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Gospel Plea, Volume 8 (1903)

Joel Baer Lehman

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GOSPEL PLEA.

"PREACH THE WORD."

Vol VIII Edwards, Mississippi, Wednesday, February 4, 1903. No 4

I would not stay the years that
wing
How'er my lot be cast;
Nor say, Oh sun look back and bring
One day from out the past.
He ever Will my portion be
Whose goodness I recall—
Jerusalem above is free,
And mother of us all.

Free are the fadeless bowers of
rest,
And free their joys untold,
Free are the mansions of the blest,
And free the streets of gold.
Though hidden long the glories be
Salvation is the wall—
Jerusalem above is free,
And mother of us all.

Home of my soul, I praise the
Lord
That made thy comforts free,
And led me by his faithful word
To seek my rest in thee.

When we remember that Christianity demands a complete change of almost everything the nations considered ideal, we can realize why it is that the work is slow. The great nations of the time of Christ saw in Alexander and Carsar their ideal but for these two imperial characters to become Christians it would have necessitated leaving off every thing that was typical of their character. When Christianity converted the Roman Empire, it took upon itself the sins of that great Empire. In other words the Romans brought with them faults and the Church through process of developement had to change their ideal. The same was true when the great German Nations came into the church. The

great Anglo-Saxon and German nations have not entirely gotten a way from these faults yet. The same will be experienced when the Chinese and Japanese will have come into the Church. Christianity will have to bear their sins for them till their ideal is changed. Much of the difficulty the negro is experiencing comes from the fact that he has come into the Christian family but his ideals are not yet fully changed.

His aim and purpose have not been worked upon by enough centuries of Christian influence. How ever with the system of education inaugurated immediatly after freedom came more progress ought to be expected in decades than could be expected in olden times, in centuries. No doubt if China and Japan will give away to Christian civilization there will be inaugurated with their cooperation a school system that will accomplish in a few decades what it took the great German nation centuries to acquire.

The most unfavorable symptom of future development of our section is the unsystematic farming. Both the white planters and the negro tenants are content to farm from year to year in the old way as long as a stalk of cotton will raise two bolls. This of course is ruinous to all classes. What we need is some careful forethought. In the first place some permanent system of fertilizing must be found. At present the best method seems to be the pea vine and a more systematic crop rotation. One of the greatest hindrances, and the least suspected by our farmers, is the leaching process. All winter the heavy rains leach all the soluble salts from the ground. The next year of course will be a

crop failure. This process is entirely avoided if the ground is covered with some kind of grass during the winter, and no grass is more useful for this than Bermuda grass which has been so much dreaded by the farmers. If the farmer can manage to keep this grass down during the crop growing season, it is all he should desire. A crop of Bermuda grass will protect the ground during the winter rains. Of course every farmer should have some land he can call his own and quit renting. He should then go at his work as though he had a life's business before him of the utmost dignity. Nineteenths of our farmers are just tarrying, looking for something further on. In the meantime their business is falling into decay.

—o—

In connection with this topic we wish to announce that we expect to have a farmers' meeting in connection with the industrial exercise on the Wednesday before commencement at which time we hope to have every farmer in reach of the institution. An education that is to help the negro permanently must show him how to do the fundamental work of living right. If this people is to be elevated, the work must begin in the home life. Many families scattered all over the country have already done this and they should be held up as an examples to those who are not trying. As it is now, these are hardly an example. Instances have come to our notice where almost ostracism was used against those who aspired to something better in the way of homes and home living. Let every body prepare now to attend the S. C. I. farmers' meeting.

THE GOSPEL PLEA

A Weekly Religious News paper

Issued every Wednesday

from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

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

PRICE PER ANNUM, \$1.00.

Send all Communications to

THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

He who will not think where he steps will have to think how to get out of holes.

—0—

When ever a man tries to take revenge he tries to do what is impossible. God alone can do that with his immutable laws.

—0—

Before you complain of the wrong of others' stop and think how much wrong you have done to others. Would you do better if you were in his place?

—0—

Crime is epidemic. Every time a murder is committed or a lynching performed, other murders and other lynchings are made by the impression these occurrences make on the minds of the children.

—0—

The Saloon makes every body suffer more than Pharaoh ever suffered by a plague.

College Items.

□ The event of the week was the visit of Miss. Bertha Mason and Miss Loduska Wirick. Each spoke twice in their short stay. Miss Mason told her sweet story of Mexico, while Miss Wirick told of her work in Japan, and then told of her trip out by way of the Pacific and her trip home by way of the Suez Canal and the Atlantic Ocean. Truly this is an age of world wide missions.

Miss. Taylor, the efficient teacher in sewing and music has been sick the past week. The doctor has prescribed for her a complete rest.

There is still a steady ingathering of students. Allison Hall is now completely filled.

Stillmore Murdock, a young man who came here from Delta, Louisiana, was baptized by J. G. Hay last Monday.

PERSONALS AND NEWS ITEMS

—Mary H. Conier writes: I am going to change my post office. I am going to Conway for a while. Please send my paper to Conway, Ark. I will leave Pine Bluff, Febuary 1st. Our quarter is up and I will send all money to Mrs. Helen E. Moses. Please let all my friends know I have changed address.

—Some one has very kindly sent us a copy of the minutes of the 29th annual missionary convention of South Carolina. Sixteen ministers of the gospel are reported. One evangelist has been supported,

—H. M. Johnson has sent in the following subscriptions: Mrs. Ezra L. Daniels, L. E. Colbert, W. M. Stokes, S. Simmons, H. S. Shepard, Tom Scott, Eld T. M. Thomas, Mrs. Agnes Thomas. He has also collected some old subscriptions.

—State evangelist Jas. L. Woods of Walterboro, S. C. sends in his subscription to the PLEA.

—Rose B. Ivey of Sherrell, Arkansas writes:— I am sorry to say that I have received but three copies of the PLEA since November, so when my time is out you may discontinue my subscription. Though I like the paper very much it is no use to pay for it and can't get it.

—The above is a sample of a few other letters we have received on the same line and we wish to make a few words of explanation. We try to be careful but where students address some mistakes will occur.

Where mistakes occur in this way we always add enough time to the subscription to make it up. But this is not usually the cause. The principal cause is in the post offices. Everybody asks for everybody else's mail and this makes the post master careless. If you do not get your paper ask your post master to give no one your paper. Then write us at once that you do not get your paper and we will straighten it out.

THE GOSPEL PLEA

WHEN THOU COMEST IN- THY KINGDOM.

This clause in the appeal that the dying robber made to the dying Jesus is even more remarkable than the one we commented on last week, "This man hath done nothing amiss." How could he believe that Jesus would yet come in his kingdom, when he him hanging to the cross and about to die? This belief had perished out of the hearts of all the disciples of Jesus. Their hopes respecting the kingdom were all crushed in abject despair when the sentence of death was pronounced by Pilate. Even Judas, who may possibly have hoped that Jesus would escape from those to whom he had sold him, when he heard of the sentence, was so overwhelmed with remorse and despair that he dared not live to witness the end. How then could this robber still cling to the belief that Jesus would yet come in his kingdom? He was the only living man, so far as we know, who still clung to this belief. Was it because he had evidences which the apostles had not—information which they had not received? It would be preposterous to think that he had. Was it because he alone of all men had the true conception of the kingdom, that conception which we now enjoy, and which the apostles enjoyed and taught after the next Pentecost? Was it because he believed that Jesus would rise from the dead, and had already conceived the idea which his actual resurrection afterward imparted to his disciples that he would then as victor over death, proclaim and establish a military dominion? Jesus had said so little about his resurrec-

tion that even the apostles did not expect it and it is highly improbable that the robber had even heard of his predictions of that event. What then, was it that imparted to the soul of the robber this remarkable belief, and that kept it alive even when Jesus was dying.

Is it necessary to look any further for the answer than to what he had himself heard from the lips of Jesus? He could bear witness to the blameless life which Jesus had led, he had witnessed the miracles by which Jesus demonstrated that he had come on a mission from God, and he knew that the chief burden of the great teacher's preaching was the kingdom of heaven which he was to set up. Being free from the prepossession which braced the minds of Pharisee and Scribes as to the nature of the kingdom, he believed that as such a man as Jesus could not lie or be deceived, the kingdom in some form, and at some time, and in some place, would certainly be established. So when at last he who had made these solemn predictions and promises was passing through the agonies of death, the robber still believed his word that at some time he knew not when, and in some place, he knew not where, and in some form, he knew not what the kingdom would appear. It was a sublime faith in the pledged words of Jesus, a faith which neither life nor death could unsettle, that brought forth the wondrous words, "When thou comest in thy kingdom." What a rebuke this is to the faith of many thousands who now stagger at little obstacles, falter in the presence of obscure

texts of Scripture, turn pale at opposition of science falsely so called, and deny the Lord rather than suffer with him. Let us sing the hymn, "O for a faith that will not shrink."

Christian Standard.

IMPORTANCE OF A WISE CHOICE.

It is said of Thomas Marshall, the eminent statesman of Kentucky of a generation or more ago, that he was in his early life greatly moved by the desire to become a Christian. He debated the matter. It seemed to him that if he should become a Christian he must become a minister of the Gospel, and this he was determined he would not do, as he was determined upon the law of political success.

One night he was in a prayer-meeting. An earnest prayer was being made and he felt that if he remain until its conclusion he must yield. Determined that he would not yield, he seized his hat and rushed out of the room. Never after that did he have an impulse to become a Christian, but he went on in a life in which he had some worldly success, but in which he destroyed himself in a course of dissipation.

Almost the same thing is said of Aaron Burr, one of the brightest and worst men who ever lived. He tells us when he was about nineteen years of age he saw that a decision must be made between the world and God. He went into the country for a time to consider the matter. He then made a resolution never again to trouble himself about his soul's salvation. From this time he threw himself recklessly into sin, sinking lower and lower into depravity and unrighteousness.

We are to choose Christ and life and then we are to go on in the right way, pressing toward God in the way of faith and obedience and holy service.—

Herald and Presbyterian.

THE GOSPEL PLEA.

GO YE INTO ALL THE WORLD, PREACH MY GOSPEL TO EVERY CREATURE.

The greatest commission ever given to man. Christ the Son of God, just before he left this earth and ascended to heaven, lifted his hand heavenward and said all power is given into my hand, "Go ye into all the world and preach my gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned." These most wonderful words were addressed to the disciples a few days before Christ's ascension to heaven. To every one that is born into the church of Christ to-day that still small voice rides upon the sighing winds "preach my gospel to every creature." Now there are many ways to preach Christ to the people. Preaching him from the pulpit is only one of the many ways. Many times a kind word to some wretched soul has been the means of leading him to Christ. In this great world of sin and sorrow many are the hearts that ache for kind words. The greatest work man can do is that of preaching the gospel to every creature, for when all mankind refuses the kindness the human heart naturally craves for, we have but to look to Christ who has said "let not your hearts be troubled." It is a glorious thing to be one of Christ's representatives. We can not live true Christian without preaching the gospel of Christ. A song sung by a Christian carries with it a sweetness that some times melts a heart when earnest pleadings have failed. How pitiful is a life with Christ left out. Ah! how bright, how beautiful, would that same life be were

it wrapped up in Christ Jesus. Ah! what a beautiful work, see that wretched face, cold glaring eyes, the gospel of Christ will make that wicked face one of love and smiles, those eyes shed forth the sunshine of love. It takes a life wrapped up in Jesus, to preach the gospel to every creature. Do you know dear friends that our homes should preach the gospel of Christ? They should preach it so vividly that even the passers by would exclaim, "a Christian home." So coming in contact with it he is benefited. The dear mother as she goes about her duties for the day sings some beautiful hymn of praise. The whispering winds catch up the melody and waft it into the streets or field, may be, to some listener's heart. He involuntarily utter a Christian woman. Man is a failure his end is death unless his life has been sweetened with the gospel of Christ. Behold the beautiful place where Christ is preached. The beautiful sunshine, the lovely flowers, the tall stately oaks dotted here and there on the church grounds, hear the echo of the little laughing brook as it goes dancing and gurgling down its channel, hear the rustling wind as it rushes by carrying the echoes of the preached word. How beautiful is the place where Christ is preached. How may we preach the gospel to every creature? By giving our selves unreservedly to the cause of Christ, not only ourselves but our means.

We can preach the gospel by supporting the missionaries in foreign fields who have given their whole life to the preaching of the gospel.

Our home missionaries should be held up by our hands. Great indeed are the true workers for Christ. Should we be ashamed of the Gospel? No, for it is the power of God unto salvation to every one that believes it. Man is powerless without the Gospel of Christ but with it he has power to save, that which is lost. Dear Christians let us strive to live such lives as will be leading lights to those groping in darkness and sin. Many will be the trials and temptations along the Gospel way, but they are not of God, they are of the devil. We should remember these beautiful words that fell from the hallowed lips of our Savior, "All things whatsoever ye ask in prayer, believing, ye shall receive." Then ask for courage and strength to resist them. True enough, we sometimes make mistakes in this life that bow us down in grief when we think of them. May be cruel hearted man would say: "Thou fool." But hark! —the calm voice of the King of kings is heard saying, "Though ye fall ye shall not be utterly cast down." Then look to Jesus, he can make all things right again. What is the gospel? It is the death and suffering of our Lord. The plan of salvation as it was written in God's holy word—hearing the Gospel, believing it, repenting of sins, confessing Christ and being buried with him beneath the placid waves, arise to leading a Christian life. When we are beset by temptations we should remember the words: "All things whatsoever ye ask in prayer, ye shall receive" Then pray to God, He will hear us.

FANNIE HAY

THE GOSPEL PLEA

KENTUCKY LETTER.

Nicholasville, Ky.

Jan. 30, 1903.

It has been some time since you have heard from the writer. So I thought I would write you and let you know how we are. Our Church here at Nicholasville is getting along exceedingly well. We had a very nice Christmas. Christmas eve night we had exercises for the young children and Christmas night we had exercises for the young ladies and gentlemen which was rendered with quite a success; both were under the control of Mrs. Richards.

We begin with the New Year to begin new work. Our Sunday-school began the first Sunday with a revival which has increased wonderfully, the increase has been from twenty to fifty-four. The young and the old who have never attended the school ere before are now attending and can see what the Lord would have them do. The young men of the City have taken great interest in the work and are now studying the word of the Lord with great care.

We have had three additions to the church for this year. We pray that the Lord will continue his blessings upon us.

We are contemplating a meeting to begin the first of March, the writer is to be assisted by Eld. A. W. Davis.

Yours in the work,

Eld. Wm. P. RICHARDS.

SOUTH CAROLINA LETTER.

Estelle, S. C.

Jan. 15, 1903.

The Knights of Union was organized for the sake of taking care of the old and poor people.

Bro. E. Brown President, Bro Larry Williams, Vice President, Bro. J. T. Smith Secretary, Mrs. E. Brown treasurer.

There are many old people who are not able to draw a bucket of water. So now all of these people are left in the hands of Brother Brown who asks the prayers of all the Christian sisters and brothers that the Lord will strengthen him for this work.

Bro. Brown will call on the state to assist him in short, but he wants to first do what he can that all may see what he has done. Remember he will be glad to receive money from both white and black from all parts of the earth. Any thing such as shoes, clothes, money or food of any kind.

I trust God will be with my husband that he may be a light to all in the state. I will write to the president J. C. as my husband is not at home. He told me to write and find out how he is as he has not heard from him lately. He desires to hear from him every three weeks.

E. BROWN

NOT IN ANY TRUST

Many newspapers have lately given currency to reports by irresponsible parties to the effect that

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had entered a trust or combination; we wish to assure the public that there is **no truth** in such reports. We have been manufacturing sewing machines for over a quarter of a century, and have established a reputation for ourselves and our machines that is the envy of all others. Our "**New Home**" machine has never been rivaled as a family machine.—It stands at the head of all **High Grade** sewing machines, and stands on its **own** merits.

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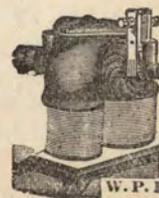
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In answering ads. mention Plea.

THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.

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

Argenta, Ark.

Jan. 1903.

I wish to say that Nov. 24, 1902 was the time at which each church throughout the state was asked to observe Educational Day. The church at this place took up a small collection on this day but because of bad weather very few were out. We, therefore, thought we would try again. Accordingly we met on the 11th inst. of this month. The weather was no better but we did what we could. A total of \$2.75 was raised by the following named persons: Brother H. Martin, Irene Turner, Sarah L. Bostick, Ellizia Horn, M. M. Bostick and friends.

We hope to do better on our next Educational Day. If it is kept before the people they will soon fall in line. After all have learned the purpose of Educational Day we can work together in love.

Again I wish to report to our auxiliary sisters that we observed C. W. B. M. Day the 5th Lord's day in November. Bad weather also interfered on this day with a good attendance so that we did not get a full collection. Each member present paid 40cts. above her 10cts. a month which made a total of \$1.50. This was sent to Mrs. Helen E. Moses.

I wish to hear from other auxiliaries. Will not the president or secretary write us? Let us take more interest and be more active during this year 1903 than ever before. What good sister will make the next report with a short letter to our good little paper that is printed at Edwards, Mississippi?

On the 11th Brother H. Martin of Kerr, Arkansas preached for us at this place. The crowd was small but the sermon was grand. At 8 p.m. M. M. Bostick spoke to the congregation on the creation of man, taking his text from Genesis.

I am yours as ever in the one faith,
SARAH L. BOSTICK.

During the month of January we have given a brief history of the three great missionary organizations of the Christian Church and of the work carried on by each of them. Let us see now how much we have learned. Here are some test questions. Let us try hard to answer them and if we can not, let us find our January Pleas and read them until we can answer these ques-

tions. When we are able to do this satisfactorily we will be well pleased with the amount of information we have gained.

