and next year. Crab Orchard people generous to a fault.

A. B. C. D. Montgomery was basketing a meeting at same time for Bro. Graham at Halls Gap, five miles distant. I heard Old "Mun's" gun as he passed the "Lystra and Derbe ha."

Motored to Danville by Sunday midnight, where I left true yoke fellow, J. J. Green.

Yours truly,
C. H. DICKERSON.

TEXAS

The Gospel Plea: Please publish just a line or so from Refuge Christian Church. We pulled off a little rally among ourselves August third Sunday. We raised $63.71. These are some of those that gave in the rally: George Twigg, $5; Lula Smith, $10; Lola Jones, $13.56; Mary Gilder, $4.50; Luetta Steward, $4.50; Bertha Morris, $5; Lucile Thomas, $2.30. There were others that gave less but we highly appreciate it. Total $63.71.

This money was deposited in the First National Bank of Beaumont in the name of the church, with other church money, and the pastor did not get one cent of the money that was raised. Think of that, Bro. Calvert.

We are sorry to say, but trying to raise money for the church of Christ sometimes drives your members from the church. If a member cannot give but 5 or 10 cents to the cause of Christ, I think it is in order to raise a collection for such member.

We are too few in number at this age of the world to carry out the mission of the church on nickles and dimes.

T. J. GREEN.
812 Isla St., Beaumont, Texas.

TENNESSEE

Dear Editor: Please leave space in your most valuable paper for me to say something about our state convention. It was the best in the history of the church. We had peace all the way through and the committee did good work through the convention. It seemed that they did not leave one wheel unturned.

We had a large delegation, one hundred on Sunday and seventy-five during the week. Thirty-eight registered. We tried to make the whole delegation feel happy by giving them plenty to eat and good homes in which to rest at night.

We feel that the Christain Woman's Board of Missions did us a great favor by sending Elder H. L. Herod to our state convention. He kindled a fire in the hearts of his hearers which will never go out.

Prof. P. H. Moss and Miss Rosa V. Brown made strong appeals for more money for missionary work. Miss Brown held a conference with the women which I feel did them a great deal of good. When the national organizer (white) came through here they let her reorganize them and promised her that they would work together. I feel that Miss Brown's conference and prayer was not in vain.

We have planned to hold three district meetings this year, the first at Lea Avenue Christian Church, Nashville, on Friday before the third Lord's day in November; the second at Rogersville, on Friday before the third Lord's Day in February; the third at Jellico, on Friday before the third Lord's day in May. It is at the district meeting that we should come together and agree on all local matters. If this were done we would not have local matters coming to our state conventions. I am vice president of the state this year and am going to see that things go.

On Monday, one week after our state convention was over, Elder E. W. Meek and I visited the home of Elder W. P. Martin. It seemed that Sister Martin had about six chickens for dinner. I did wish I had had some of those chickens at Johnson City during our convention. We took supper at the home of Bro. Stephen and they too had more on their table than my appetite called for. We tried to feed the delegates of our convention like these good people fed me but we did not have the chickens. It seems that Mrs. Chas. M. Harris enjoyed herself as well, however, as though we had had them. She writes that the convention helped her so much. We are planning to have the minutes of our convention out by the first of October.

If we expect to take the world for Christ we must work for his cause each day of our lives. Some of us work very hard for it at the time of our state convention but go home from there and sleep until we meet again. We must take time to study out plans that will help the cause.

I am planning to attend our national convention with about two delegates. I hope we will have a great convention.

L. H. TATE.
Johnson City, Tenn.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D D. S.

Christian Woman's Board of Missions

PAYNE ST. CHURCH OF CHRIST

Dear Editor of the Gospel Plea:

Please give me space for a few words for Christ, especially in the interest of the task that has been assigned to me for the ensuing year after returning from our annual convention which was held in Johnson City, Tenn.

We were wonderfully blessed at this assembly and were so pleased to have Bro. Herod of Indianapolis, Ind., Prof. P. H. Moss and Miss Rosa V. Brown and other consecrated workers with us. We feel that each has been so informed and inspired that we truly realize the necessity of doing more this year than we did last year, through the Christ who gives us strength.

As corresponding secretary of the women's missionary societies, auxiliary to the Christian Woman's Board of Missions of the state of Tennessee, I wish to call your attention to this work. I would be glad to hear from every society in the state and from some Christian woman of every church in the state where there may not be a society at work. We were sorry to note the fact that only five societies were represented at our annual convention. We are to do all we can in this missionary effort, so I deem it a privilege to reach you in this way, as the year is so short. I would not wait until it is nearly gone before beginning the task assigned me. We as Christian should be anxious to do all that we may possibly be able to do and even endeavor to do the impossible things as the love Christ constraineth us. We hope when we have finished another year's work and go up to our annual assembly which is to be held at Bristol, Tenn., beginning on Wednesday before the first Lord's day in August, 1920, that we shall have a woman's missionary society in every church in the state and every woman in the church enlisted.

Now to the work of the society, When you make out your quarterly report blanks send one to our National Headquarters and a duplicate of the same to me that I may be able to do the work of a corresponding secretary. With love and prayer for you all, I am

Your sister in Christ,
MRS. D. C. FOWLER.
1004 East Ninth St., Knoxville, Tenn.

GAY STREET CHRISTIAN CHURCH

Nashville, Tennessee.

Our services as a whole are still doing fine.

Our pastor and delegates have returned from the state convention which was held at Johnson City, Tenn., and all report one of the most pleasant trips of their lives.

The church has started with this year to do more for the work of the Master than ever before.

Our Lord's Day schools is still improving, both with membership and interest. We have set Thursday, Aug. 28, for a meeting of our Workers' Conference, then we will form new plans to arouse more interest in our school.

The Y. P. C. E. holds its meeting each Lord's Day, evening. The interest seems to grow more in each meeting, most especially with our younger ones.

Our C. W. B. M. held its monthly meeting the second Lord's Day in August. We had a large attendance.

I believe there was more enthusiasm exhibited in this meeting than ever before.

Our band of women are eager to do what ever we can.

Each Division captain made a splendid report in membership and finance.

We are looking forward now to our next monthly meeting which will be on our forty-fifth anniversary.

We are planning to make that day a day of pleasure for us, in a way that will open the eyes of those here who have not taken on the missionary spirit.

We have a membership of sixty or more. Our aim is not to stop under seventy-five.

We have been so wonderfully blessed in having the pleasure of working with such an earnest and able leader and by his hard toil and careful instruction we have climbed to the top.

We feel that we cannot do too much in showing our gratitude to the One from whom all blessings come.

We are yours for the work of the Master.
MRS. ETHEL ROSS McCARVER.
2004 Jefferson St., Nashville, Tenn.

CAREFUL BUYING AND REGULAR SAVING WILL REDUCE HIGH PRICES

Washington, Aug.—The people in many parts of the United States are virtually in league with the profiteers, according to William Mather Lewis, Director of the Savings Divsion of the Treasury Department, who has just returned to Washington after visiting the various Federal Reserve Districts.

"A veritable orgy of extravagant buying is going on," he said, "The reaction from the careful use of money during war time is widespread and disturbing. Retailers are securing goods from jobbers without arguing about prices, if they can only be assured of immediate delivery. They know their customers will scramble for the goods, regardless of cost. Thus, with an abnormal demand and a limited output, nothing else can be expected than high prices. It is a natural, though deplorable, consequence that profiteers abound.

"The people must return to the policy of careful buying and regular saving if they wish to help the situation. The Treasury Department in order to combat this artifical situation, is intensifying and speeding up its thrift campaign. Statements on the principles of finance and the laws of investment and budgetry are being brought to workers in factories; to farmers; to business and professional men, and members of women's organizations by means of printed publicity and the spoken word. A nation-wide attack upon swindlers who are persuading people to dispose of their Liberty Bonds and War Savings Stamps is also being inaugurated.

MISSISSIPPI

Dear Reader: The M. C. M. C. and C. W. B. M. Convention which was held at Indianola, Aug. 14-17, is now over with and we are glad to say was good. I believe that every one left with the desire to go to his field of labor and do more than ever before.

There will be more said about the convention later. The writer is now on her way to the convention in Nashville, Tenn. I want to say to the presidents of societies in the state, please send in your reports for the September quarter so that we may finish the year in good shape. We hope each one will do her full duty and make the report better than usual. We ask that the secretary, treasurer and president meet together to make out the quarterly report. Send duplicate to the writer with money order for the state dues (five cents a month per member). Make money order payable to Mrs. Margaret Walked of Pattison, Miss., who is the treasurer. Send the original of the report to Mrs. J. M. Stearns, College of Missions Bldg., Indianapolis, Indiana, with money order for the national dues (ten cents a month per member). Make this money order payable to the Christian Woman's Board of Missions, Indianapolis, Ind. We ask that this be done. We want to keep a better record of our work in the state and we can, if each society will do its full duty.

May the Lord bless us to do more for His work.

Yours in His Work,
S. S. BLACKBURN,
Field Worker.

THE SENTRY

The sentry at his post guarding the property and assuring the safety of his fellows is the finest example of the responsibility of a citizen in a democracy. The sentry may not desire to walk post. He may wish longingly to be relieved. Still he watches and walks. His fellows sleep, rest, play, write letters, dance or sing as inclination dictates. It is cold, or the rain falls, or the enemy threatens, or shells are falling closer and closer but he stays at his post. He is guarding life and property that does not belong to him personally at all. Perhaps he is not completely convinced in his own mind that he should be on guard but he stays there loyal and true, gives the warning, protects and preserves.

Let us look at the principle involved. Every citizen of a democracy is a sentry. He is a responsible individual for his own life, first of all physically that he may be able to meet the physical demands made upon him. He is then responsible for his mentality that he may give intellectual construction to the ballot he casts. He is morally responsible for his acts and their influence. He must then be sentry over his own life. Moreover he is responsible for his immediate family. He must look out for their best interests whether he always feels like it or not. They are looking to him for protection and help. He must endure

the piercing storm and the heat of toil that they may be made comfortable and be properly prepared and fitted for the struggle and battle of life. A very responsible position is his. No man should assume the position of head of a family who is not willing to make the sacrifices of a sentry for them. Then we look farther into his relations and see him a part of society or the civic world. Here he should realize he has a part to play, a work to do. The community interests must be protected and society's property must be guarded. He may have but very little invested compared with others, but that is his work just the same. He may even have to stand in the election booth and cast a ballot for a tax that will not materially benefit him personally, but it will be for the best interest of the greater number of the peple of the community. As a true sentry for his community of citizens he will do it as the guard does his duty. The lement of selfishness has no place in a true democracy. The selfish man is not a true citizen of a democracy. Then there is the wider outlook of the nation. He is a citizen of the nation. He must bear his responsible share and possibly a part of that of others who are not so capable. Then in the new outlook in which we see our nation taking a responsible place among the family of nations he must see his acts in the light of world-wide responsibility and influence. What a wonderful position to be a citizen of a democracy!

The Church of Christ is a democratic institution. Selfishness should be a foreign element in its composition. Its affairs should be viewed in the light of a sentry standing for righteousness. The principles of Christ's teachings will make free indeed but freedom does not mean responsibility. If the sentry fails the whole army may be endangered. The Church is no stronger than its weakest member. The nation is no stronger or no better than its weakest citizen. Just now we need to practice some of the splendid qualities of a good sentry in the administration and execution of the affairs of the Kingdom. —R. in Christian Journal.

LET'S YELL, "SIC 'EM, FOLKS!"

(By David Withers Gavin)

Say, you remember that old hound dog, Jim, that you had when you were just a kid, don't you? Now wasn't he a sight? He didn't have as many points as Wilson, but they showed plainer. You remember how his hair used to come out in spots, and you greased him until he smelled like a convention of goats. You recall that he was very thickly inhabited until you trained him to be friendly with the neighborhood children—then most of the inhabitants had a big moving day.

But wasn't it awful when you took him hunting? Dragging along at your heels, his big ears drooping, his tail relaxed, his rough old hide flopping on his creaky bones—he was a picture of hopeless dejection.

But just then you ||struck something" and turning with a look of friendly encouragement to the old hound dog you yelled, "Sic 'em, Jim!"

My! Didn't he change! His floppy ears came up, his eyes brightened, his head became erect, he almost grinned; and with a glad triumphant bark, Jim was off at such a dashing speed that he came near leaving his tail behind.

What had happened? Had Jim changed his constitution? No; he was the same old hound dog. What had caused the change in his state of mind? You had just yelled, "Sic 'em, Jim!"

You recal last Sunday you saw your preacher coming out of church. He looked discouraged; didn't he? Maybe things weren't going just right with him. Maybe his burdens were heavier than he felt able to bear. Maybe he longed for the clasp of an encouraging hand. You remember you dashed up, gripped his hand, and exclaimed, "Preacher, that was a great sermon today. You are doing a lot of good here, man!"

My, didn't he change! His eyes brightened, the tired look left his face, and he left you and went on down the street, he walked with a glader step. He was ready to face life again like a man.

What had you done to help him? You had just yelled, "Sic 'em, preacher!"

Mother, today you saw your children's teacher coming from school. She was tired and showed it. Every move she made, even the expression on her face showed weariness. You met her and gripping her tired hand, you said, "Teacher, you're doing a lot for Sallie and Willie, and I want to thank you."

And the teacher went on down the street, with her step elastic, her face joyful, ready for life again.

How had you helped her? You had just yelled, "Sic 'em, teacher!"

And as it is with your preacher and your teacher, so it is with your doctor, your lawyer, your business associates, everybody. We all need for somebody to yell, "Sic 'em, folks!"

LIFE IN THE POLAR REGIONS

It is impossible to form an idea of a tempest in the polar seas. The icebergs are like like floating rocks whirled along by a rapid current. The huge, crystal mountains dash against each other, backward and forward, bursting with a roar like thunder, and returning tothe charge until losing their equilibrium, they tumbled over in a cloud of spray, upheaving the ice fields, which fall afterward like the crack of a whip-lash on the boiling sea.

The sea gulls fly away screaming, and often a black shining whale comes for an instant puffing to the surface. When the midnight sun grazes the horizon, the floating mountains and the rocks seem immersed in a wave of beautiful purple light.

The cold is by no means so insupportable as is supposed. We passed from a heated cabin at thirty degrees above zero to forty-seven degrees below zero, in the open air, without inconvenience.

A much higher degree of cold becomes however, insufferable if there is wind. At fifteen degrees below zero a steam, as if from a boiling kettle, rises from the water. At once frozen by the wind, it falls in a fine powder. This phenomenon is called sea smoke.

At forty degrees the snow and human bodies also smoke, which smoke changes at once into millions of tiny particles, like needles of ice, which fill the air and make a light, continuous noise, like the rustle of a stiff silk.

At this temperature the trunks of trees burst with a loud report, the rocks break up, and the earth opens and vomits smoking water. Knives break in cutting butter. Cigars go out by the contact with the ice on the board. To talk is fatiguing. At night the eye lids are covered with a crust of ice,which must be carefully removed before one can open them.

MAKING HOME HAPPY

@K If there is any place where true Christianity is tested, it is surely in the home, and here the strength or weakness of our personal piety is abundantly demonstrated. The Christian home is the nearest approach to heaven possible in this worl, and if our homes fail to remind us of heaven we may be certain that there is something amiss with the type of Christianity which is represented there.

We have known people who had every other kind of religion but home religion. They were good at looking after other people's children but failed in caring for their own. They were capable in business, helpful in the church ornamental in society, but failures in the home, and the real reason seemed to be that it required a good deal more grace to be Christians at home than it did to be Christians elsewhere. And yet Christianity was meant to make home happy, and so happy that for all time to come it would remain the earthly type of the heaven which lies beyond the veil. Let us get the kind of religion which will make our home life radiant with unself joy.—Christian Guardian.

THE MEANING OF PAIN

The cry of man's anguish went up unto God:
"Lord, take away pain—
Lord, take away pain from the world thou hast made,
The close-colling chain
That tangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made,
That it love thee the more!"

Then answered the Lord to the cry of his world:
"Shall I take away pain,
Anw with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on His Cross?"

The British Weekly.

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INSTITUTE

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Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

THE BARBARIAN INSTINCTS

(J. B. Lehman)

All nations were for ages living in the state of barbarism before Christianity came to them. Some of them lived for an age in paganism, which might be classified as the most intelligent age of barbarism.

Now, in these ages of barbarism certain things were thought and done so long that they were developed into instincts, so they were transmitted by birth to the offspring. Children can show jeolousy, hatred, malice, untruth, dishonesty and brutality without being taught. They are born with them. When they grow older they can show impurity equally as easy without being taught. In paganism these barbarian instincts were not only left unchecked but an effort was made to make a fine art of them They thought they could do what some aristocrats of today think they can do, viz: make them "manly vices," but their efforts were complete failures. The idolatrous religions were all efforts at reducing the barbarian passions to fine arts and all led to the most shocking depravity as shown in the first chapter of Romans.

Christianity came into the world for the express purpose of destroying these old barbarian instincts and developing in their stead a new set of passions which we may call the Christian virtues. Paul calls it crucifying the flesh and following the spirit. Christianity is the only power in the world that can give a man enough of a vision to enable him to see life in its true perspective so he can crucify the old instincts. If he is an unbeliever he can see only the world within his own horizon. What the true reformer sees is but the blackness of darkness to him. It was for this reason that the ruling Jews so viciously assaulted the ideas of Jesus. They were helplessly bound in their old instincts. They could not change for something they could not see. The unbeliever is always helplessly in the power of what is. He may be wise in the learning of this world but he is as helpless as a child in the power of the present. Perhaps you have had a neighbor who was an unbeliever. You thought him queer even to the point of being "off his base." It fixes every man that way who buries himself in it. It was this class of men Christ had to go up against, in the ruling Jews. It was this class of men Luther had to face in the Catholic church four hundred years ago. It was this class Lincoln had to face in both North and South, it is this class the Christian people must face now in getting the League of Nations adopted. Men who flout Christianity can not possibly pull themselvess loose from the present for an ideal which is the blackness of darkness to them. Men who have been retained attorneys for the liquor traffic can not see a political or international order based on an entirely new principle.

It is the same condition we have had to face in all efforts at progress. We had two hundred and fifty years of slavery. Those who did not have the vision of Christianity were helpless in the power of its enviornment. So far as they could see, the world had to go on forever and forever just that way, with plantation, plantation owner, overseer and slave. They could not conceive of a new order coming. It is the same now. Men who do not have the vision of Christianity. (and they belong to all races and conditions) are incapable of aiding us to higher grounds. The bolshevist is tired of his condition and wants more for himself but he is not a reformer, he sees no vision, he is helpless in the power of the present.

Now the average man thinks if he wants anything he must fight for it. But that is no sign of progress. It is the old instinct of the dog fighting for a bone the other dog has. Jesus knew this and so forbade his disciples to fight for the new idea he gave them. He told Peter to put up again his sword in its place. The one serious consideration for his disciples was their own development. He bade them go teach the world and as the teachers and the thought grew larger in their own lives his kingdom was growing. It was developing within them.

Let no people imagine they can fight for higher ground, for in so doing they lose out in their own heart. The only thing we have a right to fight for is to keep order in the world, a kind of police duty. We did not fight Germany to compell progress. We fought her to keep international order. The way to gain higher ground it to go and teach the ideal of the higher ground and wait till we and those we teach grow into higher ground.

Here then is a great lesson for the Negro of America. No matter what others do, his future depends on what growth he can show. And he can hope to show growth only by taking an active part in the task of teaching the world, If the outlaw, individual or nation, breaks down the social order we should take up the sword to restore it; but so long as there is order we may ask for no better chance than a chance to teach the world and await its growth. After we have said all the good we can, we must admit that the world is yet pitifully undeveloped and there is not much ground for any of us to find fault.

"There is so much good in the worst of us
And so much bad in the best of us,
That it illy becomes any of us
To find fault with the rest of us."

If enough of the world would accept Christianity to enable it to begin in earnest to teach the remaining portion to seek higher things without continually finding fault with others we would soon usher in a greater day.

Let us therefore give ourselves to our task of teaching the world. Jesus commanded us to do it and he knew that this is the only way. If we now, having schools and evangelists and churches to support, leave our work undone and run after the ways of the worldly minded we need not hope for the blessings of divine help. While we are pointing out the faults of others God is condemning us for deserting our own task.

The C. W. B. M. has paid $15,000 for the lot in Washington, D. C. It is paying over $20,000 for a new school site in Kentucky. They can go no farther now till they can see whether this is to be followed up with a devoted and consecrated effort. If Kentucky comes up this fall with $10,000 strong and Tennessee follows with some big gifts and the other states come singing and rejoicing with a good gift, then we may know the new day has come.

Ohio at the coming convention at Cincinnati is coming with a Victory Gift. Every church is given a bag with pockets in it for church, Sunday school and auxiliary. It will not be a surprise if they come in with forty thousand. If one would read one of our papers he would think we were going to divide on a question of policy, but if he will see the C. W. B. M. at work he will see we are not that kind of people. When men ran the church they spent all their time debating doctrines; when the woman came in they gave all their time to work. If our contentious brethren should succeed in making a new schism in Christ's body that would be another denomination born so much out of due season that the world would look on in pity and say, "We thought the world had left off fighting for doctrine and had gone to work."

WHY CONTINUE TO TEACH?

(By Margaret Slattery)

The Church-school teacher has no salary; her service is gratuitous, and at any moment she feels free to give it up. She knows that no one has the right to demand it of her—unless she has heard the call. If she has heard that, one thing decides her action—the needs of her class and the school. She will then co-operate; she will sacrifice her own preference; she will conscientiously study the course, frankly discuss it and attempt to teach it. If she finds that she simply can not give the time to it, can not teach its spirit and truly teach it she will look over the whole Church Constituency and find some one who will take her place while she serves in some other capacity. She knows that being a Christian and having come into the Church, she is in the employ of God Almighty, and her pay, though not in money, is of the sort that demands the high-

est service. She can not resign because she does not like the new superintendent, her course of study, the age at which her children are promoted. She resigns for reasons which she can conscientiously, on her knees, give to her Employer. There are thousands of teachers in the Church-schools today whose attitude is just this, and they are the greatest asset of the Church of God.

GOD AND OUR LITTLE LIVES

(By Howard W. King)

The expression of unwonted seriousness on the world's face today betrays great perplexity as well as unspeakable sadness. In the blinding, blasting storm that rages in the earth, many misguided and skeptical souls have lost their way. The hearts of others are failing them for fear. Many, however, have turned to God as the only source of hope amid the chaotic conditions of this changing world.

Whatever the future holds, the only attitude for a child of God towards it is that of optimism. "To them that love God all things work together for good."

"Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last to all,
And very winter change to spring."

We know not how the grave, titanic problems of the race will be solved, but we know that God is on the throne of the universe and that in some way his plans will be worked out.

"God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold."

A Plan for Our Little Lives

As God has a plan for his world, so he has a plan for our little lives. The success of life depends on following that divine plan, for without the guiding hand of God, human life is a dark and dismal failure.

God has a general and a specific plan for each life. The general plan is threefold. He would have every one conform to the image of His Son—in the motives that swayed that holy life; in the purity that that hallowed His thoughts, utterances and deeds; and in the service that comforted and helped the weary and broken lives about Him.

His plan necessitates giving over the reign of self to Him, thus permitting Him to rule and direct the life and to fashion it according to His own ideas. This calls for dogged determination, unceasing vigilance and daily consecration.

He would also have those who know Him introduce Him to others, that they might know and love Him, and follow His plan for their lives.

Compliance with this general plan, which is applicable to every life, precedes the discerning of the specific plan, which may be known through contemplation and study of the Word, and through prayer and wise counsel.

Men forsake and forget God only to find "how weary, stale, flat and unprofitable" are the uses of this world. Finding themselves drifting aimlessly on a wide, wild and shorelss sea, they cry out:

"The night is dark, and I am far from land;
I yield the helm, O God, to Thy command.
Be Thou my Guardian, and my Refuge be;
Shipwrecked and lost, I look to Thee, Great pilot of the sea."

God Thinks About Our Little Lives

Not an experience comes to us but has the kindly interest of our God. Does he care? May he know his thoughts? "I will never leave thee nor forsake thee," is his word to doubting hearts.

When, laden with tribulations, we are passing through troublous times, here are God's thoughts: "Let not your hearts be troubled . . . In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

When the trials of our life are severe, and we think that no one else has ever had a similar experience, I wonder what God thinks then? "Beloved, think it not strange concerning fiery trial, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy."

What are the thoughts of our God when we are in the presence of strong and alluring temptations? "There hath no temptation taken you but such as is common to man; but I am faithful; who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to bear it."

Sometimes we are worn out in body, weary in spirit, and tired in heart, and we long for the comforting, restful word of a friend. Does God think of us then? I am sure he does, and his thoughts run along this line: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Not infrequently defeat, failure and sin lay triumphant hands upon us, and then how wearily we go about our melancholy way. The cheering thoughts of God are these: "I give power to the faint and to him that hath no might I increase strength. Even the youths shall faint and grow weary, and the young men shall utterly fall; but they that wait for me shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

When weighted with cares, and vexing problems remain unsolved, are we carried in the thought of God? Undoubtedly. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known to me. And my peace, which passeth all understanding, shall guard your hearts and your thoughs in Christ Jesus."

If we are familiar with the thoughts of God revealed in his Book, the Holy Spirit will bring them to our remembrance at the opportune time.

"If I could only surely know
That all these things that tire me so
Were noticed by my Lord;
The Pang that cuts me like a knife;
The noise, the weariness, the strife;
The flat monotony of life.
What peace it would afford!

* * *

"Dear Lord, my heart shall no more doubt
That Thou dost compass me about
With sympathy divine;
The love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine."

God Wants Us to Talk to Him About Our Little Lives

Again and again has He invited his children to talk to him about the minutest as well as the greatest affairs in their lives. "Before they call, I will answer; and while they are yet speaking, I will hear."

If one would keep in touch with God, it is absolutely essential that he pray. Nothing so prepares the heart to hear the voice of Jehovah as familiar yet reverent talking with him. It is the most exalted exercise of the soul; it opens the doors and windows of the inner life to the very atmosphere of heaven. For the time, one lives in the spiritual world, and gets God's viewpoint of things down here.

Daily fellowship with God in prayer trans-

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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forms the life, renewing the mind with the thoughts of the Almighty. Spurgeon wisely declared that a man who prays must leave off sinning, and a man who sins must leave off praying. Constant communion with the Father tarnsfigures the soul, changing it into the likeness of its Maker. But the time for this season of prayer must be taken—taken from something else less important.

"Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see."

Ae we jounrney along our beaten pathways, may we not be unmindfule of God's plan for our little lives. When we are in the thick of things, when temptations sore assail us, and everything seems to go dead wrong, may we know what God thinks of us in those trying experiences. And may we not permit anything to rob us of our trysting time with the Father of us all.

"I know not what the future hath
Of marvel or surprise
Assured alone that life and death
His mercy underlies;
And so beside the silent sea
I wait His muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care;
And thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee."

Baltimore, Md.

—Christian Evangelist.

I turned an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."
Yes, that is true, and something more;
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.
But every house where love abides
And Friendship is a guest,
Is surely home, and home, sweet home;
For there the heart can rest.

AND HE DID IT

Somebody said that it couldn't be done,
But, he, with a chuckle replied,
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it!

Somebody scoffed: "Oh, you'll never do that—
At least, no one ever has done it;"
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it!

There are thousands to tell you it can not be done.
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "can not be done"—and you'll do it.

—Edgar A. Guest in Detroit Free Press.

TWO VERY GOOD WORDS TO DROP INTO THE DISCARD ARE "THEY SAY."

The first steamboats built in America looked like wooden boxes with pointed ends.

Colonel John Stevens, their designer concentrated his attention on his engines.

One day his son Robert conceived the notion that the boats would make better time if their bows were longer and more sloping. He designed a false bow of this sort, built it on to a ship called the New Philadelphia, which slipped through the water so much more easily thereafter that it attained the great speed of thirteen and a half miles an hour.

Robert had to build his bow almost with his own hands.

He took it to his ship-builders Messrs. Brown & Bell, and asked them to do it for him. But Mr. Bell declined.

"That bow will be called Bell's nose," he said, " and I shall be a general laughing stock."

So a man who might have played a worthy part in the development of a great industry in America lost one big chance because he was afraid of the possible ridicule of people whose opinion, one way or the other, was worthless.

How many utterly drab and uninteresting people are there in the world who might have developed real personalities if they had only had courage to do and be something different from the crowd.

Fulton, needing a paltry $1000 to complete the building of his first steamboat, at length managed to secure it. But the friends who lent it asked that their names be withheld from the public lest it should be known that they had any connection with so foolhardy an enterprise.

As I had occasion daily to pass to and from the ship-yard where my boat was in progress (he says), I often loitered near the groups of strangers, and heard various inquiries as to the object of this new vehicle. The language was uniformly that of scorn, sneer, or ridicule. The loud laugh often rose at my expense; the dry jest; the wise calculation of losses or expenditures; the dull but endless repretition of "Fulton's Folly." Never did a single, encouraging remark, a bright hope, a warm wish cross my path.

Governor De Witt Clinton, pushing through the construction of the Erie Canal, which was so important a factor in the early unbuilding of the country, was hooted with cries of "Clinton's Big Ditch" and "Clinton's Folly."

Alaska, which has paid for itself so many hundred times over, was derisively referred to as "Seward's Ice Box" when that courageous statesman negotiated for its purchase from Russia.

Remember this if you would accomplish any thing worth while: The crowd is generally good-natured, but its judgments are seldom the judgments of history.

If you have anything really valuable to contribute to the world, it will come through the expression of your own personality—that single spark of divinity that sets you off and makes you different from every other living creature.

A noted English schoolmaster used to have as his motto:

Never explain, never retract, never apologize. Get it done and let them howl.

It is a motto not altogether to be commended. He who governs his life according to it will not be an agreeable companion or accomplish the largest service under a government where the will of the majority must finally prevail.

But there is a rugged spirit of independence embedded in it that many men would do well to adopt.

You can afford to have a decent regard for public opinion: but you can never afford to let yourself get into the pathetic condition where what they say or may say will keep you from doing what ought to be done.

It's a hopeless condition to be in, because what they say today is not what they said yesterday or will say tomorrow.

"For John the Baptist came neither eating bread nor drinking wine," said Jesus. "and ye say, He hath a devil.

"The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners."

Bruce Barton in the Weekly Magazine

SOUTH CAROLINA

Alvin Holly Hill Christian Church,
Berkley County, Sept. 6, 1919.

Dear Editor:

You will please allow me space in your valuable paper to say a few words about our children's rally day, August 31st.

The Sunday school was opened at 9 o'clock a. m. by the superintendent, R. P. Atkinson and Miss G. R. Burdick, after which Mr. J. Tingham from St. Peters A. M. E. Church made the welcome address and was followed by Mr. G. W. Shaw who spoke on the topic. The children then went into speaking and some very intelligent remarks were made by the Sunday school scholars. At the close of the program a collection of $10.72 was lifted by Mr. J. Tingham and Mr. C. Brown from the Immanuel R. E. F. Episcopalain church. As a parting song, "God be with you till we meet again" was sung, every body shaking hands with the others during the singing. The benediction was pronounced by P. B. Bryant from Bethlehem Baptist church.

R. P. ATKINSON,
Sect. Alvin Holly Hill Christian Church.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

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Advertising rates made known on application.

Number 421

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

PERSONAL

Telegram:

Nashville, Tenn., Sept. 8, 1919.

Prof. J. B. Lehman:

"The subscriptions and cash over $5,000 from the National Convention.

PRESTON TAYLOR."

In a letter Bro. Taylor states that some of these are pledges through a number of years. This is fine, for it must be remembered that the ministers and workers coming to the National Convention are as a rule poor. If they now go home and stir up their home people it ought to bring five times this much or thirty thousand in all.

Plans are on foot for Rev. Preston Taylor to take the field for the Emergency Drive. He will visit the Texas convention this month and then will hold two or three rallies in the state. Later he will visit Kentucky and help round them up for ten thousand.

We expect a number of writeups for the State and National convention. Incidentally we may say that all conventions so far have had large attendances and most harmonious work.

Chaplain I. K. Hicks went to Ardmore, Oklahoma, and we hope to hear that he has been permantly located there.

Rev. H. L. Herod is giving much time to rounding up the Emergency Drive.

Prof. C. W. Smith will probably have charge of the school at Goldsboro, North Carolina, this winter.

On another page is printed an article by Miss Gertrude Smith, daughter of our late C. C. Smith entitled "Paying Debts of Gratitude"

If pupils want to get into one of our schools this winter they will have to hurry as the rooms are fast going.

James I. Rundles, district evangelist, is holding a revival meeting at Edwards, Miss.

S. C. I. NOTES

Miss Odessa Howard is the first new student to arrive on the campus. She came in last Friday.

Miss Mary Lewis of Jackson, Miss., spent a few days at the S. C. I. last week. She is a member of the class of 1918. She taught at Lum, Alabama, last year and will go back again this year.

Misses Cynthia Wright, Bettie Lou Jordan and Theresa Jordan spent the week-end in Jackson at the home of Miss Mary Lewis.

Miss Lula Williams lead the Christian Endeavor meeting Sunday night. At each entrance of the Y. W. C. A. assembly room a member of the society handed a flower to each person as they came in. Nearly every one present took some part in the meeting and a nice offering was taken up.

Letters are received almost daily now from students who expect to be here at the opening of school Sept. 30. We have had to refuse a number of new girls who have asked for admission because we had no room to offer.

Miss Martha Underwood spent Saturday and Sunday at home with her family.

The teachers and students who are at the S. C. I. this summer have pledged over $200 for the Emergency Drive This will be paid on or before Thanksgiving.

JACKSON, MISSISSIPPI

Gone but not forgotten.

Our hearts were made sad at the departure of Sister Ross, of this city, formerly of Port Gibson. Sister Ross departed this life on the 25th of August. On the 13th she had become a member of Farish St. Christian church and on the 27th was laid to rest in a cemetery near Port Gibson.

Sister Ross is survived by one son, three daughters and a host of friends.

May the Lord bless the bereaved as they weep, with the assurance that their loss is heaven's gain.

JAMES I. RUNDLES.

609 North Farish St., Jackson, Miss.

"WOE TO THOSE THAT ARE AT EASE IN" THE CHURCH OF THE BRETHREN!

(Leo Blickenstaff)

"Ye have heard that it was said in old time," you do not need to give, you must keep it all for yourself and your children, for a "rainy day." "But I say unto you," if God has brought you from sin and death you belong to Him, and besides you ought to be very grateful.

"The kingdom of heaven is at hand," a new yet old Gospel, to meet the great issues of a ripe and lost world. "Repent ye therefore, for except your right-doing exceed" the standards, the customs, and manner of life of the so-called Christian of today, "ye can in no wise enter this kingdom." The altar was, and still is, just outside the door of the tabernacle. Therefore do not as they who try to enter without their offering—"they are thieves." Ye must be crucified on the altar, even as your Master, that ye may be born to a new life. And that life requires, "presenting your bodies a living sacrifice." It is more than all the loose change of the "rich Pharisees;" it is the living of the "widow."

"Woe unto them, for they cleanse" and beautify their own homes; but the church property is neglected and cold; yea they have even forgotten to provide any churches at all for missions of their fellow-men!

"Woe unto these" selfish servants! "Let them bring forth fruits showing repentance!" Not fruits to be seen, published, nor those consisting of long prayers in church for the wayward, the unbeliever, and the heathen; which are followed by neglecting them and letting them suffer when the fruit of their own orchard is rotting or their granary locked up!

"Woe unto them, for they are foolish and blind guides!" or after the marriage vow they spend their years for houses and lands without any time for soul service, joining hand to hand with their children from the eldest to the youngest, and leading them in wayward paths.

"Woe unto them," for they praise the disciples of old; and say, "We would not have been among the rejectors." But they are "filling up the measure of their fathers" who gave the tenth, when in America alone the Christian church is yearly $2,000,000,000 behind its own tenth; while fashion, vice, greed and ignorance rule with untold destruction; while Christ is "crucified afresh," with the resultant flowing of the bloody streams of Europe, and is "put to shame" before the other religions of the world, and before the eyes of the dying heaven!

O Christian, Christian! Thou who still "continuest to reject the messages that have so often come unto thee;" can'st thou not hear Christ calling unto thee. "How oft would I have gathered thee under my wing, but thou wilt not?" The day of rewards will come. "Will your house then be left unto you desolate?"—Ohio Counselor.

IT CAN BE DONE

Doubling one man's power is the same as employing two men. Any church can do it. It can be done by making it a matter of conscience to attend all the public services. Empty pews take the heart out of the speaker. If those whose business and whose duty it is to be at the services are conspicuously absent, his power is reduced by one-half. It may be that members are weary or troubled or care-worn. It is always easy to find a plausible excuse for remaining away. One should not harbor such a thought for an hour. He should go without respect for his feelings. It will do him ten times as much good to go as to stay away. The exertion approaches heroism and brings its rewards.

There are few ways in which people can do so much to multiply their preacher's usefulness as by standing by him in all the services. Without their presence and co-operation, he is a shorn Sampson. Christian people should not only come to church, but should

come prepared to enter into the spirit of the services. They should not come after having saturated themselves with the Sunday paper. Rather should they come after a season of prayer and communion with God.—A. McLean.

A GREAT PREACHER'S REMEDY

Phillips Brooks was once asked, "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

"The first thing I would do," he replied, "would be to preach a sermon on and ask the congregation to make an offering for foreign missions."

Phillips Brooks was never called to that kind of church, but many pastors and congregations today are proving in their own experience that the best way to keep out of debt, develop a healthy church, serve the local community, is to adopt a world missionary policy and make offerings for carrying the message of Christ into all the world.

THE LAW OF LIFE

There was a church and it was mad;
The more it gave the more it had.

There was a church too poor to give;
The less it gave, the less it had to give.

Except a grain of wheat fall into the earth and die, it abideth alone; but if it die it beareth much fruit. John 12:24.

It is grand to feel that the Christian, by the power of prayer, can bring down showers of blessing on an entire race as readily as the few drops needed for his own little plot. —Bishop Brent.

GOD REMEMBERS

How many gardens in this world of ours,
Hold blossoms that have never come to flowers?
A sudden wind comes coldly by—
The rose tree bids its fairest bud, goodbye.

How many ships of ours go out to sea
In search of havens that shall tranquil be?
The storms of fate their fairest hopes o'er set,
And there is naught to do except forget.

How many wear a smile upon their face,
Although their hearts may hold an empty place?
None know the heights nor depths of their regrets,
But God remembers when the world forgets.
—Clifton Bingham.

THE MAN WHO STICKS

The man who sticks has this lesson learned;
Success doesn't come by chance—it's earned
By pounding away; for good hard knocks
Will make stepping stones of the stumbling blocks.

He knows in his heart that he cannot fail
That no ill fortune can make him quail,
While his will is strong and his courage high,
For he's always good for another try.

He doesn't expect by a single stride
To jump to the front; he is satisfied
To do every day his level best,
And let the future take care of the rest.

He doesn't believe he's held down by the boss—
It's work and not favor, that "gets across."
So his motto is this: "What another man
Has been able to handle I surely can."

For the man who sticks has the sense to see
He can make himself what he wants to be,
If he'll off with his coat and pitch right in—
Why, the man who sticks can't help but win!

THINGS NOT TO FEAR

Don't be afraid to hustle; be glad of the chance.

Don't be afraid to tell the truth. It is a part of your honor.

Don't be afraid to work; it is halthy, physical and mental exercise.

Don't be afraid to go out of the way to do a good turn for a friend.

Don't be afraid of failure. Keep on, though you fail a dozen times.

Don't be afraid to change a man's opinion but be careful how you do it.

Don't be afraid to play the game honestly. Honesty always wins out.

Don't be afraid to forget work at times. Your work will be the better for it.

Don't be afraid to obey. A man must learn to obey, before he may hope to command.

Don't be afraid of difficult undertakings. Be glad of the opportunity to show your metal.

A CAUTIOUS PURCHASER

The Washington Times tells of an Irishman who went into a jeweler's to buy a clock. The clerk showed him one for ten dollars.

"What, ten dollars, for that bit of a clock!" Pat exclaimed. "Is there anything wonderful about it?"

"Yes," said the clerk. "This is an eight-day clock."

"And what's that?" inquired Pat.

"Why," answered the shopman, "it goes eight days without winding."

Pat scratched his head in bewilderment. "So much as that?" he said. "Well, there's one question I'd like to be after asking you. If it goes eight days without winding, I'd like to know how long will it go if you wind it?"

"Men are made for fellowship, and if they do not find it in the church of God, they will seek it where it may be found. Men live by fellowship. It is only when hearts and hands come together that existence passes into life."

A RARE ART

(By E. J. Gilstrap, Dedicated to Will H. Evans, the "smile-artist" of Bonham, Tex.)

The rarest of arts and the best to have
Is the art that begets a smile;
For the greatest of loads will slip away
When a smile makes love to a smile.

So it's smile when you rise and the day begin
Or it's a frown the long day thru
And a smile may buy what money can't win
But a frown break the heart of you.

Then it's a smile to you and a smile to you
And a smile to you and you,
For a sight was turned to a song of spring
'Cause you smiled and was happy too.

"We never quite realize the sting of hard words until we have to take them back."

"Our yesterdays are the blocks with which we build foundations for the structure of today."

"The man who hasn't the time to do things that are worth while is probably doing some things that are not."

Smiles are life's beauty lotion. Wrinkles made in the face by much smiling are not marks of age, but of loveliness.

"We are creatures of habit. We succeed or we fail as we acquire good habits or bad ones; and we acquire good habits as easily as bad ones. Most people don't believe this; only those who find it out succeed in life."

SUCCESS

Colonel Roosevelt said: "I have enjoyed my life and my work because I thoroughly believe that success—the real success—does not depend upon the position you hold, but upon how you carry yourself in that position." This is an admirable thought to carry into our church work.

Pray for the poor who, as the Master said, are with us always: for the churches that they may search out the cases of need about them and stretch forth the hand of help; for individual benefactors that they may act the Good Samaritan without waiting for the operation of organized charity; and for the beneficiaries that they may not be prodded, patronized or pauperized, but in right spirit and in full measure relieved of misfortune and helped to independence.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D D. S.

Christian Woman's Board of Missions

ARKANSAS

Editor Gospel Plea: Please find space in your valuable paper for me to speak a few words about our state organizer's trip to us in person, which was on the fourth Lord's day in August, 1919. Sister Bostick brought to us many grand and noble thoughts on Mission work. It also was our pastor's Sunday to preach, so he preached and Sister Bostick preached and to tell which preached the best sermon we would have to draw straws. We are always glad to have Sister Bostick with us. Come again, dear sister.

Sister Sarah L. Bostick and Brother M. M. Bostick and Father H. Bostick were guests for dinner at the home of the writer. Sister S. L. Bostick also added three new members to our C. W. B. M. work at this place. Even though our number here is not so large we are doing very well, I think, with our work. We are laboring under the leadership of a good pastor and we are bound to succeed.

Your servant in the work of the Master's Vineyard.

CARRIE MOORE.

Scott, Ark., R. 2, Box 105.

PAYING DEBTS OF GRATITUDE

"What Shall I Render unto Jehovah?"

(By Miss Gertrude Smith)

Beautiful, beneficent, health-giving rain and soft-gray skies! How restful and satisfying is a rainy day in summer. Robert Louis Stevenson was wise to include "summer rain" in his roster of heaven-sent benefits. This leads one to call to mind how many wonderfully beneficent and lovely things there are in life that we scarcely realize, much less give thanks for—morning skies and evening skies, summer rain, shadows on the grass, the smiles and cherry words of good, faithful folks and all the dear, familiar ways of life. These we feel are little things; they are so lavishly and graciously bestowed that we forget how priceless and wonderful they are. We need to ask that our minds be stirred often in remembrance, not alone of great things and those afar off, but of the little things, so called, at our very feet.

Many can say, "I owe no one anything." They mean in the commercial sense. But do we ever even call to mind the myriad debts we never can pay "in any coin of any realm on any reckoning day?" These debts are legion, and, while it is true that they can not be computed, much less paid, yet it would be well for our souls to say at least "Thank you," for some of the things that safeguard our lives and make them worth living. After our God and the Christ who was sent to reveal Him to us, our greatest blessing is His Church. Yet thousands are not willing to give the tribute of a thought or a "Thank you" of any kind in return. These same people would not wish to live not to rear their children in any town, city or section where the Church of Christ and its influences were not; and yet they are not willing to attend church or to give it any place in their life or thought unless it be to criticize it. Then, there are many others whose names can be found on the church roll, but who are rarely present at its worship, or who are even trying to make any adequate return for this blessing —the gift of infinite love and infinte wisdom. We do indeed need to pray, "Forgive us our debts," for they are many, and most of them beyond our power ever to repay.

AUGUST RECEIPTS FROM COLORED SOCIETIES

Alabama—Union Point, W. M. S., $4.00.

Arkansas—Argenta, W. M. S., $2.65; Mrs. S. L. Bostick, $1.00.

D. C.—Washington, R St., W. M. S., $4.50.

Florida—State Con., $15.00; Gallilee, Church, $10.00; Tampa Church, $5.00.

St. Petersburg Ch., $2.54; Webster, Katherine Dorsey, $3.74; Crystal River Ch., $2.56; Pensacola, Elder L. S. Henderson, $5.25; Total, $44.09.

Georgia—Valdosta, 2nd Ch., $10; Valdosta, W. M. S., $3.00.

Kansas—Atchison Ch., $8.00.

Kentucky—Danville Ch., $10; State Con. $10; Paris Ch., $2.80; Little Rock Tri Club $3; Louisville, Cen. M. B., $3 Germantown M. B., $3; Midway, M. B., $1.30. Aaron's Run M. B., $5; Houstonville, M. B., $1; Carlisle, M. B., $10; Little Rock, M. B., 50c; Lawrenceburg, M. B., $1; Total, $50.60.

Mississippi—State Con., $9.60.

Missouri—Columbia, 2nd W. M. S., $2.90; St. Louis, Centennial ch., $13.25; State con., 36.50; Total, $52.65.

North Carolina—Dist. Con., $2.22; Benson Ch., $2.35; Selma, Elder M. Best, $1; Total, $5.57.

Ohio—Lockland, Maple St., $6.

Oklahoma—Tulsa W. M. S., $1.20; Guthrie Ch., $3; Clearview Ch., $46; Total $50.20.

South Carolina—Briner Ch., $5. Galilee Ch., $5; Total $10.00.

Tennessee—State con., $5.00.

Texas—Cason, Mollie Williams, $1; Leesburg Ch., $7; Hawkins, Dockery Children, $1.25; Marlin, E. D. Washington, $2.50; Bethlehem Ch., $11.25; Total $23.00.

Virginia—Roanoke, 9th Ave. Ch., $40.00.

PEOPLE MUST WORK AND SAVE

The people of the United States must work and save to avert the national disaster which looms behind the increased cost of living according to President Wilson. The president outlining the methods by which the government is fighting the high prices, made it plain that thrift and saving is the most effective weapon at hand to combat living costs. In the light of the president's statement it is plain that no more patriotic duty can be performed by the people today than the investment of steady savings in such government securities as War Savings Stamps, Treasury Savings Certificates and war bonds.

The president, emphasizing the seriousness of the conditions which confront the country, said:

"We are face to face with a situation which is more likely to affect the happiness and prosperity and even the life of our people than the war itself. We have now got to do nothing less than bring our industries and our labor back to a normal basis after the greatest upheavel known to history and the winter just ahead of us may bring suffering infinitely greater than the war brought upon us if we blunder or fail in the process. An admirable spirit of self-sacrifice of patriotic devotion and of communty action guided and inspired us while the fighting was on. We shall need all these now and need them in a heightened degree if we are to accomplish the first tasks of peace. They are more difficult than the tasks of war—more complex, less easily understood and require more intelligence patience and sobriety. We mobilized our man power for the fighting; let us now mobilize our brain power and our consciences for the reconstruction. If we fail it will mean national disaster. The primary first step is to increase production and facilitate transportation so as to make up for the destruction wrought by the war, the terrible scarcities it created, and so, as soon as possible relieve our people of the cruel burden of high prices."

Pointing out the thrift remedy for this situation now before the people, the president said:

"Only by keeping the cost of production on its present level, by increasing production and by rigid economy and saving on the part of the people can we hope for large decreases in the burdensome cost of living which now weighs us down."

And pray for the agencies that undergird and support all our mission work: the Woman's Missionary Union with headquarters at Baltimore; the Laymen's Committee located at Knoxville; the several state denominational papers, the Home and Foreign Fields, published by the Sunday School Board at Nashville and the books, tracts and leaflets sent out from the various Boards; and the churches from Maryland to New Mexico who with faithful pastors and loyal members believe in missions, "beginning at Jerusalem" and circling outward "unto the uttermost parts of the earth."

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CREAM SELLING

The average farmer, in the Southern States, having been used to the term of "bales" more than any other agricultural term, finds it hard to understand the dairying terms of "Butterfat" "Tests" and "price per pound," and it is for his information that this little pamphlet is prepared.

The sale of Butterfat is rapidly becoming an important industry in the Southern States and its understanding is necessary for every farmer, however, most of the information that is to be had on the subject supposes a knowledge of the business which the average Southerner does not possess.

WHAT IS BUTTERFAT?

Butterfat is that oil or fat that is contained in the milk of the cow, it exists in a true, oil state, but is wrapped in milk particles which causes it to rise to the top of the milk, being lighter than milk, and take the appearance of what is commonly called cream. Butterfat constitutes, on an average about four per cent of the weight of the milk, while tests as high as eight pecent have been made and as low as one and one-half percent. The average cow, in the Southern States, however, having been kept on the farm mainly for the butter that her milk will produce, and having been unconsciously bred to produce butter, as a rule tests four percent or better. This means that in a given number of pounds, one hundred pounds, for instance, of her milk, there will be four pounds of pure butter fat oil, known as butterfat.

The price of cream is determined by the number of pounds of Butterfat it contains, and market quotations are based on a pound of Butterfat and not a gallon of cream.

HOW IS BUTTERFAT DETERMINED?

For many years, in the early development of the dairying business this factor was a serious consideration. Many tests were used, but, with the invention of the Babcock Tester, the determining of butterfat percent in any milk or cream became an absolute certainty and was rapidly adopted as the only standard test.

Briefly this test consists of taking a sample of the milk or cream, weighing or measuring a certain volume, (in milk 17.6 cubic centemeters, in cream 18 c. c.) this is placed in a bottle which has a long graduated neck, sulphuric acid is added, which eats up all the milk particles, but which has no effect upon the pure butter oil, then by adding water and subjecting the bottle to centrifugal force, the butter fat, or oil, being lighter than the water or residue mounts on top, where, by adding sufficient water, it can be forced up into the graduated neck of the bottle and the length of the column of fat can be measured and the percent of fat in the sample determined.

Testing outfits are so cheap and so simple that every cow owner can afford to have one and can operate it with accuracy and certainty.

HOW IS THE BUTTERFAT PREPARED FOR MARKET?

With the invention of the cream separator the sale of cream extracted from the milk came into practice. Cream would rise to the top, if allowed to set, but the hand method of skimming leaves a considerable portion of the cream in the milk and the method is too long and tedious. The Cream Separator takes the milk, as soon as drawn from the cow, and delivers the cream in one vessel and the skimmed milk in the other, removing 999/1,000 of the butterfat from the milk—practically every fat globule.

This machine also works upon the principle of centrifugal force, the particles of milk containing butter fat globules being lighter than those of the milk seek a higher level in the rapidly revolving bowl, and can be directed to flow from a separate spout.

WHAT ABOUT SEPARATORS?

Cream separators have also become standard, and there are many good machine son the market, possibly ninety percent of the machines offered for sale are capable of cleanly skimming the cream from the milk, their value as a machine lies largely in their ease of operation, durability and lack of easily wearing parts. Any one contemplating the dairying business and the sale of butterfat can obtain, by applying to their nearest Creamery, prices, terms and information as to separators. Usually they are sold upon a trial basis, or terms if the customer so desires.

IS ALL CREAM WORTH THE SAME?

This question seems to bother the average beginner, cream looks like cream to him and he cannot see why a gallon of cream is not always a gallon of cream.

Cream may be extracted, by a separator of such a thickness as to be practically butter, however, as the butter bearing particles are separated from the milk, the separator has a device whereby a certain portion of the skimmed milk is mixed back (usually determined through the use of what is known as a cream screw) thereby delivering practically the percent of cream that the operator desires. For instance the separators may be set to deliver cream from 10 to 60 percent butterfat contents. However the mere setting of the cream screw will not guarantee absolutely the same percent each time, for the turning of the crank and the temperature of the milk will cause variations the slower the crank the more milk that is mixed with the cream, etc., HOWEVER, if the machine is in working condition, it will extract all the butterfat from the milk, the fact that a test varies from even 15 to 50 percent does not necessarily mean that there is a loss to the producer. The producer should watch the actual pounds of butterfat produced from day to day and if this varies materially there is something wrong.

To illustrate this point, 10 pounds of 40 percent cream would contain 4 pounds of butterfat, 16 pounds of 25 percent cream contains 4 pounds of butterfat. The producer would receive identically the same money for either can, while the weights and tests vary materially.

On the other hand, if there was 4 pounds of butterfat shown by the test for one day and 3 the next, while the same number of cows and the same feed was used, and the cows milked at approximately the same time, there is too much variation in the amount and it should be investigated.

CAN YOU FEED BUTTERFAT INTO THE MILK?

There seems to prevail, an idea that certain feeds will produce more butter, and that it is simply a question of getting hold of the proper feed.

While feed will materially influence the amount of milk that a cow will give, it will not affect the percent of butterfat. A cow giving milk testing say four percent, may give two gallons on a short feed and three upon a well balanced ration, but there is no way to make the cow give more butterfat in the two gallons of milk, to increase the amount of butterfat the amount of milk given by the cow must be increased.

HOW MUCH CREAM PER GALLON?

As mentioned before, the proper speed of running the separator, and the seting in or out of the cream screw, will enable the producer to run approximately the percent of cream that is desired by the Creameries, about 35 percent is the most practical for both producer and creamery. By watching the test as checks and statements are received in payment of the cream, this can be determined, however, a little judgment in estimating would not be out of place. If the heard is an average herd, and the calves are not all young, the general average should be approximately 4 percent from good grade Jersey cows, to condense this, as it were, by separation, so that a sufficient amount of skimmed milk is taken out of a gallon to leave the cream about 35 percent cream would mean that one gallon of cream should be produced from about eight gallons of milk. If a gallon of cream is made from more or less milk, the test would be higher or lower in proportion, this check should enable the producer, though he may not have a tester, to keep up fairly well with his butterfat.

HOW SHOULD CREAM BE KEPT?

The cream should be run as quickly as possible after the cows are milked, and the cream should be immediately cooled by putting it in a vessel and this vessel put in a spring, tub of cold water or ice water, the cream should be stirred from time to time, and the next skimming of cream should be cooled likewise before it is mixed with the former skimmings. It should all be kept cool and clean to prevent excessive souring and the development of bad flavors. Absolute cleanliness should be observed in handling milk and cream for no process under the sun can make good butter out of poor cream and the creameries are rapidly getting to the point where they will be forced to pay less than the market price for cream that is excessively sour and contains gas and bad flavors.

HOW CAN IT BE MADE PROFITABLE?

This question, like a like question in any other business, depends a good deal with the man who is conducting the business, however, there is hardly a farmer, this day and time, who cannot obtain, absolutely free of cost, the assistance of a Government Expert, who will visit his farm regularly and give instructions i feeds, growing of crops and proper handling of cows.

Some farmers have a little prejudice against these experts, but those who have set aside their prejudices and accepted the assistance they get from these men, are very highly pleased with the results. The government has been very careful in selecting these men and they are uniformly well informed and practical, backing up their knowledge with actual experience, and where their advice is followed, they have proven to know their business.

With all the assistance that can be given by government experts, reading of good dairy papers, and from creamery managers and representatives, the farmer should find it an easy matter to get started in the business.

HOW DOES IT FIGURE?

Taking a herd of ten average cows as a basis, freshening in the Spring, which, unfortunately is the condition of the average farmer, the production should average, for good grades, from 6 to 10 pounds of butterfat per day, worth on an average of $1.60 to $3,00 depending upon the market, condition of cream when it reaches the creamery and the production of the cows. The actual money derived from the sale of cream should easily approximate $35 to $75 per month. This average should be obtained for at least seven months of the year, or from $250 to $550 per year in money. The skimmed milk, fed to pigs should produce, in actual pork at least $60 to $100 the calves produced should be worth at least an average of $5 per head, making $50 a year additional, bringing the general cash income to from $360 to $700 per year. In addition to this the fertility returned to the farm should be worth from fifteen to twenty dollars per head per year, giving an actual earning ability of such a herd as mentioned from $500 to $850 per year. Very few herds are capable of everaging less, while many will average a great deal more.

In the South, Velvet Beans, Hay, Cow Peas, Corn, (especially if put in silos) makes it possible, coupled even with ordinary pastures, for every particle of the feed to be produced on the farm, and the actual returns mentioned would represent pay for the time and effort, together with interest upon investment—Does Boll Weevil cotton approach this?

WINTER DAIRYING.

The South offers particular advantages for the man who will take up winter dairying. Butterfat is always from three to ten cents higher, per pound, in winter than in summer. The Dairy Cow in the South has the longest pasturage season, no expensive buildings are necessary to keep her comfortable and if bred to freshen in the fall, she will keep up a good production through the winter months, practically refreshen when the grass comes on in the Spring, and dry up in the extreme hot months of the summer, when the farmer is busy with his crops, thus distributing the labor efforts equally and cutting down the cost of feed production.

WILL IT LAST?

There may be creameries that will rise up and go down, and the industry may have a large development in some sections, however, it must be remembered that the population of this country increases approximately one million per year, enough people in two years to make a State the size of Mississippi, this increase is approximately 75 percent in the cities and towns, making an ever increasing consuming public. The country has found it impossible to keep its liev stock growing in proportion to its population, and, barring a great war or other disaster, which would ruin all lines of business, there is no business which offers greater stability.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

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BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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WORLD CALL

WORLD CALL is counting on you to help bring its subscription list to 100,000.

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SAT., SEPT. 27, 1919. NUMBER 422

A SURVEY

THE SAFE LEADERSHIP

(J. B. Lehman)

"Let them alone: They are blind guides And if the blind guide the blind, both shall fall into the pit."

This was said of the Pharisees, a sect of the Jews who claimed to be very religious but who had lost the spirit of God in the narrowness of their sectarianism. There are two classes that have lost the spirit of God; viz., (1) Those who have allowed dogmatic adherance to tenets to smother out the spirit of God, and (2) those who have become unbelievers outright. Christ in his parable of the sower divides them into three classes; viz., (1) Those who hear the word and understand it not, (2) those who are too hard hearted to endure when persecution comes, and (3) those who allow the deceitfulness of riches and the worldly cares to choke out the spirit. Into the first class must be put all men who have persistently held out against Christianity. Into the second class must be put all those who have become embittered against Christianity because of its requirements of sacrifice. These two really become one in that they both are infidels in the end. In the third class must be put all those who give all their energy to worldly affairs and so become spiritual idiots.

The third class never seek to become leaders and so may be eliminated in our consideration here. As a rule they desire to be considered as good men and to keep up their membership by paying some but not by attendance. They are usually ready to admit their failing. But the class of infidels, whether they are such by never having given attention to the word of God or by having lost their faith because of lack of depth of spirituality, are always seeking leadership. and they are always blind guides for without the spirit of God no man can have the true perspective of human advancements. He who entrusts himself to them will soon find himself in the pit with them.

Jesus warned his disciples of them. Jerusalem was full of politicians whom Jesus called false saviors and false prophets who should deceive many. Today the two most dangerous classes are our politicians and our false teachers.

The politicians think they are natural born leaders and will insist on leadership and they will deceive many for they are blind guides and will stumble into the pit with the blind men they lead. In Washington, in the senate, are some twelve men who are in the most malicious way opposing a close relationship of the nations. Some of these men are rank unbelievers and it is possible that all of them are. The congressional directory gives no religious affiliaions for any of hem and from the fact that some of them have been staunch advocates for the liquor traffic it would be a safe inference that they are not acting from the standpoint of faith in the progress of mankind as found in the teaching of Christ. And the pit towards which these men are leading us is a horrible one as we will all see if we follow their leadership.

But we want to call especial attention to the solution of our problems growing out of present conditions, such as lynching and rioting. In he near East, Russia, Poland, etc., they are called pogroms. The word lynching is an American word. In the East it is an assault on a whole group and is called pogrom, in the North of our own country it is usually an assault on a whole group and is called a race riot, and in the South of our land it is usually an assault on one or a few individuals and is called a lynching. All of them are cases of reversion to the old instinct of the native tribe. In the tribal life of the Goth all undesirables were done away with by an uprising of the mass. Consequently when the descendant of the Goth reverts, he delights to go into the mob; whether the victim is innocent or guilty, it matters not much to him. The Native African tribes, on the other hand, always disposed of undersirables by poisoning or assassination. Consequently when an African reverts to the old type he proceeds in his stealthy way to do away with his victim. No Negro can ever become a successful leader of a mob. Often the Negro revertend proceeds to do away with his victim in his old tribal way and then the white revertends proceed to do away with him in their old tribal way. Thus it is matching barbarism against paganism and God is not in either.

Now the politician can be of no service to us in this. We should look well to the leadership of all the organizations that are seeking to become saviors in this difficulty. A newspaper modeled on the spirit of the Hearst papers must necessarily be without faith in God and it must lead straight to the pit. A society for the promotion of the interests of the colored people led by a man who delights to say that he once was a Christian but he has more sense than that now will assuredly lead straight to the pit. If the Negro is foolish enough to entrust his cause to blind leaders he must not complain when he finds himself at the bottom of the pit.

Now if our trouble is a case of reversion; that is, a case of back-sliding, a case of forgetting God, then our remedy must come by calling them back to their first love. To entrust ourselves to the politicians whether they be of the Northern or Southern brand, whether they be of the white or black brand, is to be led into the wilderness to be slaughtered.

Why can not the Christian Negroes come together and resolve they are going to bring themselves into close touch with the Christian white people of their community, and together they are going to start Christian machinery that will overcome both barbarism and paganism? There are more Christion white people that will delight to see them come than the Negro now knows, and there are more Christian Negroes whose hearts are right to go than the white people know. Political railery such as one or two papers fulminate will never return to faith, men who have reverted to barbarism and paganism. Our only solution is a Christian education through one generation and this can not be given except by an alliance of the Christian Negroes and white people who live together, assisted by the Christian people of the East, North, West, Canada and England. Men and women from the North can not do this alone; the Christian white people and Negroes of the South can not do it alone; it must have a blending of all of them together. But the Christian Negroes can take a first step that will lead to most gratifying results. Let them call a meeting and there appoint a committee to go to, say, twelve of the best Christian white people and ask them to come to their meeting or to meet them any place they suggest. At this meeting let the Negro committee, in the spirit of the Master, say they want their help and co-operation in making a better civilization. Tell them plainly that they repudiate the political leadership of papers and organizations which know not God. It will not take long until, together, these good Christian men of both races can devise means for remedying the social evil and many good things will flow from this. Let not the Christian Negro lose faith in the Christian white man of his own community. Let all admit that we have at times mean, nasty, vicious situations to deal with, but if we are Christians then we are told to take up our cross and follow Him, and of him it was said, "But he was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." Surely our cross will resemble his and we should not complain if the world's iniquity will be laid upon us.

THE COLORED SITUATION

A general understanding of the situation and an effort on the part of the thinking people of both the white and the colored races to come to an understanding and common agreement will be the outcome of the present race riots, says Miss Eva D. Bowles, Director of the Department for Colored Women of the Young Women's Christian Association.

She feels that the situation can be saved if both sides get together.

"The present difficulties," she says, "are a direct resultof the war. Social, industrial and economic causes are responsible for it. Colored people have done much in industry during the war. They have fought and worked and of course, they want recognition.

"One of the most hopeful signs is that the press is setting forth the facts and discussing the problem in an unprejudiced fashion, showing that it is an economic difficulty. If both the white people and the colored people are in possession of the facts and think the problem out together, radicalism can be prevented.

It is just as necessary that the thinking people interpret the white people to the colored people as that the colored people and their side of the question be interpreted to the white people. This can be effected. To this end all organizations which have come in contact with the problem are concentrating their efforts.

IT MATTERS MUCH

(By Charles Alexander, A Colored Poet.)

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much.

It matters little how long I stay
In the world of sorrow, sin and care;
Whether in youth I am called away
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellowman,
It matters much.

It matters little where be my grave,
Or on the land or on the sea;
By purling brook or 'neath stormy wave,
It matters little or naught to me.
But whether the angel, Death, comes down
And marks my brow with His loving touch,
As one that shall wear the victor's crown,
It matters much.

MESSAGE FROM THE SOCIETY OF FRIENDS

To Our Fellow Citizens of the Colored Race:
Dear Friends:

We salute you in the love of Jesus Christ our Lord! This love expresses itself between human beings in brotherhood. We cannot conceive of a Fatherhood of God that does not imply a brotherhood of man. George Fox, the founder of the Religious Society of Friends, was drawn toward members of your race in a feeling of this brotherhood, and wrote more than one epistle to express this feeling for himself and for his associates. At a later date in Philadelphia, but more than 100 years ago, Anthony Benezet opened his home for a school for colored people, and demonstrated to his wondering fellow citizens, the complete capacity of the race for education. Previous to the Civil War, during that sad conflict and since, many members of our Religious Society have devoted themselves and their estates to your education and training for citizenship.

So our present interest in you and our desire for your best welfare have had a long history and no small measure of first-hand experience. The multiplied injustices you have had to endure, have been grievous burdens upon our hearts. We wish now, at a time of world crisis, to be quickened to much greater effort on your behalf. We have recently constituted a special committee to combine in every legitimate way with other forces for good to deliver our country from the unspeakable stain of savagery brought upon it by lynchings. Four years of the most destructive warfare in human annals, have brought us all face to face with the utter futility of physical force to advance the welfare of human society.

If the world is to be saved—your world as well as ours, it must be by the triumph of spiritual values over the despotisms of fear and hate. A great leader of your race, the late Fanny Jackson Coppin, was often saying, publicly and privately, "War settles nothing. When war is over it remains for good men to put in motion processes of healing and reconstruction." Your whole history—very particularly the fifty years of your history since the Civil War, has been a wonderful record of that method of reconstruction which had its highest example in Jesus of Nazareth. Even upon the cross He could pray, "Father, forgive them, for they know not what they do."

As we plead with you in brotherly love, to persist in this thoroughly Christian attitude, we hold ourselves ready to join you in every reasonable protest against injustice. We do this, not only because we want you to have your rights, but also because we want our beloved country to realize that, "Righteousness alone exalts a nation." We have ourselves often known the sting of injustice, through our two hundred and fifty years of history

In the late world struggle, many of our members have been imprisoned and flagrantly punished, in some cases unto death, for conscience sake. This seems always to have been the price of civil and religious liberty. At this moment of National peril, therefore, more perhaps than at any previous time in our history, the call is for us all to stand together and work together, even in suffering, to bring to fruition our hopes for a better world.

On behalf of the meeting.

GEORGE M. WARNER, Clerk.
WM. B. HARVEY, Secretary.

REAL PEACE

"For God is not the author of confusion but of peace, as in all the saints."

It is true that peace has its own perils and temptations and evils. The devilish injuries of war are much greater than those of peace. War disrupts the home, breaks up schools, destroys all it touches and wherever it is going on industry is stopped. There are many virtues and blessings that are possible only in peace. On a whole the evils which peace toilfully seeks to destroy are suddenly reinforced by war.

We are to blame if we do not love peace, think thoughts of peace, and seek to make peace. Blessed are the war-makers is a beatitude of the devil, but our Lord's blessing was upon the makers of peace.

Peace is a grand Christian foundation and parent of all other charities. Let Peace be removed and all other charities sicken and die.

Where peace is not, Christianity cannot be. Justice, friendship and good will of all the nations can only be secured and maintained by the application of the gospel of Jesus Christ.

There are unexpected qualities in even the most common-place persons. Most of the heroes of whom we have read are ordinary young men in civil life. The world knows now, knows as never before, that everyone is capable of higher possibilities than we had surmised in peace times.

Mankind is in a muddle, the Peace Conference in Paris has been in a state of discord itself. It has revealed instead of abolishing the old selfishness that resides in the breasts of men and nations. It has gathered together representatives of different nations who for centuries have been mutually jealous, suspicious and too hateful to make an approach to the reign of love. Just one year of an honest effort to fulfil the teaching of the thirteenth chapter of First Cor. would solve all the problems of the peace conference. There would be no discord, pride, fear or ambition to rule if we were only guided by the Holy Rule of love.

A league of nations must be in league with God in order to make this world fit for anybody.

The Peace Conference in Paris had a great task before it to map out an international course that will enable the angel of God's justice to pass over each nation's house leaving thereon the stamp of divine approval.

The conditions of a real peace are justice, honor and truth. Treaties must be respected, treaty making nations must be respected, we must serve each other in love, nations must not have an insane ambition to rule the world, we must have the spirit of a good Samaritan. Then if the voice of the people proves to be the voice of God we will have real peace.

Listen:

"God loves the world, not just a few,
Not just the wise, the great, the noble, and the true
Or those of favored class or hue,
God loves the world, do you?

There is only one permanent peace conference: that is the church. There is only one permanent peace table: that is the communion table. And if the common verdict of Versailes proves to be in harmony with Christian principles then we will have real and permanent peace.

EVA JOHNSON.

Wathena, Kansas.

(Delivered at the State Convention of Disciples at Emporia, August 20, 1919.)

Philippi was eulogized because they were liberal and regular contributors to the big missionary cause of the church. The missionary wrote back to them: "Ye sent once and again unto my need."

EMERGENCY CAMPAIGN

EMERGENCY DRIVE SUBSCRIPTIONS

Sept. 8, 1919.

Preston Taylor, $1,000, paid.

Those Pledging $100

Mrs. Fannie H. Johnson, Texas; Miss Martha Holland, 1516 Mary St., Nashville; Mrs. Hattie Mallory, 4530 St. Lawrence Ave., Chicago. Mrs. Sallie Thomas, 13 S. Hill St., Nashville; Mrs. Ella Bean, 126 14th Ave. N., Nashville; Mrs. Lula Keeble, 1033 21st Ave. N., Nashville; Mrs. M. J. Brown, Port Gibson, Miss., Mrs. O. Singleton, West Chestnut St., Louisville, Ky.; Mr. H. D. Griffin, 1008 Wilkes Blvd., Columbia, Mo.; Prof. J. N. Ervin, Jarvis Christian Institute, Hawkins, Texas; Dr. M. F. Robinson, 13th and Green St. Louisville, Ky. (four annual payments); Prof. C. H. Smith, Jarvis Christian Institute, Hawkins, Texas; R. A. Gooden, care Colored Y. M. C. A., Washington, D. C.; P. H. Moss, Edwards, Miss; I. C .Franklin, Lum, Ala.; W. H. Brown, Mt. Sterling, Ky.; R. E. Pearson, Paducah, Ky.; M. Jackson, Millersburg, Ky.. Elder W. P. Martin, 710 Gay St., Nashville; Mrs. Georgia Franklin, Lum, Ala.; Miss Rosa V. Brown, Southern Christian Institute, Edwards, Miss; Miss Otey Stratton, 1202 N. West St., Indianapolis; Mrs. Frank Boyd, 813 Campbell St., Paducah, Ky.; Mrs. Ida D. Taylor, Greenwood Park, Nashville, paid; Mrs. Minnie Linston, 1410 16 Ave. N., Nashville; Mr. Wm. Johns, 52 Lewis St., Nashville; Mrs. Mary Karnard, 304 N. 8th St., Nashville; Mr. Frank White, 1111 Summitt St., Nashville; Mr. D. H. Howard, 1410 16th Ave. N, Nashville; Mrs. Lee Stone, 1613 Jefferson St., Nashville Mr. David Wilson, 61 Lafayette St., Nashville; Mrs. Florence Ralph, 1027 Ivy St., Nashville; Mr. F. L. Duffey, 1111 S. Hill St., Nashville; Mrs. Mary Massey, 1603½ State St., Nashville; C. H. Dickerson, Nicholasville, Ky.

Those Pledging $50.00

A few have made $50.00 pledges whose names are not given.

Mrs. Lula Wilkerson, 34 Mill St., Nashville. Mrs. Christine Adams, 515 7th Ave. S., Nashville; Mrs. Nellie Pinkston, 1815 College Ave., Nashville; Miss Marie Price, 1920 Albion St., Nashville; Miss Mary F. Leach, 1801 4th Ave. S., Nashville; Miss Eva Beard, 1416 Harding St., Nashville; Mr. Andrew Brown, 44 Lewis St., Nashville; Miss Johnnie E. Keeble, 1022 4th Ave. S, Nashville; Mrs. Sallie Cartwright, 1401 Heiman St., Nashville; Mrs. Wm. Alphin, 2624 Woodlawn Ave., Kansas City, Kan.;Mr. S. J. Chandler, 1504 Scovel St. Nashville; Mr. S. R. Moore, 1807 Hefferhan St., Nashville; Miss Elnora Meacham, 708 6th Ave. S., Nashville; Mrs. Russel Odey, 1814 Heffernan St., Nashville; Mrs. Ethel Ross McCarver, 2004 Jefferson St., Nashville; Miss Ruby Lin Hunter, 926 Haslam St., Nashville; Miss Anita Brown, Port Gibson, Miss.; Mrs. Annie P. Roper, 123 Lafayette St. Nashville.

THREE PASTORS OF ONE CHURCH

Here is a story worth considering seriously. The Canadian Baptist tells of an address by Rev. John Snape, Ithaca, N. Y., in which he gave these facts:

"I know three ministers. they have been successively the pastors of one church, a strcng church of more than a thousand members.

"The platform of the first could have been expressed in these words: 'Here I am, let me do all I can for you.' And they let him. He was big-bodied, big-hearted, sympathetic, enthusiastic, industrious—and he worked for them. He was the 'bond slave' of his congregation.

"The platform of the second man could have been expressed in these words: 'Here am I, do all you can for me.' And strange to say they did. They praised him, bragged about him, sent him to Europe, and read with unrestrainted delight the reports about himself and his work which he regularly sent to the papers. He was the private chaplain of his congregation.

"The third man came and he said: 'Here is Jesus Christ, do all you can for Him.' And strange to say they did. Immediately their vision was enlarged, their evangelistic activities increased their gifts to missions doubled, their ideals changed. He made that congregation over. He was an ambassador of God. All three of these ministers succeeded, but only one of them had the true ideal of success."

We do not know any one church which has had an experience of just such a succession, but the three types of preachers described are to be found.

More and more we find ourselves demanding that in the pulpit and out of it the preacher shall be a real minister of the Gospel, a revealer of Jesus Christ.....With those Greeks of old we would say to those preachers who may need the injunction: "Sirs, we would see Jesus." Tell us what Jesus thinks and about Jesus' unfolding plans and endeavors for saving and transfiguring the world.—Baptist World.

OKLAHOMA

Muskogee, Okla., Sept. 9, 1919.

Editor Gospel Plea:

Dear Sir: As it has been some time since the Plea family heard from me, please allow me to say a few things to the brethern.

1st. We all admit we had a good convention and passed many good resolutions. Let's carry them out.

2nd. We all heard the messages of our National and State workers and applauded them to the highest, therefore, let us follow their lead.

3rd. We adopted the every member canvass and Emergency Drive. Now let us minutely carry it out to the last man, until we go over the top for the goal and more.

The writer was called from the State convention to Texas to hold a meeting of fifteen days, which resulted in 25 additions to the church. Returning to our home on the 8th, we were presented a bouncing baby boy by its mother, Mrs. A. B. W. At home only one day when was called to Boley, Okla., for a ten days meeting. We will do our best to make good, having been elected corresponding secretary and financial agent. I want to see and have a heart to heart talk with every member in the state, on the finances of the kingdom this year. The church in Muskogee has called us for another year and if we stick I hope to be able to see them burn the mortgage held by the Extension Board. Pray for us.

I am yours

R. B. WELLS

On page 5 we want to open up a department call "Acts of the Disciples." Into this we want to put the monthly reports the State secretaries wil mlake and all short news such as confessions and baptisms. We can make this a success only by the cooperation of all our brethren. They must send us much postcard news. Can we depend on you?

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

Subscribe to

MODERN POULTRY BUSINESS

The World's Best Poultry Magazine.

34 Cornhill, Boston.

Stingis Robinson, Editor.

One Year, 50c. 6 months, 25c

This offer will be closed in 30 days, subscribe now, don't wait until we go up to $1.50 a year.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 422

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

Elder W. P. Martin reports two confessions since the National Convention.

The American Christian Missionary Society is planning to put a new worker on the field to assist Prof. Moss.

Rev. Preston Taylor dedicate a church at Washington College, Tennessee, wholly out of debt on a lot of one acre. S. A. Russell is their pastor.

Rev. Preston Taylor will give some of his time to the Emergency Drive. It is planned to get ten men who will give $1,000, twenty who will give $500 and one hundred who will give $100.

Jonesboro and Knoxville, Tennessee, are both putting on an Emergency Campaign. Nashville had a mass meeting with both Lee Avenue and Gay Street Churches participating. The enthusiasm is at fever heat.

The deal for the Big Oaks farm near Louisville, Kentucky, is now consummated and the track is now clear for a straight ahead run. Thus two of our aims are reached. The C. W. B. M. has thus far expended $38,000 on faith that the $20,000 will be raised.

S. C. I. NOTES

The teachers and students who are at the S. C. I. this summer have pledged $210.50 for the Emergency Campaign. We expect to go away beyond this by Thanksgiving.

We had with us for our prayer meeting service last Wednesday evening, Mr. and Mrs. Ferguson of Vicksburg and Mr. Ferguson's father and mother who are visiting them and Miss Grace Gilbert, the State Sunday School worker and also a C. W. B. M. worker. Mr. Ferguson gave us a very good talk on the lesson for the evening at the close of prayer meeting. A number of plantation melodies were called for.

Miss Mabel McCurdy of Avalon, Pa., has accepted the position of public school music and vocal lessons made vacant by Miss Meek. Miss Farmer will be back for the piano lessons.

Those who know Mrs. Hobart will be sorry to learn that she is ill and will not be able to be at her post at the opening of school. Her physician has told her he thinks she will be able to come by the first of November.

Miss Rosa V. Brown was on the campus a few hours Saturday on business. She brought with her two new work girls, Katie Mae Bradford and Ethel Lee Brown.

Miss Irene Burgess and Mr. Archie Bassett of Madison, Mo., arrived last Tuesday.

THE PURSUED FATHER

(By R. R. Downs)

What a pathetic scene the following words present to the imagination, however stupid: "And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered; and he went barefoot."

Here was a father of whom any son should have been proud and counted it a privilege to honor. He was greatness from any point of view; famed for his warlike ability, a man of eminent soul culture and knowledge, his wisdom tested in his conduct as a ruler; a true soldier unequalled for military achievement and glory and a devoted father. He was, indeed, a natural king of men, who needed no material, enriched throne to identify and express the majesty of his person. In tears he now flees from his son.

Now in his old age and grayheaded, he is compelled to leave his home, suffer the taunts and mockery of the envious, exposed to the insults of his enemies. Away to the wilderness or mountain to hide in the well known caves for a refuge, as when in the days of his young manhood. At his back, in the city, his son treacherously plans to destroy him.

Up the familiar mountain road he travels toward its summit, perhaps across to reach the valley beyond, to prepare himself to meet the army of his undutiful, pursuing son. He was no stranger to the mountains, the valleys between, or the plains of Judea. He knew them all, and among them ever found a safe hiding place. They were to him, as to the bird, flying before the coming storm for shelter.

On he toiled the mountain steep, weeping as he climbed. All the pent-up sorrow of his nature poured forth in flooding tears, his veteran comrades beheld thus their faithful leader, and in true sympathy with him wept. Those were the tears of a father's grief, wrung from his heart, because of the conduct of his wilful, wayward, disobedient son, who had been favored with every known advantage and consideration; in return, seeks to overthrow his aged father and possess his estate.

The father was too much skilled in the art of war, too courageous a warrior to indulge any fear; he was too much accustomed to the fare, and the hardness of a soldier to lament the leaving a palace, or even the loss of his vacated throne. The crown gave place for the mourner's covering; his feet humbly bare, thrust into the mountaineer's sandals, in order, if need be, to ford streams crossing the line of his retreat. Each toilsome step was bedewed with a tear—"he wept as he went up"—as only a loving father can weep from a heart grieved because of the ingratitude and revealed depravity of a son from whom he had hoped for much.

In many cases, though less in prominence and degree, since David's time fathers have mourned and grieved because of undutiful, unnatural sons. Boys who have been the receivers of all the hard earnings of fatherly care and favor, when near manhood, have reflected upon the aged parent, belittled their worth and ability, disappointed the expectation of years and mocked the gray hairs, in ridicule of his wasted strength and feebleness of old age. It is a poor manhood which begins its independence in defying parents. A wicked ambition too often tempts to wrest authority from the sire, while challenging his wisdom and experience.

Ill advisors are ever handy to teach and encourage disloyalty—"the subtle serpent in the garden"—by flattery, fill the mind with delusions and a false estimate of self. A breaking away from home and its parental influence is not the way of life. Such an idea is but a base conception of the dignity of manhood. David was ever proud to attain fame and kingly glory as "David the son of Jesse." The father was glorified in the son; he was such in evident distinction and identity of the inherent life of his greatness. The source of life was never despised; the genesis of his being, the beginning of the era of his existence must be declared and honored accordingly. Any boy, who reflects upon, or dishonors that which gave him being, cannot prevail. Apart from that distinctive source of existence "he is nothing," for the simple, natural reason that "no man liveth to himself and no man dieth to himself." Such is a blasphemy and trangression against the spirit of life. It is not only a natural law of life but a spiritual law.

How very sad and heart piercing it is to the parent to know that his boy pursues, scorns and seeks to drive him from that which is his own and for which he had toiled and suffered. Nature is true; she keeps the record; she will collect toll and will not be mocked. Her lines are right, not to be altered, changed or reversed, no matter who counsels or how many adhere to the wrong doer. The day of retribution is unfalteringly set in which she will wipe out the insult. "The seed of the evil doer shall never be renowned."

If Jesus primarly taught, and in his own conduct exemplified above everything else, it was to "honor the father" and not to do "his own will but the will of the father." The Chinese worship their ancestors. Are we to conclude that because of such loyalty and filial devotion that they are without the light

of truth? is such an evidence of human depravity? Of one thing all can be sure—ingratitude is the basest of all crimes; if such be true then gratitude must, being opposite, be a virtue and in harmony with the law of truth. The only commandment from God, embracing a promise is "Honor thy father and mother that thy days may be long upon the land which the Lord thy God giveth thee." Also, "For everyone that curseth father or mother shall be surely put to death:" and Jesus taught to reverence parents as the foremost religious obligation.—In Voice of Missions.

THE PRICE OF IT

" Success is sold in the open market," says an unknown author who suggests that success is too expensive for the average would-be purchaser. But, he insists, "any man can buy it who is willing to pay the price for it."

Here are some of his test questions:

"How much discouragement can you stand?

"How much bruising can you take?

"How long can you hang on in the face of obstacles?

"Have you the grit to try to do what others have failed to do?

"Have you the nerve to attempt things that the average man would never dream of tackling?

"Have you the persistence to keep on trying after repeated failures?

"Can you cut out luxuries? Can you do without things that others consider necessities?

"Can you go up against skepticism, ridicule, friendly advice to quit, without flinching?

"Can you keep your mind steadily on the single object you are pursuing, resisting all temptations to divide your attention?

"Are you strong on the finish as well as quick at the start?"—Forward.

ALL MUST PROMOTE HOME HAPPINESS

It is a mistake to suppose that the mother is the only one responsible for the comfort of the home. Usually she gets the credit or the blame for the conditions that exist, but as a matter of fact, every member of the family has a duty to perform in promoting the general happiness of the domestic circle. If any one fails it is much like a discordant note in a piece of music, it destroys the harmony that ought to prevail.

Some men seem to have the false and conceited notion that they have a much harder time than their wives, and expect, when they come home at night, to be petted, humored and waited on. As a rule this is all nonsense. The mother in the home with all the domestic cares and duties that press upon her, has just as many trials, and just as many burdens as the one who goes out into the more exciting activities of business or industrial life. In consequence of this there should be mutual forbearance, mutual trust, and hearty cooperation in securing and maintaining that most essential feature of home happiness. —Comfort.

MISSISSIPPI

Indianola, Box 15.

Dear Editor: Please allow space for me to say a few words about our first Lord's day meeting. The scripture read at the opening prayer service was 2nd Peter: 1st chapter. "Simon Peter a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." Now, brethren, we need to be more faithful in this work. Unless we are more faithful than we are we will be like the five foolish virgins who went to meet the bridegroom with no oil in their vessels.

Song by Elder B. C. Calvert, followed by scripture reading by him, Jeremiah 8:20. The day was very pleasant. The gathering was not so very large but Elder Calvert preached one of those good old heart feeling sermons. He preached just as he would have preached to a large gathering and that is what I like about our ministers. They preach to a small congregation as good as they will to a large one. The collection was $14.33.

In the afternoon Elder Calvert was expecting to preach for the Holly Grove members but it looked like rain and did rain, so that cut him off. He therefore left on the 6 o'clock train for Plumerville, Ark., where he is expecting to hold a meeting. He had asked Bro. Lump Robinson to fill his appointment for the night service. We had a good sermon and gave Bro. Robinson $1.00. The joint collection for the morning and night was $16.68.

I remain yours for the Master,

J. A. LEE.

SIN AND ITS POWER

Sin has its strongholds. See what Romans 6:23 says. The younger and older people of today are taking the wages of sin rather than the gift of God. Parents are letting their children go down to eternal ruin and don't seem to think about getting them saved. The young folks go right by the church and never care about going in to hear the preaching. They want to enjoy the things of this world seemingly but there is a day coming when such people will wish they had done better. Then it may be too late. Change your way of living before it is too late, my friend. I am young myself and I know something about young people of today. They are going down hill so fast that a train couldn't overtake them. I don't say that all are bad. There are good people among the bad but it is harder for twelve good boys to lead one bad boy to good than for one bad boy to lead twelve good boys to bad.

What does the word charity mean? Charity is a large word to its size in letters. If we have faith and not charity, we are lost. Let us have both faith and charity. Charity means love and love causes us to have faith. The essence of love is self-sacrifice, the surrender of self for the good of others. Friends, read the 13th chapter of 1st Corinthians. In this chapter you will find that charity is greater than faith and greater than hope. Charity rejoiceth not in iniquity, but rejoiceth in the truth. Charity endureth all things. So, friends, let us endure all things. People may say hard things about us. Endure them all and pray that these people may do better in the future than they have in the past. There is always some one ready to deceive you when you are trying to do right but treat him as you would wish to be treated yourself and go on living right, then you'll be safe. Let us pray for each other nor faint by the way, in this sad world of sorrow and care. The other home is so bright and it's almost in sight, and I trust in my heart we'll go there. If we can not give our bounty, we can give the wondrous mite, and the least we do for Jesus, will be precious in his sight.

ESTHER M. KING.

R. F. D. 1, Grifton, N. C.

FROM THE BANKS OF THE OLD KY.

Some people understand. Some misunderstand and some just won't understand.

I love the former, have patience with the next, but what shall I say about this last one. He won't understand. Let Dr. Robinson fix it and just say, "poor feller."

Persistent and continued rumor has gone out (by those who should know better) that the Emergency Campaign was staged by the white people at headquarters, instead of allowing the Negroes to raise the $20,000 as pledged at National Convention. Facts in the case are these: The five Negroes, Taylor, Herod, Cordell, Brown and Dickerson, whom our National Convention elected for Advisory Committee with the white C. W. B. M. were at the "peace table" at Indianapolis when the Emergency Campaign was born, and very heartily endorsed its every feature and aim. Such work is precisely what we were elected to do. It was the greatest move, in the right direction, that has taken place in the last hundred years. These "won't understands" simply "throw dust" when they should be falling in line with these moving things. Most of these calamity howlers have not raised five cents for the work in any way. This last National Convention, Sept. 2-7, has acted wisely again and all in attendance know that the above is so, and reaffirm our action and faith and loyalty to the C. W. B. M. and its matchless work among our church people. "Poor Feller," he who simply complains; better go ahead and stumble, than sit still and grumble.

I do not mistrust the future and cannot break faith with those who are doing the work of the kingdom.

Kingdoms, empires and schools are not built in a day. I do sometimes feel restless, but I know things are moving as rapidly as things this size generally move and what it takes to make this work go faster, brother, "you happen to have it." Now will you turn it loose to the help of this movement. The C. W. B. M. proposes to deal fairly with our folks, have granted every petition made to them. Brethren, let's get the facts in the case and I am certain complete harmony will obtain and all will get down to honest effort to "put across" the $20,000 Drive which we've pledged in such good faith.

C. H. DICKERSON.

Nicholasville, Ky.

Christian Woman's Board of Missions

REPORT OF FUNDS RECEIVED BY J. B. LEHMAN

For Jarvis Christian Institute:	
Sent in by M. Knight for Eastern District	$ 23.65
Total this year	830.09
For Central Christian Institute:	
R. E. Hathaway, Lexington, Ky.	10.00
M. Cooper for Knoxville W. M. S.	14.00
Total this time	24.00
For Sunday School Work:	
Fayette St. S. S., sent by L. Lawson to P. H. Moss, Martinsville, Virginia	12.50
Total this time	152.90

Fund Statement

For J. C. I.	$ 830.09
For S. C. I.	389.64
For C. W. B. M.	283.52
For P. C. I.	237.70
For S. S.	152.90
For A. C. I.	103.00
For C. C. I.	76.00
For Washington, D. C.	15.17
For T. C. I.	9.90
Total this year	2097.72

This closes the year. This report shows that the various states and groups gave almost exactly to the C. W. B. M. and the A. C. M. S. what these two societies expended in the Emergency Drive meetings. Now if the Emergency Drive meetings result in the gathering of $20,000 or more it will prove to be a happy exchange of funds on the principle of you help me and I will help you.

From now on we wish it to be known that we will promptly report all that is sent in to us, but that it will be all right to send any of these funds to headquarters, the money to the C. W. B. M. to Indianapolis and to the A. C. M. S. all Sunday school money. The Negro Group of Disciples of Christ are longing to be simply Christians and to not have their race referred to except as it is necessary to refer to states as groups. The situation is such that they must work as a group but it is the wish of our national work as well as theirs that they shall come in as nearly as possible as simply Christians.

Respectfully submitted,

J. B. LEHMAN

Supt. Education and Evangelistic Work.

THE NECESSITY OF DISCIPLINE

One of the old Hebrew prophets declared that it is good for a man to bear the yoke in his youth.

In such a striking way he set forth the necessity of discipline, which in its largest outlines may be thought of as the organization of personality. It has been said of the new born babe that it is only a little bundle of possibilities—but possibilities how tremendous. The youth is often but a whirling storm of emotions, dreams, impulses and purposes which tend to drive him now to vagrancy, now to insurgency and now to suicidal self-indulgence.

Every one of these urges stirring in the soul may become good or evil according to training. There is yet more in them and that must be brought out. And they were made to work together, otherwise there is always inward war and consequent unhappiness and often misery. It is the task of discipline to put harmony into being, to draw its powers out to the fullest, to turn them in the right direction, to awaken enthusiasm and give momentum enough to carry the soul forward to the goal established by clear vision. Discipline must toughen the will for the things that are right and make its possessor say: "I am captain of my soul."

The time for this is childhood and youth. The twig can then be strainghtened if it is crooked and every leaf on the tree will struggle toward the light. Right growth is always Godward, as trees grow upward from the earth. The chief opportunity of life is in youth because then we are disciplined for all time. The major duty of young people is to get education—in which word we include all that goes to make the most out of body, soul and spirit.

The main disciplinary agencies of life are the home, the church, the school, the state, and the inevitable and uncompromising reactions of the moral order in the form of moral, social, and physical penalties for evil and also rewards for good conduct.

Military training is being advocated by some as a proper method of discipline for the youth of the country. It has been proposed to introduce it into the high schools and colleges. There have always been a few apostles of force who urged this, but it is only since the shock of the war that it has been taken seriously.

A trial of military training in the schools has proved discouraging. The Reconstruction Commission of the State of New York reports adversely on it for boys sixteen, seventeen and eighteen. The Commission found that it was of little value physically, and that the discipline consisted of a temporary and harmful subjection of the will, leading to greater disobedience when removed. It has not been found any more satisfactory in the higher educational institutions, which are reported to be virtually unanimous against it. The S. A. T. C. appears to have been a failure. The school and the army won't mix. Military training is necessarily autocratic and that is not the proper approach to the soul of one destined for life in a free country. The kind of discipline needed is not the impact of external superior force, but the application of such vital moral suasion that the inner life will be built up. It is discipline by influence and not by force. That is the method of the home and of the church and it counts for more than anything else.

An illustration in point may be found in Alvin York, the Tennessee mountaineer, who has been called the greatest personal hero of the great war. He would not go into the war until convinced it was right. He was social, friendly, brotherly, but could not be stampeded by group passion or community excitment. That showed the strength of self-control. Finally he decided it right to enter the war and he hastened to do so. That was patriotism and courage. When he went into actual battle he was able to capture, single-handed, a large number of the enemy. That was the power of discipline.

The chief source of his discipline were the home, the church, and the little mountain school. Military training was a very small part. He was made before that touched him. His manhood was created by the power and majesty of moral and spiritual influence. —Christian Evangelist.

HOME AND FOREIGN MISSIONS

An extensive survey and an intimate knowledge of the conditions and needs of the mission fields of the world have proven a powerful incentive for the Centenary movement in the execution of its colossal task.

What does such a study of missions reveal? The necessity for a world-wide program looking toward the salvation of all men without regard to geographical areas or social differences—a scheme proclaiming the Gospel of the Kingdom to every creature wherever found on God's footstool—and to which undertaking every follower of Jesus Christ should enthusiastically commit himself when he enters the Christian church, pledging allegiance to Christ and His cause.

While for convenience we speak of home missions and foreign missions as though they were separate and unrelated spheres of work, yet in a broader and deeper sense, mankind the world over is truly one: and to such a world, sinful and lost, Christ came to redeem and save, and He commissioned and sent His disciples forth to complete His unfinished work.

Pitiable and dreadful as conditions are among Christian nations and peoples, matters are far worse in non-Christian lands, where Christ is unknown and His message of hope and salvation unproclaimed. In those lands millions live and die in the depth of degradation and are sorely oppressed by sin's disorders. They stagger in the starless night of despair, and finally pass into the great beyond utter strangers to Him who gave His life for them.

If the Gospel and its blessings are needed for worldly America and stricken Europe, how much more urgent and mandatory is this same Gospel for these dismal lands across the seas, where heathen temples and graves abound, at whose shrines the most revolting practices are regarded as religion by fanatical devotees, and where the impotent and indispensible fetish is held sacred and dear.

(BISHOP) A. P. CAMPHOR.

—The Commonwealth.

Esprit de Corps

Sir, my concern is not whether God is on our side. My greatest concern is to be on God's side, for God is always right.—Lincoln.

TAKES MONEY PLUS LIFE AND SERVICE

In the Building Up of a Great Church

A church decides to hold a revival, the evangelist with the best reputation possible for holding big meetings is engaged—often imported from a distant state at considerable expense—and the revival is put on with much beating of the religious tom-toms and great expectations for the conversion of sinners and an ingathering of souls.

But for some reason, unknown to most of the membership, the revival fails to revive; a few children from the church-school constitute the main body of the converts, and the community at large is practically untouched, while the congregation feels disappointed and discouraged.

What is the trouble? Most likely you will find it right here: The brethren have put up the money and "hired" an evangelist and singer, and turned the job over to the professional services of the pastor and evangelists. Hence the inevitable failure.

The expensive church, salaried preachers and singers, and paid advertising will not result in a revival of religion, valuable as they are, unless they be accompanied by effective personal work on the part of the laymen.

A minister resigned; and a committee of the church waited upon him and assured him that they would increase his salary and put up every dollar of his salary in the bank in advance if he would stay with them. The chief spokesman was a member of the church who had been at a half-dozen services in a year. The minister replied: "My brother, what the church needs is not more money, but your life and service. If you should put up $10,000 in the bank, and tell me to use it to make the work grow, that would not accomplish the results so long as you brethren pay so little attention to the kingdom yourselves. I am leaving, not for lack of financial support, but because of the indifferent support you are giving me in your mode of living. The way you treat the church in your every-day conduct would cripple any preacher. Money will not take the place of your life and service."

Much of the church's trouble is right at this point. Men and women must give more than their money to make the church a success, with reference to either themselves or the sinners they would save.

—The Christian Courier.

WHAT CAN I DO?

(From Upward)

"What can I do for the church?" exclaimed a young man to his minister.

Well, you can manage to mention it in your conversation once each day, and in your silent prayers at night.

You can attend its services, loyally support at least one of its organizations, pay some amount willingly into its treasury weekly, be a reader of one of its representative periodicals, qualify yourself to explain its leading doctrines, be "out and out" in your loyalty to it, invite the unchurched and unsaved to its services (very important) and exhibit a hearty cordiality at its services.

The busiest Christian in the world can find time to do the above without at all neglecting anything that is worth while, and come to the close of life on earth happier, wiser and more satisfied for the effort he has put forth.

Test it.

An opportunity to foil the profiteers is offered to the holders of bonds of the Third Liberty Loan who will receive $88,750,981.81 in their semi-annual interest payment from the government on September 15. The Savings Division of the Treasury Department is urging every bond holder to reinvest his interest money in War Savings Stamps and Treasury Savings Certificates. President Wilson has said that rigid economy and saving by all of the people are necessary to enable the country to overcome the menace of high prices, and the investment of this more than $88,000,000 in government securities will do much to aid the government in its campaign against the high cost of living. The placing of this money in savings securities would make sure that it will not go to purchase unnecessary luxuries, and thus encourage the price-gouger.

Persons who will clip coupons or receive checks representing their interest on the third loan are broadly distributed throughout the country, and a general determination to reinvest their interest money should prove an effective check on prices.

Sayings of Jesus

"I am come that they may have life, and that they may have it more abundantly."

ARE YOU?

Are you the kind of a father
To your boy you'd want him to be
To his when he grows to manhood
And strikes out for himself and is free?
Are you the kind they are glad for
When the whistles blow and they wait
To hear the sound of your footstep
And your hand on the latch of your gate?

Are you the kind of a father
They run to meet with a smile,
With arms in a tender loving
As they cling to you all the while?
Are you the kind of a father
They can go to in their care
And know you will comfort and tell them
The right and the why and where?

Are you the kind of a father
Whose absence is felt and known
Till the house seems hollow and empty
Like a place where the wind has blown?
Are you the kind they look up to
As a guide, a counselor, friend,
A comrade and boon companion
In whatever pathway they wend?

Are you the kind of a father
They can trust when others go wrong,
With pride in your stainless nature,
And cheer in your smile and song?
Are you the kind of a father
They can laugh with and can play
In spite of your age and wrinkles
And the locks that are turning gray?

If you are—then you will remember,
And you will be glad, so glad,
That you are to them like the father
That was yours when you were a lad;
And you'll know what it means to them, sir,
And you'll know what it means to you
To have gathered their love in your heart so,
And helped them to be proud of you.

—The Benztown Bard.

The Workers

The calamity howlers were there also. Judah said, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.' The answer of Nehemiah was, "So we built the wall."

God is unwilling to deprive man of his share in spreading the gospel. He sent an angel to Cornelius, but the angel did not preach to him, but told him where to find a man who could preach. It is the will of God that redeemed men shall be the messengers of redemption. "We are ambassadors on behalf of Christ as though God were beseeching by us." He gives us the post of honor in the kingdom.

On one ship recently sailing for Europe 62 French girls returned to France, who lately came over as brides of American soldiers. These seem to have married in haste and repented the same way.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D D. S.

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BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SAT., OCT. 4, 1919 Number 423

A SURVEY

THE PRESENT NEEDS OF THE WORLD

(J. B. Lehman)

When man is suffering from physical afflictions he sends for a physician who comes and looks him over and determines what he needs. If his affliction is a malarial condition he gives him a cathertic and quinine. If it is a rheumatic condition he examines the teeth or tonsils to find the source of infection and when the breeding place of the germ is destroyed the disease disappears. If he finds him suffering from gall stones or a tumorous condition he sends him to the operating table that the knife may take out the false growth.

Now in our spiritual work we should use the some wisdom. We should find out what ails the world and then proceed to give it what it needs. The physician often makes the mistake of giving one remedy until the patient is sick from his medicine. The humorist, Bill Nye, once said he could have died three times but each time the doctor got sick and could not come. It is possible that we have dosed the world with spiritual nostrums until it is sick from them. At any rate it is wisdom on our part to give careful consideration to this matter.

When Jesus came to the Jews he found them giving all their time to precise methods of obeying the law of Moses. It said they should not work on the Sabbath day and this gave men a chance to speculate. If they were hungry they could stoop over and bite off a head of wheat but they must not rub it out on their hand, for that would be work. They tithed mint and arrise and sumin and over-looked justice and mercy and faith. This is about equal to saying they laid aside a tenth of their toothpicks and cough drops and toothpaste and neglected to be just and show mercy and to believe in God. Jesus adds that there was no wrong in tithing these small things but there was great wrong in overlooking justice and mercy and faith.

When Luther and the leaders of the Reformation broke away from Catholicism four hundred years ago they saw great necessity in stating the principles of faith for Catholicism had almost destroyed all basis of faith in its monstrous practices of auricular confession and sale of indulgences. The task was not an easy one for they had grown up untaught and they had to deal with a very ignorant class of people. Luther translated the New Testament into their native tongue and tried to give it to them as a guide. But he had to reckon with the Germanic tendency to dispute over fine shades of meaning and soon the church began to split up into denominations each with a creed so rigid that there was no yielding. Each put his conscience behind his dogmas until he imangined God would send to perdition any man who did not believe them as he did. So sore an evil had this thing become by the time of Thomas and Alexander Campbell that men of one denomination did not dare call a man of another denomination brother. They saw that such a church could not conquer the world for the world would never believe that Jesus is the Christ while his church would committ such folly. They therefore sought for a basis of union. This they found in a simple statement of the apostolic faith. This was stated in:

1. No names but names of divine origin. This confined them to Christian, Disciple, saint, etc.

2. No creed but faith in Christ as the Son of God. The scriptures must be the book of authority showing the principles of faith.

3. No ordinances but those practiced by the apostles. This led them to immersion as baptism and the weekly observance of the Lord's supper.

Our fathers were careful to state that all people in the denominational world were not to be regarded as lost. They regarded them as Christians who needed enlightening and therefore they admitted them to the Lord's table a thing they would not dare do if they regarded them as lost. All scholars agree that the early church immersed and it would be a fatal policy to open the door with to effusionists whose practice was much of the cause of the divisions of God's people.

For one hundred years this message has been delivered to the world with the following results, viz.:

1. A million and a half of people in America have been called out to this simple basis; and, (2) with many the doctrine of first principle has so crystalized that it has become a dogma in itself.

"They were men of present valor, stallwart old ironoclasts,
Unconvinced by axe or gibbet that all virtue was the Past's;
But we make their truth our falsehood, thinking that hath made us free,
Hoarding it in mouldy parchments, while our tender spirits flee
The rude grasp of that great Impulse which drove them across the sea.

They have rights who dare maintain them; we are traitors to our sires,
Smothing in their holy ashes, freedom's new lit altar fires;
Shall we make their creed our jailer? Shall we, in haste to slay,
From the tombs of the old prophets steal the funeral lamps away
To light up the martyr—fagots round the phophets of today?"

We must not recede from the ideal position our fathers now when the whole denominational work is looking for a basis of union and we must state it more clearly than ever before. But when we make the simple statement of our fathers an article of faith with the virtue of salavation we make it a dogma and it becomes nostrum to a sick world. Right now we should emphasize "justice and mercy and faith." The common masses feel that they have not had justice and that the members of the church are to blame. Many of them are indistress partly because of their own sins and partly because of the injustice in our present social order and we must show mercy to them. And above all the church folk need a greater faith in the divine leadership of God in the affairs of men. The church must now preach a social Gospel or undergo a catastrophe. This does not mean that we shall recede from our position on "faith, repentance, confession and baptism," but it means that the church folk must meet the present crisis with a message of justice, mercy and faith and those who hear must be brought into the church in the same old simple apostolic way. Unless our message of justice, mercy and faith can stop the spirit of lawlessness and anarchy we may as well begin to set our house in order for the day of disaster. No nation can go on as we are going on without coming to a divine intervention. We are under the same divine law that reigned in the life of Israel in the day of the judges.

THE HOLY SCRIPTURES

Lamp of our feet! whereby we trace
Our path when wont to stray;
Stream from the fount of heavenly grace!
Brook by the traveler's way!

Bread of our souls! whereon we feed!
True manna from on high!
Our guide and chart! wherein we read
Of realms beyond the sky.

Pillar of fire through watches dark,
And radiant cloud by day!
When waves would whelm our tossing bark,
Our anchor and our stay!

Word of the everlasting God!
Will of His glorious Son!
Without Thee how could earth be trod
Or heaven itself be won?

—*Barton*

THE FRESHNESS OF THE GOSPEL

"One of the most striking characteristics of the gospels is their perennial freshness. Circumstance does not stale them. Usage can not warthem out. Time tarnishes not their glory nor does criticism wither their leaves. They do not become obsolete by neglect nor inept by erroneous interpretations. Their hold on the human heart and mind is not broken by wresting their truths to support foolish causes."

THE CHIEF AND HIS BIBLE

The American Bible Society in New York tells of an old worn Bible which was sent to it a few days ago to be rebound. Its pages were elaborately marked in red and black and blue inks. It had been used by the owner for five years so constantly that the covers were worn out. It was a full-blooded Indian, Chief Manitowog of a tribe from the State of Washington, who came to claim the book as his. He had had an eventful and checkered history, but by means of that Bible he had found the way to spiritual freedom and a new life. He told how he had read the story of Christ and became his humble follower. For five years the Book had been his constant companion. He studied it page by page, chapter by chapter, and in it he found comfort and assurance of forgiveness and help. As he studied, he mraked those pages that appealed most strongly to him. There were so many of these that the task kept him busy. But his study of the Word had been like a divine message in his life and a transforming power.

We recall another copiously marked Bible which had belonged to one of the noblest men we have known. It was the Bible of Dwight L. Moody, who for a whole lifetime had made it his study. He drew from it that inspiration which gave him such wonderful power over the hearts of multiudes that he became the greatest evangelist of his day.

There is aspecial blessing that follows upon earnest Bible study. In the keeping of His statues "there is great reward. It is a lamp to the feet, a light to the path." It makes the diligent student a good citizen of this world and prepares him for a beter citizenship of the next. It is the Chritsian's manual of heavenly citizenship, the library of divine grace and blessing, by reading which a man may become wise unto salavtion. This was what Chief Manitowog found in his Bible.—Christian Herald.

Like the native Africans the South Sea Islanders are very proud if they can get hold of a pair of European shoes. They are especially gratified if they acquire a pair that squeak, or, as the Africans call them, shoes that talk.

A story is told of a South Sea Islander who came itno church with shoes merrily a-squeak. He walked proudly to the front ,and, removing the shoes, dropped them out of the window so that his wife might also have the pleasure of coming in with "talking" shoes.—*East and West.*

"Mother" asked the modern child as she was being put to bed, "what are prayers?"

"Prayers, darling, are little messages to God."

The modern child grew thoughtful. "Oh, I see," she said at last, "and we wait till bedtime to send them so as to get the night rate."—*New York Evening Post.*

The minister of a parish in Scotland was walking one misty night through a village street when he fell into a deep hole. After vainly trying to make his escape from the uncomfortable position, says Harper's Magazine, he began to shout for help. A laborer, passing, heard his cries, and, looking down, asked who he was. The minister told him, and, at the same time, evinced much agitation. The laborer, however, took the situation in a very philosophical manner, and remarked:

"Weel, weel, ye needna kick up sic a noise. Ye'll no be needed afore Sawbath, an' this is only Wednesday nicht."

If the doctor didn't know any more about anatomy than the average church member knows about the Bible, he'd be arrested for malpractice.—Billy Sunday.

WORKING WITH THE CHURCHES

It has been quite a while since you have heard from me through the Gospel Plea. I do hope conditions have so changed that I will not have to keep silent so long. We all enjoy reading the Plea, and are indeed delighted to hear from each other througa its columns. To get the Plea is like getting a letter from home.

Would you like to know some of the things I have done since you heard from me last? I shall try to relate a few of them in their order. They are as follows:

Dedicated our new church at Shaw third Sunday in July. Elder W. P. Martin of Nashville, Tenn., preached the dedication sermon. Elder K. R. Brown and a goodly number of his Mound Bayou congregation were present and helped us greatly in the services. Hon. W. S. Taylor of Greenville, Miss., was present and gave some very wholesome advise.

Entertained the Mississippi Chritsian Missionary convention at Indianola. Our state Exangelist Elder K. R. Brown, informs us that it was the best (finanncially) ever held in the state. Elder H. L. Herod delivered one of the principal addresses of the convention.

Attended a call meeting of the Ministrial Association at Port Gibson Saturday before the fifth Sunday, and preached for Elder K. R. Brown at Chritsian Chapel the fifth Sunday night. Some important business was transacted in the Ministerial Association.

Monday night, Sept. 1st, Elder Brown and I left Port Gibson for Nashville, Tenn., where we attended the National convention. Mrs. Pageand Mrs. Henry, two very strong members of the Port Gibson church, prepared us two nice boxes of good things to eat. Now you need not ask me, "Did you enjoy them?" You know we did! We had some of that lunch after we got to Nashville. We thank them very much.

I am indeed glad to state to the reader of the Gospel Plea family that we now have a National Convention of the Negro Disciples of the Churches of Christ. A constitution was adopted in this last convention which gave us a permanent organization. The object of the national convention is clearly defined in the constitution.

Dr. J. B. Lehman and Mrs. Stearns together with some of our other white friends were present and rendered valuable service. We had delegates at the National convention from sixteen states.

The writer, in company with Dr. Walker, Mr. Bright, Elder and Mrs. Bostick, left Nashville for Memphis, Friday night, Sept. 5th and from Memphis to Indianola where we carried out our regular services the first Sunday and from thence to Little Rock, Ark. On reaching Sister Bostick's home in North Little Rock Monday after the first Sunday, we found a real nice dinner waiting for us. After enjoying this well prepared dinner Sister Bostick saw us safely on our train for Plumerville, Ark., where we met our good Bro. Bostick, and for one week we were together in the battle of rigth against wrong.

As a result, nine young men and women confessed their Lord and Master, and were buried with their Lord in baptism. Anybody can work with Brother Bostick who has the Christ spirit.

While at Plumerville our home was with Bro. and Sister James Hervey. I have never met a better set of people in my life. I really felt at home with them. In faet all the members of the Plumerville church are good people. It seems that they really enjoyed the services.

Monday night Sept. 15th, Elder Bostick took me in his car out to Pearidge Christian Church where I preached to a nice audience. They have a real beautiful church home. Elder M. M. Bostick is their worthy pastor. After service Bro. Bostick brought us back to Little Rock to get the 12:30 train for Memphis. God bless Bro. and Sister Bostick.

Yours in the one faith

B. C. CALVERT.

Has God ever been known to hear a prayer from a heart in which any form of iniquity was fostered or tolerated? It is "the supplication of a righteous man" which "availeth much in its working."—John R. Mott.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

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J. C. Thompson, 1820 Alhin St., Nashville	100.00
Thos. J. Alford, 50 Cannon St., Nashville	50.00
Dr. Royal W. Grubb, Mosonic Temple, Paducah, Ky.	100.00
S. G. Campbell, 1219 Bright St., Knoxville	100.00

THE EMERGENCY DRIVE

We know you are interested in the great cause for the advancement of your people. We know that you realize with us the imperative necessity of Christian evangelism and of Christian education. These two great causes are imperative for every race, for every nation, for every commuity, and for every individual, if the program of Christ is carried out.

Good returns have come in cash and pledges from our Emergency Campaign thus far, but not returns at all in proportion to the aims set and to the great needs which we are seeking to meet. We must kindle again the fires of realization and of enthusiasm. We must fan them into flame for God. We must not fail. Cash and pledges sent us to date total but $8,000. There will be lasting regret and discouragement if we fail in this great Emergency campaign. There is an emergency confronting us. Conditions in our own country at the present time are distressing. The church alone can hold things steady. God grant that we may still have time for the necessary preaching and teaching to save the situation. Grievous times will confront our children in coming days if we fail them now. Let us make strong the work in Washington, our nation's caiptol We all know of the urgent need of making Christian influences prevail there. Let us also build a great Bible Training School for Negro evangelists, preachers, teachers and lay workers, and let us not fail the Christ as He leads us out among the nations for the Christianizing of the world.

Counting on the funds that would come from Colored churches through the Emergency Campaign, the Christian Woman's Board of Missions has gone forward and has already purchased the lot for the church at Washington, D. C., at a cost of $15,000. This money is borrowed and the obligation must be met. Counting also on our Colored friends that they will not fail us in doing their part we are going forward in the purchase of the farm for Central Christian Institute and Bible School at Louisville, Ky. A magnificent location has been found and negotiations are just now being made for its purchase. Initial investment for this enterprise of from $30,000 to $50,000. This school should be started within the year if at all possible. Plead with your people to help us to the full limit of their faith and zeal and liberality. Our Treasury is already overdrawn and we have had to borrow money to meet current expenses. We have many calls in other fields just as imperative as these. Can we count on you to come up o the help of the Lord against the mighty? Will you not line up your people for their utmost efforts in generous giving and in prayers for the work? Watch the Gospel Plea from weeek to week, gathering from it the plans which we are recommending and lead on your detachment of the forces for full victory in this Emergency Campaign. We should have no company or regiment out of step, nor out of line, in the victorious army of churches who will help to win this great campaign for the work of Christ

Yours in hope, and faith, and zeal,

MRS. J. M. STEARNS.

BEFORE THE DAWN

(Susan Hubbard Martin)

The minister looked down at old Deacon Gray who was slumbering peacefully in his pew; at Mrs. Briggs, who nodded under an imposing bonnet; at Nathan Hodges, who sat with closed eyes. All at once a sick feeling came over him.

"Why" he thought, "I can't preach. It's evident I never could. My congregation goes to sleep when I get into the pulpit. I'm a failure, a plain failure—one of the poorest of the Master's servants."

He closed his sermon abruptly, and went home more discouraged than he had been for months. He couldn't eat his dinner and all that day and through the night he wresteled with the conviction that he had failed—failed in the work so close to his heart. He couldn't even arouse sufficient interest in his congregation to keep them awake.

His wife noticed his abstraction, but, like the wise woman she was, she waited until he told her about it.

"Why, Norman," she cried, "what nonsense is this you are talking, dear? You a failure, after all these years of loyal service? You no preacher, because two or three of your congregation go to sleep? You should not so disparage yourself. Think of what you have accomplished, of (with a smile) the many people you have preached to who have not gone to sleep."

The minister looked up at his wife. "Mary," he said solemnly, "how do you know that I have ever helped any one? The Master had one out of the ten lepers return to tell Him. but I—I—have had no one. I'm just a sad failure, Mary—I know it—I feel it."

"A leter for you," she said.

She gave him the letter, closed the door softly and went out. It was very still in the study The sun shone in on the old, shabby rug and the worn leather chair, and the clock ticked away from its place on the mantel, but the minister still sat with his face in his hands. After a moment or two he opened his letter listlessly. He was too sad in his heart to even care who wrote it. Then he began to read:

"Dear Mr. Stanhope:—You do not remember me, but several yars ago I came to your little town for a short stay. I was there a Sunday or two, and on the last one I went to hear you preach. Your sermon that morning was a missionary one, and I remember how bored I felt when you began—what were missions to me, or me to missions? However, as you went on, you interested me. Your earnestness impressed me, and finally I forgot everything else and listened. I went home in a day or two, but I could not forget what you had said.

"I fell to studying missions for myself, and then, one night, the Lord made it plain that He had need of me. I did not want to go—I had a good position, I was making money, but the conviction that God needed me had so gripped my soul I gave up everything. I put myself into His hands, and tomorrow I am sailing as a medical missionary to China.

"I couldn't go without telling you. You doubtless have your dark hours of discouragement—the life of a country pastor is none too easy—but please believe that you have not preached in vain. What I am, whatever I am able under God to accomplish, will be owing to that sermon I heard you preach that summer morning several years ago. I remember it well even to the white butterfly that skimmed so lightly over the flowers outside. I can recall it, please God, through life. I can say no more at this time, but some time you will hear from me again. I remain, Yours in love and service

"BERNARD RIDGWAY"

The minister read the letter again. He looked out through the study windows at the bright sunshine and flowers. Surely they had never been so beautiful before.

To think that, through him, China was to have a missionary! And he had been discouraged because old Deacon Gray had gone to sleep, because Mrs. Briggs had nodded. What little moment it seemed now! He could preach, after all.

He was going to keep on while he had life and breath He might be only a poor country minister, but God had blessed his efforts.

At that moment his wife came in. "Well, dear," she said.

He looked at her. "Mary," he said brokenly, "I've been wandering about in darkness for twenty-four hours, but God has sent the dawn."

And then he handed her the letter.

Golden, Col.

THE GOSPEL PLEA

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

SEEING YOUR WAY

"Do not wait to see your way clear to your goal before you make your start. Know what you wish to achieve, but don't fancy that it is necessary for you to see the path clear of all obstacles before you start out. There is many an obstacle which looms bulky and disheartening untill you are close to it, and then, to your surprise, you discover that it is only a fog-bank, and that you can walk right through it. All one really needs to see, is the next step."

S. C. I. NOTES

We had with us last week three of our former graduates. Miss Rosa V. Brown came first with some new work girls and then Rev. Wesley Sims stopped over with us a few hours when on his way back to his work at Georgetown, Ky. He is quite encouraged at the way the work is growing, not a rapid growth but a steady one. Miss Bernice Blackburn was the last one of the three to stop over a night with us on her way to Jarvis Christian Institute. We are always glad to have the boys and girls back with us.

Tuesday evening the students were entertained at Mr. Murphy Jones' in honor of Leroy Watts' birthday. All reported a pleasant evening. There were many others there from the neighboorhood. All join in wishing Leroy many more birthday anniversaries.

Prof. Omans writes that they are getting along nicely in their school work but that he and Mrs. Omans have been homesick for the S C. I. many t'

The lumber has now come and is being hauled out from town for the teachers' cottage. Prof. Ford and the boys have found plenty to do while waiting for the lumber but it will not be long until the hammers will be at work on the building.

Willie Moore has been on the sick list for the last few days. He is much better at this writing and will soon be out we hope.

Word has been received from Edward Timberlick that he met with an accident in the mines where he has been working this summer. He lost one finger and thumb. He writes that he still expects to be in school.

Messrs. Prince Gray and Sere Myers are planning to attend Drake University this coming year. They were both in the graduating class last spring.

MISSISSIPPI

The second Lord's day in August we preached at Pilgrim Rest to a splendid audience. From there we went to Palo Alto. They have rebuilt and now have a very substantial building. When painted it will be real attractive. Bro. A. C. Johnson deserves much credit for taking the lead in rebuilding the church house. We spent the night with Bro. Johnson. Sister Johnson has been in ill health for several years, yet she has the art of making it pleasant for the preacher. From there we came to West Point. Stopped at the home of Brother and Sister Lucky, the backbone of the West Point congregation. We preached on Tuesday night. From there to Greenwood. Preached on Wednesday night. Spent the night with Brother Johnson Keyes. From there we came to the convention at Indianola.

The convention was really good, well attended. The program had to be rearranged so as to give the sisters a place. Some little time was spent before things were arranged satisfactorily. Bro. H. L. Herod of Indianapolis delivered a very able address. He was representing the Inter-Church Movement. Pine Grove reported the largest amount of money. The convention will meet next year at Shaw, Miss.

From the convention we went home. Spent a part of two days, from there to Renolara. Found Bro. C. A. James engaged in a meeting. We fell in line and preached to them Jesus. The rain hindered our service. Four made the good confession. The outlook is fine for a good church at Renolara. Bro. James has quite an influence, a strong family. Sister Cora Green and family are also there and will lend a helping hand. From there we came to Clarksdale, visited Bro. West Heath, one of Clarksdale's most faithful members and an elder in the church. It seems as though he may lose his eye-sight. Our prayers go up to God that he may recover. From there to Mound Bayou. Preached Sunday night and Monday night. Thence to Port Gibson. Saturday the Ministrial Meeting was in session. A good meeting. Sunday the young people rendered an excellent program. Collected for the pastor $11.00. Sunday night Bro. B. C. Calvert preached a spelndid sermon.

Monday night Bro. Calvert and the writer left for the National Convention. While waiting for train out from Memphis we stopped at the home of Bro. and Sister Williams. The trip was a pleasant one. Sister Page and Sister Henry prepared us a box. It was enjoyed. Bro. Calvert was attacked with a severe cold and fever. We sympathized with him. Still it did not take the writer's appetite. Therefore the best half of the contents of the box was for old self. We arrived at Nashville, Tuesday night. Found a goodly number of lively workers for the Master.

The convention was good from start to finish. We succeeded in adopting a constitution that met the approval of all concerned. The ministers and delegates expressed themselves as in full accord with the Emergency Drive and promised to return home and put forth efforts to have the collection on November 23rd to be a record breaker.

From the convention we went home. Had service on Sunday. From there we came to Greenwood to assist Bro. Griggs in a meeting. We are now at his home. The people here are anxious to do a work for the Master. There are some hindrances. May God help us to overcome.

K. R. BROWN.

Savannah, Tenn., Sept. 17, 1919.

To the Editor of the Gospel Plea:

Please allow me space in the "Plea," to announce that I am now a citizen of Tennessee and more than that, a minister of the gospel of Christ.

It is my full aim to fall in line with the great work that is much needed in this state, as I find in other states I was called to the pastorate of College Avenue and Holtsville Christian churches recently. I want the good people of this state to know that I am here for the advancement of the kingdom of Christ.

I am here in the interest of humanity, the extension of the kingdom more largely in the hearts of men and women; to give them a larger vision of their duty to man and to God.

A new day has been born unto us. This is a reconstruction period, a period of turning the world upside down, and inside out.

We must realize that we must give account of our stwardship. This church has been without a pastor for about a year but it has been moving along slowly. We mean to be on the firing line soon, and that the state of Tennessee will soon find out that we are living. We certainly have some good people here, large hearted people.

I am yours for the kingdom,

O. ZOLLAR.

GULFPORT, MISS.

Aug. 30, 1919.

Editor Gospel Plea:

I have some things that I want to say to your readers in the interest of peace and order, and I believe through your paper I can reach the best, most intelligent, law abiding class of Colored people.

First, allow me a personal word. I was not reared in Edwards, as you were informed (never was there but once, for a short visit) but eight miles north of Clinton, on the plantation called "Ellerslie," in the old Society Ridge neighborhood My father was a large and successful planter and his Colored people were, ad their descendants still are, ranked

among the very best, most reliable of the country. Another bit of false information is corrected by hte fact that I first heard of the foundation of your school in its beginning through C. C. Smith in Washington, D. C., and made a contribution to it, when he was traveling and lecturing in its behalf. I kept up with its progress through the Christian Standard until my return to the state in 1906. I would like to tell you what Bro. Smith said of his work, and the nice things he said about the people of Mississippi, but I want to write of other things now.

My appeal is to the best element of the race, the Christian people, those of good sound sense who are patriotic, and desire the best interests of the country. With the rest of the world, America is passing through a period of unrest. In every country there are classes of people who are committing the most frightful crimes in their efforts to overthrow all law and order. They have come from Europe here, and they are reaching all the restless, dissatisfied spirits in crowded cities, where conditions always are bad, and inflaming them against the governing classes, telling them the government should be in their hands, and they must gain their rights by force. In doing that they are fighting against God's appointed laws. Jesus taught obedience to established law when he said, "Render unto Caesar the things that are Caesar's and to God the things that are God's". Then he performed a miracle to show that although He was Lord of Nature, He paid His taxes like a law abiding man. Paul enjoined obedience to the powers that be, and that we should pay for those in authority over us, that we might live in peace and quiet. This prayer was never more needed than now, and I beg every Christian to offer fervent prayers for our rulers and the peace and quiet of our country. Pray in faith. Our beloved country is threatened with great and serious dangers. We have powerful, treacherous enemies within and dangerous ones without. Germany is trying to bring another war on us with Mexico and Japan. Pray that God will overthrow her wicked purpose and keep us in safety. Pray that those in charge of public affairs may be guided by divine wisdom and support your prayers with your lives and conduct Stand firm and steady. Do not allow yourselves to be carried away by agitators that would incite you to strive for "rights" with force. God's law of right is in the world and it is working like yeast, in His own strong, silent way. There were many systems of wrong in the world when Christ was here, but he did not make violent attacks on the exisiting order of things. He laid down general principles of justice and brother love, and those principles have overthrown tyranny and oppression, have worked out in civilization and progress so far as they exist today. And they will yet do greater things when they gain complete ascendency over the minds of men. Ideas are the strongest forces used by humanity, sent by God, that exist in the world. Violence brings destruction, ideas restore, upbuild. Right ideas give us all that is to be desired, wrong ones bring misery and ruin. Then get the right thoughts in your heads,and live up to them, send them out in the world to do their work. You all remember when the great, strong, rich, powerful trusts had such control, were so strongly entrenched that it looked as if they could never be overcome. Now where are they? Public opinion acting through the duly appointed agency of the laws of the country, have robbed them of their power, and all classes of citizens are meeting the best means of relieving the present troubles of the country. Isn't this beter than violence, murder, destruction, letting loose the wicked passion of men? Isn't it more like sensible Christian people?

Let me impress upon you as strongly as I can that the law of right is in the land, and in the long run will prevail. All the time I am seeing in the papers that white people are realizing more and more the needs of the Negroes, and are working for them, for their education and moral uplift, Things work slowly in the South, but they are sure to be well and thoroughly done. They know that Negroes are the best, most steady, reliable laboring class in the country, and are realizing that they must look more closely after their well-being. But every lawless outbreak, every act of violence chills this feeling of concern, and puts off the day of beter things. Individually every one gets what he is worth. If it be friendship, kindness, respect from the white man, he gets it cordially and freely. I have many colored friends. I win their friendship by a kind interest in their welfare. I exact their respect by deserving it. Let us all do what we can to keep peace and help on the progress and prosperity of the country by an intelligent confidence in each other, and by joining our forces in every good word and work of the church.

Yours for all true and loyal fellowship in Good works.

KATIE M. BODDIE.

THE REQUIRED THING

(Zelia Margaret Walters)

He was a rising young business man, sure of himself, more than well satisfied with himself. He thought he knew the reason for this proposed visit from the old minister, a lifelong friend of his father's. He smiled to himself tolerantly at the minister's narrow view of life and duty, but, because he was well bred and kind hearted, he was ready to receive the old man cordially.

Indeed, he gave up te whole evening to him, and he had no sense of being bored. The old preacher talked well. He was interesting. Though the young man did not know it then, an aged Christian, one who deserves the name, and not one who merely claims it, is always interesting. The expected question came at length, quite simply and naturally. The young man braced himself a bit for his reply.

"No, I shall not join the church just now," he said. "I have my way to make. I can not bind myself to an adherence to rules which cramp one's mentality and action. Of course, I mean to live virtuous life, and I'm not trying to shirk my share of service, either. I give liberally to every charity and worthy object. I give of my time too. I am 'big brother' to several wards of the juvenile court. I help in the summer camp. I treat my employes justly. I'm not boasting you know; I only want you to understand that I do my share. Come now, honestly, don't you think these things count more than church membership? I know a lot of church members who are doing nothing in the cause of justice and human brotherhood."

"You are right. There are many idle church members who shame the name they have taken. What you are doing does count big. I rejoice as your father would if he were here." He paused a moment and then said: "I wonder if, in your reading German, you ever happened upon a ballad of Schiller's describing the adventure of Dieudonne de Gozon? You haven't? Well, I would like to tell you about it

"It seems that some of the Crusaders, early in the fourteenth century, captured the island of Rhodes. It had been a pirates' nest, but now the Hopitaliers settled there, holding it against the heathen, rescuing Christian slaves from the Mohammedans and carrying on their mission of healing. They had been some years on the island when to their dismay, they learned that a morass about two miles distant from the chief city was the abode of a destroying dragon. I don't pretend to say what kind of dragon. The old chronicles make him fearsome enough. Remember, this was less than a hundred years before America was discovered, and falls into the realm of recorded history. He may have been an enormous serpent, or possibly a survival from the monsters of an earlier age. At any rate, he slew first cattle, then shepherd boys, then pilgrims on their way to a chapel, and then knights who came out to vanquish him. After the loss of several good knights, the Grand Master forbade any more to try to slay the dragon. But young de Gozon thought that dragon ought to be slain. The old tale tells how he trained for the conflict, even training his mastifs to help him. Well, in short, he went out secretly and slew the dragon, barely escaping with his own life. But, escorted by the plaudits of the crowd, he entered the knight's great hall to report to the Grand Master. Of course he had expected praise. He had done well. He had benefitted all the people. But the stern old master bade him lay aside his Hopitalier's cloak and sword, and leave the order he loved He had not obeyed. He had neglected a duty far harder than slaying the dragon—the slaying of his own proud will.

"Do you think the Grand Master did wisely?"

"Yes, that is what I feel. Our Lord rules a province, in the midst of the enemy, wrung with toil and blood from the hands of that enemy. He asks his people to obey. He asks that above any other thing they can do. 'To obey is better than sacrifice,' he told a proud king of old. But still today there are so many that will go their own way, and give the service they choose, but they will not obey. I think our Lord would have conquered more of this old world if He could have had the support of loyal obedience. I just want you to think it over. You will, won't you?"

"Surely, I will. I'm thinking hard right now."—*Christian Standard.*

Christian Woman's Board of Missions

C. W. B. M. "PASSES THE BUCK" TO THE COLORED CHURCHES

(William Alphin)

Don't be disgusted or frightened when you read the above head lines. It is the best way I know to express the situation in modern terms.

The leaders of the Colored Churches have considered the Negroes should have more representatives in the planning of the work to be done by and for them, especially in view of the taxation or requests of them. In the consideration the Negroes thought they should have a National Convention representation in the executive planning, location and operating the schools among us, also in the general missionary and evangelistic work.

In our National Convention in Nashville these representatives in the executive part of the work were granted us in a wise and careful way by representatives of the C. W. B. M.

A lack of this representation has often been named as an excuse for not fully cooperating in the plans and methods of the work.

Possibly nothing has hindered some of the workers and churches more than this idea respecting the methods of the work. Now the time has come when the C. W. B. M. thinks it can wisely in a primary sense at least, grant such representation, the greatest hindrance possibly has been over come, and the "buck" is passed to the Negro preachers and churches.

The C. W. B. M. has consented absolutely to cooperate with the colored churches, represented in the National Convention, and with the Advisory committee of the convention launched the Emergency Campaign for Twenty Thousand Dollars for the Washington church, Central School in Kentucky, better support for the schools and workers we already have and the employment of more workers. This is exactly what the National Convention in 1918 asked for. With our Advisory committee representing us the Emergency Campaign was put on and methods outlined. Our National Convention in August this year endorsed the campaign. The C. W. B. M. and the entire brotherhood, for that matter, has granted us representation in the large world service.

The Church Extension Board by the endorsement of the C. W. B. M. has already put nearly fifteen thousand dollars in the carrying out of this program. The C. W. B. M., something more than five thousand, I am informed.

Brethren, they have certainly passed the "buck" to us. What about our representation in dollar part of the proposition. Do we want a partial or "segregated" representation? I am sure we don't. I feel sure our pastors, educators, evangelists, state convention officers and churches in all the states will earnestly and loyally do their best to put the Emergency Campaign for $20,000 over in good shape and pass the "buck" back with profit. The records show the Negroes in the denominational churches have done "bully" in their financial campaign for a larger work. We can't afford to do less and win the public to our cause. There is nothing left for us to do but raise the Twenty Thousand Dollars or go down in shame, for all the rest have gone above their quota, and the Church Extension Board and C. W. B. M. have already put Twenty Thousand Dollars in the aims.

The "buck" is passed to us, brethren, and we must wind ourselves, our people and our friends and lay this matter, with all emphasis possible upon their hearts. We have great people in our congregations and if we do this in a straight forward Christian business-like way our good people will save the Negro Christian churches from shame and the lack of loyalty and fidelity.

Above all it is the Master's Call to the whole church for a service the cause and the world needs in this day. Disobedience to the call is worse than all else. Christians and Christians only especiall can't refuse to answer the call and be blameless.

If we will we can do it. If we touch every church and every member in every church with the appeal the record will show Dec. 1st the Twenty Thousand Dollars raised. Plans are on for every church and every member in Missouri. Kansas City and Missouri will do their best to pass the "buck" back to the C. W. B. M.

Kansas City, Mo.

"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 in heart and ye shall find rest unto your souls."

The words of our Lord and Savior Jesus Christ. What a call. How many of us as Christians fail to avail ourselves of this gracious call? The call is for all, breathing the very spirit of democracy. Men today, men of influence, say "Come unto me" and many times stop. In other words, their call is not for all, but only for those who have money, power and influence. Let us not forget, however, "That man loketh upon the outside appearance, but God looketh upon the heart." Christian, think what a blessed privilege you have of having opportunity to talk of your heavenly Father concerning your burdens in life.

When in the right, you can afford to keep your temper; and when in the worng, you can't afford to lose it. It is what people don't know about religion that causes most of the argument. It is easier to recover lost money than lost time. The friend who knows our faults and likes us in spite of them is the friend worth having. It will cost something to be religious, but it will cost more to be not so. The greatest homage we can pay to truth is to use it.

Y. M. C. A. ANNOUNCEMENT

Prof. A. Henry Attaway, a very able leader of the Negro race, has been engaged by the Mississippi Young Men's Christian Association to supervise Negro work among his people in Mississippi.

There are already a number of organizations in the State and they are proving a Godsend in those communities where they are located. They are helping to solve the big problem that presents itself in connection with the question, "Where shall our young men spend their leisure hours?" The Association is also carrying on other lines of work in the Negro race. It expects to do some work among the young boys of the race as well as with the college boys.

Mr. Ray H. Legate, formerly Y. M. C. A. secretary at the University of Mississippi, has come to the state and will serve as student secretary. His duties will carry him to the Negro Colleges of the State as well as to the white colleges. Mr. Legate has had a great deal of experience in Y. M. C. A. work, and is ready and eager to do all in his power toward brining about a better day in the moral and economic life of the Colored man.

LAUS MORTIS

Nay, why should I fear death,
Who gives us life, and in exchange takes breath?

He is like cordial spring
That lifts above the soil each buried thing—

Like tutumn kind and brief
The frost that chills the branches frees the leaf—

Like winter's stormy hours
That spread their fleece of snow to save the flowers—

The lordliest of all things—
Life lends us only feet, death gives us wings!

Fearing no covert thrust
Let me walk onward, armed with valiant trust,

Dreading no unseen knife,
Across death's threshold step from life to life!

O all ye frightened folk,
Whether ye wear a crown or bear a yoke,

Laid in one equal bed,
When once your coverlet of grass is spread

What daybreak need you fear?
The love will rule you there which guides you here!

Where Life, the Sower, stands,
Scattering the ages from his swinging hands,

Thou waitest, Reaper lone,
Until the multitudinous grain hath grown.

Scythe-bearer, when thy blade
Harvests my flesh, let me be unafraid!

God's husbandmen thou art!
In his unwithering sheaves, O, bind my heart!

—Frederic Lawrence Knowles, in "Love Triumphant."

ARKANSAS

It is my pleasure to say that on the 30th ult. we arrived at seven a. m. at Nashville, Tenn., where we were met by Rev. W. P. Martin, pastor of the Eight Street Christian Church We were there to attend the National Convention. Bro. Martin soon had us out to Mrs. Kenoll's for breakfast, where we were royally entertained during our stay in the city. She spared no pains with us. At 11 o'clock we were at the church. It is a nice brick building with several additions to it, basement, pool room and pastor's study. I am glad to say that Bro. Martin is making good here. I must say he is an ideal pastor and evangelist. I was glad to heart members of the church say that he does not fail to attend the meetings of the different departments of the church, the Ladies' Aid Society, the Endeavor and Prayer Meeting. At 11 o'clock the writer gave an address on the "Workers of the Kingdom," which all seemed to enjoy. At 3 o'clock Rev. Martin was invited to speak at a church which has not been doing missionary work successfully with us. His text was "The True Church." It was a great message indeed. The house was packed and all rejoiced with him. After this the writer was introduced and made some remarks on the woman's work in the church which seemed to leave a good impression. At 6 p. m. we were back at the Eighth St. Church to be with the Endeavor Society in their meeting. The lesson was timely taught by the president. After this there were several explanations given on the Child Jesus. I must say that the good people of the Gay St. Church are doing things.

Tuesday was convention day at Greenwood Park. Brother Preston Taylor's place. It was a source of pleasure to meet the good brothers and sisters from the different states. This was a great convention and great plans were laid Elder Taylor and Prof. Herod and many other of the great men and women of the church were at their posts. I am very proud of them. It was our great pleasure to have with us President J. B. Lehman and Mrs. J. M. Stearns, both of the national work and both of whom labor for the edification of the Negro race. We do thank the C. W. B. M. for their great services. Words can not express the great help rendered by their visit.

The women's session was good. Good reports were made. Mrs. Alphin of Missouri read an excellent paper. Prof. P. H. Moss and his team brought much information to all. Mrs. Smith and Mrs. Hardon brought such sunshine that it seemed good to be there. The address of our president Mrs. Hattie Singleton, was very striking. On the fourth night of the convention Elder Taylor observed the fiftieth anniversary of his entrance into the ministry. My friends, he is indeed a great man and has done a most excellent work for his race. May he live long to do more good for God's kingdom.

We wish to say that on the seventh inst., the writer wasback home and chanced to meet with the Kerr mission point on business for the King. We enjoyed a great message from the pastor, Elder Guydon, on the subject, "False Gods and True. Baal and Elijah." He stressed the power of the true God. Then the writer was asked to explain the Emergency Campaign work. Forty minutes were used. After this we gave out twenty-two pledge cards to this little church. On the following Sunday we were at the Toltic church which Elder Guydon also pastors. His message at this place was indeed fine, subject, "Pure Gold Tried by Fire." It was well illustrated. Then the writer came forward and spoke to the church on the same matter of the every member canvass and left eleven cards. The most of the members here are very old, there being only a few young people. We ask your prayers for us.

MRS. S. L. BOSTICK,
General Secretary.

THE OLD HOME

There's a mother, bent and wrinkled, in a home back 'mong the hills,
And a longing for a letter that mother's lone heart fills—
Just a line from son or daughter who for years has been away;
But the letter's long in coming—none she gets day after day.
No one knows how still and lonesome is that house where years ago
Mother rocked the old red cradle, gently, gently, to and fro;
Soothed away child griefs with kisses, bound up cuts and fingers sore,
And a-smiling watched the playing on the spotless kitchen floor!
Merry children round the table; quaint old dishes white and blue;
Now none come when dinner's ready—table's only set for two!
Often when the light is waning, from the little parlor stand
Mother takes an old-time picture in her work-worn trembling hand;
Gazes onthe face intently (such love's 'mong earth's chiefest charms):
"I was never half so happy as when you were in my arms!
I was often tired and weary, filled with care, and oft perplexed;
Had so much to do I wondered what the task I should do next.
But I'd bear the burden gladly, suffer what I did—and more,
If those days—now gone forever—I could once again live o'er!"
Now her longing's for a letter, as she does her household chores—
Write and tell her how you love her—if that lonesome mother's yours!

—A. F. Caldwell, in Farm Journal.

JELLICO, TENN.

To the Gospel Plea:

The missionary society rendered a splendid program at 8 o'clock Sunday night, Sept. 14th. It was as follows: Son by the choir, "Abide with Me"; Invocation by Elder E. B. Bush; Song by the choir, "He Arose"; Paper by Mrs. Daisy Avery, "Missions;" Duet by Mrs. Ida B. Spear and Mrs. Helen Murphy; reading by Mrs. Jessie Molden, "The Old Home"; instrumental solo by Eld. R. C. Maloy; vocal solo by Prof. M. B. Young; missionary talk by Mrs. Abe Redd; duet by Misses Martha Gover and Cora Redd; vocal solo by Miss Greenlee; instrumental solo by Mr. Charlie Gover; volcal solo by Mr. Monroe Greason; Remarks.

We are now working on the Emergency Drive and think we are doing nicely so far. We have just received an encouraging letter from the state corresponding secretary, Mrs. D. C. Fowler, telling us about his great work.

MRS. MARY GOVER, Pres.
MRS. HELEN MURPHY, Sec.
ELD. R. C. MALOY, Pastor.

REALIZE THAT YOU ARE STRONG

It does you no harm to realize your weakness, if you know your strength, too. But there is no surer way to discourage yourself than to focus your attention on your shortcomings and ignore your possibilities. No matter how you may have failed in the past, you can make a splendid success, beginning now.

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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Gospel Plea

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THE GOSPEL PLEA
INSTITUTE

EDWARDS, MISS.

BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SAT., OCT. 11, 1919. Number 424

A SURVEY

A CLEAR CUT ISSUE BUT NOT SEEN NOW

(J. B. Lehman)

"Backward look across the ages and the beacon-moments see,
That, like peaks of some sunk continent, jut through oblivion's sea;
Not an ear in court or market for the low foreboding cry
Of those crises, God's stern winnowers, from whose feet earth's chaff must fly;
Never shows the choice momentous till the judgment hath passed by."

If we look over the great crises in the past we will see how the evil forces seemed to stalk like some huge giant capable of brushing all else aside and the common herd of mankind seemed to be so awed by their audacity that they regarded them as conquering heroes. But when it was all over and the evil forces lay prostrate in the dust we could see how the firm voice of Truth stood unwavering until it was vindicated and mankind could see what a momentous choice was made.

The voice of Abraham was almost alone and yet a faith with the positiveness of knowing stood out and the civilization of Sodom and Gomorah passed out forever while the spirit of Abraham dominates the world.

John the Baptist and Christ called Israel to repentance over the vehement protest of the ruling Jews who finally sent both to martyrdom; but now we can see what a fatal choice the Jews made and the spirit of the lonely Nazarine has swayed the ages.

Martin Luther protested against the corruption of the Romish priesthood little dreaming that his protest would bring out a protestant force that would bring a new civilization. We can only now see how momentous was the choice Northern Europe made in the days of Luther.

Before our Civil War political forces were striving for mastery on the sea of American life. Neither were distinctly Christian. Abraham Lincoln never dared say that he would abolish slavery until he did it. The political North, while more altruistic, was not more Christian than the South. But when the contest was over and slavery was destroyed all could see a new era in American life had downed and the distinctively Christian forces were given their opportunity. The results of the Civil War were no more than to show to the Christian forces "the unfinished task yet before them."

Now let us see if we can analize the situation now facing us. This we will not do as prophets but from our knowledge gained by other great crises of the past

Soon after our civil war great industrial enterprises sprang up which employed great masses of men. It was soon seen that the great employers had it in their power to reduce to peonage the mass of employes. To escape this menace they organized labor unions. But no sooner had they organized than they discovered a much greater power than they were morally capable of using. They threantened industrial enterprises with anarchy and in the face of this menace the captains of industry formed combines. But they, too, soon found they had a vaster power than they were morally fit to use. Thus we have arrived at the stage where the labor unions are dictating terms of employment and the trusts are dictating terms of barter.

Now this was just in the formation period when the German nation struck for world domination which involved practically all the nations of the earth. When that war was over democracy was in full power everywhere. No outocratic power was left anywhere. All the nations of the earth were in one family. But this war left a vast unfinished task before the whole world. The church people have not been slow to see it and are organizing vast resources to train one generation of all the kindreds and peoples and nations and tongues, that they may furnish a leadership organize a better civilization. But the forces of venal commercialism are also not slow to see their open door. Already they are striving on the seven seas for mastery. In Russia it is Bolshevism against the Burgeoise, in Germany it is Sparticans against Aristocrat, in England it is the labor unions against the titled classes, in the United States it is federated labor against the industrial captains. If venal industrialism wins the right of way, as it now seems it will, labor and capital will soon fight to a truce when they will combine their forces and a vast secret government, a kind of image of imperialism, will gain all authority, and then no labor of the hand or business of the head can be done without first being branded by this authority. This can not go far till it will be discovered to be a mighty sore evil on the people. And it will not go far until it will be seen to be a sharyp drawn contest between the forces of world missions and the forces of venal commercialism. At the end victory must perch on the banner of world missions; but this cannot come until blind devotion to nation, now hiding under the name of patriotism and blind fealty to denominationism, now hiding under the guise of fealty to God's commands, are destroyed. As Pharoah could not give up Israel until he went to his Red Sea, so our American people can not give up their blind partizan politics and their blind denominational rivalries until they suffer a period of servitude under Veneal Commercialism. But so important will be the end sought by divine leading that the means will justify the end. As God sent faithless Israel under the servitude of Sisera until they could appreciate a Deborah and Barak so he may have to send modern Christianity under the servitude of Venal Commercialism until they can slough off blind partizan politics and blind devotion to denominationalism and can undertake the world task of teaching the children of all the peoples of the earth.

The decisions we are called upon to make now are far more momentous than any of us can appreciate. The treaty with Germany proposes the adoption of Christian principles in international relations and it is opposed bya group of senators who have not hesitated to flout Christianity, but our decision to adopt or reject this treaty is not our momentous decision. The decision on which the fate of the next five hundred years hangs is being made in our religious councils. If we are now capable of giving up partizan politics and denominationalism and of becoming one as Christ and God are one, we can abort a threatened world evil. If we are not, then God will bring on the world evil to make us let go as he made Pharaoh let go.

Let us nt flatter ourselves that we, the Disciples of Christ, are free from sectarian narrowness. Our fathers gave us an ideal platform for union and for a hundred years we have preached it; and now when the Christian world seems to show an inclination to adopt it as the ony possible basis of union we are in danger of having dogmatized our father's great truths so as to enslave ourselves in narrowness. Some of our brethren are fostering a schism over policy of doing work in Mexico and other fields. The spirit of denominationalism is yet deep seated in all communions, our own included, and they all need a John the Baptist crying in the wilderness of confusion saying, "Repent for the kingdom of God is at hand." Shall we drivel away at our petty feuds while the forces of Venal Commercialism are striving for mastery of the seven seas of human society until in a truce they will tie us down in aservitude with a mark in the hand and forehead? Our answer to the call of missions in a spirt of unity or disunity is the momentous choice.

AS SEEN FROM THE GREAT LAKES

The Chicago Riot

The world has heard of the Chicago race riot. It was more than a race riot, it was a race war. Every feature of real warfare was displayed. There was the hindenburg line, no man's land, there was robbery, burning and looting.

The riot started at the bathing beech on

Lake Michigan on a Sunday afternoon when a seventeen year old colored boy, who drifted beyond the unfortunate, imaginary color line, was struck with a stone by a white youth of twenty-three. The police stationed at the beech refused to make the arrest when the young man was pointed out to be the one that threw the stone. When he thus refused, the colored people at the beech lit in on him.

The news of what had happened spread like wild fire throughout the colored section of the city. Preparation began at once to meet the inevitable.

It was later announced by police authority that the colored people had amunition enough stored away to last in a gorilla war- for a year.

On the Sunday evening of the beginning of the riot, we came down State street and turned off at Thirty-fifth. We witnessed a mighty stir. Policemen, mounted upon horses, were riding up and down the street. There was running, pulling and striking. There was a trickling of blood.

Perhaps it will be pleasing to know that the colored people did not start the riot and that, in the main, they were on the defensive side.

Too much credit cannot be given to the white ministers for the stand they took. Many of them denounced the riot from their pulpits and pled that justice and equality be given the colored man. The signal note came from the Federation of Churches of which Dr. H. S. Willett is the honored president.

The colored ministers held daily conferences during the riot, and the week following. They are still active in helping the colored people arrested to secure a just trial before the courts. In pursuance of this end, on the evening of labor day, in a great mass meeting, six hundred dollars were raised for their defense.

Our own G. Calvin Campbell, minister of the Armur Avenue Christian Church, is the able representative of the colored Disciples and is equally active with the rest of the colored ministers of the city.

W. M. SIMMONS.

LOOKING TOWARD THE FUTURE AS A CHURCH

(E. H. Wray)

As we look toward the futuer of our program as a church, and as we think of the great and unprecendented tasks awaiting us and calling for our wisdom and devotion, what is the one great need that stands out above all others? We are going to need men and women and boys and girls who are willing to work, and we are going to need all the power that the genius and money of men can give. But no matter how many we may have who are willing to work. no matter how much money we may have to spend or what genius of intellect there is to think for us—all these will be futile unless they are held and controlled by the great hand of our God. The one great outstanding need above all others, the one fundamentally essential thing for the success of whatever program any Church may undertake, is that our lives shall be God-possessed, God-controlled and God-directed.

The power of the lives of the great men and women whose works have been large in the ongoing of the kingdom is to be explained by the fact that they have all been God-possessed individuals. They have given God the first place in their lives, and have given Him a chance to have His way with them. Abraham, Enoch, Moses, David and Elijah, and that long list of Bible characters, are men who have thought themselves into the very presence of God, and have abandoned their all to Him. The high privilege which these men had, and the power which they manifested, are given to all men who are willing to live and walk as these men did in their relation to God. But the most beautiful and ideal relation of man to God is t obe found in the example of our Lord and Elder Brother. There was never a moment in which He was not conscious of nearness to and His dependence upon the Father. What God was to Christ He must be to us if our lives are to have any power in the work of His kingdom.

What we need in the church today, and what the world needs from the church more than anything else, is godly men and women. All the glory of the goodness of God is ours if we are willing to walk with Him.

The approach of the soul to God and the soul's possession of God is not some strange and far-away reality limited to a few choice souls. We need to realize that God is not far from any of us, and that all we have to do to possess Him is to approach Him through His Son and our Saviour. It is a simple process; but oh, what power it brings into the lives of men! Everything depends upon our relation to Him. If we are willing to give Him the allegiance He deserves, trust Him, love Him and serve Him, He will strengthen our hands, and He will prosper us in the work of his kingdom.—Spark Plug.

Dear Editor of the Gospel Plea:

Please allow space in your paper for a few lines. This summer finds me visiting the Baptist revival meeting. They are having a great time. We are looking forward to a grand rally on the 21st of this month. Say, we mean to build a church. We are very glad to try to build a church here in Arkansas, for it is very much needed. You would think so were you here to the baptizing. Oh, how I have wished for a Christian preacher to preach a sermon to that large crowd of people. We are striving for a church house so we can invite them in and give them a good soul-stirring sermon. I don't see why some of our preachers don't come into Arkansas and preach. Come out of Mississippi awhile and preach the gospel. I long to see a Christian church in Barton

Yours for a Christian church
A church worker
SISTER CLARA McDANIELS
Box 42 Barton, Ark., Sept. 15.

THE CALL OF MEN

Bring me men to match my mountains,
Bring me men to match my plains,
Men with empires in their purpose
And new eras in their brains.
Bring me men to match my prairies,
Men to match my inland seas;
Men whose thoughts shall prove a highway
Up to ample destinies;
Pioneers to clear thought's marshlands
And to cleanse old error's fen;
Bring me men to match my mountains—
Bring me men.

Bring me men to match my forests,
Strong to fight the storm and blast,
Branching toward the skyey future
Rooted in the fertile past;
Bring me men to match my valleys,
Tolerant of sun and snow,
Men out of whose fruitful purpose
Time's consumate blooms shall grow;
Men to take the tigerish instincts
Of the lair, and cave and den,
Cleanse the dragon, slime of nature—
Bring me men.

Bring me men to match my rivers,
Continent cleavers, flowing free;
Drawn by the eternal gladness
To be mingled with the sea;
Men of oceanic purpose,
Men whose moral currents sweep
oward the wide-infolding ocean
Of an undiscovered deep;
Men who feel the strong pulsation
Of the central sea, and then
Time their currents to its earth throbs—
Bring me men.

—Sam Walter Foss

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D D. S.

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EMERGENCY CAMPAIGN

MESSAGE FROM HEADQUARTERS

I think we have already written you announcing the purchase of the lot in Washington, D. C., for the erection of the new church in that city. The people in washington are delighted with the location. Brother Preston Taylor of Nashville, Tenn. and Brother Gooden, the pastor of the church, are both enthusiastic about it, saying that it is the best location in Washington City.

I am glad to write you today also announcing the good news concerning another of the objects of the Emergency Campaign. You may have seen or heard some announcement of the prospective farm for location of Central Christian Institute and Bible school at Louisville, Ky. We have been negotiating for one of the finest pieces of property for such purpose that could be found anywhere in the country. It is an old country estate Known as Big Oaks, containing one hundred twenty-five acres, with most of it under cultivation, though there is a fine piece of timber land offering lumber resources, plenty of limestone on the farm also for building purposes and some excellent improvements in buildings. Big Oaks farm is rightly named, affording a perfectly splendid campus for the new school; a station on the trunk lien of the L. & N. south of Louisville right on the farm. Thre are perpetual springs and a little stream flowing through the place.

We have been negotiating for this property for some months and just this week have succeeded in getting a contract. We have paid $1,000 down to hold the contract until the title can be assured and we can make the required down payment. A down payment of $10,000 must be made in September. We have been borrowing to meet our current expenses and therfore we are under the necessity of securing special gifts and offerings for this enterprise in the immediate future.

I am writing you today to ask your cooperation in collecting as many of the pledges as possible together with other offerings. This is an emergency call and the interests of the work demand immediate action. We are sure you will come to our assistance in this matter as fully as possible. Please make general announcements and individual solicitation and help us by sending in the largest possible amount which you can collect.

Thanking you in advance for this assistance, I am

Yours for the cause,
JOSEPHINE M. STEARNS

Sept. 22, 1919.

DENOMINATIONS TO JOIN IN INDUSTRIAL CONFERENCE, OCT. 2-3

One hundred and fifty representative delegates of the important evangelical denominations will meet in New York City, October 2 and 3 to decide what action the Christian church should take in the present industrial crisis.

In view of the President's conference of capital, labor and the public to be held at Washington October 6, the international labor congress to start at the capital October 28, an the many industrial conflicts now disturbing the country, the attitude of churches with a constituency of 50,000,000 people should be most carefully considered, the men calling the conference believe.

Invitations to the conference were issued by the Inter-church World Movement of North America, through its Industrial Relations Department, of which Fred B. Fisher is director. Participating in the call were the Federal Council of Churches and the social service commissions of many of the denominations. The Presbyterian, Protestant Episcopal, Baptist, Methodist Episcopal, Reformed, United Presbyterian, and Disciples' churches, the Friends and the Y. M. C. A. and Y. W. C. A. cooperated in bringing about the meetings.

The call for the conference originated and was decided upon at a luncheon of representatives of the social service commissions of the churches, called by Dr. Fisher. At this time Dr. Fisher, who had spent several months in an intense study of the situation asked the church representatives what they intended to do. The discussion of this question led to the general feeling that a more authoritative conference, to which all the denominations would name delegates, was imperative.

The meaning of the conference was set forth ian statement signed by Dr. Fisher and by Dr. S. Earl Taylor, General Secretary of the Interchurch World Movement. The statement follows:

"The demands that the Church of Jesus Christ concern itself with the ethical aspects of the present industrial questions and disputes are too insistent to be ignored. Conference of employers,manufacturers, profes sional men and labor representatives are being called throughout the country. The attention of the nation will be focused on the conference called by President Wilson at the White House, October 6th.

"An informal conference of representatives nominated by the several social service commissions of the evangelical churches, the Federal Council of the Churches of Christ in America, the Y. M. C. A. the Y. W. C. A., the Salvation Army and kindred organizations, has been called for New York City, October 2 and 3. Among the topics to be discussed are : Democracy in Industry, Cooperative Movements, Agricultural and Migratory Labor, Racial Relations, a Minimum Standard of Living, Organized Labor Movements, Increased Production, Collective Bargaining, Free Speech, Problems of Reconstruction, The Responsibility of the Church in Industrial Matters.

"The conference will include, among the delegates, employers, labor men, ministers and professional men and women. The program is based upon the position that the time for generalizations is past. The concrete nature of the conference will be seen by the topics suggested.

"Interest in the industrial situation is so widespread among Christian people at this time that we are confidently hoping the findings of this conference shall serve as constructive and practical suggestions to the mass of conscientious Christian men andwomen in every walk of life throughout the country.

"The Interchurch World Movement is convinced that there is more at stake than the actual economics and politics involved in the question. The Christian churches ought to exert a powerful influence at this time. If we are to avoid the confusion and threatened disaster which have followed the war in many European countries, a spirit of intelligent understanding and sympathy must be developed between employer and employee. The Industrial Relations Department of the Interchurch World Movement was organized in response to the demand that the movement take some constructive attitude toward the fermenting industrial issues of the day. The churches, both nationally and in local communities, must relate themselves very definitely to the solution of the problem at this time of readjustment."

THERE ARE NO SMALL JOBS

Digging coal is a big job. Your warmth in the winter depends upon the man who digs the coal. Watching a railroad crossing is no little task. Your life depends on the man at the crossing. So, likwise, the church, every task is important. The comfort of the people attending worship depends upon the faithfulness of the janitor. It is up to him to see that the ventilation is right. the building clean, the seats dusted, and that the building presents a proper appearance. The ushers have the power to make people happy or unhappy. The agreeableness in meeting them, the courtesy extended in finding them a comfortable seat add much to their enjoyment of the worship. The choir contributes no little to the worship. If the singing is of the proper sort it fulfills its mission, which is to get the people in the right spirit of worship.—Canton Christian.

We would add that the promptness and reverence of the deacons and elders, as well as the sincerity and quietness of all worshipers greatly aid in the impressiveness and helpfulness of the Communion Service and the cordiality of each member toward both friend and stranger, after the benediction serves to lay upon all hearts the fact that the Church of God has something to bestow, not possessed by any other institution.

SAYINGS OF JESUS

"I pray that they all may be one, that the world may believe."

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

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Number 424

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTE S

Miss Anderson was the first teacher to arrive on the campus. She came in early to make some changes in her school room.

New students who have arrived this week are Missess Lesley Paige, Mary Agnes Williams, Johnnie Jenkins, Muriel Jackson and Vinetta Kimbles.

Miss Cornelia McClodden and Mr. John Henry are spending the week-end at home with their parents in Port Gibson.

Mr. Peter Dunson of the class of 1918 is now in Tuskegee taking a course in Electrical engineering.

Mr. Willie Moore and Mr. Jeff Bryant attended the wedding of Mr. James Rundles which took place in Jackson Sunday Sept. 28th. His friends at the S. C. I. wish for them much happinness and many years of useful service in the work of the church.

Mr. Moser of Vicksburg was on the campus last week getting our pianos in tune for the opening of school.

PERSONALS

Elder Moses Powell writes that his wife is suffering serious sickness and he has had to move in from Kirkwood to St. Louis.

The recent Texas State Convention raised $620.16 cash with which all debts were paid and $3375.78 was pledged to the Emergency Drive. A team led by Rev. Preston Taylor is doing good work out on the field now.

Rev. R. A. Gooden stopped at Martinsville, Virginia, to hold a ten days meeting. Four additions are reported and the church much revived.