1. Which is the oldest of the three great missionary organizations of the Christian Church?
2. When and where was it organized?
3. Was your state one of the ten represented at the first convention?
4. What was the first field entered by the American Christian Missionary Society?
5. Tell the story of Alexander Cross. Who was he? etc.
6. When was Jamaica entered by the society? Does it still do work here?
7. What may be considered as vast and inviting fields for home missionary work?
8. When and where was the Foreign Missionary Society organized?
9. Who are its officers for the current year?
10. How much money has this society handled since its organization?
11. Name the countries in which this society has established mission stations?
12. How many souls have been gathered in?
13. What is the crying need of the present?
14. What is the purpose of Lathrop Cooley?
15. Has any thing been done toward carrying out his plan? If so, what?
16. When and where was the Christian Woman's Board of Missions organized?
17. Of what was it the out growth?
18. Where are the national headquarters and who the national officers?
19. What kind of work is done by the organization?
20. What are auxiliaries?
21. What is the oldest work of the C. W. B. M.?
22. What work was next taken up? Give an idea of the extent of this work at present.
23. What work is carried on by the C. W. B. M. in the home land?
24. What work does it do in Mexico?
25. What does it do in Porto Rico? What honor belongs to it?
26. What blessings has all this work brought to those engaged in it?

THE GOSPEL APPEAL.

Current Events

The board of supervisors are beginning to complain about the expenses of the special election system which requires a special election in every beat and district whenever an officer resigns, removes or dies.

The Governor has been asked to appoint officers to fill such vacancies when they occur; but he does not think he has a right to do so.

—o—

The old farm where Abraham Lincoln was born is about to be sold for taxes and a Chicago man is planning to buy it to establish an institution for drunkards. The log cabin in which Lincoln was born is no longer there but is being carried from one exposition to another.

One Mr. Clifton Johnson is very much opposed to the matter. He wants to know how can America suffer to have the birthplace of Lincoln overlooked, forgotten and sold into the hands of the irreverent.

—o—

The coal famine is causing great distress in the city of Chicago. Nearly ten per cent of the people are suffering from ailments of grave character caused from exposure. The hospital has greatly increased, steamers have been delayed and manufacturing plants have been compelled to shut down.

—o—

It had come into the mind of the President to appoint Governor Taft, governor of the Philippines, successor to Justice Shiras on the United States Supreme Court. When the Filipinos heard this they were very sorry and about six thousand went to the governor's palace and begged

him to remain with them. The prominent Filipinos have cablegrammed to the President protesting against the removal of Gov. Taft. Gov. Taft declined the Supreme Court position to remain in the island and Judge Day who was Secretary of State under Mc Kenley will be appointed to succeed Justice Shiras.

—o—

The Reverend Dr. Newell Dwight Hallis is taking the lead in a movement to erect within the shadow of Plymouth Church, Brooklyn, a Henry Ward Beecher Memorial building, in which Mr. Beecher's remains shall rest. Several thousand dollars have already been subscribed toward this project.

—o—

The second Sunday in February has been appointed a day of special prayer for the students in all institutions of learning and in all lands. The committee which issues the call for its observance, represents the World's Student Christian Federation, as originated in Australia, Belgium, Canada, Ceylon, China, Denmark, Finland, France, Germany, Great Britain, Holland, India, Japan, Norway, South Africa, Sweden, Switzerland, the United States and other lands.

—o—

The CELESTIAL EMPIRE remarks:—"A country can not avoid the danger of being absorbed by other countries so long as it depends upon them for support and is not able to act independently. Of all the countries in Asia Japan is the only one that may be called independent in the full sense of the word. All the other countries have lost their independence either wholly or partially." It is thought that China and Japan will become the United States of Asia.

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DR. D. W. CULP.

That Dr. Culp is very influential and popular is shown by the fact that he has been able to induce

One Hundred of the Most Prominent Negroes to write exhaustive treatises on subjects which he himself selected.

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- XV—The American Negro and his Possibilities.
- XVI—What is the Negro Teacher Doing in the Matter of Uplifting his Race?
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This is a large book, 7 1/8 by 9 3/4 inches, weight four pounds, 100 full paged half tone engravings of the writers; 100 Essays on vital topics pertaining to the race. It is by great odds the best piece of Negro literature ever published.

SALESMEN'S REPORTS.

- I have worked four days and secured 23 orders. T. C. THOMAS, Duval county, Fla.
- I have worked 24 hours and secured 20 orders for "Negro Literature" this week, total number of orders 70. A. A. TODD, West Carroll Parish, La.
- I have received Prospectus of "Negro Literature", canvassed one day and sold the book at every house that I called at and secured 20 orders. LEWIS COTTON, Drew county, Ark.
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- I have secured 36 orders for "Negro Literature". My commissions amount to over \$10.00 per day. MISS ALICE FOGG, Pulaski county, Ark.
- I have never seen such a fast selling book. I sold in three days 53 cloth and 36 half Morocco. S. D. HEARD, Carroll county Ga.

Price by Mail Postpaid \$2.75.

Satisfaction guaranteed or money refunded. All interested in the race problem should have it. Agents sales reported from five to twenty copies per day. No competition. Magnificent canvassing outfit worth \$1.50 free, if 24c in stamps is sent to pay postage. Descriptive circulars free. Write at once.

J. L. NICHOLS & CO. Forsyth St., Atlanta, Ga.

In answering this advertisement mention Plea.

GOSPEL PLEA.

"PREACH THE WORD."

Vol VIII Edwards, Mississippi, Wednesday, March 11, 1903. No 9.

Helpful To All.



The negro college presidents had a convention in Chattanooga, Tenn. the first week in March to council concerning their work. One of the resolutions they passed was that all of their schools should make a special effort to induce the masses to become or remain agriculturalists. The reasons given for this is that the great mass are already agriculturalists by training and in the South they have a monopoly of the work. There was a time when the great masses would have resented this as an effort to hold them down. They somehow got the idea that agricultural pursuits were a mark of degradation. But the great masses have so far been educated that they now see differently.

Every people must have a fundamental work to use as a base of operations. The English people were an agricultural people before they became a manufacturing people, and they were a manufacturing people before they became a commercial people, and they were a commercial people before they became a scientific people. Freedom was so sudden to the Negro that he failed to see the intermediate steps which must be taken to insure permanent growth. Many youths in school dreamed of becoming statesmen and scientists without stopping to look into their

dictionaries to see what those terms meant. The result was that a current set in which threatened to carry the great mass away from agricultural and servant pursuits, which were their only base of operations. Providence could not have smiled more kindly on any people than it did on the Negroes who were given undisputed possession of the work of agricultural pursuits and household service. If this had not been the case neither the north nor the south could have done a thing to save the emancipated slaves. As it was, an otherwise very difficult problem was made comparatively easy. The industrial schools at once tried to turn the tide that threatened to carry the masses away from the farm to the city, back. General Armstrong of Hampton Institute was the first and greatest worker. The result is that at the end of the first forty years of freedom the negro presidents are taking up the work in dead earnest. By the end of fifty years, probably the work will be taken up by the village teachers and preachers and by the end of the first eighty years, we have reason to hope, the great mass will have gained a permanent foothold as farmers, owning the land they till.

There are, besides the desire for future growth, other reasons why this should be urged. The race problem is not yet solved. Race antagonism has not yet subsided. No man knows what future, unsuspected occasion may arise to fan this into a conflagration. If the great mass remain in the agricultural pursuits they will not only be laying a per-

manent foundation for the future, but they will avoid unnecessary competition and antagonism. It was this motive that influenced the resolution at the Chattanooga convention and made it easy of passage.

There is still another reason which comes from the words of Christ that makes this resolution wise. When Zebidee's wife came to Jesus asking that her two sons might be given places, one on the right hand and the other on the left hand in his kingdom, he said "He that would be greatest among you, let him become the servant of all" That is if he would gain influence and power over others let him make himself indispensable to them. Who is more indispensable than the farmer?

How could the Negro gain more influence than by becoming an honest peasantry on whom the nation could call in the hour of need? In Christ's etiquette of the feast he told his disciples not to seek chief seats for fear they might be invited to come down, but rather to take lower seats and wait to be invited to come higher. A man in a high position is liable to make mistakes but in a low position he has ample opportunity, to develop and be invited higher. A man who is so large that his position can rattle around on him, is far happier than the man whose position is so large that he rattles round in it. For the future of the race it is best that the great mass give themselves up to farm work. By doing this they will be living for the children of to-morrow and the grand children of day after to-morrow.

THE GOSPEL PLEA

A Weekly Religious News paper

Issued every Wednesday

from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

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

PRICE PER ANNUM,

\$1.00.

Send all Communications to

THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

Wealth gotten by vanity shall be diminished: but he that gathreth by labor shall increase.

—o—

“The wisdom of the prudent is to understand his way; but the folly of a fool is deceit.”

—o—

He who does not know how to control himself will never be able to control others.

—o—

A man may appear for more or less than he is, but in the end he will find men will estimate him at what he is.

—o—

“By their fruit ye shall know them.” No matter how much a man says he can do, he will be known by what he has done. He will have to let his works speak for him.

—o—

The denominational idea is abroad on the theory that man has a right to modify the plan of salvation to suit local conditions. The result is that insted of the church bringing all people into one spiritual family they are kept apart.

—o—

Growth in criminality ends in slavery. when the family of Abram could not be controled longer; God sent them in bondage under Pharoah, when the Israelitish nation to stand up to the ideal faith of Abraham, God sent them into bondage under the law of Moses.

He who would not be put into slavery must sacredly keep the law.

College Items.

State Evangelist Sloan (white) expects to visit the S. C. I. to-day.

Sec. C. C. Smith who has canvassed among the churches in Texas, will visit the S. C. I. on his return home arriving here about next monday.

The contest came off last Saturday as advertised. The attendance was good and very appreciative. Both societies did their best and the performance was very creditable.

Many Nothern colleges and universities are suffering severely from small-pox and thpyhoid epidemics. For four years the S. C. I. went through such seiges when the outside world could not appreciate what depression in spirit and finances it was. We have a profound symplathy for those uaversities.

Gardening and farming have scarcely begun on account of the incesant rains.

PERSONALS AND NEWS ITEMS

It is said that the world is using wood much faster than the forests are producing it, and there are every reason why the wood crops should be treated like crops. Only a wood crop can not be grown in a season as a wheat or some other crops.

About 300,000 lbs. of pepermint oil are annually consumed by the world and about ninety per cent of this is grown within 75 miles of Kalamazoor. This mint grows in low black marsh land. The land is prepared as for a garden. April is the month to plant.

—Mrs. Mary Bill of Yancy Aakansas, has sent in her subsription for six months.

—S. R. Daniels of Dixon, Texas has paid his subscription to January 1903, W. P. Powels of Van Alstyne, to Aug. 1903, and Mrs. Harris of Tyler, Texas, to August 1903.

THE GOSPEL PLEA.

ORIGINAL CONTRIBUTION.

EARNESTNESS AS AN ELEMENT OF SUCCESS.

Mankind every where is desirous of making the most of life; but some do not realize what it takes to live a successful life. At times it is true, they act as if they little care what the out-come of their effort would be. But even in the lives of the most abandoned and reckless there are moments when they have the desire to make some effort. But they have not the will to make the necessary effort. We are confronted with two ends in this life, success and failure. To win the former it requires of us earnestness and hard labor at all times.

It is not the drunkard, the gambler nor any of the other degraded characters that I could mention that have earnestness of the right kind of success. It is a fact, they have earnestness to succeed in their way; but their way leads to degradation and is of but little use to the world. It is the intelligent, honest, perseverant, self-reliant, dignified and earnest laborer that wins the true success. They are the ones that turn the wheel of development.

Thus in the grand aim of life not any thing can be accomplished without earnestness. It is one of the elements that brings success and it plays an important part. As far as I have experienced, it is the beginning. To be successful, must first be earnest and thoughtful. If you are not fully earnest, you may start out to win success but you will never reach the top-most round.

Alas! my friends, what condition do you think America would have been in to-day if it had not been for the earnestness of the true missionaries that sacrificed their lives for American Civilization? Indeed it would have been as dark as the jungles of Africa with heathenism. Thank God for those earnest persons. It is true that we are confronted with many discouragements. Sometimes they are hard, seemingly we can not stand; but it is earnestness that keeps us safe. Think of the great men of to-day the discouragement they had to endure to reach the goal of success. Some of them did not have the advantage that we now have.

Think of what a time Benjamin Franklin had when he was putting forth his earnest effort to gain success. When he was working in the Printing Office, he worked quite late. One evening he made up of his job work he was doing. To keep his work ahead he worked all night and fixed his job. You can conceive what patience and earnestness he had. I dare say there is one in our midst who possess such earnestness.

The earnest men are so few in this great world, that their very earnestness becomes at once a sign of their nobility. They are the foundations of the daily advancement of humanity. If this foundation falls this world will forever and ever dwell in sin; but God in his wisdom has seen fit to so endow those lives with all earnestness and zeal for labor, that we have no need to fear failure. There never was a time in the world's history when great success in any profession or calling demanded harder or more earnest

laborer than now. The path that leads to success is long and rugged. It lies through fields of earnest, patient labor. But few have conceived what amount of earnestness it requires to gain success. It takes every earnest moment. The secret of one's success is usually contained in answers to the question. How earnest is he? The talent of success is simply doing what you can do well and doing well whatever you do without a thought of renown. Always be earnest and strive to win the true success; because success in life is the proper and harmonious development of those faculties that God has given us.

ELIZABETH GUY.

DANGERS OF ASSOCIATING WITH STRANGE TRIBES.

One point that may be noticed in connection with the history of the Children of Israel, was their fondness for entering into covenants with strange tribes; such also as the Lord had forbidden them to associate with.

Even during their memorable exode from Egypt to Caanan they failed not to enter into covenant with the Midianites. Again, when they had crossed over into the Land of Promise they did not act as they were commanded to act by the almighty. He had said they should destroy the nations that were round about them, as the Hivites, Perizites, etc. The Israelites were bidden to have no intercourse whatever with these peoples, no covenant should be made between them: nevertheless they disobeyed the voice of God.

Continued page 7.

Reports from the Field.

SOUTH CAROLINA LETTER

Walterborn, S. C.,
March 2, 1903.

In response to the request of the President of the State Board.

Please allow space in your paper for the following report. Having been directed by the State Board, through the President to take up the evangelist work in March I have refrained from doing any active work along that line; although I did make an effort to assist Elder E. F. Jackson in a special meeting he was arranging to hold at Cotton Grove December 21st., but owing to shortness of notification and nearness of the then approaching holidays, I found it impracticable to do so. Shortly after that I received a notification from the President E. F. Jackson of district board 3, that they were arranging in that district a series of meetings, but that I must not go until I am further notified. I gave notice to that district through its secretary that I am at their disposal. I have however been doing pastoral work. Our work in Walterborn is temporarily closed for want of a place of worship.

The hall in which we have been meeting being taken from us and converted into a store, even after I had bought lumber for seats amounting to four dollars and twenty three cents. Whereupon some members of the C. M. E. church petitioned their official

board to grant us privilege of using their building, but there seems to be a division of sentiment in regards to the matter. At any rate it seems too great a sacrifice for sectarianism to make in favor of the New Testament Christianity. Brethren of South Carolina, we need to look for but little help from sectarianism. The time has come when we must rally around the blood stained standard and build houses of worship in places in our state where we have no foothold.

The following is a report of work done since convention: Lord's day November 16th, Preached two sermons at Walterborn mission, collected forty cents; Lord's day November 23rd preached one sermon at Great Swamp mission; traveled six miles, collected twenty-five cents; Lord's day December 14th, made two house visits, traveled three miles; Lord's day December 28th, made one address at Great Swamp mission; traveled six miles collected nothing; Lord's day January 25th preached one sermon at Great Swamp mission, traveled six miles collected four dollars and forty one cents; Lord's February 22nd preached one sermon at Great Swamp mission, traveled six miles collected twenty cents. Total amount collected, twelve dollars and nine cents; spent seven days in the field; preached six sermons, traveled twenty-seven miles.

J. L. WOOD.

Martin, Miss.

Dear Editor:—I wish to report that Sister Hannah Edwards one of our faithful members after several months illness, departed this life to try a new home with God. She died at Red Lick, Jefferson County, Miss. and her remains were sent here and after the funeral was deposited in the Patterson Cemetery on the 28th of last month. Every since she has been a member of the church she proved dutiful. She was never blown off in the wind that swept through the land, and now she sleeps with the dead.

Reverns M. Smothers and W. R. Sneed were with us on the 1st Sunday. The sermons had much power. We need more such preachers as these are. Among our visitors were Miss A. Terrell of Com, Copiah County, Miss.

The wedding at Pine Grove on the 25th of Feb. was grand. My Lord, the people. The audience was awaiting the arrival of the couples. The couples were accompanied by lights from their home to the church. The audience was notified by the tuck of Mrs. I. S. Wedington's fingers that the bride and groom had arrived. Miss Katie Williams brides' maid for Miss G. A. Williams, Miss. Sadie Rowan served for Miss. Rosa Wade, Mr. Jas. Guy served for both of the grooms. The little West girls played their part in strowing flowers. Rev. M. Smothers joined Isom Franklin to Miss. Williams wife Elder G. T. Trevillion joined the other couple.

The writer was cared for by Bro. and Sister Anthony Wells, after returning from the wedding, left the next morning for his school at Philadelphia Claibone County.

A. J. EDWARDS.

THE GOSPEL PLEA.

ORIGINAL CONTRIBUTON.

"I am the resurrection and the life; he that believeth in me though he were dead, yet, shall he live; and whosoever liveth and believeth in me shall never die.

In the town of Bethany there was a man whose name was Lazarus, and was also a brother of Martha and Mary, It was the same Mary who showed her much love for the Saviour by washing his feet and washing them with her hair.

Mary, (being a sister of Lazarus) sent unto Jesus saying: "Lord behold he whom thou lovest is sick;" after hearing this Jesus said "this sickness is not unto death but for the glory of God that the Son of God might be glorified thereby".

Now Jesus was greatly loved by Martha, Mary and Lazarus; though after hearing of the illness of Lazarus he remain in his place for a number of days. It no doubt seems that if Christ loved them he would have gone at once but it was that Jesus desired to make this a great occasion, one that would not only confirm the faith of Mary and Martha but all who would hear of the great miracle that was performed would be made to believe that He is truly the Son of God; and was thus able to roll back the stone of the sepulchre and called the dead back to live in the world again.

When Jesus arrived at the home where Lazarus once lived he found that he had been in the grave three days; yet he said to

Mary, thy brothers shall rise again.

Mary who was much grieved said: yea Lord, I know that he will rise again at the last day; but Jesus said: "I am the resurrection and the life, he that believeth in me though he was dead yet shall he live; and whosoever liveth and believeth in me shall never die."

When Martha heard this she cried out "Lord, I believe that thou art the Son of the living God which should come into the world."

She goes and bids her sister come that Jesus desireth to see her. On arriving she fell at the feet of Jesus and said Lord if thou hadest been here my brother had not died. Jesus looked with a sympathetic feeling upon those who mourned the lost of their brother and friend and commanded them to have faith; and he lifted up his eyes to heaven and thanked the Father that he had heard him. He then cried with a loud voice "Lazarus come forth," and he that was dead came forth bound hand and feet and they unloosed him and let him go.

Oh that we to day could have faith to live and abide in Jesus Christ that we might live forever.

It is true that Jesus died to save the world, but he cannot save us until we have faith enough to come entirely leaning and depending upon him. Therefore he bids us have faith, and "let him that will, come and take of the water of life freely.

"I am the resurrection the truth and the life; he that believeth in me though he was dead yet shall he live."

If we could but have lived in the dark ages before the coming of Christ when the directing hand of God was withdrawn from humanity and could now witness the coming of Christ and how humbly he bore up Calvary's heights the sins of the world; how he gave himself to be offered upon the altar of humanity for the redemption of humanity that the way from earth to heaven might be made passable for man if he chooses to go.

I say if we could have but witnessed all of this truly we would all cry out, we are not our own for we are bought with a price, therefore all my life I'll give to Jesus, it belongs to him. Not the days of sickness and discomfort, not when old age has closed my eyes and whitened my hair; but the glorious day of my boy-hood or girl-hood, the days of youth.

Paul says: I write unto you, young men because you are strong and the word of God abideth in you. "Love not the world neither the things in the world. If any man love the world the love of the Father is not in him. For all that is in the world and the pride of life is not of the Father but is of the world and the world passeth away and the lust thereof; but he that doeth the will of the Father abideth forever." If we put our trust in money, in wealth and the things of the world, when the world pass away to whom shall we look? We must perish with the lust of the world. Listen to the words of Christ: "I am the resurrection, he that believeth and abideth in me though he is dead yet shall he live.

Friends let us put our trust in the God who is able to lengthen our days on this earth, and who is able to give us eternal life in the Paradise of God.

THE GOSPEL PLEA

AUXILIARY PROGRAM FOR APRIL, 1903.

Topic: Our New Stations in India.

Song: "He Is Risen, He Is Risen."

Prayer.

Scripture Lesson: Isaiah liii; 1 Cor. xv: 12-23.

Song.

Snaps from India.

Let each member be prepared to give some brief incident of our India workers, especially those at our new stations.

Circle of prayer.

Business period

Roll call with Scripture quotations.

Minutes.

New and unfinished business.

Report of committees.

Report of thank offering.

Closing Song: "Awake, Thou That Sleepest."

Benediction.

The program for April should be in keeping with the Easter season. The above is suggested but it may be varied. Easter is to commemorate the rising of our Saviour from the tomb. Let us thank God for his wondrous love for the world, for the love that was manifested in his giving his only begotten Son who suffered and died and rose again "that whosoever believeth in him should not perish but have everlasting life." Let us each try to think how changed our lives would be had we not been led to believe in this risen Saviour. Had we not learned of him would we not be like the sad women of India who are confined in lonely huts and who are considered of no more importance than a cow. Without Christ they have very little to hope for, their greatest hope being that after death they may become men and thus enjoy the greater privileges of men. There is no bright certainty ahead for them for while a woman of India hopes that after death she will become a man, she also fears that she will still be a woman or become a cat a dog, or one of the other lower animals. The Christian woman knows not just what is ahead of her after death but she has faith in him who once said to his followers. "Let not your heart be troubled; Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The Christian knows not just what will be found in those "mansions" but she has the promise that she will be satisfied. What more could she wish for? In this life she is never satisfied for no matter how much she may possess there is still something more that she desires.

In the life to come she will be fully satisfied. Surely that is enough. Let us as this glad Easter season remember how much, in companionship with the women of heathen lands, we have to be thankful for. And can we not show our thankfulness in some substantial way? In some way that will show to the Lord himself that we are thankful. Can we not do more this month than usual to advance his kingdom? perhaps we could give an entertainment with the children of the community by which we could raise a nice missionary collection. If we can not do this we can at least add something to the ten cents dues when our auxiliary collection is taken so that there will be something that we can send in and report to our national secretary as our "Easter Offering." Christ died and rose for us. Let us be anxious that others know that he also died and rose for them.

For Jesus Sake.

"I'd like to be a Christian," said Gurtrude slowly, "But it's so hard, Miss Price, I'm afraid I'm not ready to begin yet."

Her teacher looked earnestly into the young face under the pretty rose-wreathed hat; at the slender fingers playing with the lace parasol that lay across her lap. "Dear child" she said "sometimes I wonder if it isn't too easy! Let me show you the contrast," she went on, answering the surprise Gurtrude's face.

"You can hardly remember a time where you weren't carefully dressed and sent to Sunday-school. You have pictures, lesson-papers, books, every help to learn the story of Jesus. You have heard all these years how He loves you and wants you to give Him your heart. It is all an old story. Sometimes you are almost a little tired hearing it over again."

"The other day I read of a twelve-year-old girl in India. She came to the mission school to learn to read and hear of Jesus for the first time. Her heart was so full of love she wanted to give her life to serving Him. But her father and mother years before had promised she should be the wife of an old man who hated every thing Christian. He heard she was learning the foreign religion and took her away to his home. Only once, at night, did the missionaries see her. She stole back to tell them she meant to be faithful to what they had taught her. Gurtrude, there were scars on that little child wife's arms and ankles and she finally told the teachers that her husband had burned her to try to force her to give up being a Christian."

ORIGINAL CONTRIBUTION.

DANGERS OF ASSOCIATING WITH STRANGE TRIBES.

(Continued from page 3)

Now, you may ask: What was the result of the continual association of Israel with strange tribes? It resulted in a weakening of their spiritual and hence of their national life. They soon forgot the God who brought them out of bondage with a high and mighty hand, yea, with many signs and wonders, turning rather to the worship of Idols as did the Heathens with whom they associated. And finally through this very means they ceased even to be a nation, but are scattered abroad over the whole habitable earth, truly evincing the power of God to deal with the rebellious and wicked of mankind.

Solomon is an example in Jewish history showing how a man who began to follow the paths of virtue and Godliness, can be diverted therefrom by associating with 'strange tribes' or wicked people. Solomon, the wise young king, led away through idolatry and all on account of associating with unGodly people. Solomon whose environments from childhoods days must have been such as to render him of a pious and Godfearing disposition, by practicing those things that were practiced by the heathens with whom he covenanted his spiritual life was undermined.

If Solomon with all things to help him, such as sound wisdom and good early training, fell through such means, how much more will we be so if we do not heed the counsel of the Lord. Conclude in next issue.

20th Century Negro Literature

WRITTEN BY
ONE HUNDRED OF AMERICA'S GREATEST NEGROES

Authorship and Aim...

THE idea of the scope and plan of this book originated in the mind of its editor, Dr. D. W. Culp, whose picture is herewith presented. Dr. Culp is one of the wide awake negroes of the South who is devoting the best efforts of his life to the uplifting of his race. He is well qualified for the task here undertaken. Although born a slave, like many a black boy, he forged his way to the front. After graduating with high honors from Biddle University, he took a theological course in Princeton Theological Seminary. Later he studied medicine in the University of Michigan, and finally graduated from the Ohio Medical University. That Dr. Culp is very influential and popular is shown by the fact that he has been able to induce



DR. F. W. CULP.

One Hundred of the Most Prominent Negroes to write exhaustive treatises on subjects which he himself selected.

Partial List of Subjects.

- X—The Negro as a Christian.
- XI—The Negro as a Business Man.
- XII—The Negro as an Inventor.
- XIII—The Negro as a Farmer.
- XIV—The American Negro's Opportunities in Africa.
- XV—The American Negro and his Possibilities.
- XVI—What is the Negro Teacher Doing in the Matter of Uplifting his Race?
- XVII—Is the Young Negro an Improvement Morally on his Father?
- XVIII—The Negro as a Writer.
- XIX—How to Help the Negro to Help Himself.

This is a large book, 7 1/2 by 9 3/4 inches, weight four pounds, 100 full paged half tone engravings of the writers; 100 Essays on vital topics pertaining to the race. It is by great odds the best piece of Negro literature ever published.

SALESMEN'S REPORTS.

- I have worked four days and secured 23 orders. T. C. THOMAS, Duval county, Fla.
- I have worked 24 hours and secured 20 orders for "Negro Literature" this week, total number of orders 70. A. A. TODD, West Carroll Parish, La.
- I have received Prospectus of "Negro Literature", canvassed one day and sold the book at every house that I called at and secured 20 orders. LEWIS COTTON, Drew county, Ark.
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J. L. NICHOLS & CO. Forsyth St., Atlanta, Ga.

In answering this advertisement mention Flea.

THE GOSPEL PLEA

❖ Sunday-school Lesson. ❖

RIOT AT EPHESUS

Acts 19, 29:40

Motto text, Psalm xxxi 23.

INTRODUCTION

This lesson is found in the same chapter as the two last. It still continues the story of Paul's labours at Ephesus. You will remember that he had been there for the space of about three years, disputing false philosophy and sorcerers and that with such power and effect that the people turned from their evil deeds, to follow the true God. Ephesus was indeed a great center of idolatry. Chief among the gods worshipped was the goddess Diana. Her temple was known and she was worshipped far and near. There was a great annual festival appointed in her honor the great Pan Ionic festival. At these great festivals the worshippers as it seems to have been the custom, provided themselves with little shrines or temples, which were fac-similes of the temple of the idol they worshipped. These little shrines were made of silver and the men who made them were called silver-smiths. This seems to have been a very lucrative trade to those therein engaged. But their sales were growing less since Paul had preached the gospel of Jesus to the people and turned them from idol worship to the worship of the only living and true God. This of course must be expected for we must not for one moment suppose that those converts would spend their money for shrines or any other way in idol worship. There were a great many people indeed that turned to God for the Bible tells us that the word of God as preached by Paul grew mighty and very small suc-

cess indeed must have been attending the trade of the silver-smiths and they grew angry with the promulgator of the new doctrine, Paul. Chief among these agitators was one Demetrius, who tried to incite the people into a great uproar.

Paul's term of labour at Ephesus was about nearing its end. He had been thinking about a visit to Jerusalem passing through Macedonia and Achaia, but probably before his plans were ripe the incidents recorded in the lessons occurred.

Knew not why they had come together. Indeed this is always noticeable in an uproar or excitement among the people. Many a one in that mad crowd had no reason to offer as to why they were there. It is never a very hard job to arouse the feelings of the people. Christians however should keep cool whatever the excitement.

Great is Diana. Used by the mob in their excitement. Diana was great in the eyes of the heathen who knew no better; but the Christians knew that she was but the work of man's hands.

Fell from Jupiter. This was the traditional belief of the Ephesians, that the image of Diana fell from Heaven. This belief had taken so firm a hold on the people that it was universally accepted. The town clerk in his address to the people said; These things can not be spoken against.

PLACES MENTIONED.

Ephesus—The scene of the riot referred to in previous lesson.

Macedonia—Was a Roman province said to be situated north of Greece. Its chief city was Philippi where Paul preached and converted the Jailer and Lydia.

Asia—One of the world's continents.

LEADING THOUGHTS.

Paul's self-sacrifice— When Paul

heard that his fellow labourers had been apprehended, his first impulse was to go to their rescue, even if it should cost his life. Paul would not try physical strength; doubtless his powers of persuasion. However it might be he did not think of his own, but his companions' safety. His mind was also Christ's who came not to do his own, but the will of the father that humanity might be benefited. It is our duty as Christians to be self-sacrificing for the benefit and advancement of others.

The wicked will always try to scandalize the good work of others. From the first Paul's labour and ministry of love at Ephesus was wickedly scandalized by wicked men.

God's power to protect his people. Amid all the sorcery and wickedness yea, and opposition at Ephesus Paul came off more than conqueror and God's words triumphed. Let us not be discouraged in the proclamation of the gospel; for if God be for us who can be against us?

OSWALD HARRISON.

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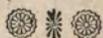
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GOSPEL PLEA.

"PREACH THE WORD."

Vol VIII Edwards, Mississippi, Wednesday, May 13, 1903. No 17.

Helpful To All.



Nothing will aid a man so much in life's duties as integrity and fidelity to other people's interests. When there is the least suggestion in a life that it could be untrue, men will not trust him. No man in any walk of life can succeed, if he can not make his fellowmen feel that he would be incapable of doing harm even though he should be wronged. The first duty of a young man starting in life, is to see that every act of his is such as to inspire confidence in his trustworthiness. When his life once says, you help me or I will hurt you, he has handicapped himself for life. The fact that he could do harm to a work which he would consider good enough to aid, reveals a wrong heart.

The negro lives in the midst of this Anglo-Saxon civilization which will be the supreme power for some centuries yet as was Rome the supreme power for nearly fifteen centuries. If by his faithfulness and integrity he wins the confidence of the people, he can fall in line and enjoy all the blessings that are to come with this civilization. But if by his conduct he permits an antagonism to spring up, it will be an evil day. An antagonism sprang up between the white man of the North and the white man of the South and it has been hard to overcome it. But it is being overcome because these two

peoples come from the same European civilization and belong to the same race. But if an antagonism similar to that should spring up between the negro and the white man the negro would fall into the power of the bad element of the white race and neither in this country nor in Africa, now being overrun by Europeans, could the difficulty ever be righted. If the Negro will, he can ally himself with the philanthropic element of the American nation and his future will be assured. This is exactly what the wise leaders of the negro race are doing. Washington, Council, Lanier, and others are doing all in their power to make their people see this. The man who is trying to unite his people into an opposition does not know that, that would mean the doom of his race. So long as the Christian element of the white people can dictate the course of action the growth will be sure and rapid; but if ever the time comes when they can do no more, destruction will come.

Every young man who has graduated from the S. C. I. or has closed an honorable school course after one or two years attendance is now in some honorable work. They have been carefully taught that work is not degrading and that no one is justified in avoiding it, unless by his ability and acquirements he is fitted for a work that takes him away from manual labor. They are taught that it would be unfortunate to have

A man spend his time making cotton when he can lead to a better life hundreds of youths; while on the other hand it would be an eternal disgrace for any youth refuse to

make cotton when no other opportunity is open to him. All are true to this teaching. Some are teaching excellent schools in the winter and farming cotton in the summer. Some are builders, some are working in mills, and some give all their time to farming. In the list is not one crap shorter not one idler. Every student so trained is an asset of the state. If the opportunity does not come for him to lead others to higher and nobler things, he gives his individual strength to his task.

Some of our students have gone out to plantations where there was much prejudice against Negro Education, and in every instance they have won the admiration of these people. A man who hires many hands volunteered recently to say that when he came here from Tennessee he felt that there could be no worse thing than the educating of the Negro, now he would give from a half more to twist as much for a student from the S. C. I. as he would for common hands.

To the parents who have sons to educate, we would say this does not mean that these boys are trained with a view of making them menials. They are thus trained to raise them above that. They are taught to work first, then as opportunity for doing greater things comes they can honourably go to it with a wealth of experience. No man can impeach their education or training. Their lives will then be an open book not only known and read of all men, but a glory and an honour to themselves, their school and their race.

THE GOSPEL PLEA

A Weekly Religious News paper

Issued every Wednesday

from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

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

PRICE PER ANNUM, \$1.00.

Send all Communications to

THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

The scraps of days and years wasted in early life will be regretted in later years.

—o—

Wasted time is time mis-spent.

—o—

We should seize every opportunity at our disposal to improve ourselves. We shall be held responsible for what we refuse or neglect to do, as well as what we do.

—o—

If you are not employed in doing good you must be employed in doing evil.

—o—

The Devil finds work for idle hands to do.

—o—

“Idle moments are the devils moments.

—o—

Speak kindly.

—o—

A smile or kindly word helps the erring or distressed more than harsh words and bitter reproof.

—o—

Solomon says pleasant words are as an honeycomb sweet to the soul, health to the bones.

College Items.

Before this issue of the PLEA reaches school at the S. C. I. will have broken up and many of the students and several of the teachers will be at or on their way home. The morning following commencement will witness a great exodus.

Z. H. Howard, assistant plantation manager, made a business trip to Vicksburg monday.

If the present rainy weather clears up, a good time is anticipated at the college Wednesday and Thursday

Nothing preventing, a number of visitors from abroad will attend commencement.

Roxie Sneed of the class of '01, who is now teaching in Arkansas, writes that she had expected to attend commencement but a spell of sickness caused her to lose so much time from her school that she will not be able to do so.