FROM THE BANKS OF THE OLD KENTUCKY

Began meeting here at Mt. Sterling, Ky., today. Splendid attendance and outlook. This church always holds three weeks' meeting. I regret that I can only give about two weeks. We're routing Bro. Herod through Kentucky. He's to begin at Paris, good old Bourbon county, just before third Sunday in October. With Bro. Taylor they'll "shock some hay." Kentucky brethren who need this team must plan for big things and let me know right now. Always address me at Nicholasville, Ky. (My heart is always there.) Unless you "Speak up, Ike, and 'spress yo'sef" we shall route this team to what seems to us best advantage. Had great day at "Old First" Sunday Kentucky means to lead in this Drive. If she doesn't, she ought to drop the first syllable of her name.

C. H. DICKERSON.

Dear Editor: I wish to report the following through the columns of your paper.

Just in from Fairview, Ky., where we held a two weeks meeting with the good people there, with ten added to the saved, the church much revived, and the future bright. A great people. This church is situated on the beautiful pike, seven miles west of Mt. Sterling and two miles east of Sharpsburg in Bath county, in a prosperous settlement of colored farmers, most of whom own their farms. Some of the most outstanding things that would attract the attention of a close observer is the spirit of thrift and economy among the young men. I find there that some parents have left a good deal of property to their children and they seem to appreciate it and are taking care of the same and adding more to it. Most of the property left to young colored men goes back into the hands of whites as soon as the old heads are gone. This settlement is composed of Jones, Botts, Groves, Kaywoods, Lanes and Jacksons, all are related and the union is strong. More young people there than I have seen for years in a country settlement. The church looks like a veritable nursery at night when you see the little ones lying around asleep and the good Lord is blessing them with more, for before we could wind up on Monday morning and get away the stork had visited one of the young Mr. Jones who had been restored back to the church, with a fine boy and he seemed to think he was the greatest man in the community. Their new church is a splendid monument to their thrift and enterprise. They have a splendid preacher in the person of Bro. H. T. Wilson, a man competent and able to lead them, but our preachers and people have got to learn that to build a strong church the preacher must be on the job every Sunday and most of the time in the week and to do this people must liberally pay and the preachers must catch the vision of undertaking large things for the Master and his people. When you hear men speaking of paying ten or eighteen thousand for farms, willing to undertake that for themselves and families, and these men giving their time and talent to the work of church and Sunday school, what could not be done for the Master with such young and vigorous manhood consecrated to the Lord if properly led? In one of these families they have some historical relics. I must mention they have a family of horses which have been in the family for 27 years. Five head of these are living. The oldest are in the hands of the oldest boy and they are as good and sound and in as good shape as any team in the county, both in their twenties. All of these young men are members of the church and have their own cars and nice homes and seem to love their church. Collection for two weeks was $101.65.

The writer secured five subscriptions for the Plea, find money order for the same with addresses enclosed.

I close for this time by saying that Lexington is on the map. This ends my vacation. I have returned and will fill my own pulpit Sunday, Sept. 28. Will give you a write-up in full of the work in our next letter.

Respectfully yours,
T. R. EVERETT.

Money held in the hand of the owner takes the color of the heart; it turns to a poisonous mass, exhaling an evil odor, in the hand of the vicious; it turns to trash in the hand of the fool. it shines a long-rayed star of powerful emanations in the hand of him who loves his fellow-men.

Reforms are always necessary and always in order, but it is not the mission of the church to reform the world. The church was planted in the midst of a sin-cursed race as a great light in the wilderness. It is the mission of the church to preach the gospel, and the gospel will reform the world. The divine order can not be reversed.—Leslie M. Shaw.

KENTUCKY

Fifth Street Christian Church, Lexington, Ky., needs a pstor, the former pastor having been elected state evangelist. For information address D. I. Reid, Elder, 705 North Mill St

THE SIGN OF A LIVE CHURCH

"The Bishop of Nelson (New Zealand), at a recent meeting, told of two men who met recently, and one asked the other for a subscription for his church. The reply was that the Church was always wanting money. The other friend said: 'When my lad was a boy, he was costly; he always wanted boots and shoes, stockings and clothes, and wore them out fast, and the older he grew, the more costly he was, the more and more money he wanted, but he died, and now does not cost me a penny.'

"'Yes,' said the Bishop, 'a live church, like that boy, always wants money.'"

ESPRIT DE CORPS

The company of just and righteous men is better than wealth and a rich estate.—Euripides.

Christian Woman's Board of Missions

ANNUAL REPORTS

The following reports were made by the evangelists for the year's work. All the people in these states should take a keen interest in these reports.

Annual Reports of the Evangelists for the year from Sept. 1919, to Sept. 1, 1919.

KENTUCKY

Clarkesville, Tenn.

Number of sermons preached	59
Additions since last report	3
Marriages	0
Funerals	0
House to house visits	145
Financial Report:	
Paid for Sunday School literature	$ 4.00
For education, T. C. I., July 31	5.50
For convention, July 31	4.50
Educa. Rally and Bible School	5.40
We raised to repair and paint church	101.35
On August 31—	
Paid on United War Work	5.00
Paid on Coal and Light Bill	16.00
Received on my Salary	26.00
Paid for Gospel Plea Subscriptions.	3.00
Received from C. W. B. M. on salary	150.00

Hopkinsville, Ky.

Number of sermons preached	50
Additions to the church	3
Marriages	0
Funerals	0
House to house visits	143
Additions at Nebo, Ky	2
Financial Report:	
Paid for Sunday School literature	$ 2.50
Paid on Coal and Light	5.00
Received for my salary	50.00
Rec'd for outside evangelistic work	35.00

We lost fully three months' work at Hopkinsville on account of the "flu" ban which came on us.

J. E. ANDERSON,
Evangelist for Clarksville and Hopkinsville
729, Main St., Clarksville, Tenn.
Sept. 12, 1919.

VIRGINIA

Report for the work in Virginia:

Places visited	6
Sermons preached	28
Additions	30
Rec'd on my Salary	$ 60.00

This was special work outside of the local congregation.

Work with the local congregation:

Sermons preached	84
Additions	21
Rec'd. from the church	$610.00
Rec'd. from the C. W. B. M.	200.00

I will say that on account of the flu and the Emergency Drive I was not able to hold some of the meetings as had been planned as the time left was no tsuitable.

J. R. LOUDERBACK,
Pastor and Evangelist.

OKLAHOMA

To the Gospel Plea:

Please let me say through your paper a few words about the work in Oklahoma. We met in our state meeting at Oklahoma City, Okla., and too much cannot be said for the year people there who made it possible for so large a delegation to be entertained so royally as we were at that place. The church at Oklahoma City has a minister to lead them that does things at the time they are needed to be done and we will be glad to go to Elder G. W. Wiley's church at some time when we can stay longer.

The business of the Convention was one of the great features and it enables those that were there to see that we must move up or we will not be able to meet the demands of the day.

We were blessed to have with us in our convention, Pres. J. B. Lehman of the S. C. I., Pres. J. N. Ervin of the J. C. I., Mrs. Anderson of the National Board, Miss Rosie V. Brown of the National Work among the Negroes and Mrs. Fannie Hay Johnson, the state organizer for Texas and Oklahoma. All of these noted men and women are welcome to come again and help those that need the help in Oklahoma. Mrs. Johnson is already doing a fine work here in this state among the various churches.

We also had our National Field Secretary of the Sunday School, Prof. P. H. Moss and he held a few conferences before breakfast that will mean much to the work. Bro. Isom K. Hicks also paid the state a visit at this time and is now doing a nice work at Ardmore, Okla.

My report is as follows for the year:

Churches arganized, 1; No. members	12
Sunday school org. 1; No. members	19
Y. P. S. C. E. organized	2
Church visits	68
Sermons	203
Conversions	54
Church rallies	4
District Conventions	6
Finacial Report:	
Paid on church debt at Ardmore	$146.20
Paid on church debt at Okmulgee	60.00
Received from Muskogee	$24.48
Received for Guthrie	40.57
Received from Boley	19.00
Total rec'd for Dist. Conventions	$ 84.05
Received from State Treasurer	114.89
Received from National C. W. B. M.	225.00
Received from State S. S. Treas.	34.55
Received from State C. W. B. M.	20.00
Received from Public	396.22
Received from State Convention	125.63

The expense account was $181.18.

We are hoping to bring into the state work in 1920, Newfoler, Okla., Nowater, Okla., and Fredrick, Okla. These are towns where we have a few members who have never connected with the state work.

We are also trying to get the Plea into every home and to get at least one boy or girl into one of our schools. We will go to Hawkins, Texas, on Manday, Sept. 22, with eight of our young people as students of the J. C. I.

We have also taken pledges for the Emergency Drive to the amount of $460.05. Part of this amount has already been paid.

Yours for a forward step,
EVANGELIST W. M. TUCKER.

TENNESSEE

Nashville, Tenn.

Report of the Gay Street Christian Church from Sept. 22, 1918 to Aug. 2, 1919 Counting out three weeks in October that we were unable to work on accoount of the flu, actual work done from last report, 9 months and one week.

Financial Report:

Church raised	$1183.70
Y. P. S. C. E. raised	15.55
C. W. B. M. raised	63.73
Donated to the pastor	43.40
Gospel Plea	7.50
World Call	4.00
Kings Builders	1.20
Bible School raised	72.96
Total raised in all Departments	$1,392.04
Paid out the following:	
Mortgages	$ 290.00
Insurances	195.00
Gas	110.00
Paid out by Bank Drafts	21.00
	4.45
	9.05
	8.00
	8.68
Paid on new insurance	40.00
Printing	15.90
Temperance	7.45
Washington, D. C., Church	3.10
Education	12.43
Sick, Etc	40.50
Visiting Ministers	13.07
Paid delegates and fee to S. Con.	70.12
Paid Organist	68.00
Paid Pastor	296.69
Donated to Pastor	43.40
Total paid for all purposes	$1256.84
Leaving a balance of	$ 135.20

To be paid for the following purposes:
Wine, repairing of furnace, janitor, literature, and song books.

The Gay Street Christian Church enjoys the fellowship of preaching service and the Lord's Supper every Lord's Day. Preaching at 11 a. m. and 8 p. m.

Number of sermons preached	81
Baptisms	19
United	3
From the Methodist	2
From the Baptist	1
No. letter written	420
No. cards written	42
Sick visits	43
Funerals	4
Marriages	1
Subscribers for the Gospel Plea	8
Subscribers for the World Call	4
Students sent to S. C. I.	1

We have been able to organize and put to work the following organizations:

C. W. B. M. organized first Lord's day in Dec. 1918, with a membership of 23, and has grown to a membership of 68 active members.

Y. P. S. C. E. organized Dec. 31, 1918; membership 21.

Willing Worker's Society, organized Nov. 19, 1918; membership 20.

Our poor Saints Committee was organized Feb. 1, 1919. This committee takes the oversight and care of sick and disabled members of the church.

The Loyal Sons was organized Jan. 5, 1919. All of the men of the church belong to this and their purpose is to do the special and larger work of the church.

Our Bible school has grown from a membership of 14 to 74.

Since the National Convention our church work has started off with increased interest. Plans are now being perfected for our Emergency Drive, also $1,000 for the church.

May God's blessings rest upon the brotherhood.

Yours in His cause,
W. P. MARTIN.

Annual report of work done in the field beginning Aug. 7, 1918 and ending July 29 and Aug. 3, 1919.

Churches visited—Holstville, Knoxville, Jellico, Wartrace, Christiana, Savannah, Johnson City, Jackson St. Nashville, Lea Ave. Nashville, Shelbyville, Manchester, Murfreesboro, Centerville, Goodrich and Memphis.

Number of sermons prechade, 35; Number of meetings held, 2; number of additions, 6; Gospel Plea subscriptions 2; Number of churches communicated with by letter and proxy, 7: White Chapel, Bellfast, Bellbuckle, Richmond, Lynchburg, Tullahoma, and Flat Creek.

Preached Dedicatory Sermon at Shaw, Miss., July 20, received $30; preached annual sermon at J. C. I. Hawkins, Texas, received $15; Received from the field work of the state, $48.12; Total, $93.12.

We have distributed copies of "Answering the World Call" among seventeen churches in the middle and west of Tennessee and all have pledged their support.

One new church and Bible school at Memphis, Tenn., represented in our state convention. This adds one more to our roll of church and Sunday schools in the state.

Have also located a minister with the churches at Holtsville and Savannah, Tenn. Elder O. Zollar from Dixon, Texas. He has now moved his family there and reports that he is well pleased.

Faithfully yours,
W. P. MARTIN, Evangelist.

FLORIDA

Places visited	60
Miles traveled by railroad	520
Miles traveled by steamboat	90
Miles traveled by automobile	80
Miles traveled on foot	150
Sermons preached	95
Lectures and talks	25
Received by conversion	4
Other sources	27
Funerals	2
Marriages	1
Subscribers to the Gospel Plea	5
Business Meetings held	5
State Board held	3
House to house visits	100
Letters and cards written	193
Financial Report:	
Paid for rent of hall	$ 6.00
Paid for rent of chairs	3.00
Board and Lodging	23.50
Stamps	6.48
Lamps	1.25
Total	40.23
Expense for traveling	136.35
Grand total	$176.58
Received from churches	$40.00
State Treaus.	9.00
State Convention	4.00
National C. W. B. M.	150.00
Receipts for year	203.00
Balance	$26.42

C. J. BOLLING, Evangelist.

MISSOURI

Evangelistic report of H. D. Griffin for this year:

Number of days in the field	234

Places Visited—Chamois, Osage, Fairview, Salisbury, Blackwater, Napton, St. Louis, Huntsville, Frankford, Hannibal, New London, Lexington, Lathrop, St. Aubert, Jefferson City, Madison, Higbee, Fulton, New Haven and Columbia.

Number of visits made	45
House to house visits	81
Conferences with churches	27
Bible Schools organized	1
C. W. B. M.'s organized	1
Articles for publication	7
Additions by baptism	11
Additions by letter	11
Sermons preached	149
Letters and cards written	299
Financial Statement:	
Money raised on the field	$ 439.61
Received from State Board	112.70
Received form District Meetings	30.00
Received from C. W. B. M.	375.00
Total amount received	$ 957.31
Amt. paid for railroad fare	$ 102.09
Auto fares	11.09
Meals	8.10
Stationary	8.05
Telephone Calls	2.15
Salary	825.83
Total amount expended	$ 957.31

Since my arrival in the state the work has improved both spiritually and financially. Several congregations that had almost disbanded have been reunited and are now doing splendid work. Church houses are being repaired and beautified which shows church pride on the part of our people.

The congregations at Columbia and Madison are contemplating new houses. Columbia has already raised $2200 for this effort while Madison has about $600.

The outlook for the field is very promising. We predict a great future for Missouri.

At present we are laboring very earnestly to line up our people for the Emergency Drive. We are trusting and praying that Missouri will come up with her share of the $20,000 asked for by the C. W. B. M.

H. D. GRIFFIN,
State Evangelist.

Columbia, Mo.

MISSISSIPPI

K. R. Brown of Mississippi reports as follows:

Sermons preached	130
Additions by baptism	25
Reclaimed	30
S. S. Addresses	15
Lectures	12

Visited the National Convention, 7 District meetings, the State Sunday school convention, the Workers conference and the Emergency Drive.

Number of miles traveled	4000
Cards and letters written	75
Money raised for education	$100.00
For the Farish St. Church	50.00
For church repairs	200.00
Cash raised for Emergency Drive	111.25
Marriages	10.00
Raised for self-support	80.00
Rec'd. from S. S. Board	3.00
C. W. B. M.	150.00

K. R. BROWN,
State Evangelist.

Port Gibson, Miss.

TEXAS

Harry G. Smith's report for the work of Texas:

Receipts—

Murphy St. Church, Taylor	$ 114.90
Holtsville Church, Tenn.	5.00
True Vine, Paris	74.50
Valley Springs, Bettie	19.00
Bethlehem, Cedar Lake	34.10
Greenville, Clark St.	5.10
Waco, Clay St.	3.00
J. C. I., Hawkins, Tex.	4.80
College Add., Jackson, Miss	1.08
C. T. D. C. M. Convention	5.25
C. T. D. C. M. Bible school dept.	1.00
C. T. D. C. M. Y. P. S. C. E. dept.	1.00
Barnes Chapel, Edgewood	3.15
Shady Grove, Cason by J. N. Ervin	10.00
St. James, Lyons	12.00
Lovely Mission, Hillsboro	6.00
State Board by J. N. Ervin	30.82
By H. G. Smith given to St. Board	26.84
C. W. B. M. by J. B. Lehman	225.00
Total receipts	592.54

Expenditures—

From January to end of report (including stamps)	$ 228.44
Salary from Oct 1st	250.00
Amount received from C. W. B. M.	300.00

For the improvement and upkeep of churches

Murphy St. Church	$ 465.00
Valley St. Church	45.90
Bethlehem	25.00
True Vine	302.44
Emergency Cam. (cash)	513.55
State Missions	590.54
Total	$1,942.43

Subscriptions for the Gospel Plea, 9; sermons preached, 125; lectures made, 45. visits to homes, 500; Y. P. S. C. E.'s organized, 3; churches organized by H. G. Smith, 1; one new church by Mac Hunter, one new church brought in by T. B. Frost; church buildings

under construction, 1; additions, 50.

I have been able to see a big change in the churches financially in the upkeep of the churches during the year. I have a hope for big things in the state but it will take time and much hard work. One of the questions will be settled when the field worker will be given a commendable salary.

H. G. SMITH.

OHIO

Cincinnati, Ohio, Sept, 21, 1919.

Report of the work at Kenyon Avenue Christian church from Oct, 1918 to Sept. 14, 1919:

Present membership		140
Number of additions by baptism		15
No. of additions by letter and state.		38
Money raised:		
On current expenses	$1179.00	
On church debt	507.60	
For Emergency Campaign.	35.00	
Total from the church		$1721.60
Bible school:		
Present enrollment	135	
No. added since last report	106	
No. added to church from B. S.	7	
Money raised by Bible school		89.36
Y. P. S. C. E.:		
Number enrolled	25	
Number added	8	
Money raised		10.00
C. W. B. M.:		
Number enrolled	30	
Active members	20	
Money raised		50.00
Clubs:		
Bailey Clubs	$150.65	
Christian League Club	$112.00	
Christian Workers Club	41.50	
Young peoples club	60.00	
Choral Club	35.00	
Total amt. raised by clubs		399.15
Total amount raised by all depts.		$2270.11

R. H. DAVIS, Pastor.

The following telegram comes from Arby Jacobs of Fort Worth, Texas: "Money raised, $1610.49; additions, 30; deaths, 2; couples married, 3."

KERR, ARKANSAS

Dear Editor of the Gospel Plea:

I wish to announce through the columns of your paper that the Arkansas State Board for women's work met at the Argenta church on Saturday, Sept. 21. After a brief address by our state secretary, Mrs. S. L. Bostick, we heard the reports of the division leaders and were indeed gratified to learn that some of the churches are making a liberal response to their call in the Emergency Drive. Sister Sarah Richardson brought a splendid report of pledges from our beloved little church at England, which though small in numbers is great in purpose.

This Emergency drive, dear Christian friends, should not be carelessly laid aside, as a matter to be attended to later on, for now of all times is the colored Christians' accepted time of great service for the Master and also for the uplife of the race. We pledge to give not less than one dollar, yet it is to be hoped that every Christian will, on paying off his pledge, give as the Lord has prospered him. Sister Mary Franklin of Russellville, another one of our division workers, also brought a good report of work from her home. It would be well for each church to work up a rally day for this work and thereby solicit aid from the public for so worthy a cause. Let us, dear friends, open our harts and if necessary deprive or crucify the flesh, in order that we may do our best for Jesus' sake.

Yours for the work,

MINNIE GUYDON

Dear Editor: You will please allow me space in your most valuable paper to speak a few words about our State organizer's trip to us, which was on the first Sunday in September, 1919.

Sister Bostick brought to us many interesting thoughts and also, as usual, good tidings of great joy.

We are always glad to have Sister Bostick with us and we cordially invite her to come again and as often as time will allow. Yet we realize ho wit is with one that is kept quite busy on the field. May her great and good work ever be the result of souls being saved for Him who gove his only Son that we might have life eternal.

MATTIE E. BROCK.

Kerrs, Ark.

MISSISSIPPI

It is indeed a pleasure to let you hear from me through the Plea, although I am doing a deal of writing to the presidents. I am writing concerning these quarterly dues. We are so anxious to get them in. Now let us be prompt.

The writer had planned to visit all the societies in the Delta between the Indianola and Nashville conventions and as many new points as possible also but on account of the illness of my sister, Miss R. C. Sneed, I failed in this. I regret it so much. On the fourth Sunday in August I was with the Mound Bayou Church. Elder K. D. Brown, the pastor, preached a most excellent sermon, subject, "Watching and Waiting." On the fifth Sunday the writer had a few words to say concerning an organization among the young people. I find that the Auxiliary is doing nicely and the most of the young people are working right along with it. I hope they will be able to have the Junior or the Little Light Bearers. Mrs. Mary Miller promised she would do what she could to have the little folks at work. We hope this will be done in every church. Friends, our future church depends on our younger children. Let us do what we can that we may get them trained in the Master's work.

Sept. 1st, Elder Turner and the writer left for the Nashville convention. On the third the sad news came and I was called home to Port Gibson, Miss.. My sister was very, very low and the other members of the family from Chicago and other places were home. The message gave pain of heart of course and I left Nashville as soon as possible. I found my sister very sick but, thanks be to God, she is now better and up. We thank our many friends for their prayers and words of consolation. I am so glad to learn that the convention went out in love and peace and that great things were planned for greater work.

I am now anxious about our C. W. B. M. work. The writer is giving a pennant to the society that reaches nearest the honor roll this quarter. 1st, Have regular monthly meetings and payment of dues in full for enrolled membership. 2nd, Four quarterly reports sent as required; 3rd, Increased membership over last annual report. 4th, Some form of boys' and girls' organization auxiliary to the Christian Woman's Board of Missions. 5th, A subscription list to the World Call equal to one half of the members, the Observance of C. W. B. M. Day and Easter prayer service with prayer, praise and thank offering. We hope that all the auxiliaries will work to get the pennant. At the end of each quarter it will be passed to the one that has come the nearest to reaching the Honor Roll.

Money recieved this quarter for state fund is as follows, Holly Grove Society, sent in by Mrs. Susan Garisson of Indianola, $1.35; Mound Bayou society, sent in by Mrs. Katie Grayson, $5.75. I hope to hear from the rest soon.

SARAH S. BLACKBURN,
General Secretary.

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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Stingis Robinson, Editor.

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Gospel Plea

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EDWARDS, MISS.

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The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SAT., OCt. 18, 1919. Number 425

A SURVEY

A HIGH STANDARD OF CITIZENSHIP NEEDED

(J. B. Lehman)

"With what measure ye measure it shall be measured to you again."

This law holds good not only in the matter of harsh measures but in good measures as well. Judging from the context Jesus meant to say that if a man judges his fellowman harshly his fellowmen will judge him harshly also. In other words; when a man judges his fellow men in harshness and unreasonableness he thereby fixes a law and sets a standard for others to apply to him. But it is not this we wish to speak of here. The law holds good for us when we set a high standard for ourselves. When President Wilson talks of making the world safe for democracy, and when we talk of making democracy safe for the world he and we set a very high standard for ourselves and we will find that the world will attempt to hold us to our standard, and if we can not hold up to it we will have to go to an ignominious failure. Every time we speak of American altruism we set a standard for ourselves and it is not a light matter for a nation to fall below the standard set for it by itself and by others.

Judged by the best things we have said for ourselves we have set a very high standard and we will have to put ourselves to the task of producing a citizenship far above what we now find in the political and society world. We can under no circumstances hope to accomplish what is set for us with a citizenship such as we are now producing from the mass of our children. Let us examine some of the influences quite prevalent now.

1. The custom of dancing has come back with almost a universal leave. No great reformers and strong spiritunal leaders will come from the dance hall because of the underlying principle of the dance. Dancing in which men and women engage had its origin about voluptuous heathen altars and was intended to play on jaded passions. It was intended to appeal to natures that must be crucified before great spiritual power can come into the life. We have set for ourselves a pace that will require a more rugged class of reformers and spiritual leaders than the causes of our ancestors required and we are not going to find them in the whirl of modern society.

2. Our present picture shows are holding before the plastic minds of our children what we would not dare enact in our homes without instantly ruining them. Crude amours between middle aged and old people who are married so cheapen the modern home that it will be hard for any boy or girl to grow up with any faith in the sincerity of life. Some of these scenes are too indecent to relate to a decent audience. Wait till the children of the present picture shows grow to maturity and you will have a large class that will be ready to champion any monstrosity, even to the bolshevist suggestion of making woman common property.

3. Our American politics is the most ungodly thing in our society. It is so corrupt that we frequently hear it referred to as "rotten." But by this they mean to say that the men in it are corrupt and that better men should get into it. It seems not to have occurred to them that the system itself is wrong and that it would corrupt the best of men. If it were turned over to the ministers of the gospel it would corrupt them equally quick. It is a game of utter selfishness in which one man parades his virtues, or supposed virtues, like a peacock before the people; and his opponent's vices, or supposed vices, before the people like a red flag. No matter how efficient a man may be in office or how much he has unfitted himself for other tasks, he is menaced daily by some opportunists who will throw him out. If our doctors and engineers were menaced thus we would have feudal times back again. When one of these men is defeated, no matter how worthy he has been, he is referred to as a "lame duck" and is cast out without mercy. We can not hope to fulfill our high destiny with a set of men so brought up. We are now trying to determine our place in the League of Nations through a group of some twelve senators who are such rank infidels that they feel no shame at vile thrusts at Christianity.

4. Our purely intellectual educational system will not give us leaders that can lead us to our high destiny. In our public school system, from the primary room to the highest university, there is nothing designed to develop the conscience in judging of "Justice, Mercy and Faith." Our present Labor and Capital war is wholly due to the fact that both the Labor unions and the commercial combines are led by men who are wholly undeveloped in this, who are moral idiots. They are incapable of judging in matters of human and divine justice. Before we can have industrial peace we must produce a new generation of men and women who will regard it as immoral for any man to fail to do his share of the world's work, to be an idle rich or a wandering trmp. All children must be taught in the school that they must prepare to do their share of bearing humanity's burden. Our serious menace now is that the masses have discovered that there is injustice somewhere, just as two cats with tails tied together and hung across a washline have discovered that there is something wrong, but they do not know what. We are looking to a set of men to solve our problems who are moral idiots. Russia is in this fix. Their case is referred for settlement to men who are utterly incapable of giving proper attention to "justice, mercy and faith." In our own country we have many moral idiots tinkering at our social order and they may hack holes into it at any time to let out explosive gases.

Here are some of the things we must do at once to save the day.

1. The Bible must be brought into the life of the nation again. It is the only book that holds before the people the thought of being good for the purpose of being helpful to others. It is our only source of inspiration to noble deeds for the sake of the uplift of mankind. Without the Bible our people will drift into selfishness and immorality and vice and they will unfit themselves for any task of high endeavor. President Wilson would be attempting the impossible when he appeals his case for ratification to a group of unbelieving politicians, were it not that we still hope there are enough good men and women in our land who will help to nurse the idea until it becomes incarnate in our social order. The president has proposed to recognize the jurisdictional authority of Christ in international relations and this idea is as foreign to their comprehension as was Paul's declaration of a universal Father on Mars Hill before the learned of Greece.

2. We must insist on the authority of Jesus in our social order, including the picture show. The dance can not be reformed for it is fundamentally wrong and the sooner this is recognized the better for us. The picture show can be made an instrument of great good if directed by men and women who know what children should see to give them a healthy moral and spiritual growth.

3. We must do for our politics what is now proposed for the international relations; viz., the infusion of the jurisdictional authority of Jesus into it. When we institute a system of inspection such as we have given the banks and then make the office holders as safe in their position as the bankers now are we will christianize our politics and produce a clean set of men to do our public business.

We have set the standard for ourselves by our public declarations and God never lets his children recede from a high ideal, but holds them to it till they work it out. Thomas Jefferson set a high ideal when he said that all men are created equal and God held us to it, even through the Civil War, till we squared with it. He will now hold us to it till we square with what we have said.

Dear Editor: Please correct the following mistake in the Gospel Plea under date of Sept. 27:

Mrs. Ethel Ross McCarver pledged $100, instead of $50; Miss Earlene Ross pledged $100. Her name does not appear at all.

MRS. McCARVER

Nashville, Tenn.

EMERGENCY CAMPAIGN

REPORT OF FUTURE WORK COMMITTEE ADOPTED BY THE MISSIONARY CONVENTION

Church of Christ, Hawkins, Texas, Sept. 20, 1919.

Section 1. We recommend that the State Board and the presidents, secretaries, treasurers and district workers of the District Conventions meet in joint session for conferences immediately after the close of the Emergency Campaign. The prime purpose of this meeting is to plan the future work and in order to facilitate the attendance of such district workers, we recommend that their railroad fare be paid by the State Board.

Section 2. We recommend that the reports of the Sunday School Convention, the C. W. B. M. Convention, the Y. P. S. C. E. Convention and all District Conventions of the State Work be made to the annual State Convention and that such reports become a part of its records.

Section 3. We recommend that the budget plan be adopted for the State work and that $4000 be set as the aim for the year and to be distributed as follows: $2500 for State Missions and $1500 for education. We recommend further that the S. S., C. W. B. M. and Y. P. S. C. E. Auxiliaries be canvassed by the State Board with the view of having them share in the responsibility for the budget.

Section 4. In order to promote this system successfully as outlined in section three (3), we recommend that a team consisting of the president of the convention, the state treasurer, the state evangelist and the general secretary of the state C. W. B. M., visit all the churches to obtain sufficient funds (pledges) to meet the aims.

Section 5. We further recommend that these pledges be paid quarterly to the state treasurer.

Section 6. We recommend that each local church and its auxilaries observe all of the appeals made by the general interest of the church; towit: C. W. B. M., American Christian Society, Foreign Christian Missionary Society, Church Extension, National Benevolent Association and the Board of Ministerial Relief.

Section 7. We recommend that the evangelist make monthly reports to the corresponding secretary and that in turn the corresponding secretary make quarterly reports to the Gospel Plea.

Section 8. We recommend that the president of the State Convention be sent as a delegate, annually, to the National Convention with expenses paid by the State Convention and that we encourage the District Convention and local churches to represent in our national gathering.

Section 9. We recommend that each church be asked to represent through its delegate, in the convention, with $5.00 and that each delegate and visitor to the convention enroll by paying a fee of $1.50 for local entertainment, with the understanding that the local committee supply convention badges.

Section 10. We recommend that we continue to observe the two educational days (Thanksgiving for General Education and Easter Rally for J. C. I.) as set apart by the state and that the poceeds there from be sent to the State treasurer to be applied upon the state budget.

Section 11. We recommend that the treasurer and the corresponding secretary be the same person and that said person be elected at the same time as the other officers of the convention.

Committee:

J. N. ERVIN, Chairman
H. L. HEROD, Secretary
L. H. CRAWFORD
G. W. RODGERS
W. P. MITCHELL
H. G. SMITH
MRS. WM. ALPHIN

Officers of Convention to wit:

M. Knight, President
Z. H. Howard, Vice President
C. W. Smith, Recording Secretary
J. N. Ervin, Corresponding Secretary

New Members of State Board:

H. Sharp, 3 year man
J. W. Sharp, 2 year man
S. L. Brown, 1 year man.

OUR CREED

(William Alphin)

1. We believe in the Emergency Campaign.

2. We believe in the organizations—the C. W. B. M. and the National Convention—that launched it.

3. We believe in educating our preachers, missionaries and young people.

4. We believe it takes money to run our schools, build a commendable church in Washington and to build and properly equip a Central College in Kentucky.

5. We believe in better equipping our present schools and paying our teachers a living wage.

6. We believe our preachers and evangelists should be paid a living wage and given a square deal.

7. We believe in the methods of the Emergency Campaign and that all churches and states should work it wherever possible, and not hook on to so many projects at the same time.

8. We believe the only way to raise money is to raise it.

9. We believe Twenty Thousand Dollars is a small sum compared to our membership and wealth.

10. We believe we all should be of the same mind, work by the same programs, and in and during the stated time and raise the money, and not be "fumbling" over it for the next ten years to come.

11. We believe the program we have, worked wisely and diligently will raise the Twenty Thousand without injury to any one, and that we are going to raise it.

12. We believe we have men and women in all the churches and states who are able and willing, if properly approached and informed, who will see to it, with the proper fellowship of the preachers and churches that the campaign is put "over." Not in ten years but by November 23.

13. We believe we all should pull now for the goal by November 23. Pull every thing in possible, and put no other long winded project or method before us. This is an Emergency Campaign.

14. We believe we are going to raise the Twenty Thousand and "pass the Buck" back to the C. W. B. M., and when the Twenty Thousand shall have been raised, there will certainly be something more to be done, then let us hook on to it, but now stand hitched to the Emergency Campaign for the Twenty Thousand, and to that only, by Nov. 23rd.

Kansas City, Mo.

EMERGENCY FUND

Subscribed at Hawkins, Texas, Sept., 1919

Name	Address	Amount	A'm't per Year
M. Knight,	Cason	$100.00	$.25.00
H. G. Smith,	Hawkins	125.00	25.00
L. G. Smith,	Hawkins	100.00	20.00
Willie S. Smith,	Hawkins	15.00	5.00
K. S. Smith,	Hawkins	100.00	25.00
Sam Brown,	Bay City	25.00	12.50
J. T. Barnes,	Edgewood	100.00	20.00
M. J. Bird,	Waco	100.00	25.00
Mack Ervin,	Hawkins	100.00	25.00
B. A. Blackburn,	Hawkins,	50.00	10.00
S. V. Hollingsworth,	Hawkins	50.00	10.00
Gertrude Ervin,	Hawkins	15.00	5.00
G. W. Rodgers,	Hawkins	100.00	25.00
Lealand Ervin,	Hawkins	50.00	25.00
U. Woodward,	Hawkins	50.00	25.00
Thula Mayweathers,	Greenv'l	50.00	25.00
Maurice Cruell,	Hawkins	50.00	10.00
Mrs. Annie Eubank,	Greenv'l	30.00	30.00
Raymond Smith,	Hawkins	75.00	15.00
Prof. A. Price,	Hawkins	5.00	Nov. 23
A. B. Lewis,	Omaha	50.00	10.00
Mrs. Willie Lewis,	Omaha	75.00	15.00
Ollie Bolls,	Hawkins	75.00	15.00
Emma Overstreet,	Hawkins	15.00	5.00
Wendell Fugens,	Hawkins	15.00	5.00
Lula Brown,	Edgewood	10.00	5.00
Mrs. G. W. Crawford,	Greenville	50.00	10.00
Selwyn Collins,	Hawkins	12.00	4.00
Laura Smith,	Hawkins	50.00	10.00
Rebecca Smith,	Hawkins	10.00	5.00
Mrs. Mollie Williams,	Cason	50.00	10.00
Julia Milford,	Hawkins	15.00	15.00
Oder Lee Green,	Hawkins	15.00	5.00
Willie Smith,	Hawkins	100.00	20.00
Erba Rand,	Hawkins	10.00	5.00
Miss Dollie Wallick,	Dainger-field	50.00	10.00
Mrs. Girtie Carryway,	Hawkins	10.00	5.00

Arthur Jackson, Hawkins...	12.00	4.00
Mrs. Mary Smith, Hawkins..	5.00	Nov. 23
T. B. Frost, Hawkins	100.00	25.00
Mr. H. Sharp, Betty	50.00	10.00
T. R. Randles, Hawkins, ...	50.00	10.00
W. P. Mitchell, Pittsburg....	35.00	10.00
J. C. Jones, Hawkins	15.00	5.00
A. C. Smith, Hawkins	90.00	15.00
C. A. Walker, Cason	200.00	
($100 cash)		25.00
Lizzie Woodward, Hawkins.	25.00	5.00
Jennetta Doddy, Hawkins ..	25.00	5.00
Rev. L. H. Crawford, Greenville	10000	25.00
Mrs. L. H. Crawford, Greenville	50.00	25.00
Mrs. Mary E. Ervin, Hawkins	25.00	5.00
Amous Henry, Hawkins	75.00	25.00
Rolling Harkey, Hawkins ...	60.00	15.00
Prof. Z. H. Howard, Hawkins	100.00	25.00
Melvin Lawson, Omaha	60.00	30.00
Mrs. Nolie Hurndon, Omaha.	50.00	10.00
Mrs. Cora Randles, Hawkins	12.00	3.00
T. W. Pratt, Prairie View ...	125.00	25.00
The State Y. P. S. C. E.....	100.00	Nov. 23
The State Sunday School....	100.00	Nov. 23
Harrison Prince, Hawkins...	5.00	Nov. 23
Miss Viola Battee, Hawkins..	5.00	1.00
Miss Alice Gadson, Hawkins.	15.00	5.00
Miss Julia Derrick, Hawkins	15.00	5.00
Ellis Prince, Hawkins	5.00	Nov. 23
Turner Hall, Hawkins	5.00	Nov. 23
George Derrick, Hawkins ...	5.00	Nov. 23
Miss Corinne Felix, Hawkins	15.00	5.00
Miss Birdie Johnson, Hawkins	25.00	5.00
Miss Margerite Hendricks, Hawkins	25.00	5.00
CASH		
Chas. W. Smith, Jr., Hawkins	5.00	
Miss Naoma Hadiway, Hawkins	5.28	
General Collection, J. C. I...	21.50	
Sent to Mrs. Stearns, Sept. 26	$ 31.78	

Subscribed at Daingerfield, Texas., September 26, 1919.

Name	Address	Amount	A'm't per Year
Nola Wallick, Daingerfield..		$100.00	$20.00
Mr. and Mrs. J. M. Henry, Daingerfield		100.00	20.00
Judson Henry, Daingerfield.		5.00	1.00
Lurie Henry, Daingerfield...		5.00	1.00
Ira Henry, Daingerfield.....		5.00	1.00
Eva Henry' Daingerfield....		5.00	1.00
H. P. Wallick, Daingerfield..		50.00	10.00
H. W. Wallick, Daingerfield.		100.00	20.00
Mrs. S. E. Wallick, Daingerfield		50.00	10.00
Cash collected		6.00	
Total		$420.00	

The Following Subscriptions from Cason, Came in Late

Name	Address	Amount	A'm't per Year
Thomas Fleming, Cason		$ 50.00	$10.00
Henry Williams, Cason		50.00	10.00
		$100.00	

Subscribed at Omaha, Texas, Sept. 1919

Name	Address	Amount	A'm't per Year
Lou L. Lewis, Omaha		$ 50.00	Nov.
Geo. Lawson, Omaha		50.00	10.00
Frank Lawson, Omaha		50.00	10.00
John Lewis, Omaha		20.00	4.00
Notie Lewis, Omaha		1.00	Nov.
Dudley Fuller, Omaha		1.00	Nov.
Walter Lawson, Omaha		25.00	5.00
3551—SIX			
C. E. Lewis, Omaha		25.00	5.00
Mrs. Priscilla Lawson, Omaha		20.00	5.00
Flora Lawson, Omaha		20.00	5.00
Mr. & Mrs. Jenkins, Omaha..		50.00	Nov.
J. F. Lyons, Omaha		50.00	10.00
Monroe Fuller, Omaha		25.00	5.00
Sedalia Lewis. Omaha		10.00	2.00
Asia Fuller, Omaha		25.00	5.00
L. H. Hurndon, Omaha		100.00	25.00

Subscriped at Cason, Texas,, September, 1919

Name	Address	Amount	A'm't per Year
D. D. Duffy, Cason		25.00	5.00
John Rodgers, Cason		25.00	5.00
Mrs. Willie Hamilton, Cason.		10.00	5.00
Mrs. H. B. Bayman, Cason ..		10.00	5.00
Mrs. Pearl Hamilton, Cason		10.00	5.00
Mary Ghaston, Cason		5.00	Nov.
Hester Mason, Cason		5.00	Nov. 23
Geo. Walker, Cason		5.00	Nov. 23
Mrs. Laura Wright, Cason..		4.00	Nov. 23
Joe Hamilton, Cason		$100.00	$25.00
A. B. Fleming, Cason		100.00	25.00
General Smith, Cason		100.00	25.00
Geo. Ghoston, Cason		100.00	25.00
Lee Duffy, Cason		100.00	25.00
Grover Rodgers, Cason		100.00	25.00
Lee Turner, Cason, Tex.		100.00	25.00
Steve Williams, Cason, ...		200.00	100.00
Tim Williams, Cason		50.00	10.00
Mrs. Mollie Williams, Cason.		50.00	10.00
Mart Ghaston, Cason		50.00	10.00
Miss Jessie Hamilton, Cason.		50.00	10.00
Mrs. M. Knight, Cason		50.00	10.00
Geo. Wright, Cason		50.00	10.00
H. B. Bayman, Cason		75.00	15.00
		$522.00	

Subscribed at Leesburg, Texas, Sept. 1919

Name	Address	Amount	A'm't per Year
Mrs. Rena Duffy, Leesburg..		$ 5.00	Nov. 23
L. O. Falls, Leesburg		2.00	Nov. 23
Frank Criddell, Leesburg...		100.00	$25.00
H. H. Hill, Leesburg		100.00	25.00

Each of these men pledging $100 had already pledged $25, the $100 represents an increase of $75.00 each.

WASHINGTON, D. C.

Report of the R. St. Christian church, Washintogn, D. C., January 1 to Sept. 21, 1919:

During the past nine months the work in Washington has been going steadily forward. We have not been making progress by leaps and bounds but along all lines of work a marked improvement is seen.

Now we are meeting in a rented room which was formerly used as a store. This is to some extent a great disadvantage to us. It is lacking that attractive influence which a church ought to have on the general public, many people having a prejudice against the use of such places as a regular place of worship, thus some who otherwise might have proven to be valuable contributions to our services are kept away.

Numerical Strength and Proportion of Workers in the Church

There are fifty-two names on the church's register. These are not all active workers in the church. Four of these have removed from Washington more than a year ago and have not been heard of since then; five others though still in the city have not attended any of the services of the church for more than a year and have not contributed in any way to the upkeep of the work, about a half dozen others are members of the type that attend the services of the church about four or five times a year. Whenever these are present they make a small offering but they are there so seldom that they cannot be counted either as workers in or supporters of the church. We also have a few who are still children in school and are dependent on their parents for support. The pledges in the Emergency Campaign may be used as a fair means of determining the working membership of the church. If we may be guided by this standard, we have at present, pldeges from thirty-six members and this is about the working strength of the church. I am still hoping, however, that by the closing date of the Campaign some of the inactive ones will be drawn in line and that at least forty-five members will contribute to this great Emergency Fund.

Additions—There have been six additions to the church the past nine months, three of these were by baptism and three by statement.

Regular Meetings—We have two preaching services and the observance of the Lord's Supper every Sunday, our other meetings on Sunday are Bible school at 10:30 a. m. and Christian Endeavor at 7:30 p. m.; prayer meeting every Wednesday evening and Bible class every Friday evening.

Financial Statement—We have raised for all purposes during the nine months (not including Emergency Campaign), $527.50; we have expended during these nine months, $308.00.

Emergency Campiagn—Our offering on Independence Sunday was $31.00. We have up to date pledges from 36 members and a few friends who are not members amounting to $328.00. We are hoping that by November, when pledges will be paid, we shall raise not less than $400 in cash for the Emergency Campaign.

With gratitude for the blessings of the past, we are approaching the future with a new sense of our responsibilities, a stronger faith in God and a determination that with Christ as our leader, we are going to do more for the extension of His kingdom than we have done in the past.

ROBERT A. GOODEN, Pastor.

IF THERE BE ANY PRAISE

John commends Gaius because he was kind to strangers—"Thou doest a faithful work toward strangers." His name became famous throughout the congregation, because the strangers continuously bore witness to his love. Good old Gaius is worth his weight in gold.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

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Advertising rates made known on application.

Number 425

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES

Mr. and Mrs. W. C. Ferguson of Vicksburg, with Mr. Ferguson's father and mother and Miss Martin, came out to the opening of school last Tuesday.

The attendance the first week was not quite as large as we had expected but many letters are coming to the office requesting that we hold rooms for a week or two.

Pres. Lehman and Prof. Bebout will attend the National convention which is held in Cincinnati, October 13-20.

One of the teachers received a letter recently from Mrs. Fannie Crockett Hawkins saying she was still keeping in mind her five dollar pledge for the Emergency Campaign. She says she and her husband enjoy reading the Plea very much.

Eula Bell who is now attending school in Tuskegee writes that he will not forget his offering at Thanksgiving time and that he is glad the S. C. I. is planning to give a large amount for the Emergency Drive.

The weather was unusually pleasant for the opening of school and a much needed rain came at the close of the week.

The Community School opened with an enrollment of twenty-two. The new assistant, Miss Mabel Vandivier, is taking up her work in a very able manner. The children were all glad to see Miss Anderson back. Miss Vandivier has grades one, two and three and Miss Anderson teaches four and five.

The literary and musical program given Saturday night, October 4th, by the summer students was greatly enjoyed by all present.

ARKANSAS

Little Rock, Sept. 19, 1919.

Editor of the Plea:

It is with great pleasure that we call upon you to rejoice with us in the good results of our meeting at Plumerville. We count it a great meeting. For seven days we had with us Elder B. C. Calvert of Jackson, Miss. His messages were timely and instructive. He labored very hard. He is soul reviving, has much power in the gospel, and knows his business. Each text was full of information. I heard him three nights. Tuesday night he spoke on "Almost persuaded to be a Christion," Wednesday night he spoke on "What is the soul of man?" Thursday night, "A man thought that he was right but he was not." Bro. Calvert knows what to do with his text after he has taken it. We are glad to know that Mississippi has some good ministers in it. Come again, Bro. Calvert.

We, the Disciples of Christ, know that the Bible teaches that the goodness of God will lead men and women to repentance and we are glad that our fellow men can see it in every day life. I was reading in the Ladies' Home Journal this week, one page one, and this is a part of its saying:: "We have a feeling in a general way that Americanization means that we must, through the schools, make good Americans of our children. Which is true. We think of it as applying to the education of the Negro. Which is right. We feel that we must apply the word to the education of the woman who is voting, or going to vote, for the first time. Which is again correct. But we apply the word, more particularly, to the enlightenment of the foreign-born to American ideals and American institutions." And the writer was also thinking what would become of the nations of the world if the churches of Christ fail to cooperate and become consecrated and deeply concerned. We learn through the word that God is no respecter of persons and, too, that we should treat others as we would have them treat us. My dear friends, what about this?

In September reports came to me from eight societies as follows: Plumerville, $5; Russellville, $5.60; Pine Bluff, $1.62; England, Holly Grove, $2.75; Mt. Sinai Church, Argenta, $6.75; Little Rock, $2.50; Scotts, $1.80; Pea Ridge, $2.00. We attended the white Disciples' Convention at Little Rock and gave the annual report of the colored work. It was enjoyed. I don't understand why I can't hear from Saratoga, Ark., society.

Respectfully yours in the work of the Master,

MRS. SARAH L. BOSTICK, Gen. Sec.

QUARTERLY REPORT

Report of Mound Bayou Auxiliary, ending with September quarter:

Members, 48; World Call, 15.

Offering—General Fund, $11.55; State Fund, $5.75; total, $17.30.

Meeting held second Sunday of each month. President, Miss R. C. Sneed; secretary, Mrs. P. R. McCarty; Treasurer, Katie C. Grayson.

ARDMORE, OKLA.

Sept. 30, 1919.

Dear Editor: Please allow me space in your valuable paper, to relate some of the happenings in these days of the realities and varieties of our existence. We should look unto today for in it is the bliss of growth, the glory of action and splendor of beauty. Yesterday is already a dream; tomorrow is only a vision, today well lived and acted makes our yesterdays a dream of happiness and tomorrow a vision of hope; therefore, look unto day for such is the salutation of the dawn.

Sunday, Sept. 28, was an eventful day in the history of the colored church of Ardmore. With united endeavor of members and pastor we have been able to obliterate the deficit that has been a nest egg for thirteen years in the church. Strenuous efforts have been long launched to arrive at the home plate, where we now stand.

Toil and patience invariably must preface victory and rejoicing. Toil must be the parole of every follower of Christ, if he is to have a vision of Christian altruism.

It is just as impossible to find a lazy Christian as it is to find an honest thief.

As a result of the rally we paid our last note of indebtedness. We were highly favored to have some of the talented of both races of the city on the program.

Dr. C. S. Brooks, D. D., (white) gave a stimulating address on "Practical Christianity." Dr. W. E. Rainwater beautifully discussed "The Function of the Church," Lawyer L. H. Harris unreservedly unraveled the subject, "The Necessity of Christian Training;" other prominent citizens were on the program. Rev. Gibson of the M. E. church raised the public collection and pronounced the benediction.

We were very glad to have our State Evangelist, W. M. Tucker, with us Sept. 26. We had hoped to hear him preach, for he always brings a spiritual and sane message, but due to inclemency of the weather and the disembarkment of Ringlin Bros. Circus, we were prevented from having service. We hope that he will come to us in the near future.

Plans are under due consideration for a Dedicatory Service and program. This is our program at a cursory glance:

Invocation .....I. K. Hicks
Prayer .....Bro. Neal
Song...."I Am Passing Down the Valley"
Bible Drill—Twelve Girls and Boys, conducted by Mrs. M. E. Yates.
Welcome address .....I. K. Hicks
Response .....Lawyer L. H. Harris
Song ....."Yield Not to Temptation."
Address .....Dr. W. E. Rainwater
Sermon .....Dr. C. S. Brooks, D. D.
Benediction .....Rev. Gibson

I. K. HICKS.

THE WORKERS

Nehemiah said, "Come and let us build up the wall of Jerusalem." And the people said, "Let us rise up and build." When the leaders and the people are of one heart and mind, when they all have a mind and heart to work, the cause prospers.

ANNUAL REPORT OF THE ARKANSAS BIBLE SCHOOL EVANGELIST
July 1918 to July 1919.

Mr. President, Officers, Ministers, Delegates and Visitors to this our State Bible School Convention,—Greetings:

Another year with its joys and sorrows, with its disappointments as well as otherwise, has closed. This year will mark an epoch of long remembrance to the fathers, mothers and wives who were so deeply saddened by the call of their loved ones to the service of the country in the great world's war (the greatest of history), knowing that the great Atlantic Ocean which lay between them and the battle ground, was dangerous for passenger transportation in times of peace. Added to that were the missiles that were planted by a fiendish hand, viz., the mines and the destructive submarines. And when they had embarked for their destination (France) their hearts were saddened more deeply and anxiously believing that they would never see their loved ones again.

But, oh, how the same hearts rejoiced when the armistice was signed and many sons and husbands returned. Many hearts were lightened, many home cares revived and much business improved.

I wish to say here that the church, on account of its slothfulness, may have been practically responsible for this great war. Since the above refers to material things and is true, it also exemplifies our religious work.

There is therefore a fiendish hand in the church seeking to destroy the weak minds and take them captive on the same principle that Germany tried to conquer the world, that might is right.

But as the allies concentrated their forces and fought for democracy, withstood and put to an end the autorcratic government, may also the church of Christ marshall its forces as we pass over the great sea of time, spy out the mines, destroy the submarines planted by the opposing forces to missionary work, and enter safely on the battle field and remove autocracy from the church and make it safe for democracy.

The Bible school is one of the church's auxiliaries to help protect her against ignorance, vice and immorality, and we are endeavoring in our grand old state, by the help of the Almighty, to prepare the young people in the Bible Schools to become more efficient workers in the church when they are grown up men and women.

To this end we give our most sincere thanks to the A. C. M. C. for the support of so worthy a man as Prof. P. H. Moss, our own production from the S. C. I. to work with and among us, thus preparing us for more efficient work.

And, too, I want to thank the brotherhood of Arkansas for their constant employment of your humble servant to work among the Bible schools. In view of this fact I beg leave to make the following report of my year's work, from July 1918 to July 1919.

Number of places visited, 12; viz., Little Rock, Argenta, Oak Grove No. 1, Oak Grove No. 2, Toltec, England, Sherrill, Pine Bluff, Pea Ridge, Plumerville, Russellville and Weldon.

Number of days spent	24
No of lectures given to our schools	26
No. of lectures given to other schools	5
Total lectures given to all schools	31
Miles traveled by railroad	642
Miles traveled by automobile	388
Total miles traveled	1030
No. school reorganized (Toltic and England)	2

Literature recommended from Christian Board of Publication owned by the Brotherhood.

Number of letters and cards written	31

FINANCE

Amount received on field:	
Oak Grove No. 1	$ 1.00
Russellville	4.40
Oak Grove No. 2	1.30
England (exchange)	8.00
Toltec	2.00
Walnut Grove	1.25
Weldon	4.15
Individual Gift (W. T. York)	2.50
State Treasurer	8.75
For printing	6.50
Total received	$39.85
Expenses:	
Amount paid out for railroad fare	$20.80
Amount paid out for automobile	7.76
For printing programs	3.00
For printing report blanks	3.50
Letter heads printed	3.75
Writing expense	.97
Total expense	$39.78
Total received	$39.85
Balance	.07

Very sincerely submitted,
M. M. BOSTICK, Evangelist.

FROM THE BANKS OF THE OLD KENTUCKY

One week into splendid, well attended meeting with Elder W. H. Brown at Mt. Sterling, Kentucky. Ideal weather and large attendance though cutting tobacco and corn hold the center of the stage. My fourth meeting here. Everything points to great results. Nine added to date. Just the story of the Cross. It has a charm all its own. A great opportunity to reaffirm my faith in Rom. 1:16, "God's Dynamite."

The gospel of certainty for the Louisville school will lend speed to the feet of the heralds of the Emergency Drive. If it does not untie purse strings and increase offerings I've misread my people.

Kentucky has every cause to do her level best. Elder M. Crittenden is State Evangelist. His heart is in the right place. He'll tell every church the news and requests. I shook his hand today. Fairview church just closed a dandy Bible school Quarterly Institute, with our good Bro. C. H. Johnson in the chair. They remember the drive, and now with the outside help coming to us, we'll reach high.

Brethren, give her a little more gas. The road is good and rises to meet you.

For the present, I'm glad to announce Bro. Herod as follows:

Paris, 3rd Sunday, October;
Lexington, 4th Sunday, October
Danville, 1st Sunday, November
Mt. Sterling, 2nd Sunday, November
Millersburg, 3rd Sunday, November
Louisville, 4th Sunday, November.

A few days preceeding each Sunday he will spend with each church. I gave Danville my Sunday and will have to use him in the week. We're Christians at "Old First" all the week anyway.

What Kentucky church means to lead us? Well, we'll see!

C. H. DICKERSON.

PLUMERVILLE, ARK.

Sept. 21, 1919.

Dear Editor of the Gospel Plea:

Please allow me space in your most valuable paper to say that our week's revival meeting has just closed. We had with us, who assisted our pastor, M. M. Bostick, in the good work, Bro. B. C. Calvert of West Point, Miss., who brought to us the words of Jesus so plain the fool nor wayfaring need not to error. Nine came forward and made the good confession and was baptized in Christ.

Dear friends, it is a beautiful thing to be a follower of Christ and walk the heavenly way. We hope Bro. Colvert will come again in Arkansas and visit us at Antioch. Now may the heavenly Father go with him as we bid him God speed.

Yours in Christ,
IDA WILLIAMS

"Really, theer is on excuse for any one being idle in the Master's vineyard. May we find the real joy of living by throwing ourselves into the tasks the Master has left for us to do."

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D D. S.

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Christian Woman's Board of Missions

TEXAS

The thirty-ninth annual convention of the colored churches of Christ in Texas closed Sunday at Jarvis Christian Institute at Hawkins, Texas. The meeting which represented all the departments of the church was largely attended, not only by the state leaders, but by general workers of the church. Among these workers were Dr. J. B. Lehman of Edwards, Miss., superintendent of Negro work under the auspices of the National Christian Woman's Board of Missions; P. H. Moss, National Bible School secretary of Edwards, Miss.; Miss Rosa V. Brown, also of Edwards, Miss., National field secretary for the Christian Woman's Board of Missions; Mrs. Wm. Alphin of Kansas City, Mo., a former leader in Texas missionary work; and a special team of workers composed of Dr. Preston Taylor of Nashville, Tenn., president of the National Convention of Churches of Christ and H. L. Herod of Indianapolis, Ind.

Reports from the various departments of the church showed a marked growth in membership, efficient organization and finances raised for state and national interests, $4000 being obtained in cash and in subscriptions. Several new congregations were reported as having been organized during the year by state evangelist, Harry G. Smith of Hawkins.

Special addresses were delivered Wednesday and Thursday by Dr. J. B. Lehman, on "Stewardship," H. G. Smith of Hawkins on "State Missions, Its Conditions and Needs," Elder T. B. Frost of Hawkins on "The Church and Its Relation to the State Work," and H. L. Herod of Indianapolis on "The Spiritual and Moral Demands of the Kingdom." Saturday was devoted to education. Jarvis Christian Institute, the school located at Hawkins, Texas, was the center of interest. The educational address was given by Mrs. Wm. Alphin of Kansas City, Mo. Prof. T. W. Pratt of Prairie View spoke especially of Jarvis Christian Institute and its progress under the able leadership of Pres. J. N. Ervin. The school was founded seven years ago by Mrs. Ida V. Jarvis, a wealthy philanthrophist and Christian leader, of Ft. Worth, Texas.

A feature of the convention was the Emergency Financial Campaign conducted by Dr. Preston Taylor of Nashville, Tenn., assisted by Rev. H. L. Herod of Indianapolis, Ind., and Miss Rosa V. Brown of Edwards, Miss. $100,000 are needed immediately for the evangelistic and educational work among the colored Disciples. One third of this money will go to the establishment of a college for special training in Kentucky, one third to the building of a national church in Washington, D. C., and a third for the general missionary, social and educational work done by the Christian Woman's Board of Missions.

It is expected that $20,000 of the aim will be raised in Texas, as there is more wealth here among the Negro Disciples and their friends than in any other state. $3375 were raised at the Jarvis convention, more than half of this sum being subscribed by the faculty and students of Jarvis Christian Institute. The team will visit many of the other churches in the state. The convention will hold its next session at Ft. Worth, Texas.

THE FIELD

(S. C. Devine)

W. H. Dickerson, pastor of the Lockland, Ohio, Christian Cchurch, in his sermon the day upon which he and his officers laid hands upon my head, said, "The field is the world and every honest minister of Christ has a place in it."

There is not a man in the Christian brothhood who is more able to appreciate that fact than I. The field IS the world and every honest minister of Christ has a place in it; so, brethren, here I am.

In thinking of the field and the work that is needed; and as a man wholly and soully interested in the proper development of the work, and thinking of the force that is needed, I am reminded of the words of a Roman warrior, who said: "I go, but when I return it will be as the bursting of a cloud or an earthquake."

Brethren, I have entered this field with its untold number of acres, and for the next ten months I shall be busy getting my machinery ready for the harvest. When this old engine, which is under ten months repair, is launched out into the middle of this field, it is our heart's desire and prayer to God, that the sinner man and woman will be awakened to a sense of their duty with as much force as the Roman described when he said: "I go, but when I return it will be as the bursting of a cloud or an earthquake."

"Go ye into all the world and preach the gospel to every creature," is a commandment that I feel was intended for ME to observe. So with God as my helper and guide, I shall go out proclaiming the true and unadulterated gospel of Christ.

As a word of encouragement to the brethren who are laboring in the Missouri section of this field, the battle is on, so fight! Fight! Keep on fighting, reinforcement is near.

You are fighting under the greatest Field General the world has known since the day He said, "Let there be light, and there was light." It is not General Foch, General Joffrey, nor General Pershing. It is General Jehovah! God Almighty. Our ammunition is stored in the Bible, our mouths shall be our guns and shall belch this wonderful Bible amunition. The wonderful thing about this amunition is that it is destructive, but it destroys only a certain portion of our bodies and that is the portion of sin. So by destroying the sinful portion, it makes the body stronger and renders it better able to observe, and carry out the commands of our great General.

When Sister Devine (who is the state organizer of the Missiouri section of the field) goes through the state, returning she informs me of the condition of our churches, and their great need of help, so acting upon the feeling of my heart and her suggestion, I say the following words to Missouri:

We are coming, yes we are coming,
And our heads are not bending low;
We know you are the Gospel calling,
And more about Jesus, want to know.
So Fight! Fight! keep on fighting!

The battle can't be won in a day.
We as two true Christian warriors,
Are speeding! Speeding! Down your way.
St. Louis, Mo.

MISSISSIPPI

Dear Editor of Gospel Plea: Please find space fora few words to the readers of your paper. Since I have been elected as State superintendent of Lord Day schools it is my business to hold meetings and organize Sunday schools wherever we have Disciples. Realizing that it is easier to organize Sunday schools and grow them into churches than to convert those that know not his word and build churches we call on every Disciple in and out of the state to make themselves instrumental in helping to extend the kingdom of God and letting his will be done on earth as it is already done in heaven.

Prof. P. H. Moss and I have allied our work in the state and call it the Union Bible School Institute. We held a meeting at Patterson on the 13 and 14th inst, which will live for the good of that church when we be sleeping. We are planning to hold at Mound Bayou and all other paints in the state. All lovers of the cause can help by writing Prof. Moss or the writer when you want a Sunday school organized or the institute held. Remember the Lord's day school is doing more to bring about that unity that Christ prayed for in the 17th chapter of St. John, make them one as you and I are one.

The word of faith which we preach, they study it every Sunday and it is the button to push. It is the key to the salvation of many souls. Let each one join that band of workers that is trying to bring souls into the kingdom of God.

Yours for the cause of Christ,
ELD. L. R. GARRISON.
Fayette, Miss.

GEORGIA

Oconee, Sept. 29, 1919.

To the Editor of the Gospel Plea:

Sir: Please publish the following announcement in the Plea:

The Georgia State Colored Christian Convention will be held with Mount Olive church in the town of Springfield, Ga., convening on Thursday, 2 p. m., Oct. 23, and continuing through the 24th, 25th, and 26th of October, 1919.

S. J. SMITH, State Sec'y.

WORKING WITH THE CHURCHES

The second meeting held since I left Plumerville, Ark., 40 miles north of Little Rock, was at McKinney Chapel near Sunflower, Miss.

Elder W. A. Scott promised to assist in this meeting but for some reason he was not present. That left nobody but the writer to do the preaching. I preached with all my God-given powers to have men know the truth as it is in Christ Jesus. Large crowds turned out from time to time to hear the sweet story of redeeming love. The Gospel is full of love as well as power. There is nothing in the world that will make the world safe for democracy but the Gospel. Then let every tribe, kindred and tongue preach it the world over.

As a result of preaching the gospel at McKinney Chapel four souls were added to the church. One was reclaimed, and the three were buried with their Lord in baptism. I only preached at McKinney Chapel four nights. The baptizing took place Saturday before the third Sunday in September in the Sunflower River.

We were at our post of duty at Clarksdale the third Sunday. The writer preached one of his best sermons. Tears of joy flowed from the eyes of many of our hearers. The Gospel will make you laugh, it will make you cry. As a result, three were recalimed. Services were good both day and night.

We will pull off a rally at Clarksdale the fifth Lord's day in November. On the third Sunday of this month, September, we took subscriptions to the amount of $242.65. We are raising funds to build. We have no church home at Clarksdale.

I am sorry to report that E. D. Vaughn is on the sick list. He was unable to be at service the third Sunday. We took a small offering for him, and administered to him the Lord's supper. We hope for him a speedy recovery. He is indeed faithful to the church and greatly missed when absent.

We are in the midst of our revival at Shaw. Will tell of the success in next letter.

The Mound Bayou District Convention will convene at McKinney Chapel, Sunflower, Miss., Friday before the third Sunday in November.

The Shaw revival is now history. It was good in every way. We have some Christians at Shaw that are true and tried; some that can be depended upon at all times.

The meeting, so far as the preaching services were concerned, was of one week's duration. The writer made his arrival in Shaw, Monday, Sept. 22, and got right in the trenches Monday night, and was the man behind the gun until the fourth Sunday night, September 28th. As a result of preaching a pure, simple, straight forward gospel, nine souls were added to the one Body, three reclaimed, three from the Baptist, three from the world.

A young lady came to us from the Methodist church and confessed before witnesses that Jesus Christ is God's Son, but was not baptized. I have been informed that she was ill, the reason she was not baptized. It is hoped that she will yet obey her Lord and Master in baptism.

This young woman is a sister to Bro. Claud Dangerfield, who was buried with his Lord in baptism, Sunday, Sept. 28th. Bro. Dangerfield is head of a family. Quite intelligent, and it is believed he will be of much service to the Shaw church. His wife has been a faithful member of the Shaw church for sometime, and her good example and influence helped greatly in bringing her husband into the kingdom. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." 1 Cor. 7:14.

Quite a number of the members and citizens witnessed the baptismal services the fourth Sunday, Sept. 28th.

A team of workers were appointed at Shaw, Sept. 28th, to take pledges for the Emergency Drive. Bro. Dudley Wright, Sister Nellum, Sister Mary Mikeal make up the team. Shaw will indeed be heard from in the Emergency Drive. We must, by all means, raise the $20,000. We must have a church in the capital of the nation, and a school to train Negro ministers to preach the gospel. The school will be built at Louisville, Ky. Every Disciple of Christ must have a hand in this.

Ere this is off the press we will be in the midst of a three weeks' meeting in Kansas City, Mo. I ask your prayers for our success. Elder Wm. Alphin is the worthy pastor.

B. C. CALVERT.

TEXAS STATE CONVENTION

I am happy to bring to the reader this bit of news. Our State Convention convened with the J. C. I. church, Sept. 17-21.

I am told that it was the best ever held in the state of Texas. The spirit of Jesus Christ prevailed.

The business committee's report was received and adopted without any change whatever and without a dissenting voice. The officers were elected in the same way.

For the state work and the Emergency Fund we raised $4,000.00.

We had the following distinguished persons with us: Pres. J. B. Lehman, Dr. Preston Taylor, Field Sec. P. H. Moss, Field Sec. Miss Rosa V. Brown, Rev. H. L. Herod, pastor of our church at Indianapolis, Ind., and our representative on the Interchurch World Movement board and Mrs. Wm. Alphin of Kansas City whose service can never be forgotten in the state of Texas.

I tell you our convention was more like a national convention. We had a feast of good things.

Brother Taylor opened his Emergency Fund campaign Saturday night with his great team of workers and when he closed down Sunday night he had raised $3400.00.

I am sure it will make every body sit up and take notice when you read herein that the J. C. I. teachers and students gave over a thousand dollars of the $3,400 subscribed

I tell you, friends, here is the answer to the question, "Does it pay to train girls and boys in our own schools."

There is not another body of students in America under the same conditions that have made a giving record like the J. C. I. bunch.

We mean to raise $20,000 in Texas. We do not mean to go ahead but we mean to make some other states put up or shut up.

Brothers Taylor and Herod and Miss Brown are the right folks at the right task. May God bless this great team and may our colored brotherhood be satisfied with nothing less than $100,000.

We should like our great brotherhood to know that we have a vision of larger things and that we do not just simply mean to ask them for a school and not do something to help bring it about.

Brethren, open up your hearts and pocketbooks and let the great work of the kingdom go forward.

I am yours in the cause,

H. G. SMITH, Evangelist of Texas

A NATIONAL FIELD WORKER

Rev. H. L. Herod has been called to become National Field Worker under the C. W. B. M. to begin November 1st. He has already given much time to the field work visiting conventions and making a canvass in Texas for the Emergency Funds. He will fill a very useful place in the great work.

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

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THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SAT., OCT. 25, 1919. Number 426

A SURVEY

MAN'S REGENCY

(J. B. Lehman)

"Lord, thou hast been our dwelling place
in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the
world,
Even from everlasting to everlasting, thou
art God.
Thou turnest man to destruction,
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night."

The long history of man has been one long tale of man striving to be where God never meant he should be and doing what God never meant he should do. And while he has thus striven he has neglected to do what he should have done.

In the very first chapters of Genesis where we have a record of God's first dealings with man he is told that:

"God blessed them: and God said unto them, be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth. And God said, Behold I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed."

Thus God has installed man in a regency as vast as his own creation upon the earth, but man in his vanity has striven for thousands of years to gain mastery over his fellow men and it can be said that he has scarcely surveyed the vast regions God has given him as his dominion. What wonder that Paul, a man whose spirit could penetrate the purposes of God, said, "Thinking themselves wise, they became fools." During all these years men of state affairs have given all their energy to gaining a regency over the actions of men and the learned have given all their energy to studying about creation processess that were wholly in the province of God. If all the philosophers and scientists from Socrates to Huxley had given their energy to replenishing plant and animal life for the use of man and to discovering and utilizing all the natural forces in the world for service to man, this world would be a veritable paradise now.

President Wilson now proposes an arrangment whereby the nations may compose their political feuds so that the long struggle for dominion over the actions of men may come to an end, and the struggle for extending our authority over the vast dominions over which he has desired to place us may begin; but a group of men who can not possibly have an out-reach of vision (for no man who flouts Christianity can have such an out-reach) are blocking the way for the change. The reasons they give are summed up in these:

1. They assert that President Wilson is a thoroughly bad man.

2. They assert that the feud for political mastery must go on forever and no international forum can stop it.

3. They assert that our destiny as a nation is to work out our principles among ourselves. We must not concern ourselves with other nations.

But truth once uttered takes its place in the hearts of men. We have caught a glimpse of the high ideal of our giving up the vainest of vain pursuits after dominion over men for the God-like pursuit after dominion over God's great big natural world and we will never lose it though it may take a thousand years to realize our ideal.

The present situation is one for profound thought for God-fearing men. A group of some twelve men in the senate would teach us President Wilson is a bad man. Is he? Or is it another case where we shoulld say "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 exceedingly glad: for so persecuted they the prophets that were before you." We know that the leaders of this group are the rashest of unbelievers and it is possible all are. We know they have fought on the worng side of every moral question before the American people. They made a defense for the liquor traffic through a thirty years contest that was unworthy of any good man. They fought bitterly against the repeal of the Panama tolls which saved us from the charge of the Germans that we were the first to violate a treaty. We just barely escaped doing first what Germany did later. If President Wilson is bad, then it is another case where our American political system gave us a bad man at the time of a great crisis. But no bad man pretending to be good can hold out long. President Wilson has the right side of this controversy and it must win now or hereafter, inspite of him or any other man. The character of the opposition put up by the politicians can accomplish no more than to abort the birth of the truth now, while a bastard venal commercialism is born to debauch our labor and capital. Now at a time when human society is in travail to give birth to a new and better society of nations our Christian people must stand in awe while a group of unbelieving men are seeking to give us leadership. It is a time when we should pray our heavenly Father to give us the wisdom and the courage and the fortitude we need to do his work when one of God's crisies is wringing earth's old systems to and fro. Let not the Christian people lose heart. God had to send Israel into bondage in order to unite them under divine leadership. God may have to send us into bondage under a venal commercialism in the guise of Bolshevism and trusts, in order to make us give up our denominational bickerings and caste ideas and our vain philosophies. God has a way of shaking the very foundations of old systems when the truth of a new order is seeking a womb in which to be born to bless the children of men. It is our business to betake ourselves to our task and wait on God to bring about changes which no human power can work out.

The Negro had his birth of liberty in the missionary school and it is therefore natural that he should be in the forefront of missionary work, and if he does this he can safely wait for the solution of all the pressing problems until God's crisis shakes the old systems to and fro.

THE A B C OF THE LEAGUE OF NATIONS

1. What is the League of Nations? A union of the strongest civilized nations formed at the conclusion of the great war.

2. What is its object? First, to promote the peace of the world by agreeing not to resort to war; second, to deal openly with each other, not by secret treaties; third, to improve international law; fourth, to cooperate in all matters of common concern.

3. Does it presume to end war? No more than any government can end crime. It claims to reduce the liability of war.

4. What will be done to any nation that makes war? It will be boycotted and otherwise penalized.

5. How else will the probability of war be lessened? By voluntary, mutual and proportionate disarmament; by exchanging military information, by providing for arbitration, by protecting each nation's territorial integrity and by educating public opinion to see the folly of war.

6. What else does the League purpose to do for mankind? Secure fair treatment for labor, suppress white slave traffic, the sale of dangerous drugs and the traffic in war munitions; control and prevent diseases, promote the work of the Red Cross and establish international bureaus for other causes that concern the human race.

7. Who are the charter members of the League. The United States of America, Belgium, Bolivia, Brazil, British Empire, Canada, Australia, South Africa, New Zealand, India, China, Cuba, Czecho-Slovakia, Eucador, Guatemala, France, Greece, Haiti, Hedjaz, Honduras, Italy, Japan, Liberia, Nicaraugua, Panama, Peru, Poland, Portugal, Rumania, Serbia, Siam, Uruguay and the following States which are invited to accede to the covenant: Argentine Republic, Chili, Columbia, Denmark, Netherlands, Norway, Para-

guay, Persia, Salvador, Spain, Sweden, Switzerland, Venezula.

8. What other nations may join? Any self-governing state which will agree to the rules of the League, provided the League accepts it.

9. What agencies will the League have? An assembly, composed of representatives of all the member nations, a council of nine, a Sceretary-General, a mandatory commission to look after colonies, a permanent commission for military questions, various international bureaus, such as the Postal Union, mandatories.

10. What is a mandatary? Some one nation designated by the League to attend to the welfare of "backward peoples residing in colonies of the Central Empires, or in territories taken from them." This is to be a "sacred trust," and in selecting a mandatary the wishes of the people of the area in question shall be the principal consideration.

11. Does the League mean a super-nation? No, it interferes in no way with any nations' sovereignty, except to limit its power to attack other nations.

12. Can any nation withdraw when it wishes? Yes, the League is advisory and cooperative, not coercive.

13. Does the League put peace above justice and national honor? No. It puts reason before violence.

14. Does not the League take away the constitutional right of congress to declare war? No. The League can advise war; congress alone can declare war.

15. Does it destroy the Monroe Doctrine? Exactly the contrary. For the first time in history the other nations recognize the Monroe Doctrine and extend it to all the world.

16. Does it not interfere with the treaty making powers of the United States? No It is a treaty. We can make any treaty we please.

17. Would we have had the great war if we had had this League? No. That war cost the world over 7,000,000 lives and $200,000,000,000.

18. Of what importance is the League? It is the greatest deed of mankind in the history of the world?

19. Has not anyone a right to object to the League? Yes, this is a free country. Anyone has a right to any opinion he chooses.

20. Why is the League so bitterly opposed by a few? Because, unfortunately, any treatry or League must be made by the President, and a President is chosen by a political party, and many members of the opposite party think they must decry whatever he does.—Dr. Frank Crane.

FORM THE BANKS OF THE OLD KENTUCKY

What counts most in substantial progress and achievenment is, What we do for ourselves. This does not ignore or discourage outside aids. It rather invites them but in the final analysis we must depend upon ourselves, through Jesus Christ, for the real things of life. Too many are paralyzed by the great work the boards and other worthy agencies are doing for us. Remember the story of the Mystic Vase. Whatever one put into it he got out of it. We've stood too long long by the fleshpots of Egyt. Their leeks and garlicks are a stench in our nostils. "Arise, let us go hence."

That Taylor-Herod team is turning Texas over. The Lone Star is outshining some of our suns. And thou, Texas, whose very name means "Friends" and whose area equals six New Yorks or seven Ohios, are leading grandly on. Shine on, "Lone Star." As Prof. Thomas would say, The Star! The Star!

Twenty-four additions here in Mt. Sterling so far. Two more days at it, Romans 1:16.

C. H. DICKERSON.

KEEP ON

Keep on lookin'
For the bright, bright skies,
Keep on hopin' that the sun'll rise;
Keep on singin' when the whole world sighs,
And you'll get there in the mornin'.

Keep on sowin'
When you've missed the crops,
Keep on steppin' when the fifers stop,
Keep on faithful til the curtain drops—
And you'll get there in the mornin'.

Keep on trustin',
Keep on lookin' to the dawn of light,
Keep on fightin' till you've won the fight,
And you'll get there in the mornin'.

HOW THE GREAT GUEST CAME

A Study of Complete Happiness is Service

(Rev. William L. Stidger)

I have never found a poem which more truly pictures the Christ and how he comes to human beings than this one of Markham. Conrad, the cobbler had a dream, when he had grown old that the Master would come "His guest to be." He arose at dawn on that day of great expectations, decorated his simple shop with boughs of green and waited:

"His friends went home; and his face grew still
As he watched for the shadow across the sill;
He lived all the moments o'er and o'er,
When the Lord should enter the lowly door—
The knock, the call, the latch pulled up,
The lighted face, the offered cup.
He would wash the feet where the spikes had been;
He would kiss the hands where the nails went in;
And then at last he would sit with him,
And break the bread as the day grew dim."

—The Shoes of Happiness.

But the Master did not come. Instead came a beggar and the cobbler gave him shoes; instead came an old crone with a heavy load of faggots. He gave her a lift with her load and some of the food that he had prepared for the Christ when he should come. Finally a little child came crying along the streets, lost. He pitted the child and left his shop to take it to its mother; such was his great heart of love. He hurried back that he might not miss the Great Guest when he came. But the Great Guest did not come. As the evning came and the shadows were falling through the window of his shop, more and more the truth, with all its weight of sadness bore in upon him, that the dream was not to come true; that he had made a mistake; that Christ was not to come to his humble shop. His hear was broken and he cried out in his disappointment:

"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"

—The Shoes of Happiness

Then what sweeter scene in all the lines of the poetry of the world than this that follows? Where is Christ more wonderfully and simply summed up; his spirit of love and care?

"Then soft in the silence a voice he heard:
'Lift up your heart, for I have kept my word.
Three times I came to your friendly door.
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street!"

—The Shoes of Happiness
—The Expositor.

NOT YET

(From Peoria, Ill., Christian)

"My son, give me thine heart." "Not yet," said the little boy, as he was busy with his trap and ball, "when I grow older I will think about it." The little boy grew to be a young man. "Not yet," said the young man, "I am now about to enter into trade; when I see my business prosper, then I shall have more time than now." Business did prosper. "Not yet," said the man of business, "My children must now have my care; when they are settled in life, I shall be better able to attend to religion." He lived to be a gray-headed old man. "Not yet," still he cried, "I shall soon retire from trade and then I shall have nothing else to do but to read and pray." And so he died. He put off to another time what should have been done when a child. He lived without God, and died without hope.

THE CHURCH

(From the Virginia Record)

The old faith remains the same; the world of God stands sure as the eternal mountains; the church is the pillar and ground of truth. A new standard of values is set up, and institutions, religious and secular, are being judged for what they are worth. The church can not escape this judgment, and, as she confronts it, she faces the greatest opportunity of the age to impress herself upon men. Nothing in the world has the regenerative power, the high moral and spiritual ideals and the wealth and organization she has today. She must save the world, or it is hopelessly lost.

MISSISSIPPI

Port Gibson, Miss., Oct. 6, 1919.

The fourth Lord's day in September the meeting closed at Mound Bayou. Five baptized. Three reclaimed. The church was revived.

Meeting closed at Christian Chapel, Port Gibson. Eleven baptized. Three reclaimed. A splendid series.

K. R. BROWN

"A CALL TO THE COLORS"

The third National Convention of the Church of Christ is now history. In this convention fifteen states were represented. A very splendid program was rendered. One feature of the program which was extremely inspirational was the session through which we were able to look upon the field and see the whitened harvest through the state evangelist or representative who sited the need and condition of his immediate state. How our hearts did burn within us as we saw the need for harvesters, heard the call to the church for laborers and could hear no one answer, "Here am I , send me."

Then did we realize as never before the need of a spiritual, as well as a financial awakening in our church. A great emergency is upon us. A consecration of our very life's blood is necessary if we save the church from disaster.

When our country, or should I say the world, faced the awful crises through which we have just passed, true and loal citizens failed not in rallying to the flag. Our brave and daring soldiers laid their lives on the altar of sacrifical service and went courageously "over the top." Our citizens stood back of them, putting over every Emergency Campaign which our government saw fit to launch, that we might establish democracy throughout all the world. We won, thank God, we won, and through our success the whole world has had a new birth. Every nation, every kindred, every tongue, has learned Democracy and knowing it shall demand it righteously. Is the Democracy which we have to offer the world true—or must it be purified? God, our Father, knows that as we have labored to make the world safe for Democracy so must we labor to make Democracy safe for the world. The church with its saving grace is the only institution that is big enough to do it, and so the call rings loud and clear to every one who claims a part in him to "render unto God the things which are God's".