Miss Carrie D. VanDervert, for six years a teacher at the S. C. I., writes a chreeful letter from the oil region of Ohio, where she is visiting at Weston in the parental home of J. S. Compton, also a former teacher at the S. C. I. We are glad to learn that Miss VanDervert's health is better than it has been for some time.

PERSONALS AND NEWS ITEMS.

—H. M. Johnson has sent in the subscription of Mrs. Julla Pitts and Miss Elsie W. June of Medway Texas.

—Oneal McIntosh has moved from Lyons to Evansville, Miss.

Mary Bill of Yancy, Arkansas, writes: The Churches of Christ in these parts are few and far between and not blessed with as many preachers as some parts yet we are trying as best we can to preach the gospel. Bro. Daniels, one of our preachers who has been sick for some time and one whose labor has been greatly missed, asked that the church meet at his house which they did. Bro. Andrew Johnson preached a good sermon and the Lord's supper was taken. I send greeting to the churches everywhere.

“Time flies” is an old adage and it is also true that it flies straight ahead. It never turns back.

THE GOSPEL PLEA

A POST OFFICE STORY.

Tilly, Mary, Jennie, and Prue were little country girls, and each had a mother and father of her very own, but never a brother or sister.

One day when the sisterless and brotherless little maidens were all at Tilly's house, Jennie suddenly exclaimed, "Oh!" then closed her lips and clasped her hands. "Oh, what? Oh, do tell us!" said the other girls. "Why not have a post office all our very own?" the lips opened themselves long enough to ask, while the hands unclasped and crossed themselves over Jennie's heart.

"Where?" questioned Prue. "In the corner where the farms joins" answered Jennie. "What a beautiful idea!" exclaimed Tilly. "And I have got just the thing for the post office—a box with a cover we can lift, and a hole through the side for the letters to go through, and we can fasten it to the limb of the choke-cherry tree which hangs over the fence corners. "How lovely!" said Mary.

Two weeks later four little girls at the same time arrived at the post office. Then three little girls crawled through the fence into the lot where Mary was standing. Then for a moment they sat down on a log to rest, and talk and gaze admiringly at the post office, when—

"Oh!" my, did you see that Jennie?" I guess I did see answered Jennie, jumping up. "Who'd ever have thought it, ejaculated Tilly. "To think of a wren popping out of our post office!" exclaimed Mary.

Then the little girls got up on the fence; one raised the cover,

and then they all peeped in and saw a lot of fine twigs neatly arranged, in the center of which were four tiny eggs.

"Awren's nest!" exclaimed Prue. "And in our post office!" said Mary.

"Let's shut the cover down softly and go away, and then, by and by, there'll be some baby wrens. Oh, my!" said Jennie.

Then down they got, back on the ground, hurried home, and told their delightful secret to their mothers and fathers.

"Oh," said Jennie, one Sunday afternoon when, with their mothers and fathers, they were looking at the baby wrens, "they are God's letters to us!"

"Living epistles," suggested one little girl's father, "for us all to know and read."

Unidentified.

What a blessed thing it is to have what is known as the Young People's Christian Societies in connection with our church work.

The question as to why were you and I called from a state of nothingness into this world of sorrow, pain and death, is a question that has blistered a million people's lips; but if we would stop for a moment and consider we will find each has a duty to perform. The birds have a duty; the ant that is so small that seemingly all that they can do in the world can not add one atom to the process of bringing about the great changes that are being made, yet God sent them to labor in the world that some great good may be accomplished. The little ants succeeds in its

work as a general thing. One reason is, because they allows nothing to occupy a greater space in their little hearts than the purpose for which they are in the world.

We as Christians should learn the great lesson that is so faithfully taught by the ant. We should be so deeply anchored in Christ that every thing save the great purpose for which we are in the world should seem as dead to us. Now if there is any who have learned this great lesson, it truly must be the Christian world. Then, let us strive to curtail the worldly spirit of the younger boys and girls and set them to laying a foundation that will serve as a stepping stone from a lowly earth to the volted skies. It is a true saying that that which is written first upon the white pages of a child's mind is the last to be erased; therefore mothers and fathers, when your children present to you their beautiful white page to be written upon, be careful what you write for what you as a parent have written will in a great measure be the shaping of their future destiny.

To the older members in the churches, please allow me to assert that you could do nothing greater in favor of the young folks than to encourage the growth of such societies as the Y. M. C. A., and the Y. P. C. E. or Christian Endeavor societies; they will serve as stepping stones for your children from the darkest night of destruction to the blessed sunshine of God's love; but discourage them and your children will seek other grounds

Continued page 7.

Reports from the Field.

THE WAY OF ESCAPE.

Hebrews 2:3

How shall we escape?

The Apostle in writing to his countrymen, the Jews, was trying to show them that they could not escape from eternal punishment, if they refused and rejected Christ, who was indeed the blessed Savior of the world. He was showing here the duty of obedience to Christ, seeing that He had left His glorious abode to take on him the form of sinful man, to suffer all the ignominy, insults and torture of the ages, that it might be made possible for man to obtain salvation.

Paul could well speak of this salvation which he termed, 'great' for he himself was snatched as a brand from the burning. In after years he exclaimed with a heart full of thrilling gratitude, "By the grace of God, I'm what I am."

In his early days he went about persecuting the church of Christ, entering houses and binding men and women, he cast them into prison. Yes, he made havoc of the church. But the time was coming when a great change would be effected in his life.

Having obtained letters of authority and breathing out threatenings against the church, he traveled down to Damascus to harm God's people as much as he could: but there, on that road, God met him and a great change was wrought in his life. Hence-

forth the chief duty of Paul would be to tell men of the great salvation, and so he preached and wrote, he pleaded and he reasoned to show them their need of a Savior.

Here, in this chapter, we have one of his beautiful and go-to-the-root-of-it expressions. How shall we escape if we neglect such a salvation? he inquired.

This is a question that we have often heard and perhaps asked ourselves. If a man is placed by the force of circumstances in a tight place—financial embarrassment, physical inability or any such thing, does he not use the very words of the text or at least use words that convey the same meaning? Yea, how often when the tide of trouble gathers thick and thunders loud, and the horizon of our vision is darkened; failures, failures, we see nothing else on any hand, we are apt to exclaim, "How shall I escape?"

If we turn back to the account given in the Acts of the Phillipian jailer's conversion, we will there see that his words to Paul were similar words to these "How shall I escape?" He said what shall I do to be saved? In other words, how shall I escape from the wrath of God, from his eternal censure? The apostle Paul himself at his conversion asked: what wilt thou have me do?

You may say there is no connection between this and the question involved, but I think

there is. The jailer wanted to know how he could escape from dire destruction that he felt sure must overtake him for his sins and so it was with Paul. On the day of Pentecost when Peter preached to that great audience they, when they were pricked in their hearts by his words of burning eloquence cried out: Men and brethren, what shall we do?

Such citations could be multiplied, but the foregoing I think, are sufficient to prove that the question has in many instances engaged the attention of men.

But if this question has been thought worthy of reiteration must we not infer that it is of importance?

Suppose such a question was propounded to one of us? Naturally we would ask: Escape from what? and when the case was clearly stated we would probably offer our opinion on the matter.

I want you to consider with me the way of escape from eternal perdition and death and obtain our soul's salvation.

In the first place we will say it is an important question. The most important that has ever been propounded. But in order to realize its importance more fully let us consider *the value of a soul*.

Where shall we begin to estimate it? It is incalculable and cannot be measured. Mathematicians would fail in making a computation. So valuable that Jesus says: "What shall it profit a man to gain the whole world and lose his own soul?" What would it profit him? The world, what a vast and beautiful property, surely it is worth a soul! No! No not worth a soul! Why? It is trouble-

THE GOSPEL PLEA.

some property. All who tried to grasp it had trouble. Julius Ceasar, Nebuchadnezzar, where are they? dead and entered into oblivion. Who cares for the marshalling of their armies now, who shrinks at their angry frown. None!

Wolsely the lord chancelor of England, when he came to die exclaimed, "If I had served my God as faithfully as I have served king he never would have given me over in my last days." But it was not so much the king that he wanted to serve, it was the world and its pleasures. He wanted as much of this worlds, goods, applause and honour as he could get but like every other man who makes such things the principle aim of his life, he failed, utterly failed, to realize his wish.

Continued page 7.

TEXAS LETTER.

Greenville, Texas.

April 26, was a grand day here. The balmy breezes were floating on their soft pinions, the morning sun burst forth with her celestial radiance and the melodious tones of the singing birds lured an admirable host of young people to the auditorium. With songs and praises to God mingled excellent lessons followed by the report of the teachers and remarks by the superintendent and visitors. Then came adjournment at 11:30 p. m. Rev. W. M. McGrew of the A. M. E. Church, ascended the rostrum and preached on the subject: "Holy association", Acts 4:13. His argument was plain simple and practical, while an anxious audience heard him with

much appreciation. At 3:30 Rev. R. H. King A. M. E. church occupied the rostrum: subject "Glorifying God on the earth", text. John 17:4. His arguments were practically profound and elaborate. It was indeed a noble effort. We had not room nor seating capacity for our many friends. Center Point's large chorus furnished music for the occasion.

At 4:40 p. m. the roll was called and the members responded with donations. We have not space for the names of those contributing but we are happy to report that the total amount raised was \$126 05. This rally was for the erection of a new church edifice. Suffice it to say that we feel much indebted to our friends of the Methodist and Baptist churches and the Center Point church for their liberal assistance. And truly do we feel very grateful to Prof. White for giving us his choir. We are at their service whenever called on.

Respectfully,

A. R. LITTLES

Daryl, Texas.

May, 6, 1903.

Dear Editor: While this is my first Issue of the PLEA, I ask that you may give me credit from date since this paper has been thrown away for quite awhile. I feel it my duty to have the name changed and my name preferred as you already have. This paper has been coming to Daryl for a name not known at this place, and therefore since there is no other Isoms in the whole country I am glad to have it come to me. I like

your paper and am one of its Christian workers, therefore I'll be glad that you please not neglect my paper sent you for publication. I am always ready to do something for the cause of Christ and I'm glad to be yoked with those who are workers. Since my name has been silent from the PLEA I aim by the aid of God that it be known, and known as a Christian worker.

Mrs. JULIA ISOM.

Big Sandy, Texas.

May, 4, 1903.

Dear Editor of the PLEA. We raised \$4. 27 which makes it \$11. 00 in treasury for said purpose. We had an excellent program that day managed by J. C. Zollar and our music managed by J. W. Walton.

Mrs. S. E. Tatum contributed fifty cents, Mrs. J. Walton fifty cents and J. C. Zollar fifty cents. Quite a number were present to witness our carefully selected program.

We should understand the words of the scripture that is recorded in Acts 20: 35, "It is more blessed to give than to receive." There are a good number of us who don't give as we ought, and come boldly out and say I am a Christian. That is not a Christian step. We know every little is a help. Come, let all of give something and when you add it, it will be much. Their leader is progressing nicely in our Sunday-school. I can say we have a grand Sunday school.

Rev. E. J. Hays of Marshall, a classical graduate of Willey University preached for us on Sunday. We meet on every Lord's day and break bread.

J. C. ZOLLAR.

THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.

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

AUXILIARY PROGRAM FOR JUNE, 1903.

Work among the Mountain People.

Opening Song.

Prayer: That we may realize our duty towards all men.

Song: "Am I a Soldier of the cross?"

Scripture Lesson:

- i. We are debtors. Rom. 1: 14.
- ii. We are stewards. Luke 12: 42-43.
- iii. We are trustees. 1 Thess. 2: 4 verse.
- iv. We are lights in the world. Matt. 5: 14-16.
- v. We are revealers of His life 2 Cor. 2: 14.

Circle of Prayer: That the work done by the C. W. B. M. in the mountains may be blessed of God and become a great power for good.

Talks or papers: The People of the Mountains. Our schools for them.

Items of interest by each member.

Business Period.

Offering.

Benediction.

The Mountain People.

There are, of course, many mountain people; for there are mountains in almost every land, but the particular mountain people that we are to learn about are those of the south-eastern part of our own country, especially those living in the section where our C. W. B. M. schools are. If we will get a map of the United States and study it we will see that ridges of the great Appalachian mountain range cross the states of Kentucky and Tennessee. Some of us may never have seen mountains but we have, no doubt, seen high hills and deep wash-outs and these will help us to form quite a correct idea of mountains and mountain passes. We may know something of the difficulty of traveling over high hills and through or around deep gullies and, if so, this will enable us to understand why it is that people who live among the mountains can not enjoy many of the privileges that those living on more level land may enjoy. It is very hard for them to keep up regular attendance at school or church and so, of course, very few good schools or churches exist. Receiving very little good teaching, therefore, the lives of these people are just what we might expect them to be under such conditions. A teacher in our mission school at Morehead, Kentucky

says, however, that these poor people of the mountains have in many respects, been misrepresented, that they are said to be very ignorant wicked and cruel, while this is not true of the majority of them but only of a few. He says, "They are not ignorant if the 'end of education is training in wisdom, virtue and piety,' for their wisdom is the wisdom of Solomon." "The whole country," this same gentleman says, "might with profit take lessons from these hardy mountaineers in love of home and country, in hospitality, in unwavering friendship, in adherence to conviction and in reverence of God."

The better class of mountaineers are the descendants of honest, hard-working people who long years ago moved to the mountains from the states along the Atlantic coast. They were poor and finding no better means of earning a living in the new home to which they came they have always remained so. Their bad reputation comes from wicked neighbors whose ancestors also came to the mountains long ago but not for any worthy purpose. They were fugitives from justice who hid in the mountains because in their deep winding passes it would be difficult to find them. Here they lived and raised large families who became as wicked as themselves. These are the secret distillers of whiskey and the generators of the far-famed mountain feuds or quarrels.

Concerning the homes of the mountain people a lady writes, "The people mostly live, usually at short distances apart, in cabins of one or two rooms, some of them without windows. The cabin is lighted only by the open door, and in this one room men, women and children eat, sleep and live. Large families are very common and children are rarely, if ever, unwelcome. Most of the people manage to eke a subsistence from their acres of very poor land, while occasionally you may find a right well to do farmer."

The work of the missionary is to teach them how to have better homes, give them a better education and a better conception of God and of a religious life.

David Livingstone says, "The spirit of missions is the spirit of our Master—the very genius of true religion."

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race,
And shown no glorious morning face;
If beams from happy human eyes
Have moved me hot; if morning skies,
Books, and my food, and summer rain,
Knocked on my sullen heart in vain—
Lord thy most pointed pleasure take,
And stab my spirit broad awake."

Continued from 3rd. page.

of amusement and they may be the grounds upon which marbles are rolled, or dice are thrown or whiskey is being drunk and remember these will also serve as stones, not in Christ's way, but in the way of death and destruction.

Christ for the world and the world for Christ" should be our motto, leaving denominational prejudice to be as it may. We should all work that we may accomplish the great work for Christ should be our 'Motto' leaving the denominational prejudice to be as it may be; we should all work that we may accomplish the great work for which we are in the world, that in the end we may each hear the much welcome voice "well done". Come up higher" I could wish nothing greater than that the churches sustain and strengthen the effort made on the part of the young folks. These are grounds upon which all denominations, not only denominations but sinners are permitted to share an equal right in the blessed sunshine of God's love; and speak one with another of the great love Christ had for humanity and how He humbly bore up Calvary's height the sins of the world that all through Him might become one in Him.

These societies are schools that are training boys and girls to become strong workers in the cause of the Master,

John the Baptist came ahead of Christ that he might prepare the hearts of the people for the coming of Christ. These societies prepare the hearts of the young that when they are older enough

they will fully understand what it means to enter a closer relationship with the Master.

THE WAY OF ESCAPE.

Continued from page 5

A notable divine gave the story of a man in New York, who said when complemented on the vast amount of property acquired "You don't know how much trouble it is to keep it together." True in that case and true in almost every other—troublesome.

Again worldly possessions are not sure possessions. What ever we may acquire by hard toil and constant application to business, will either leave us or we will be obliged to leave it, for what is man, his days are as grass and as the flower of the field, as it is cut down it withereth. Soon, ah soon! the span of life is over and we must be ushered into the presence of the great God of the universe! We might not want to die, but we cannot prevent death and every day we live brings us nearer the grave—beyond the what? Eternal life or eternal death! You must determine that. Yea, how shall we escape?

Continued next issue.

OSWALD R. HARRISON

SHOE REPAIR SHOP.

Ed Boyds' shoe repair shop is located South of Post Office in the old Barber shop.

In this shop all kinds of shoe repair work is done.

Those who have work done in this shop usually come again.

Edwardas, Miss.

NOT IN ANY TRUST

Many newspapers have lately given currency to reports by irresponsible parties to the effect that

THE NEW HOME SEWING MACHINE CO

had entered a trust or combination; we wish to assure the public that there is **no truth** in such reports. We have been manufacturing sewing machines for over a quarter of a century, and have established a reputation for ourselves and our machines that is the envy of all others. Our "New Home" machine has never been rivaled as a family machine.—It stands at the head of all **High Grade** sewing machines, and stands on its **own** merits.

The "New Home" is the only really HIGH GRADE Sewing Machine on the market.

It is not necessary for us to enter into a trust to save our credit or pay any debts as we have no debts to pay. We have never entered into competition with manufacturers of low grade cheap machines that are made to sell regardless of any intrinsic merits. Do not be deceived, when you want a sewing machine don't send your money away from home; call on a "New Home" Dealer, he can sell you a better machine for less than you can purchase elsewhere. If there is no dealer near you, write direct to us.

THE NEW HOME SEWING MACHINE CO
ORANGE, MASS.

New York, Chicago, Ill., St. Louis, Mo., Atlanta, Ga., Dallas, Tex., San Francisco, Cal.

Scrofula

Appears in a hundred different forms, such as Running Sores, White Swellings, Eruptions, Boils, Pimples, Salt Rheum, Scald Head, etc. The only cure is in making Pure, Rich

Blood

Hood's Sarsaparilla makes pure blood and has never been equalled as a cure for Scrofula. Cases considered incurable, and given up by physicians, yield to its wonderful purifying, vitalizing powers. In fact,

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; 6 for \$5
Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are gentle, mild, effective. All druggists.

In answering ads mention Plea.

THE GOSPEL PLEA

✠ Sunday-school Lesson. ✠

PAUL BEFORE FELIX.

Acts 24: 10-16, 24-26.

Golden Text, Psalm 23:4.

Introduction.

In our last lesson we left Paul at Jerusalem, a prisoner in the castle. To day we find him before Felix the Roman Governor of Judea, at that time. The connection between the two lessons deals with the transferring of the apostle from Jerusalem to Cesarea, the seat of the Roman Government and which also contained the palace of the Governor.

The chief captain after he had been apprized of the plot of the Jews to destroy Paul, decided to send him to Felix. With a large and strong body-guard, that night, he dispatched Paul to go on his journey thither. He also sent a letter fully explaining all the circumstances connected with the case. After the lapse of five days the High Priest with the chief Elders also came down in order to accuse Paul. They brought along with them a lawyer, an orator of great ability, whose name was Tertullus. He was delegated to conduct the persecution, which he did. He opened up with a eulogy on the rule of Felix and of the great benefits that the Jews had received at his hands. This, of course, was to win the governor to favor his opinions. He went on further to accuse Paul of being a pestilent fellow, and how that he had profaned the temple and broken their laws. Nor did he stop here. The chief captain was also accused of violently taking him out of their hands when they had arranged to judge him by their laws. To all these things the enemies of Paul assented saying, it was so.

But now came the chance of Paul to speak for himself. Nor did he, even in that moment of trial, try to deny or to avoid speaking of the faith wherein he was exercised.

After Paul had finished speaking Felix saw that there was really nothing wrong in connection with his life, but failed to release him on the pretense that he wanted to hear more of the case before giving a final decision. This reminds us of the incidents connected with the trial of our Lord. Pilate could exclaim, "I find no fault in this man;" yet he failed to release him because he feared the Jews. So was it with Felix. There was also another reason why Felix kept Paul. He thought that he would pay him a good sum of money to obtain his release, but Paul would do nothing of the kind. So he lingered on in prison.

After a time Felix went away and brought back a beautiful Jewess Druscilla by name, as his wife. She was one of the daughters of King Agrippa the great and sister of that Agrippa before whom Paul pleaded at a future date. Felix wishing his wife to hear this notable prisoner sent for him to speak concerning the faith in Christ. Paul seized this opportunity to reason of Righteousness temperance and judgment to come.

As he reasoned. As he proceeded to tell of these things Felix felt condemned for his sins and transgression. Behold the Judge trembling before the prisoner! The words of truth which Paul uttered, sent the arrow of conviction to the governors heart, and he trembled. "The wicked cannot stand in the judgement, But the Righteous are bold as a Lion.

A more convenient season. But although Felix felt the right of Paul's argument he still continued to cling to his "household God" and reflect the opportunity presented for the salvation of his immortal soul. This carries our minds to another such incident in the life of Paul. It was while he was arranged before King Agrippa. Agrippa touched as was Felix by the words of Paul exclaimed, "Almost thou hath persuaded me

to become a Christian." But did another such opportunity present itself in the lives of these men?

We are not informed but I doubt it very much. The poet was right when he said, "Almost" is "lost." It is but another word for it. How many today are allowing their golden opportunity to slip. They feel that they can afford to postpone their soul's Salvation to a more convenient season and are not aware that this is the most convenient of all! How do we know but that even while we are procrastinating we are standing on the verge of time? And even if we should live for many years how do we know but that the arrow of conviction may never be carried to our hearts again? We might go on living without God and with one hope and sin away our day of grace and at last hear the piteous cry.— Too late, the door is shut. Think of it.

OSWALD R. HARRISON.

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GOSPEL PLEA.

"PREACH THE WORD."

1903

Vol VIII Edwards, Mississippi, Wednesday, June, 10.

No 21.

Helpful To All.



A SCHOOLHOUSE AND A LESSON.

By BERTHA E. BUSH.

We passed it while driving over the picturesque roads about Harper's Ferry, that little town in the hollow of three hills, for evermore associated with the name of John Brown. It was a schoolhouse for colored children.

Such a little old, ill-equipped schoolhouse, without even a lock to keep the door from swinging open and revealing the pitiful bareness within to every passer-by! The walls were covered with brown paper. The battered hand-made furniture was evidently the work of some local carpenter, seats and desks of boards, and a teacher's stand (it could hardly be dignified by the name of desk) put together in the same way, with a slanting top just large enough to hold one good-sized book, and a single narrow shelf fitted below. The library, so far as we could discover, consisted, one copy of Dicken's "Childs History of England" without a cover, one copy of Mitchell's "Primary Geography," and one leaf of

a singing-book. "O, the poor children! sighed our Iowa grade teacher, her eyes brimming over with something that looked suspiciously like tears. If I could only give them half the things I throw into my waste-basket at the end of every term." But the investigating committee had been rummaging around after her fashion. "Girls, look"! she cried, pointing to the blackboard behind her; and then there came a sudden stillness over the chattering group, for lo! they had found their lesson.

There was no scribbling on that blackboard, and no funny pictures was the like ever known before in an American schoolhouse left open and unguarded, with chalk at hand? Only the daily writing lesson in the round, full hand of the teacher, and below it two lines of a child's straggling copy, feeble and childish, about every letter full of effort. And these were the written words: "Rest in the Lord, and wait patiently for Him." We could not know who was the teacher or whether the hand that wrote was white or black, a man's hand or a woman's. But we could not help seeing how all the inspiration of Moses leading his people into the promised land, of David encouraging

his followers in the barren clefts and caves whither they had fled for their lives, had been caught by that solitary watcher on the hilltop who held the beacon up to coming generations. Rest in the Lord. What a lesson of quietness and trust in the midst of sore need. "Wait patiently for Him." It is hard enough for the white race to wait patiently for our brothers in black how much harder! and how much more a conqueror is he who overcomes. If the owners of the little black, cramped fingers that wrote the copy on their broken slates caught one tith of the meaning of it all, we may well count them happy; for the whole place was reverent. That poor little schoolhouse, lacking almost everything we call a necessity, had yet within it the one thing most necessary, The American people do not stint in educational matters. But the spirit of reverence, in school and abroad, is too often lacking, and it is reverence that our nation needs most. The seven-foot blackboard contains a lesson for every struggler, every one oppressed, every one discouraged, "Rest in the Lord, and wait patiently for Him."

GARNER IOWA.

Christian Endeavor World.

THE GOSPEL PLEA

A Weekly Religious News paper

Issued every Wednesday

from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

Published in the interests of the cause of Primitive.

Christianity and the general interests of the Negro Race.

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Send all Communications to

THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

We all admire great men and women and would like to be like them but few are willing to pay the price that they have paid for their success. They remembered that "there is no royal road to success" and acted accordingly. The sooner that we learn this adage and remember to let its truth order our lives, the sooner will we achieve something worthy of achievement; the surer will it be that our names will be enrolled among the great of earth.

—o—

Great knowledge does not necessarily lead us unto God. In fact great knowledge of science, of art, of literature, of whatever the world is accustomed to admire, seems often to have a tendency to keep men away from God. They become deeply, even madly, interested in this particular line of pursuit and when at last this achievements attract wide spread notice and crowds applaud them, they show the weakness of the flesh by forgetting the Higher Power that has guided them and becoming self-sufficient. How fitting the admonition of old. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." With a perfect understanding we will know the relation the human power sustains to the Higher and will not forget it when prosperity smiles upon us in our getting of wisdom.

College Items.

Mr. and Mrs. Z. H. Howard arrived at the S. C. I. on the night of June 2nd. and are now at home in the cottage which stands on the school campus, at the front and left of the mansion.

J. G. Hay also returned on the night of June 2nd. from his visit to Claiborne county. It is probable that he will soon return to his Island home, Jamaica.

The same train that brought these young people back to Mt. Beulah bore President Lehman away on visit to the North.

Jessie Asberry, a student of two years ago, visited the S. C. I., June the 5th.

Several of the boys have been winning good records at cotton hoeing, making extra grades for days in succession.

Miss Hunt reports a very pleasant visit to friends in Kansas. In speaking of the very heavy and damaging rains in that state she expresses the wish that Mississippi might have a share of the rain-fall that Kansas could well spare.

Personals and News Items.

—A. G. Sneed, of Pr. Gibson, writes:—

On the fourth Sunday in this month we are expecting to have a Grand Sunday School Rally at Union Hill. We invite all who wish to come out and take apart with us. We will make things as pleasant as we can for all who are there. Come one, Come all! We are expecting I. W. Lee to speak to the fathers and mothers especially, on that day.

—R. F. Marshall, of Columbus, ARK. writes:—
We are having a lovely time in church this year. Preaching every first and third Sunday. But we feel sad to report the death of our deceased brother, Anderson Davis, who departed this life on May 21, 1903. He was a faithful brother in Christ and so we hope what is our loss is his gain.

Yours for Christ.

P. R. MARSHALL.

—Sister Mary Bell of Yancy, Ark. also writes of the death of brother Davis. She says he had been preaching for the church at Washington, about five years and done a good work. He has many friends who will mourn his death. He leaves a wife, one sister and brother. May God help them to strive in the Master's cause. Sister Bell, also speaks a good word for the PLEA. I will say we are proud of the paper in bringing news of the good work being done for Christ in the different states.

THE GOSPEL PLEA.

MISSISSIPPI LETTER.

It is now a settled fact that the convention will be held at Mound Bayou. It is our aim to make it one of the best ever held by the Disciples in the state. The new Church house is now being built. We feel sure that it will be ready for the convention. The first Lords day in July has been set for each congregation of Disciples in the state to lift a collection for the Mound Bayou church building. We hope that each church may heed this call. Don't forget the rally at Hermanville on the third Lords day in June. Come and help the faithful few. Quite a number of good preachers will be present. Come prepared to give. Bro. W. A. Scott is now in the state of Tex. preaching the Gospel of Christ.

He writes encouragingly. Texas is a broad field. The writer has for several years had a mind to make a trip through the state, visiting the churches. The time may yet come. May the Texas Disciples see at once the strength in being united and all fall in line and build one good college. There should be no division since there is not one college in the state for, or rather, run by the Disciples. From what I can see we have some strong men in Texas, able to accomplish much good if united. We are somewhat divided in Miss., not in doctrine neither over the school question. My prayer to God is that all differences may be settled.

Bro. Sneed has announced his visit to the churches in Districts 1 and 2. Each member is requested to give at least five cents. We hope that he will not fall short of his expectations. The rally at Christian Chapel was not as good

financially as we expected for two months but better than we thought two weeks before it came off. \$52 or \$53 were raised.

Monday May the 11th, we were called to attend the funeral of Bro. Abe Murray. He was a member of Center Church, died in full faith, leaves a wife and child to mourn his death. Monday night 9 o'clock Sister Josephine Crawford was taken sick and died the next morning, 3 o'clock. She was one of Christian Chapel's best members. Her place will be hard to fill as a mother, grand mother, sister, and church member. She was almost without an equal in the sick room. She will be missed by white and colored. Long may her son and daughter live that their young lives may be brought into usefulness as was their mother's. Sleep on we shall see you again. Remember the convention.

K. R. BROWN.

"I HAD COMPANY."

She was an excellent woman. She liked company and was a good entertainer. More than that she was a good cook. She was frequently kept away from church by friends and neighbors who came early on Sunday morning and stayed late. She loved her Lord and his church. She was faithful in her attendance on church services, except when entertaining or being entertained by oth-

ers, for she felt she ought to return her friends' visits. She had no time for this except on Sunday. Hence her frequent absence from the services of her Church.

In my dream I saw her standing before "the open books," and another book was opened which is the Lamb's book of life. Her countenance wore an expression of deep concern. I saw her Savior pointing to Matt. X. 37: "He that loveth father or mother . . . or son or daughter more than me is not worthy of me." As her pastor, I was much concerned at the outcome. Although my heart had often been chilled to hear her say, "I had company and could not come," I knew her to be a good hearted and lovable woman, and I was very anxious that she should be able to make a satisfactory explanation to her Lord. I heard her Master say: "I gave you all the time you had. You often took the few hours that I reserved out of each week for my self, and gave them to your friends. Yet you say you loved me most." When I saw the anxious expression on her face, and heard her anxious pleading I became so much concerned that I awoke.

It was the next Lord's Day morning. The first bell had been rung only a little while before I saw our sister and two strange ladies enter the church. I expressed my pleasure at having her bring her friends with her to the services. Then she told me of having had a horrid dream, and that she had resolved to bring her friends when she could, and when she could not, she would come without them. That her Lord was dearer to her than any earthly friend. And I was glad to hear her add: I will never again pain you, and deceive myself with the excuse, "I had company, and could not come."

GRAPE GROVE O.

Reports from the Field.

VIRGINIA LETTER

N. Tazewell, Va.
June 1st, 1903.

Editor of PLEA:-

Our meeting at Tiptop closed Saturday night, May 30th, with 12 added, making a total of 19 including those reported from N. Tazewell. In this number we took all the Baptists that were in Tiptop (there were just three). Owing to other work we had to close, in the face of urgent requests even from those who are without to continue. Elder Peters is a safe man sound in the faith and able in presentation, preaching the truth in love and making no apologies. Our Tiptop meeting was one of the first meetings we ever had not enough water to baptize a man. So we went to the country to the enemy's land. Right beside a church whose every member hates much water, and who very reluctantly allowed their grounds for such an ordinance. They turned out, however and praised God with us and heard our plea at the water and now some of them want to be baptized. We go back to Tiptop for our quarter annual convention the last of this month and expect other good things.

Pray for us.

Yours in the work,

C. H. DICKERSON,

TEXAS LETTER.

NOW.

Real religion is for to day. A real religious and converted man knows what to do. Real religion is for the very hour Now. The sooner we go to God and make our peace with him, the better off we will be. Now; this hour and day is the time to act. Begin early the new life and be happy here and throughout eternity. Every one should live the religious life here and now, and be filled with the Holy Spirit, which will give one mighty power to achieve success here and now. A real religious man or woman is the men and women of this progressive age. Without real religion no man or woman can reach any high degree of attainment here nor hereafter unless they have come and took up their abode, with God and Christ. "Chose ye this day whom ye will serve. Seek ye first the Kingdom of God and his righteousness and all things will be added unto you." Are you happy? Are you successful? Are you in perfect health? Whether we wish to or not we must obey Gods commandments or suffer. The laws of justice and righteousness are from God and can not be changed; therefore they must be obeyed, the smallest detail, or else we pay the cost of disobedience. We must reap what we sow. If we live for pleasure we must accept the op-

posit also, which is paid. There can not be pleasure without pain. This is the eternal law of God. The religious life does not mean more pleasure, but it means more service more power and more life. Love and obey God and you will live in the highest here and hereafter. We must return good for evil that is done us. The more wrong is done us, the more good we must perform. If we are not faithful in doing small things surely God can not trust us to do great things. The great God wants trusty servants and he will not fail to select great souls for great places in life.

With malice towards none; with charity for all; with firmness in the right as God gives us to see the light, I remain yours in the cause of Christ.

BISSIE L. ZOLLAR.

Glenfawn, Rusk Co., Texas.

June 4th. 1903.

Dear Editor:

Please allow space for a few words. On last Saturday and Sunday the writer held his Sub. Board meeting with the little congregation at Jacksonville, Texas. On account of a very severe storm and rain there were only two of the churches reported. Money raised \$8.75. Our next meeting will be held with Rocky Point Christian church, in Anderson county, six or seven miles north east of Palestine, beginning Friday before the fifth Sunday in August 1903. Hoping that the brothers and sisters at that place will open wide their doors to the work, as we want to do more for it this year than we did last,

I am yours in Christ,
R. H. HENRY,

THE GOSPEL PLEA.

Pittsburge Sub. Board will be held at Chapel Christian Church, Friday and Saturday before the 4th. Sunday in June, 1903.

Friday morning, June 26, 9 a m., Devotional service, Scripture reading and prayer. 9:30 a m. announcement of business. 9:40, roll call and report of Delegates, 10 A. M., reading the minutes of the last board meeting, 10:15 appointment of committees and preachers' reports 10:40 report of treasurer; 10:45 to 11, talks by the brethren; 11:5 music by the choir; 10:15 a paper by Miss Jenne Nixon, Subj. Woman's Influence; 11:25 report of evangelist M. H. Johnson; remarks by president 12, noon recess.

Friday evening session. 1:30, house call to order, business resume; 1:40 to 2, unfinished business, 2:15 Paper, Subj. Faithful Service by Miss Cora Luster. Discussion led by Eld. W. M. Henry. Topic, Why are we Here? 2:50 to 3:15 report of churches; 3:15 to 3:45 report of committees; 3:45 to 4, free will offering for missions and education. 4:10, music by the choir; 4:20 Paper, Subj. Our Immediate Need of a Christian College in Texas, by Eld. L. R. Rand. 4:35, singing by the congregation. Song, Nearer my God to thee. 4:45 Paper by Mrs. A. D. Parker. Subj. What The Women Are Doing in N East Texas. 4:45 to 5:10 address, by Eld. W. H. Harmon; 5:20 remarks by the president; 5:40 Adjournment; 7:15 Devotional service; 7:45 preaching. Saturday morning session, June 27 House call to order 9:30 A. M. Scripture lesson, song and prayer. announcement of business; 9:50 roll call.