In our National Convention we adopted the first National Constitution and raised in cash and subscriptions for the Emergency Campaign $5,523.83. Every minister pledged $100.00 or more, according to his ability. Every minister absent should do likewise and so should every officer and layman of the church.

ROSA V. BROWN,
National Field Sect. of C. W. B. M.

A man and his wife and two girls about ten and twelve years of age boarded the train. When the conductor came through he overlooked them. The man and woman looked at each other, winked and smiled. To one who sat across the aisle the scripture came to mind which says, "Not only do the same, but also consent with them that practice them;" and again "Who being past feeling," for here was a man who could consent to his wife and children looking him in the face and knowing that he was a thief, and yet have no sense of shame, but thought he had done something smart.

Brother T. E. Spencer of Moss Point, is planning to put the Record into every home in that county. He is County Organizer and on the job. He was naturally pleased with Bro. Kelly's article on "Tithing."

SOUTH CAROLINA

Dear Editor of the Plea:

Please allow space for me to say a few words of our state convention. Bro. Ministers and Officers of South Carolina, the time is approaching for us to meet again in annual session, on Nov. 6-9, at Antioch church, Varnville, S. C.

I want to sall your attention again to our several duties. First, to the Emergency Call. Second, to the Evangelist Fees, of which you know your apportionment. Third, to the necessity of coming with the mind and heart to do greater things for the Master than ever before.

Brethren, we are expecting a team of the national workers who will give us inspiration. So let us be ready to receive the message which they may bring, gladly and act accordingly. Among them we expect Bro. Preston Taylor, the president of our national convention, who will encourage us on the Emergency Drive.

F. O. WILLIAMS.

Dear Editor: Please allow me space to speak a few words in behalf of the Emergency Campaign work. I am trying to do all I can to help raise the amount called for. We had a meeting on the fourth Lord's day in September and ,thank the Lord, we had a soul-stirring sermon by our pastor, A. W. Washington, and raised for the work $7.00. I ask the prayers of all the good Christian people that I may continue on in the good work. We are planning to have a sermonette on the next fourth Lord's day. I am your chairman of the four-minute speaking at Ashton Branch Christian church.

CARRIE WASHINGTON.

Sycamore, S. C., Oct. 6, 1919.

Dr. Lansing Burrows died at Americus, Ga., last week where he had made his home since resigning the First Church of that city. His death was caused by bronchial pneumonia. Hardly any man will be more missed at the Southern Baptist Convention, where he was recording secretary for more than thirty years, afterward serving as president of that body. He was also the valued statistician of the convention, tabulating most efficiently the work and progress of Southern Baptists as shown in the denominational papers and in the associational minutes. His place will be hard to fill and we shall all miss his helpfulness in the conventions. He had a big body, a big head and a big heart. While his manner appeared brusque to some his heart was as tender and his spirit as gentle as a womans. He loved the Lord and the brethren, and was happy in their fellowship. He was a boy soldier in the Confederate army. He occupied several of the largest pastorates in the South. His father, Dr. J. L. Burrows was also highly honored as a leader among Southern Baptist more than a century ago.

Congressman Rainey, whose name indicates he is not in the dry column, introduced a resolution in the House requesting President Wilson to declare demobliziation of the army complete and so open the way for the sale of liquor. This poor soul doesn't seem to know that not even is the war over yet as no declaration has been made to that effect and cannot be till the peace treaty is signed. We still have soldiers and sailors in Europe. Declaring the dog's tail a leg does not make it a leg. But here is a good testimony to prohibition which he unintentionally gives. He states the purpose and effectiveness of prohibition. But peace has its need of efficiency no less than war: "The purpose of the law, he states, was conservation of man-power of the nation and to encourage efficiency in the production of arms, munitions, ships, food and clothing for the army and the navy, and this purpose now has been fully attained."

HOW DOES THIS STRIKE YOU?

Nowhere is thoroughness more needed than in religious work, nowhere is slackness more prevalent. There are Christians who serve Christ as dilligently and faithfully as they do their earthly work, and they shall not miss their reward; but many of Christ's servants would not be tolerated for a week by any other master. The poorest joint-stock company in the land is better served by its directors than many congregations are by their office-bearers. There are no teachers anywhere so ignorant and so casual as certain Sunday school teachers; no clerk in a dry-goods store would dare treat his duty as lightly as some of the voluntary officers of the Christian church. They will absent themselves without leave and without excuse; they will never inquire how their work is being done or whether it is done at all; they will not take the trouble to prepare themselves to do it, and they are not concerned when it fails in their hands. They will place their pleasure and their fancies, and their social engagements, and their imaginary ailments before their Christian duty. And it would be difficult to say how little must be the burden, how short must be the time, that they would be willing to count an obligation upon them and would be prepared to face. One is sometimes inclined to propose a general resignation of the Christian staff, and then an invitation to all who are prepared to do Christ's work as well as the work of the world is done, and it might be that three hundred thorough-going men like the Band of Gideon would do more for Christ than ten times the number of irresponsible casuals."—John Watson.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D D. S.

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES

At this writing, Mrs. Alexander of Ft. Worth, Texas, is a visitor on the campus. The object of her visit was to take her son, Robert, who has been a work student here for some months past, to one of the Vicksburg sanitariums and have his tonsils removed. He withstood the operation well and will hereafter be in better health, it is hoped, for the tonsils were giving considerable trouble.

Mrs. McDaniels of Barton, Arkansas, has again entered her son Hezekiah in school.

Among the latest new students to arrive was Edward Timberlick, who recently lost a finger and thumb while working in one of the Kentucky mines. He has placed himself in the care of a local physician, who will dress the disabled member when necessary, and hopes to do his school work without interruption. He had remained with the company for some time after the accident.

The S. C. I. family will be glad to know that our much loved "Mother Ross," who was obliged to spend several weeks in the hospital this summer is again able to be out among the people giving her helpful talks. She will attend the great convention at Cincinnati, Ohio.

Pres. Lehman and Prof. Bebout are to attend the convention. The others on the campus who desired to go hope to derive some benefit from the "echoes."

Miss Annie Anderson, who supreintends the work of the Y. W. C. A., and four student representatives attended the co-joint conference of the Young Men's Christian Association and the Young Women's Christian Association held at Jackson College, Jackson, Miss., Wednesday, October 8th. They report a splendid meeting and hope to be able to carry the inspiration they received to those who were not permitted to attend.

John Martin of Kerr, Arkansas, was among the students to enter this week. He left school on Christmas day, now about two years ago, to enter the services of our country in the great war. After spending some time in camp at Chillicothe, Ohio, he sailed for France where he served for some months in the engineering corps. All rejoice that he could come back to school safe and sound.

Prof. Ford and a number of boys are busy putting down a cement walk from the chapel to the boy's dormitory.

The manual training room is sending out new tables for the girls' dormitory every few days.

Mrs. Hobert writes that she is improving rapidly from her illness and hopes to be back at her place in the sewing room soon.

GREAT MEETING AT GUYS, TENN.

Editor of Gospel Plea: Please allow space in your valuable paper for a few words about our meeting which Elder W. A. Scott of Jackson, Miss., held here.

The meeting began on Monday night, Sept. 22nd and closed Sept. 28th. The first night his subject—The Word of God—was delivered with such power and effect until seven heard, believed, and confessed Christ. Tuesday night three more made the good confession and so on, each night, until 18 were added. On Sunday, seven were buried in baptism. Sunday night the Lord's Supper and a charge to the appointed officers were observed, after an able and scholarly sermon. During the meeting, each night an appreciative audience was in their seats at 8:30 p. m. and they were fed with the pure Word by the speaker. The entire community, white and colored were greatly benefited, both saints and sinners. Never before in my life have I heard any better prepared, better delivered and more effective Gospel sermons. Would to God we had more such able Gospel preachers. If the Church of Christ had more Elder W. A. Scotts I am sure our cause and the cause of Christ would be greatly benefitted. Each night our hearts and souls were stirred as never before to hear him tell the old, old story of the Cross.

After his able sermon on Sunday night we were delighted to elect Dr. Scott as our pastor for twelve months. We do not mean to take him from the brotherhood of Mississippi but we need him in our state, hence we called him to serve us. May he live long to do a work for the Master. Pray for us. We are now 31 strong, and hope to be stronger by following the Master.

We take this method to thank our brethren Joseph Campbell, Leander Barnhill and Clarence Roberson, who gave five dollars each for the support of the meeting, and the others brothers and sisters who did their part to help send this gospel. Thanks also, to to the white brethren who contributed, as well as the Methodist, Baptist, and Sanctified brethren and sisters for what they did. Saints and sinners united in making our meeting a great success. Total amount contributed to Dr. Scott $45.38. We trust that he found his dear ones well, and trust to see him again soon.

Before leaving, a fine Sunday school, and a Church of Christ with 31 members were organized. We are planning to do a great work during the next twelve months.

Yours in Christ and for his cause,

LENORA CAMPBELL.

Guys, Tenn.

ONE MORE, TO MAKE SURE

A seven-year-old had a great appetite for buckwheat cakes. One morning his grandfather who was watching him, asked: "Have you ever in your life had all the bickwheat cakes that you could eat?" "Yes, sir," replied the boy. "Lots of times I've felt I'd had enough." "How do you tell when you have had enough?" "I just keep on eating until I get a pain, and then I eat one more to make sure."

WHAT WE NEED IN THE CHURCH TODAY

As we look toward the future of our program as a church, and as we think of the great and unprecendented tasks awaiting us and calling for our wisdom and devotion, what is the one great need that stands out above all others? We are going to need men and women and boys and girls who are willing to work, and we are going to need all the power that the genius and money of men can give. But no matter how many we may have who are willing to work; no matter how much money we have to spend or what genius of intellect there is to think for us—all these will be futile unless they are held and controlled by the great hand of God. The one great outstanding need of all others the one fundamental essential thing for the success of whatever program any church may undertake, is that our lives shall be God-possessed, God-controlled and God-directed.

The power of the lives of the great men and women whose works have been large in the ongoing of the kingdom is to be explained by the fact that they have all been God-possessed individuals. They have given God the first place in their lives, and have given Him a chance to have His way with them. Abraham, Enoch, Moses, David and Elijah, and that long list of Bible characters, are men who have thought themselves into the very presence of God, and have abandoned their all to Him. The high privilege which these men had, and the power which they manifested, are given to all men who are willing to live and walk as these men did in their relation to God. But the most beautiful and ideal relation of man to God is to be found in the example of our Lord and Elder Brother. There was never a moment in which He was not conscious of nearness to and His dependence upon the Father. What God was to Christ He must be to us if our lives are to have any power in the work of His Kingdom.

What we need in the church today, and what the world needs from the church more than anything else, is godly men and women.

All the glory of the goodness of God is ours if we are willing to walk with Him.

The approach of the soul to God and the soul's possession of God is not some strange and far-away reality limited to a few choice souls. We need to realize that God is not far from any of us, and that all we have to do to possess Him is to approach Him through His Son and our Saviour. It is a simple process; but what power it brings into the lives of men! Everything depends upon our relation to Him. If we are willing to give Him the allegiance He deserves, trust Him, love Him and serve Him, He will strengthen our hands, and He will prosper us in the work of His Kingdom.—E. H. Wray, in Akron Disciple.

Extravagance in American is not confined to the rich. If it were, the high cost of living problem would have been solved long ago. For extravagance plays directly into the hands of the profiteers. The total sum wasted in an orgy of spending by the rich, great as they may be, are small compared with the totals represented by the wasting of a few dollars each by the wage earners and the poor.

A Baltimore paper recently published a story of a colored workingman who went to a haberdasher for shirts. He absolutely declined to look at any but the most expensive and finally left with twelve silk shirts at $9 each. It is an extravangance for a millionaire to buy a dozen $9 silk shirts. Mighty few of them do so. But $108 would represent far less than a day's income for the millionaire but it represented probably three weeks of grinding toil for the workingman.

Thomas Dunn, a St. Louis meat dealer, recently testified before a Senate committee that the people rather liked the high prices and that the dealer who charged the most, sold, not the best, but the most. No law or series of laws will reduce the cost of living. No prosecution or series of prosecutions will curb the profiteers. But one sovereign remedy lies in the hands of the people of America themselves—Thrift.

No profiteer can flourish if his customers decline to pay his prices. The prices of necessities of life must come down if the people of the United tSates curb extravagance and waste, buy only what they need and buy it wisely with due inquiry and regard to price. Saving instead of spending is sure to turn the tide of production to useful and essential things and by filling the demand for those things, to reduce their prices.

The easiest method both to save and to check waste and extragance is to put a part of each weeks income into War Savings Stamps and Treasury Savings Certificates. These securities are safe and profitable and when real need for the money arises, that money is available.

THE MISSIONARY SPIRIT

A Decided Benefit to Needy Humanity, Both at Home and Abroad.

(By Miss Matilda Crawford, Teacher in the Public Schools, Hamilton, Bermuda.)

The work of Home and Foreign Missions is one and the same. The object is to win the world for Christ, or in other words, to make disciples of all nations. The true missionary's object is, to make the person with whom he comes into contact better than he found him.

Missions is the best civilizing agency in the whole world, therefore civilization is the result of missionary enterprise. The aim of the true missionary is to so intelligently present Christ that men will accept Him as their Saviour and Lord. But our duty is not discharged when we simply give the message, we must exemplify Christ in our daily lives. We must recognize as our neighbors those persons who are victims of the various forms of suffering humanity. We see daily the most deplorable, shameful and heart-rending sights—staggering men, debased women and neglected children. The grace of God applied to the hearts of these persons would open their eyes to the things which are now leading them astray. Are not these conditions urgent calls for missionary effort?

To make our efforts effective, we must exercise perseverance and devotion in the home, as well as in the foreign field; for although it is our duty to sympathize with foreign missions, yet at home the call is urgent. We must be up and doing not despising the work within our reach, for at the time, possibly, we may be preparing workers for foreign fields. Let us try to awaken a missionary conscience, keeping our ears and eyes open to the needs of those about us, for often in our eagerness to catch far away calls, we miss urgent calls at our doors. When we help those near, we inspire confidence in the sincerity of our desire to help everybody.

We look across the ocean at the dark continent of Africa, with her millions of benighted souls, who are worshippers of gods of wood and stone, and our hearts are filled with sympathy and Christian love for them; we sacrifice our own pleasures and comforts to save money to pay the expenses of missionaries who will take to them the light of the Gospel. But we are more than repaid when we note the change in the lives of these unfortunate beings after they have been brought to a knowledge of life eternal. No sacrifice should be counted too great whereby such lives may be enligtened.

Tell the story in each dwelling
Wheresoever you may go;
Young and old may all be telling
Of the Christ who loves them so.
Say the King is watching, waiting,
Grace and pardon to bestow.

Send the gospel message flying
Over the land and over sea,
To the sinful and the dying,
To the bondsman and the free.
Say to them, in kindest accents,
"This salvation is for thee!"

Spread the news to every nation,
Tell what God for man has done—
Given a perfect, full salavtion,
By the death of Christ His Son.
All who will, may come and share it,
It is free to every one.

—Voice of Missions.

HOW A BEAUTIFUL HYMN WAS WRITTEN

One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But, seeing an open window and a man sitting by it, the bird flew, in its exeremity, toward it and, with a beating heart and quivering wing found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble as much as did the tremblinug little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus , lover of my soul,
Let me to thy bosom fly,
While the waves of trouble roll,
While the tempest still is high."

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.

The following cautious paragraph in the sermon of an Episcopal bishop indicates that he is getting his eyes open. He says: "Another comes to me whose temperament, character, gifts, and history through lean and patient years mark him out as having undoubted vocation for the priesthood. But according to the canons he is defective in intellectual requirements at an age when he can hardly hope to qualify. I think of St. Peter and others of that uneducated group who turned the world upside down, and I wonder and rebel and thank God and take courage." We hope he will keep on taking courage. And here is what he says in part about permitting people to pray without putting the words into their mouths: "Is it not our duty also to consider a larger freedom of liturgical use than we are povided with? Ought we not to encourage popular devotions springing directly from the faith of the plain people and valuable as the spontaneous enrichment of public worship? All these questions are to the point, for we claim to be a National Church, a claim which we must make good by successfully reaching after the people of many tongues and foreign blood who are steadily being incorporated into the nation's life and determining its character."

All have heard the story of the camel who asked permission of the Arab to put just his nose in the tent out of the cold. It has been illustrated anew in the attitude of some people in the matter of women's speaking in the churches. At first it was a "simple testimony" in a social meeting, a "word of prayer" in a small group. It has been pushing its way in by degrees until today the woman speaker is put in the pulpit and only the largest audiences are sufficient and satisfactory. It used to be said "We do not believe in their preaching, no not in a woman occupying the pulpit, but just a testimony." But we have passed that. The camel has got his hind legs in the tent now. Some of the brethren seem to think the Revised Version left out that verse which says, "Let the women keep silence in the churches." N , brethren, it just makes it a little stronger. You still find it in 1 Cor. 14:33-34.

EMERGENCY CAMPAIGN

EMERGENCY CAMPAIGN
In the Colored Christian Church in the United States for Twenty Thousand Dollars

Object

1. To build a church on the lot in Washington, D. C., that has been bought for fifteen thousand dollars and paid for by help of the Church Extension Board.

2. To establish a Central College in the State of Kentucky for students from all the states to receive a higher education, and to train ministers, missionaries and efficient workers for the church and all lines of Christian service.

3. To build up our general missionary and evangelistic fund, in order to better care for our present workers, and to employ more workers and extend our general missionary work in all the states.

Methods

The Christian Woman's Board of Missions and National Convention of Colored Churches are united in launching the "Emergency Campaign" to raise the Twenty Thousand Dollars.

There is to be an individual membership campaign in each church, large and small, city and country—to raise not less than one dollar, more if possible, from each member of the church, young and old.

This money to be collected by the pastor and officers of the church, or those whom they may appoint, by November 23, 1919, and sent to Mrs. J. M. Stearns, College of Missions Building, Indianapolis, Ind.

Missouri's Part

In our State Convention in Kansas City, we voted Missouri would raise Two Thousand of the Twenty Thousand Dollars. This will require faithful and loyal work on the part of the pastors and officers of the churches and full fellowship on the part of the entire membership of each church. Each church and each member of the church, must be heard from financially to reach our part. We must make it an individual matter, and each one do his part and more if possible. We met our aim in our state work. Now let's meet our aim in the great call of the Brotherhood.

We have the men, women and children in Missouri to put the Two Thousand Dollars "over" and if shown the real necessity, they will do it. This must be done by our pastors, evangelist and state officers. Brethren and sisters let's all of us get in on the job and put Missouri where she belongs—at the front.

Our pastors, men and women who can give five, ten, twenty and fifty dollars to help in this essential and vital call for help, we are begging you to help us in that worthy and absolutely essential work.

If you need the evangelist or any of the state officers to help you "get and deliver the goods" let us know and they will come.

Remember, all money and pledges must be collected on or before November 23, 1919, and sent to Mrs. J. M. Stearns, College of Missions Building, Indianapolis, Indiana. Also notify H. L. Parsons, Cor. Secy., Chamois, Mo., how much you sent, and when sent. Cards for names and pedges will be sent to all churches with additional information.

We see no reason why there should not be an altogether pull for the Two Thousand Dollars.

We believe there will be . If not, the record will show who is the "slacker" or "quitter."

WILLIAM ALPHIN, Pres. of Con.
H. L PARSON, Cor. Secy.

NASHVILLE, TENN.

Gay Street Christian Church.

At the close of our National Convention our church has begun its conventional year with new zeal and more determination to do a great work.

We have put on a $1000 Campaign to raise money to beautify and put our church in good condition for the winter. Our first rally will come off the last Sunday in October and we are looking forward to one-third of the $1,000 at the least

We are raising this money in a systematic way and each member is interested and looking for nothing but success.

We are indeed glad to have Elder Martin with us for another year. We realize he has done so much for us and for the case of Christ and we are not near ready to give him up. There is so much to be done yet, so we are thankful to the Almighty for such a man.

The work of the church as a whole is moving on fine.

The teachers and officers of the Sunday school will meet Thursday night in the Worker's Conference This will be the second meeting. Our first meeting was quite a success. It created so much interest and brought about union of our teachers and officers.

Every department of the church is in sympathy with the Emergency Drive.

The Willing Workers' Club did much work last year and they are making plans now to do even a greater work in the next year. This is a band of young people and they are at all times ready and willing to do some thing for the up-building of the great cause.

We are always proud to speak of our C. W. B. M. We are the proudest body in the whole state.

We celebrated our 45th anniversary the second Lord's Day in Sept. Our program was interesting and suited to the occasion.

We have closed a commendable quarter and made a splendid report to the National Board.

At our business meeting each Division leader made good reports, both in finance and membership. We had an addition of three new members, making a total of 62 members, $4.90 regular offering, $2.50, special offering. We also sent $14.70 and $1.00 for one subscription to the World Call to the National Board. Total $15.70.

We had Mrs. Lewis of Nashville with us. She gave us an interesting talk on the work of women. Her subject was, "Mary, the Mother of Jesus." She took for her text, "Gratitude." When she had finished we could see what we had left undone and how much there is for us to do.

We are always glad to have good women to come to us.

During our National Convention we had Sister Bostick of Arkansas with us. We gained so much inspiration from her and learned to love her so much that we hated to give her up. But we realize that we cannot keep these good people that come to us and we are thankful to have them go and spread this good news.

We had excellent services last Lord's day, Sept. 23. Two very prosperous young ladies came forward and united with us. These make four since the convention.

We are asking the prayers of all that we may be more successful in our efforts for the next year.

We are yours for a greater work,

MRS. ETHEL ROSS McCARVER.
2004 Jefferson St., Nashville, Tenn.

CALLING THE COWS

The evening sky is all aglow.
The sunlight falls in last caress
Upon the hills and seems to press
A parting kiss. The poplars throw
Their lengthening shadows on the grass.
Bearing their clover-gathered store
Belated bees now home-ward pass;
The stir and heat of day are o'er.
But on the evening calm I hear
A bell-lige summons ringing clear:
"Co', Boss! Co', Boss!"

An answering note comes faintly back,
The tinkle of a distant bell;
From rocky slope and leafy dell,
Following many a well-worn track,
The meek-eyed cows come down and pass
Yonder to the milking-sheds,
Cropping the sweet and dewy grass,
Fragrant with bending clover-heads,
In calm contentment, one and all
Obedient to the evening call:
"Co', Boss! Co', Boss!"

The drowsy bell is heard no more.
The birds and beasts have gone to rest,
Seeking on Nature's loving breast
The balms she ever holds in store.
One by one the peaceful stars—
God's acolytes—illume the sky,
And still I lean upon the bars
And muse on happy days gone by,
When I, as evening's mantle fell,
Called home the cows from hill and dell:
"Co', Boss! Co', Boss!"

C. H. Stone, in The Vermonter.

Christian Woman's Board of Missions

MISSISSIPPI

Dear Readers:

We are glad to say that the two weeks' revival meeting at Union Hill closed with success on fourth Sunday, ult. Elder Yarber, the pastor, preached a good sermon. Elder J. H. Miller gave the invocation. People were there from all directions and there was plenty to eat on the grounds. Thirty odd dollars were raised.

The C. W. B. M. board met in Christian Chapel on the 27th ult. Some real good talks were given. There is a special meeting put on for all the societies in the state, on the fourth Sunday in this month, at Grand Gulf. We hope to have all the earnest workers there. For our work to succeed well we must work together. So let us come together and understand our work, that we may be able to do something that is really worth while.

I have not received report from all the societies yet for the September quarter. We hope to receive the rest soon. Now, presidents, don't forget the time. We would like to have all money and reports in by the fifteenth of each quarter. Send the ten cents per month from each member to Mrs. J. M. Stearns and the five cents per month from each member to the writer but with money order made out to Mrs. Margaret Walker, Pattison, Miss. I am so anxious that we keep a better record of our work.

SARAH L. BLACKBURN,
State Secretary

OKLAHOMA

Please allow space in your valuable paper for me to say a few words about the work in Oklahoma. First, I want to say that we have a board that is aiming high and if we don't fail we wil surely be numbered with the great.

The State Board met at Muskogee, Okla., Sept. 27th and we made a great budget to further the work in Oklahoma for 1919. We mean to collect $500 for general education this year, aside from the Emergency money. The minds of the board are some big and if some of the members get oil soon the treasury will be some big too. On September 21st the writer left the state for Hawkins, Texas, where we carried seven children from Oklahoma to train for the great task of life at the J. C. I. As we were coming back home, after stopping with my mother at Athens, Texas, we stopped at Dallas to see our sister and succeeded in getting the only daughter to go to J. C. I. There will be others to go to some of our schools soon. We are sorry to say that our good pastor at Muskogee had two of his boys at Edwards last year, but one of them has lost his health and will not be able to return this year. Both Elder Wells and his son have our best wishes. The next state board meeting will be held at Clearview, Dec. 27th.

We were in Ardmore on Sept. 25th and are glad to say that Elder Isom K. Hicks is made of the stuff that sticks. We are proud of him. He will bring that church to the front, if they will but follow his plans. My best is for the whole success.

EVANGELIST W. M. TUCKER,
Clearview, Okla.

Porter, Okla., Rt. 3, Box 107.
Oct. 6, 1919.

Editor Gospel Plea:

Dear Sir: As this is my first address to the Plea please allow space for a few words in regards to the spiritual, intellectual and financial growth of every department of the Church of Christ in the state of Oklahoma.

I must say that Oklahoma is beginning to realize, taht every auxiliary that has been organized by our great leaders is a part of the church and without their connection and cooperation the church is incomplete. So the church, the Bible school, the C. W. B. M. and the Y. P. S. C. E. have organized in clubs and are going to make a strong financial pull for the cause of Christ during the year 1919 and 1920.

We also had a glorious meeting at the Oklahoma State Convention that convened at Oklahoma City, Aug. 18-21, 1919. We had the pleasure of listening to some of the most encouraging and inspiring remarks from some of our greatest men and women of the church. Among them was Prof. J. B. Lehman, president of S. C. I., Edwards, Miss.; Prof. P. H. Moss, our National Bible School worker, Edwards, Miss.; Miss Rosa V. Brown, our National C. W. B. M. worker, Edwards, Miss.; and her coworker, Mrs. Fannie H. Johnson of J. C. I. Hawkins, Texas; also Pres. J. N. Ervin of J. C. I. Hawkins, Texas, all inspired us to higher things in life. We can also see a larger vision of service. I was elected president of the Bible School work of the State of Oklahoma. I therefore beg an interest in the prayers of the entire brotherhood that I may make full proof of the work that has been assigned me.

I am yours,
D. L. McCLURE

WORKING WITH THE CHURCHES

I left Shaw, Monday, September 30th for Indianola, and from thence to Holly Grove where another battle of right against wrong was pitched in the name of the Lord. For three consecutive nights the writer fired away with the old Jerusalem Gospel with no visible results. But thanks be to God the church was greatly revived.

The Holly Grove revival might have bained a few more members had it not been cut off by the rainy weather. We had some leaning when the rain came and cut out the Friday night service. The rain prevented our having any service the first Sunday of October. This shows that men ought to accept Christ at the first opportunity. For the opportunity for salvation may pass ere they are aware of the fact. Therefore God says, "The day you hear my voice harden not your heart." "Behold, now is the accepted time: behold, now is the day of salvation." 2 Cor. 6:2.

On my way home will take a peep at Mrs. Calvert and on Tuesday evening, Oct. 7th, will take my leave for Kansas City, Mo., where a meeting of three weeks duration is on. The writer will be the man behind the gun. Dear reader, will you ask God in prayer to crown our efforts with success? Elder Wm. Alphin is the wise sherpherd. All who know him know he is a man of ability.

The Mound Bayou District Convention will convene at McKinney Chapel, Friday before the third Sunday in November. Let the Mound Bayou District Mission sisters get busy and have a good report by the time the District meeting convenes. We must raise, by all means, $200.00 in the next district meeting.

R. C. CALVERT.

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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Gospel Plea

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INSTITUTE
EDWARDS, MISS.

BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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WORLD CALL

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

THE GOSPEL PLEA

PREACH THE WORD

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A SURVEY

STEADY PILOTS NEEDED

(J. B. Lehman)

At intervals throughout historical times civilization passed through crises when it required steady nerved men to stand at the helm. We now look back to them as almost patron saints, and such they are far more than most people realize, for they were all men of stalwart faith and men who were touched enough with the divine that they could have an outlook of vision that carried them safely through. Men who safely pilot the course of civilization are worthy of all honor, for no man can by chance perform such a feat. The course they took was new. No former crisis would serve as a model. Every new crisis comes under entirely new conditions. Only men who can earnestly pray

"Jesus, Savior, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal.
Chart and compass come from thee,
Jesus, Savior, pilot me."

can safely hold the helm in one of those crisis that ring earth's old systems to and fro.

The reason for these crisis is seen in the growth of men which show itself in the growth of the soul of society. A portion of the people is growing and in this growth they get new and larger visions of God's purposes, while another portion is retrograding, degenerating, reverting to the old type. Those people who lived a long time in paganism revert to that while those who came direct from barbarism to Christian civilization do not go to paganism but direct to barbarism. Thus when a man who is descended from the white race loses his grip on faith he instantly begins to do the things that the pagan did; viz., he swears, that is, calls the wrath of the gods down on his enemy; takes a fiendish delight in running into the mob, for that is the way his pagan ancestors disposed of undesirables; and becomes a traitor to his country and tribe, for that was a constant occurence in pagan times. But when a man of the darker races reverts, he commits a crime against the individual enemy in his own stealthy way. The Negro in the jungle always poisoned or assassinated his undesirables. No Negro could successfully lead a mob unless he would take lessons from white people. The Negro never swears except as he learns it like arithmetic from the white man. There are more swear words uttered in Pittsburgh in one day than have been uttered in the black South in the last fifty years. No Negro has ever been found guilty of treason and he never will be except as he is led by some other intelligence.

Now when one element of society is developing an enlarged vision, as must ever be the case with those whose life is guided by the spirit of God; and another portion is retrograding back towards the sad past of human history the crisis forms like the West India hurricane forms when the cold polar currents begin to strike the hot equatorial currents. The degenerates can see nothing the seers see, and it is universally true that men fear what they do not understand. The illiterate distrusts the learning of the learned and the so-called learned fear the visions of the seers.

The divine way to meet this situation is for the seers to go to the unseers and teach them. Jesus bade his disciples to touch every creature, and if they would do this in the true spirit of helpfulness they could avert every crisis; but this they do not always do, and so the crisis must come on until earth's old systems are wrung to and fro.

That our American civilization is facing one of those periodical crisis is very evident. One element, a very large element of our people is surely advancing and is learning new and wonderful truths while the other element is assuredly retrograding. When we go to our missionary gatherings and read our missionary magazines we are made to feel that the world is growing by leaps and bounds; but when we see what is going on in the world about us we can see how dangerous a situation we are facing. A spirit of violence and lawlessness is abroad in the land. Mobs and riots are breaking out everywhere. The men who engage in them would have us believe they are trying to protect society but this is not it. They would as soon lynch an innocent man as a guilty one. The pampered shepherd dog cares nothing for the sheep he chases. It is the promptings of a demon from paganism that drives them into the mob. They will relish it as much when the time comes when they will break forth on our best families, as they surely will if the demon is not cast out.

The spirit of violence of thought and action is seen in our halls of congress. Men have acted in the Senate as they have acted only once before in the history of our land; viz., in the winter of 1859--60, when Congress wrangled all winter without electing a speaker. A group of men in the Senate have done things that we did not think public men could do. Some of these men are such rank infidels that they do not hesitate to flout Christianity. The congressional directory does not mention any religious connection for any of them and it is more than likely that they all belong to the class of those who are utterly unreliable as leaders in a crisis. The man who knows nothing of the vision of Christianity is a blind man leading the blind people to the pit. Whether they be in the counsels of the kaiser or in the halls of congress, if they desert the old house of their martyr ancestors, the old pagan instinct as a wandering demon will assuredly find it garnished and swept and he will enter bringing with him a train of demons much worse than himself.

The church must face this new situation. It can not do it by debating with men of rationalistic tendencies while they do nothing. It is a time when we must give our whole attention to the weightier matters of the law, "justice, mercy and faith." If we measure the church by the amount of wealth, the number of men with a vision, the resources of well trained young people to go anywhere to teach and lead, we believe it is a hundred fold stronger than it has ever been at any previous crisis. There is no need for the ten discouraging spies. We are able to take the world for Christ, for this is what the battle is. We must either train one generation of leaders for all the races and kindreds and tongues and peoples, or we must set our house in order for the coming crisis. We can not do this as a divided force backbiting one another while we do nothing for missions and education and benevolence. If we can not break down the partition walls of denominationalism by the spirit of God then God must mix us up in a tremendous crisis and we will gladly turn over our Babylon of confusion until it can be said with triumph "Fallen, fallen is Babylon the great, that made all the nations drink of the wine of the wrath of her fornication."

Let no one say there is a race war coming, or there is a war of capital and labor coming. It may start out in this way but before it is well started the forces will switch until it will be a clear cut contest between the forces of righteousness and unrighteousness. The evil spirit behind the liquor traffic and white slavery and venal commercialism and politics is the identical one that drove degenerate Israel to plant groves and build altars to Baal and Ashteroth. Our segregated vice is the identical thing, with the same social order, that Gideon fought when he over threw its altar. This old demon will not go out into the swine that are plunging into the deep axcept by the powerful word of the Master. It is no time to dispute about the tithing of mint and anise and cumin while the church does not know how to deal with justice and mercy and faith.

ALLENBY PRAYER

Gen. Geo. Scott Moncrief, at a gathering of ministers and laymen, emphasized the fact that General Allenby, on the eve of taking over the command of the Palestine army, gathered his officers together for a quiet season of prayer in Cairo. Great men pray.

CHURCH ETIQUETTE

An exchange has the following:

As long as there is a church jast so long will there be church etiquette, and very many who would not think for a moment of offending at a social function do not seem at all concerned when attending a sacred service.

The following rules form a good foundation:

If possible, be on time. You need at least five minutes, after coming in, to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins. Never pass up the aisle during prayer or Scripture reading. If you do your presence willl distract the minds of many in the audience.

Be devout in every attitude; all whispering should be studiously avoided

Find the hymn, and sing it if you can. Share the book with your neighbor.

If in a strange church confrom to its customs of worship.

If the sermon has begun take a seat near the door—no matter if you are "at home." Be thoughtful for the comfort of others. Take the inside of the pew, if you are the first to enter, and leave all vacant space at the end of the aisle.

Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger ask one of the ushers to present you to the minister or some of the church officers. This will insure you a hearty welcome.

Never put on your coat, over shoes or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced.

WHY?

(Dr. S. Parks Cadman)

"Why do men neglect the Church?"

"Not because they are wise, but because they are foolish. The church is not made holy by eloquence and wit, but by the presence of God in the midst of her. We do not attend to be tickled by rhetoric nor fascinated by ritual, but to find God. In the last analysis that quest depends on your own soul. The clergyman, be he a second Beecher or only the humblest of his brethren, is no more than your helper, and if he can not help you, you can help him. Cease that 'birdling in the nest' attitude which demands to be fed by another; provide your own resolution, seek the Lord while He may be found, call upon Him while He is near. Moreover, in the church you are aided by the law of association. One solidarity of need and supplication, of praise and penitence, is there. Its intellectual qualities are always desirable, but the prayer of a poor publican is of more merit than the grandest homily of the pulpit. Of what use is preaching if you are not there t osay 'God be mercimul to me a sinner'? Drop pride, criticism, captious fault-finding, disloyalty, and remember God, and who you are, and what, and what you should be, and you will be in the church, not in a patronizing or curious spirit, but to cry 'Show me thyself, and I shall be satisfied.'"

WORKING WITH THE CHURCHES

The meeting here at the Second Christian Church, Kansas City, Mo., is one week old. Three additions since the beginning of this revival. The outlook is good. The writer is the man behind the gun.

Dr. Wm. Alphin, the worthy pastor, has things well in hand. He is indeed a pastor. He presides like a shepherd that is not afraid of his flock. I like to see a preacher on the job who has backbone and grit enough to contend for what he knows is right. I do not know of another minister in the brotherhood that has as much business tact as Elder Alphin. Every thing about his church is done in a business way. It would be well if the majority of our ministers could be under him awhile, that they might learn that there is business in religion. Brethren, we need a little more business in our churches.

I was with the sisters of the Second Christian church in their Aid Society last Friday afternoon aid will be with them again this week. This society pays the janitor, telephone bill at the parsonage, a dollar a week to the pastor for car fare, has had the basement painted and dressed off in Sunday school rooms which cost them over $500.00. Don't you think that is fine for just one department of the church? I certainly do! This was done since January 1st.

Well, the meeting continues indefinitely. I ask a continuation of your prayers for our success.

My home is with Brother and Sister Alphin. They are certainly making it pleasant for me.

Yours for the extension of the kingdom,

B. C. CALVERT.

TENNESSEE

Dear Editor of the Plea:

On Oct. 6th at Shelbyville, Tenn., we closed a two weeks meeting. There was great interest manifested in this meeting. The writer was made to feel that the membership of the church was greatly awakened and strengthened spiritually and the seed of the kingdom was sown in many hearts. The church can look forward to a larger ingathering of souls at a later date. Bro. J. W. Scott, who is a strong and faithful worker, also Bro. George Leftwich and Sister Mary Rryden all seem to get a better vision and hold on the Mastor and we believe they will do better work at Shelbyville than ever before. They had been praying for God to send them a preacher and just before we closed the meeting a Bro. Wm. Johnson of Johnson City, Tenn., came ready to take hold of the work. If they can get together and agree to have him take up the work we hope it will move forward to perfection (Heb. 6:1). These people treated the writer with a great deal of hospitality and we shall look for greater things from Shelbyville. There was one woman from the Methodist church who made the confession and was baptized. There were others who were almost persuaded to be Christian only but who did not fully make the decision at this time. Bro. W. J. Shelbourn, minister of the white church there, and others also attended the meetings. These good Christian white people gave us much encouragement. We pray that God's blessings may ever rest upon the faithful.

J. E. ANDERSON,

Clarksville, Tenn.

KENTUCKY

Dear Readers of the Plea:

On the 25th of September the writer left Carlisle for an eleven days meeting at Gesmonton Christian church, Elder R. E. Hathaway, pastor in charge. This meeting ran spiritually at a high speed throughout. Valley after valley was constantly hurled against the bulwark of sin up to Sunday night, Oct. 5. One prisoner was captured and others weer wounded and sick.

Elder Hathaway deserves much credit for the way in which he is leading God's people. He has served this people for 24 years and he is loved by the good members of the church and also by white and colored. We closed with a good collection, $182.29. We left the people happy.

F. T. FLOYD.

OKLAHOMA

Porter, Oct. 8th, 1919.

Dear Editor of the Gospel Plea:

I want to ask for space in your valuable paper to say a few words, as it has been some time since I have had the time to write. I must say that the Gospel Plea is a regular weekly and welcome visitor with its pages brimming full of good and wholesome news. In its columns I find many things which give great joy and inspiration. I often see the workings of the churches at different places, which encourages me to fight the harder.

Our little band here is striving to come to the front, notwithstanding our many disadvantages. Several of our members have moved away, while others live as such distances that it is very inconvenient for them to attend the services. But amid all of this we have a few faithful, big-hearted ones who believe that through Christ all things for good can be accomplished.

We have a fine Lord's day school with J. W. Draper, who has a heart full of love for the work as superintendent; and a first Bible teacher, Sister A. D. Williams, who gives her heart to the cause; and last but not least our primary teacher, Sister Emiline Draper, whose soul seems to delight in the training of little minds. She has great patience and doesn't get tired because the children can not see at once but continues until the little minds are opened to an understanding.

Our Christian Endeavor and C. W. B. M. are doing nicely and our Wednesday night prayer meeting we neve rforget.

Now, we have not been able to do very much for the Emergency call yet but we contemplate having a community rally in November and do our very best. We feel that our forces should be bound together here for this great work.

We are expecting our state Sunday school superintendent, D. S. McClure, to visit our

school next Lord's day, Oct. 12th. We hope to be able to entertain him both with our lesson and our finance, since we as Christians must learn that it takes money to expediate the work of the church.

Now, as I write, the mailman comes and I must stop to see what good news the Plea has for me today. Yes, with many other good things I see that Savannah, Tenn., my old state, has a new pastor, O. Zollar. I wish through him great success there for the Master.

Your humble servant
J. S. COUNCE.

Porter, Oct. 15, 1919.

I have just returned from Okmulgee, Okla., where we have a small band of Disciples. In spite of the bad weather a few faithful ones met at the place of worship and I preached to them and a few visiting friends. We had a lovely meeting. We are struggling hard there to build a house of worship in the near future.

I also visited the home of the white preacher but his wife said he was at the world's convention. I visited two other brethren of his congregation, Brother Baker and Brother Mabray. I showed them the Gospel Plea and Bro. Mabray gave me a dollar for a year's subscription to the paper. Send to his address. Bro. Mabray is a strong Christian and willing to help in all good causes.

Faithfully in the work,
J. S. COUNCE

EMERGENCY FUND

Mt. Vernon, Texas

	Amount	Per Year
Prof. Ira Reliford	$100.00	$25.00
Miss Alberta Reliford	25.00	5.00
J. H. Reliford	50.00	10.00
Chellie Moffett	10.00	Nov.
Henry Tolls	100.00	20.00
Starling Tolls	50.00	10.00
J. A. Logan	100.00	20.00
Millard Atkins	50.00	in 3 years
Mrs. Lucy E. Toles	50.00	25.00
Kate Grady	25.00	12.50
Adelle Reliford	25.00	5.00
R. W. Toles	25.00	5.00
Millard Ocre	25.00	5.00
Samuel Atkins	25.00	12.50
The following subscribed at Mt. Vernon but live at other points:		
T. C. Chism, Cason	50.00	10.00
A. C. Chism, Cason	100.00	20.00
N. H. Johnson, Rockwell.	50.00	10.00
A. D. Hall, Dallas	100.00	20.00

Banhun, Texas

	Amount	Per Year
J. D. Johnson (paid $50)	$250.00	$50.00
R. E. Johnson	25.00	25.00
Hayes Oats	25.00	25.00
W. E. Johnson	25.00	25.00
Fred Backham	25.00	25.00
Deina Stuart	10.00	10.00
Felix Thompson	10.00	10.00
S. M. Johnson	10.00	10.00
Eddie Hunter	10.00	10.00
B. K. Johnson	10.00	10.00
Dickerson Madre	10.00	10.00
C. F. Basam	10.00	10.00
Linleton Highten	5.00	5.00
W. B. Crumpton	5.00	5.00
W. M. Coleman	5.00	5.00
Sam Hayes	5.00	5.00
Rev. W. H. Lynch, Pastor	5.00	5.00
L. P. Bennet	5.00	5.00
M. S. DeJohnnett	5.00	5.00
Albert Perry	5.00	5.00
A. Jackson	5.00	5.00
Rev. Carr	2.50	cash
Offering	10.06	
Geo. Dunlap	5.00	

Greenville, Texas

Address all mail in care of Rev. L. H. Crawford.

	Amount	Per Year
W. D. Pratt	$200.00	$50.00
W. J. Fuller	100.00	25.00
Linnie Jones	100.00	25.00
Marvin Robinson	100.00	25.00
Willie Ward	100.00	25.00
Mrs. Roxie Brigham	100.00	25.00
Elmer Shaw	100.00	25.00
Charlie Wilson	100.00	25.00
L. H. Adams	100.00	25.00
John Gatlin	100.00	25.00
W. L. Lively and family	100.00	25.00
Nugent Frazier	100.00	25.00
Jesse Spencer	100.00	25.00
J. W. Weatherby	100.00	25.00
Richard Frida	100.00	25.00
Virgil Fuller	100.00	25.00
John Johnson	100.00	25.00
Bruce Brigham	100.00	25.00
Albert Hunt	100.00	25.00
David Fuller	100.00	25.00
S. K. Murrell	100.00	25.00
W. M. Midell	100.00	25.00
Mr. & Mrs. Eddie Williams	50.00	25.00
Mrs. Laura Whyte	50.00	25.00
Mrs. Amanda McKenie	50.00	25.00
Mrs. Rhodie Brooks	50.00	25.00
Mrs. Mary Thompson	50.00	25.00
Mrs. Laura Hollingsworth	50.00	25.00
Mrs. Leta Mayweathers	50.00	25.00
N. Arnold	50.00	25.00
Eli Arnold	50.00	25.00
Mrs. Nannie Fudgens	30.00	15.00
Mrs. Rosa Brooks	25.00	25.00
Emma Griffin	20.00	25.00
John McCowan	25.00	25.00
Ella Harden	25.00	25.00
Miss Christine Cooper	25.00	25.00
James Johnson	25.00	25.00
Mrs. James Johnson	25.00	25.00
Mrs. Pearl Poe	25.00	25.00
Mrs. Florida McCowan	25.00	25.00
Miss Annie Evans	25.00	25.00
Miss Rubie Griffen	25.00	25.00
Mrs. Sarah Daniels	25.00	25.00
Miss Jannie Arnold	25.00	25.00
Mrs. Sallie Murrell	25.00	25.00
Miss Dave Brawing	25.00	25.00
Bell Williams	20.00	10.00
W. S. McGee	20.00	10.00
Thelma Gosey	20.00	10.00
Maria Elmore	10.00	10.00
Miss Rosa Bell Gocher	10.00	10.00
Miss Minnie Griffin	10.00	10.00
N. A. Arnold	10.00	10.00
Miss Allie Rutherford	10.00	10.00
Miss Bernice Brooks	5.00	5.00
Brooker Murrell	5.00	5.00
Albert Hampton	4.00	4.00
Willie Williams	5.00	5.00
Ervin Hisbon	5.00	5.00
Cash	19.25	

Dallas, Texas

	Amount	Per Year
A. L. Frost	$100.00	$20.00
L. L. Patton	100.00	20.00
Mrs. J. L. Patton	5.00	
J. L. Patton, Jr.	5.00	
Margariete Patton	5.00	
W .E. Humphrey	50.00	10.00
K. B. Polk	100.00	20.00
Mrs. W. E. Humphrey	10.00	5.00
Mr. & Mrs. W. P. Wallick	150.00	30.00
Ruth Wallick	15.00	3.00
R. A. Henderson	100.00	20.00
Nola Coleman	10.00	5.00
Mrs. Bell Austin	25.00	5.00
Mrs. Edna Ezel	5.00	
Mrs. Cora Polk	25.00	5.00
W H. Pierson	50.00	10.00
J. J. Bates	5.00	
W. M. Wilson & wife	100.00	20.00
Mrs. L. A. Grant	50.00	10.00
Mrs. Eliza Hill	10.00	5.00
Mrs. Gertrude Lewis	50.00	10.00
Littles Chapel, Tyler	25.00	5.00
P. Thomas & wife	25.00	5.00
Mrs. T. Thompson	No amount stated	
G. W. Taylor	25.00	5.00
Robbie Jordan	10.00	2.00
Irene Wilson	10.00	5.00
Ottie Dockery	10.00	5.00
Michel Wilson	10.00	5.00
Cash collected	10.50	

Dixon, Texas

	Amount	Per Year
Mrs. F. E. Fuller	50.00	5.00
Laura Daniels	5.00	Nov.
F. E. Campbell, Waco	25.00	5.00
Mrs. Birdie Campbell,	25.00	5.00
Mrs. Odie McGee	5.00	Nov.
Cash collected	11.50	

Fort Worth, Texas

	Amount	Per Year
Rev. A. W. Jacobs	$100.00	$20.00
E. E. Bundanuro	200.00	40.00
W. H. Diller	100.00	20.00
Allen Brantley	50.00	25.00
C. C. Haley	100.00	20.00
J. M. Miller	50.00	25.00
J. H. Whitehead	50.00	25.00
Henry Johnson	50.00	50.00
R. Alexander	100.00	20.00
Rev. Henry Campbelle	100.00	20.00
W. H. Ritchenson	25.00	25.00
E. E. Budanuro	25.00	25.00
Mrs. L. B. Webb	25.00	5.00
Mrs. Nora Baker	25.00	5.00
Marshall Robinson	25.00	5.00

Waco, Texas

	Amount	Per Year
Dr. W. F. Mitchell	$100.00	$25.00
Mrs. M. J. Byrd	110.00	25.00
H. Sharp	100.00	25.00
C. H. Thomas	100.00	25.00
Miss Lonnie Jackson	100.00	25.00
Mrs. Louise Wesley	50.00	50.00
Mrs. E. L. Prather	50.00	25.00
Prof. T. S. Anderson	50.00	25.00
Mrs. M. E. Wait	50.00	25.00
Rev. M. F. Mitchell	50.00	25.00
Miss Essie Ross	50.00	25.00
George Bell	50.00	25.00

(Continued on Page Six)

THE GOSPEL PLEA

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The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES

The Franklin Literray Society rendered a very good program at the opening of school. The Philo Society is preparing a good progra mfor the next meeting.

The social given in the Y. W. C. A. rom last Saturday was enjoyed by all present.

Willie Jones who has been at home most of the summer, left last week for the J. C. I. where he has been attending school the last two years. He was accompanied by Henry Williams, who on account of ill health returned to his home at Cason, Texas.

The Institution has received a nice new Victrola as a gift from the congregation at Union near Franklin, Indiana.

Sherman Lynch, son of Tom Lynch of near Edwards, is a day pupil at the S. C. I. We are pleased to quote the following from the Red Cross Magazine about his success in raising pigs.

"There is a special organization in the South—the Farm Maker's Club—devoted entirely to Negro boys. These colored lads came across the tape last year with a half-million dollars worth of produce. Sherman Lynch of Edwards, Miss., must have interpreted the term 'Farm Makers Club' quite literally. On his first season in Club work he made a hundred dollars on his pigs. This money he used as a first payment upon a 30-acre farm. By the time Sherman gets big enough to farm for himself he prposes to have something to do it on."

KANSAS

Editor Gospel Plea: Please allow space for a few words from Lawrence. Sunday, Oct. 5th, we hired a two-horse rig and went ten miles in the country to answer a call from the Baptist church to preach a special sermon. We had a splendid time, a good crowd, and good services, so the people said. They have an organization in the church to care for the members, and any one else who may desire to be a member of it. Our talk was based on the 16th chapter of Luke, using the words, "when it shall fail." We tried to make clear the fact that church people are not proprietors to apportion God want they want him to have, but are stewards, managers, over God's possessions, with the privilege of taking what, and all that is needed, to live comfortably, and are to be prepared to give a clear account of the remainder. We also made it plain that, were we not so lamentably divided, we could do a powerful work for humanity in the name of our God. They invited us back. We hope to go in the near future, as they gave us an invitation in May to come out there.

Things are moving slowly here. The third Sunday in September, with seven members, our offering was twenty-eight dollars and eighty cents. Five of them gave five dollars each. The first Sunday in this month, four gave ten dollars and seventy-five cents. To all who know of Lawrence, she is coming.

Yours in service,

A. R. McDUFF.

CHURCH MEMBERS WHO WIN SPECIAL MENTION

Having Eyes to See the Good in Others

(By Robert E. Elmore)

Paul had the good gift of discovering the praiseworthy in the Christians with whom he worked, and the precious habit of calling attention to that which was good.

The epistles in the Bible glow with simple chronicles of the grace and beauty of the brethren.

This is well. It is the mark of a great soul to have eyes to see and a heart to understand the good in our fellow-mortals.

It is also a kind of index or mirror of one's own life. Surely the person who is gifted in finding the faults of others, and whose tongue is artful in telling of these faults, must have a very unlovely and evil character.

He must be splendid within who can find so much good in his neighbor.

Paul made special mention of Phoebe because she was "a helper of many."

Acquila and Priscilla were commended because they "imperiled their necks" in defense of Paul, their pastor.

Tryphaena and Tryphosa were remembered for their "labor in the Lord."

The mother of Rufus was singled out because she mothered other boys besides her own.

Again and again Timothy was praised as a good "fellow-worker." He helped the other fellow with his task. You could get along with him. Paul could not work with some people. they would run amuck, inspite of everything. Not so dear old Timothy. He was built on generous lines, and any Christian could work side by side with him, and never a quibble or a quarrel.

Paul loved Onesiphorus, and told the people about his fine points, because he was eternally good-natured, and gave a little boost to everybody. His speciality was breathing heart into discouraged Christians.

A little extra glow invests the eulogy of Mary since "she bestowed much labor." She seemed always to be doing "more than others."

Only one word is employed in Paul's praise of Quartus, but it is like the open door to a great cathedral. "Quartus the brother." He was just a plain, old-fashined Christian, wearing the splendid distinction which belongs to him who loves the brethren.

Such is the golden glory discoverable in any little congregation of earnest Christians, if we have eyes to see, ears to hear, and a heart to understand.

IMMIGRANT WOMEN EAGER TO LEARN

A few months ago the Mendleson Potash Corporation began the work of teaching its immigrant employees the English language. An hour and a quarter of the company's time is now given to the work at the end of the workday. The Board of Education supplies a teacher especiall trained for work with non-English-speaking people. The scholars are divided according to their literacy into two classes, which meet on alternate afternoons, averaging 20 to a class.

The following is a description of the class in action by a visitor: "In they hurried in twos and threes, Italian, Polish, and Russian women. The packing boxes became benches. There was a friendly nod for the visitor. The interest, however, was in 'teacher' and what she had to give. I shared the box of a Polish woman or perhaps 40, thin and careworn. Enthusiasm for the hour was a light behind her brab exterior. 'I crazy to learn. I read by buke (book) all Sunday,' she volunteered. She was waiting her turn to read aloud, following under her breath the others as they read the text.

"Taught by object and action, the greater part of the lesson was oral. A cupboard held many aids to understanding, a toy bed, a baby doll,a set of dishes, and other home objects. Common interest obliterated race and age. A Polish grandmother of 60, an Italian widow of 18, sat side by side. Writing was part of the curriculum. No more crosses on the pay checks of this factory, all can write their names."

In addition to factory classes a number of homes classes for women are now being successfully conducted in Albany; groups varying from 10 to a minimum of three are given regular instruction. Wherever a few immigrant women neighbors can get together to form a class, a volunteer teacher, trained by the school board, is immediately assigned to them.

"In the past fifteen years, fifteen thousand tribes-people in the southwestern provinces of China have been baptized. In one district whereas in 1906 there was not a single person in an area of a hundred miles square who knew anything about the Lord Jesus, now nearly eighteen thousand people profess to have turned from idols to the service of the living God."

SEPTEMBER RECEIPTS

ALABAMA—Lum, I. C. Franklin, $50; Mrs. I. C. Franklin, $50; A friend, $6:50 total, $106.50.

ARKANSAS—Antioch, W. M. S., $3.40; Holly Grove, $1.84; Mt. Sinai, $5.25; Mt. Beulah, $1; Pearidge, $3.20; total, $14.69.

INDIANA—Indianapolis, 2nd W. M. S., $11.34.

KANSAS—Parsons, Convention, $32.47; White Cloud, 2nd W. M. S., $3.40; total, $35.87.

KENTUCKY—Little Rock, Tri Club, $2; M. B., 50c; Paris, W. M. S., $4.50; total, $7.

MARYLAND—Baltimore, Hoffman St. W. M. S., $3.06.

MISSISSIPPI—Mound Bayou, W. M. S., $11.55; Edwards, S. C. I., $9.60; Port Gibson, Jr. C. E., $3.80; Holly Grove, W. M. S., $2.65; total, $27.60.

MISSOURI—State Convention, $15. Kansas City, State Convention, $100; St. Louis, Moses Powell, $3; St. Louis, Centennial W. M. S., $8.60; Salisbury, $1.30; Chamois, $4.20; total, $132.10.

OHIO—Lockland, Maple St., S. S., $30; Cincinnati, L. J. Moody, $5; Julia Morris, $5; Elen Morris, $2; Keyton Ave. W. M. S., $6; Columbus, Spring St., $1.80; Cincinnati, Ch., $8.50; total, $58.30.

TENNESSEE—Nashville, Preston Taylor, $1,000; Johnson City, convention, $109.03; Nashville, Nat. Convention, $35.83. Nashville, Preston Taylor, $20.20; Johnson City, W. Main St., W. M. S., 60c; Knoxville, Payne St., $5.40; Nashville, Gay St., $14.70; Knoxville, Payne St., $4; total, $1,189.76.

TEXAS—White Oak Chapel, W. M. S., $2.70; Hillsboro, ch., $19; Hawkins, Chas. W. Smith, Jr., $5; Miss Naomi Hadiway, $5.28; J. C. I., $21.50. Total, $53.48.

VIRGINIA—Phillipi, ch., $4.80; Richmond 1st ch., $7; total, $11.80.

HOW WE WHO STAY AT HOME CAN HELP IN MISSION WORK

(By Miss Edith Crawford, Teacher in Central School, Hamilton, Bermuda)

One common idea is that to engage in mission work, it is necessary to leave our homes, and go to teach or preach in foreign lands, but this is a mistake, for mission work may be performed anywhere. We are not compelled to go on a long journey to find a field of labor in Christian missions, for the present day opportunities for the home missionary are great, although many of us do not recognize, and take advantage of them.

There are various kind of missions, and no matter where we are, or what our station in life, if we only look for it, we can find some special work that God has assigned for us to do. Each of us has his or her particular place to fill, whether we fill it well or not, and no one else, no matter how great or noble can fill our place as well as we can ourselves.

The task of both home and foreign missions is one and the same, and it cannot be said that one is any more important than the other. It is true that more importance is often given to foreign missions, but in reality home mission work is of equal value; and if the latter were more perfectly accomplished, the former would be greatly helped, for then the multitude of strangers who have stayed with us for a season would return to their homes with the Gospel of Christ implanted in their breasts and would become efficient missionaries among their own people.

In order for us to perform our share of mission work well, we must first of all be endowed with, or cultivate the real missionary spirit. In St. John's Gospel we read that Andrew, having found the Messiah, went immeditely to look for his brother, and induced him to come to Christ too. This is the true and practical kind of missionary spirit—having found the "Pearl of Great Price," we should be not only willing, but anxious for others to share in ou rgood fortune.

The true spirit of missions will elminate pride and conceit; it will lead us to deny ourselves of selfish pleasures for the good of others, thus following, as near as we can, in the foot-steps of our Master who "pleased not Himself."

Millions of people are still living in ignorance and depravity, and dark and waste places abound even in our most populous and enlightened communities, so let us do our best to spread the light of the Gospel on these benighted settlements. Christ was our model missionary, one after whom we are to shape our lives, and even if we cannot literally "Go into all the world and preach the Gospel," we can at least assist in the propagation of the good news by giving of our time and wealth, our sympathy and help. If we cannot teach or preach, it may be our special mission to lead by example, rather than by precept. Our mission field may not be beyond our own circle of acquaintances, may even be limited to our own house-hold, but there is some work for us, and it is our imperative duty to find it. We must let no chance for doing good slip by us, but improving every golden opportunity, we must be busy for God from sunrise to sunset.

The Macedonian cry, "Come over and help us," is being uttered by many nations and peoples, both at home and abroad, and while it may be the duty and privilege of some to teach idolators in their native land, that of others may be to labor in the fields at home.

If we cannot cross the ocean
And the healthen lands explore,
We can find the healthen nearer,
We can help them at our door.

We must do to the utmost what we can, give the very best that is within our power to give; and if we can do no more than induce on erring boy or girl to think and know that there are great and high avenues of pleasure open to them, instead of low and degrading ones. if all we can do is to lead just one to realize that the broad road leads to death, while the other will lead him onward and upward to life everlasting, we have not lived in vain, but have earned the "Well done" of the Master.

It is good to gather in the outcasts at our doors, for they may become useful and valuable citizens by good training. Let us remember that no matter how humbly the birth or ancestry, they are souls for whom Christ died, and with God there is no difference.

At the same time, however, we must not lose sight of the fact that many have left the comforts of home to labor in far-off fields, surrounded by dangers, and it is also our duty to aid them by giving as liberally as possible, not only of our earthly substance, but of kindly and encouraging words and prayers.

SAVE THEM FOR THE NATION

Christ, dost thou see them,
Coming to our shores;
Men from every nation,
Knocking at our doors?
Christian, up and meet them,
Meet them ere they're lost;
Save them for the Nation,
Save them by the Cross

Christian, dost thou know them.
Brothers, by His grace;
Clothed in dark-skinned bodies;
of another race?
Christian, up and save them;
Save them ere they're lost,
Save them for the Nation,
Save them by the Cross.

Christian, dost thou hear them;
Children in the night;
Crying for their birthright;
Toiling, day and night?
Christian, up and save them;
At whatever cost,
Save them for the Nation,
Save them by the Cross.

Christian, dost thou feel them;
Souls weighed down by sin;
Living in the darkness;
Where no light comes in?
Christian, up and save them;
Save them ere they're lost;
Save them for the Nation;
Save them by the Cross.

—J. R. Paddock, in Missionary Review of the World.

If we work upon marble, it will perish; if we work upon bronze, time will efface it; if we rear temples, they will crumble to dust, but if we work upon immortal souls; if we imbue them with right principles f ction, with just fear of wrong, and with love of right, we engrave upon these tablets something which time can not obliterate, but which will grow brighter through all eternity.—Daniel Webster.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAN, D D .S

Christian Woman's Board of Missions

MISSOURI.

I am here with thanks to the Lord for his blessing upon his people. I must say my Junior Society has finished a good year's work. They sent in their last report ending with September, the sum of $5.50. This closed our year's pledge and we hope to enter upon the honor roll, for they have worked nicely the past year. Besides their Nashville report they sent report to our district meetings and our State convention and raised $17.50 for our church building rally.

Now we are working on the emergency drive fund. In our last meeting I asked for pledges. The first one was Mallory Griffin who pledged $5.00; then Christiana Hicks, who pledged $8.00; and on they went until our list amounted to about $85.00 in about ten minutes. Even that made one feel proud of them, that they had a will to do something for the mission work, and just been organized a year and six months. Now I am going to do all I can to help them raise their pledge and I want every father and mother to do likewise, for our children are laying the foundation of their lives. So teach them that they must work every way possible to earn their pledge money and help them to raise it. I want every child to get busy and save every penny and if they can't save them they may bring them to me and I will keep them until the rally. I want every Junior Society in the State to do likewise.

Now to the churches: I pray that each one will do its best that our State may go over the top. We have some men who are able to give. Now is the time. Send in your $100.00 and your $50.00. Trust the Lord. He said it is better to give than to receive. The other was Uncle Sam's call. This is the Lord's call and if we will heed His call and do His will, and take the world for Him, Uncle Sam's call will cease. If we will not, then it will be even worse. Let us all bow in fervent prayer to God that this great movement will go on with great success. Elder Griffin is out on the field working for this great drive, trying to awaken the churches to their duty. He needs our prayers, that he may hold up Christ and revive the dead payers.

Yours in His service,

MRS. H. D. GRIFFIN,
Columbia, Missouri.

KENTUCKY.

After two years of hard labor at this place I am proud to say that the Woman's Board of Missions has taken on new life and is going to work. We organized with Sister Katie Minar as president and she is doing excellent work. Dear Sisters, that is what we need, workers and not slackers.

Yours for the cause,

AMANDA DAVIS,
461 N. Upper St., Lexington, Ky.

AMERICA'S DEBT TO ROOSEVELT.

The great preacher is he who can arouse the souls of men by showing them how they may rise "on stepping stones of their dead selves, to higher things," how they may live cleaner and better lives by being good citizens and good Christians. Theodore Roosevelt was that sort of preacher. He trod the paths of austere living and called upon his fellow countrymen to follow him. They follow, rejoicing in his leadership.

The literal meaning of "Theodore" is "gift or God" and Roosevelt was just that to the American people. In times of storm and stress when the ship of state seemed headed for the rocks of disaster Roosevelt was the pilot who guided her safely back to the ways of normal living and right thinking. His robust Americanism on more than one occasion enabled his fellow countrymen to regain their lost perspective and do the things that were set for them. It was not so much what he said as his manner of saying it that aroused the country.

Once, after Colonel Roosevelt had brought an audience to a high pitch of enthusiasm and patriotic exaltation, some of his friends got into an argument as to just what it was in his speeches that won such instant response from the people. One man thought it was due to Roosevelt's picturesque personality, and another thought that it was the force behind his utterances. Roosevelt listened to each opinion with a smile and then remarked thoughtfully:

"Gentlemen, you are all wrong. Each of the things you have mentioned may have some slight effect upon my audiences, but what makes them listen to me is my *sincerity*. They know I *mean what I say.*"

That, after all, was the secret of Roosevelt's tremendous popularity with the masses. He always meant what he said. Behind him was a record of fair play and square dealing. In his many battles for the common good he had uncompormisingly stood by his guns, which were loaded with a sincerity that none could prevail against.

When Roosevelt first entered the political arena he was a stainless knight—a modern Sir Galahad panoplied with an idealism against which the shafts and arrows of his enemies fell harmlessly. And to his dying day he remained the stainless champion of the people, preaching the gospel of righteousness, keeping the faith

It is because Roosevelt was so great a man and patriot that the Roosevelt Memorial Association seeks to perpetuate has memory by raising $5,000,000 through popular subscription in order to erect at Washington a monument, and to create at Oyster Bay a park for the people that shall be preserved like Mount Vernon and the Lincoln Home in Sprnigfield

The campaign to raise this fund will be held in every State in the Union during the week of October 20-27 and it is the hope of the Association that there will be a spontaneous response from all sections of the country. The Roosevelt Memorial Association of which Colonel William Boyce Thompson is the active president is a non-partisan organization and its members are men and women prominent in all walks of life who are united in the common bonds of admiration and affection for Colonel Roosevelt.—Voice of Missions.

EMERGENCY FUND.

(Continued from Page Three.)

Mrs. Francis Bell	25.00	25.00
Mrs. Lula Abrem	25.00	25.00
Mrs. Mattie Rodgers	25.00	25.00
Mrs. M. Graves	25.00	25.00
Mrs. Lula Woody	25.00	25.00
Oscar Byrd	15.00	Nov.
Atty. R. D. Evans	10.00	Nov.
J. P. Carter	10.00	Nov.
Miss E. Oscar	10.00	Nov.
Rev. S. S. Washington ..	10.00	Nov.
Cash	31.35	

Taylor, Texas

	Amount	Pep Year
Mr. & Mrs. O. V. Williams	$100.00	$25.00
J. E. Recter	100.00	25.00
Mrs. Rosa Wicks (cash $5)	100.00	25.00
Mrs. Ida Hall	100.00	25.00
W. T. Hatcher	50.00	25.00
G. H. Hendricks	50.00	25.00
Mrs. Katie Creton	50.00	25.00
Mrs. Grace Bryant	50.00	25.00
Mrs. Mary Slaughter	50.00	25.00
Elder L. P. Procter	50.00	25.00
T. A. Hendricks	25.00	25.00
Miss Erma Hendricks ...	25.00	25.00
John A. Hendricks	25.00	25.00
Miss Juniter Rector	25.00	25.00
Mrs. Susie Hendricks	10.00	Nov.
Miss J. M. Rector	10.00	Nov.
Rev. P. H. Jackson	10.00	Nov.
Mrs. Effie Hatcher	10.00	Nov.
Miss Frankie Hall	10.00	Nov.
Miss Fredonia Wicks	5.00	cash
Miss Fredonia Wicks	10.00	Nov.
Miss Mozella Hendricks .	10.00	Nov.
Miss Zeola Taylor	5.00	Nov.
Mrs. Tina Randles	5.00	Nov.
Mrs. Green	5.00	Nov.
Mrs. M. C. May	5.00	cash
Mr. Vandzant	5.00	cash

Roxton, Texas

Mrs. Daisy Randon	$100.00	$20.00
Mrs. Francis Brewer	100.00	20.00
Mrs. Martha Waler	100.00	20.00
Mrs. E. W. Daniel	25.00	5.00
Mrs. Bertha Franklin ...	25.00	5.00
Mrs. Lula Johnson	30.00	5.00
Elder B. Barlow	25.00	5.00
Mr. W. H. Brewer	10.00	Nov.

Hillsboro, Texas

	Amount	Per Year
C. L. Balden	$100.00	$20.00
Mrs. A. L. Balden	100.00	20.00
J. H. Fuller	100.00	20.00
Mrs. L. C. Sanders	10.00	Nov. 23
Mrs. R. H. Fielder	10.00	Nov. 23
Mrs. S. Slaughter	10.00	Nov. 23
C. L. Ballard	10.00	Nov. 23

QUARTERLY REPORT, OKLA. and TEXAS

The Oklahoma brothehood enjoyed their best convention in Oklahoma City.

The spirit of Christian courtesy was most beautifully manifested through out the whole convention. This was a sign of higher Christian development. Every speaker spoke from the heart. Officers were elected with little or no disturbance. We were happily received at every church.

Rev. W. M. Tucker, the good evangelist, made every visit pleasant. The good sisters were enthusiastic over the work and hope to do a large year's work. How we thank our heavenly Father! How we feel the responsibility resting upon us! We are standing in the need of prayer. Will you, beloved, intercede for us? We need the assurance of the prayers of the righteous, that's you beloved that's you. If you pray you will also watch, and work. If you watch and work together we will succeed. Pray that we may be that kind of Christians who will give their best service in honor to our Christ.

Churches visited: Chicasha. All societies of church women met with us, also ministers.

Collection $10.70; Clearview, $10.30; Rusk, $11.70; Boley, $6.00; Muskogee, $4. total, $42.70.

In Texas we spent most of our time on the Emergency Drive. We visited only a few churches on the state work. Those visited were: Paris, collection $2.10; Cason, $2.30; Ft. Worth, $2; Dallas, $1.30; Daingerfield convention, $10.10; Edgewood, $1.37; total, $19.17.

Expenses: R. R. fare for Oklahoma, $23.33; other expense, $6.10; total $29.43.

Texas: R. R. expense, including Emergency Drive, covering all expense, $66.74; Grand total of all expense, $96.17; Grand total of money collected, $61.87.

Beloved, we can and must do better than this in this, the last quarter. Let's start out in 1920 to raise at least as much money as we spend. We can do that with ease if our hearts are large enough, I believe they are, don't you.

There have been a few changes made in the matter of reports and sending of state development money. The societies in Texas will out their money order of the 5c per month to Mrs. Thula Mayweathers, 3618 Dalton St., Greenville, Texas, and the quarterly report you once made to Mrs. Terry King you will kindly make them out to Mrs. Fannie Hay Johnson, enclose both the money order, made out as directed and the quarterly report to Mrs. Fanunie Hay Johnson, Jarvis Christian Institute, Hawkins, Texas. We hope you will do this promptly and save delays. The general field secretary will book the amount of money and send the order to Mrs. Mayweather. Thus both the general secretary and treasurer will be able to keep an accurate account of your money and number of socieites you gain and lose and will be able to make an accurate report of the Texas work. I just know you will do this because you are Christians. We have not as yet received the quarterly reports for the past qaurter. May we look for them soon?

Praying God's blessing upon you and yours, I am,

FANNIE HAY JOHNSON.

ARKANSAS

Our State Convention was a good one. But only fourteen churches represented. There are others we are hoping will represent by mail yet. Now as our State work for the year is closed, we hope every church in the state will push forward our Emergency Drive and go over the top on the 23rd of November. I have the utmost confidence that the churches of Arkansas will do their best. The brethren everywhere give words of praise for Arkansas. Let us keep up our good report. Let each preacher see that every member in his church is canvassed. Several churches have pledged well but some have put it off. Best not wait until the 23rd of November before you have your rally. It might be bad weather. Cotton is bring a good price. Iet's praise the Lord with our gifts.

Christ says in Luke 6:38, "Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over. Shall men give into your bosom. For wi th the same measure that you mete withal, it shall be measured to you again." Also in Acts 20:35, Paul says, "I have showed you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus how he said it is better to give than to receive." Now, brethern, these words are just as true, as is Mark 16:16, where Jesus said "He that believes and is baptized shall be saved but he that believes not shall be damned." So let's believe, contend, and practice all Jesus' commanded. May the grace, mercy and peace of God be with us all.

Yours for success,

R. T. MATLOCK.

October 10, 1919.

WILL FINANCE THEIR OWN SCHOOL

Men, women and children in two parishes of Luisiana are interested in a better education. Interest is so keen that the Italians of the community have offered to finance another teacher for the children and have also agreed to put up a school building if the parish board will furnish two teachers for the winter term.

Financial difficulties are not going to be allowed to interfere with the will of the students. The chamber of commerce at Hammond and the Italian residents are endeavoring to supply the need for schools and fill the requests that come from outlying districts. In one small place, where a request for a teacher was made, 55 students, both men and women, ranging from 15 to 50 years of age, made their appearance. In another place Slavonian fishermen and children are being instructed.

The talians have asked the parish superintendent to see that the compulsory-education law is enforced.

NEW YORK CHINATOWN SHOWS EFFECTS OF AMERICANIZATION

The transforming of Chinatown that has been in progress for a decade has finally thrust its Americanizing influences into the Chinese temple in Mott Street, with the result that the Joss and the lesser idols also have been relegated to a dusty closet. For years the Joss was one of the attractions of Chinatown and every well-conducted sightseeing party was led before the idol that occupied a prominent position in the council hall of the temple.

A more gradual but no less significant change has been the replacement of the rather dramatic and often fatal old Tong system of Chinese organization, by associations of mutual help founded on the most advanced American ideas of philanthrophy.

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BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

Pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SAT., NOV. 8, 1919. Number 428

A SURVEY

THE RIGHTEOUS ARE NEVER FORSAKEN

(J. B. Lehman)

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and for evermore."

"And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years."

"And we know that all things work together for good to them that love God, to them that are called according to his purpose."

The prophets of Israel always saw a direct relation between their sinfulness and their misfortunes and history bears it out, and we will do well to note such a relation between our failure to do our duty and our misfortunes.

For many years we have been pleaded to and we have not undertaken God's work and we have not done it. Take for example, in Mississippi we often asserted or implied that we are the only ones that will be saved. Now if this was true then God had no one in that state but us to proclaim the unsearchable riches of salvation and what we left undone was undone indeed. Now have we acted as though the whole burden were upon us? We have done nothing adequate in a single city of the state. We have done very little in any of our churches to bring out their full strength. We have not elected officers with a view to doing a big service. Frankly, we did not believe that we were the only people saved and our actions prove it.

We ourselves feel that it is wrong to assume that we are the only saved, for while our denominational neighbors have erred in doctrine we most assuredly have erred in actions and we are sure God is balancing it up.

But we must now prepare to do our full duty before we can claim that our strength cometh from the hill of the Lord's, and it may be possible that our negligence is about to sell us into some confusion and humiliation; and it is certain before we can claim that all things work together for good to us we must show the Lord that we love him more than we do.

As the days go by it becomes more and more manifest that the fate of the future depends on our training a leadership from the present children. The negro is asking for fuller rights, more justice, in all things. He is asking for a man's part in our democracy. Is he ready to properly use fuller rights and justice and can he do his part in carrying a man's part in our democracy? We can say yes to this only on the supposition that a sane, safe Christian leadership can be treined from our children. It is folly for us to assert that we can do anything anybody else can do. God tries his people before he puts them in a great task and if they fail all is lost.

Neither the negro nor any other race can do a work in a segregated condition, whether they are forced into segregation or segregate themselves. So long as the white people held themselves wholly aloof they got nowhere, and then they began to reach out for other peoples they grew larger. Before the Negro can play his part in a larger work he must cease to segregate himself in habit of thought as well as in action. If the Negroes should pledge and pay in the next five years fifty thousand dollars and our white people should expend for this work a million dollars in the same time we could do the following things: (1) Equip and man the present schools and those contemplated; (2) send out a sufficient number of trained organizers to develop the Sunday schools and churches and missionary societies, and (3) do a work in strategic places, especially in northern cities where the negroes have gone.

But to do this work successfully we must have faith and work together. The Negro Christians must send their money directly to headquarters just as all other Christians do. Until they can do this there can be no true faith in the great cause of the kingdom.

A CLEAR-CUT ANSWER TO A LIVE QUESTION.

(Manufacturers' Record).

Above all else, this country needs a nation-wide revival of old-fashioned prayer-meeting religion—

A religion that makes men realize that if there is a heaven, there must also of necessity be a hell—

A religion that makes a man realize that every act is recorded on his own conscience, and that, though that may slumber, it can never die—

A religion that makes an employer understand that if he is unfair to his employees, and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber—

A religion that makes an employee know that if he does not give full and efficient service, he, too, is a robber—

A religion that makes a man realize that by driving too hard a bargain with his servant, his employee or his merchant, he can be just as much a profiteer as the seller or producer who swindles by false weight, false packing or false charges—

A religion that will teach church-members who fail to contribute to the extent of their ability to the support of religion, and that compels them to recognize that if they are paying their pastor less than a living salary, they are robbing God and man alike—

In short, we need a revival of that religion which will make every man and woman strive in every act of life to do that which, on the great judgment day, they will wish they had done as with soul uncovered they stand before the judgment-seat of the Eternal.

Until the people of this nation accept and live this religion, there will be strife be strikes and lockouts and murder where there should be co-operation and where there should be peace; there will be harmony; there will be hatred where there should be friendship and love.

Religion of this kind is not measured by the hope of a heaven hereafter, but by the full fruition now of "peace on earth to men of good will."

It is not merely the chanting of hymns here or in the world to come, but it is in the recognition and full application by rich and by poor, by learned and unlearned, that each one is indeed his brother's keeper, that we can bring this country and the world back to safety.

A nation-wide acceptance of this, the only true religion in action, would bring business peace and world peace where there is now turmoil, and men would then cease to seek to gain their aims by lawless acts of immorality, but would in spirit and in deed follow the divine command: "All things whatsoever ye would that men do to you, do ye even so to them."

AS SEEN FROM THE GREAT LAKES— A DECISION.

We read with unrestrained emotion the declaration of our friend, S. C. Devine, of St. Louis, Mo., in the Gospel Plea of Oct. 18th. His decision to enter the ministry comes as a result of several years of deliberation.

We had fellowship with him last in Kansas. A year prior to that time he disclosed to us in a lengthy letter, his intention of giving his life to the work of the ministry. In reply we asked that he and wife read "The Life of Elder Benjamin Franklin" by his son Joseph before being set apart for that noble work.

Mr. Devine has some choice gifts and having a gifted companion, we predict for him a successful ministeral career. We say to him, "Give diligence to present they self approved unto God, a workman that needeth not be ashamed, handling aright the word of

truth. Every scripture inspired of God (whether ancient or modern) is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

W. M. SIMMONS.

JACKSON, MISSISSIPPI.

We are in a great revival at Farish Street. Owing to the unfavorable weather our meeting has been handicaped. Up until this date, three have been added to the church.

Our Revival closes on the 19th with a rally. The pastor is conducting the meeting.

To the Churches of Jackson District: Our next District quarterly meeting will meet with the Washington Addition Christian Church, November 28th, 1919.

Watch the "Plea" for further information. JAMES I. RUNDLES.

We have just closed a great meeting at Farish Street, with three added to the church. We can rejoice for our labor was not in vain. Two of our number came from the Baptist church of this city, and one from the Church of Christ at Hermanville, Mississippi.

I had planned for a greater meeting but we were hampered by the inclemency of the weather.

Our meeting was launched on the fifth of October and closed with a rally on the nineteenth. Some of the leading representative ministers of this city were on our program.

Our program was as follows:

Invocation—James I. Rundles.

Song—"I Am Coming to the Cross."

Sermon—By Elder B. T. McEwen, D.D.

Song—"The Way of the Cross."

Sermon—Elder Rogers.

Song—"I Will Trust in the Lord."

Sermon—Elder N. Bradley.

Song—"Stand Up for Jesus."

Offering—By Elder Rogers and Prof. C. R. Chamblis.

Amount contributed, $83.30.