10: A. M. reading minutes of previous session; 10 to 10:30 miscellaneous business; 1: 40 paper by Eld. I.G. Mitchell, Subj. The Field and the Forest. 10:50 Discussion by Eld. D.H. Fuller; topic How to raise money for missionary and educational purposes; 10:15 to 11:15 five minute speaking; 11:20 Paper. subject Love among the brethren, by Eld. E. B. Black; Song and prayer. 11:30 Preaching; 12:00 Dinner Recess.

Saturday Evening Session

1:30 Song, prayer and unfinished business.

2: To 2:20 report of S. School to 2:45., report of C. B. A. societies. 2:45 to 3:15, prayers, young ladies. 3:20, address by Mrs. Harmon: Give the women an opportunity. 3:40 to 4, discussion by Jeff Andrews on the topic: Let us have peace. Recess Miscellaneous business, report of corresponding secretary president's quarterly report and other business. Remarks by the president. 6 p. m Adjournment.

7:15 devotional service, 7:45 preaching.

On Lord's day there will be Sunday school in the morning followed by preaching. There will be preaching again in the evening and at night A collection will be taken at each service.

Those whose names appear in the program are expected to announce their names at the roll call.

Any whose names do not appear in the program must not feel themselves slighted. We love you and for the good of all we work and pray that God our Father will lead us in the way of peace and reward our effort with much good Each church should have good representation and be

sure to send some money by your delegates. Remember that Jefferson, Texas is the point to which we buy our tickets. All the delegates should come to Jefferson, Thursday, June 25th. at any rate not later than Thursday night or Friday morning.

The brethren of Athens Christian Church, Harrison county have begun to make preparation to entertain the convention which will be held with their church Wednesday before the third Sunday in July. A large delegation will be there.

I attended Eld. W. L. Moreland's Board last week at Big Sandy. Bro Moreland is a worker. He raised \$17 Good for Bro Moreland,

H. M. JOHNSON.

Port Gibson, Miss.

June 2-1903.

Report from Dist. No. 2. quarterly meeting held at Center Church, May 15-17 House called to order by the chairman Read for opening of the meeting a part of the 25 chapter of St. Matthews; after which song and prayer by Bro. J. W. Lee. The house announced in order for business. Committees appointed by the chairman.

Church Reports.

Center Church Sunday-school, \$1. Union Hill Christian-Endeavor 50 cents. Hermanville, church, 85 cents. Union Hill church, \$4. Center church, \$5 55. Sister Judie Flowers an individual gift 25 cents. Center Church, C. W. B. M. \$2. Center Church. C. W. B. M. donated to Bro. W. A. Scott, \$1. Pine Grove C.W. B.M. \$2. Public collection. \$8 65. Sermon by Bro. W. A. Scott. Public collection, \$3.10. Raised for Bro. W. A. Scott \$2.65. Report and Collection, Total amount, \$31 55. Total amount of money raised, \$43. Bro. W. R. Sneed chairman, R. B. BROWN, Sec.

THE GOSPEL PLEA

C. W. B. M. DEPARTMENT.

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

Dallas, Texas.

Dear Sisters in the work:—

As the C. W. B. M. work is in its infancy in Texas, I think we as workers should grasp every opportunity to grow stronger, and I think one of the essential things to strengthen us in this work, is to make our report to the C. W. B. M. Department of the GOSPEL PLEA, as much as to the National Board at Indianapolis, Ind. By making these reports we gather information and it gives courage and inspires us to do more, to make greater sacrifices that the Gospel may be preached in our own State, and carried into heathen lands.

The PLEA is the best medium through which we reach each other, so few of us take and read the TIDINGS.

To carry on the C. W. B. M. work successfully each auxiliary ought to have the TIDINGS. I think I voice the sentiment of all our auxiliaries when I say, let us as the young men or young women, who are aspiring to be something and to do something, study the lives of great men and women and try to follow in their foot steps; just so the auxiliaries mean to study and follow in the foot steps of our great leader, (THE TIDINGS) and to do this we must have the TIDINGS as our guide.

Last year in our State Convention we were only able to appoint a state Secretary. In our convention this year at Greenville, Texas, we have organized a state auxiliary to the C. W. B. M.

Our auxiliary of Young St. Christian Church has made two quarterly reports to Mrs. Helen Moses, Secretary of the national C. W. B. M., Indianapolis Ind. \$5.00 and \$4.35 respectively well. We have only fourteen active members

Judging from the resolutions that have been passed and the expression of our brethren we will have our largest annual state meeting this year.

In this meeting our sisters' work of every department should be represented. I trust all lovers and workers of the C. W. B. M. work will be there and do all they can to carry on this work among our people.

Yours in the work,

MRS. A. E. MITCHELL.

Sister Mitchell's letter is good, and right to the point. Sister Bostick has written to the same effect. It would be well for each auxiliary to have the TIDINGS for it is through its columns that we would be able to obtain the most information concerning the great work carried on by the C. W. B. M.

From information comes inspiration and from these two we would be led on to the blessed Realization of doing much more than we now do for the Master's cause. Many, however, may not feel able to take two papers (although the TIDINGS is but fifty cents a year) and of course they will want the PLEA because it tells of the work of the colored people. Until, therefore, the majority of our sisters can

afford both papers let us make the most of the C. W. B. M. Department of the PLEA. Let us report our work that its columns may also be full of information and inspiration. One auxiliary will take courage because of what they see another has done and thus we will grow. Indeed we have already grown a great deal. Every now and then we hear from some auxiliary that we didn't know existed. Let the good work go on. We are never happier than when making some real missionary effort. Would that all could know this secret of happiness.

In our July program we are to learn something about the Bible Chair that the C. W. B. M. has established. As we learned from last issue, the first one was established at Ann Arbor, Michigan in 1893. It has done good work from the first. Since 1895 G. P. Coler, a man well acquainted with University life both as a student and teacher, has been in charge and he has brought it up to a very high standard. There are Bible Chairs now at several of the other State Universities, those doing the most effective work, perhaps, being those at the University of Virginia and the University of Kansas.

Many are troubled to know what is meant by a Bible Chair. The story is told of a lady who had contributed toward the Bible Chair at Ann Arbor, Michigan. Having afterward, occasion to visit in that city she asked to be shown the chair that she had helped to buy; thinking, no doubt, that it was a magnificent chair made of wood or of some other material of which chairs are commonly made. I fear this lady is not without company.

The word chair has become a figure of speech and originated, no doubt, in the fact that a great teacher is wont to gather his class about him that he may sit in their midst and teach them. The greatest of teachers, the Lord Jesus, sat upon the mountain and taught his disciples. He sat in a boat and taught the multitude that was gathered on the shore. To establish a Bible Chair is to provide a means of giving Bible instruction, and whatever other instruction along religious lines would best fit missionaries, preachers, Sunday school and Endeavor leaders for their work. In our common schools the Bible is seldom taught because the patrons are of different religious beliefs. If a teacher belonging to one denomination should undertake to give religious instruction to the pupils of her school the parents of other denominations would bitterly object. State Universities are what their name indicates.

We will understand then that religious instruction is not given in them for the same reason that it is not given in the free schools. When a Bible chair is established at one of these Universities it is not made a part of the school proper but a building close by is engaged and a competent teacher placed there who will induce many of the students of the University to come and take instruction also of him. Very many of them gladly avail themselves of this opportunity.

THE GOSPEL PLEA.

Current Events.

June 6th, Joseph Brown, Olibon, Texas, committed suicide. He was of a well known family and had influential relatives in Memphis. It is thought that ill health was the cause of the act.

—o—

The Superintendent of education, Henry L. Whitfield, of Jackson, Miss. is now busy making preparations for the June distribution of the common school fund,

The school fund is divided among the number of educable children in the various countries in June and January of every year. The common school fund this year amounts to \$1,250,000 the sum appropriated by the last legislature for the education of the children of the state. In Jan. the first distribution is made, which is always 2-3 of the amount appropriated and the June distribution is always the remainder, 1-3 which this year amounts to \$416,666.231.

—o—

William B. Wilson secretary of the United mine workers, said that a strike probably would be called for the soft coal mines of Somerset county, Pa. where a strike has been on a month among the miners of the merchants coal company on account of a refusal of the company to pay the scale.

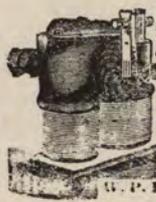
—o—

The county superintendent Charles Hertel, of St. Clair county, Illinois, was shot and mortally wounded in his office June 6th, by W. T. Wyatt, a negro school teacher of East St. Louis, whose certificate, Hertel had refused to renew.

—o—

The outlook of the labor and capital question is not reassuring at the present time. Extensive strikes are being reported from difference cen-

ters, while employers are combining to meet the combinations of their employers. Strikes projected or in force in Chicago involve more than 30,000 men while rail road system strikes are being reported from different parts of the county. The situation in one of unrest. The men are calling for higher wages and shorter hours on the bases of the present general prosperity of the country while employers are slow to yield anything on either of these points.



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← Sunday-school Lesson. →

Paul at Rome.

Acts 28:16-24, 30, 31. Golden text, Roman 1:16.

Introduction.

After the ship had been run aground and all the people aboard escaped safely to land, they found the place was called Malta. Although the people were barbarians they did not fail to take the most considerate care of their unfortunate guests. They kindled a fire and administered to their wants.

On the other hand, Paul was not idle. He seized every opportunity that was presented for the benefit of the suffering and afflicted of the Island. Publius the chief man of the Island had his possessions where they landed. His father was sick of a fever and Paul laid his hands on him and healed him of his malady. Soon the news spread and all those who were sick came and were likewise healed by the apostle.

After a stay of three months on the Island they departed on a ship of Alexandria that had wintered there and eventually reached Rome, the goal of this eventful journey.

When they came to Rome, the centurion delivered all the prisoners to the captain of the guard, except Paul, who was granted the privilege of abiding in his own private apartments.

After three days, Paul could not afford to lose time in things that appertained to his Master's kingdom. The Lord had once declared, "I must work the work of Him that sent me" and Paul now took up the strain. Not only must he work the works, but he must work them now. The persecutions of his country-

THE GOSPEL PLEA

men were more severe and bitter than that of any other people, yet he endeavored every where he went to bring them to a saving knowledge of the Savior.

After the people met, he told them that it was not because he had transgressed the laws and customs of his fathers, why he was there bound. He explained the circumstances as they were and concluded by saying, "For the hope of Israel I am bound with this chain." They made answer to the effect that they had heard nothing evil against him, but that this sect (the Christians) was everywhere spoken against and so they desired to hear what he thought about it. A day was accordingly appointed when they came together and the theme of themes in Paul's estimation, was expounded by him to them. Jesus as the world's Savior, was his theme. He brought proofs from the law of Moses and the Prophets, to vindicate the truth of his assertions, and that from morning till evening.

Some believed. Notwithstanding such undeliable proofs, the Jewish mind of prejudice against the lowly Nazarene could not be easily overcome, some believed others would not. Such was not the form nor fashion, as shown them by the apostle, of the kingdom of the Messiah and though they were convicted that Jesus was indeed the Christ, they would refuse to accept him as such. This is even so today.

There are many who hear the gospel preached but who refuse to heed its warnings. Not them that hear, but them that do, shall be blessed, and when the truth is presented to us if we refuse to do accordingly our condemnation will be great.

With all confidence. For two years Paul was privileged to

preach the gospel unmolestedly. We might fancy he made good use of the opportunity at his disposal.

OSWALD R. HARRISON.

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Edwards, Miss.

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In this shop all kinds of shoe repair work is done.

Those who have work done in this shop usually come again.

Edwards, Miss.

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Physician and surgeon, Office first door North of the Post Office.



GUTAV HARTWIG,
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Buggies, and Mowing-
Machines.*

All kinds
of repair work

promptly done. Plows
repaired on short notice.

GOSPEL PLEA.

Peninna Holden July 03

"PREACH THE WORD."

Vol VIII Edwards, Mississippi, Wednesday, July, 15th. 1903 No 26

Helpful To All.



A SONG OF CHEER

"A singer sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years
And the hope which the dead past kept;
And the souls in anguish their burdens bore
And the world was sadder than ever before.
A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a father dear
And the trust of a little child;
And the souls that before had forgotten to pray
Looked up and went singing on the way."

The Trader and the Indians.

Years ago, in "the old Indian days," as Grandpa calls them, a trader from the region "toward the sunrise," went to start a new trading post "toward the sunset," as the Indians would have described it. But now-a-days, with the world grown so small, we would not consider it very near the far West limit.

It was hard to start a post among strange people, and trade came in but slowly; but the trader kept himself busy and therefore cheerful, hoping all the time for better days.

The Indians used often to come in and look over his goods, but they never bought anything. Still the tra-

der, a kindly man, was pleasant with them.

One day the chief himself came in And oh, joy! he began to buy. The tide had turned.

"Ugh! ugh! How! how! John!" was the chief's greeting. "Show me goods. I take blanket for me; calico for squaw,— three otter skins for blanket, and one for calico. Ugh! ugh! pay you by'm-by to-morrow."

The trader gave him the blanket and calico, and the chief went away.

The next day what a procession there was at the little post! For the chief, escorted by a band of his Indians, came to the trader to pay for his purchases with a blanket full of skins.

"Now, John," grunted the chief in greeting, "I pay you."

And, opening the blanket, he took out four otter skins, one after the other, and laid them on the counter.

Then he drew out the handsomest fur of all, a rich and a rare one, and that one, too, he laid on the counter.

"That's right, John," said he.

But the trader, much as he would have liked to have kept that fifth handsome skin, pushed it back. For, away back in his boyhood—and this story is a "really true" one—he had always been the "square" boy in school and in play. Fair and square he had been in every game, and his reward had been that the boys always knew that "Jack could be relied on, he never cheated," and his word was gold among them. And neighbors and teachers and all who knew him, trusted him.

So you won't be surprised when you learn that he never for an instant thought of keeping the fur, thinking that a "redskin won't know the dif-

ference," as some might have done.

You owe me four, not five," said the trader, pushing back the fifth fur. "I want only what's my just due, and that is four."

Back and forth between the chief and the trader passed that fifth fur. But at last the chief was satisfied that the trader would not take it, so he put it back in the blanket, and went to the door.

The traders supposed he was starting home without a good-bye; but what was his surprise as he heard the chief call to his followers, "Come, come trade with the pale-face. He no cheat Indian, his heart big."

Then the story came out. The Indians had been waiting to find out what kind of a man the pale-face was.

They had made up this plan, and if the trader had taken that fifth fur,

"I no trade with you; I tell my people no trade with you," the chief declared. "We drive off others; if you take that last skin," he continued,

"but now you Indian's friend, we be your friends."

And sure enough, the Indians were as good as their word. They brought trade and plenty of it. In fact, the better days began that very night, for, before dark, the trader was waist deep in furs, and his money-drawer was well-filled with cash.

The boy who wouldn't cheat at games, wouldn't take that fifth fur, on which, though he did not know it then, all his prosperity and success depended.

The Teachers World.

THE GOSPEL PLEA

A Weekly Religious News paper

Issued every Wednesday

from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

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

PRICE PER ANNUM, \$1.00

Send all Communications to

THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

—One of the best ways of helping one's self is to help others: and in helping others we are benefited in more than one way.

—o—

When Paul and Silas were in imprisoned at Philippi, God caused prison doors to be opened and their bonds to be loosed. It does seem that Paul and Silas could have helped themselves by escaping; but they were desirous to remain and be the instrument of saving the life of the jailor, and causing him and his household to become followers of Christ.

—o—

If we would be great, we must first be servants of all.

—o—

To labor is not a disgrace, but to be idle is sin. If we could realize the responsibility that is upon us, in God allowing us to be our own masters in the great work that He intrusts in our hands, we, perhaps, would not so often find ourselves idle.

—o—

The North and South are now giving their serious attention to the second emancipation of the negro of America. Let our earnest prayers cease not to go up to God for success in this second emancipation.

College Items.

The young men show considerable animation in regard to the Friday night entertainments of their literary society but whether they are more interested in feeding the mind or body has not yet been determined.

If the weather continues favorable, it is expected that all the outside work on Belding Hall, with the exception of the work of the painter, will be finished before this issue of the PLEA is ready to mail. It seems highly probable that the boys may occupy their new home as soon as they enter school in the fall. The building will be one of the most convenient and pleasant on the grounds.

For some time past, young people have been putting in applications for positions as industrial students during the next session of school. A number have already been accepted who will begin work September 25th.

Miss Hunt returned to the S. C. I. at the appointed time, the morning of July 8th. All enjoy the strength of her presence.

Luois Lehman celebrated the sixth anniversary of her birth July 8th. As a token of remembrance, Mrs. Lois White Mac Leod sent her a card on which were arranged ferns and lace back from the island of Jamaica.

Personals and News Items.

—L. E. Colbert of Elderville, Texas, writes: "Is my time of subscription out? If so, don't stop the paper as I would feel lost without it. I can say that it affords me more pleasure than any other paper of the day."

—The officers of the Mississippi Christian Missionary Convention have been diligent in distributing bills, calling the people to Mound Bayou August 12th to 16th. The new Christian church will be dedicated, special music will be furnished, and a great and good time generally is anticipated.

—The program of this Mound Bayou Christian convention is at hand and will appear in next issue.

—We call attention to the program of the Arkansas convention which appears on the 4th page of the present issue. Letters and articles are elbowing each other for room in the PLEA now. August, the great convention month, is near at hand.

—It is announced that Special Rates, one and one-third fare plus twenty-five cents for the round trip, have been secured for the Mound Bayou convention.

—This is on the certificate plan, which will be explained by the articles that will appear next week.

—J. E. Isom of Daryl, Tex., who made her home in Big Sandy a few weeks ago, has returned now, to live again in her old home, and asks that her paper be sent to Daryl, Texas.

THE GOSPEL PLEA

SOUTH CAROLINA LETTER.

Walterboro, S. C.

July 5, 1903.

EDITOR, the PLEA:

Please allow space in your paper for the following reports. Let me say first; that I have refrained from writing until now; partly because I had nothing encouraging to report. But duty impels me to cry aloud and spare not that the Disciples in South Carolina may know how the work of God, in the care of our Churches, is languishing, for want of a better Evangelistic System in our state work.

On Lord's Day, April 26, I preached one sermon at Great Swamp Mission; organized and set in order work with 9 members, 2 added by statement and another to be baptized, there, the 4th Sunday in this month, break bread once a month; traveled on that date 6 miles, collected for self 70 cts.

Lord's day, May 24, I preached 1 sermon at Great Swamp; traveled 6 miles; collected nothing. Sunday May 31st, I preached at M. E. Church by request of pastor.

Saturday morning June 6, arrived at Early Branch, S. C. Sunday morning June 7th, preached ordination sermon after which ordained A. Glover, to the work of the Gospel Ministry, assisted by Eld. L. M. Wroten; collected 25 cts; preached again at night, collected 25 cts. The work at this place is about dead. From a membership of about 40, a few years ago, they have steadily dwindled to about 5 members, having had no pastoral care for 2 years or more.

Monday morning June 8th, reached Brunson S. C., Beautiful Gate

Christian Church; looked officers up; could not gather them for a meeting until Wednesday night, June 10, at which time I preached a sermon; held a conference meeting; set them in order, appointing meetings etc. They are also without a pastor, though they have preaching sometimes. They are in a very feeble condition. Having had at one time about 20 members they too have decreased to about 7; collected there 85 cts. Returned home Thursday night. On this trip preached 3 sermons ordained one. Spent 6 days in field. Traveled 116 miles, collected for self \$1 35, expenses \$3 04.

I am planning to be at Maglain Christian church on 3rd Lord's day in this month. This is another one without pastoral care. There are 2 other churches in the same condition that it is my desire to visit but lack of funds appears to stand in the way.

With such conditions confronting us, how can we hope to succeed in the work of the Lord. The church cannot fulfil her mission without sustaining competent Evangelists in all parts of the land.

I am yours in his name.

J. L. Wood, State Evangelist
Walterboro, S. C.

P. S. Sunday, June 28 preached at Great Swamp traveled 6 miles, collected 30 cents.

TEXAS LETTER.

Daryl, Texas.

July 6th, 1903.

Dear Editor of the PLEA:—

I wish to say a few words of encouragement to the sisters. It wakes my heart to see the sisters taking such great interest

in the work. It makes me think that we are almost to the top of the ladder and, dear sisters, if you continue on, it won't be long before you can gather in the ripe and golden grain.

Miss. B. Hurdle seems to be greatly interested in the work. I bid her God speed. Also Miss Nancy Hurdle seems to think that God is the great ruler of the universe and is now holding the hand of mercy over us. Continue on, your college is just a few miles farther. Sisters, it is glory to my heart when I can read of your hard struggles for Christ and the poor people. It makes me think of that passage which says that where two or three are in my name I will also be in the midst.

I am sorry to say that we are not doing as well as we desire, we have so many hindrances but we intend to make a larger report this year than last.

Mrs. Morrois, E. V. Carter and Miss. Mattie B. Sloan have been attending Normal at Marshall for three weeks and that hindered us to a great extent because they are great strength in the work. But pray that all hindrances will be removed in the future and we do pray God's blessings upon us that we may go on to success.

I am glad when I can read of the grand work of the sisters and would be still happier if I could see words of encouragement from more sisters of Carter ville, and other churches. I never like to get behind in any good work. I like to stay in the harness and pull my part. Our report is

Continued page 7.

Reports from the Field.

MISSISSIPPI LETTER.

Martin, Miss.
July 6th, 1903.

Dear Editor:

Please allow space in your paper to speak of our rally which was held at St. Luke, Sunday, 5th, 1903.

We had several of our well-wishers with us from Hermanville, Tillman and Fayette. Collection for the day. \$19.00. Rev. C. H. Russom was with us and preached two good sermons. Sunday night he preached to a crowded house. Seemingly every body was glad. Collection for the night was \$3.25 Total for day and night, \$22.25.

The Sunday school convention will convene here, Saturday before the first Sunday in August; and we hope to see a crowded house each day and night. We can't have the house crowded unless our leading preachers make it interesting among their congregations. Our preachers treated us very cold in our Sunday-school quarterly, here. Lookout preachers, we are watching you, By your presence you encourage us, by your absence you discourage us.

The writer accepted the invitation of Bro. A. Wells and his son H. S. Conner, to go and enjoy the ice cream and fish on the 4th. Inst. What a treat! Also visited friends at Copiah county, June 27th, 1903.

A. J. EDWARDS.

Program of The Arkansas Christian Missionary Convention To Convene At Pearidge Church Near Kerr, Lonoke Co., Ark. August 13-15, '03.

Thursday morning 10 a. m., Devotional exercise by

C. A. Wallace of Jewel,

10.15: Welcome Address by

W. M. Bostick, pastor

Response by G. W. Ivey, Sherril.
30 minutes Adjournment.

11.00 a. m., Convention sermon,
by Prof. J. B. Lehman, S. C. I.
12 m., Adjournment.

Thursday 2 o'clock p. m.: Devotional Exercises by Eld. Geo. M. Thomas, Kerr.

2.10 p. m.: Enrollment of Delegates.

2.25, Appointment of Committees.

3.00, Church Report.

3.10, Report of State Treasurer.

3.25, " Corresponding Sec.

3.40, " State Evangelist.

4.00, Bible lesson by Prof. Lehman, S. C. I.

4.30, How Shall we Best Promote the Cause of Christ, W. M. Bostick.

Alternate, J. C. Guydon, R. J. Ross.
Adjournment.

Thursday Night.

7.30, Devotional Exercises by J. H. Acklin, Plummersville.

8. p m., Preaching by E. C. Browning, Corresponding Sec. (white)

Friday Morning, 9.30 a. m,

Devotional Service by P. W. Williams, Jewel.

9 :40, Reading and adoption of the work of the former day.

10. Bible lesson by Prof. Lehman, S. C. I.

10 30 Reports of various committees.

11 00 "Education" by prof. J. B. Lehman, S. C. I.

12 m. Adjournment.

Friday Afternoon, C. W. B. M. work.

Session opened by Sarah L. Bostick, by Reading, Song and Prayer

2 15 Address of Welcome, by Mrs. Ellen Brock.

Response, Mrs. P. Holslur.

2 30 Report of the Kerr auxiliary, by Mrs. Ellen Brock.

3 00 Report of Treas. Mrs. Finley Martin.

3 15 Report of Toltec auxiliary.

Mrs. Sarah Vincent.

3 20 Report of the work at Pine Bluff, Mrs. Mary H. Coneir, followed by an Essay, by same.

3 25 Good Report from Washington auxiliary, Mrs. Gehla Davis or secretary, Ida Wilder.

3 30 Wish to hear Good News from mountain auxiliary.

4 00 Report of the work at Military Heights, Sarah L. Bostick.

Paper by Irene Smith.

4.30 Report of State Organizer.

4 45 The Need of the Work in Mexico by Prof. J. B. Lehman and E. C. Browning.

6.30 Close with circle of prayer, Friday Night, 7 30, Devotional service, Eld. A. D. Johnson.

8. 00 P. m. Preaching by Eld. J. C. Guydon.

Saturday Morning.

9 30 a. m., Devotional service.

THE GOSPEL PLEA

Eld. Jacob Simmons, Sherril.
9 40 Reading and adoption of former days proceedings.

10 00 Educational. Talk by A. C. Calvert, Wrightsville.

11.00 Preaching by W. M. Martin.
2 00 p. m. The condition of the Sunday school led by the pastor at Washington, Arkansas.

3 00 p. m., Miscellaneous.

5 00 p. m., Adjournment.

By order of the Board.

C. A. WALLACE, Act. Sec.

Take Notice that Kerr is situated 12 miles E. of the C. and G. R. R. Those coming by way of L. R. can get only one train that will stop at Kerr, leaving L. P. at four P. m. The church is located 4 or 5 miles from Kerr. Ample provision will be made to convey all delegates to same. Those coming will have to come Wednesday the 12th, in order to be at the opening meeting. We hope to have one or more representatives from each congregation. Brethren, attend, the cause needs you.

M. M. Your humble servant,
M. M. BOSTICK, Cor., Sec.

SOUTH CAROLINA LETTER.

Varnsville, S. C.
June 25th, 1903.

Dear Editor:

Please allow space for a few words in your most worthy paper. On the third Lord's day in June Eld. J. C. Counts, our pastor, was not with us. He went to Maglain Christian church, being the president, on state business.

Dear Editor, we are in a prosperous condition. Our Childrens' Day was on that day, and we had a very good time singing and speaking from Bible.

After that collection was taken

up, \$6.06 from Sunday-school children. Eld. L. W. Roton, a member of Antioch church and an ordained minister, preached from the text: "Suffer little children to come unto me." It was a short and very good sermon.

The invitation was extended with the following result:

From the world, 1. restored 4. Baptized, 2.

The total collection was 10.09.

IRENE DOCTOR.

TEXAS LETTER.

Mr. EDITOR: please give space enough in your valuable and thriving little paper for a few words from this part of the district.

Our church is in very prosperous condition. We have succeeded in getting on foot a new house for worship which is not completed yet, but I think, with the large membership that we have and with a strong young Demosthenese, as is found in the power of R. H. Henry, our preacher in charge, we will soon be able to tell that we can show about as nice a church as can be found throughout the district. Now and then we have some new additions to the church.

We also have succeeded in having the C. W. B. M. Club organized among our sisters. They are walking right off with the business so far as they understand.

Of course the sisters of our church at this place have been taught that there is no work for them to do in the church. They have never been allowed this privilege, therefore they are somewhat backward along that line. Now on last Sunday 28th, we held a wide-awake meeting known as Children's Day in which the following programme was rendered.

Program.

Model Sunday-School by Supt. H. H. Henry. At 10:30 devotional exercise, by Bros Z. H. Lewis and A, Loftis.

Opening address and express cause of the meeting, Miss J. E. Lewis. At 11:0'clock Bro. A. A. Henry, a promising young divine ascended the rostrum to deliver one of his soul stirring sermons as usual. Text—"Every island fled away and the mountains were not found." Becoming somewhat ill in the early part of the day he was forced to give way in his sermon to Rev. F. Spencer who mounted his fiery horse and sped away.

At 12:30 a groaning table was prepared for all S. S. scholars first to dine. At 2:30, house called to order by singing, 1st. Lecture by Sister Mary Henry, Song by choir. Oration, by Prof. G. W. Dansby. Address by Mr. J. C. Brantly, Subj. How can we spread the Gospel? Bible verses; Misses Chester Williams, Mary Loftis J. R. Song by choir. What are we doing to further the cause of the people? Bro. A. R. Loftis. Dismission.

7:30 devotional exercises by Bro. S. M. Spencer and Sister P. E. Lewis.

At 8:30 Rev. J. B. Buckner occupied the stand, Theme, Watch, Ye, stand fast in the faith, quit yourselves like men. Collection. Trusting these few words may let other districts know that we are wide-awake trying to do something for Him who tread the narrow path with patience, Yea, died that we might have a right to tread it.

H. H. HENRY.

THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.

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

"Jehovah reigneth; let the earth rejoice,
Let the multitude of isles be glad.

Out of the shadow of night,
The world rolls into light:
It is day break everywhere.

The following paragraphs are taken from a speech on The Negro Problem, delivered by a most intelligent white lady at the National Convention of 1903. They are worthy the consideration of not only our white brethren to whom they were addressed but of our colored brethren as well. They set forth the object of our mission schools.

"The emancipation of the negro, we have learned, after nearly forty years of experience, did not emancipate; hence we, to day, are facing the problem of his true emancipation; and here we leave the field of the politician and enter that of an educator. We focus the light on his industrial value, his personal worth, his power to contribute to the development of the country. The best interest of the negro, both as an individual and citizen, do not demand any longer the aid of the politician. What he needs now is the slow, cumulative forces of the missionary to assist him to work out his second and infinitely greater emancipation, by teaching him the "joy of usefulness, the riches of patience, and the sobering powers of intelligence and property." That he is capable and worthy of this second emancipation no one to-day can doubt who has watched the negro's progress in the last quarter of a century. Every one is familiar with what Booker Washington has done, and is still doing, for the uplift of his people in the "black belt." He has gone in among the whites, free from all methods of arrogance or political agitation—is wisely co-operating with the white man along lines that his experience commends. Disavowing all ideas of social equality or political domination, he seeks, by wise education, to transform the negro from a thriftless vagabond, a willing pauper, or inflated professional, into an intelligent producer of wealth, into a man who respects himself, knows his limitations, and is willing to work out his destiny

where nature and God have placed him. Booker Washington has shown the white man, not what the burden of his race is, but how these people may be fitted to bear the greater part of the burden, with credit to himself and service to his country. The only equality he asks for his people is the "equality of being and opportunity."

"It is this call for a true emancipation of a once servile people that the Christian Woman's Board of Missions has answered in undertaking the work among the negroes of the South. The more we study life as it translates itself in men and measures of the new America, the more apparent it becomes that, if this discordant, heterogeneous world of our Western seas, with all of its diversity of race and interests, is ever harmonized and lifted into a pure, strong, compact nationality, with Christ as the vital center, it must be accomplished in large measure by the efforts of its Christian women.

"And what do we propose to do? Through our schools, already established, and others which we hope to establish, and through the patient, faithful efforts of those consecrated men and women who have made themselves despised for the sake of Christ and His poor, we will equip the negro to meet the conditions and opportunities that lie ready to hand all about him in his native Southland. Side by side with the Gospel of Christ we will teach him the gospel of work. Wherever society has been organized on a slave basis, there we find contempt of labor. The negro shares this feeling. He needs industrial emancipation along with his intellectual and spiritual; not freedom from work, but freedom in work, is his greatest need. Industrial training must carry the emphasis of negro education for many years yet, because of his previous condition of involuntary servitude and his irresponsibility as a slave. Again, his industrial training is important because it opens immediate opportunities to a negro for getting on in the world. There is an urgent demand for the intelligent farmer or market gardener, for the brickmaker and stonemason, the carpenter and the blacksmith, for the housemaid, the laundress, the seamstress and the scientific cook. Max Bennet Thrasher, in his work on Tuskegee, tells of the negro who wished to teach school; failing in his effort to start a school, he set up in business in a small grocery, put a hog in a pen and fattened it as an object lesson to his negro customers, saying if he could not teach a school he could show the negroes how to fatten hogs. This kind of work is being done in our schools, and it is this kind of training that makes of the negro a strong economic force in the South, keeps him in the path of rectitude and lays emphasis on the true spirit of manhood."

THE GOSPEL PLEA

TEXAS LETTER.

Continued from page 3.

not where I think it should be. I am going to make it out myself, because I mean for the work to go on and it takes dollars to carry it on and I am sure going to see that my part is put forth and I put no sudden price for my part. It's all mine as long as we are struggling for a Christian college in Texas. Sisters the brethren have almost completed a little church called Center Grove and on the second Sunday in July I am going to organize a club for the purpose of raising money for your aid. The name of the club shall be S. N. B. Sisters' union Band. We ask your prayers that we may be successful. We also have organized a nice little Sunday school but they are so weak now that I don't know whether they can send any report or not. But if I can get them ready I will have them report, yet if their name is silent just pray for them for they are earnest little workers for Christ.

Sisters and brothers, we need more prayers and more solemn hymns to cheer us on the way but while you are singing and praying don't forget to send your fare for you can't ride on this train without your ticket and it must be a round trip ticket.

Your sister in the work,

JULIA E. ISOM.

Current Events.

On July 10 a small crowd assembled at the city hall of Biloxi, Miss to hear Governor Longino speak but he did not appear, sending word that the crowd was too small and that he would visit here again when the weather was more favorable.

President Roosevelt entertained at Luncheon Senator Keane of New Jersey, former Senator Frank Hiscock of New York, ex-District attorney Eugene A. Philbin of New York and State Senator Francis Hendricks of Rochester.

July 11—President Roosevelt sent the following cablegram in response to the message to the president by King Edward of England during the dining of the naval officers at Buckingham Palace: Oyster Bay, July 11th—His majesty the king, London: I thank your majesty most cordially for your kind message and sincerely and gratefully appreciate the courtesies which the officers of our navy have received at the hands of your majesty and the English people.

(Signed)

"THEODORE ROOSEVELT."

Surgeon general Wyman of the marine hospital service has issued orders directing his assistants at Tampico, Mexico, and Limon, Costa Rica, to take the temperature of all passengers and members of the crews of vessels bound for the United States ports before their departure and retain those whose is above normal. This is intended to guard against the introduction of yellow fever into the country, as both ports mentioned above are infected.

It is said that the Cuban government is conspicuous for energy, honesty, economy and ability.

A planter remarked after riding on the train that he had been living in the Delta for twenty years and it was the first time he had ever seen cotton so small on the first day of July that one could see a rabbit running through it as far as the eye could see. The cool nights and long day spell is thought to be the cause, but now since the late rains and warm weather it is believed that it will not be long before the cotton will shade the rows.

The convention of the Baptist Young People's Union of America met at Atlanta, Georgia, July 11 and adopted resolutions commending the general line of work in past years and condemning in emphatic terms the liquor traffic. One of the most striking features of the convention was the "salutation of the flags" where a great number of banners were carried in procession around the auditorium by young lady delegates from almost all sections of the country.