These are the names of some of our contributors:

K. R. Brown	$1.00
J. W. Brown	1.00
Elder Goods	1.00
Dr. R. L. Johnson	1.00
Johnson and Johnson	1.50
Dr. Miller	1.00
Lawyer Howard	.50
Lawyer Moore	.50
Lawyer Dawkins	.50
Dr. Turner	1.00
Mr. Proctor	1.00
Mr. Malcum Rogers	1.00
Mr. Cobb	1.00
Bro. C. R. Chamblis	5.00
Bro. J. R. Chamblis	1.00
Bro. Bynam	1.00
Sister M. Chanef	6.60
Sam Redmond	.50
Mr. Madox	.50
Virgal McBeth	.60
Mr. S. L. Adams	1.00
V. C. Green	1.85
Jessie Clark	1.00
Sister W. A. Scott	1.00
Sister Beatris Stampley	1.00
Albert Green	.17
Austin Mead	.25
Sister Carrie Fitzghue	3.00
Amanda Southall	1.00
Mr. Lewis Williams	2.15
Miss Samual (white)	.25
Lawyer C. W. Hyram	1.00
Lawyer Elexander	1.00
Lawyer E. W. Patric	1.00
Dr. Stanley	1.00
Dr. Powel May	1.00
Dr. A. H. McLane	1.00
Dr. Rembert	1.00
Adkison Bower	1.00
Judge Thomson	1.00
Mr. Irich	1.00
Fair Store	1.00
Mr. Royal	1.00
Mr. Schawtz	.25
W. C. Nory	1.00
Mr. Ubanks	1.00

I have been quite silent on the Emergency Drive because of the heavy burden that Farish Street had to endure with only twenty members on record.

Now that one note on the indebtedness of our church has partially been met, we turn to the Emergency Drive.

JAMES I. RUNDLES.

AMERICA'S UNIQUE PUBLICATION.

The Youth's Companion prints week after week the best of everything that is worth while and for every age. No other source will give your family what The Companion furnishes, or so much for the price—less than 5 cents a week.

The Companion creates an atmosphere of loyalty to the family and to the country, of unselfishness and high purpose. It inspires, it suggests, but always entertains. It makes actual, normal life fascinating, and never panders to the trashy or worthless or worse.

No family should miss the pleasure of reading the delightful serial stories by Elsie Singmaster, Capt. Theodore G. Roberts, and others, to be published during the next year. If you subscribe at once you will receive all the extras mentioned in the following offer:

New subscribers for 1920 will receive:

1. The Youth's Companion—52 issues in 1920.
2. All remaining weekly 1919 issues.
3. The Companion Home Calendar for 1920.

All the above for $2.50.

4. McCall's Magazine for 1920, $1.00—the monthly fashion authority. Both publications for only $2.95.

THE YOUTH'S COMPANION,
Commonwealth Ave., & St. Paul St., Boston, Massachusetts.

New Subscriptions Received at this Office.

ARKANSAS.

Editor Gospel Plea: Find space for me again to say a few words about our revival that was held at Oak Grove No. 2 Church of Christ located on Route 2, Scott, Ark. The preaching was by Bro. W. T. York, of Russellville, Ark., and was grand. Bro. York preached for us ele ven nights and much enthusiasm was worked up, although we only had one addition. We had visitors from the Baptist Church and they seemed to enjoy the preaching fine. Bro. York is an able minister of the gospel, well prepared to do work for the master's cause. We hope to have him with us again in the near future.

Yours for success in the Master's cause,
GEORGE MOORE,
Route 2, Box 105, Scott, Ark.

A professor of the University of Chicago has evolved a series of questions for the educated which he vows are the best evidence of real education. Here are the questions:

1. Has it made you public-spirited?
2. Has it made you a brother or a sister to the weak?
3. Have you learned how to make friends and keep them?
4. Do you know what it is to be a friend to yourself?
5. Can you look an honest man or a pure woman in the eye?
6. Do you see anything to love in a little child?
7. Are you good for anything yourself? To the Bible School or church? Answer.
8. Can you be happy alone?
9. Can you look into a mud puddle by the wayside and see a clear sky?
10. Can you see anything in the puddle but mud?

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

Subscribe to

MODERN POULTRY BUSINESS

The World's Best Poultry Magazine.

34 Cornhill, Boston.

Stingis Robinson, Editor.

One Year, 50c. 6 months, 25c

This offer will be closed in 30 days, subscribe now, don't wait until we go up to $1.50 a year.

FROM THE BANKS OF OLD KENTUCKY.

Two coming after I left made thirty-nine additions in our Mt. Sterling meeting. Hundreds of people gathered each night and listened earnestly to the message in song and story. Weather was ideal. Elder Brown always a worthy host, true yoke fellow and great companion. In his good home we stopped. The singers were congenial and usable. They gave themselves fully to the service, as did many others. Financial end came up O. K. After a few hours of breath catching at home I was off to the International convention at Cincinnati, Ohio. Everything happened there and the rest was happening when I left. I shall note some "Items" next time. The team is on Kentucky soil now. We expect a great harvest.

Yours for a great Drive,

Oct. 20th, 1919. C. H. DICKERSON,

FROM THE BANKS OF OLD KENTUCKY.

The "Team" entered Kentucky the 19th of October, at Paris, where our good Bro. Stafford Campbell has served for over twenty years. We will report weekly in Plea. Following persons gave one hundrel dollars each:

Elder Stafford Campbell, Mrs. Mary Coleman, Mr. Charles Mack, Mrs. Chaney Beall, Mr. James Wood. Following gave fifty dollars each: Mrs. Lillian Wood, Mrs. Lucy Haden, Mr. Allen Bailey, Mrs. Graves, Mr. Andrew Hutsell, Jennie Stamps, Jerone Hanners, Tillie Smith, Allen Robinson, Homer Lewis, Eliza Rankin, Martin Webster, Mr. and Mrs. Pleas Jones. The following gave twenty-five dollars each: Mr. Thomas Hurley, C. A. Garrad, Nelson Gray, Mr. Henry Letton ($50.00), Mrs. N. E. Gray, $15.00), L. J. Robersoe ($50.00), Andrew Samuels, Jane Allen, Ben Carter, Louis Rankin, Ben Stamps, Wm. Piper, Lawrence Samuels, Andrew Stamps, Ed. Hutsel, Mrs. Blanch Hutsel, Litha Hutsel, Edward Martin and wife ($50.00), W. C. Crawford, $50.00), Lela Bailey, Gladys Hayes, Edgar Talbot, Geo. Williams, Frank Henderson, Lillie Asher ($15.00), Isaac Howard ($100.00), Mrs. Gertrude Jackson, Garfield Simpson, Jas. Thompson, Lucy Taylor ($10.00), Isaac Howard ($10.00), Mattie Redmond, Mrs. Marie Saunders, Frank Frazier ($50.00). The following gave ten dollars each: Carrie Bell Whaley, Wm. N. Doye, Wilber Rollings ($5.00), Mrs. Ben Finch ($5.00), Sadie Graves Gardener ($5.00), Prof. F. M. Wood ($5.00), Bettie Nailas, Williams St. ($10.00), Harold Field, Mary Sue Webster. The following persons paid cash as follows: Mr. Andrew Stamps ($5.00), Miss Manerva Bedford ($10.00), Garfield Simpson ($5.00), Letha Hutsell ($5.00), Elder Stafford Campbell ($5.00), Mary Sue Webster $2.00), Chas. Richardson ($1.00), Allen Bailey ($5.00), Pleas Jones ($3.00). The following persons gave cash contributions as follows: Pauline Freeman ($2.00), Ben Carter ($1.00), Chas. Roseberry ($1.00), Harriet Johnson ($1.00), Ida Lewis ($1.00), Mary Finch ($2.00), Jerome Hanners ($1.00), Lucy Talor ($1.00).

This is not intended to be accurate or definite and has nothing whatever to do with the amounts pledged. If you find a mistake it is no doubt mine. The original will stand as it was. We are all too glad to see Old Kentucky coming up with over two thousand dollars in the first heat. Now let all Kentucky see to it that reports continue to grow. This is "some Team."

C. H. DICKERSON,

Oct. 21st, 1919. Nicholasville, Ky.

ADDRESS DELIVERED AT THE INTERNATIONAL CONVENTION OF DISCIPLES OF CHRIST, CINCINNATI, OHIO, OCTOBER 14, 1919.

(Jas. H. Thomas).

At 11 o'clock on the morning of November 11, 1918, while the two mighty armies "over there" were being apprised of the signing of the armistice, there were dropped into Uncle Sam's mail, in a certain village on this side, two hastily scribbled notes, addressed to two American private soldiers, one white and the other black, and bearing an item of news destined to prove by far more gracious and thrilling to each of the recipients than that which had just taken them from the muddy, vermin-infested trenches of France—a message to this effect: "Unto you a child is born, unto you a son is given; and his name is Sammy, after his doty Uncle!"

And of those two events which mark the above date and hour, truly the birth of those two Sammies was the more important—the more pregnant with fateful possibilities. We may indeed win our armistices; but we cannot wrest the keeping of them from such tiny infant fingers. The statesmen of our day, after their interminable wranglings over the matter of reservations, may indeed finally agree on a certain wording for their League of Peace; but it is for the baby boys of every race and nation, who have been born into the world during these last terrible years, to decide for all time whether that League shall be faithfully kept or be rudely brushed aside as another "scrap of paper."

But especially is this true of the baby boys of America; America who, whether she would or not, must ever remain, either positively or negatively, the determining agent and influence in every crisis that may henceforth arise in the world. If our infant Sammies, black and white alike, can grow up under conditions that make for hearty co-operation, well and good, not alone for America, but for the rest of the peoples of the earth; if not, then we may look forward to a havoc and a waste, both of life and of treasure, at the end of another quarter of a century, more unspeakably frightful than anything we have lately experienced—aye, we may look forward to it with the same degree of certainty as that with which any farmer looks forward to harvest.

Now, the hearty co-operation of which we speak involves and implies, first of all, mutual respect. If either of my two Sammies shall develop, as he grows up, the habit of fastening one eye entirely on the best in himself and the other altogether on the worst in his neighbor; if when he comes to put aside the "now I lay me" of childhood, he feels disposed to pray—"I thank thee, Father, that I am not as other men are"; there can be no common ground upon which the two may stand. A clash, rather than co-operation, will thus become inevitable, and world-peace to that extent will be jeopardized.

In the next place, there must exist in my two Sammies identity of ideals. They must hold a common standard of right and wrong. The same criterion of personal efficiency must inspire both; the same conception of manhood, of rights and of duties, whether in relation to the family, the state or the world at large. Men may differ as to method and still work together; but never, when their ideals are at variance.

It will therefore begin to be seen by now, we hope, that the whole issue resolves itself into this—namely, identity of training for those boys. Moreover, it also seems clear to us that the first concern of the educator must be, neither deftness of hand nor the sharpening of the intellect, important as such things truly are; but his most vital concern must be the inculcation of right principles and proper ideals and the development of an enlightened and highly sensitized conscience.

Now, despite the fact that they breathe the same air and were born in the same village under the same flag, of fathers who both fought in France, my two Sammies must, under the old educational policy and regime, inevitably develop a mortal antagonism. So long as consent, whether tacit or otherwise, is given to maintain in practice that effete and long since exploded theory that, this Sammy being a descendant of a primitive and undeveloped race and that one being a scion of the lords of creation, the former is therefore not susceptible to the same degree and kind of training as the latter; or that other equally fallacious theory that the safety of the commonwealth and the security of civilization require that the highest aspirations of the one Sammy be encouraged while those of the other be in every way repressed—just so long must our energies and resources continue to be worse than wasted; just so often must our temples rise on a foundation of treacherous sand!

And yet, sinister, reactionary forces will certainly resort to the old policy and regime for my two Sammies unless forestalled by a more powerful and forward-looking influence. And right here comes in the church of the living God. Right here she has begun to see, lying together, an opportunity and a task as urgent and essential as any that can command her endeavors in this 20th century. And we congratulate both ourselves and her, that, singly, the great Episcopal Church, the Presbyterians, the Methodists and the Baptists, North and South, as well as those who constitute the Restoration Movement, have begun to speak more or less clearly and strongly on this issue; while, unitedly, all have recently issued, through the Federal Council of the Churches of Christ in America, a statement and recommendations that should be reassuring to the most despondent of hearts. They realize that the only rock foundation upon which my two Sammies may build their lives, the

(Continued on Page Seven.)

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 428

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES.

Misses Lula Townsend and Beulah Teeple spent Friday afternoon in Jackson attending the State Fair. Ruth Bebaut accompanied them. Karle and Paul Lehman also attended the fair that day.

Mrs. Hobart is back with us on the campus again after a short illness which delayed her coming at the opening of school.

Misses Annie Johnson and Amey Freeman have been called to their homes in Arkansas on account of illness in their families.

The Jubilee Singers are to sing at the Agricultural fair to be held at Edwards Friday and Saturday of next week. Much interest is centered in this fair, which is a worthy project on the part of its promoters.

Much society spirit is being shown by the two literary societies of the school and some good programs are anticipated.

THE J. C. I.

Bay City, Texas, Route 1, Box 49.

It is my pleasure to say that on the ninth of October 1919, my daughter, Arizona Norris and I boarded the Brownville train for Jarvis Christian Institute. We arrived at Hawkins, Texas, on the 11th inst. and I stepped over across the street and 'phoned Bro. J. N. Ervin that we had arrived at Hawkins. He replied that the hack would soon come for us.

When I stepped out of the hack on Jarvis soil my soul caught on fire. I was exceedingly happy. We were made welcome and my daughter was glad that she had come. She intends to stay in Jarvis until she has finished her education. Bro. Ervin took pleasure in showing me every department of the school, until I broke down walking. I must say that he is the right man in the right place. The teachers were all as busy as bees.

At night there was a nice sociable. Every student seemed to be happy. Bro. Frost seemed to be only sixteen, judging from the way he moved around among the young folks, also Sister Ervin. It was a nice time.

The good time was on Sunday when the writer was called on to preach a sermon. My text was taken from the first chapter of Mark, "Follow me and I will make you fshers of men"—Jesus. After the sermon there was the Communion and a collection of $3.10 which was given to the writer.

There are so many good things which I could say but time will not allow. Must say that Bro. Ervin sticks to his duties. Many in this Southland say that the J. C. I. is not much. The pictures only give a side view of it. Let those who say that it is not what it claims to be just board the train and go there. I am prepared to answer for the J. C. I. now more than ever. Students are coming from the east, west, north and south and look out for next year. More are going from Live Oak. I am asked many questions since I arrived home and it gives me pleasure to answer them. May the Lord continue to bless J. C. I. For her my tears shall fall, for her my prayers ascend.

Yours for his cause,

C. H. NORRIS.

WANTED: A "POSITION."

She had come to the decision that she would "take a position." She thought she would like an executive job, she told the young woman in the big office who interviewed the applicants for jobs—something that paid about $75 a month to start, or preferably $80; where she would be in charge of a department.

The young woman was interested. Good executives are rare, but she wanted to know a little about the special aptitude of the applicant.

"You are a stenographer, I suppose?" she inquired.

"No," replied the fair one, "I never learned to take shorthand or typewrite."

"How about figures?" the young woman asked. "Are you quick at figures?"

"Well, no, I can't say that I am," replied the girl; "I never did like arithmetic at school. I really just hate figures."

"Are you a pretty good penman?" she asked

"Why, no," she replied pleasantly, "I don't write such a very good hand. Our family always were bad writers."

This last she said with an air of having admitted an evidence of aristocracy, as if indifferent penmanship were something to be proud of.

The questioner was thoughtful. Then she said: "Do you like children?"

"Why, no," the girl replied. "I left home because my little sisters and brothers got on my nerves."

"Well, do you know how to cook?"

The last question was too much. "What do you ask me that for?" the girl retorted with displeasure.

"Because," replied the employment secretary, "I want to give you a piece of the best advice I know. The girl who succeeds in the business world today has to know how to do some one thing and do it well. There is nothing you can do well, and yet you want to direct the work of others. Until you master one thing the wisest thing you could do would be to help some mother with the care of her children, or—."

But the fair one was halfway to the door with her head in the air.

"Alas," said the employment secretary, "salaries sound so alluring. If only some one would tell them that even in this day of prodigal salaries hard-headed business men don't pay people for their pleasant ways and good intentions."—Florence Davies.

A worker without genius is better than a genius who won't work.—Auer.

Concentration is the surrender of one's self to one definite aim.—Cottingham.

You will find it less easy to uproot faults than to choke them by gaining virtues.—Ruskin.

What I am thinking and doing day by day is resistlessly shaping my future.—Dresser.

No man ever did a designed injury to another without doing a greater to himself.—Hume.

It is not desirable to be one of those men who possess almost all gifts except the gift of the power to use them.—Kingsley.

Wise men are instructed by reason; men of less understanding by experience; the most ignorant by necessity, and beasts by nature.—Cicero.

The greatest men have been those who have cut their way to success through difficulties.—Robertson.

The horse that paws around in pride too often proves a fizzle, while Dobbin with his steady stride goes on through sleet and drizzle.—Walt Mason.

THE SOUTHERN WORKMAN.

"One among the most valuable lessons a person can learn at home or in school is that money is the representative of labor, a tangible compensation for efficient service and not a gift to be had merely for the asking." In those words George W. Blount, in an article in "The Southern Workman" outlines the solution for some of the economic and financial problems of the negro citizens of America.

"A penny that is earned by a child is vastly more valuable to it than one obtained by soliciting. The growing boy or girl cannot possibly be taught a better lesson than to be compelled to render some kind of efficient service in return for his or her spending money. Even though the service be trivial, such as carrying wood, washing dishes, dusting or running errands, the value of the lesson remains.

"After earning money by working it becomes necessary that it should be spent wisely that the greatest mental moral and financial benefits may be derived from it. If a

child is merely taught to earn money just to spend it he is acquiring the habits of a spendthrift. Every parent owes a duty to the child in training it, first to earn largely and then spend wisely. Home training decided whether or not a child is to be thrifty or spendthrifty; a saver or a waster; a soldier in the great army of those who toil honestly or a slacker who exists at the expense of those who work.

"Thrift is just a little saved out of every pay envelope to help provide for the 'proverbial rainy day.' It is impossible for us to get upon our feet until we learn the saving habit, until we learn to save every nickle, every dime, every dollar that we can possibly spare.

"The habit of thrift is steadily increasing among Negroes and that is the thing that really counts. The records show that they were among those who purchased liberally of Liberty Bonds, War Savings Stamps and Thrift Stamps. To save for one thing helps a person to acquire the habit of saving generally and it is a habit that grows. Saving is like any other good habit. It requires constant effort on the part of individuals to acquire, cultivate and maintain it.

"If your besetting sin is American extravagance, the surest method of conquering that bad habit is to supplant it with a good one. Any method of saving is better than none because the time will surely come when you will not be able to save.

"If you wish to know whether you are going to succeed in life or not ask yourself the question: 'Am I able to save any part of my earning regularly and work co-operatively?" If you cannot do these things your case is very doubtful. The possession of money by an individual or a race means education, independence, influence and power for the possessor; therefore it behooves the Negroes to be thrifty, economical and save all the money they can, regardless of the size of their salaries—save anyhow. Negroes are learning to buy more of what they need and less of what they think they want."

TO MAKE YOUR WORK EASIER.

Keep yourself in condition to do it as well as it can be done.

Endeavor to do it better than it has ever been done before.

Believe in its worth and dignity, no matter how humble it may be.

Choose, if it is possible, the vocation for which nature has fitted you.

See how much you can put into it, instead of how much you can take out of it.

Train the eye, the ear, the hands, the mind —all the faculties—in the faithful doing of it.

Remember that work well done is the highest testimonial of character you can receive.

Use it as a tool to develop the strong points of your character and to eliminate the weak ones.

Regard it as a sacred task given you to make you a better citizen and to help the world along.

Remember that every neglected or poorly done piece of work stamps itself ineffaceably on your character.—Dollars and Sense.

YOUNG MEN POOR SAVERS?

The thought of thrift or saving never enters into the mind of many men as long as they are on the sunny side of forty; after that if a business sense does arrive, it is almost too late to save for comfort and independence in old age.

Some of the big business men attribute this lack of saving to the fact that the young man likes to be considered a "sport" and he becomes a fast and careless spender of money lest he be forced into the thinly populated ranks of the "titewads" and "pikers."

After all, the saving habit is easily acquired after the first few deposits in bank are made. It is pleasant habit that puts joy into life instead of taking joy out of it. To be a bank depositor you needn't be a "piker" in any sense of the word. Ultimately the saver spends more money than the "sport," but in ways that yield more happiness.—Dollars and Sense.

PROGRAM OF THE DISTRICT MEETING NO. 1 WITH THE ST. LUKE CHRISTIAN CHURCH, AT PATTISON, MISSISSIPPI, NOV. 7, 8 AND 9, 1919.

House called to order by District Evangelist, S. L. Watts.
Song by Bros. Parker Moore.
Scripture Reading by Bro. J. H. Henderson.
Praise by Bro. Joseph Coffee.
House announced in order by the Chair.
Reading the minutes of last meeting.
Appointment of all committees by Chair.
Introductory sermon by A. B. Moore.
Invocation by David Wind.
Collection by Bro. M. Williams.
One hour for dinner.
Song by Bro. J. L. Coleman.
Reading scripture by Larry Wells.
Praise by Bro. A. C. Williams.
Song, "The Lord is My Shepherd," by Elder G. T. Trevilion.
Praise by Bro. Peter Minor.
House announced in order by the Chair.
Enrollment of delegates and fee 25c.
Mission talk, led by Bro. B. J. Walker.
Enrollment of Churches.
Sermon by R. T. Tillman.
Invitation by D. W. Riggs.
Collection by Malissa Dorsey.
Adjournment.

Night Session.

Song by Bro. D. T. Taylor.
Scripture reading by Bro. J. C. Long.
Praise by Bro. Green Wheeler.
Sermon by Elder M. S. Walker.
Invocation by District Evangelist.
Collection by L. A. Hunter.
Adjournment.

Saturday Morning

Song by Bro. R. T. Thompkins.
Scripture reading by Bro. Garrison, "Where are the Dead."
Praise by Bro. Saul Claiborne.
House announced in order by the Chair.
Preachers report in writing.
Report of Churches.
Report of District Evangelist.
Unfinished and new business.
Sermon by Elder M. R. Trevilion.
Invocation by Elder J. H. Lomax.
Collection by Sister Georgey Carpenter.
Adjournment one hour for dinner.

Sisters' Session After Noon

Song by Sister Lue Trevilion.
Scripture reading by Sister Ione Chambliss.
Praise by Sister Pansy Clark.
House announced in order by the Key woman.
Appointment of all committees by the Chair.
Reading minutes of last meeting.
Mission talk led by S. S. Blackburn.
Report of Auxiliary.
Sermon by Elder R. B. Broom.
Innvocation by Elder L. B. Garrison.
Collection by Sister Jenin.
Adjournment.

Night Session

Song by Sister Riney Brown.
Reading Scripture Sister Marha Moore.
Praise by Sister Mary Mitchell.
Sermon by Elder Smith.
Invocation by Eder I. S. Simons.
Collection by Sister A. Carpenter.
Adjournment.

Sunday Session

Lord's Day school conducted by R. A. Jackson.
Collection by Bro. Author Johnson.
Adjournment 10 minutes.
Song by Bro. Author Walker.
Scripture reading, Bro. Julias Broom.
Praise by Bro. J. E. Amem.
House announced in order by the chair.
Reading of minutes.
Sermon by Elder B. C. Calvert.
Invocation by Elder L. C. Wallace.
Collection by Jone Jirken, S. J. Moore.

C. W. B. M. Session

Song by Sister Adia Coffee.
Scripture reading Sister Garrison.
Praise by Sister Betsy Minor.
House announced in order by the chair.
Reading of minutes.
Sermon by Elder S. R. Brown.
Invocation by Elder York Hughes.
Collection by Sister S. J. Moore.
Song, "God be with You Till We Meet Again."

District Session

Report of Finance Committee.
Report of Secretary.
Lord's Supper to be Supplied.
Song by the House.
Benediction by the Chair.

ELDER S. L. WATTS, Chairman
JAMES JENKINS
ADIA COFFEE
LUE TREVILION
EARL BINGHAM
A. C. WILLIAMS, Secretary
Program Committee.

PLACED WANTED.

Woodlawn, Tenn., Oct. 20th, 1919.

Dear Editor of the Gospel Plea: Please allow me space in your wonderful paper to say that if there is any congregation wanting my service for the incoming year, write me on or before the first of January.

Yours in His service,

H. L. HILDRETH,
R. F. D. 1, Box 153, Woodlawn, Tenn.

THE INTERNATIONAL CONVENTION.

As had been previously planned and discussed, the unification of the different Missionary Boards of the church took place at the close of the great convention held in Cincinnati, Ohio, October 3th-20th. This will not effect the work of the auxiliaries to the Christian Woman's Board of Missions, which will be needed and cared for as much as before.

The convention was a great and notable gathering. An article in the "Spark Plug," a little paper published in the interests of the Walnut Hills Church, Cincinnati, Ohio, said of it: "The Cincinnati Convention, now in session in Cincinnati, reminds us etc: (See article):

"The General Convention, now in session in Cincinnati, reminds us that we are a big brotherhood. Our lines have gone out through much of the earth. We have been pleased to think of ourselves as "a million and a half strong."

These annual gathering afford opportunity to take stock of our possessions and power, as well as to lift up our eyes to the unattained.

We turn again and again to the Bible because of its spaciousness. It calls us out of littleness into the completeness of God. It reveals what true greatness really is, and gives man the power to achieve true greatness.

As we lengthen our cords, we must strengthen our stakes. The stakes are a fourfold fidelity—absolute loyalty to Christ, to the Bible, to the Church and to our brother man. Given this loyalty, this strengthening of stakes, we may lengthen our cords to the uttermost ends of the earth, to the remotest needs of the race.

Our lines will be but strands of cotton unless they take their rise and draw their strength from God.

With all our bigness, our machinery, our impressiveness, we must safeguard the communications with the Author and Finisher of our faith.

It is not wealth, popularity, worldly influence, the wisdom of man, that make a people great. It is their greatness of soul, their possession of the mind of Christ.

The hall-mark of God's chosen people is high thinking and humble service—"Set your minds on the things that are above," and "he that is greatest shall be servant."

"Where Christ is!" It is a safe rule to hear Him, to bring our thoughts into captivity to Him, to take all our measures from His revealed will. "Follow me!" We dare not do otherwise. We disobey His commands at our peril. "I am the way, the truth, and the life."

The hour has struck for the disciples of Christ. The restless world needs now a polar star of religion. Shall we rise to the hour's demand? Shall we lift up a standard for the people? Shall we keep the hard, high road of faithfulness? Shall we give, not as the world giveth, but as Christ gives?"

MISSIONARY EDUCATION MOVEMENT DEFINITELY IDENTIFIED WITH INTERCHURCH WORLD MOVEMENT.

Announcement has now been made of the completion of the transfer to the Interchurch World Movement of North America of the Missionary Education Movement, the latter becoming the Missionary Education of the Interchurch World Movement, with Dr. Miles B. Fisher, formerly Secretary of Missionary Education for the Congregational Educational Society, as Director.

The Board of Managers of the Missionary Education Movement last April went on record as approving "the desire and purpose of the Interchurch World Movement of North America to take over as a unit the work and organization of the Missionary Education Movement at the proper time." At the same time it was made clear that during the period of organization of the Interchurch World Movement the Missionary Education Movement should continue its work without charge.

This program was followed. On May 14 last it was voted that the Missionary Education Movement should definitely become a part of the Interchurch World Movement. Since then the transfer has been accomplished smoothly and without interference with the work of the former organization.

In Joining forces with the large organization it is felt that the Missionary Education Movement is taking a logical step in its development. In a sense it has been the prototype of the Interchurch World Movement, for it has been actively practicing the principles of interdenominational cooperation for the past seventeen years. It was founded, in 1902, as the Young People's Missionary Education Movement, by the missionary boards of the principal denominations, and its board of managers has ever since been composed of the representatives—over twenty in number—of various denominations.

Latterly, as the Missionary Education Movement—for it enlarged its scope in 1911, so as to appeal to adults as well as to young people—it has furnished service to no less than 77 different missionary boards in the United States and Canada.

Its activities have included the planning and publishing of graded text books on mission study for young people, adolescents and adults, besides other interdenominational literature and the holding of summer conferences and conducting of leaders' training institutes, which have been largely attended by potential church leaders who come for training in the conduct of their own mission study classes.

In addition, the Missionary Education Movement has distributed lantern slide-lectures on topics connected with mission study has conducted a department of mission entertainment, which has involved the provision of hundreds of costumes drawn from all quarters of the globe, has made a large collection of curios for exhibition at missionary meetings, and has produced numerous maps, charts and posters illustrating the missionary enterprise. It has also conducted Everyland, a boy's and girl's magazine.

All of these various activities it is proposed to continue and intensify under the new form of organization. Certain phases of the work have been transferred to corresponding departments in the Interchurch World Movement. The large collection of lantern slides, for instance, goes to increase the scope and usefulness of the Interchurch Lantern Slide Department, while the costume and curios will form part of the resources of the Interchurch Exhibits Department. The publication of Everyland is taken over by the Periodical Department of the Interchurch Movement and it will be enlarged and conducted on the same lines as before. In the main, however, relieved only of the conduct of the accessory features mentioned, the Missionary Education Movement will continue, on becoming a department of the Interchurch Movement, to function as a unit, retaining its own editorial, publishing and distributing organization.

The Missionary Education Movement by careful and efficient management has reached a point at which it is a self-supporting organization, doing a business of $100,00 a year and selling its publications at exactly cost price.

Interchurch to Produce "The Wayfarer."

D. S. Earl Taylor, General Secretary of the Interchurch World Movement, makes the following statement concerning the coming production of the great spectacle, "The Wayfarer."

The Interchurch World Movement is to present "The Wayfarer" at Madison Square Garden, New York City, for about five weeks beginning December 15.

"The Wayfarer" is the spectacle that was so gratifying successful at the Centenary Celebration at Columbus last summer. Its spiritual message, even then so strongly evident, has been so widely felt that the Interchurch World Movement has decided to extend this remarkable influence throughout the country.

Though acclaimed at Columbus as the greatest spectacle of its kind ever produced, "The Wayfarer" will be larger and more beautiful in every way. It also will have as a setting a stage and auditorium larger than any production in the world.

"The Wayfarer" should appeal to all peoples, especially to the Christian churches whose principles it teaches. Therefore, every effort should be made by the Christian church to insure its unqualified success not only in New York city but also wherever it may be presented.

Newspaper Comment Favors Interchurch Movement

Newspapers throughout the country are beginning to consider the Interchurch World Movement of North American in their editorial columns. The weight of opinion is favorable, only here and there a voice being raised to question some point in the Interchurch pogram. Here are some extracts:

Brooklyn (N. Y.) Eagle: "Church membership offers a field for enlightment with few equals and a general attempt to apply Christian principles to industrial relation (referring to the Interchurch Industrial Relations Department) can hardly fail of enlightenment and usefulness."

Columbus (Ohio) State Journal: "Into the

grea field of social and industrial unrest the church can step and make a large contribution find a new field for service, abundant new opportunities for useful labor."

Providence (R. I.) News: "Thousands of ministers, with their hearts in the job, demanding that civilizing influence prevail in the workshops of the nation, would soon change the methods of industry, destroy class hatreds, promote decent living conditions, wipe out poverty, broaden the education of the masses and bring to the minds of all a more lively appreciation of relations culture."

Ogden (Utah) Standard: "One of the mightiest forces for the holding down of riotous demonstrations in the United States should be the church."

Kansas City (Mo.) Star: "It is a highly significant fact that while no church federation is aimed at in this movement, there is recognition none the less that differences between the various church bodies in a time of crisis and when the real Gospel is to be preached are of little moment."

Minneapolis (Minn.) Tribune: "It (the Interchurch Movement) means the substitution of co-operation for competition among the forces of Protestantism."

Seattle (Wash.) Post-Intelligencer: "The critics who have been asking what important services the churches accomplished in the war and after-war period are being answered."

Indianapolis (Ind.) Star: "One of the most hopeful signs of the religious advancement is the tendency to drop sectarian lines and to unite on a single program of work to cover the domestic as well as the foreign countries ...."

Foreign Survey Shows Gain for Christian Ideals

Early replies received to the questionnaire sent to missionaries throughout the world by the Interchurch World Movement show the same tendencies appearing in humanity in regions thousands of miles apart from each other. The answers show that Christianity is gaining ground faster than ever before, but at the same time indicate the great need for especial efforts in the immediate future.

Coming first in importance as well as in the number of times named is the world-wide tendency of non-Christian religions to make themselves over according to Christian standards.

"Hinduism is honeycombed through and through with Christian teachings," writes Rev. J. H. Garden, member of the Methodist Episcopal South India Conference. "The Rajahs are approximating Christian standards in their methods of government. Industrial and social relations which were tolerated for hundreds of years have suddenly become immoral. Hindu preachers are laying great emphasis on 'the holiness of God,' something of which they had no conception before the coming of the missionary and which they are now attempting to read into the ancient Vedas. Even the Moslems, through sects of Babis and Bahais, are attempting to effect a compromise between Mohammedanism anl Christianity."

Robert Maxwell, missionary at Gujranwala for the United Presbyterian Church, writes that the Hindus are forming Sunday schools for the teaching of Brahmanism, and are initiating Christian practices even further by the holding of daily chapel exercises in their schools and colleges.

Rev. Harris J. Steward, of the Jhelum District, India, states that the new Ahmadiya sect, a branch of Mohammedanism, is decidedy Christian in its tendencies; while Rev. F. A. Kurtz, missionary for the American Baptist Foreign Missionary Society in the Kistna District, South India, declares that the Brahma-Samaj, a religious society of Hindus, is establishing schools among the outcasts in imitation of the Christians.

Women Prominent in Interchurch Movement

Twenty-three women are members of the General Committee of the Interchurch World Movement of North America. Three serve on the Executive Committe, and two—Miss Mabel Cratty and Mrs. Grace G. Farmer—sit with the Cabinet as Associate Secretaries.

Interchurch Studies Community Music

Professor Walter S. Athearn, head of the Interchurch World Movement's Religious Education Department, who is studying pageantry, architecture and other arts with a view to determining how they should contribute to the Christian cause, has selected the following committee to determine Christian and spiritual standards for community music:

Prof. Augutin H. Smith, Boston University; Prof. Clarance Dickinson, Union Theological Seminary; Prof. Walter W. Swietta, musical critic of Concord, Mass.; C. C. Burchard, musical critic of Boston; Prof. Arthur H. Hallam, Chautauqua Assemblage; Prof. Charles H. Farnsworth, Columbia University; and Prof. Peter W. Dykema, Wisconsin University.

The Interchurch World Movement rural survey in Pennsylavania shows a whole township in a rich farming community almost untounched by real Christian work, although in the centre of the section there are four churches within sight of each other. One minister preaches every two weeks and is on a ten-church circuit. another preacher has a four-point circuit; the third has services about once a month and lives in Washington, D. C. The fourth church has simply closed up shop.

A district in New Mexico of five hundred square miles without religious services of any kind, has been discovered in the survey directed by the Interchurch World Movement of North America. An Interchurch supervisor talked with many people in the district. Among them wealthy ranchers, dry farmers, and sheep raiser. In response to his inquiries the people frankly said that they would welcome preaching and Sunday schools for their children, but that no religious ministrations ever had been offered them.

ADDRESS DELIVERED

(Continued from Page Five.)

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only kind of training that can fit them for fraternal co-operation and so thwart the hell-bent tendency of the old worn-out system, is genuine Christian education. And I look for her, the Church, from now on, with every ounce of energy at her command, through every period of those boys' lives, to bring to bear upon them the influence of every agency within her power—the Bible School, the Pulpit, the Press, the Platform, the Industrial School, the College, all imbued with the spirit of Christ, inspired by a clear vision of his sublime ideals, unbought and unafraid. Meanwhile, let me add, that as an earnest and a token of the patient, sacrificing support which I feel justified in pledging her on the part of every Negro soldier of the Cross in the land, I have in my possession at this moment a modest check for $175, appropriated to the Emergency Drive of the Christian Woman's Board of Missions by the Negro Disciples of the Piedmont District of Virginia and North Caroline.

Blood and carnage may be necessary at times to make the world safe for democracy; but, my friends, only Christian education can make and maintain a democracy safe for the world. For, after all, democracy is nothing less than Christianity precipitated. The latter is like an invisible vapor that must be absorbed until it saturates our atmosphere; democracy is that vapor condensed and falling like gentle rain to refresh with abounding life a parched, barren earth. or, it is like the snow, whose multitudinous flakes, though each possesses a perfect and distinct geometrical form of its own, all unite mercifully to cover the deformities and incongruities of the landscape with a mantle of heavenly white. Oh, I know that most of us take instant fright at the barest suggestion of anything like union between Church and State. But it seems to me that they simply fail to differentiate between some visible, man-made, ecclesiastical machine, and that invisible temple of our Lord in the earth, concerning which no man can say, "Lo, here or lo, there." In the final analysis, no civilization can truly be called Christian until, from a majority standpoint, the Church is the State—that is, until the Christ ideal and influence predominate in all matters of public concern. Only so may the kingdoms of this world "become the kingdom of our Lord and of his Christ." And this is that for which Christ died. This is the "vision splendid." This is that one divine event, no longer far off, "toward which the whole creation moves." This is the sublime consummation which, while it may be temporarily retarded by certain anthropologists and higher critics, can not by anyone be finally prevented. It is written—I will not say in the stars, for neither you nor I believe in astrology. But, believing as I do in Christ, I will say, it is written immutably and irrevocably in the program of almighty God. Moreover, believing as I do in the essential unity of the human family, I will add that I am sure that, deep-graven beneath the rapidly thinning incrustations of age-old prejudices and misunderstandings, it is written ineffaceably on every human heart. Aye, it is written, and

"It's coming yet, for a' that,
When man to man, the world o'er,
Shall brother be for a' that."

Gospel Plea

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Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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SPECIAL EMERGENCY NUMBER

THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SATURDAY, NOV. 15, 1919 Number 429

A SURVEY

THE PRESENT TASK—THE C. C. I., THE WASHINGTON CHURCH AND THE WORLD.

(J. B. LEHMAN).

The Christian Woman's Board of Missions has purchased a farm of 135 acres near Huber Station on the L. & N. Railroad, about fifteen miles south of Louisville, Kentucky, for which they paid $22,200. It used to be the home of a Louisville banker and he built himself a spacious country residence and fine stables. The campus will overlook the L. & N. railroad right beside the station. There are two good, paved pikes back to Louisville and a number of accommodation trains run each day.

The possibilities of this school are measured only by the vision and purpose of a great brotherhood. It is central to Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, and Kansas. It can become a collegeate institute for all these states, if there is a proper cooperation in the work of building it up. The country home there now will serve well as a residence of the principal or for a teachers' cottage. The campus can be laid off and new school buildings can be erected.

There is another possibility in this work. So far the National Benevolent Association has not opened an orphanage for Negro children. They are ready now, of the C. W. B. M. will assign a portion of this farm to that purpose, to take up that work in earnest. Prof. O. Singleton has already built up a fine work in Louisville which no doubt can be made a nucleus for the work.

Kentucky and Texas have each pledged over twenty thousand to be paid through a number of years. If all the states come well up and we get over $20,000.00 this year from them, we can begin to formulate our plans.

These facts should be held before every congregation. The future holds great things before us, but only in proportion as we see visions and dream dreams. Things can mature only in proportion as God can lead us out to better and bigger things. If the great body of white and Negro disciples purpose in their hearts to care for the thousands of Negro children in the states in which this school will be central a great work will have been begun.

The Washington Church is in a strategic place. At the recent Cincinnati convention it was voted to call to the attention of the church extension the necessity of building a great church in Washington for the white people. What is true of the white people is doubly true of the negroes. The Christian Woman's Board of Mission has purchased a big lot 155x105 adjoining the Negro Y. M. C. A. for $15,000.00. No better lot could be found in Washington City for this work. They are worshipping in a store-room on R street which will not hold over forty or fifty. As soon as the results from the Emergency Drive will have proven a success we can begin to plan with the Washington church for the erection of a building. Every minister should hold before his congregation the enterprise in our national capital.

The World Field is such as to challenge the best that is in us. Unless we can send trained men and women out among all the nations of the earth to train a new leadership from among the children of this generation our case is hopeless. All the nations of the earth are now in one big family and there is no power but the church of the living God that can stay them from overruning civilization. Added to that menace must be added the menace of ungodliness in our own land and when we consider all this we are appalled.

We are glad that our Negro churches can feel that they have a part in this great world. If they can feel assured that they have done their part of the task they can be conscious of having done a noble work.

After these funds are raised, we must not forget that after all, all depends on the new life we can throw into the work. We must go through every church with a fine tooth comb for boys and girls to go away to train for work of the church. They must be imbued with the spirit that was in our boys when they were drafted. They did not want to face shot and shell but for the cause of civilization they were willing to go. For the cause of the coming kingdom our young people must make a sacrifice. Whether wages are high or low they must prepare to go. If your children are at a school where no such a vision is held up you should prepare to send them to a school where the vision can be given as soon as they are through where they are. The Lord's army must be recruited from the homes of good parents if possible, and if that can not be done then we must find them in the hedges and byways. They must be found.

If your church has not planned to rally for the great cause it should do so before the Christmas holidays. To fail in this great cause is worse than to be a slacker in the war. If by your failure the world should be again plunged into a Dark Age you would stand condemned before God and man. It should be the ambition of every one to see every church in every state in line to help carry the load. If some churches hesitate, go and visit them and say: "Have you not heard the trumpet of the Lord blow and why stand ye idle?"

As soon as you raise this money send it to Mrs. J. M. Stearns, College of Missions, Indianapolis, Indiana.

LIFT UP YOUR EYES AND LOOK UPON THE FIELDS

(Latin-America).

The Western Hemisphere includes two sister continents of about equal size, North America and South America. These continents have equal natural beauty, advantages and resources, but North America has the open Bible, the true knowledge of Christ, and the privileges of Christian education and civilization. South America has been the forgotten continent until, under the blighting influences of paganism and the Romish church she has become "the continent of dead souls."

Now, after four hundred years North America has just discovered South America. We had known of it remotely as the subject of the Monroe Doctrine and of countless revolutions. Now we find it a sympathetic and helpful partner in the righting of a world gone wrong. We had labeled it "Roman Catholic" and dismissed it from our Protestant consideration. Now we find it Agnostic at the top and Pagan at the bottom, with a thin veneering of Romanism in spots.

Politically, commercially and spiritually it has been the "neglected continent." Of its seventy million people, a third are Indians, scarcely touched by civilization, and in some places actually cannibals. The great toiling mass of the people are of mixed Indian, Spanish and Portuguese blood, hardy of physique and undeveloped of mind. Half are of illegitimate birth, and only a fourth can read. Over all is the proudest aristocracy in the world.

Africa proclaims her need, India publishes her grief, China pleads her helplessness before the nations, but Latin-America in her high sensitiveness, refuses to be considered a mission field. And yet the fine idealism of the upper class and the utter necessities of the lower classes make all eagerly ready to go to school. The evangelist reaches Africa, the medical missionary, China, but it takes the educational missionary to find the soul of Latin-America.

The budget of the Christian Woman's Board of Missions includes the development of Mexico, Paraguay and Argentina. All of Paraguay and three provinces of Argentina are left entirely to our care.

Glad India.

Always before it was Sad India—priest-ridden, caste-bound, hunger-weakened. But the new day has dawned. Hundreds of

thousands of the young men of India went from home to fight the battles of the allied free nations of the world, in a loyalty of fellowship that has broken caste and shattered tradition. These young men and their people at home are rejoicing in a new sense of liberty and of power. They are aspiring to make India another Canada or Australia. With enough missionaries they can.

The children of India are learning to smile. The government schools and the mission schools are vying with each other in making the darkness light. In a little while child-marriage will have passed and child-widowhood with its unspeakable woe become only a horrible memory.

The outcastes of India are moving. Families, villages and whole districts are accepting Christ. Upon these fifty millions, whose degradation has been worse than slavery for ages, the whole cruel system of India's wretchedness has rested. With enough missionaries to teach and lead the people a million a year can be baptized by the Protestant missions of India.

Without Christ, the national ambition would ripen into revolution and drench the world again in blood. With Christ, industry will multiply, famine will cease, pestilence fade away and joy become the habit of the people.

Fairest Africa.

It is easier to believe that the dry bones of Ezekiel's valley shall live again than that the two hundred millions of Africa's naked sons and daughters shall become stable and creditable Christians. "With men it is impossible, but not with God."

Physically and mentally the finest, and morally the worst, of all Africans, are the fifty millions of the great Congo basin, the second largest drainage area in the world, and possibly the most fertile. Cannibalism here justifies the horror in which it is held, by including every possible vice and crime. Cannilbalism here justifies the horrors in which it is held, by including every possible vice and crime. And all these evils are rooted and fixed in age-old customs, the breaking of which is impossible, except by the power of the new life in Christ Jesus.

Nothing but the grace of God can explain how they stand, and advance and triumph. One sample. Lonkoko turned from the old ways with such fullness of purpose that he not only freed his wives and slaves, but, since his one wife was frail, did the woman's work of the household in the face of the disgust and execration of his old neighbors. Then in the fervor of the new life, he, "the woman-hearted," paddled across the Boloko to the hostile and savage tribe that boasted how no man had ever crossed and returned alive. Facing the ready weapons of his hereditary enemies, he "preached unto them Jesus," and prevailed.

Mohammeranism is pressing into Africa. We must save this mighty continent for Christ.

Mighty China.

The vastness and productiveness of China are often mentioned, but hard to realize. Like the valley of the Nile, great rivers have been enriching it for thousands of years. The rains of China fall in the summer just when they are needed. The winters are dry and make the enormous aerial drift that fertilizes the land. Beneath the surface are practically unlimited deposits of coal and iron that are awaiting development.

A salubrious climate makes it possible to utilize these natural advantages to the utmost, and the most frugal, industrious and virile people of the world are simply awaiting enlightened leadership to put the wealth both of their country and their own manhood at the service of mankind.

In the divine providence the Disciples of Christ have been given a strategic place in the Yangtze valley with headquarters at Nanking. From this center strong outposts have been established and the foundation laid for Christianizing the very heart of the republic. The people are not only responding rapidly to the service of hospital, school and chapel, but are actually pleading for the establishment of new stations.

It is impossible to exaggerate the importance of the alternative that confronts the United States across the Pacific ocean. If we give pure Christianity to the Chinese people they will become the most powerful ally of the Anglo-Saxon race in the defense of Christian democracy. If we fail, the wildest fears of those who have cried out against the "yellow peril" will be more than realized.

We must evangelize China or fight 400,000,000 Chinese.

THE GREAT CINCINNATI CONVENTION AND THE NEGRO

(Jas. H. Thomas).

The writer was there. With much fear and trembling he went. But now, with much pleasure and gratification he looks back upon the trip, and wonders that he should have ever experience such misgivings. To be sure, we saw some things we would much rather not have seen, and we heard some things which could better have been left unsaid; but how could it have been different in a gathering of ten thousand people called together from the ends of the earth? The true marvel is, that so little of the unpleasant and objectionable was in evidence.

Of special interest and pleasure to me, was the marked consideration shown by the Convention to the Negro wing of the church. Three of the race were given place on the program, and every one of them was heard with patient courtesy and attention, and even with marked appreciation at some points in their addresses. During C. W. B. M. Day, when a two-bushel receptacle was set in the middle of the spacious stage of Music Hall, to hold the Victory gifts of the various Auxiliaries of Ohio, I saw, in that endless procession of women who deposited their gifts as they marched past the receptacle, fully a dozen colored women marching with the rest and adding their mites to help swell the grand total of nearly thirty thousand dollars!

But the most gratifying feature of the entire Convention Week, to me, was the adoption of certain resolutions on the so-called Race Question. And it is the more gratifying because it was the general belief of the colored brethren present that such resolutions would not be reported out of the committee on recommendations, and if reported out, that they would precipitate an unpleasant wrangle. They felt that the time for such action as was proposed was not ripe and advised against it—much as they all desired to see something of the kind done. And surely the writer would have a different story to tell, had it not been for Brother Everett, of Lexington, Ky. Bro. Everett believed differently; and believing so, he took it upon himself to feel out certain members of the committee, with whom he was acquainted, while others of us proceeded to draft the resolutions we thought appropriate to submit. The result was, in 24 hours the resolutions were in the hands of the committee; and in another 24 hours they were put on their passage (in practically the identical shape in which they had been submitted) and passed without a single dissenting voice. Preceded by an appropriate preamble, they were about as follows: Be it Resolved:

1. That we hereby reaffirm our faith in the Fatherhood of God and the universal Brotherhood of Man.

2. That we assure our brother in black of our sympathy with his every aspiration to make the best of himself along any line of noble endeavor in this our common country.

3. That we condemn, as both un-Christian and un-American, not only the mob-violence from which he is the chief sufferer, but any and every disposition or attempt to withhold from the race a square deal and fair play.

4. That we urge upon our ministers and evangelists a fuller realization of the solemn responsibility resting upon them as molders of public sentiment through a faithful interpretation, both in example and in precept, of New Testament teachings on this most vital issue.

A step of that kind appeals to me as the most convincing evidence that "the church is marching on." May she keep it steadily up, and with ever-lengthening stride. For this way lies the Morning.

PREPARE FOF EDUCATIONAL RALLY DAY.

It has been the plan since the inauguration of the Emergency Campaign to have the great ingathering of offerings on Educational Rally Day.

The Sunday before Thanksgiving is the time suggested, though if it is not possible to get ready so soon, "C. W. B. Day," the first Sunday in December, should be set for this great Educational Rally as the enthusiastic consummation of the Emergency Campaign.

Pastors, or members of the Campaign Committee should be responsible for seeing that the day is observed with the strongest possible program. Officers of the Woman's Missionary Society are asked to help in every way, and where there is no one else to take hold of this most important matter, to them-

(Continued on Page Three)

EMERGENCY DRIVE

HUSTONVILLE, KY.

My Dear Bro. Schuman: Just a word to say that Kentucky went gloriously over the top here last night with $20,000 to date in campaign and the end is not yet. We are expecting great things Sunday and week following at Mt. Sterling and vicinity. Will write you at length when time permits.

Fraternally,

H. L. HEROD.

"GO YE INTO ALL THE WORLD."

What is a Christian? Surely, one who obeys and follows Christ. What is a Christian church? Certainly a church which recognizes the lordship of Christ, wears his name, and obeys his commandments.

Christ gave one commandment that, through the centuries, has been called "**the great commandment.**" Matt 28:19-20. The great commission was recognized by the apostolic church as its marching orders, and the early church was distinctly missionary, "they went every where preaching the Word."

If the Restoration Movement is actually to restore the practices of the early church we can not longer delay the practice of going into all the world under the Great Commission. To live the life of faith and obedience, and to help in witness bearing throughout the world is the whole duty of the disciple. Jesus says, "Ye are my disciples if ye do whatsoever I command you." Are we really disciples then, if we fail to keep His great commission?

The sending of the missionaries is the part of the local church. All can not go, it was never intended that they should. The first Christian Church has given us the example and precedent. You remember that the church at Antioch was the first Christian Church so called, for "the disciples were called Christians first in Antioch."

What was the practice of this Antioch church? Well, "The Holy Spirit said unto them, 'Separate unto me Barnabas and Paul for the work where-unto I have called them.' Then, when they had fasted and prayed and laid their hands on them, they sent them away."

So Barnabas and Paul being sent forth from this great, good church at Antioch began the first missionary journey of Paul the apostle.

Do we not learn from this that churches are to separate certain chosen ones and send them forth as missionaries? Now, throughout the world in every age, faith cometh by hearing, and hearing by the word of God. But how shall they hear without a preacher, and how shall they preach except they be sent.

Through the Emergency Campaign every Colored Christian is asked to help the church in sending forth preachers of the Gospel who have been separated and ordained for the holy service of carrying the Gospel to every nation. We must send them forth even 'unto the uttermost parts of the earth, preaching the Gospel to every creature, making disciples of every nation, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever Christ has commanded, and lo, He is with us always, even unto the end of the world."

PREPARE FOR EDUCATIONAL RALLY DAY.

(Continued from Page Two.)

selves plan for the Educational Rally on C. W. B. M. Day.

Suggested Plans.

1. Pastors, or others in charge, should rally the "minute men and women" to their assistance and let them again tell the story of the Emergency Campaign. Special talks, plans, and announcements should be presented in prayer meetings, Sunday-school sessions, Christian Endeavor services, and all other church gatherings.

2. All sermons from now until the final service on Educational Rally Day should be along the line of the Great Commission, Christian Stewardship, what we owe to God, and what He expects from us.

3. Such committees as may be needed to make Educational Rally Day a "Red Letter Day" indeed should be immediately put to work.

   a. A Committee on Decorations should make the church beautiful with flags and flowers. This will create atmosphere and contribute greatly to the success of the day.

   b. The music committee should do its best work. Assistance from choirs of neighborly churches, or other outside talent should be enlisted. Possibly a special number might be secured from the white Christian church, if invitation were given.

4. The Program Committee should plan services for forenoon, afternoon and night for a full day indeed. Wherever possible services for forenoon, afternoon, and night on Educational Rally Day should contribute to the inspiration and effectiveness of the day through outstanding programs. Plans for each service should be so different in character that everyone will desire to be present throughout the day.

5. If the pastor of the white church and members of his congregation were invited to participate and assist in the programs for the day it would cement a bond of good will and Christian co-operation on the part of the best people of both races. We need to develop such fellowship.

6. In some instance the pastor and members of neighboring Negro churches could be invited to be present and to assist to advantage. Doubtless they would be glad to do so.

8. Throughout this number of Gospel Plea will be found information on the Emergency Campaign, and suggestive material for talks, addresses, and sermons. The Emergency Campaign Booklet, "Answering the Call" is also in the hands of members of local churches everywhere. Copies of World Call, also the Annual Report of the Christian Woman's Board of Missions, providing abundant material are being sent to ministers and others.

9 Utmost effort should be centered upon the ingathering of funds. The total of pledges from state campaigns is most gratifying, but it must be remembered that the larger individual pledges are to be paid in annual installments, and we cannot count upon more than one-fifth of such total pledges for the emergency offerings which are so much needed this year. The $20,000 so urgently demanded now for Central Christian Institute and Bible School, the Washington Church and the great, waiting fields of the world, must be raised on Educational Rally Day if our hopes are to be realized.

All of the smaller pledges for the Campaign should be collected in full at this time. Every member of the church should be called upon or asked personally to make the largest possible gifts on Educational Rally Day. This personal work should be pressed constantly for the next two weeks. Perhaps a special committee will be needed for this Every Member Canvass work.

Offerings should be taken at each of the services on Educational Rally Day. The children of the Sunday school should have their share in this great occasion. Attractive coin boxes are provided for their use and a preliminary shipment of these is being sent out. If these boxes are not received within a very few days, write for the number needed. Offerings for the Emergency Campaign from Sunday schools should be the largest possible on Educational Rally Day.

Forward offerings immediately by draft or money order, made payable to the Christian Woman's Board of Missions, and addressed to College of Missions, Indianapolis, Ind

10. The last and most important point of all is the undergirding of all our efforts through prayer. We suggest that a little group of Christians who have learned the power of prayer be asked to pour out their hearts to God for great blessings and success in these undertakings for Him. This little "Inner Circle" may well meet together occasionally to unite their prayers for this cause, and to strengthen the pastor, and others upon whom the success of this effort so largely rests. They should be "continuing instant in prayer" during these days. When we get all our churches to praying something is going to happen. "More things are wrought by prayer than this world dreams of."

THE GOSPEL PLEA

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES.

The S. C. I. Jubilee Chorus entertained the audience at the Edwards Public School on Friday night during the Hinds County Colored Fair. This is the first fair the Colored people have undertaken in this county and those in charge are to be commended for their effort to make it a success.

The boys are busy filling our new silo this week.

The students were busy last week in having their first tests in their work for this year.

Misses Willie Heath, and Rosa Paige spent the week-end with relatives in Vicksburg.

Misses Alice Blackburn and Rachel Bawrne left the campus on account of ill-health. Both expect to return to school within the next week or so.

The Hinds county colored fair held in the village of Edwards was given much encouragement by the best citizens of the town and proved a success. Miss Lula Williams, a student of the S. C. I. was one of the judges on needlework. There were many nice exhibits.

THE WORLD TASK OF THE CHURCH

As American democracy was called upon to turn the tide of war against cruelty and autocracy, so American Christianity is called to make possible among all nations the reign of righteousness under the Prince of Peace.

Only Christ can make Japan, China, India, Africa and the Latin-American republics permanent allies of the United States and Great Britain. Christ can bring even Mexico into such fellowship as now holds Canada and the United States together.

Our soldiers left everything that they had and were ready to die if need be for the great cause. Soldiers of Christ will only win as they consecrate their utmost of time and money, of energy and life to the supreme program of Christ. Foundations for righteousness and justice must be laid in every land by the Church of Christ before peace and good will can supplant anarchy and hatred.

For this campaign of world conquest we must build a strong "home base" of churches ready to undertake the work of God at any cost. Young people in increasing number must be educated and trained for the ministry. Our churches must be strengthened everywhere that Christless millions may be uplifted and evangelized. An emergency is upon the world and therefore a compellent emergency confronts the Church. The vital question now is, has the Church the faith and devotion to meet this emergency? Will she stand the strain? Will Christians vindicate their declared faith and their professed discipleship by preparing and sending forth the messengers He is now calling for services "at the front?"

Missions have been looked upon as one of the many good things in which Christian people may engage. Suddenly we find them to be a fundamental necessity to the life and peace of the world.

Preachers, teachers, doctors, nurses, all the devoted agents of applied Christianity, must be sent forth to bring mankind into neighborly fellowship. Commerce, diplomacy and non-Christian education have demonstrated their impotence to restrain the primitive passions. Only Christ can still the troubled sea of humanity. The only permanent Peace Table is the Communion Table.

The Emergency Campaign.

As America's splendid Negro troops in the tragic emergencies of the past two years helped to fight the great battles for the freedom of the world, so must our Negro churches martial their forces for the Christian conquest of the world.

The Emergency Campaign among Negro churches is for the raising of $20,000 to help in meeting the unparalleled needs in the mission fields of the world today, and for educational and evangelistic work among Negroes in the United States, that they may be prepared to meet their share of responsibility for the Christian conquest of the world. This sum of $200,000 to be raised by Negro disciples within the next two or three months is imperatively demanded to enable the Christian Woman's Board of Missions to consummate the enterprises for Negro work already promised.

The Treasury of the Christian Woman's Board of Missions is greatly strained to meet regular demands of established work. For regular mainteance of Negro Schools expends annually from $75,000 to $100,000. The increased amount necessary for the new educational and evangelistic enterprises to which we are committed can only be provided as Negro disciples assist through sacrificial giving.

The definite objects of the Emergency Campaign are to help in meeting the present tragic emergencies in the missionary work of the world; to co-operate with the Christian Woman's Board of Missions in carrying out the plans for assisting the Washington congregation in their building enterprise; and to make possible the early establishment and opening of the Central Christian Institute and Bible School.

The Emergency Campaign was launched last spring and a series of Emergency Conferences were conducted at easily accessible centers. A team consisting of men and women who were prepared to bring the needed messages and methods for the Campaign conducted these conferences. Pastors of Colored churches throughout the country, together with other leading workers, were brought to these conferences with expenses paid. This made it possible to carry the impulse of the Emergency Campaign to the entire membership of Colored congregations throughout the country.

Following the Emergency Conference, rallies were held in many local churches and an Every Member Canvass was made taking gifts and pledges for the objects of the campaign.

The needs and plans for the Emergency Campaign were stressed in State Conventions and in the National Convention held at Nashville in September.

At the National Convention, Elder Preston Taylor, of Nashville, who has given fifty years to the ministry, made a challenging gift of $1,000 for the work of the Campaign and offered his service in field work for the winning of large individual gifts and the stimulating of local churches through State Campaigns.

His generous offer was quickly accepted and at the request of the Chrstian Woman's Board of Missions the Second Church of Indianapolis, Indiana, gave the service of their pastor, Rev. H. L. Herod, for team work with Mr. Taylor in the State Emergency Campaigns. Approximately $30,000 has been pledged in the State Campaigns, but only about one-fifth of this amount will be due in 1919. The $20,000 so urgently needed and fixed as the goal to be reached by Educational Rally Day can only be attained by sacrificial giving on the part of all.

A WORD TO OUR READERS

The labor conditions in the printing business in this region has been so bad that the Plea has had to be mailed about one week late. We count ourselves fortunate that we have not missed a number. This week we expect to catch up and get both out so as to be abel to mail our paper on time. We ask our readers to be patient as we are doing all that can be done.

J. B. LEHMAN.

We are enclosing an application blank in this issue. If you are not a subscriber will you not enclose $1.00 and mail it at once to the Gospel Plea, Edwards, Mississippi? If you are already, will you not get some one else to subscribe and send it in? We need you and you need us.

Christian Woman's Board of Missions

WORK OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS FOR NEGROES IN THE UNITE DSTATES.

The first work of the Christian Woman's Board of Missions was for the colored people of Jamaica. Later when the work for Negroes in the United States, which had been undertaken by the American Christian Missions accepted the obligation and opportunity.

There are approximately 11,000,000 descendants of the African race in the United States. It is estimated that about three in eleven of this population are Christians. A very great need exists for educational and Christian enterprise among them. Commendable effort is being made by the Christian Woman's Board of Missions to help in meeting this need. The work is being carried forward along educational, evangelistic and institutional lines. A series of schools have been maintained in Virginia, Mississippi, Alabama, Texas, Tennessee, and Kentucky, combining grade and high school courses with industrial work and Christian training. Hundreds of boys and girls each year are enabled through these schools to reach up into purposeful and efficient life. A strong body, skilled hands, a trained mind, and Christian heart are the ends sought for every pupil in every school.

There is utmost need also for developing strong Churches and Bible Schools that will reach out through evangelistic influences to help win and save the 8,000,000 Christian ones among the Negro population of our country, while in many cities, where thousands of colored people are living in crowded and unhealthful sections, there is direct need for institutional work and social service.

In maintaining work along such lines, the Christian Woman's Board of Missions expended a total of more than $106,000 last year. A very small per cent of this money is contributed by Negro disciples. They are now asked to express their approval of such work and their desire for its enlargement, by giving generously, as men are learning to give in this time of the world's greatest need.

Southern Christian Institute.

Located at Edwards, Mississippi, in the heart of the Colored population of the South, this school is easily accessive to all of the Gulf States. The average attendance is about two hundred and twenty-five. Pupils come from every Southern State, from several northern States, from the West Indies, and from Africa. Three of Jacob Kenoly's boys have been here, two have graduated, and the third is almost through.

The school has 1,265 acres of land with equipment worth about $175,000. A force of twenty-two teachers is maintained. Industrial and grade school work is offered for all and the Bible is taught daily. Music, academic, and college courses are open for all who are prepared to avail themselves of them. Care is ceaselessly given that moral and spiritual, as well as intellectual development shall be attained.

Jarvis Christian Institute.

This school was made possible through the gift of Major and Mrs. Jarvis of 450 acres of valuable land near Hawkins, in Wood County, Texas. A religious, industrial and literary school, established in 1914, with an initial enrollment of thirteen pupils, has annually outgrown its equipment until today the school enrolls 148 pupils. The farm here consists of 638 acres of good land with fine timber, 60 acres cleared and under cultivation. A saw-mill has made possible the erection of the twelve permanent and temporary buildings which now stand on the campus, including a large administration building with girls' hall combined, a boys' hall, community school, laundry teacher's cottages, president's home, store house, shop, barn, etc. A force of sixteen teachers and supervisors are carrying forward the work, and a spirit of earnestness, diligence, and pride in worthy attainment characterized the entire institution.

Piedmont Christian Institute.

This school, located at Martinville, Virginia, began with one teacher and an enrollment of only seven pupils. In the midst of foes without, and fears within, the school has steadily increased in influence and grown in efficiency until today there is an enrollment of 112 students, with a faculty of seven.

Graduates number sixty-two, while a total of more than 500 students have received instruction in the school, and from this center hundreds more in this and other States are being indirectly influenced through outgoing students and fraduates. Of Piedmont Christian Institute alumni, twenty-seven are engaged in teaching, two are in business, two are denists, one a practicing physician, one a sergeant in the Ninth United States Cavalry, one a machinist's assistant, one a trusted employee of the Southern Express Company, one a dressmaker, one a stenographer, and fifteen married are housekeeping, while twenty-two of the boys formerly enrolled at Piedmont Christian Institute were called to the colors and eighteen of them were in the service overseas.

For this school, which is sadly lacking in buildings and equipment, a farm of 30 acres has recently been purchased and a new building is essential to the interests of the school. Its clamoring need for expansion can only be met as friends of Christ and lovers of "the square deal" will give for such enterprises as God has prospered them.

Alabama hristian Institute.

This school, located at Lum, Alabama, owns 65 acres of land. Here, as in all the schools operated by the Christian Woman's Board of Missions, the dignity of labor is taught in many lines of industrial training. Superintendents and faculties uniformly believe in the value of manual training as thoroughly as did their great leader, Booker T. Washington.

The plant consists of a two-story school building, a boys' dormitory, a girls' dormitory, a barn, a laundry, and a shop. The cattle and produce, which the farm makes possible, supply much of the provisions used, and make it possible, through the work required, for pupils to earn their way through school. The work is carried forward under eight teachers and instructors. Again the object is to give thorough religious, moral, intellectual, and industrial training. Because of the migration of former patrons of the school, the attendance has not been increasing as formerly. A number of pupils walk four or five miles to school daily.

Evangelistic Work.

"Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

Many preachers, and much money to support them, are needed to Christianize the millions of non-Christian Negroes in the United States, and much more to send the Gospel into all the regions beyond.

There are more than 60 Negro Churches of Christ in the United States, but many of them are pastorless, or have only irregular preaching, while many have been neglected so long that they have gone off into many kinds of error.

There is imperative need that our evangelistic work be extended, that our force of ministers of the Gospel be increased, that church and Bible school work be made more effective, and that Christian people learn the sacred trust of stewardship. The great Christian, William Carey, said, "My business is serving the Lord. I cobble shoes to pay expenses." All things are possible in Christ if Christian people will live and give as they are taught in the Book.

Central Christian Institute and Bible School.

Among no class of our American citizenship is it more imperative that the rising generation be given right environment, education and ideals than among our Negro population.

The present plans of educational work of Disciples of Christ for Colored people are efficient, but not sufficient. The schools described above should be enlarged and strengthened. Certainly children from the families of our own Christian people everywhere should have opportunity for training and education in schools where, in addition to regular school courses, patriotism, morality and righteousness are taught.

Negro disciples must also have a school in which to train a ministry and leadership for churches throughout the United States. Fully realizing this need, the Christian Woman's Missions has undertaken to see that such a school is established. We are still rejoicing in fruitage from the efficient ministry of many pastors and evangelists who went out in years past from the Louisville

Bible school. Some years ago it was decided to locate this Bible School in the country that industrial features which are impossible in the city might be added. Central Christian Institute and Bible School will provide such opportunity and will serve the State of Kentucky, Tennessee, and Missouri, also States north of the Ohio River.

A beautiful and fertile farm near Louisville, Kentucky, known as "Big Oaks" has recently been purchased as the future location for the school. This is a very desirable property of 125 acres, with a large dwelling house which is admirably adapted for dormitory purposes, and a number of sheds, barns, shops and other out-buildings. The property lies on the trunk line of the Louisville and Nashville Railroad, fourteen miles south of Louisville, at Huber Station. It is hoped that the Emergency Campaign will yield sufficient funds to cover the first payment of $10,000 on this farm, or to provide for the school building which should be erected this year. Funds must also be secured for another dormitory, also for equipment and faculty, that the school may be opened not later than next September.

It is hoped that Central Christian Institute and Bible School may be equipped to provide not only grade school and some industrial work, but that high school, and perhaps college courses, will ultimately be offered.

It should be remembered that the distinctive service to be rendered through this school be the training of young men for the ministry to meet the great and urgent need for evangelists and pastors. Hundreds of congregations are pastorless and disintegrating, and this in face of the immeasurable need for restraining and Christian influence at the present time. Many young men are lost to the ministry for lack of the definite call, together with opportunity for necessary preparation.

The Christian Woman's Board of Missions, through generous friends and churches, will see that educational opportunities are provided, but the homes of the Church must dedicate their sons and daughters for Christian service as the Lord may have need of them. Parents have no higher duty or more urgent responsibiity than to train their children for God, and to pray unceasingly that God will lay His hand upon them and endue them with His Spirit for the work of the Gospel.

Flanner Social Settlement.

Here social and institutional work is conducted by the Christian Woman's Board of Missions among the 40,000 Negro people of Indianapolis, Indiana. The plan consists of four good buildings on the corner of West and St. Clair streets.

The activities conducted at Flanner House last year are as follows:

1. Employment Bureau. 4,204 places supplied.

2. Day Nursery. Aotal of 3,380 days' care of children.

3. Two friendly visitors for work among homes and families secured care or treatment for 800 sick and afflicted, while 272 cases of delinquency were given the needed attention and assistance, and hundreds of others received care, counsel, or comfort. 1,000 families interviewed.

4. Sewing School. Scores of girls are given training.

5. Community Paper. This medium brings news, advice, instruction and uplift.

6. Sunday School, enrolling about 100 pupils.

7. Baby Clinic. Free examination and advice for care of sick or delicate babies makes life and health possible to hundreds of little ones.

8. Branch Library. Books from the city libraries are made available for all who can use them.

9. Reading and Play Rooms. These provide helpful recreation in place of street temptations.

10. Free Baths help to bring health and cleanliness.

11. Play Grounds bring happiness and wholesome outdoor actifity.

12. Tuberculosis Prevention. 575 calls made, 151 cases assisted.

13. Miscellaneous Activities. Free counsel, literature distribution, Red Cross work, classes in nursing, canning and food demonstrations, community food club, and small savings accounts carried are all helpful lines of service.

A force of nine workers is employed for the conduct of the various activities of Flanner House and Social Settlement.

When colored disciples are awakened to a full realization of Christian responsibility in the world program of our Lord they will become wise and generous stewards of the money that comes into their possession to be administered for Him.

When this good day arrives it will be possible to establish Social Settlements in all the cities where congested populations make such work so necessary.

MISSISSIPPI.

Dear Readers: We have been having lots of rain in October. The first Sunday I was in Jackson College Addition Church. Elder Yarber, the pastor, preached a good sermon, after which he introduced the writer and I tried to impress them with the necessary of doing mission work. They gave one dollar on my expenses. I had planned to visit Bro. Rundles' church on Farish Street that night but the continued rain hindered me. I hope to visit Jackson again soon.

I had planned to go to Rose Hill on the second Saturday and Sunday but again the rain interfered. A special meeting had been appointed for all the auxiliaries on the fourth Saturday and Sunday at Grand Gulf but the rain stopped the crowd. The president, Mrs. M. J. Brown, and the writer went. We feel that much good was done. I am getting September dues: Union Hill $1.35 state dues; Christian Chapel $1.00; Pine Grove 40c; Grand Gulf 60c. We hope that those who have not yet sent in will do so soon, as we are looking forward to the next quarterly, which will be held at Mt. Zion on the third Saturday and Sunday in December, 1919. We trust that we will have a very successful meeting, which we can have if all the workers will just attend with the aim to do the Master's work.

Now don't let us forget Educational Rally Day or the Emergency Drive. Some of the societies are planning to raise the $100.00 they were asked to raise. We hope Mississippi will do better than ever before. The Lord blesses the cheerful giver.

Yours for larger service,
SARAH S. BLACKBURN, Gen.-Sec'ty.

ARKANSAS.

North Little Rock, Nov. 1st, 1919.

Dear Readers of the Plea:

There is something that comes to my mind each day. It is this: What is running the world? and: What is it that is ruining the world? I have said that it is thoughts, good thoughts which come from God, that are running the world; and if that be true then it is evil thoughts that are ruining the world. Now which will you take? I am wondering about the Negro woman in the various states of the Union, how she is trying to save her people as did Esther of her day. Our woman is trying to organize the women in the churches to do a more effective work for God. A missionary spirit must be cultivated in every woman, it must be followed with intelligence, then of course they will give systematically.

My friends, in this big undertaking, our woman has many problems which baffle her skill. There confront her as she tries to do the Master's work many vexations that challenge her thoughts. Many times it is very difficult for her to decide what is best to be done and how to do it but we do believe that the promise which God gave to Abraham is just the same today. God will bless us and our posterity if we trust him and continue faithful.

My dear sisters, you who are on the field trying to do your duty and trying to lead others to this ideal, I think of you and pray for you for this cause, that it is only woman that can raise woman's ideals. My friends, I am daily thinking of the Negro woman and her church duties and opportunities. What will become of our young women in the rural districts and in the cities if the churches do not reach them. While in the churches there is fussing about one doing his part, or more than his part, this young class is watching and thinking. My next thought is, what side are they going to take?

My prayers are for our dear workers on the field: Mrs. Blackburn, Miss Rosa V. Brown, Mrs. Fanny Hay Johnson, Mrs. Sharpe and Mrs. Griffin, because from experience I know that the Negro woman, as she goes through the land does not have the proper protection from the Negro men. On the trains and in the homes there are only a few Negro men who will rightly protect their women. Oh, it is a pity that we do not have more industrial schools like the S. C. I., the J. C. I. and other good schools in every state.

What would the country be without such schools?

Now, I wish to thank the National Convention for making me their choice for treasurer. You elected me in my absence. Undoubtedly you think I will handle your money honestly. You are right about that, for I had rather give than to take. It shall remain in the bank until rightly demanded. I am glad to say that I never asked for an office but once and that was to help get a church out of debt but I will work just where you see fit to put me, just so I am working for the Master. If you are following, you are obligated and, if you are leading, you are obligated.

Respectfully yours in the service of God,
MRS. S. L. BOSTICK, Gen. Sec'ty.

October Receipts from Colored Societies and Individuals and Other Friends for Colored Work.

Alabama—Pine Level (friends), $21.00.

Arkansas—Argenta, M. M. Bostick, $1.00; Sarah L. Bostick, $15.00; England—Mrs. M. J. Gartrell, $5.00; M. Gartrell, $10.; James Gartrell, $3.00; Carlisle—W. W. Peyton, $2.00. Total, $135.00.

Washington, D. C.—"R" St. W. M. S., $4.50; Church, $200.00. Total, $204.50.

Florida—Tampa, Clara I. Gibson, $3.00.

Georgia—Mt. Pisgah, curch, $7.00.

Kansas—Topeka, Maple St., Ch., $10; Lawrence, 2nd Ch., $10; Total, $20.

Kentucky—Germantown Church, $50; Millersburg, 2nd Ch., $155.20; Paducah, Thimble St. W. M. S., $2.40; Paris, Mr. A. G. Robinson, $5. Mrs. Mary S. Robinson, $1; Mrs. Jennie Stamps, $5; Mrs. Mary E. Graves, $15; Mr. Ben Beall, $5; Mr. Benj. Stamps, $5; Louisville, Cent. W. M. S., $5.60; Prais Tri Club, $6.25; Little Rock, Ch., $60; Paris, James B. Duncan, $20; Paris Ch., $49.50; Millersburg Ch., $10; Carlisle Ch., $14; Mayslisk Ch., $6; Germantown Ch., $7; Total, $421.95.

Mississippi—Port Gibson, Christian Chapel, W. M. S., $3; Edwards, D. B. Bebout (white), $25. Mound Bayou, P. R. McCarty, $25; Mrs. Minerva Washington, $15; Mrs. Mattie Christine, $10; Total, $78.00.

Missouri—St. Louis, Cornelia Williams, $5; Madison, 2nd W. M. S., $7.80; Blackwater, $11.39; St. Louis, Mrs. E. B. Brooks, $10; Columbia, Wilks Blvs. Jr. C. E., $5.50; Napton S. S., $5; W. M. S., $5.10; St. Louis, E. S. Bailey, $5; Total, $54.79.

North Carolina—Reidsville, 1st Ch., $40; Selma, W. G. Best, $5; Total, $45.00.

Ohio—Cincinnati, Julia Hunter, $5; Lizzie Lackes, $5; Total, $10.

Oklahoma—Porter, J. S. Connel, $10; Clearview, individuals, $17.50; Luther, individuals, $12; Chicasha, Ch., $10.70; Clearview Ch., $10.30; Rush Ch., $11.70; Bodey Ch., $6; Muskogee Ch., $4; R. B. Wells, $3.93; Chickasha, Shepherd St. W. M. S., $4.25; Total, $90.38.

South Carolina—Three Mile Creek Ch., $20; Holly Hill S. S. Con., $26; Ernest Truly Ch., $2. Antioch, W. M. S., $2.50; Total, $50.50.

Texas—Omaha, Cason, Daingerfield and Mt. Vernon Churches, $11.60; Paris, Ch., $5.23; Bonham, Ch., $112.56; Greenville, Ch., $19.25; Bonham, Rev. Carter, $2.50; Hillsboro, W. M. S., $2.10; Hawkins, individuals, $77.05; Ft. Worth Ch.. $28; Dixon Ch., $11.50; Cason, individuals, $20; State Field collections, $19.17; Dallas Ch., $10.50. Cason, W. M. S., $3; Hawkins, Jarvis W. M. S., $3.80; Total, $32.26.

Virginia—Roanoke, 9th Ave. W. M. S., $3; Piedmont Con., $175.00; Total, $178.00

WASHINGTON CHURCH.

Washington, our National Capital, is the fountain head of American democracy. In that city are crystallized the forces that determined the destiny of the nation and contribute immeasurably to the forces that shall determine the destiny of the world. The city of Washington should be made ideally and powerfully Christian. In this center, this heart of the nation, the Church of Christ should exert strong influence.

Here a little band of disciples were gathered together years ago and organized as a church. Their courage and faithfulness in face of great difficulties are being richly rewarded. The work of the congregation is developing with much promise along every line and the membership is steadily increasing.

The Washington congregation have no church building, and they are not strong enough, unaided, to secure one. They must have help. The Christian Woman's Board of Missions have taken action to co-operate with them in securing funds to provide a building.

Washington, as the Capital of our country, belongs to us all. That a representative church be established there is a matter of mutual interest and responsibility for every congregation in the nation. When a good building can be provided, many disciples resident in the city will take membership with the church.

Since the launching of the Campaign a most desirable and advantageous location for the new Washington church has been secured at a cost of $14,000. The C. W. B. M. borrowed the money for the purchase of this site, depending upon the generosity of Colored Disciples to help in meeting their obligation.

CHARACTERISTICS OF THE CHURCH THAT LIVES.

In the blood and fire of war men have discovered that the principles of the Sermon on the Mount are the very essentials of civilization. Men can not live together in this world on any other basis. Christ knew this when He commanded His disciples to go into all the world and preach the Gospel to the whole creation. Unnumbered ministers and missionaries must be called to the service, and unmeasured gifts of gold must be made. Church will be strengthened and encouraged in their work as they become filled with the spirit of Christ for the saving of the world. "Now if any man have not the spirit of Christ he is none of His."

The following things are characteristic of the church that lives, and prospers, and serves—a church "thoroughly furnished for every good word and work."

1. A pastor who has looked upon the fields until he is ready to lead his people into full obedience under the Great Commission.

2. A church membership who have not only accepted Christ for their own redemption, but also for the salvation of the world. "Why call ye me Lord, Lord, and do not the things that I say?"

3. An official board that not only plan for local work, but who will adopt a worthy missionary program with systematic plans for its accomplishment.

4. A Bible school made 100 per cent efficient through approved methods of work in which the whole church will be trained for faith and service.

5. A Woman's Missionary Society to educate the women of the church for missions, and through them to reach their entire families.

6. Missionary instruction and training for the young people and the boys and girls of the church.

7. A budget for the church which shall include a worthy aim both for the local work, and for missions.

8. The Every Member Canvass as a method by which every member of the church shall be led to do his duty in contributing for the support of the church and for missions.

SCRIPTURE TOPICS AND SERMON SUBJECTS.

1. "Lift up your eyes and look on the fields."—John 4:35-38; Acts 1:6-8; Matt. 9.37-38; Luke 10:2.

2. The Prepared Treasure. Matt. 6:19-21; Luke 7:36-50.

3. "Not every one that saith 'Lord, Lord,'" or True Discipleship. Matt. 7:15-27; Luke 6:46-49.

4. The Need for Prepared Workers.—11 Tim. 2:15; Luke 7:25-28.

5. The Church Consecrated to Its Task.—John 14; John 15; Luke 11:1-4; Matt. 17:19-21; Acts. 1:12-14.

6. The Great Commission.—Matt. 28:18-20. Mark 16:15; Acts 1:7-8.

7. Stewardship—Our Account With God.—Cor. 16:1-2.

8. The Responsibility of the Church in Making Democracy Safe for the World. Ps. 72:11.

9. Behind Closed Doors, or the Church's Responsibility in Intercession. Matt. 6:5-15.

70. The Challenge of Present Conditions.—John 4:35-38.

Gospel Plea

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The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University, has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

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THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SATURDAY, NOV. 22, 1919 Number 430

A SURVEY

A SURVEY—ONLY THE TRUE WILL ENDURE.

(J. B. Lehman).

"Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both will fall into the pit."

The disciples came to Jesus and asked him whether he knew that the Pharisees took great offense at what he said, and he answered them as above. He well knew that the idea underlying Jewish sectarianism was not of the Heavenly Father's planting and would be rooted up as will all human organizations and human institutions that are not founded on the truth.

If it were possible for us to make a catalog of all the erroneous human ideas converted into human institutions that were rooted up we would have a long, sad list. Practically all of these were regarded by those who championed them as of the utmost importance. They thought them worthy of giving a whole life's work and of making any kind of sacrifice; and yet we now know them as monstrous errors, strange delusions not worthy of any effort.

Sometimes men can be made to see that certain things are erroneous and they will leave them off, and especially is this true if the error is an out of date one. No body of men and women could be led as peter the Hermit led all Europe to Palestine. But these same people can be led into as foolish errors today if they bear the brand of our day.

The average man is not capable of always judging of the worthiness of a cause or human institution and it is not saying too much to say that the wisest are not always capable of making the really true judgment. But there is one sure rule that will always lead to the truth. All errors are based on some form of selfishness, and disinterested unselfishness will always lead to the right choice. Thus the man that is not able to judge correctly is yet able to make himself right so he will drift into the right.

The man who spends his time in building up something selfish, sooner or later finds his creation devouring all his happiness. A few years ago some Mississippi legislators conceived the idea that they would make the big timber land owners pay much of the taxes and so they passed a law to tax standing timber. The big timber men just added that much to the price of their lumber and when the assessor began to assess the timber of the small farmers it became a great burden. At the present time there seems to be a delusion that has taken possession of the great body of laboring men that makes them think they can gain happiness by putting the employers in their power. If they succeed they will become the greatest sufferers. If they thus build up a system that becomes a living, breathing human institution, they will soon see the day when they will cry out in agony for deliverance from its tyranny.

This same law holds good in the denominational realm. A rigid creed is constructed and then men begin to bind men under it as thought God were staking everything on that one idea. If they would stop to think they would see that the logic of their actions would seem to say that God cares for nothing but to get the mental assent to that idea and that he will be pleased if they will throw out of their fellowship all who do not assent.

Jesus staked everything on doing the work of his kingdom by those who had implicit faith in him. Time and again he corrected his disciples when they erred, but he never violently condemned those who had a mind to do his work. He did severely condemn the Pharisees because they both erred and were determined to do nothing. He blamed them for not going into the kingdom themselves and preventing the honest ones from going in. When Jesus knew that events were fast shaping themselves so the Jews would have to face the then civilized world he longed to organize them into a compact body of workers as the hen gathers her chickens under her wings but they would not let him do so. They chose to pick at him about little insignificant dogmatic constructions their fathers had builded in selfishness. and so when the storm came they were overwhelmed and their nation was scattered all over the world and they have suffered one long siege of persecution. It looks as though we had men now who are as blind as these Jews were. Any penetrating mind can now see that the time can not bemore than decades off when we must face all the nations and kindreds and tongues and peoples of the earth. We must be organized into as compact a body as the hen's brood under her wings is, or we will be run over and trampled into the earth.

Denominationalism and partizan politics are one and the same things. One acts in the realm of church affairs and the other in the realm of state affairs. In church affairs we all hold some things in common. That is, we count some things too sacred to contest over; but others we can scrap over, we think, to our hearts' content. In state affairs we say some things should not be made partisan questions. That is, we regard some questions of too much importance to contest over; but others, we think, we can scrap over to our hearts' content. When we feared Germany would crush us to earth we piously submerged our partizan politics and our denominational bickerings; but when Germany was crushed partizan politics broke out in its most violent form. The same will happen in the denominational realm if some men stir it sufficiently.

But God knows us better than we know ourselves. If he sees that we can not crucify the carnal tendencies in our natures he will throw us into a crisis that will be severe enough to force us to truly reconstruct our social order so as to make a non-partisan politics and an undenominational christianity possible. Our present trouble is that we are all willing to join in denouncing partisan politics and denominational christianity in others, but each thinks his own the simon pure article. We forget that even though we may have the truth we may tie it up in the smallest of denominational bags. The denominational spirit may take refuge behind the greatest of truths. But God's great crises have in the past broken whole nations loose from the moorings of old dogmas and narrow purposes and he will do it again when occasion demands it.

Let us pray earnestly that we may be able to do what God wants us to do, without the crisis. It should be possible, with such a host of prepared lives and with such wealth and such facilities, as we have, to avoid for the first time in human history a threatened crisis. But we must walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness; not in strife and jealousy. We must put on the Lord Jesus Christ and not make provision to fulfill the lust of our denominational bickerings.

FROM BANKS OF OLD KENTUCKY.

Report of church at Lexington in the Emergency Drve. Following names pledged one hundred dollars each. Miles Crittenden. Joshua Howard, Eld. T. R. Everett, E. W. Chenault, Mrs. E. B. Merchant. Following pledged $50: Mariah Chenault, Georgia Harris, B. J. Taylor, Gabriel Gatewood, Kittie Baird, Harvey Gardner, Mary G. Coleman, Andrew Fisher, J. E. Jahnson. Following pledged $25: Jas. McKee, Edith Everett, Amelia Jones, Louise Rife, Geo. Letton, Lucile Letton, Ella Tyler, Fannie White, Monroe Thomson, Edmonia Jackson, Florence Reed, Amanda Hathaway, Lizzie Hill, Bettie Hummons, Mary Graves, Rosa Scott, Sallie Ross, Thomas Elzy, John Wilkerson, John Ringo, Florence Sweeny, Foley Mitchell, Ed Sweeny, Emma Campbell, Gene White, G. G. Wilson, Geo. Aldrich, L. R. Hardin. Following pledged $10 each: Dow Kendrick, Alice Jackson, Caroline Harris Julia Campbell ($20); Thomas Crutcher, Nacy Seals, Jennie L. Green, Hattie Van Meter, Susie Reed, Lizzie Rice. Following pledged $50: Mary Reed,

Dan M. Johnson, Henry Graves Lena Wyclyffe, Katherine Martyn, Brother Brookins, Mary P. Reed ($12), Kate Crittenden ($10), Isabell Scott, Belle Johnson, Mary Mack ($10), Lena McKee, Florence Spillman, L. R. Hardin ($25), Jas. W. Harris, Miss Driver ($25.00), Annie Moore, J. B. Johnson. ($50.)

Now comes the church which is at Little Rock. Following pledged $100 each: David January, Crusoe Anderson, W. M. S. and Mrs. Lillie Carr, Sing Hall, Green Cunningham, Jas. Duncan. Following pledged $50: Chas. H. Duncan, Jene Gay. Following $25: Ben Freeman, Clay Johnson, Chas. Hall, Gate Hutsell, Phill Lee, Mary Thomas, Dave Allen, A. L. Baker, Robert Tarr, Fred Hall, Mrs C. Henderson, Levi Henderson, Dessie Brown, A. J. Green, Ida Hughes, Willis Allen, Hathaway Williams, W. W. Anderson, Lillie Carr, Edward Straughter, Jessie Duncan, Levi Allen, Prewitt Smith, Hansford January, W. T. Williams, Nannie January, Emily Mclure. Following pledged $10: Chas. H. Baker Chas. Bristoe ($15), Lulu Hall, Nannie Lee, Chriteen Bristoe, Ida Allen, Gladys Belle Jackson, Derray Jackson, Edgar French, Bessie Bonta $5, Adelia Lewis $6, Ida Freeman, Kizzie Carr $5, Arthur Johnson, Estella Cunningham $5, Thos. Thornton, Geo. Green $5, Daniel Carmen, W. J. Callery $5, Bessie Allen, $5; Nannie Lee $10.

Then cometh the church at North Middletown. Following pledged $100 each: Eld. A. W. Davis, Benjamin Doyle, Chas. Butler, J. D. Hutsell. Following $50: Anderson Butler, William Strawder, Geo. Linsay, Geo. Brooks, Arthur Carter, Buford Hall, Nathaniel Asher, C. W. B. M. Society, Chas. Butler, Sen. Walter Green, Grant Brown, Handford Butler, Wm. Gibbs, Isaac Bowles, Raymond Downey, Oliver Strawder. Following pledged $25: Samuel Minor, Chas. Reed, Robt. Thomas, Chas. Green, Geo. Butler, Jas. Combs, R. H. Butler, Lulu Durgins, Margaret Hutsel, Alice Wilson, Phoeba Reed, Malissy Doyle, L. C. Weathers, Nannie Strawder, Rebecca Caison, Thos. M. Gibbs, Cooper Fye $75, Mattie Brown $20, Frank McClure $20. Following $15: Willie Weather, Lillie Butler, Katie Carter. Following $10; Katie Minor, Eulane Minor, Emma Green, Emily Evans, Martha Fields, Emma Butler, Harry Brown. Following $5 each: Mary M. Butler, Raymond Butler, Lucille Green. Deula Butler. Following $2: Lucy J. Green, Mary L. Strawder.

Thence cometh Midway Church. Mr. and Mrs. Samuel Johnson $100. Following $50: Mrs. Rosa Bohannon, Charlie Williams, Lincoln Scruggs, Willie Guy, Willie Dabney. Following $25: Carry Lee, Louise Moore, Isaiah Miles, Jas. Campbell, Elmer Webster, Julia Williams, Laura Shears, Emma Bush, Emeline Hale, Willie Blackwell $30, Will Johnson, Annie Lewis, Alma C. Craig, Agnes Guy, Edith Washington, David Hamilton, Wm. Hamilton, Tom Paris, Richard James, Lizzie Prentice. Following $10: Walter Douglass, Isaac Darnell. Following $5: Ennis Coleman, Mariner, Lee Sadie Darnell, Rose Irene Johnson, Catherine Howard, Jas. Miles, Robt. Webster, Alphonso Young.

And now we come to Nicholasville "Old First." Following pledged $100 each: C. H. Dickerson, John Bates, William Jones, Willie Robinson, C. W. B. M. Society. Following $50: Ollie Elmore, Irvin Guy, Elder Graves, Jacob Wilson, Flemon Black, Squire Lilly, Clinton Hayden, Joe Williams, Geo. Mason, Mrs. Nannie Turner, Minnie Black, Maria Doolin, John White, Jane Bell, Prof. O. G. Duff, Sunday School. Following $25: Mr. L. Railey, Serrilda Clayton, Agnes Smith, K. H. Dickerson, Wm. Hicks, Jas. Spillman, Annie Bates, Maggie Nettles, Catherine Hicks, Sarah Lilly, Morton Smith, Mattie Smith, R. D. Elmore, Sarah Gaskins, Geo. Elmore Cartinius Frye, Ritta Boyd, Mollie Claybon $20, Emma Jackson $30, Milford Leavell, Jordan Claybon, Jennie Carter $20, Ethelee Gray $10, Dovey Railey $20, Margaret Richardson $10, William and Arthur Jones $10, Lizzie Smith $10, Lizzie Williams $10, Nelson Tansly $25, Mr. W. C. Orton $5, Emily Howard $5, cash raised $7, C. H. Dickerson paid on pledge $5, sent July 7th $100.

The church at Lawrenceburg responded as follows: Following pledged $100 each: Jno. S. Gray, Dr. M. F. Robinson, Thomas Smith, Matthew Reed, Jesse Moore $90, Emma Bell $100. Following $50: Mary E. Gray, Carlton Pleasant, L. C. Bush, Hallie Brown, Alice Hayden $25, Annie McKee $25, Philip $25, Prof. J. T. Gree $25, Robt. Carter $25, Paul Smith $25, Mary E. Coleman $10, Gyp McKee $10, Jacob McKee $50, Lucy Johnson $20 Vira Thomas and Hattie Gray $25, Archie McKee $10, Raymond Pleasant $56, Vira Thomas paid on pledge $5. Amount sent from Independence Sunday Rally $83.

The team composed of Brother Herod and Sister Rosa Brown are indeed "making good." We have passed the $17,000 mark, and I confidently feel that Old Kentucky will reach the $25,000 mark. A good per cent of these pledges should be paid at the Educational Day Rally, Nov. 23. Many, however, may be a few days late.

Millersburg heard the team gladly and responded as follows: Eld. M. Jackson $100, Mrs. Lizzize F. Bowen $100. Following persons gave $50 each: Mrs. Annie Conway, Mr. Stephen Conway, Mr. George Turney, Mr. Jas. January, Mr. Joseph Green. Following persons gave $25 each: Mrs. Lizzie Johnson, Emma Taylor, Walter Turney, Albert January $50, Mr. Geo. Derrickson, Hettie Derrickson, Mr. Chas. Young, Mr. William Derrickson, Mr. Julius January, Mr. Julius Holiday $50, John Purnell $50, Susie Purnell, $50, Mr. Lewis Green $15, Mrs. Bettie Ross $10, Mr. Henry Turney $10. Following persons gave $5: Miss Julia Jefferson, Miss Hettie Young, Miss Nancy Holiday, Miss Emma Anderson.

And now comes the Carlisle Church, where Bro. F. T. Floyd ministers. Pledges are as follows: Following persons gave $100 each: Eld. F. T. Floyd, Mr. Thomas Wade, Mr. William Jones, Mr. Dick Rogers. Following gave $50: Mr. Jas. B. Mark, Mrs. Bettie Hawkins, Mrs. Joe Hawkins $30, Mrs. Della Mark $28. Following gave $25 each: Mrs. Aurelia Hamilton, Mr. Henry Hughes, Miss Charity Mark, Mrs. Margaret Wilkerson, Mrs. H. T. Wilson, Mrs. Maggie Sharp, Mr. E. R. Tyler, Mrs. Susie Mark, Mr. Jas. Byron, Mrs. Mattie Vice, Mrs. Hester Livas, Mr. John Stout $5 cash on $25 pledge, Mr. Ed Graham, Mr. Ed Ross, Mr. Chas. Wilkerson $50, Mr. Harrison Jones, Mr. Alford Harris. Following gave $10: Miss Nettie Howard, Miss Katie Mark, Mrs. Lucy Ross, Mrs. Ophelia Floyd. Following gave $5: Mrs. Maggie Latham, Miss Custina Sharp, Miss Lyda Hughes, Miss Maggie Davis, Miss Leona Washington, Miss Nannie Holland, Miss Sarah M. Hughes, Mr. Johnson Young, Mrs. Bettie Johnson, Miss Estella Howard, Misses Lillie and Dela Mae Mark, Mrs. Cornelius Metcalfe. Like Milledsburg, Carlisle passes the $1000 mark.

Next in order is the church is at Mayslick. It has no pastor now. Pledges as follows: Mrs. Pearlie Anderson $100. Mr. Vernon Holt $50. Following pledged $25 each: Mrs. Vernon Holt, Mrs. Clara Taylor, Mr. Jas. Bealor, Mrs. Jesse Galt, Mr. Thomas Middleton, Mrs. Carrie Anderson, Mr. Clay Commodore. Following pledged $5: Thelma Taylor, Vance R. Winn, Elizabeth Anderson, William O. Taylor. If Mayslick does this in a "Green Tree, what would she do in the dry?" And now comes Germantown, where our consecrated veteran preacher, Bro. R. E. Hathaway has ministered for thirty years. Looks like she'll lead Kentucky. Following pledged $100 each: Mr. James Hawkins, Mr. and Mrs. Wm. Walton, Mr. Dimmit Points, Mr. Samuel Chambers, Mr. Geo. Banks, Mr. Joseph Dudley, Mr. John Baston, Mr. James Bass. Following pledged $50: Mrs. Bettie Johnson, Miss Lyde Porter, Mrs. Susan House, Mrs. Mollie Commodore, Mr. Gilpen Gibbs, Mr. Geo. Garmby, Mr. Dan Commodore, Mr. Simon Cotty, Mr. William Hawes, Mr. Mark Smith, Mr. Arthur Commodore, Mr. Clarence Chambers, Mr. Lou Porter, Mr. Henry Smith, Mr. Jas. Cox $38. Following pledged $25: Mr. Jim Banks, Mrs. Lide Banks, Mrs. Judith Hawes, Mr. Pierce Hawkins, Mr. Wm. Penn, Mrs. Ruth Hawes, Mrs. Lucile Johnson, Mr. John Cotty, Mr. Frank Brown, Mrs. Ellen Soward, Mrs. Lucy Washington, Mrs. Eliza Bass. Following pledged $10: Miss Manerva Marshall, Mrs. Mollie Smith, Mrs. Helen Marshall, Mrs. Frank Black, Mrs. Sue Points, Mrs. Virgil King Mr. Frank Black, Mr. William Lang, Mr. Pete Lang. Following pledged $5: Lillie Hawes, Ellis Orr, Lebus Gamby $1. Thou, Germantown, art not the least among the churches of Kentucky, for out of thee doth come a report that alarms my people Israel.

What's the matter with Kentucky? Texas took the cake and ran off with it. But look out there, you Big Crawford! You may have to get further yet.

No doubt there are many Misters, Misses, and Mistresses and perhaps some figures misplaced in this report. The error may be mine. But the original copy will be sent to each church. It will be correct. You'll work by that. Next week comes the report of Lexington, "Old First," Little Rock, Midway, Lawrenceburg, etc.

Yours in the thick of the fight,

C. H. DICKERSON,

Nicholasville, Ky.

EMERGENCY DRIVE

William Alphin.

At present there should be just one project before the churches— The Emergency Campaign for Twenty Thousand Dollars by Nov. 23rd. The National Convention endorses it and is on the job to "put it over" by Nov. 23rd. We should not permit this matter to run on for years. Now is the best time to complete the job.

Inspiration and enthusiasm will lag after Nov. 23rd. The local churches can't give too much time to one thing. We pastors, evangelists and special workers should all get squarely on the job in each state and do our best to put the campaign over. If we all of us, will, it will be a good job.

The state presidents and corresponding secretaries should touch every preacher and church in his state. Touch them with sharp points. True, some hides are thick and tough, but use of good points, properly tempered, with a hard push Our people will move with the right information clearly and positively given. No "gum shoe, pussy foot" information and appeals or approvals will put this campaign over. We pastors and workers must put "pep" into it and plenty of it. If we fail it will be the pastors and state workers that have failed and not the churches.

If the reports show on Nov. 3rd that some churches, and some states responded and others did not, every pastor and state worker knows how hard it will be to get the churches and states that did respond to help finish the job So, Brethren, it is wise and best, for all of us, to hook on and pull the campaign over by Nov. 23rd We ought not to permit this campaign, by no means, to run over into 1920. Sufficient for the year is the evil thereof. Let us have a new job for the new year. Let's enter the new year with no unfinished business. We can, and if we do, in the next National Convention at Paducah, Ky., next year, the reports will show we have accomplished something, and the National Board will sure pass the "buck" back to us.

From my viewpoint it is now simply "up to us," and especially we pastors, evangelists and state officers and workers. If we be faithful to each other and to cause, sufficiently to make the sacrifice and render our part of the service in this campaign we will put it over.

We can see how our people are giving to everything and we can also see how those representing other things go to and after our people and get the "goods." They go after our people and get results. We must do the same thing and put this campaign over.

The National Convention must not fail to put this first national movement over. It is right fair, worthy and absolutely essential. Wthout it is failure to the cause. So "let's go to it men."

TENNESSEE.

Jellico, Oct. 28, 1919.

Mr. Editor—

Dear Sir: Please publish in the Gospel Plea that we had a rally Oct. 26th. That Sunday morning at 11 o'clock Elder Otho Parker gave to us a splendid sermon. His subject was "Faith," found in Hebrew 11:1. Sunday night he gave us another splendid sermon, this time on "Love," John 5:13. The total amount raised for the day was $28.05. We are now trying to beautify our building. Our pastor will spend two weeks in the city of Nashville with Elder Preston Taylor and Elder W. P. Martin. He will leave Nov. 4th and return Nov. 22nd.

W. R. KINCADE, Secretary.
ELDER R. C. MALOY, Pastor.

Bristol, Oct. 27th, 1919.

Let me tell you some things. We are busy up in Bristol. We are doing things. We are doing things for Christ, with that man of God, S. A. Russell, as our watchman. The church is growing fast under his care. On last Sunday a week he took the confession of one man, last night he took another, and on next Sunday night there will be baptizing. He held a rally on last night with $82.20.

Now we are preparing ourselves for the great rally on the 16th day of November. We have decided to do as the Americans and allies did when they broke through the great Hindenburg lines. They consolidated their forces and crossed over. So we, the church and the Woman's Board of Missions and the Bible school, have come together on that day and decided to do things, not for ourselves but for Christ.

Bro. Russell, with his kind words and ways, has won many friends for himself and the church; who swell the crowd at all the services.

S. H. HUGHS, Reporter.

KANSAS.

Editor of Plea:

Please allow me space for the following:

The wrier just closed a tent meeting in White Cloud, Kansas. The general condition of the weather was of such nature that the meeting was not as successful as hoped. The Church was strengthened and one reclaimed. The seed also was sown which we hope will spring up and bring forth fruit. The poet says:

You cannot tell when you sow a seed
Just what the result may be.
It may be you're planting a crop,
Whose harvest you may never see.

The meeting was a financial success. We raised $128.00.

The following gave in the envelopes:

Mrs. Maud Butcher, .25; Mrs. Allie Duncan, $1.50; Mrs. Emma Campbell White, $1.50; Mr. Louis Botts, $1.00; Mr. Burk Breckonridge, $5.00; Mr. Malvin Mack, $2.00; Mr. Alex Layer, $2.50; Mr. and Mrs. O. V. Collins, $1.00; Mr. Walter Tinney, $$10.00; Mr. J. T. Stanley, $10.00; Mrs. Lizzzie Brown, .50; Miss Helen Farris, $1.00; Mr. Ed Botts, $1.00; Mr. William Robinson, $1.00; Rev. Edward Clutter, $5.00.

Others gave in the collections, but none who gave systematically were left off the list. Eld. C. E. Claggert and Eld. G. A. Terry assited in the meeting. White Colud has some loyal people who are true to the Book. They pledged, in all $55.00 to the Emergency Campaign.

Spent Sunday, Nov. 2nd with Eld. A. J. Wright and his good people at Parsons, Kans. I am enroute home to visit my people at Kerrs, Ark., and will reurn to hold my district meeting at Lawrence, Kans., Nov. 28-30. All churches in District No. 2 take notice.

Yours for a greater missionary year,
Wm. MARTIN.

WORKING WITH THE CHURCHES.

Just closed a successful three weeks meeting at Kansas City, Mo., and am now in a two weeks meeting here at Millersburg, Ky.

Elder Wm. Alphin, pastor of Second Christian Church of Kansas City has done a great work. He is a man of sound judgment and is pushing things ahead. I am indeed glad to be yoked up with our friend, Elder M. Jackson, here at Millersburg. He is a safe leader of our people.

Yours for the drive,
C. H. DICKERSON.

STRENGTH ASSURED.

I know not what the future hath
Of joy, or grief, or pain for me;
But this I know, that God hath said,
That as my days my strength shall be;
And so I need not fear though dark
The clouds that shroud the distant hills;
I know that he who rules the storm
Can shield me from all threatened ills.

No cause have I for anxious thought
Of what tomorrow's sun may bring,
My Father's word assures my heart;
To His unfailing word I cling.
O precious promise verified
To martyrs in the burning flame;
Christ gave them strength and grace to bear,
And through His blood they overcame.

Though friends forsake and foes increase,
And waves of trouble rise and fall,
All things shall work for good, thus saith
The word of Him who rules o'er all.
I seem to hear his voice, "My child,
Fear not to put thy trust in me,
Until I come to call thee home—
E'en as thy days thy strength shall be.

—George A. Collins.

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

Subscription price, per year, $1.00

Advertising rates made known on application.

Number 430

Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

TO OUR READERS:

For six weeks we have been wrestling with fate. Labor conditions in the printing business have been such that we were losing time each week. Each week the paper has gotten out later. We sent the matter in two weeks before it could be printed. Now we have decided to skip a date and catch up. There will be no paper dated November 29th, but we will continue to number the paper without a skip so no one will lose by this. We would not do this if it were not that we feel we can not under present conditions catch up otherwise. Our readers want to get out the matter soon after sending in.

J. B. LEHMAN.

S. C. I. NOTES.

The present enrollment at the Southern Christian Institute is about two hundred and thirty.

Twenty-eight students are enrolled as special music students taking piano and voice.

Miss Ruth Tinsley arrived last week to take up the work as Eight Grade teacher.

We have already gathered about two hundred and fifty pounds of pecans from our trees this year. There are still more to gather.

The walk has been completed from the chapel to Belding Hall. This adds much to the convenience of the boys and the classes going to the music room.

William Martin and Lemmie Johnson, two of our old Students are now on the Campus and doing school work again. We are always glad to have the old students return.

KENTUCKY.

Mt. Sterling, Ky.

Dear Editor of the Gospel Plea:

Please allow space in your paper for a few lines.

On Oct. 8th, we closed a very sucessful meeting, Bro. C. H. Dickerson doing the preaching, and when we speak of Bro. Dickerson you know things were moving.

We were blessed both spiritually and financially. We had 37 additions during the meeting 21 by baptism and on the following Sunday night three more came forward, making 40 in all.

We raised $257.00 during the meeting. The Lord blessed us wonderfully.

Our church in every department is getting along nicely. Bro. Brown, with his good wife and members, is holding the fort.

We are looking forward in the near future to a visit by Elders Preston, Taylor, Henry Herrod, and Sister Rosie . Brown, and we are anticipating a very pleasant meeting.

Yours in his name,

LIZZIE D. MAGONAN.

TEXAS.

Hawkins, Texas, Oct. 27, 1919.

We are now in our new convention year. What are we going to do for the Master's kingdom? What are we going to do with our state work? Our aim is four-thousand dollars for our State work and far our Edu- al work. Twenty-five hundred dollars for the State work and fifteen hundred for the educational work.

This is a great undertaking and it will require every man, woman, boy and girl doing his or her full duty to reach this aim.

How many of us are going to fall short of our duty?

Brethren, I want you to now to begin with that you will have to give more than a dollar if we are going to reach our aim. It will mean at least two and fifty from every member in the State. Are you willing to give it? Will you do it?

This may sound somewhat large to some of you, but when you count up what God has given you and what you owe God, I am sure you will find that you can well afford to give God not only $2.50 but $5.00 each. Are you going to do it?

Brethren, that is the only thing that will make our work go this year.

I am sure that our brethren are playnig with much of my valuable time. My best two months to raise finance in will be gone before the joint board meeting of the Districts and the State Board is called to adjust the matters for which their joint meeting is to be called.

Brethren this thing will not do. If this board meeting had been to dispose of a thousand dollars ready in hand the meeting would have been called and the matter attended to promptly.

I just wonder if you feel that this is the manner in which God attended to his business. If he does business as we do it, it is all up for us now.

I want the state to understand that my hands are tied. You elected me to serve you but have not said a word further to me. No arrangements have been made with me in the way of a contract. Brethren business is business, and you must do some business with me if I am to do business for you.

Lip music is good but there is something better. You know what it is.

It takes grace, grit, and greenbacks to make this thing go.

Let us get busy if we mean to make it go.

Remember God is watching you.

I am yours for Christ,

H. G. SMITH,
Evangelist of Texas.

CHURCH ATTENDANCE AND WHAT IT MEANS

Let Us Place the Emphasis Where it Belongs.
("The Christian-Evangelist.")

Great stress is being laid upon church attendance at this time. It has been discovered that the high tension under which we live at this time has a tendency to work against church-going. Ministers, with their usual alertness, have caught sight of this defect, and are trying to remedy it.

But why go to church at all? Because it is absolutely impossible to keep up the spiritual life or to keep the good confession of faith before the community without it. It is both an end and a means.

As an end, it satisfies the heart, which has been chilled and drained by the world. It comforts the soul, which has been gloomed over by the terrible materialism of the times. It renews and revives a man's interest in his own soul and in the Great Beyond.

As a means, church-going prepares for the daily struggle which he must begin anew every Monday morning. Dr. Harry Emerson Fosdick said recently to his Sunday morning congregation in New York:

"This is not church service. Church service begins tomorrow morning at seven o'clock. This is getting ready for it—for church service is a fight out there amid the din and dust of business, a fight for a Christian world."

This is a true word. The man who habitually stays away from the workship in God's house will soon lose the fine feelings of fellowship. His skyline will grow dim and he will become earthly-minded. He will lose the dynamic of spiritual life which alone can make him able to successfully cope with the world, the flesh and the devil.

Mr. Richard H. Edmonds, editor of the Manufacturers Record favors taxing church property on the ground that to exempt it from taxation is equivalent to a bonus from the State. The editor of the Religious Herald sees no answer to his argument. We shall not undertake to answer him.

Christian Woman's Board of Missions

OUR WORK TO THE UTTERMOST PARTS OF THE EARTH.

The Christian Woman's Board of Missions was organized forty-five years ago, to cultivate a missionary spirit; to encourage missionary effort in the churches; to disseminate missionary intelligence; to maintain missionaries, preachers and teachers for Christian work and instruction; to establish and conduct schools and institutions for the education and betterment of both sexes; and to secure contributions for such purposes.

At the close of these long years of history, evidences are not wanting to show that through the work of the Christian Woman's Board of Missions the missionary spirit has been cultivated, missionary intelligence disseminated, and missionary effort encouraged in the churches.

Funds collected and expended from 1874 to 1919 amount to $6,877,881. These funds have been used in forty-six states of our Union, in Canada, New Zealand, Jamaica, India, Mexico, Porto Rico, South America, Africa and China.

Schools have been established among negroes in Mississippi, Alabama, Texas, Tennessee, Kentucky and Virginia; among mountain people in Kentucky; West Virginia and Tennessee; among the Orientals in California and Oregon; among Mexicans in Texas; and in all foreign fields entered except New Zealand.

Orphanages and homes have been established as follows: Four orphanages and one home in India, two in Porto Rico, one in Mexico, supplying every need including education to homeless children.

Medical work has been maintained through hospitals and dispensaries in India, Porto Rico, Mexico and Africa, and in social settlement work in the United States.

The Church of Christ has been planted in all countries and fields entered by the Christian Woman's Board of Missions. Spiritual results cannot be tabulated, but the rising Church in all lands is the hope of the future and the promise of the reign of Christ throughout the earth.

Native congregations have been developed and trained for self-support. Some have already become self-supporting; others are nearing this degree of strength.

Bible chairs have been established and maintained. Through this avenue, hundreds of university students are reached with Christian influence and given instruction in Bible courses.

The College of Missions, a graduate school for the special preparation of missionaries for home and foreign service, has been established. One hundred seventeen missionaries have gone out from this institution into fourteen different countries besides the United

But world conditions today demand unprecedented advance, and with our slogan, "Information, Inspiration, Realization, 'Not by might nor by power, but by my spirit, saith the Lord of Hosts'," we go forward to completion of the aims of our five years campaign, that the year 1921 may record 6,000 auxiliary societies, 200,000 women enlisted, 100,000 World Call subscriptions, $1,000,000 in offerings.

The new work to be undertaken within the five years includes:

The endowment of the College of Missions.

City Mission and Social Service better equipped and new work inaugurated.

The securing of thirty new missionaries for India as evangelists, physicians, nurses, zenana workers, teachers, industrial superintendents and orphanage mothers, and the opening of a new station.

The development of Girls' School at Luchowfu, China. Continuing the equipping and maintaining of Ginling, the first college for women in the Yangtse Valley. Taking full co-operation with the Foreign Christian Missionary Society in the Nantungchow district. Twenty new missionaries to be sent.

In Africa the increasing, in co-operation with the Foreign Christian Missionary Society, of forces and buildings in all stations already opened, and the opening of two new stations. At least $65,000 and thirty new workers are required.

The re-occupying of Mexico. Returning former force with twenty-one additional missionaries. Supplying necessary buildings and other equipment.

Enlarging the work in Buenos Aires, Argentina—Erecting two buildings at $20,000 each and taking fuller co-operation in El Colegio Americano. Extending efforts to include three northern provinces of Argentina and the Republic of Paraguay. Twenty missionaries and the $50,000 asked for the initial work. Entering the Union Evangelical College, Montevidio.

Reinforcing the Porto Rico stations with six missionaries.

The placing of one hundred new workers in the enterprises of the Board in the United States.

To accomplish this work for the Church of Christ, the Christian Woman's Board of Missions asks for the fellowship in prayers and gifts of all members and friends of the church.

For funds to meet the extensive demands of the work above presented, missionary societies auxiliary to the Christian Woman's Board of Missions and friends of the work everywhere are responsible. The appeal is a personal one. "We have no more important business than the King's business

THE STRATEGIC POSITION OF WASHINGTON.

(R. A. Gooden.)

Before one can co-operate intelligently in any undertaking it is necessary that he should have a fair knowledge of the matter in which his aid is wanted which will enable him to decide for himself whether or not such an enterprise is worthy of his best efforts.

Today the colored disciples of the United States are called upon as never before to make every sacrifice so that we may raise at least Twenty Thousand Dollars in cash by the 23rd of this month (November). We know that a large part of this money is to be used in helping to erect a Memorial Church in Washington, D. C. Why is such an enterprise attempted by our Brotherhood? Why is the matter so urgently pressed at the present time? Perhaps there are hundreds or thousands who would like to have these questions answered to their satisfaction. For this reason the following lines are devoted to the subject:

As Disciples of Christ, we are supposed to be learners of Him not only because knowledge is good and will be helpful to us but also because we desire to put the knowledge gained into practice. As followers of His, we have the great program that He has entrusted to us. His parting words were "Go ye into all the world and preach the gospel to every creature." If we truly desire that this message should be told to the greatest number it is to our advantage to see that it is well advertised and continually being told in places where the greatest number of people are gathered together so that they may all have a chance to hear it. Such places may be regarded as strategic points and can be made to be the greatest contributing factors toward success if the proper attention is given to them. This is true of Washington more than it is of any other city in the United States for a larger percentage of our people are to be found here than can be found in any other city of the country, and yet more than one hundred years have passed since we have taken a firm stand to point men back to the plain teachings of the New Testament and to preach the gospel of Jesus Christ without any mixture of human creeds and during these years we have not planted the standard of our Master among the one hundred and twenty thousand Negroes of Washington.

Now that we are awaken to this fact we ought to act without farther delay.

Not only is Washington an attractive field and one that should claim the attention of our Brotherhood because of the large numbers that are here but it ought to be the more attractive when we remember that these people come from every corner in the United States and also from a number of foreign countries and in reaching them we are sending the influences of the Christian Church much farther than we may at the moment think.

This is also the most representative city of the country. The seat of the government is here, the laws by which the nation is guided are made here. It is a great center

here, then, to a large extent serves the same purpose as the churches connected with colleges and other institutions of learning. It throws the influences of Christianity around the student while he is in pursuit of knowledge of a different kind and in many instances completely wins him for Christ. With our faith in the Restoration Movement unshaken and our assurance that the Christian Church is presenting the teachings of the New Testament to the world in its purity as it is being presented by no other religious body, we cannot feel any too good over the fact that all other religious interests are well represented here except the Christian church. It is true that there are more than a dozen churches among our white brethren but none of the one hundred and twenty thousand colored population of the city are being influenced by these. The need of a strong colored church here is too clear for any attempt on my part to try to make it clearer.

Our friends, the Baptists and Methodists, have been careful to lay deep foundations and have been building strongly on them. Between these two denominations, there are more than a hundred colored congregations in and around the city. Most of these are housed in large and representative buildings where thousands are continually going to be instructed in their doctrines. The other denominations are also strongly represented, though with a smaller number of followers than these. At a glance this may appear to be a tremendous number of churches, but it does not seem that way when we remember that the colored population here is sufficiently large that two hundred churches could each have a membership of about six hundred and these would be always receiving reinforcements from the thousands of children that are being yearly added to the population. While we rejoice that these religious agencies have been at work in the past and will not close our eyes to the great good that they have done, we know that they have not and are not now giving the message of the Christian church and we are satisfied that that message is sufficiently important to constrain us in obedience to our Lord's command, to see that it is delivered.

As one of the four largest religious bodies in the United States, there is another very important view of the matter that we cannot afford to overlook if we attach much importance to our present standing and that is, the contribution that Washington is capable of making to our growing and influence. In connection with this, the children must first be considered, and there is a large number of them here. In addition to some of the best schools and a university, the government and other public buildings and parks with their unrivalled collections for study give to the boys and girls here an opportunity for the gaining of knowledge that s not to be found in other places and it is reasonable to expect that a number of these boys and girls will in later years become men and women of influence. They will be helping to direct the thoughts of the race and nation. It will be possible for hundreds and perhaps many thousands of these to be influenced and guided by the Christian Church and their future influences will be the influences of the Church. There are great possibilities before us along the line of up-to-date Bible school work. A final consideration that must appeal to every Disciple of Christ is the loss that we have sustained in the past because we were not represented here in the National Capital. Because of its educational advantages and the positions offered by the Government, a large stream of people from all over the country is continually flowing into the city. A number of these were members of and workers in the Christian Church before coming here and, not finding their own Church here, they cast in their lot with other religious bodies and after working with these for a number of years they become greatly attached to them and do not feel like severing their connection a second time. Many of these still love the Christian Church and will always be interested in it, but their children know no other religious connection but the denomination that has adopted their parents and to this the yare very loyal. While with reluctance, we must leave the dead past to bury its dead, let us act now in the living present that the future may find us secure.

Fraternally yours,
R. A. GOODEN.

Important Notice.

In all churches where there is insufficient time to develop the best possible program by November 23, C. W. B. M. Day, December 7, should be chosen for Educational Rally Day. This would be an equally fitting occasion since the Christian Woman's Board of Missions is conducting the Emergency Campaign.

We are mailing to you under separate cover a copy of the Annual Report of the Christian Woman's Board of Missions, together with a copy of World Call, from which additional material for missionary addresses, also full information regarding the work of the Christian Woman's Board of Missions, may be secured. This Annual Report should be preserved for future reference.

A shipment of attractive coin boxes for use of children in the Sunday School has been sent to such local churches as have given us definite addresses. These should be used in saving up coins as the children's Emergency Campaign offerings for Educational Rally Day. Not having record of Sunday school enrollments, it was impossible to know how many boxes would be needed. At least one for each class should be provided, and where children will definitely promise to collect coins, they should be given out to them individually. If boxes are not received, or if more are desired, please order them from Christian Woman's Board of Missions, College of Missions, Indianapolis, Indiana.

A list of "Scripture Topics and Sermon Subjects" which can be used in Prayer Meetings, Christian Endeavor service, and for talks and addresses on the several services of Educational Rally Day, appear elsewhere in this paper. Please have these topics and Scripture references distributed for use of Minute Men, and others assisting on programs, as needed.

Suggested Program for Educational Rally Day.

Time—Sunday, Nov. 23, or Dec. 7, as most convenient.

Services—Sunday school and Morning, Afternoon, and Evening Rally Services.

Read "Prepare for Educational Rally Day" elsewhere in this paper.

Sunday School Session.

Special Features:—

1. Special Music. Songs rousing in spirit, awakening and enthusiasm for World Conquest.
2. Three bright, and interesting talks—five minutes each—showing need of Christian work in different fields of the world.
3. Brief talk on the Church's responsibility and appeal for offerings.
4. Bringing in the offering of the Sunday-school.

Morning hurch Service.

General Theme—"Lift up your eyes and look on the fields."

Special Features:—

1. Music especially adapted and appropriate.
2. Address—"Needs and Opportunities in the Uttermost Parts of the Earth."
3. Address—"What Disciples of Christ Are Doing in Foreign Fields."
4. Brief, pointed appeal—"Our Share of the Task."
5. Paying of pledges, and taking of offering.

Afternoon Service.

General Theme—"Not everyone that saith Lord, Lord,—but he that doeth."

Special Features:—

1. Music rendered by visiting talent, if possible.
2. Sermon by pastor of neighboring church—"The Church Consecrated to Its Task."
3. Brief, pointed appeal,—"Our Account with God."
4. Paying of pledges, and taking of offering.

Evening Service.

General Theme—"Lord, what would'st thou have me to do?"

Special Features:—

1. Plantation songs of the Christian life.
2. Scripture—Passages quoted from memory by the congregation where advisable.
3. Five Minute Talks:—
   3. Chosen People Prepared in Bondage,—Israel receiving "all the learning of the Egyptians," and Africa at school in America.
   b. Need for Evangelistic Work among Colored populations.
   c. Needs of Colored People in the United States for Christian education.
4. Three Minute Talks, on each school, as follows:
   a. Southern Christian Institute.
   b. Jarvis Christian Institute

c. Alabama Christian Institute.
d. Piedmont Christian Institute.
e. Central Christian Institute and Bible School.

5. "Go to School" Appeal, by Pastor or other strong speaker. Pledging of boys and girls to seek best possible education. Pledging of parents to encourage and assist in education of their children.

6. Appeal—Giving to God of the first fruits of substance.

7. Paying of pledges and taking of offering.

Notes on the Program.

The above program outline is intended to be suggestive only. It will need to be modified as necessary to meet local conditions and possibilities. In some churches it may be necessary to arrange an entirely different program.

This issue of Gospel Plea, the October World Call, the C. W. B. M. Annual Report, and "Answering the Call," will amply provide the necessary material.

Each service should be made rich in Scripture teachings, commands, and promises, and most important of all, in prayer.

Hymns, Bible readings, and other regular features should be introduced at their proper places.

Set a worthy aim for total offerings and then double it.

Every church should seek out among its young people those of marked ability and consecrate them for Christian education and service. Every church should select and, like the Antioch Church, separate its best for the service of Christ.

THE MISSOURI STATE MISSIONARY CONVENTION.

The Missouri State Missionary Convention convened with the Second Christian church, Kansas City, Mo.

Opening with the Bible School period the convention was one of enthusiasm and inspiration all the way through.

Prof. P. W. Miller, president of the Bible School Department brought to us a great message.

Bro. Miller has a vision and works for results in Bible School work.

Each year we have seen the growth of the Bible School work under Bro. Miller.

He brought to us Bro. Moss our National Bible School worker.

Bro. Moss always brings a message brim full of good things.

And while we can not do all Bro. Moss asks, we are slowly coming to the task.

We also had Bro. Myron C. Stilles (white) who is rendering such a valuable service to all Bible Schools in Kansas City.

The Bible School Period closed with higher aims and greater zeal for another year's work.

Missions opened with Mrs. Betta Manpin of St. Louis, presiding.

Sister Manpin, as State president, was eager that the women line up in the cause of Missions in His vineyard.

The reports of the Missionary Societies are the best that we had ever given.

And no greater aid did Sister Manpin have than the general secretary, Mrs. L. E. Devine, in helping her to accomplish her aims.

Sister Devine, a young woman and her first year as a field worker made a splendid report.

She demonstrated the fact that we can do our best work with a worker in the field.

Sisters Manpin and Devine brought us a splendid report.

Miss Rosa B. Brown, our National field worker, was with us, and while she brought us no set address, she was useful and helped on all committees.

Mrs. J. M. Stearnes, one of our National Secretaries, brought to us two strong messages. To hear this woman endowed with the power to hold her audience attention, while she plead for the cause of missions—was only to give one a deeper insight of the world's need.

Mrs. Stearnes, with her consecrated ability, is a great blessing to humanity.

Prof. J. B. Schoman, who has led us many years, gave to us a still stronger message than he has in the years before.

The war has brought him new problems, and his messages if adhered too by mankind, would show some of the problems we have today.

The women closed their session with one glorious aim for higher ground for the Master's work.

The future work committee recommended that the State President be the delegate to the National Convention.

The Y. P. S. C. E. Period followed with Bro. Raphel Hancock presiding.

Bro. Hancock's department is only two years old.

They made some better reports than the year before.

Our pastors must give more time and attention to the young people's work in the church.

There is no department of the church that will fit young people for service in the church better than the Y. P. S. D. E.

The church Period opened with Elder Wm. Alphin, presiding.

A splendid delegation of men was here to do business for the Lord.

We were glad to see most of these men in every department of the convention.

The church reports were the best in the history of the convention.

Prof. J. W. Daniel report showed us that we had money left in the treasury and all our indebtedness paid.

The church reports brought this sum up and the State Board was able to begin the year's work with money on hand to carry on the work.

Bro. H. D. Griffin our state evangelist brought us a splendid report. Bro. Griffin has done a telling work at Columbia.

Nothing brought us more inspiration than to have with us Bro. H. L. Herod of Indianapolis, Ind.

Bro. Herod spoke to us on the Interchurch World Movement. A thing that will inspire our Negro boys and girls is to have a man like Bro. Herod in our conventions.

Kansas City's educators were there to hear Bro. Herod and he gave to us a masterful, scholarly address.

The convention as a whole was fine, well attended and interest good. Every department raised something for education and missions. More than one hundred dollars was raised for education.

The Future Work Committee recommended that we raise two thousand dollars for the Emergency Campaign. All eyes are on Missouri and we must show them.

I am sure each state officer and pastor will push the Emergency Campaign. There ought to be ten one thousand dollar men in Missouri.

The State president was made a delegate to the National Convention.

The following are the officers for this year: Elder Wm. Alphin, president; Elder Moses Powell, vice-president; Elder H. L. Parsons, recording and corresponding secretary; Eld. H. D. Griffin, evangelist; Prof. J. W. Daniel, treasurer. C. W. B. M. officers: Mrs. M. A. Alphin, president; Mrs. Retta Maupin, vice president; Mrs. Folssie Tillman, secretary; Mrs. Mary Van Buren, treasurer; Mrs. L. E. Devine, corresponding secretary.

Bible School officers: Prof. P. W. Mullen, president; V. Gouch, vice president; Miss Virgie Vanburen, recording and corresponding secretary; Mrs. Ella D. Morris, treasurer; Y. P. S. C. E: Eld. Rapheal Hancock, president.

Monday a. m. the State Board met a half day. Elder Wm. Alphin was elected president of the board.

The helpful remarks of Brothers Moses Powell and others seemed to have turned our hearts for business for the Master. Every thing went on harmoniously and we planned for the year's work with higher aims and more work to be accomplished.

I am yours for service,

MRS. WM. ALPHIN.

2624 Woodland Ave., Kansas City, Mo.

Indianola, Miss., November 3rd, 1919.

Editor, The Gospel Plea, Edwards, Miss.

Dear Sir: Please report the following in your paper this week:

Indianola Christian Church goes over the top in its annual rally in spite of the weather. $290.00 collected up to the present and rally still goes on until first Sunday in December.

Every brother of the church except three gave $10.00. The sisters reported as follows:

Sister Lela Walker	$54.00
Sister Roxie R. Crawford	27.00
Sister Ella Palmer	16.76
Sister Mary Raspberry	10.00
Sister Nancy James	6.36
Sister C. H. Holmes	5.96
Sister Mattie Johnson	5.70
Sister Lizzie Williams	5.00
Sister Sarah Carter	5.00
Sister Rhoda Burns	5.00
Sister Mandy Lee	2.40

$40.00 raised for the Emergency Drive.

Yours,

DR. J. E. WALKER.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA
INSTITUTE
EDWARDS, MISS.

BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

DO YOUR BIT!!! = GIVE A BOOK TODAY!!!!

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69 Cornhill BOSTON, MASS.

WORLD CALL

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SLOGAN—WORLD CALL IN EVERY HOME IN THE CHURCH.

Pres. Lehman

THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SATURDAY, DEC. 6, 1919 Number 431

A SURVEY

MISTAKING CHRIST'S DEMANDS ON US

(J. B. Lehman)

Statisticians tell us that not much over a fifth of the human family have ever heard of the name of Christ. Of the fifth that have heard the name of Christ not a fifth have formally accepted him as their Savior; and of those that have accepted him as their Savior not over a fifth are more than nominal Christians; and of those who are in earnest and more than than a fifth have anything but a mistaken idea of what Christ demands of them. Of course, when we say a fifth we are merely guessing, but the guess can not be greatly off. Thus we have one-fifth of one-fifth of one-fifth, which is one-six hundred and twenty fifth of the human family. But if one out of every six hundred and twenty five can be counted upon as having a true conception of what Christ demands of us then the world can be saved easily.

Jesus desired to organize the Jewish nation with as compact a body as the hen has her brood gathered under her wing and expressed great disappointment when they would not let him do so. He knew then that their house would be desolated. They did not fail him because they were not religious, but because they were too religious. That is, they were mistaken in their idea of what God demanded of them. They thought God wanted them to hold a uniformity of belief as to the meaning of the commandments, and the standard of uniformity they considered to be their dogmatic perversions of the true purpose. Consequently when Christ came to them with a mighty challenge in a momentous task they spurned him and the day was lost for their nation. John had warned them that Christ could raise up children unto Abraham from the stones of the roadside, and it was even so. The Jews were rejected and cast out and they have been persecuted wanderers ever since, while God raised up for himself a people from the Goths then not farther developed than the North American Indieans four hundred years ago.

We are now facing a mightier challenge and a more momentous task than the Jews faced when Christ would have gathered them together as a hen gathereth her chickens under her wings. For a hundred years our missionaries have been among all foreign peoples, among groups of our own American people like the Negroes, European foreigners and backward mountaineers. They have come home and told us what bad conditions they found. In the field they have told the people how Christ can bind up all their wounds and how they can escape all the misery of heathenism and they have paid attention tothe message. Inthe decades gone by our missionaries have taught us how to pray God that he open the doors to heathenism and they have taught the heathen people to pray that salvation might come to them. Now these prayers are being fulfilled. The doors of every heathen people are so wide open that they are actually a menace to us. Our own groups have gotten the message. The Negroes have so far heard the message that they are asking a man's share in the task and behind them stand an impatient untrained mass which is threatening the very foundation of the old order. The foreigners have so far heard the message that they are unwilling to submit further to old conditions, and behind them stand a mass of bolshevist clamorers threatening the very foundations of civilization.

In India and China whole cities and whole provinces are clamoring to come in and they are going to break in by violence if they do not soon get teachers to show them the way.

For fifty years the missionaries have pled with the people to leave off frivolities and raise funds and now it begins to appear that God is beginning to threaten to put on the lash to speed us up. And God never threatens but what he executes if the threat does not bring results. The great thunder clouds hanging on every horizon in foreign and home lands will spout forth lightning if they are not driven back by the sunshine of the gospel. If Christ needed the Jews as a hen has her chickens under her wings he needs America, white, black, red and yellow Americca, as the skyfull of rooks are led southward in the fall by pilot birds. It would be oue of the great tragedies of all history if America, that taught the world liberty and gave a home to all races under the sun and sent missionaries to all pagan and barbarian nations, should we fail at the supreme moment where the world had come to trust her as a teacher and that because a set of visionless unbelievers sat in high government places and a set of narrow dogmatists sat in seats of authority in the church.

But the answers to all this must come from us. When God held the threat over Sodom and Gornorah he did not speak to the masses of sinful men in those cities. He put the challenge up squarely to the good. Could they muster fifty, forty, thirty, ten or five? If not the doom must come. The fate of America is being settled in the church councils. The menace in the U. S. Senate, in the race riots, in the steel and coal strikes, in the threats of revolution of large groups of unbelievers all are rumblings to spur us on to do our duty.

If this then is true, let us make it concrete by doing our duty. If we can come up this fall with a record showing every one of Negro churches have had a part in the work it will give all our missionary work a thrill like the heroic death of Jacob Kenoly gave new life to all our spiritual life. Make this the slogan: Every member in every church of the Negro Disciples of Christ an answer to God's great challenge. Make it quick, sharp work. Send in promptly to Mrs. J. M. Stearns, College of Missions, Indianapolis, Indiana. In rounding up the work see that every member gives something.

MONEY—ITS OWNERSHIP AND USE
Teachings from the Scriptures

I. OWNERSHIP

The earth is Jehovah's and the fulness thereof. the world and they that dwell therein.—Psalm 24:1.

The earth is full of thy riches.—Psalm 104:24.

For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.—Psalm 50:10-12.

Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.—1 Chronicles 29:12-14.

II. POWER TO GET WEALTH

Beware.....lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah, thy God,..... and lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth.—Deuteronomy 8:11-18.

For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?—1 Corinthians 4:7.

A man can receive nothing, except it have been given him from heaven.—John 3:27.

Every man also to whom God hath given riches and wealth, and hath given him power to eat threof, and to take his portion, and to rejoice in his labor—this is the gift of God.—Ecclesiastes 5:19.

III. IMPENDING INSOLVENCY

And he spake a parable unto them, saying The ground of a certain rich man brought forth plentifully; and he reasoned within himself saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. And I

will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12:16-21.

Come now, ye that say, Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain; whereas ye know not what shall be on that morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away.—James 4:13-14.

They spend their days in prosperity, and in a moment they go down to the grave.

For what careth he for his house after him, when the number of his months is cut off?—Job 21: 13,21.

For we brought nothing into the world, for neither can we carry anything out.—1 Timothy6:7.

For riches are not for ever.—Proverbs 27: 24.

IV. THE YELLOW PERIL

If I have made gold my hope, and have said to the fine gold, Thou art my confidence; if I have rejoiced because my wealth was great, and because my hand hath gotten much; this also were an iniquity to be punished by the judges; for I should have denied the God that is above.—Job 31:24, 25, 28.

If riches increase, set not your heart thereon.—Psalm 62:10.

He that trusteth in his riches shall fall.—Proverbs 11:28.

Weary not thyself to be rich. cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings, like an eagle that flieth toward heaven.—Proverbs 23:4,5.

As the partridge that sitteth on eggs which she hath not laid, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool.—Jeremiah 17:11.

But Jesus answereth again,and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!—Mark 10:24.

V. PRECIOUS COIN IN A SMALL PURSE

Better is little with the fear of Jehovah, than great treasure and trouble therewith.—Proverbs 15:16.

Better is a little that the righteous hath than the abundance of many wicked.—Psalm 37:16.

Better is a little, with righteousness, than great revenues with injustice.—Proverbs 16:8

In the house of the righteous is much treasure; but in the revenues of the wicked is trouble.—Proverbs 15:6.

As poor, yet making many rich; as having nothing, and yet possessing all things.—2 Corinthians 6:10.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did unto one of these my brethren, even these least, ye did it unto me.—Matthew 25: 34-40.

VI. RUSTED RICHES

There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt.—Ecclesiastes 5:13.

Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony aginst you, and shall eat your flesh as fire.—James 5:2,3.

Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also.—Matthew 6:19-21.

VIII. ROBBING GOD

Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessings, that there shall not be roo menough to receive it.—Malachi 3:8-10.

VIII. THE POOR RICH

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; this also is vanity. When goods increase they are increased that eat them, and what advantage is there to the owner thereof, save the beholding of them with his eyes? The sleep of a laboring man is sweet, whether he eat little or much, but the fulness of the rich will not suffer him to sleep.—Ecclesiastes 5:10-12.

There is an evil which I have seen under the sun, and it is heavy upon men: a man to whom God giveth riches, wealth, and honor, so that he lacketh nothing for his soul of all that the desireth, yet God giveth him not powerto eat thereof, but an alien eateth it; this is vanity, and it is an evil disease.—Ecclesiastes 6:1.

IX. THE RICH POOR

There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great wealth.—Proverbs 13:7.

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury; and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.—Mark 12:41-44.

The abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, they gave of their own accord; . . . . . but first they gave their own selves to the Lord. . . . .For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.—2 Corinthians 8:2-12.

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—2 Corinthians 8:9.

g. PAYING INVESTMENTS

Honor Jehovah with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy vats shall overflow with new wine.—Proverbs 3:9,10.

Sell that which ye have, and give alms; makes for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where our treasure is, there will your heart be also.—Luke 12:33,34.

Not that I seek for the gift; but I seek for the fruit that incresath to your account.—Philippians 4:17.

Cast thy bread upon the waters; for thou shalt find it after many days.—Ecclesiastes 11:1.

There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth onlyto want. The liberal soul shall be made fat and he that watereth shall be watered also himself.—Proverbs 11:24, 25.

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what meaure ye mete it shall be measured to you again.—Luke 6:38.

Well is it with the man that dealeth graciously and lendeth; he hath dispersed, he hath given to the needy; his righteousness endureth forever. His horn shall be exalted with honor.—Psalm 112:5, 9.

XI. BETTER THAN GOLD

But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. —Acts 3:6.

But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.—Acts 8:20.

Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ. —Ephesians 3:8.

Or despisest thou the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God.—Romans 2:4, 5.

Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and

knoweth me, that I am Jehovah who exerciseth loving kindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah.—Jeremiah 9:.23, 24.

And if I bestow all my good to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.—1 Corinthians 13:3.

EMERGENCY DRIVE

FROM THE BANKS OF THE OLD KENTUCKY

Following are the amounts raised by cash and pledges in Kentucky by the Team: Eld. Henry Herod and Miss Rosa V. Brown. Report of the church at Danville, where our good Prof. J. J. Green is pastor: Pledges: Elder J. J. Green $100; following pledge $50 each: T. J. Smith, Mariah Smuthers, Josiah Jenkins, Fannie Cowans, Synthi Nichols, O. J. Ball, David Anderson, Lillian Jenkins, Lovell Debarn, Charley Beard, Leslie Prewitt; Following pledge $25.00: Lizzie Smith, Tabitha Pennington, Annie B. Green, Joseph Carpenter, Sherman Meaux, Eliza Pennington, Mary Warren, Lucy Cooper. Following pledge $10 each: Isaiah Moore, Fannie Jenkins, Mary Coats, Ella Carpenter, Mrs. Jack Sherman, William Herman, Viola Smith, Margaret Green, Maggie Thurman, Mrs. David Anderson, Mrs. Cordel A. Engleman, Thos L. Francis.

$50.00 cash paid on pledges: T. J. Smith $20, Mariah Smuthers $5, Josiah Jenkins $1, Synthia Nicholas $1, O. J. Ball $1.50, Thos. L. Francis $2.?0, David Anderson $1, Lizzie Smith $5, Lucy Carpenter $2, Tabitha Pennington $1, Fannie Jenkins $1, Lovell Debarn $4, Lizzie Pennington $1, Mrs. Jack Thurman $1, Mary Warren $2, Elsie Hocker $1, Mrs. David Anderson $1, Mr. Leslie Prewitt $1. Other cash donations as follows: Vance Smith $1, Minnie Clark $2, Sallie Hubble $1, Mrs. Alice Hocker $1.75, Jim Hocker $1.50, Jack Thurman $1, Isaiah Moore $1, No name $2. So ends Danville. So far Hurrah for Danville. We see that they are leaders in cash collections, but look who's there

And now comes Hustonville, where the Little Giant I. H. Moore ministers:

Following pledge $100: Eld. I. H. Moore, Geo. H. Farris, Mr. and Mrs. Green Frye; following pledge $50: Dennis Jarman, Gentry Gooch, Reedie Steel, Elder Tombs, Glancie Wilkerson; following pledge $25: Mr. Dink Jarman, Mrs. Dink Jarman, Geo. Riffe, Susan Anderson, Wm. Cooper, Virgie McGill, Sallie Ripton, Albert Anderson, Everett McGill, Mrs. Willie Drye, Mary Beard, Annie K. Jones, Lucy Lee Brown, Mary Jarman, Tom Crawford, Mrs. Tom Crawford, Mary Alice Vardaman, Annie Vardaman, Miss Georgie Lee, Miss Beartice Carson, Frank Goode, C. W. B. M. $25, Bible School $25, Eliza Yowl, Pleas Givens and wife, Jake Jenkins, Lucian Vandeveer, Willie B. McCormack, Allen Williams $50, Lee McGill $50; Samuel Yowel $20; Tom Chandler $15, Following pledge $10: Mr. Bert Miller, Sallie Gooch, Mary Eliza Morton, Leola Johnson, Della Napier, Harrison Chandler, Anderson McCormack, Daniel Morton Sr., Daniel Morton Jr., Joe Smith, Miss Katie Ripton $5.

Report of church at Crab Orchard: R. A. Thurman $100; following pledge $50: Mrs. Georgia Tucker, Mollie Fish, Albert Fish, Mrs. Sherman Mullins, Mr. James Tucker, following $25: Miss Fannie Fish, Mrs. Georgia Fish, James Bright, Jno. Snodgrass, $10, Mr. Jim Francis $1. And so goes Old Kentucky on ahead of Texas. A few more precincts to be heard from.

Elder W. P. Martin of Tennessee is holding a great meeting for us here at "Old First."

C. H. DICKERSON.

Nicholasville, Ky.

OUR WORK IN THE EAST

(By R. A. Gooden)

One of the things that very readily claims the attention of the traveler is the absence in certain countries or sections of countries of certain forms of vegetation that flourish in other places. This absence may be due to one of two things, either that such plants have not been plantetd there or being planted did not continue to live because conditions were not made suitable for their growth. If we can think of churches in terms of plants we will find the same to be as true in this case as it is of the other and that this illustration is especially applicable to the Christian Church in our Eastern States among our people. The East, with its great possibilities, has not received the attention from us in the past that it ought to have had and though our oportunities in this section are greater than in any other section of the country, we are not yet fully awakened to the importance of grasping these opportunities. A few weeks ago I was in conversation with one of our young men, a graduate of the Louisville Bible School and one who is continually adding to his store of knowledge. He has been in business for a few years and is making good, now that he has a start, and is thinking of giving his time to the work of his choice, the Christian ministry, but he is turning his eyes from the East, that gave him a start in life, to the West for a field of service.

When Christ was born, while Judea did not show her appreciation for so great a gift, the wise men from the East were ready and willing to make a long journey for Him and to offer their richest treasures to Him. All they wanted was a true Star to guide them to Him. Our Eastern States today, like the East of the time of Christ, will be responsive, but like then, it is necessary that there must be a right guiding Staar so that they can be led aright. There were many other stars in the firmament then but the Star of Bethlehem could always be distinguished distinguished from these and today amid the many denominational stars that are shining brightly over the East, there are wise and anxious eyes that are eagerly looking for a Star that will lead directly to Christ.

While in a general way we must speak of the Christian Church among our people as being unknown in this section of the country yet as a Bretherhood there is one note of gladness that floats to our ears and that is in the fact that there has always been a tiny seed, and though kept under such conditions as prevented its development, yet the germ of life in it has remained alive and is now ready to burst forth into a healthy growth if conditions are only made favorable for it. These are the moments when those of us who have learned to think only in terms of our local congregation and state work but in larger terms of our Christian Brotherhood and the great influence that it ought to exert in winning the world for Christ, must work harder for its occomplishment and watch with eager eyes to see this section of the country take a firm stand for the Master under the guidance of the Christian Church. That the signs of life that are now being manifested should be allowed to die would be a greater disaster than we can now think of. In this connection it will be well to make some mention of Baltimore.

A number of years ago, perhaps when he was quiet a young man, Bro. Preston Taylor organized a little church in Baltimore and though apparently it died away, yet the roots seemed to have remained in the ground and within the past three years it has started a growth that is very pleasing to behold.

During the last week in October I spent two days with this little company of Disciples and was delighted to see how well they were getting along, and the work that they were doing under such unfavorable conditions. They have more organizations in the church than in any other church in our Brotherhood with which I am personally acquainted and each organization seems to be busy at work. It was during their annual meeting that I visited them and I had the pleasure of listening to the reports of what had been done during the past year and to glance over some of the records of their different societies and clubs. The first thing that claimed my admiration was the large scale on which they planned their meetings. Instead of one evening as most churches generally give to their annual business meeting, this church set a full week aside for the reviewing and reporting on the work of the year. The program each evening was rendered by different auxiliaries of the church. There are eight of these at work, and during this annual meeting each one made a gift of $10.00 to the church with the exception of a mid-week Bible class that has only been organized about two months. It gave five instead of ten dollars. The present membership of the church is 122. Twenty four of these were added during the last twelve months, 22 by baptism and two otherwise. The following are the organizations that are now at

(Continued on Page 7)

THE GOSPEL PLEA

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The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

S. C. I. NOTES

Mrs. Ballou of Virginia who is visiting Mrs. W. H. Smith and her son in Jackson, spent the week-end visiting our school. She was accompanied by Mr. Earnest Smith. We are always glad to have friends who are interested in our work visit us.

Miss Alice Blackburn who has been at home a few weeks on accountof ill health has returned to take up her school work again.

Mrs. Rosa Cage Sims spent a few days recently visiting her Alma Mater. All were glad to see her looking so well. She has been spending a while with her mother but has now returned to her home in Georgetown, Kentucky.

The Institute Church held its annual meeting Sunday Nov. 16th. Almost every department of the church showed an increase in money and work done the past year. Nearly all of the members were present to answer to roll call.

The Y. M. C. A. and Y. W. C. A. are doing well in raising money to send one or two delegates to the convention to be held in Des Moines, Iowa, the latter part of December.

MAYFIELD, KENTUCKY

Dear Editor of the Gospel Plea:

Please allow me space to say a few words about our work in Mayfield. We are moving along solwly. We have had 11 added to the church from the convention year 1918 to 1919. We have had two added since the last convention, making 13. We are not able to join in the great movement to help build the Washington church and to help purchase our school ground, but we highly endorse it, and we hope some day we may grow to be a great church, that we too may help carry the gospel to all the world. We want to thank the friends who contributed to Brother W. H. Neal, our pastor, so liberally on our baptismal pool. We have completed it and have burried one by baptism in Christ in it. We want to say for Brother Neal, he is an honest, earnest worker for Christ's Kingdom. He has worked untireingly at a great sacrifice. I am sure he has done with all his might whatsoever his hands found to do. We pray God that his labor may not be in vain.

I remain yours for the Master's Kingdom,

MINNIE WILSON

OUR NATIONAL CONVENTION

I am sure many of us have hoped and prayed for a national convention.

Just as much as we have needed churches, just so much we have needed a National Convention.

Just as the coming together of the Disciples in the International Convention have strengthened the white churches, just so will the coming together of Negro Disciples strengthen the Negro churches.

Three reports struck me very forcibly in the convention:

The reports of the State Evangelist, State Organizers or General Secretaries and the heads of our schools.

When the Evangelist of Florida gave us a glimpse of the field in the far south, and then Kansas in the West, Washington in the east—it was then that we realized the needs of the field more fully, while we sat there living North, East, West and South, with the problems of the church before us, the need of leaders, and the need of means to develop the field. We saw a three fold purpose before us, the need of trained leaders, more churches, and money to develop the field.

He or she who did not reconsecrate his or her life to render a better service, surely did not catch the magic touch of the reports.

Then when the messages from our State Secretaries came, and we heard the facts from these field workers, what they had accomplished through sacrifice in organizing our women, again we believe the magic wand touched our hearts to render a beter service.

The reports that caused a wave of enthusiasm to catch all of us and made us forget we were men and women, were the reports from the heads of our schools. These reports made us school boys and girls again.

If there had been anl cause for doubt when the state workers reported, the door of opportunity swung wide open when these school men reported.

Here we saw we might best help the Evangelist and Secretaries by pushing our boys and girls into our Christian schools.

In this, the beginning of our National Convention, lets not make the mistakes others have made.

Let's lay a firm foundation. I believe we adopted a strong constitution. Let's abide by it. Let's come each year with larger and better plans for developing the field.

No one who heard the scholarly address of President Ervin and President Thompson can doubt either being educators, men whom we should be proud of, men who could demand larger salaries in our public schools.

These men are giving us results in the girls and boys they are training.

No one rendered a more helpful service than Mrs. J. M. Stearns. She brought us a very surprising and helpful message from the National Board that the President and Corresponding Secretary would be members of the Executive Committee. I am sure each of us realized the grave responsibility of such a step for us. Bat at the same time it will cause us to go more prayfully about our work.

I am sure no woman can better represent us than one of our own, and yet that woman must be one who has come in contact with our women and knows the needs of the field. The Woman's session was one of the best in the meeting. The president's message was good and to the point.

The Bible School period was fine and Bro. Moss brought to us some of the best of other states in Bible schools work. Perhaps nothing brought us greater joy than Brother Gooden's message about the work in Washington, D. C.

How glad we are that we are now planting churches in the East. When Bro. Sherman told us the Board's plan to plant churches in Richmond, Baltimore and Washington how our hearts did burn within us. But all this work can not be done without money. And to demonstrate, Bro. Preston Taylor, our National President, started the Emergency Drive off with a subscription of $1000 and the brothers and sister fell in line by bring this up to $5000. I am sure when we have gotten to our several homes and the churches hear what the preachers and wives have done, they will do better.

Let's make this one of the greatest drives we have ever worked in. A school in Kentucky, a church in Washington and the rest for general missionary work. Surely we will raise the $20,000 and then more.

Bro. Taylor and wife and church, with Bro. Martin, spared no pains in making our stay one of pleasure. Greenwood Park is a fine summer resort, and the good sisters of Lee Avenue and Gay Street churches brought their baskets laden on Lord's day.

The Lord's day services were inspiring and helpful.

We left for our several homes with a greater determination to make next year's meeting with Bro. Preston a greater one. Let's work and pray to this end.

I am yours for service,

MRS. WM. ALPHIN.

NINETEENTH SESSION OF NORTH EAST TEXAS CHRISTIAN MISSIONARY CONVENTION

Held with the Center Point Church, Dixon, Texas, November 4-1, 1919.

The nineteenth Missionary Convention of North East Texas is no whistory, Tuesday 1:30 p. m. with the president, Elder T. E. Campbell, in the chair, the house was called to order. After the devotional service the

president with becoming remarks declared the house in order for busienss.

Motto: "Peace and Good Will." This motto was kept before the convention the entire time. The first session was not well attended as the delegates were just getting in. The most part of the time was spent in the appointment of a few committees and greetings from the delegates. It was in this session, the writer was introduced and met a very hearty welcome.

The introductory sermon was programed for Elder J. B. Williams, but he for some reason being absent, Elder M. T. Thomas was chosen as his alternate. Bro. Thomas made a choice of a text from the Psalms, "The Eyes of the Lord are upon the Righteous." The speaker was very practical, calling a spade a spade. We all enjoyed the quaint way he presented his argument, I am sure there were but few, if any, sleepers in the congregation.

The second day of the convention, things began to brighten up as the delegates began to come in, via auto, wagons, buggies, horseback and some foot-back, at any rate they got there. The chairman appointed a committee on enrollment, which was the first order of business for the day. All ministers serving as pastors were called on to enroll with five dollars each, or no voice in the convention. These preachers came across without a murmur. The enrollment fee was from 25c up to $5.00. This committee stayed on the job throughout the entire convention, reporting at the close of every session. Many live subject were discussed in the morning and afternoon sessions. Wednesday night, Elder L. H. Crawford, pastor of the Clark St. Christian church, Greenville, Texas, brought us a helpful message from Heb. 13:1, "Let brotherly love continue" was the text. Elder Crawford emphasized the importance of the people of God working together on the job of saving the wrold for Christ. The sermon was enjoyed by all. He also called attention to the Efficiency Congress to be held in Palestine, Texas, the month of December.

Thursday morning opened with devotional service and remarks by the president. The first order of business was the calling of the roll. After this the minutes of the previous session was read and adopted. Then came the written reports of the ministers. They were asked to give an account of their stewardship for the missionary year. These reports took up the morning session. The reports from all departments were continued for the afternoon. At 2:30 p. m. the president gave his annual address. He stressed the one fact that Texas can never be able to de creditable work until all disciples in the state move in concerted effort. They must throw to the wind all petty differences, and unite in one great phalanx against all that hinder the moving forward of the Church of the Living God. The president said that he had been held in suspicion by both "The State" and "The North East." He produced letters where his call to service had been held up, until the officers of the church could ascertain just where he stood. He said that he wanted to serve notice on both sides that he stands for right. He is called to be His "witness both in Jerusalem and in all of Judea and in Samaria and unto the uttermost parts of the earth." To him that meant more than one little corner of Texas. The message was presented in a very forceful way. The last impres was, neither "State" nor "North East," but all of Texas, must be saved.

Following the resident's address, the reports of secretary and treasurer, manager of college farm, evangelist and building committee were called for. The night session was opened with a fine devotional service. Following this Elder P. Thomas, with suitable remarks was introduced by Elder G. W. Taylor. Elder Thomas made selection of a text from 1 Peter 2:5, "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This speaker also sounded the note that it is high time for the state of Texas to take a forward step. From time to time he emphasized with great force "Jesus the Lamb of God that takes away the sin of the world." All the next day one could hardly keep from repeating the text, "Jesus the Lamb of God that takes away the sin of the world." After all it is this one truth that spurs us on to do our best in service. Jesus paid it all, hence all to Him we owe.

Friday morning was full of interest, the first part was given to hearing reports of committees, etc. At 11:15 Brother J. W. Coss, an applicant for ordination to the ministry of Christ was called to preach a trial sermon. This young man, if he keeps up his study, will some day make the convention proud of its action. Following the sermon, the churches made their reports, I think 18 or more reported. The afternoon was given to the women to hold their C. C. B. A. session. In the absence of the president, Mrs. T. E. Campbell was appointed to the chair. Things looked just a little discouraging at first, but when Centerpoint church reported $25, each society began to awaken, and the reports began to roll in. Palestine church brought the house to its feet when she reported $75.

Friday night, President J. N. Ervin of the Jarvis Christian Institute, Hawkins, Texas, brought us a great message. Prof. Ervin though indisposed, spoke at leangth from Acts 2:1 "They were all with one accord in one place." He emphaisized the great need of the church planning and working together to the common end of producing leadership for the race, that the work of our fathers be not in vain. He said that the black man, by his life, must refute some things that are said about him. In so many words he said that no one can keep a race down, if it gives itself to the religion of Jesus Christ, thrift and morality. At the close of the service the women continued their C. C. B. A. offering. They had what they called a money shower; the offering was taken by two ladies which amounted to more than $60.00

Saturday morning the ladies finished their session with the election of officers, Mrs. T. E. Campbell was made president.

The committee on Future work made its final report. Among other things it recommended that the presidents of both the "State" and "North East" Convention, with an equal number of representatives, form themselves into a Board of Managers, and that they hold, at Palestine, Texas, in the month of December, an Efficiency Congress for the purpose of getting together on the Evangelistic Question, if not the Educational Question In the passing of this recommendation, there were but few discenting voices. Following this was the election of officers, Elder T. E. Campbell was re-elected to the chair with Elder Henry his vice, and A. L. Simon the recording secretary. Saturday night Elder J. M. Cox came forward and delivered a very able discourse on the subject, "Why I am Called a Christian." All who heard him enjoyed the sermon.

Lord's day was very inclement, but at 10:00 a. m. Brother W. M. Stoker of Ederville, Texas, opened the Bible school with instrumental music. Together we nedeavored to arrange a model school. The school was divided into seven classes. A period of 20 minutes was given to the lesson study. The teen-age boys, taught by the writer, led the school in offering, giving to the amount of $2.10. Total attendance in the Bible School was 74. The total amount of offering was $7.10.

An ordination service followed the Bible school service. Elder Campbell, the president preached the sermon. He spoke on the great Commission. He divided his subject into three headings: 1 The gospel in fact; 2, the conditions; 3, Rewards. This was very appropriate for the occasion. Elder N. H. Johnson of Rockwall, Texas, conducted the ordination service. With the imposition of hands brother J. W. Coss, was set apart to the ministry.

This was a beautiful closing of the nineteenth session of the North East Convention. It seems to me that it would be base ingratitude to close this article without calling attention to the fine way the good people of Center Point and the community cared for the delegates and visitors. We were taken to and from the church at the expense of the members and friends of the church. Dinner was served on the ground. I should have called attention to the fact that the Gospel Plea was adopted as the official organ of the North East Convention. Several subscribed to the paper and promised to report their local work through its columns.

A very hearty welcome was extended to the writer to visit and conduct institutes and conferences for the Bible School workers in that part of the state. It is my dream to see the Lone Star State in line for more and better Sunday school. We hope to conduct our first institute in December, at the Harris Chapel Christian Church, at or near Ederville, Texas.

The total receipts from all departments of the convention were $740.75. The convention adjourned to meet with the Corinth Christian church in 1920. Brethren remember, the close of the convention should be the beginning of the effort. I am sure that N. E. Texas will take an offering in the Bible School some time this year for the extension of the work. The whole church under the task.

Yours for the forward step,

P. H. MOSS

Filed Sec'y. of Bible Schools.

Christian Woman's Board of Missions

ARKANSAS

Dear Editor:

Please give notice, through your valuable paper, to the Arkansas churches that we have about 800 Disciples in the state and 24 churches, and we ought to raise not less than $500 for the Emergency Call and that would be less than 50 cents per member. Can't we do so? I have visited a number of our churches and written all of them and given out about 200 pledge cards for this call. You can give if you will. I am expecting every C. W. B. M. member and all church members to give largely on this day. I am a C. W. B. M. worker, regardless of circumstancess, and as long as I am a Christian, am a life member, for this great organized work has done so much for my people, as well as helping others. I am yours for $500, raised in Arkansas, if possible, November the 23rd.

Faithfully yours in Christ,

MRS. S. L. BOSTICK,
General Secretary.

P. S. Our president, Mrs. Guydon, is rendering much help in this work.

TENNESSEE.

Nashville, Gay Street Christian Church.

Our first effort, following only 30 days announcement of the raising of one thousand dollars, came off Lord's Day, Oct. 26th, and resulted in $220.47. We have six colored Christian churches in the city of Nashville, and we can rejoice in the fact that a large number of these churches met and took fellowship in our rally at Gay Street. We had eight preachers of the Church of Christ present, and out of this number Eld. Taylor, Eld. J. W. Smith, Eld. A. Vanlyer, Eld. A. Duevall, each preached a 5 or 10 minute sermon. Our congregation was filled with enthusiasm and all could not realize how this great union was brought about. This is a new thing in Nashville. We can realize that our people are beginning to have a broader vision and a larger realization of the union and unity of God's Kingdom here on earth.

Our work with the Gay St. Church is still marvelous because peace and unity prevail throughout the church. If I would tell you all about the great work of this church the story could hardly be believed, therefore, I will not undertake the task. But remember we are putting things across.

For the 5th Lord's Day in November, in our Emergency Campaign for the raising of $20,000, we have planned a pew rally with 14 captains.

We are a little late, but remember the National Convention convened here, and since the convention we have been driving things as fast as we could. This church has been loaded down ever since I came here, and it will be loaded as long as I am their minister.

The time is ripe and at hand that our churches must buckle up against these problems, and solve them or take down the sign. The sign board on the highway does not amount to anything at all unless it can tell you the distance, or miles to where you are going. If the church of the living God fails to put on its missionary problems it is not doing the great work in the earth that God would have it to do. Our mission is a world mission. We must undertake large things and do them, or the church will fail.

Yours for the advancement of His Cause,

W. P. MARTIN, Evangelist.

Savannah, Tenn., Oct. 16, 1919.

Dear Editor:

Allow me space in the Plea to say the following.

If a man is not in love with high ideals, no good can possibly come to you from an alliance of friendship with him. Many a young man of ability has been sent home from colege in disgrace, because he made friends with men and women who were dominated by low ideals

Many a bright business man has been ruined because his integrity and manhood have been sapped by the influence of those whose sense of honor was far from green. Many a man who might have come to be a true statesman and a real leader of people has been wrecked because he made an alliance with those who were mere political tricksters

Many a Christian has lost his religion because he chose his bosom friends from the world in the hope that they might help him to larger success Many a youth, who has been struggling with temptation for months, has at last been swept upon the rocks because he allowed himself to get into the current of questionable companionships and with them drifted from bad to worse, and from worse to death.

Many a young man has taken his first glass of intoxicating liquor from the hand of a woman whose beauty and wit fascinated

But there are external helps as well as hindrances. Just as the trade winds helped the mariner on toward the port he sought, so the friendship of noble men and women and the influence of a clean environment make far more easy the life for which we long.

One of the great multi-millionaires of this country was started out on his career by the confidence of a banker who loaned him two thousand dollars in an hour of need and opportunity.

It was the friendship of Isabella that made it possible for Columbus to discover the new world. It may have been the good-will of Jonathan that caused David to become the King of Israel.

Charles Kingsley told Mrs Browning that he came to be all that he was in the world because he had a friend.

Paley swung round from a career that could have brought only disgrace and failure to the one that made his name immortal, because he had the good sense to take the advice of a friend, who could not sleep for thinking of what Paley was likely to become.

Choose your friends with the greatest care. You cannot do better than lock shields with good men and women. You cannot do a worse thing than associate with those of questionable character and reputation.

Everybody should have a castle, built so high upon the mountain peaks of the mind that the meaner self cannot climb to its heights, and so fortified that the approaches are guarded by white-winged messengers from above.

There run occasionally for rest out of the toil and vexations of life, as well as for a calm look upon the entangled problems of the world, that you may find where you may lose yourself for the good of others.

If you have not built such a castle, build it at once. Find the highest mountain in your mind—one of those that reach highest into the blue vault of thought—and fortify as you build. If your place in life lies mostly with those minds that are low and marshy, whence arises the malaria of discontent, lust, suspicion and unlove, build your castle quickly and so protect your mountain passes.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snow,
Up and on the building goes;
Every fair thing finds its place,
Every hard things lends a grace,
Every hand may make or mar.

Yours for the extension of the Kingdom,

O. ZOLLAR.

EMERGENCY CAMPAIGN WORKERS, FOR NOVEMBER 23, 1919.

Jefferson, Texas —Mrs. W. E. Ervin and Miss Dollie Rand.

Hallsville, Texas—Mrs. M. B. Frost and Duluth Isom.

Lodi, Texas—Mrs. Grace V. Bryant and Bertie Rannd.

Omaha, Texas—Mrs. C. B. Howard and C. C. Mosley.

Leesburg, Texas—Prof. Z. H. Howard and Amos Henry.

Cason, Texas—Prof. T. B. Frost and Norma Harper.

Daingerfield, Texas—Mr. C. B. Tarrance.

Union Hill, Cason, Texas—Elder J. C. Jones and A. Walker.

Paris, Shelton Hill, Texas—Rev. G. W. Rogers.

Swan, Texas—Mrs. Theodore Ripetoe and Elbert Johnson.

Avenger, Texas—Miss E. S. Fuller and Miss Ethel Frost.

Greenville, Texas—Mrs. L. G. Smith and Miss Naomi Hardway.

Dallas, Texas—Miss B. A. Blackburn and Miss Odelee Green.

Fort Worth, Texas—Miss A. B. Smith and Miss Jessie B. Bryant.

Waxahachie, Texas—L. M. Ervin and Rufus Allen.

Roxton, Texas—J. McFarland Ervin.

Waco, Texas—Prof. C. W. Smith.

Taylor, Texas—Rev. H. G. Smith.

Tyler, Texas—Miss S. V. Hollingsworth and Birdie Johnson.

Big Sandy, Texas—Mr. A. Jackson and O. L. Sharpless.

Edgewood, Texas—Miss L. A. Smith and Miss Zella Howard.

Valley Spring, Texas—Andrew Smith and Buford Matlock.

Jarvis Christian Institute, Hawkins, Tex. —Pres. J. N. Ervin, Mrs. C. W. Smith, Mrs. Lizzie Woodard, Miss Floy Johnson.

It is hoped that we can raise more than $5000 on the 23rd of this month for education and evangelization. May God bless our labors.

OHIO

Editor of The Gospel Plea:

I have been in the Christian Ministry for several years and as a preacher, I have rendered some good and acceptable service in protracted meetings with favorable results.

I am open for invitations to serve any church in need of pastor or to preach in protracted meetings.

ELD. RICHARD EWELL,
5317 Wetsel Ave., Madisonville, Ohio.

OKLAHOMA

Dear Editor:

David said weeping may endure for a night but joy cometh in the morning. Ps. 30:5.

We are grieved at the work of that last enemy, Death, who came to our home on Oct. 24th at 12:10 p. m. and took from us our son and brother, Geo. Wendell Wells, who was preparing to return to the S. C. I. and finish his course. It seems hard to lose him in his prime but the Lord knows best and we humbly submit to his will.

George and his brother Carl, who also is an S. C. I. student, were in Kansas at work when the former was taken ill. The sickness and death has delayed Carl's return but, the Lord willing, he is determined to return and finish school. We ask the prayers of the people of God that we may all be able to go on in the Master's work.

We are sorry that sickness has delayed our Emergency work but, thanks be to the Lord, we are off today for a tour of the Oklahoma field.

Now to our text, Mr. Editor. In the midst of the sickness and death of our boy, the good citizens of the community of our church led by Mrs. Hamp Brown and about 27 others who are not members of our church, came to our house without notice, singing one of the old songs, which was led by Father Morris, a deacon of long service in the Baptist church, and we were caught away with such surprise until we could not for a time sing, preach or pray. On coming to ourselves we found that our purse and pantry were enriched to the amount of $43.68, in cash and groceries. For this we sincerely thank our Heavenly Father and our dear friends who were his messengers.

Respectfully,
R. B. WELLS AND FAMILY

SOUTH CAROLINA.

Schofield Normal and Industrial School,
Aiken, S. C., Oct. 30, 1919.

Dear Editor of Plea:

I have been wanting to write through the columns of your paper for some time, but being so busy all the while I failed to do so. But I feel that I must say a few words in connection with the work I was engaged in a few months during my summer vacation.

After meeting the Emergency Convention in Atlanta in May, I was asked by Mrs. Stearns to take up the work in this state as traveling agent for the Emergency Campaign in this state. This I consented to do. It was indeed a sacrifice to do so but I was willing to sacrifice that much time for the cause I love I visited most all of the churches in the state and tried to encourage them in co-operative work in the state.

We have some very willing workers in the state, those who love the true church but they have had so many down falls in the state they had almost become sick at heart. But thank the good Lord I believe by our faithful prayers and work we have persuaded them to take on new life and if we can can keep out imposters for awhile I think our work will once more be what it ought to be.

I regreted much when I was called to my school work and had to give up the work of visiting the churches and urging them to their duty in this great work. But my heart's desire and prayer to God is that the work in South Carolina in the Christian Church will we worthy of praise, and that the good Lord will send in our midsts such Christians as Prof. Moss I was pleased to meet him in our Sunday School Convention held at Holly Hill. May he live long and continue to do good for the upbuilding of the Master's Kingdom and fallen humanity. I regret much that I will not be able to visit the State Convention which will soon convene at Antioch Christian Church, Varnsville. But I pray that much good will be done there and our state will have credit for doing her part in the great Emergency Drive.

Yours for the Cause of Christ,
EMILY COUNTS.

OUR WORK IN THE EAST.

(Continued from Page 3)

work: Y. P. S. C. E., C. W. B. M., Sunday School, Choir, (each member of the choir pays 5c a week), Mid-Week Bible Class, Sewing Circle, Young Men's Loving Service (an organization that helps wherever it can render a practical service, both within and without the church), and White Rose (this seems to be the same among the young women as the Loving Service is among the young men). During the past year, they have paid all their expenses, given to the poor, and to missions, and deposited $1,000 in the bank, they did the same last year and are hoping to do still better this year that they are now beginning. The most wonderful thing about this congregation is that they are doing this without having a church to meet in, in a big city where all other congregation are housed in fine buildings these people are meeting in a room of an old dwelling house, the room that they are using now can't hold much more than half of their members. A large number of these are young people, two or three of them are teachers in the schools there in the city. They say that if they can only get a building, they can without any outside aid meet all their expenses and pay $1000 a year on their building and from what they have done in the past two years and are doing now, I feel safe in saying that they they can do what they say that they will. If they fail in getting a building now, then within the next two or three years this fine growth may die away again.

We are also making a start in Philadelphia. A few weeks ago I met Bro. Kenny, formerly of Virginia, but who has been working there fo rthe past eight or nine months. He says the outlook there for our work is very bright. I am hoping in the near future to have the pleasure of paying them a visit. They had a two weeks' meeting there last month in which they had the hearty cooperation of about eight of the leading ministers of the city.

From what has been mentioned especially about the Baltimore folks one can get some idea of the perservering spirit of the East and rejoice over the knowledge that there is yet bright hopes for our advancement in this section.

It seems clear that the new day for the Christian church in the East is about to dawn There is a great field awaiting us here and while it may call for united efforts and heroic sacrifice now, this will only make our joy the greater, knowing that we have contributed much toward the winning of these states for the Master. Let us go with humble and thankful hearts to our Father who are is heaven and ask Him to give us wisdom, strength and courage that we may do our full share in the accomplishment of the great task that is before us.

UNOCCUPIED FIELDS IN AFRICA

In many parts of Africa there are large areas with no Christian missionary whatever. In the French Congo there are eight million almost untouched; three million in the Kamerun; a quarter in Portuguese Guinea and again in French Guinea a million and a half unreached by any missionary agency. In the Belgian Congo there are some mission stations, but immense areas absolutely unclaimed and something like fifteen million people not touched by any program of any church whatever. There are vast areas in South Africa, desert lands for the most part and with fairly slender population, that have yet to be claimed; while in East Africa there are something like six and a half millions of people still unreached by any evangelizing agency. Summing up all these areas, with those of the Sudan, Niggeria, Egypt, Tripoli, Somaliland and the others, the aggregate number of peopel not yet claimed for Christ is more than seventy million.—Missionary Review of the World.

Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

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The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

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THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SATURDAY DEC. 13, 1919. Number 432

A SURVEY

THE INTERCHURCH WORLD MOVEMENT, WHAT IT IS AND SOME OBSERVATIONS

J. B. Lehman.

The Interchurch World Movement came as a sequenc to a good many things that have been done during the last hundred years. We may just hastily sketch these.

1. A hundred and ten years ago Thomas Campbell issued his famous Declaration which was intended to bring about a repugnance for narrow denominationalism and a closer fellowship between Protestant Christianity. He hoped to accomplish this with an organization within the churches much of the nature of our Christian Endeavor Society. But it did not work and it is not hard for us to see why. The Christian Endeavor Society was intended to promote worship and therefore was welcome in the churches. The proposed organization of Thomas Campbell was intended to attack narrowness in the churches and undermine the power of exclusiveness and it was therefore bitterly assailed. Thomas Campbell and his fellow reformers were compelled to take the form of another denomination to assail denominationalism. It is useless for us to deny this, for no man can construct a definition for denominationalism to be placed into the lexicon of any people that will exclude us and will not at the same time exclude most of the others. Thus for a hundred years the group of churches called the Disciples of Christ have preached the union of God's people on the simple basis of the Bible as authority and scriptural names and ordinances This message has had a powerful influence on the Christian world. But it has not been all conquering partly because of the shortcomings of the people who advocated it.

Later on independent movements sprang up which were not intended to undertake the work of the church but were intended to perform a social service in the name of Christianity. Among these may be named the Women's Christian Temperance Union, the International Sunday School Association, the Young Men's Christian Association and the Young Women's Christian Asoociation, and the Young People's Christian Endeavor Society. The International Sunday School Association and the Young Peoples Christian Endeavor Society became direct helpers to the church while the others went out in the field quite independently. Thirty years of this work while tremendously worthwhile work was done, demonstrated how far short these organizations came because of their handicap.

In the last ten years came the Federal Council of the Churches and various Christian Union Associations which sought to federate the churches and much good was done. Finally in the last five years came the world war which was an event so startling as to completely reverse the world's habit of thought. When the menace became so great that it practically drove all Protestantism to its knees in prayer and forced the military commanders to unite all their forces under one commander, victory came in such an unlooked for way as to seem divinely brought

When the war was over Evangelical Protestantism saw clearly that its cause is lost unless its forces can be united. The war left all nations and kindreds and tongues in one family of nations and this new family must be dominated by christianity or by some or by something else. It can not remain one-third christian, one-third Mohammedan and one-third pagan It must now all become one or other. Catholicism is yet a fearful menace to the welfare of the world and the welfare of the world can be assured only by a forward movement of Protestantism

Up to this time the effort at union had always been through attempting to secure a uniformity of belief and opinion. But, judging from our experience in the past, there was not much hope of success. In this crisis it came into the heart of the leaders of the Southern Presbyterian Board to call a meeting of all missionary boards to determine if not a basis could be found to work together. Practically all of the boards accepted the invitation and the Interchurch World Movement came into being. These people said in substance, "We can not wait for all the people to agree in opinion and church policy. Perhaps God is not caring as much for that as we are anyway. We will go to work at once in the face of a more threatening crisis than faced the Jews when Jesus said, 'How often would I have gathered thy children together even as a hen gathereth her chickens under wings, and ye would not! Behold, your house is left unto you desolate.'"

The movement is gaining tremendious momentum and if it is now possible for these forces to go ahead without confusion among themselves it will be as all conquering as the early church movement, and the babel of confusion will fall.

Some Observations

The Disciples of Christ need not fear to enter this movement wholeheartedly, if they are as sure of their ground as they think they are. It is inevitable that some results of world blessing must follow.

In the first place, these people will not work together a single year without getting to the place where they will all long for a basis of closer union. There is no other basis than the one our fathers founded nearly a century ago. Is it not natural that we should be the little sister of Moses in the bulrushes to suggest the mother to nurse the babe? For us to run away now would be to abandon the babe to its fate.

In the next place, we will discover a great mine of wealth of consecrated hearts among the other people from whom we have been segregated by denominationalism. J. R. Bryan and I attended the committee meeting at Jackson. Mrs. J. W. Conger, president of the Methodist Woman's Missionary Society of Mississippi, also attended. We went to the restaurant to get dinner together. In here we met a choice missionary spirit and we thought our own Mrs. Nettye Safley and Mrs. Fred O'Bannon are not the only women in the state that are praying night and day for the coming of Christ's kingdom. Our group of churches need a vision of things without to cure it of its sureness and almost arrogance in selfishness. While we have a tremendously important message to give to others on a basi for union, we have some vitally important messages on service to learn from them If we go into it in the spirit of the Pharisee thanking God that we are not as others, and the others go in humbly asking God to lead them into larger service, they will come out blessed and we will go away with God's malediction on us and our house left unto us desolate.

But by far the greatest things to come from this will manifest themselves as the world tragedy that is now forming between the forces of righteousness and the forces of ungodliness. We will either draft hundreds of thousands of our girls and boys into service of world helpfulness or we will draft them into armies and red cross hospitals. God means for us to go now and teach these people or he will bring them upon us by the millions We must either teach as He planned or testify lying flat on our backs In a very few years we will see a significance in the Interchurch World Movement that we can not comprehend now.

THINKING HIGHLY, LIVING GREATLY

By Robert E. Elmore

The Bible has much to say as to the relationship of thought and character. "As a man thinketh in his heart, so is he."

A man can never be great whose mind is not occupied with great thoughts. The man who things meanly, selfishly, who sets his mind on the petty things which the world considers great, will live meanly and selfishly, and be pitably small.

Think highly! Read a great book now and then. Traverse the spacious fields of good literature, and be a friend of the royal thinkers of the ages. Move with reverent intimacy among the lofty themes of prophets and apostles. This will pay larger dividends than expert acquaintance with the white ribbon of the stock exchange.

Think highly! Listen, with ears that hear, to a musical classic once in a while. Comradeship with the master composers will bring the heart into harmony with the finest things of life. Let the meaning of the great hymns melt into your spirit.

Think highly! Learn, at any cost, the simple language of trees and flowers, of beautiful rivers and solemn mountains, of the birds and the blue sky. Lift up your eyes, and look upon the fields. Consider the lilies.

Think highly! Keep the eyes of the heart enlightened. Study to know the essential beauty and nobility of human nature. Learn how to distinguish the glory of the common man, the inherent value of the soul. Think the best of your brother Make common cause with all that is good and true in your fellow-mortal Rise to the God-given plane of appreciation, and cultivate a conscience for the timeless, priceless things.

Set your mind on things above—"where Christ is." Dwell with Him in your meditations. Let Him take captive your thoughts. He will lift you out of littleness, self-seeking, ill will to your neighbor, the groveling life of materialism, the crushing, killing slavery of the world, and make you a free man whose feet are set in a large room.

If there be any virtue, and if there be any praise—think on these things.—Spark Pulg.

Argenta, Ark., Nov. 22, 1919.

To the Gospel Plea:

Our Arkansas church convention which convened at Little Rock, is now by one month a thing of the past.

We were indeed made to feel glad to have had the cooperation of some churches and workers that heretofore have been dormant. The convention was good spiritually and financially. It was the best that we have ever had.

We all felt that it was good that our meeting was held in the Capital City. It enabled them to take note of their being in much need of a building. It was adopted at our convention that Christmas day be set apart by all Arkansas congregations to raise money to help build a church in Little Rock. They have been compelled to abandon their church house and are now worshiping in a hall which is much more comfortable for the cold weather.

Arkansas has no small interest in wanting to have a representative church in her capital.

Now, brethren, let's not forget and spend all of our money for toys and big dinners and forget that these other people are out of the doors of their church.

Our next convention will be at Washington We've had a warm invitation from the church there, and it is some farther than our former conventions have been, let's begin to plan now to be there.

MRS. A. B. MATLOCK.

KENTUCKY

Please allow space for me to report the work at Aaron's Run. Every department of the church is moving along nicely. The Sunday school was much inspired by the visit of Mrs. C. S. Taylor, S. S. Supt. The Christian Bible Institute held its fifth session with the school at Fair View. It was a successful meeting. A number of state officers were present. The institute sent to the Emergency Drive $8.

The writer was with the church at Mayslick last Thursday, winding up Sunday with a $72.35 rally. We shall be with them again the fourth Sunday in November. We are waiting the coming of the team of the Emergency Drive, Nov. 11th.

With best wishes for The Pea,

C. H. JOHNSON.

MISSISSIPPI

Dear Editor:

Please allow space for me to report our first Lord's day meeting at Indianola. After a good prayer service conducted by J. A. Lee and A. L. Brown, Bro. J. A. Keyes preached a noble sermon. The day was very pleasant and we had a nice gathering for the day and night. It was also our rally day and the collection was good. The brothers pledged $10 and the sisters what they could get up. We didn't assess them for any certain amount but those good, faithful sisters responded heavy. We have some faithful members on every first Lord's day of the month but they will not attend the good prayer service. Brethren, you know the prayer service is the spiritual part. I feel that a brother or sister will get half rusty from one month to another. But out of all that we are coming anyway. Our rally was worth nearly three hundred dollars. We gave Bro. J. A. Keyes twenty dollars. Yours for the Master,

J. A. LEE.

MISSISSIPPI

Dear Editor of the Plea:

It has been a long time since you have heard from me through the Plea. We closed a good revival at Union Hill on the fourth Sunday in September, with three baptisms, seven reclaimed, four from the Baptists and one from the Methodists. We are doing a good work at Union Hill this year. We have painted our church and added a communion set and have a good treasury.

The writer was at his old stand in Jackson the first Sunday in November. We held a good service day and night. We also have a treasury at this place. The faithful few here have mind to work. I preachd to the Washington addition two Sundays in a month, the first and the third. The members consented to take the Lord's Supper every Sunday in the month. Two things are very necessary to a church to commune and to have a good treasury. If you haven't got any money you can't do church work.

Yours,

S. D. YARBER.

Carlisle, Miss.

Chickasha, Okla., Nov. 8, 1919.

Please allow me to say a word to the Plea regarding the work at our church. We are still moving on fairly well with our work, considering everything. Of course the attendance at our services has fallen off considerably owing to the fact that several of our members are out helping the farmers to harvest their cotton. Yet what few are in town are still holding things together. I am notifying you of the amount sent to the national headquarters for the Emergency Fund, together with the amount pledged and paid by the different parties. Hope you will publish same in the Plea. I am sending you herewith the amounts and names of persons who have paid their pledges. Yours for one faith,

T. H. FULLER,

1201 Shepard St.

List of persons who paid their pledges:

R. L. Moore	$10.00
Jeff Givens	10.00
T .H. Fuller	10.00
Sister R. L. Moore	5.00
Sister Winnie Hill	2.00
Sister Jannie Williams	2.00
Sister Wilena Reed	2.00
Sister Estella Fuller	2.50
J. H. Parker	3.00
L. Parker	1.25
R. M. Robinson	2.00
Sister Ollie Martin	1.00
B. H. Smith	5.00
Lucy Smith	3.00
C L. Dunn	2.00
Limmatha Hill	1.00
Total	$61.75

The amount sent from this church to the Emergency Fund was $80.90. This is only a partial list of those who pledged; will sent the remainder in next report.

Yours with hope of success,

T. H. FULLER.

1201 Shepard St.

OBITUARY

Kerr, Ark.

Death has been here and removed from us our dear brother, Miles Webb, who departed this life September 28, 1919. He united with the Christian church twenty-three years ago. He was at church services regularly when health and circumstances would allow. As far as the writer can say, he lived a faithful, Christian life until his death.

Brother Webb was one of the old settlers of the country and a fine neighbor.

The funeral took place at Pearidge church, where he held his membership. Elders N. M. Martin and M. M. Bostwick nicely told of his life. He is survived by his wife and eleven children, and many relatives and friends.

He was laid to rest in the Pearidge Cemetery.

J. BOSTICK.

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EMERGENCY DRIVE

FROM THE BANKS OF THE OLD KENTUCKY

Nov. 18, 1919.

Kentucky over the top, with $32,000 for Emergency Campaign, retains the right to hold the first syllable of her name, surely Kentucky *"Ken."*

Tell Texas to come on, we've gone on. There's glory enough for us all, but it was the team that did the ploughing. Every minister of every church of ours and our evangelist forerunner, have heartily endorsed and assisted the team in every possible way. Other precincts to be heard from. Now the "performing of it," this sacred duty, lies just ahead, with the sight of "Big Oaks" to inspire us, we do not mistrust the future of Old Kentucky. Lists of subscriptions will follow. Yours over the top,

C. H. DICKERSON.

MISSOURI

I am sure that every Disciple of Christ in the U. S is looking forward to the 23rd of November, when the $20,000 for the mission work is to be raised. I wonder if we have thought of the great good that can, and will be done, if this amount is raised. Much of my time has been given visiting the churches in the state of Missouri in behalf of this great drive. I found some churches well organized for the effort and pledges had been taken of the entire membership. However, the following pledges were taken by the writer:

Hannibal, Eld. M. Hancock, $50, $10 to be paid Nov. 23, and $10 annually until the $50 are paid; Eld. J. W. Crutcher, 1704 E. Gordon St., $1.00; Mr. Paul Jones, 206 Willow St., $5.00; Mrs. Dollie Hammer, W. Spruce St., $5.00; Eld. Levy Jones, 206 Willow St., $5; Mrs. Ella Brown, E. Suttle St., $5.00; Mrs. B. M. Tapley, 1704 E. Gordon St., $5.00; Mr. Andrew Tyler, Lyon St., $5.00; Miss Nora Chatman, 206 Willow St., $2.00; Mrs. Maud Porter Center St., $5.00; Mrs. Mary Randoff, Broadway Extension, $5.00; Mrs. Missouri Jones, 206 Willow St., $5.00; Miss Clara Tyler, Lyon St., $6.00; Eld. Willis Campbell, 210 Willow St., $6.00; Mrs. Clara Robinson, Spruce St., $5.00; Mr. Theodore Wright, 502 Manvaisthhe St., Jacksonville, Ill., $5.00.

Madison, Mo.: Mrs. Bell Tydings, $2.00; Mrs. Matilda Collins, $1.00; Mr. All Miller, $2.00; Miss Dashia Tydings, $5.00; Mrs. Maggie Burton, $1.00; Miss Bertha Tydings, $2.00; Miss Ruth Tydings, $3.00; Mrs. Edna Burgess, $1.00; Mr. Ervin Burton, $1.00.

Higbee, Mo.: Mrs. Nancy Martin, $1.00; Mrs. Jane Walker, $1.00; Mrs. Della Lessley, $1.00; Eld. T. F. Turner, $1.00.

Lexington, Mo.: Eld. John Douglas, $1.00; Eld. Joshua Wilburn, $1.00; Miss Kate Adams, $1.00; Mr. Thomas Burton, $1.00; Miss Irene Jackson, $1.00.

Napton, Mo.: Mr. Wesley Branch, $5.00; Mr. Jess Stuart, $5.00; Mr. Robert Paynes, $3.00; Miss Oneca Murray, $1.00; Silvey Cole, $0.50; Mrs. Mary Payne, $1.00; Miss Ardena Walls, $2.00.

Blackwater, Mo.: Eld. C. B. Maupen, R. F. D. No. 1, $1.00; Mr. S. B. Pondexter, P. O. Box 73, $1.00; Mrs. Harry M. Pondexter, $0.25; Mrs. Dorothy B. Monroe, $0.25; Miss Mabel Maupin, $0.50; Mr. Lamson Pondexter, $1.00; Mrs. Maggie Pondexter, $0.50; Mr. George Pondexter, $1.00; Miss Nora Pondexter, $050; Mr. Perley Pondexter, $1.00; Mr. aJmes Chace, $1.00; Mrs. Eliza Maupin, $1.00; Miss Stella Pondexter, $0.50; Miss Hettie Pondexter, $0.50; Mrs. Laura Monroe, $0.50; Mrs. Mary Coates; Mrs. Frances Stapleton, $1.00; Mrs. Emma Stapleton, $1.00; Mrs. Eula Stapleton, $1.00; Mrs. Sallie Stapleton, $1.00; Miss Lucile Sanders, $1.00; Mr. Aaron Freeman, $2.00; Mr. Vernon Wilson, $2.00; Mr. Edward Lewis, $2.00; Miss Elmira Johnson, $0.50; Mrs. Mary Stapleton, $1.00; Mrs. Martha Ann Stapleton, $1.00; Mr. John Stapleton, $1.00; Mr. Thomas Hergins, $1.00; Mrs. Nena Chase, $1.00; Miss Edna Mae Chase, $1.00; Miss Willie Mae Freeman, $1.00; Mrs. Odessa Stapleton, $1.00; Miss Florence Hergins, $0.50.

Fairview Church: Mr. Robert Copenhavel, Eolia, Mo., $10.00; Mr. Chester Anderson, Carso, Mo., $10.00; Mr. Arthur Thompson, Carso, Mo., $10.00; Mr. George Chatman, Silex, Mo., $2.50; Mr. Arvell Thompson, Ashley, Mo., $1.00.

Lathrop, Mo.: Mrs. H. W. Hicks, $2.00; Mrs. E. B. Brooks, $3.00; Mrs. W. M. Dothrey, $1.00; Mr. Frank Lee, $2.00; Mrs. Etna Lee, $1.00; Mr. Reuben Lee, $1.00; Mrs. Katie Lee, $1.00; Mrs. Albert Williams, $1.00; Mrs. Janie Williams, $1.00; Mr. George Tillman, $1.00; Mrs. Flossie Tillman, $3.00; Miss Verniece Tillman, $1.00; Mr. Henry Hicks, $2.00; Mrs. Laura Hicks, $2.00; Master Karl Hicks, $1.00; Mr. George Brooks, $3.00; Mr. Eddie Barnett, $2.00; Master Edgar Barnett, $0.50; Mr. John Hicks, $1.00; Miss Ernalee Andrews, $1.00; Mr. Pete Vening, $3.00; Mrs. Mary Bogas, $0.50; Mr. Albert Baker, $1.00; Mrs. Pearl Baker, $1.00; Mr. Thomas Graham, $1.00; Mrs. Lizzie Graham, $1.00; Miss Massie Graham, $1.00; Miss Verina Graham, $1.00; Miss Cordelia Graham, $0.50; Miss Lucile Graham, $0.50; Mr. Willie Dodd, $1.00; Mr. Blyde Legion, $0.30; Mr. Henry Evans, Chamois, Mo., $0.50, paid.

Plattsburg, Mo.: Eld. George Walker, $1.00; Mrs. George Walker, $1.00; Mr. H. Grider, $1.00; Mr. Denis Tillman, $1.00; Eld. John Walker, $2.00; Mrs. Ellen Greene, $1.00; Miss Lorene Enix, $1.00; Mrs. Myrtle Bosier, $2.00; Mrs. Josephine Shades, $2.00; Mrs. America Shades, $1.00; Rev. P. C. Crutchfield, $1.00; Mrs. Winnie Scott, $1.00; Mrs. Malvinia Summerfield, $1.00; Mrs. Bettie Hunter, $0.50; Mrs. Myrtle Evans, $1.00; Mrs. Martha Blackburn, $0.50; Mr. Frank Sidney, $0.50; Mrs. A. W. Stewart, 300 Walnut St., $0.50; Mrs. J. E. Garrison, $0.50; Mrs. Mattie S. Coleman, $1.00; Mrs. Anna B. Clark, $1.00; Mrs. Allice Sidney, $1.00; Mrs. Charles Sidney, $5.00; Mr. James V. Clark, $3.00; Mrs. Mernevia Kelly, $3.00, paid.

Dover, Mo.: Mr. R. Minor, $1.00; Mr. John Minor, $1.00; Mr. Howard Streets, $0.50, paid; Mrs. Mollie Miller, $1.00; Mr. Richard Gates, $1.00, paid; Mrs. Mara Minor, $1.00; Elder James Minor, $1.00; Miss Ruth Hanna, Wellington, Mo., $0.50.

New Haven, Mo.: Mrs. Anna Terry, $1.00; Mrs. Mary Mason, $1.00; Eld. William Lucky, $0.50; Mr. Frank Allen, $0.50; Mr. George Kaiser, $5.00; Mr. Daniel Allen, $0.50; Mr. Lue Rose, $0.50; Mr. John Jones, $0.50, paid; Mr. Alonzo Kaiser, $0.50; Mr. Lilburn Jones, $1.00; Miss Lucile Jones, $1.00, paid; Mrs. Hallie Motley, $1.00; Miss Grace Rose, $1.00; Miss Jessie Terry, $1.00; Mr. Auto Smith, $2.00; Mrs. Susie Jones, $1.00, paid; Miss Christina Jones, $1.00, paid; Miss Della Jones, $1.00, paid; Miss Sadie V. Kaiser, $0.50; Miss Mildred C. Briggs, $0.50; Eld. Moses Mason, $1.00; Mrs. Allice Valentine, $1.00; Mrs. Ethylene Kaiser, $1.00; Miss Ervelle Jacobs, $1.50.

H. D. GRIFFIN.

MISSOURI AND THE BIG EMERGENCY DRIVE

Dear Editor of the Gospel Plea:

For some time I have intended to say a word relative to the matter of raising $20,000 among the negro churches of the country; and especially Missouri's part in this great great enterprise; but notwithstanding the pleasure I have taken in reading of the splendid achievements in other sections of the country, the long continued illness of my wife and other cares incident thereto, have caused my silence on this momentous question and even now, were it not for the gravity of the situation, I could not assume the added burden of this article; but feeling that the time is now when there should be a general call to colors I am impelled to write these words. At the Louisville Conference, the principle and methods to be employed by each worker in the various districts in pushing the drive to a successful conclusion were gone over by experts who had carefully arranged the program for this particular line of work, special emphasis being placed on the liberty of each individual to give in accordance to the measure of his or her prosperity. It was thought that this method was more in line with the New Testament teaching on the doctrine of christian liberty and christian giving. There was no thought of stipulating any definite sum of money to be paid by each individual, because such an act would destroy the freedom and responsibility of the individual, but being regarded as a free citizen of the kingdom of God, each one has been urged to assume his own responsibility in proportion to the measure of his or her prosperity, in upholding and extending the government of God. Each delegate attending said conference was made familiar with the plans

(Continued on Page Five.)

THE GOSPEL PLEA

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Address all communications to the Gospel Plea, Institute Rural Station, Edwards, Miss.

The number appearing above is your serial number. For some time we have been so short in office force that we have failed to write your number on the paper. But from on we will do so on the first of each month. Suppose your number is 410, and this number is 403. This means that you will be due in seven weeks. Look at your number and then look at the number of the Plea and you will see when you are due. Remember the government does not allow us to send long after due.

PERSONALS

Rev. W. M. Alphin writes: The Emergency Campaign now has the right of way in Kansas City, Mo., church, and we are hopeful of at least fair results. I think the reports from Missouri churches will be, at least, far in advance of any previous year.

W. P. Martin is in a meeting at Nicholasville, Ky., with good results.

An error occurred in the Plea of last week. Eld. M. M. Bostick gave one hundred dollars instead of one dollar.

Mr. and Mrs. R. J. Walker announce the marriage of their daughter, Gertrude Velina, to Mr. Chas. D. Morgan, Jr., on Tuesday, October 28, 1919, at Tillman, Miss. At home 219 Carruth St., Baton Rouge, La.

S. C. I. NOTES

Several of the teachers attended the State Convention which convened in Vicksburg last week.

A number of the delegates also visited the school between sessions and after the convention was over. Misses Eldridge and Herron, of the Christian Standard Publishing Co., and Messrs. Bruner and Heilbrun, of the Christian Evangelist Pub. Co. were with us Saturday evening and talked to the student body and faculty. Mr. Heilbrun furnished some very fine violin music.

Misses Cornelia McClodden, Willie Heath and Mr. Edward Timberlic are the delegates to represent us at the District meeting which is to be held in Jackson with the Washington Addition Church.

Miss Cynthia Wright and Mr. Burnette Jacobs are our chosen delegates to represent the Young Women's Christian Association and the Young Men's Christian Association in Des Moines, Iowa, the last of December and the first of January. A number of the old students who are out of school now are sending in their dollars to help them make the trip.

Miss Elizabeth Burt writes that she is very sorry not to be in school this year. She was about ready to come when her mother took GALLEY SEVEN PLEA ----ffff very sick and as she is the only daughter at home she was needed there. This is Elizabeth's Junior year.

Our Bible School offering last Sunday was $21.23.

Next week we will be ready to report the highest standing in grades for the first quarter of the school year.

AMONG THE BIBLE SCHOOLS

Offering by states of Colored Bible Schools from October 1, 1918 to September 30, 1919:

Alabama, school reported, 1--------	$ 2.00
Arkansas, schools reported, 12----	66.00
Washington D. C., schools reported, 1	3.00
Florida, schools reported, 3--------	8.65
George, schools reported, 2--------	3.25
Illinois, schools reported, 1--------	10.00
Indiana, schools reported, 1--------	25.00
Kansas, schools reported, 3--------	21.50
Kentucky, schools reported, 6------	58.39
Mississippi, schools reported, 7----	72.00
Missouri, schools reported, 3-------	22.70
North Carolina, schools reported, 2-	6.50
Ohio, schools reported, 3----------	14.00
Oklahoma, schools reported, 3------	17.00
South Carolina, schools reported, 1-	2.10
Tennessee, schools reported, 4-----	124.00
Texas, schools reported, 5----------	17.00
Virginia, schools reported, 6-------	36.00
Total ----------	

Dear Workers: Can you look upon this report with little concern? Is the Bible School work worth while? Shall I look upon this report as the measure of your interest? I know the "flu" hindered many schools in making their offering last year. Let nothing stand in the way this year. Before this report gets in the Gospel Plea I will be enroute to hold a conference with the General Secretary of B. S., regarding an associate worker in the field. I am wondering if your state will fall down on us this year in the offering. Think of three schools reporting from Missouri, six from Kentucky, one from South Carolina and from the great state of Texas. I am sure you will do better this year. On account of the Emergency Drive some of the schools will no doubt be a little late reporting this year. You know what the Emergency offering is for. We all are giving to this worthy cause. We must have that school in Kentucky, the church in Washington, D. C., but let us keep the home fires burning. The material for our schools must come from the Bible Schools. You know the old saying, God helps those who helps themselves.

THE NATIONAL LOVING CUP

Who knows where it is? The purpose of this cup is to awaken a little state pride. The Cup goes to Tennessee this year. This state wins the cup for having raised the highest per cent above its apportionment Lea Ave. Bible School Nashville, Tenn., will hold the cup because it gave the highest per cent above its apportionment.

Just when this Cup will be awarded to the above named school will be announced later through the Gospel Plea.

We shall continue our effort to raise $1,000. We should have this year three "Century-Giving" ($100), six "Half-Century-Giving" ($50) and ten "Quarter-Century-Giving" ($25) schools.

One hundred schools should give ten dollars ($10) each, two hundred schools give at least fiive dollars ($5) each. If this is done we shall redeem ourselves. Let us not stop with anything less.

Yours for the Goal,
P. H. MOSES,
Field Secretary of N. B. S.

TWO HELPFUL SERVICES

Beaumont, Texas, Nov. 18, 1919.

The Gospel Plea:

Sunday, November 16, we had two helpful services at the Refuge Christian Church. Our pastor, Rev. T. J. Green, took for a text Rev. 7th Chapter, 14th verse, "There are they," and from this we all enjoyed a strong gospel sermon. At night the pastor preached from the gospel of Luke, 16th chapter 25th verse, "Son, remember," and again our hearts were made to feel glad. We were delighted to have in our midst some distinguished visitors who took an active part in the service (I mean the night service). They were from the Antioch Baptist Church and, of course, there were others there also. It is encouraging to see so many young boys and girls attend the Mission Church, even the prayer meeting service. We are looking forward some day and praying to that end that a big revival will break out in Beaumont and that a large ingathering of souls will come into this litle congregation that has been struggling for about four years. We ask the prayers of the brotherhood that victory may be ours. We commenced our service Sunday night at 6:45 and closed at 8:05 . The collection for the day was $16.85.

GEO. TWIGG, Elder.

Lexington, Nov. 19, 1919.

Dear Editor of the Plea:

I wish to make the following statements through the columns of your paper:

I am now in the midst of a great revival. Eld L. H. Crawford, of Greenville, Texas, is doing the preaching. Mrs. Tillie Smiley Graham is to conduct the singing. She has been delayed in getting here on account of illness, but promises to come to us as soon as the doctor will permit her to leave her room. The outlook was never greater in the history of the church here for great meeting. Since the drive we have had ten added to the church, five by confession and baptism, one from the Methodist, 60 years old, one from the Presbyterians, three from world, and five from sister churches. I can say for the Emergency Drive it has been a great inspira-

tion to my work and has helped my people to get a larger vision of the work, both spiritually and financially.

MISSOURI AND THE BIG EMERGENCY DRIVE.

(Continued from Page Three.)

and thoroughly instructed, insofar as it was possible, to see each member of each church in each district. They were amply provided with illustrative literature, envelopes, pledge cards, and everything necessary to a thorough systematic canvass based on the principle of christian liberty and the great brotherhood of Missouri is no less appreciative of their liberty than others are. Perhaps in all of the states where we have a following there creeps into the general plan something of a selfish or narrow character and sometimes this works a hardship in reaching the end in view; but the man or men of zeal and precision can but see that the Louisville plan is of the most promise because of its absolute reasonableness. The fact is, brethren, if we are to be successful in this work, so splendidly begun, there must be harmony of thought and concert of action. Let us not think of Missouri's share in this great work in terms of $2,000, nor of members of the church in Missouri in terms of one dollar each, but let us rather think of the offerings and pledges from each individual member of the church in Missouri as representing the very last available dollar that Missouri could raise, whether that be one or ten thousand dollars. In either case it will not exceed the acutal needs. If it were the actual representation of our ability to give as leaders we should be thoroughly informed as to the workings of the plan in all of its details and be ready and willing to proceed in the accomplishment of the task in such a way as would seem to be the most certain of success, but in case some official of our board should ignore or repudiate the established order of things and thereby cause confusion of action, the logical thing to do is to get this impediment adjusted first of all and then proceed all together. It is thought that all members of the state board are not only reasonable men but that they have a common interest in this cause and are eager to see Missouri take her proper place among the churches of the country.

The matter of raising $2,000 here at the rate of one dollar per member as suggested, when there were less than a thousand members reported at our Kansas City Conference, is a physical impossibility and it can be seen to have been either an oversight of the president of our board or a mistake in calculation, because every one who knows him has a high estimate of him. It should be an easy task to remove this little thing because I am sure that there would be no occasion to boast of Missouri raising $2,000, if it was manifestly evident that the sum could have been increased under a more liberal and extended policy. In reading the utterances of our president there seems to be at the bottom of it all an intense desire that Missouri should do her whole duty and this I believe she will do. Every agency in all the churches should be put in operation and no stone should be left unturned to raise the highest possible amount.

There are a great many people who are friends to every good cause, who I believe would contribute something to this cause if the facts in the case are properly presented to them. Most every large institution has been established and maintained on the principle of cooperation. When it was discovered that this country had to enter the great world war, in order to solve the great problems of the warring nations and to assist in bringing about a state of universal peace, this principle was adopted and each individual citizen was called into cooperation with the government and the result was the raising of millions of dollars and the final winning of the war. In the same way the denominations are rejoicing in the raising of millions of dollars for the carrying out of their program of work. In like manner we will have occasion to rejoice as never before if each of us will do what is reasonably expected of us. Therefore let us all work and pray that the final outcome of our present drive may be abundantly successful and that it may become the means of greater achievements in our future programs. Let us all feel that the day of small things is past and that to accomplish the big things combination and cooperation must been seen in the very nature of things to be the essential thing. No consideration of geographical boundary lines should creep into any of our plans, since in every land all who obey Christ enter into the same relationship and are all citizens of his government and therefore are all brothers. We should feel to be bound together by an interest universal in its character as was that wonderful proclamation: "Go teach all nations." "Go yet into all the world and preach the gospel to every creature." That repentence and remission of sins should be preached in His name among all nations beginning at Jerusalem." Let us all feel that we have a common interest in the work in Washington, D. C., in Louisville, Ky., or in any other big thing undertaken by our brethren anywhere for the promotion of the cause of New Testament Christianity. Our people do not seem to love the church anywhere as they should, as compared to their denominational brethren, and it may be because we have made too little of the church. We have been too easily satisfied as to our church homes. Too many of our people are worshipping in churches that are none too good in which to house their stock. In some cases perhaps they cannot do better because of a lack of vision. May this be the beginning of a new era among our brethren everywhere. May we all manifest a keen interest in the work being done among our people by other hands and loyally do what we can to achieve this victory. St. Louis, though weak, will be in evidence in the final rounding up, when the general roll is called.

Yours in His service,

MOSES POWELL.

New Orleans proposes to rat-proof it docks. This is to prevent bubonic plague and other infectious diseases. It is estimated that the cost will be $2,000,000.

Coal miners in Germany are working ten and twelve hours a day to restore the country to its place in industry.

They say that the people who drank the vile concoction in New Orleans at 50c per are now willing to join the prohibitionists.

An anarchistic bulletin published in this country says: The press, church and government and constitution can go straight to hell. Down with the constitutions, government, captilization, churches and synagogues. Long live anarchism." Something in this will remind you of what Paul said about the man of sin, he that opposeth and exalteth himself against all that is called God or that is worshipped.

At Newton Center, Massachusetts, a bronze memorial tablet was unveiled on the site of his old home, to Samuel Francis Smith, author of the national hymn, "America." It was the 11th anniversary of his birth. The tablet was unveiled by his grand daughter and "America" was sung by the children from one of the town schools.

The annual cost of tuberculosis in the United States is said to be $1,000,000,000.

Hinds County Grand Jury in their erport called attention to the dancing in Jackson which they said is immoral, vulgar and indecent. We are certainly on the ragged edge of the precipice when sexual excitment becomes a public and approved pastime.

The State Board of Health has rendered a real service in securing and putting on sale at greatly reduced prices antitoxins for diptheria and tetanus, and vaccine for small pox and typhoid. They will be sold at drug stores all over the state in towns of 500 or more and are guaranteed. Ask your doctor about them.

Dr. Garfield, fuel administrator, at the direction of the cabinet proposed a 14 percent increase in miners' wages without any increase in the price of coal. The operators have accepted but the miners' union officers refuse. The government promises that coal will be mined. In the mean time everybody is asked to economize.

The Catholics of New Orleans are said to be pushing a religious and educational program among the Negroes of that city. Xavier University having 434 students and the primary and secondary schools having 2200. Three churches have been recently provided for them at a cost of $35,000, $100,000 and $15,000 respectively.

There'll be a lot of people in heaven who never got their names in "Who's Who" and some of them will stand close to the throne.

Lady Waldorf Astor who has been elected to the English House of Commons was an American having lived in Richmond, Va.

It is said that strikes have cost this country ten million dollars a day for the last eight months.

The Memphis Cotton Exchange has called on Senator Shields of Tennessee to resign on account of his opposition to the peace treaty and permit the governor to appoint a man who truly represents the sentiment of the state.

Berger, whom Congress refused a seat has been renominated by the socialists of his district in spite of the fact that he was sentenced to 20 years in the penitentary for treason during the war. He will stand up a long time if he waits till he is seated in Congress.

Opportunities for trouble with Mexico seem never to be lacking. Real Americans might find a way out by praying for it.

Christian Woman's Board of Missions

MISSISSIPPI

Dear Editor of the Gospel Plea:

Please find room for me to say a few words about our C. W. B. M. Quarterly held with the brotherhood Nov. 8th 9th. They gave us periods, Saturday afternoon, Saturday night and Sunday afternoon. Saturday night and Sunday afternoon it was good from start to finish, both spiritually and financially. There was a sermon Saturday night by Elder N. R. Trevillion. We had the pleasure of listening to some of the most encouraging and inspiring talks on missions by some of our great leaders. Among them were Sisters S. S. Blackburn, M. J. Brown and S. J. Moore, all of whom gave sight to the blind. The Sunday school was conducted by our state superintendent, L R Garrison.

There was a sermon by Elder K. R. Brown have preached for the brethren before noon Sunday afternoon. Elder Calvert was to but failed to come, so we just double teamed right in on Bro. Brown and he carried us for for a while. Elder Watt, our district worker, is the right man in the right place. He works with nothing but the spirit of Christ. He knows that wherever there is union there is strength. We realize that we are helpers in the church, for wherever you find a band of women working in the church there is sucsuccess. We find Sister Eva Bingman holding up nothing less than her part. God grant that we may do a greater work in the near future. The brothers raised $70.90 and the sisters $16.25, a total of $87.15. We ask the prayers of the entire brotherhood that we may grow stronger and stronger.

Yours in the work,
ADA COFFEY, Sec.

Knoxville, Tenn., Nov. 10.

Dear Sisters and Brothers in Christ:

It affords me great pleasure to speak to you through this great messenger for Christ. There is no joy so complete as the joy of working for Christ. There is great work to be done for Christ and may we as Christians feel that the victory depends on us. I am anxious about the work of our women. One bore the first message after our Savior had risen. Let us ever cherish that memory as we go about working in the Master's Vineyard. As corresponding secretary of Tennessee I wish to say I hope that each society has already sent in their quarterly report to the general and state funds and are trying to make a better report for next quarter. Let each officer and member do all they can to make this missionary year the best since it has observed its forty-fifth aniversary. As the executive head plans the work let us not hesitate to grasp them with this through information, inspiration, realization. I would like to get the name and address of the president, secretary and treasurer of each society. Let us do more writing that we may get in unity, for in unity there is strength, and let us study more. Paul demands us to study to show ourself approved workers. There was never a time that this was more necessary than now. Let every Christian home have in it one or more of the Christian magazines. They are so inspiring.

I must say something of our local work. Our society is not as large as many others may be, but we are thankful to say that we are Number one in efficiency. We have indeed finished a successful quarter. We have been able to carry out the four periods, Business, Devotional , Educational and Social. Our last meeting was grand and we are striving through Christ to make the next one better and we solicit your prayers. May God bless us and keep us and cause His face to shine upon us, that his way may be known throughout the earth through Jesus Christ, our Lord. Your Sister in Christ

MRS. D. C. FOWLER,
1004 East Vine Ave.

ON THE FIELD

Dear Readers:

It certainly fills our hearts with joy when we read of the good work of our co-workers through the Plea. We wish we could hear from more of our co-workers.

Mrs. Sarah L. Bostic is one of our oldest workers and I look for her pieces and always enjoy them.

We are so glad to know that we have your prayers as we go on our fields of labor. This we surely appreiate. I pray for you that God may give you long life that you may help to plan and carry out His great work. The harvest is indeed white, but the laborers are few. I pray that more will come in and help to carry this work on and on. I am sure the workers feel proud of Mrs. Hattie Griffin, of Mississippi, who is now working in Missouri among the young people. The writer is still visiting district meeting on the 13th of Ult. I left Port Gibson for district meeting in the Mound Bayou District, which was held at McKinney Chapel, my first time there. I was nicely treated at the home of Mr. and Mrs. McKinney. They have a fine home and certainly know how to make one feel at home. The Quarterly was good from start to finish, with the spirit of Christ in the meet, not one cross word. I am glad that we could enjoy such a meeting.

On Saturday night of the 15th, Elder J. A. Keyes made a statement which brought tears from many eyes. He and Bro. Williams joined the convention all rejoiced over this, afterwards preached one of the best sermons I ever heard. Response by the pastor. Subject: "Christian Manhood."

Sunday was another happy day. The same two preached. I am assured this meeting will be long remembered. It was the best I have attended for a long time. I sure rejoice over this. We can't help but feel proud of our young Christian ministers. Our prayers go out for them. The young people had a nice program. They seemed to be anxious to work. The writer spoke to them. Afterward Mrs. Hannah Williams Hampton was elected as key woman of that district. I was so proud of this trip. We are expecting great things since we have such faithful workers as Mrs. Hampton. She is one who knows the work and one who is able to tell it. Now, coworkers, let us pray for each other and plan to do great things for our Master.

The C. W. B. M. was reorganized. Miss Eva McKinney, president; Mrs. Margaret White, vice president; Mrs. Dora McKinney, treasurer. I also reorganized the Young People Junior Society with Miss Penella McKinney, president; Miss Norsis McQehton, vice president; Miss Viola McKinney, secretary; Miss Claudy McKinney, assistant secretary; Miss Eva McKinney, treasurer.

I told them of the World Call and the Kings Builders. Miss Eva Kinney took the World Call and the Kings Builders was taken one year by Miss Pernella McKinney. They seem to be fine girls and are so willing to work. I sure hope they do real well with the work. I am most assured they will with Mrs. Martha Mosley Baker, one of Port Gibson workers, as their teacher. She will help them out. We look to hear from you in the Plea.

Yours,
SARAH A. BLACKBURN.

NATIONAL THRIFT WEEK.

Keen interest on the part of the public in the projected plans for a National Thrift Week beginning January 17, 1920, has been evidenced in many ways already, the Savings Division of the Treasury Department announced today. The purpose of the week will be the endeavor to start the country off in the New Year with a sound financial program for every individual and household. Two ends are sought. First, that the condition of the individual be improved, and second, that the financial and industrial strength of the nation be increased by the great sums of capital which will accrue through the practice of steady saving and safe investment on the part of citizens.

"The importance to the country of the practice of thrift and saving by the individual is not readily appreciable," said William Mather Lewis, director of the savings division, "until its results in the aggregate are summed up. While the country was buying twenty billion dollars worth of Liberty Bonds, it also put away more than a billion dollars in War Savings Stamps, and savings bank deposits in this country also have increased some eight billion dollars during the years the world has been at war.

"The absorption of the Liberty Loans was due somewhat to extension of our national credit, but purchases of savings stamps and increases in bank deposits were almost wholly due to the wise preference of the individual for increasing his own and the country's capital account instead of using his funds in unnecessary spending.

"It is to bring to the attention of the country that it can, without sacrifiting its pleas-

ures or curtailing its comforts, add several billion dollars more to its capital account next year that plans for a National Thrift Week early in the year have been promulgated.

"Steady additions to the nation's capital are necessary if we are to take advantage of the trade and industrial opportunities that will keep us at our present full tide of prosperity. We must refrain from unnecessary and extravagant spending if we are to bring prices down. Having saved money, it is essential that the individual invest safely. To this end we urge continued investment in government securities, on which steady and good interest returns are assured, with full return of principal

"Saving stamps and treasury savings certificates will be again available next year at bank and postoffices, and Liberty Bonds may be purchased through any banking institution."

The program for National Thrift Week, as at present tentatively planned, is as follows:

National Thrift Day, Saturday 17, 1920—To enlist the nation in a campaign to "Save first and spend afterwards." In other words, to stick resolutely to the program of making the present insure the future by the regular saving and investment of some part of every pay envelope to finance future opportunities or needs; to invest savings safely, preferably in loss-proof government securities; to curb the profiteer by demanding a dollar's worth of goods for every dollar spent.

Thrift Sunday, Sunday, January 18.—Sermons in all American pulpits on the relation of economic life to religious well-being, and the need of sharing with others.

National Life Insurance Day, Monday, January 19—To emphasize the importance of protecting one's family with life insurance.

Own-Your-Own-Home Day, Tuesday, January 20.—To show why desirable and now possible to own a home.

Make-a-Will Day, Wednesday, January 21—To urge men to make wills, and in so doing to impress upon them the necessity of making provisions for the future.

Thrift-in-Industry Day, Thursday, January 22—To emphasize the need for factory thrift, and the economic value of cooperation between capital and labor.

Family Budget Day, Friday, January 23—To show the importance of using the budget plan in family finance.

Pay-Your-Bills Day, Saturday, January 24—To emphasize the moral obligation to pay your debts.

Formal pledges to cooperate in furthering National Thrift Week thus far includes the voluntary offer of a large firm to give a share of its advertising space, and resolutions of three of the largest banking groups of the country, the American Bankers' Association, the Investment Bankers' Association and the American Institute of Banking. The latter at its recent convention in New Orleans adopted the following resolution:

"Intelligent and systematic practice of thrift develops a higher type of individual and increases the economic strength of the nation; we threfore pledge ourselves to continue in cooperation with the several bureaus and departments of the government and also such other organizations or agencies as are engaged in promoting public and private thrift.

"We especially pledge ourselves to support and work for the success of the thrift plans being made for the week beginning January 7,1920, by the War Loan Organization of the Treasury Department."

THE LEAGUE OF NATIONS.

An exchange in speaking of the recent failuure of the Sneate to ratify the treaty expresses its lament thus:

We had hoped for a dictated peace, in which we should have forced the terms of civilization upon our prostrate enemy. The hope is gone. Our Allies have done that, but we have not. Two equal parties, the United States and Germany, may now, if they care to, discusus, on equal terms what will be their future relations. It is too late now to discuss the reparation that we might have demanded for the Lusitania and a long series of other outrages. Too late!

We had hoped that by a final colossal war we might end war. That hope is gone now. We fought and then we stopped fighting. That is the record that America has written into the annals of history.

We had hoped that the League of Nations, being once an actuality, would develop into a real power such as would amply protect those new nationalities, whose future must certainly be that of failure unless some power external to themselves can save them. Why, now, have we helped to create Poland and Jugo-Slavia and Czecho-Slovakia, only to abandon them? Some, indeed, questioned whether the world united in a League of Nations would be free from war; it was an open question. But nobody has any doubt as to a world not united in a League of Nations, for all history, since the very dawn of history, gives the answer.

We fought and then we stopped fighting. And, until Almighty God shall place a magnificent ideal into the minds and hearts of some future generation, our children and our children's children will follow the example we have set to them. They will fight and then they will stop fighting. And mothers will mourns, and wrecks of humanity shorn of limbs or of eyes or of minds will dumbly wonder why they have suffered and lost, and babies will starve and die, and women will be tortured by soldiers of hate, and devils will laugh. And so the history of the human race, written in blood, will go on.

We had hoped that America, in her strength, would go through Europe and be the force that would reconstruct the nations. We began nobly; and then we stopped. The dream is over.

We had hoped that democracy and American institutions would be so brilliantly illuminated by service to humanity that all the world would wish to rebuild their nations upon the pattern we have shown them. And now—!

The Treaty is defeated. Revenge is obtained. There are those who must, no doubt, be extremely, sublimely happy!

Here is the advice of one who has studied the question of communicating with spirits of the departed: Your attempt will probably land you in the midst of a group of conscious frauds. If you survive that danger you will be likely to be misled by the curious and unexplored workings of telepathy. If that danger also be surmounted you may find yourself dealing with evil spirits that will certainly seek to gain greater and greater control over you. And if that peril also be overcome, and you do actually, for a few fleeting moments, enter into actual communication with the one you seek, you will do it by defying Almighty God and bringing both to yourself and to your loved one a very great spiritual danger. Insanity itself may be your portion; certainly a morbidness that will unfit you to do your God-given work. We know too little of the spirit life to be able to say what is the nature of the spiritual dangers that are yet possible to him whom you love.

Dental Notice

I have recently located at Edwards to practice Dentistry and have fitted up an office in the Bank Building, in the room formerly occupied by Dr. Birdsong.

I have modern equipment and appliances and am prepared to do first class work of all kinds.

No charge will be made for examinations, and all prices will be reasonable.

Your patronage will be appreciated

Respectfully,

T. A. CHAPMAND, D. S.

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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THE GOSPEL PLEA
INSTITUTE
EDWARDS, MISS.

BUY BOOKS BY RACE AUTHORS

Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

Become familiar with the work of RACE AUTHORS.

The Boy You Love

The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

That it may be easy for you to secure them we will take orders for them at the publisher's lowest NET prices, which are:

Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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WORLD CALL

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THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SAT. DEC. 20, 1919. Number 433

A SURVEY

THE CHURCH IS FINDING ITS LIFE

(J. B. Lehman)

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil aginst 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."

The church was established on earth for the purpose of redeeming man from the evils of the world and so its normal task it to battle with evil and when evil is so crowded to the wall that it must resort to the method of saying all manner of evil against good men falsely we may kno wfor a certainty that:

1. Its cause is lost for when it has no other weapon but that it is incapable of winning out;

2. It is certain that the truth is taking hold or they would ignore it;

3. Nothing will bring out the true worth of good people like being menaced by evil.

If it were not that we are all hindered by the instinct of wanting to avenge ourselves we could easily see the philosophy of human regeneration and could accomplish the task in a much shorter time. When Paul saw how the Jews acted he called it "a strange delusion," and went on with his work with all his strength. This has been repeated in every crisis since that time. It will show itself again now when we are transforming from an old era to a new one. We can judge how the fight is progressing by noting the methods of the enemy. If he is resorting to such weapons we know his cause is lost and we can calmly prepare for the victory triumph.

Unless we have faith in the power of truth we can not win no matter how righteous our cause is. One of our schools has been so anxious to hold to the old tenets that it requires its teachers each month to make affidavit that they believe these things before they con get their pay. a belief so held down with chains becomes a bondage and must be offensive to God no matter how much truth might be in it.

But perhaps the greatest cause for rejoicing at persecution is in the fact that it brings out the true worth of the champions of right. For a long time we have nursed in the bosom of society monstrous evils like the liquor traffic, white slavery, and corrupt politics. While this was allowed to buy indulgence for a price the church was spending its time debating dogmas and indulging in personal feuds. Many of our conventions were so unspirited that it was dangerous to attend them. But now those evil forces are fast federating their strength for a great onslaught. They are revealing the weakness of their cause in every way possible. They see no way of winning out except by bringing on a chaotic condition. They have no more outlook than the old heathen Indian had when he went on the war path. Hence they have organized race riots, strikes, and have made deep laid plots to discredit our government at home and abroad. They have not hesitated to flagrantly insult Japan, England, France and Italy. Today they are shedding great tears for China, tomorrwo they will not hesitate to insult her too.

In all this the church is gradually discovering that it must be the final victim. The coal miners may now be pretending they are striking at the capitalists and the young white men in Washington may pretend they are striking at the Negro, but tomorrow they will all combine to strike at the church of the living God. The church therefore, is preparing for it. It is fast uniting for action, leaving all dogmatic discussion in abeyance. In short, the church has voted to lay on the table all dogmatic disputation and it will never again vote to recall it fom the table. Before we are through with the task of forcing the the forces of evil now mobilizing we will have forgotten whether a prepositions means for or because of. The Babylon of denominational bickerings will fall when the forces of evil will threaten the life of the church. When men will see that they must fight for their altars and hearth stones they will bring about Christian union on the Bible basis.

The most serious menace in lynching is not in that often innocent men are done to death, bad as that it, but it is in the fact that a portion of our people have resorted to the pagan type and so are capable of any outrage even like the French revolution. Running into a mob and lynching a man is distinctly a pagan action and it is a fearful thing for a people to go from Christianity to paganism. Pagan worship was about altars like Ashteroth and this was voluptuousness. Our present red light district is the identical thing that the worship of Ashteroth was only it now no longer pretends to be a religion. Our nation is in great danger of going back to paganism as did Israel in the days of the Judges. We can not break up lynching and the white slave traffic by attacking the perpetrators. Society must brand them as the harbingers of the return of paganism and we must teach our children the true principles of Christianity.

The Interchurch World Movement proposes now to mobilize the working church for the task. Denominational bickerings are to have no place in this. It is to be an army of workers. They are going to graple with world conditions with the united strength of the church. Dr. Earl Taylor in his address in Cincinnati said that Methodism raised one hundred and twenty millions and now they must get all Christiandom to help them to spend it. God will show us soon enough how to spend the billion or more dollars Protestantism will raise. The storm cloud is now hanging on the horizon and as soon as some high officials or high army officers prove untrue the thunder will clap.

Undenominational organizations like the Y. M. C. A. and Y. W. C. A. have taught us how we can do a work for the uplife of society and their recent experience has taught them how handicapped they are by being divorced from the church. All this will result in church undertaking in earnest the work of uplifting society and when it does that it will take the Y. M. C. A. and Y. W. C. A. back into its fold. It ought also to take the Salvation Army back. Every religious body should have its salvation army post where it would do its share in reclaiming the submerged.

If the present storm of combined paganism drives the denominations of Protestantism together so they will destroy denominationalism and will undertake a full task in the redemption of mankind great good will come from our present threatened convulsion. And looking at it in this light we should not pray that God would take us out of it, but that he would walk with us safely through it "I pray not that thou shouldest take them from the world, but that there shouldest keep them from the evil one." And if the facts are set for us to do this great work for mankind we might well say to the evil graces: "What thou doest, do quickly."

WORKING WITH THE CHURCHES

When I wrote last I was in the midst of the revival at Millersburg, Ky., and mentioned the very successful meeting at Kansas City, Mo., but I see the printer gave Bro. C. H. Dickerson credit for it by signing his name to my article.

In this article I desire to tell of the results of the Kansas City Meeting.

Evangelists often preach emotional and exciting sermons to get people in the church with the hope of teaching them the essential things afterwards. They did not seem to know that if people cannot stand sound doctrine before they enter the church they will hardly stand it afterward. Better tell them what is required of them beforehand. That would be in harmony with the Great Commission which says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19-20. Thus you see a sinner must be taught what Christ has commanded him to do before he enters the church, and he can be further instructed after you get him in. If he refuses to be properly taught before coming into the church, there will be no chance to give further instructions.

It took three weeks to make the mem-

bers feel the need of a real gospel revival. To begin with they thought three weeks was too long, but after they saw the need they wanted the meeting to go on six weeks. Elder Alphin knew what it would take before the meeting began, but the members didn't. They had been used to one week's excitment.

Elder Alphin had certainly done a great work during his three years labor with the Kansas City church. He has brought that people a long, long way. Mr. Wall, a man quite up in his forties, who made the good confession the last Sunday of the Kansas City revival, said he would not have given a dime for the church before Elder Alphin took the work. That they were not even on good speaking terms. Now it is hard to get them to leave each other after they have been dismissed. They have a regular social gathering after the divine services are over.

Bro. and Sister Alphin are highly respected by the people of the community in which they labor. Bro. Alphin is president of the Ministerial Aliance which includes all the religious bodies in Kansas City, a thing that don't happen often with the ministers of the Church of Christ. So useful is he in Kansas City that he must be in every important movement among our people as a leader. It is not that he seeks the office the office seeks him. He is indeed a leader, and the people of Kansas City, regardless of denominationalism, see that he leads.

He believes in things being done strictly in a business way. Just as each week rolled around he would have his officers to pay off. They paid me on railroad expenses and service, $74,76. Gave more than they agreed to, for which I am thankful.

As a result of the three week's meeting, five were added to the church. Two by confession and baptism (both up in their forties) two from the Baptist, one recalimed. The meeting was at high pitch when we closed, the church being greatly revived. Neither the pastor nor the members wanted me to leave, but I had promised Elder M. Jackson a two week's meeting at Millersburg, Ky., and was compelled to go. Will tell about the Millersburg meeting in the next letter.

I certainly enjoyed attending the Aid Society every Friday evening while in Kansas City. This society pays the janitor bill, the light and telephone bills, and gives the pastor one dollar per week for car fare. Since January the 1st they put in a furnace in the basement of the church which cost them over $500.00. Every member of the church is a member of the Aid Society and pays five cents per week.

I never shall forget the Kansas City meeting and the most excellent music rendered by the choir.

B. C. CALVERT.

AMONG THE BIBLE SCHOOLS

South Georgia Churches Return to the Convention

In the Springfield, Ga., Convention the south Georgia churches returned to the old convention. For some years these churches had not been reporting. The whole brotherhood of Georgia rejoice in the tidings coming to the convention that convened with the Mt. Olive church, two representatives from South Georgia were present and consumated the union between the churches and state convention. With them we rejoice. "What therefore God has joined together, let no man put asunder."

The writer spent November 17-19 in the state of Georgia. We spent a half day in the Georgia-Alabama convention (white) which convened at West Point, Ga. From there we went to Oconee, Ga., where we had hoped to do some field work but on the account of short notice and sickness it was not possible to do more than hold a conference with some of the workers at the home of Elder W. H. Smith. Bro. Smith is the oldest minister in active work in the state. He can come nearer giving the history of the work than any one I have met. He reports that with few exceptions the work is in better condition than it has been for a long time. I was very much interested in the story of lost opportunities of Colored Disciples of the state of Georgia. Bro. Smith says that we once had a little congregation in Athens, Ga., the white brethren started to buy a building, something came up and this opportunity was lost. There was a fine chance for the church once in the city of Augusta, the whites did not have confidence in the Colored therefore this was lost. I know of the fine opportunity of Atlanta, the writer spoke in tha beautiful stone building that was almost in the hands of our folks. This was turned down because the Church Extension Board did not have faith in the man that was endeavoring to lead the people. That man did prove unworthy but I never could see why this opportunity should be lost, when we could have placed some one there who could have handled the situation.

I think it is just alright to send men across the seas to save an unsaved people, but how shall we answer God about the thousands that are in Atlanta, Athens, Augusta, Macon, and Savannah, Ga., who have not had an opportunity to hear the Gospel preached as the Disciples preach it? Good many of our white brethren seem to think that it does not matter whether the black man hears the truth or not, if he hears it, why most any kind of a shack will do. This idea that any old shack of a house for a home or church for the black man, is kind of a psychology that needs correction. Our schools will never do their best in uplifting the black folk, until they cause all of the old fashion cabins to be wrecked and replaced with better buildings. No one can teach people to think in high terms, and send them back into their same old homes where the window-lights are made of old clothes, etc.

I repeat that there must be better homes and better church buildings. The church of Christ must seek to enter the larger cities both north and south where the colored people are living. That fine stone building that I spoke of in Atlanta, Ga., is now occupied by the Colored Baptists, this building is just a little walk from the Atlanta University. We have a little church somewhere in Atlanta, that no one knows where is it except some of its own members. No doubt it is finely located for that part of the city, but should we not have a house in the reach of the hundreds of our people? There are many fine church buildings among the black folk, but many of them never heard of a Colored Disciple church. We have about a dozen churches in the state of Georgia. About eight of these are in the open country. Some of these in the country are almost disbanded because the most part of the congregation has moved to town. Too often many going into the city not finding an organized congregation instead of organizing they go into other churchse hence they are lost to the church of Christ.

The Bible schools in Georgia almost failed us last year. I hope they will redeem themselves this year by coming up with a good offering. We are promised an associate worker beginning the first of the year. We must not fall short of the $1,000 by next September. The Smith family gave an offering to the amount of $1.55. The writer was well cared for in the home of this good man of God.

Yours for the goal,
P. H. MOSS,
Field Sec'y. of B. S.

FARMERS ATTENTION.

Do you know that it is as necessary for you to subscribe to a farm paper edited by a Negro as it is to subscribe to a newspaper looking out for your rights?

While you are sweating in the cotton fields, who is watching your interests at Washington? Farming is a changing factor. Negroes rights are enfringed agriculturally as well as civilly. Perhaps you are unaware of this fact.

Small white farm papers have weekly circulations of one half million readers a week. There is not a single farm paper edited by a Black man. We are the first. Help us to succeed by at least taking a two months trial subscription, which cost 10 cents. Send your name and address to the Gospel Plea.

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W. H. Dickerson, Pastor

W. H. Dickerson	$ 100.00
M. V. Roberts	100.00
Mrs. M. V. Roberts	100.00
Mr. and Mrs. Roscoe Elliott	300.00
Mrs. Katherine Pearlsowl	10.00
Mrs. Clara Johnson	50.00
Mrs. W. H. Dickerson	50.00
Mr. C. E. Armstrong	150.00
Mrs. C. E. Armstrong	125.00
Mr. W. C. Elliot	100.00
Mr. Wm. Denny	100.00
Mrs. Pearl S. Allen	25.00
Mr. Randall Allen	25.00
Mr. Perry A. Gray	50.00
Mrs. Perry A. Gray	5.00
Miss Edna Dickerson	50.00
Lawyer Jessie Locker	125.00

Winchester Church of Christ
Eld. J. M. D. Thurman, Pastor

George Manse	50.00
Jas. Kerrick	50.00
Mrs. Mamye Gay	25.00
Mrs. G. S. Frazier	50.00
Mrs. Ada Brooks	25.00
Phelix Brooks	25.00
Miss Frankie Taylor	25.00
Mrs. Mary E. Taylor	25.00
Mrs. Johnnie Kerrick	5.00
Mrs. Annie Johnson	25.00
Mrs. Hulda Green	25.00
Mrs. Fannie Rucker	25.00
Rev. S. H. Mitchell	5.00
Mrs. Alice Bly	25.00
Mrs. Maude E. Custis	25.00
Mr. Thomas Green	25.00
Mrs. Carrie Boone	25.00
Will White	50.00
Allen Frazier	50.00
Sunday School	25.00
Geo. Boone	25.00
Sanford Davis	25.00
Prof. E. S. Taylor	10.00
Mr. and Mrs. C. E. Colraine	25.00
Edward Bounderant	50.00
Mrs. Mable Garner	5.00
Mrs. Cornelia Simpson	5.00
Anna H. Boone	10.00
Woman's Missionary Society	2.40
Church	20.00
Public Collection	9.15

Aaron's Run Church, Mt. Sterling, Ky.
Rev. C. H. Johnson, Pastor Protem

Rev. C. H. Johnson	$ 110.00
Mr. Ernest Butler	100.00
Mr. Earl Black	50.00
Washington Oldham	50.00
Wm. M. Downey	100.00
Ben Davis	50.00
Herbert Butler	50.00
Stanley Kaywood	25.00
James Hutsell	10.00
Anderson Oldham	50.00
Peter Rogers	10.00
— — Oldham	10.00
J. C. Johnson	10.00
John Butler	100.00
James Thompson	10.00
Andrew Kaywood	25.00
James Downey	50.00
Mrs. Custus Johnson	10.00
Mrs. Maggie Davis	50.00
Mrs. June Paton	50.00
Love Downey	10.00
Sue E. Johnson	5.00
Elizabeth Botts	5.00
Ruth Thompson	10.00
Total	$ 950.00

Fair View Church, Mt. Sterling, Ky.
Eld. H. T. Wilson Pastor

H. T. Wilson, Carlisle, Ky	$ 100.00
Mr. J. B. Jones and wife	100.00
Mr. Wm. Caywood	50.00
Mrs. Sarah E. Jones	25.00
Mr. Thomas Caywood	25.00
Mr. Deane Jones	25.00
Mr. Robert Botts	25.00
Mr. Cecil Jones	25.00
Chas. Lane	10.00
James Caywood	25.00
Hayes Lane	10.00
Hayes Scott	10.00
Willie E. Jones	5.00
Chas. Scott	5.00
Total	$ 440.00
Cash	3.11
Credit Mr. Sam Jones	$ 2.00

Hancock Street Church
Eld. W. A. Allen, Pastor

Mrs. H. A. M. Singleton	$ 100.00
Mr. D. C. Adams	50.00
Mr. and Mrs. M. M. Littlejohn	250.00
Eld and Mrs. Allen	100.00
Mr. D. J. Bonnar	100.00
Mrs. Katie Trotter	20.00
Mr. G. M. Smith	10.00
Mr. Virgil Cox	15.00
Lizzie Wren	15.00
Miss Anna Louise Singleton	25.00
Miss Alzada Singleton	25.00
Mrs. Mary S. Brown	100.00
Lizzie Fugit	10.00
Gus Dowell	10.00
W. H. McClain	10.00
Beulah Hartwig	25.00
Mr. Jas. H. Hathaway	200.00
Mrs. Columbia Hathaway	50.00
James H. Hathaway, Jr.	20.00
Warner Hathaway	10.00
Columbia Hathaway	10.00
Ruth Hathaway	10.00
Mr. Wm. Thompson	1.00
Mr. Mendalson King	10.00
Mrs. Ida Townsend	15.00
Mrs. Lizzie Graham	10.00
Wm. Tolbert	50.00
Sarah Brooks	50.00
James Walker and wife	25.00
Mrs. Sarah Russell and Mrs. Dowell	25.00
Mrs. Mattie Lively	10.00
Mrs. Mattie Adams	50.00
Cash Donations—	
Mrs. Rosa Harris	5.00
Mrs. Beulah Hocker	5.00
Mrs. Sallie Goff	1.00
Geo. W. Smith	.25

Central Church, Louisville, Ky.
Dr. M. F. Roberson, Pastor

Dr. M. F. Roberson	$ 100.00
Mr. and Mrs. Jos. Purnell	100.00
Mr. Wm. Owons	50.00
Mrs. Wm. Owens	20.00
Burt Owens	10.00
Wm. Owens, Jr	10.00
Edward Owens	10.00
Mrs. M. L. French	60.00
Mrs. Callie Wintersmith	50.00
Mr. Wm. Wintersmith	50.00
Mrs. Minnie Brown	15.00
Mrs. Julia Bain	10.00
Mrs. Hattie Williams	50.00
Mr. Wm. Bain	75.00
Mrs. Anna Scott	10.00
Mrs. Nannie Dupree	25.00
Mrs. Louvenia Abernathy	25.00
Mrs. M. L. Meade	50.00
Mrs. Malvina Brown	50.00
Mrs. Iva Ward	10.00
Mr. Wm. Winfry	10.00
Mr. Wm. Jordan	50.00
Mrs. Mary Ponds	25.00
Mrs. F. M. Guar	10.00
Mr. Eugene Harris	5.00
Mrs. Mattie Burts	50.00
Mrs. Maggie Strauthers	100.00
Mrs. Martha Burts	50.00
Mr. Will Jordan	50.00
Mrs. Mary Ponds	25.00
Chas. Roach	50.00
Amanda Smith	50.00
Total	$1235.00

Third Church, Louisville, Ky
Eld. J. Clarkson, Pastor

Eld. J. Clarkson	$ 100.00
Mr. Will Jordan	100.00
Mr. M. G. Kirkpatrick	50.00
Mr. H. S. Bonner	100.00
Mrs. L. Kelly	5.00
Miss Annie Wilson	50.00
Mr. Jno. Kirkpatrick	100.00
Mrs. Johnnie Kirkpatrick	50.00
Miss Ernestine Wilson	25.00
Mr. Chas Hyatt	100.00
Miss Lelia Conway	25.00
Elmo Hughs	25.00
Geo. French	10.00
Pearl Tour (cash)	6.15
Moses Golf	5.00

Fourth Church, Louisville, Ky.
Eld. Sam Eleby, Pastor

Mr. Marion Tinsley	$ 50.00
Mr. Walter Miles	100.00
Mr. Sherman Roberts	100.00
Mr. N. T. George	150.00
Mr. Jno. Miller	25.00
Elder Sam Eleby	50.00
Mrs. Elisie Eleby	5.00

(Continued on Page Four.)

THE GOSPEL PLEA

Issued every Saturday from the Press of the Southern Christian Institute.

Published for the cause of primitive Chrisitanity, and in the general interests of the Negro race. Entered as second-class matter at the Postoffice at Edwards, Mississippi.

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At the beginning of each month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

S. C. I. NOTES

Thanksgiving day was an ideal day in every way at S. C. I. The weather was fine. The program in the morning was good, the dinner was delicious. The ball game between the two societies was close, favoring the Philos 2 to 1. The program in the evening given by the faculty was enjoyed. The offering was almost $300.00. We expect to make it that amount yet.

The father, mother and an aunt of Miss Myrtie Evans are visiting her now.

Miss Linda Miller of the class of 1919, who had had charge of the laundry for two months has gone home. She will spend the winter with her aunt in California.

Rev. Legate a Y. M. C. A. secretary and Pres. Attaway of Campbell College at Jackson, Miss., visited us last week. They spoke to the student body in chapel and the timely and helpful remarks they made will long be remembered by all of us. We are always glad to have such visitors.

MT. BAYOU DISTRICT MEETING

Indianola, Miss.

Dear Editor: Plase allow space in this blessed paper for the churches and Sunday schools reports. We had a glorious meeting, the best I have been in, to be some distance back in the country, four miles northwest of Sunflower. Business session begun Saturday night. What I mean by saying business opened up at a dollar a head, you know that was business.

Sermon by Elder J. A. Keys Saturday night.

Sunday morning sermon by J. A. Keyes and Eld. B. C. Calvert and a lecture by Sister S. S. Blackburn, the stae organizer of the Woman's work. She made a fine talk. I can't say all I want to say but I am going to say something. Let us give freely to the Lord. He that gives freely will receive abundantly. You will not lose anything. I hope we can get it into our people's heart not to be cheap with their money for it belongs to God.

The names Indianola members who gave fifty cents: Sister A. Lee, Sister Leler Walker, Sister Burns, Sister Eller Parmer, Sister Mary Rasberrie, Sister Harvey James, Sister, Aaron Carter, Sister Mattie Johnson, Sister Willie May Brown, Sister A. L. Brown, Sister Allener Shield, Sister S. A. Holmes, Sister Mattie Williams, Sister Holiday, Sister Roxey Crawford, Sister Marcer Magins, One who belongs to Sec. Baptist church, Sister L. C. Williams.

The brothers names who gave $1.00: The officer, J. A. Lee, Dr. J. E. Walker, A. L. Brown, S. F. Harlingworth, H. S. Burns, P. H. Holiday, C. H. Holmes, L. C. Williams, Bro. Quinn.

Total amount $18.50, and for school $3.00 full total $21.50.

Yours for the Master,

J. A. LEE

We raised something above $130.87, all together.

Church Report

Corinth, $2.50; Indianola, $18.50; Clarksdale, $10; Shaws, $4.30; Christian Chapel, $2; Holly Grove, $4.50; McKinney's Chapel, $10; Union Grove, $2; Mt. Bayou, $10; total amount, $63.80.

Sunday School Report

Corinth, $2.50; Indianola, $3; Shaw, $2; Clarksdale, $5. McKinney Chapel, $3; Christian Chapel, $1; Union Grove, $2.

PLUMERVILLE, ARK.

Dear Editor of the Gospel Plea:

Please allow me space in the valuable paper to say that we had with us on the third Lord's Day, Bro. W. M. Martin of Kansas who spoke for us that day and night. He gave two excellent sermons. We all rejoice to hear our good brother who is zealous in the work and strong in faith, and did not our hearts burn within us as he expounded unto us the scriptures by the way?

We are glad to know that such men and women are holding up Jesus and defending the cause, for it behooves us to work for the harvest is ripe but the laborers are few. But I must say that some of us are waking up to respond to the Emergency Drive. Bro. Martin was accompained with Bro. M. M. Bostick our pastor, and Bro. A. M. Bright, our singing teacher. Bro. Bright is often with us and we are glad to have him with us because he always brings us something most interesting and aspiring and he is ever enjoyed as a Christian brother. God bless these Christians who come to us from various places and bring good news and glad tidings of great joy.

So let us be up and doing and answer to the Emergnecy call for the great task is before us.

Yours in the work,

IDA WILLIAMS

THE LITTLE CHURCH ON THE CORNER

812 Isla St., Beaumont, Tex.
September 28, 1919.

Our national Thanksgiving day is now a thing of the past. Many things have taken place since last Thanksgiving. The little church on the corner, while she has somethings to regret, feels very thankful that it is as well with her as it is. Since we organized we had three deaths, two to go to the state asylum, and some one on the sick list all the time. Three were withdrawn, one left the city, but with all of this less than one year ago we have had our regular services. We raised for all purposes $527.87. This includes church, Sunday school and Little Folks Aid. We have in bank $187; $16 went for charity; $13 went for the entertaining visiting ministers; $5 went to the J. C. I. and Easter offering. I looked to see it published in the Gospel Plea but did not see it; $5 went to Palestine school; $6 went for the entertaining the children in our neighborhood. The other money went for general work, including the pastor. We feel very grateful for this to our Heavenly Father through our Lord and Sovior Jesus Christ. We have peace one with another. Our services are short, we commence on time and dismiss on time. We preach from the Bible, sing from the song book and pray to our Father in the name of his Son. Should any readers of the Gospel Plea come to Beaumont and would like to be in a real Christian church service, look up the Mission church and you will find just what you are looking for.

We are a little infant band,
Seeking for a happy land.
We are marching on our way
Christ our Captain we obey.

He's a Shepherd kind and good,
He'll supply his lambs with food,
And when exposed to hunger and cold
He will bring them to his fold.

Happy band! Happy band!
Christ our leader, guide will be
'Til we reach that heavenly land,
And his glory we see.

T. J. GREEN, Pastor

PLEDGES FOR EMERGENCY DRIVE

(Continued from Page Three.)

Mrs. Bertha Dickerson	10.00
Mrs. Lena Aklan	25.00
Mr. Sidney Garther	25.00
Mr. Glonzo Richardson	50.00
Mrs. Lena Garrett	5.00
Mrs. Laura Clay	5.00
Mr. Louis Clay .....6.	25.00
Mrs. Maggie Tucker	25.00
Mr. Thos. Fairfax	50.00
Mr. Arney George	25.00
Mr. Thomas Dickerson	25.00
Total	$ 750.00

Levee, Ky.

Eld. J. H. Ramey, Pastor

Mr. Thomas Berry, Levee, Ky	$ 50.00
Mr. S. P. Steward, Levee, Ky	25.00
Mrs. Hannah Hamilton	25.00

Mr. C. C. Tipton	5.00
Amelia Lee	10.00
Mary Ramsey	25.00
Edward Garrett	25.00
Geo. T. Steele	10.00
Mrs. Mattie Calk	10.00
Robert Fletcher	25.00
Deanie Green	10.00
Carrie Clemmens	10.00
Wm. Fletcher	50.00
Clay Berry	25.00
Elmer Chenault	25.00
John Calk	25.00
Mrs. Eliza Stewart	25.00
Mary Dorsey, Emma May Fletcher	5.00
Eld. J. H. Ramey	75.00

Stepstone Church, Mt. Sterling, Ky
Eld. J. H. Ramsey, Pastor

Mr. Edward Coyle	$ 50.00
Mr. Robert Oldham	50.00
Walter Hunt	50.00
J. Roger Jones	25.00
Ollie Stone	25.00
Mrs. Lucinda Stone	25.00
Mrs. Mattie Gatewood	25.00
Miss Prussia Groves	10.00
Mr. J. Atchison Coyle	25.00
Mrs. Sallie Bounderant	25.00
Mr. Lee Richmond	25.00
Lawrence Hunt	50.00
Cora Hunt	25.00
Mary Howard	25.00
Sarah Tipton	25.00
Elsie Owens	10.00
Jas. H. Oldham	10.00
Otta Oldham	25.00
George Bounderant	10.00
Wm. Ewing	25.00
Woodie Coyle	15.00
Robert Oldham	25.00
Walter Butler	15.00
Public Collection	3.25

Kenyon Ave. Church of Christ, Cincinnatti
R. H. Davis, Pastor

Rev. R. H. Davis	$ 200.00
Mrs. Lumma Nicholas	25.00
Mr. Geo. Steele	50.00
Mrs. Anna Tone	50.00
Roy Holden	10.00
Mrs. Luella Best	5.00
Mrs. C. Turner	5.00
Mrs. Rosa West	10.00
Mrs. Mary Best	5.00
Mrs. Laura Bailey	10.00
Mrs. Bessie Sharp	25.00
Mr. William Bright	25.00
Mrs. Belle Beane	20.00
Mrs. Martha Page	25.00
Lillian Hackley	25.00
Lulu Thompson	12.00
Sophia Hunt	25.00
Addie Fraizer	10.00
Lizzie Bailey	25.00
Addie Davis	25.00
Mr. Sherman Martin	25.00
Mr. W. H. Bowen, Jr.	25.00
Mrs. Nora Boston	40.00
Mrs. Sadie Moore	10.00
Miss Francis Thompson, credit to Mt. Sterling, Ky.	50.00
Mrs. Sue Sanders, credit to Nicolasville, Ky	5.00

Edwards, Miss., Nov. 24, 1919.

Mrs. J. M. Stearns, College of Missions,
Indianapolis, Ind.,

My Dear Mrs. Stearns:

This note will inform you that our little church has redeemed its pledges for the Emergency Drive, with the exception of a few that we think will come up later.

Those paying pledges in full are as folows:

R. B. Donerson and family	$ 40.00
Estell Gordon	25.00
S. M. Hutton	25.00
Erastus Singleton	5.00
Erastus Singleton (special pledge)	16.63
P. H. Moss	10.00
Mrs. P. H. Moss	10.00
Walter Jospeh Moss	5.00
M. H. Jones	12.00
Mrs. Carrie Jones	5.00
Miss Celestine Jones	5.00
Auditorium Jones	1.00
Mrs. Hattie Watts	1.00
Chas. Watts	1.00
Total	$ 161.63

FROM BANKS OF THE OLD KENTUCKY

Mt. Sterling Over the Top

Sunday school pledges $150.00.

Following persons pledge $100.00 each: Wm. Howel, W. H. Brown and John Cunningham.

Following pledge $50.00 each: Chas. Smith, Aaron Wilson, Malinda Carter, W. H. Jones, Annie Walker, E. W. Stackton, George Moore and Sarah Bailey.

Following pledge $25 each: Bettie Scott, Calem Chenault, Chas. Tipton, Cordie Burns, Susie Brown, L. R. Johnson, M. D. and John Ewing.

The following pledged $20.00 each: Dan Jones, Bessie Jones, Noah Phelps, Ray Cheault, Sofa Barr, Harvey Carter, Abe Owings, Jack George, Straughter Jones, Mollie Owings, William Bradshaw, David Scott, Ollie Burns, Harrison Rogers, Viola Chenault, Emily Hamilton, Phoeba Marshall, Mary Morris, Sue Phelps, Katie Rogers, Henry Ramey, Jas. Bundrant, Richard Johnson and Josie Homes.

Following pledge $10.00 each: Elmer Davis, Fannie Young, Frances Jones, Lula Tipton.

Following pledged $25: Birdie Williams, Benj. Rankin, Allen Daniel, Philip Cunningham, Isom Clark, Frank Young, Ida Synder, Nettie Mason, Jas. Davis, Gertrude Fletcher, Bell Fletcher, Mary E. Owings, Emma Lee Cockerel, Buford Tipton, Thomas Dabney, Chas. Biggerstaff, Shirley Gray, Clarence Tipton, Joe Coleman, Julian Jones.

The following pledge $50: Mayme Groves, Sarah Moore, Anderson Bailey, Robert Black, Julia Garrett, Carie Cockerel, Margaret Butler, Eliza Jackson, Daisy Owings, Carry Lockridge, Helen Fisher, Geo. Jones, Carrie Daniels,Estella Jett, Fred Tipton, Clarence Thatcher, Maggie McClure, Nora Johnson, Chas. Jackson, Mayme Alexander, Harvey Mason, Wm. Davis, Chas. Hamilton, Walter Jones, Josie Homes, Lizzie McGowan, Isabell Stone, Walter Jett, Chas. Biggerstaff, Samuel Skiller, Lizzie Wools, Lutita Biggerstaff, Amy Stockton, Russell Hunt, Jack George, Jasper Smith, John Skinner, Mary Brown, Dr. J. T. Bonner, Mason Hall, William Walker, Clarence Johnson, Earnest Wools, Lizzie McGowan.

Following pledge $15: Gay Alexander, Mollie Cunningham, Ollie Walker, Jas. Walker, Luther Jamerson, Albert Keith, Cora Bailey, Janie Davis, Luwenia Dean, Katie Bunrs, McKinley Walker, Thos. Skillman.

Following pledge $10: Thos. Gatewood, Lucy Skillman, Ethel Anderson, Mamie Wilson, Jas. Hunt, J. E. Hood, Brooy Howard, Mary E. Mason, Julia Oreon, Haltz Cunningham, Earenst Jhonson, Geo. Toul, Maggie Black, Mrs. Joung Julian Skillman, Ollie George, Harriette Hughes, Fannie Jones, Emma Red, Mary Olham, Bonlay Allen, Julia Young, Estell Cunninghom, Harry Norris, Jas. Biggerstaff, Estelle Cockerel, Albert Wilson, Roger Hamilton, Geo. Walker, Alice Moore, Mrs. Geo. Davis, Mrs. Sue Ella Dougherty, Mary Sue Alexander, Mary Hamilton, Gay Alexander, Maranda Young, Thomas Therkill, Luella Brown, Ide Cunningham, Sarah Emma McGowan.

The following pledge $5: Henrietta Daniel, Louisa Hathaway, Luckett Chenault, Thos. Reynolds, Edith Scott, Roberta Walker, Malvas Walker, Reed Owings, Charlie Minafee, June Fisher, Rosa Young, Carrie Tipton, Thelma Lockridge, Mathew Wilson, Tayma Garrett, Anna Eliza Bradshaw.

Later returns from Mt. Sterling show that she went over $4,000. Hurrah for Brown & Company!

W. P. Martin of Nashville, Tenn., preached two weeks for us. Thriling and full of gospel was every sermon. He was heard to good advantage from all sides. Never was more preaching done here in two weeks. He preaches long than I; more, and of course, beter. He preaches too hard, will wear out too soon. We want him back again, while he lasts. He's a splendid yoke fellow. One of God's great men. He will hold a great meeting anywhere. He is studious tactful and above all earnest. We had the field pretty well gleaned as we thought, but he found seven which were added to the saved. Financial side came up o. k.

Now for the Drive. Old Ky. leading.

C. H. DICKERSON

LOCKLAND, OHIO

At the Louisville, Ky., Emergency Campaign, last may, the Lockland Christian church, with less than 100 members (good, bad and indifferent) pledged $75.00 on the $20,000 Drive. This $75.00 we expected to raise from all departments of the church. In July we sent from the Sunday school $30.00 to the Christian Woman's Board of Missions, Indianapolis, Ind., and today we are send- $85.00 from Educational Rally Day, and the "fragments" (a few dollars) yet to be gathered.

"Some sweet day" on earth, if the world stands long enough, the Christian church will really become the Church of Christ and be Apostolic in Doctrine- teaching. We say, "Where the Bible speaks, we speak, and where the Bible is silent we are silent." A great army of preachers have been, and some are yet, as silent as the grave on the 8th and

9th chapters of Second Corinthians. Let us not shun to declare unto the people all the counsel of God. (Acts 20:27).

October 26th we didicated a splendid new brick church house at Fulton, Mo. Our long-time friend. Eld. W. H. Bowen is "the master of assembles" in our cause there, and has seven years, been the honored principal of the school there with six teachers as helpers. The church house is beautiful inside with seating capacity of about four hundred. Has a splendid basement under all the building. The outside of the building has the temple effect and cost over ten thousand dollars, dedicated free from debt, all of the honor of the untiring, energetic pastor and faithful members and friends.

The Kibbys, Blythes, Simms, Wilsons, Broyles and many other loyal members are the Aarons and Hurs who have held up the arms of Moses in the battle for primitive Christianity at Fulton. Elder Bowen is one of the very few preachers who has stayed with the church every day from the time the first shovel of dirt was taken from the foundation till the last nail was driven and the last dollar was paid. But all this was not done on "flowery beds of ease." He had battles outside and some opopsition inside, but being a "Solider of the Cross," he was a "follower of the Lamb."

In our next a word about Lockland.

W. H. DICKERSON.

Nov. 25, 1919.

HOLLY HILL, S. C.

Dear Editor: Please allow me space in your paper to say a few words of the Emergency Drive at Galilee and Briner churches, Nov. 23rd. The pastor, Eld. G. G. McCary, was present and preached an excellent sermon on sacrifical gift, after which a collection of salary for the pastor was taken, amounting to $14.00, and then the pledges were called for, but a very few were ready. However a collection was taken for the Drive. Galilee church gave $35.75 Sunday morning; Sunday night Briner church gave $8.50. The writer was not able to be with the pastor at Briner on Sunday nigh on the account of being ill. However on Sunday morning he pledge $50.00 and sent in $94.25 from Holly Hill church and personal gift.

I am yours sincerely,

F. O. WILLIAMS.

CORPORATION WELFARE WORK FOR NEGROES

Badin, N. C.—The Tallassee Power Co., of this place, employs a large number of Negro workers. They have recently followed the example of several other corporations in the South in employing a full-time colored welfare worker for their Negro employees. This experiment has been found to be a sound business investment in other states; and it is believed that such work is as desirable and profitable from both a business and a human point of view, among Negro as among white employees.

RELIGION

Religion at the best is the companionship of God in the fellowship of men. It is holy city in human hearts.

Christian Woman's Board of Missions

LITTLE ROCK, ARK.

Dear Editor: We wish to say that the Mt. Sinai Bible School at this place had a little rally on the 30th at 3 p. m. With a very nice little program. Subject: The Plant as it Gives Life. We had eight speeches in 30 minutes. The addresses were very appropriate and timely.

Many great thoughts were given, which will mean so much to our young pupils who are the great church of tomorrow.

In ten minutes we raised $10

Those who had apart in this were: S. L. Bostick, $5; Bro. Joe Williams, $1; Tom Ivey $1.05 Bro. M. M. Bostick, visitor, $1; Bro. Joe Smith, 50c. Our Baptist friends Mr. J. W. Sally and wife each 50c and Mrs. Joe Smith, 40c.

On the Lord's day we had some letters read to the Bible school, that we had received from Bro. Hopkins and Bro. Moss. After this we announced that we would have a rally for the school on the 30th. Those leters made an impression on me, and I was thinking if any one needed a helper on the field it was Bro. Moss. Don't you think so?

I wish to ask every Bible school slacker, do they have a thought as to what will be the church? the community? and America? If you have thought of this what about it?

We all know that the Emergency Call is on, and dear readers, you can make an offering in all of those things, if you are willing. Do you remember that the hat cost $5, and the shoes $10, and the dress $45. But we get them and why do we get them?

Our aim in Arkansas is $800.00. We hope to raise it if we will have to repledge. We hope that Arkansas will come up as other states. It is grand to read of them. We have not been able to get in all of the pledges from this church as yet, only collected $27.50. Some have not made their report as yet.

We were proud of the offering that was taken at Toltec church. I thas been many years since it has help in this way. May God bless them. It was our pleasure to have our own boy, Bro. Willie Martin, native of this state, visit us and he preached four noble sermons. He is a good speaker and we hope to have him back in Arkansas. He is in Empora, Kan. doing pastoral work.

We also had with us Mrs. L. Machell of New York City. She is a musical instructor, and her husband was lieutenant of the 15th calvary in France.

Great things are learned in this old world.

Faithfully yours in the work,

SARAH L. BOSTICK.

Cason, Texas, Nov. 28, 1919

Dear Sisters: Let us life our eyes and look on the field. The harvest is all ready ripe, ready to harvest but laborers are few. Let us pray the Lord that he may send more laborers into it. We have a great work. Let none of us say there is nothing for us to do. Let us say as Paul said, "I can do all things through Christ who strengtheneth me."

ELIZA CHISM.

TWO WAYS TO STOP LYNCHINGS

Louisville, Ky.—During a recent discussion of mob violence a Kentucky Presbyterian preacher gave the following facts, which he vouched for as coming within his personal experience within the last two or three years:

The first case was of a woman, a member of his church, assaulted and murdered by a Negro one Saturday evening. The criminal was caught and spirited off to a neighboring county's jail; but preparations were on foot for a raid on the jail and a lynching Sunday night. In the town where the horror occurred the ministers, including the woman's pastor, conferred. They all preached that morning on the Christian's duty to uphold the law; and after the services they went to work among their men members. These rallied to them in such fashion that the mob died a-borning. The Negro was tried and legally executed.

In the second case the victim was a child whose widowed mother employed the Negro on her farm. Hundreds gathered to plan the search, and a burning afterward. The mother was with her child's body when the Negro entered the room and prayed for her protection; he had hidden in her house when the men began to come.

She took him to the attic, and then went out to her neighbors and so besought them to keep their hands from blood that they promised her to tlet the law take its course. She then gave the Negro up; and he, like the other, was dealt with by the law.

"It gave me," said the man who told the story, "a new conception of the power of Christ over the human heart."

CHURCHES FIND RACE PROBLEM NATIONAL IN SCOPE

New York.—The Negro migration has brought new problems to both white and colored churches in the North. The migrants, though church members at home, are not easily assimilated by the colored churches at the North; and this failure to form new ties creates problems for both the white mission boards and the colored organizations.

A committee of the Home Missions Council, a body representing protestant America, has made a general survey of several states in both section. Their report shows that in three western states—Michigan, Ohio, and Indiana—there are 130,000 Negro migrants, sixty per cent of whom are estimated as church members at home; but only 12 per cent have united with northern churches. They are mostly country folk, used to emotional preaching and haphazard methods of finance. Northern Negroes consider them ignorant and shiftless, while to the migrant Northern

Negroes lack true religion. White churches have done "practically nothing" to counteract the serious conditions following this lack of understanding, either by missionary endeavor of their own, or by cooperating with the colored churches in meeting the urgent need.

The report gives housing conditions as bad, clean recreation hard to find, the night schools unprovided for. In the cities the race feeling is rarely acute, but in many small towns previously without colored population, race bitterness is rapidly developing.

The committee recommends united work by the Northern white churches to collect information and to arouse local white churches and denominational boards to cooperate with the colored churches in programs to be worked out to meet local needs. Among these community centers for colored people are recognized as pressing. These would be operated by the colored churches with the moral and financial backing of the white organizations, as has been so successfully done at some points in the South by the Southern churches.

The Council proposes a conference of all its constituent boards, North and South, to consider the race question from a national standpoint as it affects the Christian churches of both races.

CHURCH ATTENDANCE AND WHAT IT MEANS

Let Us Place the Emphasis Where it Belongs

(The Christian Evangelist)

Great stress is being laid upon church attendance at this time. It has been discovered that the high tension under which we live at this time has a tendency to work against church-going. Ministers, with their usual alertness, have caught sight of this defect, and are trying to remedy it.

But why go to church at all? Because it is absolutely impossible to keep up the spiritual life or to keep the good confession of faith before the community without it. It is both an end and a means.

As an end, it satisfies the heart, which has been chilled and drained by the world. It comforts the soul, which has been gloomed over by the terrible materialism of the times. It renews and revives a man' interest in his own soul and in the Great Beyond.

As a means, church-going prepares for the daily struggle which he must begin anew every Monday morning. Dr. Harry Emerson Fosdick said recently to his Sunday morning congregation in New York:

"This is not church service. Church service begins tomorrow morning at seven o'clock. This is getting ready for it—for church service is a fight out there amid the din and dust of business, a fight for a Christian world."

This is a true word. The man who habitually stays away from the worship in God's house wil soon lose the fine feelings of fellowship. His sky-line will grow dim and he will become earthly-minded. He will lose the dynamic of spiritual life which alone can make him able to successfully cope with the world, the flesh and the devil.

A CURE FOR LAWLESSNESS AND UNREST

Baltimore, Md.—The Manufacturers' Record, in a recent editorial said that the world's deepest need is more religion. This great trade journal saw no relief from the evils which threaten America, and the whole world-fabric of civilization, except in obedience to the laws of human association taught by an outcast carpenter two thousand years ago.

Now Roger Babson, one of our great authorities on finance, adds his word—not in a religious meeting, but in his regular bulletin to American merchants.

"The need of the hour," he says, "is not more legislation. The need of the hour is more religion..... We all need a new outlook on life, a new political policy, and a new social policy. The old politics founded on fear and striving only for protection has fulfilled its usefulness. We need a new politics founded on faith and striving for production..... Schools develop intellect, theatres and novels foster passion, but the church is the sole organization which develops those good motives of love, sympathy, hope and inspiration on which the industrial salvation of the world depends."

The missionary organ of the Southern Methodist church makes special application of these facts to racial unrest and mob violence, and calls on the 250,000 preachers of America to launch a campaign for "the creation of an attitude of Christian forbearance between the white and colored races." It appeals "to the ministers of our own church to wield the influence of their pulpits unitedly and persistently to this end..... Now is the time for speech and action on the part of every man, preacher and layman who desires to see our difficult racial problems settled on a Christian basis."

There is undoubtedly a growing conviction among thinking folk that on no other basis can we hope for a settlement that will endure.

OVER A MILLION FOR NEGRO RURAL SCHOOL HOUSES

Nashville, Tenn.—Tennessee has followed Mississippi's example in appropriating funds for a colored agent to assist in supervising Negro educational work. The growth of colored country schools through the aid of the Rosenwald fund has much to do with the sentiment behind this appropriation. These Rosenwald schools are found in every Southern state and the increasing sums given them by the states, by local white friends, and by the Negroes themselves, show their value as estimated by both races. Mr. Rosenwald has given to date $312,000; the states have added $345,000 from public funds; white friends have given locally $88,500! and the Negroes have given $443,000—a total for school buildings in excess of ordinary appropriations of $1,197,500. Where these funds are given lengthened terms and better teachers are necessary. Care is also taken, through the improved teaching force, to conect the school closely with the home life of the community. Tuskegee reports that the effect of these schools is to deter migration to cities. This operates by broadening the home life and educational opportunities for the children, and by relating Negro youth more intelligently and efficiently to country living and country work. It is believed by close observers of both races that no Southern investment of recent years will pay a better return to the argricutural South in dollars and cents than the money spent in developing these schools.

DO YOU LIVE WITH YOUR FAMILY?

The Youth's Companion is published for those families who purpose to live together, work together, play together and read together. The editors believe that a united family means a united nation.

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Commonwealth Ave. & St. Paul St., Boston.
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A haze on the horizon,
The infinite, tender sky;
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.

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Gospel Plea

We are now making a DRIVE to raise our subscription list to two thousand. Help us by canvassing your church. It will help you in turn to build up your church life. Ask every member to subscribe. Send one dollar for each to

THE GOSPEL PLEA
INSTITUTE

EDWARDS, MISS.

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Within the past ten years YOUR race has made greater strides toward literary achievement than in the CENTURIES that went before.

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The boy you love in the training camp will make a better soldier and a better man if he knows the ringing lines of "Fifty Years" and the haunting pathos of "Black and Unknown Bards." You will find these in James Weldon Johnson's "Fifty Years and Other Poems," a book the great critics of the world have called the greatest poetical achievement of the Colored Race. Professor Brander Matthews of Columbia University has written a remarkably fine introduction.

From the Fields of Alabama

A boy came fresh from the fields of Alabama to work his way through a session of the summer school at Harvard. A few roughly scrawled poems caught the eye of his professor. The result was a book of these verses. Today the author is in France, a corporal in a Machine Gun Company. Meanwhile the great literary newspapers of the East are saying that Waverly Turner Carmichael gives promise of rivalling Dunbar. What do you know of this soldier author or his book, "From the Heart of a Folk."

In Spite of Bitter Handicaps

In Louisville, Kentucky, a colored man, an educator and a poet, rose to a position where the best men of the community were proud to call him their friend. Now his son, scarcely more than a boy, overcoming the bitter handicap of failing health, has published his first book, and again the critics on the great metropolitan newspapers have acclaimed Joseph S. Cotter's "The Band of Gideon," not only a book worthy of the best literary traditions of the day but also a further proof of the rapid literary progress of his race.

You Have Seen with Your Own Eyes

You have seen with your own eyes the struggle of the Negro for education. You know the vital human side. That is why you will appreciate and want to read "Twenty-Five Years in the Black Belt," by William J. Edwards, the able founder and present head of Snow Hill Normal and Industrial Institute. Professor Paul J. Hanus of Harvard University has written the introduction.

Tender Haunting Lyrics

Isn't there some one you'd like to send a book provided you could find just the right book that would be a message as well as a book. Georgia Douglas Johnson has written just such a book of tender, haunting lyrics in "The Heart of a Woman." Why not make at least one girl happy by sending her a copy?

Do You Love Trees?

Do you love trees and the great out of doors? Maude Cuney Hare, a daughter of the late Norris Wright Cuney, has collected the finest things written or said about trees in a beautiful gift book. William Stanley Braithwaite has written the introduction.

Another Race Bard

Many a scrap book contains treasured clippings of the poems of Charles Bertram Johnson as they occasionally appeared in the newspapers of the day. Now in "Songs of my People," a new book just from the press, the best of Mr. Johnson's poetry is brought together in permanent form and will give pleasure to the hundreds of admirers of his work.

There are other books, of course, and good books. It is impossible to mention all, and these are representative of the best. They are beautifully bound and are as far above the ordinary book in book making as they are in literary value.

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Fifty Years and Other Poems, $1.25. From the Heart of a Folk, $1.00. The Message of the Trees, $2.50. The Heart of a Woman, $1.25. Twenty-five Years in the Black Belt, $1.50. The Band of Gideon, $1.00. Songs of My People, $1.00.

Where the book is sent to a soldier or a sailor in a training camp there will be no charge for mailing. Otherwise, enclose ten cents for postage with every order to be sent by mail.

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THE GOSPEL PLEA

PREACH THE WORD

VOL XXIII. EDWARDS, MISS., SAT. DEC. 27, 1919. Number 434

A SURVEY

THE FAITH THAT REMOVES MOUNTAINS

The New Testament writers had a definite idea in their minds when they spoke of faith and its power in the human soul, and down through the ages whenever men and women caught just a glimpse of that idea they became mighty forces for the progress of the kingdom of God. The idea is one that is always hard to define, but easily understood by those who comprehend it.

Christ conceived his kingdom to be a growing, developing, spiritual organism that would go on until all nations would come under its power and influence. The leaven hidden in three measures will leaven the whole lump. Paul saw it as a faith unto faith. The true Christian lives in the future and the things that he sees are yet to be, and as he attains unto one mountain heighth another peak more majestic than the former comes into view and thus he is stepping from faith unto faith to more sublime heights. It is repeatedly stated that without faith no Christian work can be done, no salvation can come to the world.

But the man in whom the spirit of God does not dwell does not live in the future, but in the present or past. If he starts in to penetrate the future he instantly finds himself judging everything by past standards and before he knows it he comes up in the past. The future stands in front of him as a great mountain wall which looks to him like the blackness of darkness. On the other hand the faith that is begotten by the spirit of God becomes an X-ray that penetrates that mountain as though it were not there. He has in his vision a conception of the power of the gospel to overcome all osbtacles and to give man kind a redeemed society. The man who is not in communication with the divine conceives himself set to defend the present. With him what is is and woe unto him who deigns to leave it behind. He would as soon see a child walk off of a precipice as to see a man suggest that we walk from the present into what to him is blackness of darkness.

The lack of faith; that is, the lack of the power to penetrate the purposes of God in the future of civilization, shows itself in the same way, whether found in a professed Christian whose life has become osified in the present or in a man who flouts Christianity. The mind of the man without faith always runs backward while the mind of the man of faith always looks forward. Let us look at three examples.

1. The learned man who delights to call himself a radical critic has in many instances his face set to the past. We do not include here the man who is sincerely looking into the origin of his Bible that he may know what he has, and who will never allow himself to state as principles what is merely possible. Such men of the radical school that have lost their faith in the Word of God have done so not because of what they found but because of the motive with which they searched. They have laid claim to marvelous powers of mind to penetrate the significance of changes of style, etc., that amounts to almost inordinate conceit. Though such a man has found many things of great value he has put forth many unsupported deductions of very doubtful value. He has placed himself with his back to the mountain and is looking backward.

2. The man who has fosilized all the great truths of his ancestors in iron-bound dogmas also has his back to the mountain and his face to the past. He thinks himself set to defend the faith of his fathers, but the march onward to Zion they saw he sees not at all. He thinks he must destroy the man who deigns to leave the present and to attempt to walk into, over or under the mountain he sees between him and the future. In fact it is doubtful whether he conceives the idea of there being a future. In olden times such a man was always marked for the slaughter. "And others had trials of mockings and scourgings, yea moreover bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheep skins, in goat skins, being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth." It was because they were panic stricken at the thought of taking the next step that they sawed Isaiah asunder, crucified Christ, beheaded Paul and burned Huss. Men fear the onward march of the kingdom they have never seen in faith with an indescriibable fear, and they are ready ti destroy any man who will suggest going on.

3. Another example is the material philospher who professes to be a devotee to the principle of untrammeled investigation and who is tireless in his search for evolutionary processes in the beginning of things but who knows nothing of God's great evolutionary process in the human heart that leads man from one mountain peak of faith to the next which will finally redeem all the families of the earth and who has nothing but contempt for those who see as God sees. With this man the whole Christian system is yet the foolishness of preaching. If a vision of new and better things is put up to him he will act just like the blind devotee to dogma acts. He will hold up his hands in horror at the suggestion of taking the next step and, like the common herd he will seek to destroy the man who suggests it. It is this class that makes our trouble in the United States Senate. The men who are violently and frantically fighting the idea of the nations going into a league are well trained men from the universities. They hold no religious affiliations. They know not how to pray, they understand not the mind of the missionary and therefore they are incapable to take the next step as Annas and Caiaphas. They are willing to crucify President Wilson or any man who will suggest taking that step. If President Wilson is a good man of faith, such as a son bred from a devoted minister of the gospel should be, he should thank God that this has come to him for it will make him one of the immortals. If he is guilty of all manners of evil his enemies accuse him of and has deigned to step in the path of a man who had the faith to step out of old nationalism into friendly relationship of nations he will soon be swept aside.

If we refuse to make a league of nations then the missionary folk will make one. If we refuse to take a mandate for Armenia and Turkey, then God will begin to issue out mandates with a much freer hand than our league would have issued them. We have called ourselves a Christian nation and we have taken delight in talking about our disinterested part in the war. We will be shown how we must let stripes come onto our backs in order that the world may be healed. If the United States Senate refuses a mandate then God will wait to see if our missionary folk will not take the mandate and if they do not take it he will give a mandate that will call out fifteen millions of our boys and five million of our girls.

In our own brotherhood we have a condition which we should consider in the light of faith. On one side we have a very small group of very learned critics whose faces are set to the past. On the other we have a larger group who profess to stand for the old things. They would restore the old evangelism when the day of those methods are past. Between these stand a mighty host who have climbed up Mount Zion and have learned the tune to the new song and who see a great mountain peak beyond.

Our fathers had to attack those men who stood for denominationalism, but the new day has come when we must say to the men in the toils of denominationalism, come let us stand together while we together destroy denominationalism. We shall be brethren and together we can take the world for Christ.

SUNDAY SCHOOL OF MOUND BAYOU DISTRICT

Dear Editor: Please allow space for these few remarks from the Sunday School Quarterly of the Mound Bayou District which convened with the McKinney Sunday School Nov. 14-16.

House called to order by Elder B. C. Calvert, the Church District Worker, after which

the district worker of the Bible School, Bro. J. M. Baker, took posession, with a discussion, "The need of a district worker and his duty," led by Elder B. C. Calvert, followed by others.

After hearing the report of the worker and seeing that his work was approved, it was conclued that we would continue him as our district worker for the Bible school.

Commitee on Finance: Bro. Cornelius Echoles, Bro. McQueter, Sister Eva McKinney; collection, $2.02.

Announceemnts. Adjounrned.

Sunday Morning Period

House called to order by Bible School District Worker. School taught by Sister Maria Baker, reviwed by Eld. J. A. Keyes. Colleceiton, 82c.

Business Period

Schools reported as follows: Indianola, $3; Shaw, $2; Mound Bayou; Clarksdale, $5; Moorehead; Borden, Ark.; Renalaura. Corinth, $1.50; Union Grove, 50c; Christian Chapel, $1; Holly Grove, $1.50.

Followed by discussions: "What is the pastor's duty to the Bible school?" "The officer's duty to the Bible school." Papers by Sisters Eva and Elena McKinney.

Mrs. Sarah Blackburn gave some helpful remarks on the general work of the Sunday School.

Public collection $5.16; total amount raised, $25.50.

Disbursements: District worker, $6.25; secretary, $3; writing expense of the district worker, $1.49; gave the church district meeting, $3.00; total disbursements, $13.74; turned to state treasurer, $11.76.

W. G. Yarbrough, Sec'y.

The following papers were read by Misses Eva and Eleanora McKinney in the Mound Bayou District Quarterly which was held at Sunflower, Miss., Nov. 14-16:

THE BIBLE SCHOOL

The Bible school is an institution for the purpose of teaching human being the knowledge of the Lord. Its aim is to create within the heart a desire and willingness to obey and serve Jesus Christ.

It is a democratic institution, with kingdomly ideas, and in it our young people are brought up in the fear of the Lord. The time of ignorance God winked at, but now commandeth all men everywhere to repent. Acts 17:30. This not only applies to young people but it behooves us all to study in order that we might be able to withstand false doctrine.

Those that are familiar with the writings of Paul remember that he cautions preachers to preach sound doctrines in order that the hearers might be sound in the faith and strong in the truth of the Gospel.

To Timothy he said, "hold the pattern of sound doctrine which thou hast hear from me in faith and love which is in Christ Jesus.

There is still an idea existing among some few of the grown-ups, that the Bible School is only for the children, but, this is not so, older people as well as children need a continual renewing of what Christ would have them do.

One of Solomon's instructions is to remember thy Creator in the days of thy youth. The Bible School is the first institution for the purpose of bringing the remembrance of the Creator in the minds of the youth. If the youth's mind is well trained in the Bible School he is then on the road to success.

Let us keep our Bible school alive and study to show ourselves a workman of God that needeth not to be ashamed.

Let us not be deferred by contrary advices of others.

The Bible school teaches us how to live and what to live for.

EVA M'KINNEY.

WHAT THE C. W. B. M. HAS DONE

(By R. A. Gooden)

This is Thanksgiving week and in moments of meditation I find my thoughts occupied with the question, "What are the things for which I ought to be thankful." I created a panorama and gazed steadily on it until from the many wonderful sceneries I selected one that while very familiar to me is also common to our Christian brothehood and of universal importance. This selected one is the Christian Woman's Board of Missions.

Among the many things for which we ought to be sincerely thankful to our Heavenly Father, the C. W. B. M. and the great work that it has done in the past and is still doing must be given a distinct place. All impartial readers will agree with me in saying that this organization has taken hold of the work among us in much the same way as a loving mother adopts a child and is determined that that child must be a success in life. I use this illustration of a child because I believe that there are great possibilities in the work of the Christian Church among us as there are in the child and like the grateful child, when it is able to hold its own in the world remembers that it owes a great debt to the one who has nursed it in its helpless years, so we shall always remember the hands that have helped us over the rough places.

A glance at the annual report of the C. W. B. M. and then on the sum expended on our work will show us how large a place is given to us and also impress us with the idea of a debt which if charged to our account we could never hope to pay in full. But we have all seen, and especially during the great World's War, fabulous amounts expended from which very little if any good resulted and so instead of dealing with money expended, I will deal with results obtained While this article is confined to results obtained among our people, we can better appreciated what has been done if we remember that ours is only one item of what is done by the C. W. B. M. and feel a keen interest in all other item of its program, rejoicing in the fact that this Great Missionary Organization is touching the lives of all races of men.

Not with egotism but with a deep feeling of gratitude and the joy of expressing that gratitude in service, I mention the fact that if I am or will ever be worth anything to the Christian Church, then to the C. W. B. M. is due all the credit, for had it not been for its Missionary activities in Jamaica, it is doubtful whether I would ever have heard of the name of the Christian Church, and certain that I would not have come under its influences. What I have said of myself can be said in a general way of the Jamaica Association of Christian Churches and in the fulliest sense of the many young men who came over here and received their training for the Christian ministry and are now back home to take their places as leaders in the work. While what the C. W. B. M. has done and is still doing in Jamaica and others of our neighboring islands is of great interest to those of us who look beyond our own shores and see the world as the field that must be won for Christ, since this portion of its work is unknown to a number of those who may read these lines. I will turn to that which ought to be familiar ground to all of us —the work in the United Sstates.

The contribution that the C. W. B. M. is making toward our growth is not always fully seen. We know in a general way that our Evangelists are encouraged and helped by them, but we do not all grasp the fact that in a special manner they are giving themselves to the task of seeing that we make sure foundations in the cities and that our success in these will largely determine our place in the religious world. In glancing over the reports of the progress made during the past year, I saw that in Cincinnati Bro. Davis had an addition of 53 and in Fort Worth Bro. Jacobs had an addition of 30, the thought comes to me, "Here are additions that have been made to our number through the strong but indircet influences of our National C. W. B. M." This is true, not simply because financial aid is given but more so because the C. W. B. M. has been a direct and powerful factor in the developing of these strong leaders whose magnetic lives are worth much to our Christian Brotherhood but these are only two of a large number whose lives have been touched by the same source and through them our attention must be directed to the schools that are being suported by the Christian Woman's Board of Missions and those splendid leaders, who in Texas, Mississippi, Kentucky, Virginia, and Alabama are helping to mould the characters of so many of the boys and girls of our race. If nothing else had been done but the supporting of these schools, they would still stand as a monument that is of great benefit to us. While these are not all that we would like them to be, when we think of what they have accomplished in the past we must feel sincerely thankful for them and set ourselves to the task of cooperating with the C. W. B. M. that these may be strengthened and be able to do more in the future than they have done in the past. Much can and ought to be written about these schools, the work that they are doing ought to be always before the minds of our people but I will leave the subject for a more gifted pen and pass on to touch on another form of work through which, the C. W. B. M. like an Angel of Love is ministering to the children of our race. This is the Flanner House and Social Settlement. It would be difficult to over estimate the value of work like this to us at present. It touches the most delicate fibre of the Race with its healing wand and at the same time direct the strong ones into paths of usefulenss. When it ministers to the

helpless babies it is laying its foundation for a healthy manhood and womanhood in the future. In casting its Christian influences around the children in their early years when their minds, like the soft clay in the hands of the potter, are waiting to be moulded either into the beautiful and Christlike or the unattractive and vile, it is doing much toward the building of the best characters and in such environment some Hannibal may swear eternal hatred to the powers of evil. While to my mind the greatest possibilities are to be found in the work for and with the children, we must still remember that the Flanner House and Social Settlement work done for us by the C. W. B. M. extends its influence from the cradle down to old age.

As I have begun with the work of the Christian Woman's Board of Missions across the seas, in conclusion I will also point to the touch of its hand on other shores far off from ours. Africa has been helped. The Board in co-operation with the Foreign Christian Missionary Society is now rendering a splendid service for Africa and the physical, spiritual and intellectual condition of thousands of the sons and daughters of that great continent is receiving attention. From personal acquaintance with some of those who are giving their lives for the uplift of dark Africa, I know that the interests of those benighted ones are being carefully protected. There is still another great contribution that has been made to Africa—one of which we are all proud. I am thinking of that made through our heroic Jacob Kenoly. While Jacob was not sent out by the C. W. B. M., he was himself a product of the C. W. B. M. and the teachings that he gave to Africa are those which he first received from the C. W. B. M. These teachings are still alive and are transforming the lives of many of those among whom Jacob once lived, and are bearing fruits here in the lives of Dunson, Rundals and Freeman. These in return are giving and will continue to give that same teaching to others and it shall never die.

In full cooperation with these noble women who have consecrated their lives to the great task of the uplifting of others, let us enter the New Year with new determination to do more than we have done in the past.

ROBERT GOODEN

MT. STERLING, KY.

President J. B. Lehman,

Dear Sir and Bro. in Christ: Will say to you that we took our drive collection on the 23rd of November, a rainy day and very few out, but we collected $374.00. I continued to collect until Tuesday the 2nd inst., and on the 3rd I sent to headquarters I think 115 names with $519.00. We had 175 subscribers and got from that number 115. Will collect along from the others if possible. Will set a given time for them to pay this coming Sunday. You will please send the Plea to my daughter, Mrs. Willa M. Hunter, 25 West 136 St., Apt. 3, New York, N. Y., and oblidge

W. H. BROWN

EMERGENCY DRIVE

FUNDS RECEIVED BY J. B. LEHMAN TO DECEMBER 5, 1919

For General C. W. B. M. Work.
Texas State Convention, J. N. Ervin $54.69
For Jarvis Christian Institute:
Texas State Convention, J. N. Ervin $54.12
For Sunday School Work:

Wyoming, Ohio	$ 7.00
Mound Bayou, Miss.	16.00
Summerfield, Fla.	2.00
Plummerville, Ark.	12.00
North Little Rock, Ark.	10.00
Clearview, Okla.	10.00
	$57.00

NOVEMBER RECEIPTS FROM COLORED ORGANIZATIONS AND INDIVIDUALS

Alabama—State Convention, $96.30; Flomaton, Edwards Chapel, $35.50; Matthews, Ch., $3.50; Mr. Laverne H. Barnet, $2.50; New Bethel, Ch., $8.25. total, $146.05.

Arkansas—Mary Franklin for Mt. Beulah Ch., $5; Mt. Sinai Ch., $10; St. Mary Ch., $13.50; Antioch Ch., $65; Kerr Ch., $101.27; Wabbaseka Ch., $8; Edwards Chapel, $16.28; Matlocks Chapel, $25; total, $244.05.

Georgia—State Convention, $35.00.

Kansas—Atchison Ch., $25; Parsons Ch., $14.00; Total, $39.00.

Kentucky—Paris, L. L. B., 25c; Lexington 2nd St., Ch., $30.30; Little Rock Ch., $9.40; North Middletown Ch., $12.40; Midway Ch. $12.45; Nicholasville Ch., $7.10. Lawrenceburg Ch., $13.10; Danville Ch., $64.25; Germantown W. M. S., $3; Millersburg, 2nd Ch., $50; Paris, th St. ch., $215.55; Carlisle Ch., $61.75; Milledgeville Ch., $3.12; Crab Orchard Ch., $3.25; Fairview Ch., $1.11; Sharpsburg, Mrs. Samuel Jones, $2; Steppstone Ch., $3.25; Levee, S. P. Stewart, $5.25; Winchester Ch., $29.15, W. M. S., $21.40; Louisville, Mrs. Mayme Gay, $5. Mrs. Ada Brooks, $5; Miss Frankie Taylor, $5; Mrs. Mary E. Taylor, $2; Third Ch., $6.15; Hancock St. Ch., $21.25; Paris Ch., $20. Total, $612.48.

Mississippi—Grand Gulf W. M. S., $1.25 Providence W. M. S., 50c; Mound Bayou, Roxie C. Sneed, $10; Fayette W. M. S., 65c; Forest Grove W. M. S., 65c; St. Luke W. M. S., 65c; Rose Hill W. M. S., 50c; Edwards Ch., $161.63; Indianola Ch., $40.00; total $215.83.

Missouri—Plattsburg, Mrs. Minerva Kelly, $3.00; Dover, Mr. Howard Streets, 50c; Mr. Richard Gates, $1; St. Louis, Della Harris, $5; Chamois Ch., $14.50; Columbia, 2nd Ch., $74.75; New Haven Ch., $4.50; Dover Ch., $5; Chamois Ch., $1; Fulton 2nd Ch., $54; Plattsburg, 2nd Ch., $25. total $188.25.

North Carolina—St. Mary Ch., $37.45; Zebulon Ch., $20.00; total $57.45.

Ohio—Cincinnati: Lillian Hackley $2; Dayton, Norwood Avenue W. M. S., $4.30; Xenia E. Main Street, Ch., $48.75; Cincinnati, Jesse D. Lockes, $5; Harrison Hunter, $5; Lizzie Lockes, $6; Mrs. H. E. Casey, $1; Mrs. Eliza Burkley, $3; Miss Mary A. Fisher, $4; Mrs. Anna Bell Bean, $5; Lockland Ch., $85; Total, $169.05.

Oklahoma—Muskogee, 2nd W. M. S., $3.88; Chicasha Ch., $80.90. Muskogee Ch., $3.50; Wenaka, S. S. Myres, $5; Sapulpa, Chas. Paterson, $15; Mrs. Julia Patterson, $2; Meridian, J. W. Daniels, $5; Mrs. Sallie Daniels, $8.50; Oklahoma, L. C. Davis, $5; Mrs. E. Richardson, $1; Porter W. M. S., $1; total, $130.78.

South Carolina—State Convention, $50; Varnville Ch., $10; total $60.00.

Tennessee—Nashville, Mrs. Mary A. Massey, $10; Johnson City, L. H. Tate, $10; Nashville, Lee Ave., Ch., $214.44; S. S. $50; W. M. S., $8.20 Knoxvillle W. M. S., $4; total $296.64.

Texas—Lyons, St. James Ch., $4; Dallas, Cochran St., W. M. S., $2.70; Greenville, Mrs. F. E. Fuller, $20; W. J. Fuller, $20; Haw kins, Murphy St., W. M. S. $6.25; Taylor, Murphy St. Ch., $130.01; Valley Spring, Ch., $19.01; Banham, Hayes Oats, $5; total $206.-97.

Virginia—Martinsville, Students at P. C. I., $53.20.

PIEDMONT CHRISTIAN INSTITUTE

Following are the names of our student contributors to the Emergency Fund, to which you will please find space in the Gospel Plea:

Queen Drewry $1, Elisie Hairson $1, Annie Foster $1, Peter Dillard $1.50, Senior Social $24.85, Wm. Hairston $1, Elmer Turner .25, Laurence Early .50, Leon Johnson $1, Doretha Stuart $1, Ada Hairston $1, L. B. Jennings .50, Annie M. Scales $1, Bettie Hairston 50c, Nannie Hobson 25c, Lillian Harris 25c, Beatrice Spencer $1, Matilda Gravely 50c, T. N. Walker $1, Abe Mitchell $1, Leona Boyd $1.15, Richard Hayes $1, Benj. Stultz $1; Viola Mitchell $1, John Flood, 50c; Edith Carter 50c, George Mills, 25c, Tom Crowell $1, Important Davis $1.25, Cora M. Hairston $1.25, Eunice Foster $1, J. L. Scales $1.50, Sandy Taylor $1, Harry McGregor 50, Fred Carter 25c, Percy Courts 80c, Ed Pannill $1.50, Jessie Foster 50c; Cleo. Mitchell 50c; Nannie Hairston 50c, Powell Hairston $1, Lucile Baldwin 50c, Bonnie Hobson 50c, Caroline Wade 25c, Sarah Mitchell 50c, Eva Carter 25c, John Tatum $1, Willie Hoyle $1, Nora D. Lasley $2, Rosie Penn $2, Matilda Craggett $1, Joe Davis 60c, Henry Reed $1, Willie Hobson 25c, Joe H. Redd 50c, Caroline Harris 25c, Essie Hairston $1.15, Bessie Gravely 50c, H. L. Turner $1.50, A. L. Preston $1.50, Hudson Morris $1, Sam Harris $1, Jas. Brown 35c; Hillard Thomas $1; Theo. Gravely 50c, Lucile Hobson 50c, Virgie Hair-

(Continued on Page Five.)

THE GOSPEL PLEA

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At the beginning o feach month we will put a subscription blank in the paper where the subscription is due. We kindly ask that you get a money order for $1.00 and send it to us. Where it is possible get a neighbor or two to subscribe also and thus extend the power of the Plea for good. The postoffice department requires us to drop those who are much past due. We do not want to drop any one and urge all to keep up.

PERSONALS

The following has come to us. We hope some one will write fuller notice later:

Mrs. Ida Henrietta Mallory died on Thursday evening, December 4th, 1919, at the family residence, Greenwood Park, after one week's brief illness. She was the mother of Mrs. Preston Taylor, and was a member of Lea Ave., Christian Church for nearly 25 years, and was one of its most faithful members ,answering every call, contributing to the poor and to every demand of the church. Her delight was in serving others.

Bro. C. H. Dickerson has sent in to Mrs. Stearns from Nicholasville, $136.75.

Mrs. Aurelia Ballard of Little Rock, Ark., has been visiting at Richmond, Va., and Boston, Mass., and expects to visit Enfield, N. C., before returning.

S. C. I. NOTES

Our mail has been late in reaching us this week. On account of the heavy rains the trains have been several hours late.

Miss Maggie Dabney of Midway, Ky., came here last October to work for her schooling but on account of ill health she left for her home this week. She hopes to come back next fall and begin her work again.

A few days ago we had some visitors from Washington, D. C., to stop over for a little while. They were in autos touring to Oregon. Mrs. Garrett, one of the ladies said she had been in Robert Gooden's church in Washington. She is greatly interested in his work there and is very anxious for them to have a good church to worship in.

Saturday night. December 13th, the Y. W. C. A. will have a Christmas sale, the proceeds of which goes to the fund of sending our two delegates to Des Moines, Iowa. The delegates are Miss Cynthia Wright and Mr. Burnette Jacobs. The following Saturday night the people are to give a literary and musical program for the same fund.

At the Emergency Rally held at the S. C. I. Thanksgiving Day the following young people gave $5.00 each: Lula Williams, Cornelia McClodden, Willie Moore, Jason Cowan, Rosa Brown, Willie Heath, Ella Martin, Alice Blackburn, Edna Mae James, Mary Frances Rice, Clidie Belle Lomax, and Muriel Jackson. Edward Timberlic and Jerome Freemen each gave $2.00. These gave one dollar each: Florence Young, Dixie Peyton, Katherine Prosser, Willie Barnes, Anna Belle Greenlee, Otelia Gordan, Johnnie B. Hall, Mary Belle Hutchins, Cynthia Wright, Evalyn Brown, Kate West, Burnette Jacobs, John Martin, Carey Hunter, Leroy Loadholt, Julia Owens, Linda Miller, Olivia Miller, Berthena Griffin, Harry Black, Leslie Paige, Mary Price, Irene Burgess, Johnnie Jenkins and Willia Stallworth.

Mrs. Fannie Crocket Hawkins sent $5.00, Mrs. S. M. Burgess $2.00 and Mr. Eula Belle $1.00. Others gave a total of $10.00. The faculty a total of $158.00. Making a final sum of $265.00. There are still a few pledges to be paid.

CHRISTMAS GIFT TO CHRIST

"City Mission"

Indianola, Miss., Nov. 19, 1919.

Dear Christian Friend:

We are convinced that if we are to spread the Church of Christ in the State of Mississippi, we must plant it well in the cities and towns. For a long time our ministers seemed satisfied to preach in the country alone, but there is an ardent desire now on the part of the ministry as well as the layment, to put a church in eevry city, town and hamlet in this state.

The responsibility is on every Christian to see to it that a church is built and maintained wherever a few Disciples assemble themselves and cry for help.

Opportunity is ripe for a strong church in Clarksdale and Greenwood. There are earnest Disciples in both places, who are sacrificing for the Cause.

This is a personal appeal to you, asking a Christmas Gift to Christ between December 1st and 25th, by making a donation for City Mission. Let us raise at least $500. Will you give $5.00 or $25.0.

You and I are responsible. The task is ours. Are we willing to measure up to our opportunities? I am going to ask the ministers and officers of each church to keep this appeal before their congregations until the Campaign is closed.

Send check or money order. A receipt will be sent you and your name and amount published in the Gospel Plea each week.

Five laymen are going to give $25.00 each. What five ministers will follow suit? DON'T HESITATE. Let us put this over the first week.

This Drive is endorsed by President Scott, Evangelist Brown, Secretary Williams and other prominent ministers of the church.

Yours very truly,

DR. J. E. WALKER.

CHURCH OF CHRIST, KNOXVILLE

Dear Editor; Please give me space to tell you of the wonderful blessings that have rained down on us since coming back to our homes from the State Convention, which was held in Johnson City, July 30-Aug. 3. We had the pleasure of meeting our co-workers, Miss Rosa V. Brown our National Field Secretary of the C. W. B. M. who is always able to give us a clearer vision of the work we are endeavoring to do. Brother P. H. Moss our secretary among the Bible School who always brings sunshine to our hearts and Eld. Herod of Indianapolis, another one of our great national workers. Indeed it was an inspiration to listen to the messages from Bro. Herod and others who were in attendance of our convention. We don't think it ever too late to speak of good things. I regret very much that I was not able to attend the National Convention which was held in Nashville and also the International Convention which was held in Cincinnati after our National Convention.

We had the pleasure of having in our midst, Elder J. R. Louderback, of Roanoke, Va., one whom I had longed to meet, one who I had heard so many good things spoken of and I wish to say they made no mistake. He is a perfect man of God. He has grown to that mature age the Apostle Paul speaks of when he says. Let us go on to perfection. He has not stopped to think that the manner in which he preached in his early ministry will do in these perilous times. He is pressing on to a higher mark in Christ Jesus. Let us pray that our colleges and schools may educate our boys religiously so that they may be willing to pay the price like Elder Louderback.

We also had with us Elder Preston Taylor of Nashville. He was on a tour in the interest of the Emergency Campaign. He always fills our hearts with joy and gladness. Brother Taylor keeps his feet shod with the preparation of the Gospel. He is a man of liberality. He gives not his alms to be seen of men. May we have more men like that of Brother Taylor.

Yours for the one faith and hope for the world,

MRS. CHAS. M. HARRIS

919 East Vine Avenue.

WOODLAWN, TENN.

December 1, 1919.

Dear Editor of the Gospel Plea: Please allow me space in your most wonderful paper to report a most excellent revival meeting held at the Roaring Springs Church near Lafayette, Ky., 12 days beginning with the third Sunday in November. Nine were added to the church, seven reclaimed, two by baptism. Elder W. H. Neal of Mayfield, Ky., did the preaching while Elder W. H. Huffman and myself did the scotching. Elder Neal is a good preacher with unusual power. The work is very much improved. We hope to have him with us again.

Yours in His service,

H. L. HILDRETH.

EAST TENNESSEE

To the Editor of the Gospel Plea:

We would be glad to report some of the things we are trying to do.

First, we are trying to preach the Gospel in its purity.

Second, Trying to live it.

While we are confronted with a great deal of carelessness we are doing some good things. Last Friday night we had a program consisting of lawyers, doctors, and preachers discussing the important things of today. They were heard by the best talent of the city and highly approved by all. On Sunday afternoon there was a sermon preached by the pastors to the mothers of the Cradle Roll Department. Two splendid papers were read. The music rendered by the choir was enjoyed by all. Mrs. Boling, president of the department is doing great work. The Sunday school under the management of Supt. Hodge is getting along nicely. The C. W. B. M. is doing splendid work. The Sewing Circle is still striving for a new building. The church as a whole is doing splendid work. The Park City Bible Class which meets on Monday afternoon at three o'clock, is just as vigorous today as it was three years ago.

ELD. G. HOAGLAND, Pastor.

KANSAS

Lawrence, Nov. 23, 1919.

Editor Gospel Plea: Please allow space for Lawrence to say a few words. The 2nd church gave its fourth annual dinner the 22nd of this month. While it was not possible for the writer to be on the ground during the hours of serving, from 11 a. m. to 2 p. m., when I came about 3 o'clock, it was very evident that there had been three hours of merryment and good cheer. Automobiles were parked in front of the church like at a hotel banquet and they were all white people. We had three cars of colored friends of the church to carry the clerks to and fro. We only had two women of the church to help. The others were friends. Prof. Geo. Foster of the University was very much disappointed in not meeting the writer. He said that he came more for that than for the dinner. Prof. Foster is the kind of white man you don't meet every month nor every year.

Our dinner enabled us to answer Brother Gray's letter the first of December, and we are more than glad.

Sister Jones left Monday for parts in Florida. We miss her so very much and pray that she may return us just as she left.

Yours in His service,

A. R. McDUFF.

1843 Kentcky Street.

PIEDMONT CHRISTIAN INSTITUTE

(Continued from page three)

ston 50c Flossie Law $1, Gertrude Baker 50c, Minnie Hobson 25c, Addie Hairston 50c, Elizabeth Baker 50c, J. E. Lambkins $2, Julia Harris 50c, H. L. Hairston $1.50, Lonie Nance $1, Flossie Douthit $1, Bertha Mitchell $1, Bessie Foster 50c, Dorothy Hobson 50c Josephine Foster 25c, Queen Woody $1, Rachel Scales $2, Lucile Early $1.

The above makes a total of $94.15 and we think it will yet reach $100. The rally for the Church proper is still in progress on which we shall report later. Remittance is being made to Mrs. Stearns in pursuance of your instructions.

Sincerely yours,

JAS. H. THOMAS.

NASHVILLE, TENN.

Emergency Drive

Gay St. Christian Church on the fifth Lord's day, Nov. 30, went over the top. Raised at one collection for the Emergency Drive $155.77, with a promise to make one more drive by the first of the year for the same cause. All that Gay St. church needs to rise and fly is wings. Eight additions since convention. Our congregation is increasing fast by members and enthusiasm. Our church stands out a live wire in the missionary cause. We are all working in the one spirit and are at perfect peace.

We are now in the midst of doing some repair work on our church building. We hope to have Dr. J. B. Lehman to visit us in the first or second month of the new year.

Our corresponding secretary will follow with an article on details of our Emergency Drive.

We know no defeat.

W. P. MARTIN, Evangelist.

FROM THE BANKS OF OLD KENTUCKY

December 5, 1919

We're not through with the Drive. Some parts of Kentucky can not navigate in winter. We hang up till spring. "Every Church Heard From," is our slogan. To all whose subscription day is over the test comes now. Ministers must no wshow themselves ,'Masters of assemblies and, above all things, 'keep sweet.' " Keeping sweet has economical value just now; that is, by keeping sweet you save sugar. Ye "Headquarters," mind this same thing. Gloroius union Thanksgiving. Everett will tell what he and Crawford did at Lexington. Our state evangelist, Crittenden, making good.

Yours, happily look toward Xmas,

C. H. DICKERSON

ZEBULON, N. C.

October 24, 1919.

Sidney Bobbit $4, Silvester Smith, Rt. 1, $3; Bessie Yorbor, Rt. 1, $1.01; Ellen Bobbit, Rt. 2, $1; Mary June Pace, $1; Ollie Hartfield, Rt. 2, $1; Emily Hartfield, Wakefield Rt. 2, $1; Clayton Baker, Rt. 2, $1; Iric Wilder, Rt. 1, $1; Leona Smith, Rt. 1, $1; Deallie Yarbor, Rt. 1, 17c.

J. W. PITT, Pastor,
Wilson, N. C.

SIDNEY BOBBITT, Scrib,
Zebulon, N. C., Rt. 2.

Dr. I. G. CALLENDER
DENTIST
Office Up Stairs Over
BANK OF EDWARDS
Edwards, Miss.

MISSISSIPPI

Dead Readers: I didn't finish telling you of my trip to the Delta. I met some of the faithful members of that district in the meeting at McKinney Chapel. So glad to meet them. Mrs. Susie Grission of Holly Grove Church gave the writer $1.50, dues from the auxiliary.

From there I went to Clarksdale. On Monday night I met a few of the faithful members. We talked over our mission work. They promised they would start up to work again. They gave the writer $2.20. Since we have Mrs. Katie Jackson Yarber and Mrs. Florence Vaughn there we are expecting great things.

On Thanksgiving day a few of us met and had service at Union Hill Church. An offering was taken up, $46.50. Will not send this in until after second Sunday. We want to make it more. The fifth Sunday the writer visited the district meeting at the Farish Street Church, Jackson. We were glad to get them started with Mrs. Carrie Fitzhugh as president and Mrs. James Rundles as secretary. Our prayers go out for this work. We hope these two faithfu members will do well. We are glad to get a report from Washington Addition, $1; Farish St., 55c; and Edwards 55c. Money raised altogether $28.00. Gave the writer $2.12. We hope each society will send their reports in by the 15th of this month. The penant will be given out this quarter to the society reaching nearest honor roll.

"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

Yours in the work,

SARAH S. BLACKBURN.
General State Sec'y.

SUMMERFIELD, FLA.

November 25, 1919

Editor Gospel Plea:

Dear Sir: Please allow me space in your valuable paper to say a few words about the work here at this place.

On the second Sunday night, the pastor of the church preached a soul-stirring sermon. He took for his text Matthew 16:18: "And I also say unto thee, that thou are Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The C. W. B. M. held their regular monthly meeting on Nov. 9 and received one member, which makes 10 on our roll. We hope by the time we send in our report that not less than fifteen will be on record. This society will observe C. W. B. M. day, Dec. 7th. We reported last quarter with $7.40. It has not yet been sent to the editor of the Plea to have it published.

I am a reader of the Plea and always glad to receive it, because it brings good news from far and near.

Our Bible school sent an offering to Prof. P. H. Moss which was taken upon Nov. 23rd for the Bible school extension fund. He said that our school was among the first to report.

Yours in His service,

L. A. MOORE.

Christian Woman's Board of Missions

THE CALL TO ARMS

Oh, America the chosen, I have given thee the light,
But the heathen in the distance still is wrapped in darkest night;
Shall we pass them by, unheeding cries of tumult and strife?
Shall we send our people to them with the word and bread of life?
Far away are millions dying and shall we in Christian lands idly sit and idly listen and withhold the helping hand?
Sister, you have taught me as you gave the light to me,
Take it, go and teach the heathen for across the rolling sea.
There are millions in China still that never heard of Him,
Send the light of Gospel truth ere your own light grows dim.
Their plaintive cries ascend, Christian, they want thy light oh, bid their sorrows end;
The Japanese have hungry hearts salvation's cup to taste;
The islands sob a restless cry there is no time to waste.
Oh, send the light and send the means and missionaries too;
Pass on the gift that God hath lent and show your love is true.
To distant climes the tidings bear, and plant the Rose of Sharon there.
He will shield you with a cloud of fire, with flaming zeal your hearts inspire.
And bid raging winds their fury cease, and hush the tempest into peace,
And when your labor all is over, you will meet with Him to part no more.
Before his throne of grace you'll fall, and crown the Savior Lord of all.

—Elenna McKinney

ADULT MOBILIZATION WEEK FOR ALL BIBLE SCHOOLS, JANUARY 4-11, 1920

Dear Superintendent:

The General Superintendent of the Adult Division of the Bible School Department, desires to cooperate with all local superintendents and pastors in awakening the adult part of the church and community to real service. To this end he has appointed January 4-11, 1920, as Adult Mobilization Week for all Bible Schools.

Mobilization, what does it mean? From a military view point, it means to call itno active military service. If we can translate this into our religious thinking and expression, it means to make the active more active, and the inactive active; and the indifferent different.

What are you doing to bring the men and women of your church and community into the Lord's day school? is the question to be answered by all superintendents and pastors.

There is a danger of making the progress of school to become like the progress of a door turning upon its hinges, it is always in motion but it moves backward and forward over the same space. There must be a dynamic power put into our Bible schools that will help them to not only be in motion, but to advance, to get somewhere.

We are asking that you give this Adult Mobilization Week fair and impartial trial.

Mr. Darsie has prepared two very fine leaflets to help you in this effort. If you desire to know how to make this drive a success read the inclosed white leaflet; you can read it through carefully within six minutes. The yellow leaflet gives the unselfish aims of the Adult Bible Class. File your report to Mr. Darsie on the enclosed post card. Do not fail to report your effort to the Gospel Plea.

The adult age limit is from 24 to 100 plus.

Yours for the A. M. W.

P. H. MOSS, Field Sec'y.

INTERCHURCH WORLD MOVEMENT

A series of religious conferences bringing together the church leaders of all the various Protestant denominations for the discussion of the vital problems which are confronting the church of Christ in America and abroad, will be held in every Southern state during the first twenty days of December under the auspices of the Interchurch World Movement.

In setting up these conferences, which promises to be the most important and far reaching in their consequences of any similar gatherings of religious leaders in the past decade, the Interchurch will have the cooperation of most of the leading Protestant bodies of the South.

The date are as follows: December 1-3; Washington, D. C., Decemeber 3-5: Richmond, Va., Dec. 8-10: Lexington, Ky. and Nashville, Tenn.; Dec. 10-12: Lynchburg, Va., Knoxville, Tenn., Birmingham, Ala.; Dec. 15-17: Raleigh, N. C., Atlanta, Ga., Jackson, Miss., Miami, Fla.; Dec. 17-19: Columbia, S. C., Louisville, Ky., Macon, Ga., Jacksonville, Fla.

To these conferences will be invited the heads of the church boards, pastors, forward movement leaders, laymen and laywomen, of all Protestant denominations. With the endorsement and active cooperation of most of the large church bodies, each denomination is expected to have a comprehensive representation of its leaders from all sections of each state.

To address the assemblies, a number of special speakers teams have been assembled, these teams making six different conferences during the course of the month. Each comprises a body of picked men and women, authorities in religious matters, and each especially competent to present a vital subject discussion.

As these subject are presented by the speakers in brief, concise and direct manner, not to exceed fifteen minutes to each subject, the remainder of the hour will be devoted to discussion from the floor. If the problems to be presented chance to have a very vital local bearing, especial interest will attach to these discussions for they will probably have a large bearing in shaping action in the immediate future.

The teams which will take part in the Southern conferences are as follows:

Washington, Richmond, Huntington, Lynchburg, Raleigh and Columbia: Dr. James I. Vance of Nashville; Dr. A. W. Beaven of Rochester, New York; Dr. John A. Rice of Sumter, S. C.; Henry F. Cope, of Chicago, Ill.; Mrs. H. B. Steele of Nashville, Tenn.; Dr. E. H. Proteat of New York.

Lexington, Knoxville, Atlanta, Macon: Dr. Jospeh I. Vance, of Detroit; Lyman B. Powell of New York. Dr. W. W. Pinson of Nashville, Tenn.; Dr. J. M. Culbreth of St. Louis; J. C. Robinson, Mrs. Ann B. Atwater, Miles B. Fisher of New York.

Nashville, Birmingham, Miami, Jacksonville: Dr. John W. Laird, of Baltimore; Mrs. J. H. McCoy of Nashville, Tenn.; H. L. Freemad of Adrian, Mich.; Charles Rowland of Athens, Ga.; Dr. R. H. Hudson of Richmond, Va.; and Samuel Haworth.

Oklahoma City, Dallas, Little Rock, Jackson, Miss., New Orleans: W. S. Abernathy of Kansas City, Mo.; Dr. J. E. Clark, of Nashville, Tenn.; Dr. John M. Dowell of New York; C. C. Grimes of Mexico, Mo.; George A. Huntley of Boston; L. M. Edwards of Baltimore and R. M. West.

Louisville: Dr. J. W. Cochran of Detroit; George G. Mahy of Philadelphia; Dr. F. W. Burham of Cincinnati; Dr. J. Campbell White of New York. Mrs. Helen Montgomery of Rochester, N. Y.; David McConnaughy of New York.

The problems which will be brought up for discussion deal with the church in its relation of home and foreign missions, education in all its branches, especially as related to religious teaching in schools, colleges and the home, the provisions of the necessary men and women to carry forward the enlarged religious program of the future, the industrial and social situation in the nation, and other questions of the most vital moment.

At the training conference which was held in At lantic City on the 5th, 6th and 7th of November at which all the speakers who are to appear on the various teams took part, some of the most enlightened discussion of recent times, was developed on the above subjects. The need for Christian action along all the lines indicated was shown to be most pressing, calling for close co-operation of all the Protestant denominations in responding to the call.

In addition to the subjects mentioned, the organization, scope and purpose of the Interchurch World Movement, both in relations to the churches and to the world at large will be thoroughly expounded, so that those who attend the conferences will have the opportunity of hearing the detail just what the functions of the organization are and the place it occupies in the great forward drive for Christianity in these urgent times.

INSTRUMENTAL MUSIC

Bible References on the Use of Instrumental Music in Worship and the Law which never failed when used.

Causes which brought about these notes:

1—A recent letter from a brother in an adjoining state to the elders and ministers of the Church of Christ at Tupelo, Miss., asking for: "Bible references on the use of the instrument in worship or Scriptures bearing us out that it is no harm (to say the least) to use the organ or piano. Especially in a weak congregation where singers are limited and poor in vocal ability." Stating also: "that a struggling congregation erected a building on a lot the deed to which contained a clause forever prohibiting the use of a musical instrument in the building.

2—There are divisions and disfellowship in the congregations at Tupelo, Miss. , and Baldwyn, Miss., caused at least in part by the use of an instrument.

3—A brother at Baldwyn said to me: "If you have any reasons from the Bible to justify the use of an organ you ought to give them, or put the instrument out." "The other side," said he, "claim to have the Bible against you, and the reason you say nothing is because their is no justification for the use of an instrument in the church."

Fifty years or more ago, the denominations about us, each fought a battle against introducing the instrument into the worship. The issue is now dead among them. Some of our own brethren have written and discussed the topic from time to time. If there had been a direct "Thus saith the Lord" one way or the other the matter would have ended with the first investigation, but there are thousands who read nothing of these discussions and what is more have not read or asked for "Bible references on the use of an instrument in worship." So for the above causes and conditions we beg to submit the following:

Scripture References

Instrumental music was appointed and approved by the Lord in the days of Israel 2 Chron. 29:25. "And he sent the Levites in the house of Jehovah with cymbals, with psalteries and with harps, according to the commandment of David, and of God the Kings Seer and Nathan the prophet; for the commandment was of Jehovah by his prophets. And David and all Israel played before God with all their might, even with songs, and with harps, and with psalteries and with timbrels, and with cymbals, and with trumphets. (1 Chron. 13:8).

See also 2 Chron 20.28, 23:12-13, 1 Chron. 15:16, 19:22, 16.4-5, Psalms 68:24-26, and many references in Psalms and Israel's history. Why were all these details of instrumental music written?

"Whatsoever things were written afore time, were written for our learning, that through patience and through comfort of the Scriptures we might have hope." (Rom. 15:4) "Now these things happen unto them by way of example, and they were written for our admonition upon whom the end of the ages are come." (1 Cor. 10:11)

In such passages, the Holy Spirit tells us what the Old Testament is for, and how to use it. All these things were written for our "learning," example and admonition. For instance we use the care of Abraham's offering Isaac as an illustration and example of faith; Jonah and the men of Nineveh as an illustration of the Red Sea by Israel as a typical illustration of immersion; and the entire journey of Israel from Egyptian bondage to their entrance into the promised land as a type of the ups and downs and experiences of God's true Israel from the bondage of sin to eternal freedom in God's home of the Redeemed. What do we learn of God's attitute toward instrumental music? We learn that God appointed instrumental music and put it in His own house by His prophets; that it was used as a means of emphasizing and expressing their joys, praise, gratitude and thanksgiving. Moses and Israel sang after their baptism and Miriam took a timbrel and led a band of women with timbrels, repeating the song of Moses, expressing joy of deliverance. We learn also that instrumental music is not a sin in itself for it was approved by the Lord.

Is there any law in the New Testament which we violate by using an instrument in His Sanctuary?

What the New Testament Says About "Singing"

Rom. 15:9 "Therefore will I give praise unto thee among the Gentiles and Sing unto they name." (Quotation from Psa. 18:49)

1 Cor. 14:15 "I will sing with the Spirit and I will sing with the understanding also."

Eph. 5:18-19 "And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in Psalms and hymn and spiritual songs, singing and making melody with your heart to the Lord."

Col. 3.16 Let the work of Christ dwell in you richly, in all wisdom teaching and admonishing one another with Psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

Jas. 5:13 Is any among you suffering? Let him pray. Is any cheerful? let him sing praise.

(Only a few other passages are found in the New Testament such as Matt. 26:30, Mark 14:26; Acts 16:25; Heb. 2:12 which give no additional information.)

What the New Testament Says About Instrumental Music.

Rev. 5:8 And when he has taken the book, the four living creatures and the four and twenty elders fell down before the Lamb having each one a harp and golden bowls full of incense, which are the prayers of the saint.

Rev. 14:2 And I heard a voice from heaven as the voice of many waters and as the voice of a great thunder; and the voice which I heard was the voice of harpers harping with their harps.

Rev. 15:2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast and over the image, and over his mark, and over the number of his name stand on the sea of glass, having the harps of God.

The New Testament is for our Law and contains the things that "bind" and "loose" us. Looking carefully over each passage and quoted on singing, we discover no command to use an instrument, nor do we find a word or circumstance in the New Testament Scriptures to forbid its use. Nothing to forbid anyone to sing a psalm, hymn or spiritual song pitched and accompanied by an instrument. Nor would an instrument in any way interfere with the "singing," "teaching," "admonition," "making melody" or "with grace of heart" to God. In fact it is my conviction that the instrument is implied, and permitted by the verbs used; and that verb spelled in English letters is "Psallo." It is the only verb of the three Greek letters translated "to sing" in the New Testament which in its root meaning necessarily implies or suggests an instrument. It is the verb used in Rom. 15:9 which is a quotation from Psa. 18:49 and David's songs were accompanied by an instrument.

(c) Psallo, the word from which our English word "Psalms", is derived is defined "to touch," "feel," "stir" or "more touching." Epecially "to pull," "to twitch," "to pull and let go again," "to twang with the fingers," usually "to touch the strings of a musical instrument," "to play stringed instrument with the fingers," later "to sing to the harp."

Psallo is the verb used in four or five references given above, viz: Rom. 15:9, 1 Cor. 14:15, Eph. 5:19, Jas. 5:13.

We believe we are safe in saying wherever "Psallo" is used an instrumental accompaniment is implied; and where accompanist is given with "Psallo" the liberty to use an instrument attends the command.

So far in the New Testament we feel sure of the liberty in Christ to use or not use as we prefer.

Revelations on Instrumental Music—New Testament Book of Prophesy.

The Apostle John is the witness for Jesus in the quotations made from Rev. 5:8, 14:2 and 15:2. John was to write the things which he saw, "and the things which are, and the things which shall come to pass here after" (Rev. 1:19 and 4:1-. Among the things which John saw and heard and wrote down as to the future were "harps," "harpers harping their harps," "harps of God," singers, etc., etc.

If God instituted and approved instrumental musical and His people in the Old Testament, and will have instrumental music in His Triumphantal Kingdom, will he not permit His children to use it in His Earthly Sanctuary, provided it be used to His praise and the edification of His people?

Two Relationships of Singing

We sing to each other and we sing to God.

"Speaking," "teaching," "Admonishing" one another, "singing," "making melody" with your heart" and with grace in your heart to the Lord." How can we do this with an instrument? David did it and so can we. Remember the instrument puts nothing into the heart, but assists in expressing what is already in the heart. What is the heart? Scripturally it is the power in men which perceives, understands, believes, purposes and loves. God sees these wonderful powers at work and fully understands their "melody and grace." When you know the words and tune of a song and listen to one who is trained to express themselves with an instrument they can move you as effectually as if they were speaking the words. An illustration will help you understand my meaning. I sat in an upper room at my lodging house preparing my morning sermon, when some one in the room below played very softly on an instrument "Sweet By and By." The song was very familiar but I was moved by the very first sweep of the fingers over the keys. I arose and stood by the window not able to understand why I should be so moved, sat down again, but could work no more till the wonderful melody ceased. Immediately I sought to learn who was the performer and discovered that it was a young lady musician who had recently lost her husband and little child. I only sat by the wire from Earth to Heaven and heard a sob and saw tears mingled with faith, hope and love, passing from a bruised and purified heart to the throne of the Eternal. Her message, both to me and the Father, was sent with her fingers on an instrument. It was her heart's melody and grace. The secret of its power was simply that she played with the spirit and like David "played with all her might." The instrument was her means of expression. It not only will interfere with a sincere and earnest soul but will help them to express the heart more effectually at times, if not all the time.

The New Testament teaches that Jesus and His Apostles were Israelites; they were accustomed to the musical instruments of the temple. They worshiped and rejoiced there, until Jesus sent them to the ends of the earth with His Gospel and Himself went home to the Father. (Luke 24:52-53, Acts 2:46-47). Twenty years later the Apostle Paul returned to Jerusalem, and as a Jew, observed certain Jewish rites and ceremonies "becoming all things to all men." He was in the temple (Acts 21:26) "purified." Paul wrote us more about music than any other one New Testament writer. Four of the passages out of five, quoted above were written by him; and in three of the four he used "Psallo," being as explained the only verb to sing that by nature implies instrumental accompaniment.

If instrumental music is wrong is it not strange that they left us free to use it? But they did.

Expedients

An "expedient is something which helps us to do a thing in a quicker, easier and better way."

We build a house as an expedient for our assembling to teach and study God's Word and to keep His ordi-ordinances. Lights, heat and seats are expedients which we put in in proportion to our ability. We plan and erect a pulpit as an expedient to elevate the speaker or teacher where he can view his auditors and where they may see and hear better. The baptistry also is an expedient which helps the people be prompt, decent, and comfortable while obeying the Lord in baptism. The song-book containing the written and printed musical staff with words is an expedient to help the eye convey the tune and words to the mind.

An instrument is an expedient to help the ear to catch the sound or pitch, help the voice take it up and hold it; and also to keep the proper time. Here is where the issue stands.

Some think it all right to help the eye with the song-book, but wrong to help the ear and voice with an instrument. Why is this? Let us deal carefully, prayerfully and truthfully for this is God's business and we are His children.

When Opinion Comes In

In the absence of direct scriptural teaching or example, we resort to expedients, which is proper, but we must exercise care and patience, for "expediency" is a field where opinions grow in great variety. We are commanded to sing, How shall we sing? May I answer: "In the best possible way." Does not God desire the best? But our educated and trained singers tell us by precept and example there can be no perfect harmony without correct pitch and time. They secure these essentials by the proper use of an instrument. Why may we not do so too? Some one replies: "The instrument is not mentioned in the New Testament." "Neither is the song-book, nor are any of the expedients mentioned above." "But," says the objector, "the song-book is a necessary expedient." You only think so, for many children and people who can not read a song-book are taught both the music and words and they sing without the book; but they can not do the best singing. In short it is a question of opinion when we are dealing with expedients. So let us learn what to do and what not to do with our opinions. We must not force them upon another or the church, as a divine rule or law, for they are not. Let us not place ourselves in the absurd attiude of allowing an expedient to help the eye, but condemning the expedient which assists the ear and voice for that would be like permitting a brother of failing or weak eyes to use glasses that he might read the Word of God better, while you refuse to allow the brother partially deaf to use an ear trumpet that he might hear the Word of God better. We have not learned how to handle our opinions to God's glory or the good of one another. Take the "clause" which some are inserting in the deed to a church lot, forever prohibiting that an instrument shall be used in the building thereon. This is an endeavor, to say the least, to force an opinion on future generations. Such an opinion has no foundation in God's law or the love of mankind.

The Law of Edification

1 Cor. 14:26. Let all things be done unto edifying.

In everything pertaining to our worship and services in the assembly of God's children where no specific Scriptural directions are given, and we resort to expedients and opinions, we should constantly prayerfully, wisely, and reverently ask about each feature: Does it edify? Does it build up? Does it make for the better? When the singers are few and poor in vocal ability, the entire congregation should study how to make it better, with a holy ambition for the very best.

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