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AGENTS WANTED.

THE GOSPEL PLEA.

✦ Sunday-school Lesson. ✦

Samuel's Farewell Address.
1 Sam. xii. 13-25.

Golden Text, 1 Sam. xii. 24.

Today we are to hear the farewell words of Samuel. Samuel's life had indeed been a beautiful one. He had not only been a pure and good man but he had been brave to speak against wrong, and to try to lead the right way. Samuel now asks the people to gather together at Gilgal that he may give them a parting word.

The king ye have chosen. Samuel reminded them that the king who was now ruling over them was their choice. They had asked of God that they might have a king and now they must make the best of it. Now, many of them had found by this time that there were many unpleasant things about being under a king. Samuel wished them to be loyal to Saul, and to help him rule the kingdom wisely.

Obedience and disobedience. For the last time Samuel points out to the people the two ways. One was that of obeying the commandments of God; the other was of taking their own ways. He says: If you will fear the Lord, and serve him, and harken unto His voice, and not rebel against the commandments of the Lord both ye and also the king that reigneth over you, it shall be well with you. Have you ever thought that these words were just as true of us today as they were of Saul and his people? If we will listen to the commandments of God and allow Him to mark out our ways, it shall be well with us. Now he shows them the other side. He says: If you rebel against the commandments of the Lord, then the hand of the Lord will be against you. The only way for us to have God against us is for

us to turn against Him.

The sign from God. Samuel now calls upon them to see a sign which God should give them that these words were from Him. He says: Is not this the wheat harvest time? I will call upon God that he may send thunder and rain, and ye shall see that your wickedness is great which ye have done in asking for a king. The time of the wheat harvest was at the dry season, and such a thing as rain was not known at this time. By the coming of the rain, the people were to know that what Samuel had said was true. So, Samuel called upon the Lord, and he sent thunder and rain that day, and the people feared the Lord greatly.

Pray for thy servants. The people now began to be roused up to the fact that they had not dealt well with God. Perhaps, too, they realized that as Samuel was going away from them, they were about to lose their best friend. They asked him to pray for them that they may not die because of the sins they have committed. They see they have sinned greatly in asking for a king. Often it seems impossible for us to see the seriousness of our disobedience until we have begun to reap the fruits of it. They seemed not to have remembered that with all of their sins, God loved them, and it was His desire that they might do well.

Only fear the Lord. We have a great deal said in the Bible about fearing God. We are to understand by this that we are to fear to disobey the commands of God, and to fear to go in any way except the one he has marked out for us. If the child was always afraid of dangerous paths, it would not get into trouble. It is because we do not fear God as we should, that we bring troubles upon ourselves. Samuel says to these people: If ye shall still do wickedly, ye shall be consumed, both ye and your king.

—From Pure Words.

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GOSPEL PLEA.

"PREACH THE WORD."

1903

Vol VIII Edwards, Mississippi, Wednesday, August, 5th.

No 29

Helpful To All.



Next week will be convention week. Mississippi, Arkansas and Texas will each convene in that week. Mississippi will meet with the church at Mound Bayou on the Valley Rail Road about sixty miles north of Vicksburg. This is a new church which needs all the inspiration which this annual gathering can give, and every one who can possibly do so should attend this convention as a matter of duty.

The town of Mound Bayou is a negro town without a white man in it. The church, then, is prepared to take care of all who come. If fifty or more attend, the Rail Road will give a fare of one and one-third fare for the round trip. Get a certificate from the agent where you start. Let everybody go with a view to making this a grand convention. Write to J. W. Turner saying you will be there.

The Arkansas convention meets at Kerrs, not far from Little Rock. This should be the largest convention Arkansas has ever held. It should be made the high water mark of the work in Arkansas. Let all, who can, prepare to attend and aid the workers.

Write M. M. Bostick, Kerrs, Ark. and he will provide a house for you.

The Texas convention meets at Greenville. Never before have the Texas brethren met where so much depended on their action as will be the case on this occasion. If wise counsel and the proper spirit

prevails they can come together on good working terms and if this is accomplished, the power for good work will be almost limitless. But if they fail to unite harmoniously other work may be frustrated for ten years to come. Every disciple in Texas should pray earnestly that the Lord will direct their work. Everybody bring a ticket to Greenville. Do not forget to get a certificate from the agent where you get your ticket so you can get rates back home. Write A. R. Littles and he will provide a house for you.

I have been invited to attend all three of these conventions and it was my intention to do so and aid in every way to make the work a success but the fact that all come on the same week makes it impossible. I will attend the Tex. convention at Greenville and if it is possible I will attend the Arkansas convention Saturday and Sunday.

The Texas convention convenes on Tuesday morning while the Ark. convention does not convene until Thursday. It would have been much better if these conventions had been on separate weeks so the Bible Institute could have had ample time to do work but this must now be done as best it can.

However the convention can be made a grand success if every disciple pray and work for it.

Respectfully,

J. B. LEHMAN.

The work at the conventions should be done as becomes Christians. Disputes and disagreements will come up at all public busi-

ness meetings and every man who attends a convention should go prepared to meet these conditions like a man of God. Heretofore when disputed questions came up every one wanted to talk and usually was unwilling to wait for anyone else. Petulant things were said till all were ill and of course the missionary spirit was killed. In the first place it should be remembered that our missionary conventions are not ecclesiastical bodies to settle disputes and make laws.

The supreme business is to look after the Lord's work of saving souls. If any questions concerning methods and unity come up, a good, kind and able man on each side should be given a hearing and then the question can be voted upon. When every one ought to abide by the decision. All disputed questions should be kept out of the convention if that is possible, but if not possible, then give a respectful hearing to those who differ from you. This is a mark of strength. The absence of this quality is an indication that we are but children.

It should be remembered that these missionary conventions are being watched by many who are anxious to know what capacity the Negro has for the duties of citizenship in our very complex civilization.

The time has been when, in Mississippi, conventions were so wrought up over little personalities that coats were pulled off for fights in the pulpits. This, however was not in a Christian church convention. The effects of these things were so baneful that now the people are paying off the account in lost prestige.

The Negro disciples as a rule are from the better class, because the plea for primitive Christianity naturally would attract such; and consequently none of our conventions have ever been disgraced by anything more than petty personalities. Let all go to the convention with a prayer on the lips that His spirit may lead us,

THE GOSPEL PLEA

A Weekly Religious News paper

Issued every Wednesday

from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

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

PRICE PER ANNUM, \$1.00

Send all Communications to

THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

The man that is easily made mad is easily made a fool.

—o—

All ages have admired bravery and fortitude. In what way can a man show the true element of manhood better than to master self in trying times? If Moses had not been the meekest of men, he could not have held his patience in all the trying times in the wilderness.

If we to-day find a working plan for doing missionary work, our children and grandchildren will do a great work: if we do not devise such a system, they will lose their faith and go to the world.

—o—

By a man's wisdom a man's character is established. By his follies his plans are frustrated and his efforts made abortive.

College Items.

Henry Cotterell and J. G. Hay, returned to Jamaica taking with them Hattie Moody, the daughter of the only negro family of Eureka, Ill., to become the bride of Arnold Shirley, whom many knew when he attended the S. C. I.

Belding Hall is to be ready for occupancy when school opens. Have you spoken to your neighbor or friend about the S. C. I.?

We were late in issuing our catalogues this year.

However next week we hope to send one to all who desire them.

Parents are now coming to arrange to put a son or a daughter in school when school opens up.

Plans are now being made to put in water works for the institution. We use scores of barrels of water daily and the question of water is a serious question.

We will have work for fifty boys who want to work their way through school. Have you a boy who ought to be in school? May be in a year from this he will run off to the city and be ruined if you do not do something for him.

Has your neighbor a boy who ought to work his work through school? Have you spoken to him yet?

Personals and News Items.

This article was to have been published in the issue before the issue of the 29th in which the subject mentioned is found; but owing to the fact that it had been misplaced it did not appear.

—C. H. Dickerson of N. Tazewell, Va. writes under date of July 7th: Our Quarter annual Convention was a howling success from start to finish. All delegates getting in on 1st day. Program carried out to the letter. \$46.50 raised for the work. On Saturday at noon, standing in my door I discovered that the house by our church was on fire. Running to the scene I burst down the church door and with one other brother carried out all the effects, by which time the church was on fire. People gathered and for an hour we manfully fought it. Three times the church took fire; two friends fell, exhausted—seemingly lifeless, but later were restored. The church building was saved. "How the Lord saved it" will be the subject of an article which is to follow. Insurance covers all damage.

—M. T. Brown of Chicago writes that his paper be sent to 2918 State St, Flat K., Chicago, Ill.

—The convention of the white people of Mississippi will be held at Meridian, September 2 to 6.

—The national conference of the A. M. E. church has just passed a resolution kindly thanking the white of the South for refusing social equality to their people.

—Bring your subscription for the PLEA to the conventions

—T. Y. Campbell writes;—Dr. S. D. Jefferies, a colored physician of Flint, Texas was with us in the sisters' C. B. A. at Sharpless chapel, Sunday evening in search of a lost boy which he found in our town. He also donated \$1.00 to the C. B. A. for college purposes.

—The South Carolina Sunday school convention will be held with the Cherry Grove Christian church, near Crocketsville, September, 25-27. They are preparing for a big convention.

THE GOSPEL PLEA

MISSISSIPPI LETTER.

A TRIP TO TEXAS.

On May the 22nd, I left Edwards, Miss. en rout for Big Sandy, Texas. At 2:30 the same day, we arrived at Shreveport, La. Owing to a wreck on the T. & P. R. R. the road over which we were to travel, we were delayed there for ten or twelve hours. While there we met quite a number of the prominent colored people of the city, who made our stay pleasant, indeed. Among our acquaintances were Prof. Wm. Jones, professor in the colored college of the city; Revs. Jackson and Capers, both of these gentlemen are an honor to any race. Rev. Jackson who took pleasure in shewing me over the city did not miss the opportunity of having me meet the two colored Undertakers Mr. Willis and Mr. Williams. These two places of buisness are, indeed up to date in the true sense. The practising doctors are numerous. I was made to think while in Shreveport, that the men who say that the Negro is nothing, they surely don't know what they say or do.

From Shreveport we started for Big Sandy, er we reached Marshall, Texas our train had left us. Thus we were again delayed. Finally, a special train from New Orleans arrived bringing the Old Soldis who were returning from the Reunion. We were glad to see her come as that was our only chance to reach the brethren in time enough to preach for them on Lord's day 4th Sunday in May. Preaching at Union Grove on Sunday, and Sunday evening, and in town on Monday night; we started for Beaumont, Texas, where we were to hold a meeting. I shall never forget the faithful Disciples at Big Sandy. They are children of the Most Heigh God, for "By their fruits ye shall know them." Tues-

day night, May, 26th, at 11 P. M., we reached Beaumont. Securing a carriage we were driven to the home of Brother and Sister H. S. Gearron. We were glad to see them, as they were the only ones we knew in that large Oil City. Sister and Bro. Gearron are indeed Christians. Would to God we had just 1000 such a pair. May many more women as sisters, Gearron, Smith, Caldwell, Edwards, Been, Gilder, Scott, and Ratliff be reared up for service in the Masters cause. I hope the time is not far off when I shall see in service such men as Brothers Gearron, Gilder, and Been. These men and women are the love and sinew of the Christian church at Beaumont. For four long weeks with them as our help, we held up to the world a living Saivor. The church was much helped by our efforts, so I was told before I left. We trust we did much good in the Masters' name. Of our work none could find fault. When Professors, Lawyers and doctors heard the simple story of Jesus they could but say: "Truely he is the Son of God.

We thank the citizens of Beaumont for their general hospitality and brotherly care. May you live long, my beloved, to do God's service. Our ride on June 5th, with all the school children in their excursion to Rosewood, Texas, sixteen miles out from Beaumont towards Galveston, was quite a treat. We had heard much about the rough Cow-boys and the uncivil westerners, but I never heard a cross word during the entire day. No fights, no quarrels, even, good for Texas. The 19th of June is to Texas what the first day of January is to Miss. So on the 16th we went to the Colored park—I mean a Park owned by a colored man where there were people from all parts of Texas. After having an able address of the occasion by Rev. W.

Boldwig, of the city, we were called upon to address that vast number of people. Before us sat people from Mississippi, Louisiana, and different parts of Texas, this we found out when we were through speaking. For many made themselves known to us.

On the 20th or on Saturday, Rev. A. Jackson and I took the street car for the "Oil Fields" Having arrived we saw how good God is to the children of men. There he had kept in store millions and millions of gallons of oil for man's use. Three years ago he blessed Mr. Lucar of Penn. with its discovery. Gladly city is the city of oil. Here, I saw more than three hundred oil wells. The view is grand. To see "Derricks" from two or three hundred wells and to see oil gushing sometimes fifty and a hundred feet in the air is no common scene. I trust I shall be able see and know more of Gladly City and of the City of Beaumont, Texas.

Yours in Christ,

W. A. SCOTT.

Ingleside, Miss.

July 15th 1903.

Dear Editor:—

Please allow me space in the columns of your paper to say a few words concerning the few disciples in this neighborhood.

Three and a half years ago I moved into this district, six miles north of the above named P. O.

There was no church nor Sunday-school near us except the Baptists. It never was my custom to visit a Baptist church until we moved here. There was a Baptist Sunday-school near me, and I had always been a worker in the Christian Sunday-school from youth. The ques-

Continued page 7.

Reports from the Field.

TEXAS LETTER.

Longview, Texas.

July 22nd. 1903,

Dear brethren:—

We have just closed our Sunday-school convention which was a success to North-east Texas and a high water mark to Sunday-school work. We are gradually improving in our work. Four years ago our convention was born at Corinth with about ten delegates in Rusk county, and it was not able then to raise over fifteen dollars, but in this last convention we could boast of more than one hundred delegates and \$75.46. Of course we could have raised more money than we did if the convention had been in possession of her own grounds. And not only that, we could do more if all the Sunday-schools in North-east Texas would help us. I am not speaking of those that are dead and of no service to either party, but to those who are alive and belong partly to North-east and partly to South-west. Brethren, we have decided to meet in Greenville in August to try to unite the two conventions. I trust we will meet and truly hope we can unite, but if we cannot you brethren who are standing on each side with one foot must take your stand on one side or the other. I am just what I am, and if I am con-

vinced, I will be in full what the man is that convinced me. I can disagree with a brother and love him just the same, without agreeing outwardly and not believing inwardly the way we or some of us act. We make the Sunday-school a separate body from the church. I want you to understand that the Sunday school is only the training department of the church, and is to be looked after with care and carried in the same direction with the church. Watch the next issue for remainder.

T. E. CAMPBELL.

I have just finished a protracted meeting at Big Sandy, the place at which I stopped after the Sunday school convention.

We had Eld. G. W. Taylor with us and we had an excellent time. We had five additions, two from the baptist church, one for baptism and two from a confused Sister church, and oh what a fame God's Gospel has to day in Big Sandy but to my surprise while in services there, a call was sent to me over the long distant phone to come at once to Palestine. I answered immediately that I can't possibly come now. The reply was made you or Eld. Taylor one come to us at once. So after closing out there, Sunday night, we both left Monday for Palestine, the place at which I am found at this writing.

A pretty warm meeting on hand by a little flock of members, and we trust that through the help of God, by prayers and faithful efforts it will bring to restoration a very badly divided flock.

Brethren I believe earnestly from my heart that if our preachers were all truly converted, there wouldn't be so much confusion in the church to day.

A converted man or woman will never in this life strive to rule or ruin; but what should a Christian's plea be? If I can't rule with what influence I have, I will give back to those who can. Contention has been the author of destruction in the church of Christ for years and it will continue to be until we become to use a full converted presbyter in the church of Christ in all cities, towns, and communities. I am unable to analyse the heart of any one who will strive to destroy the church of Christ. Let him be Eld., deacon or a common member of the church or handle any official title we may apply to him in this life, if he is not in harmony with God's church and striving to upbuild the cause of Christ.

My brethren God has simply got your name down in a different way from us and your official title is 'Sinner' in box letters. Nothing more nor less, and if you are a chief at all you are chief of sinner.

Listen at the apostle to the Romans, "If any man has not the spirit of Christ, he is none of his."

The spirit of Christ was not to destroy but to fulfil. He is not the author of confusion but of peace."

T. E. CAMPBELL.

THE GOSPEL PLEA

KENTUCKY LETTER.

Hamlin, Ky, July 11th, 1903.
Editor, The GOSPEL PLEA.

Dear Bro., in Christ.

I wish a bit of space in your dear little paper to say something concerning our S. W. Ky., M. Board meeting which was held in Mayfield, Ky. the 3rd and 4th of this month.

Three months prior to that time the Board met at this place, which time and meeting no doubt you saw an account of. The Board did some very good work.

Eld. Wilson's time as evangelist expired, and the Board promptly paid him for the services rendered. Bro. Wilson did some excellent work while in Mayfield, both financially and spiritually. He raised about \$225, for the building of their house of worship. Besides the congregation was greatly renewed spiritually.

In his stead the Board called Eld. S. H. Smith of Carlisle, Ky. to serve six months. There were several of the members from the congregation at Hamlin in attendance at the Board meeting.

The officers of the Board were retained until next meeting which was set to meet in Nebo, Ky. Friday before the 3rd Sunday in Oct.

The congregation here is getting along nicely with Eld. S. R. Cotter pastor.

Dear brethren we need more ministers of the gospel to help us do missionary work in South west Ky. There are congregations almost perishing for the pure words of life.

Who will hearken unto our call?
A missionary worker,

CARRIE S. C. HODGES.

ARKANSAS LETTR.

Maggie Jackson the wife of Brunnsic Jackson and cousin to the writer was an orphan, her parents being severed from her at an early age, she was left in the hands of her uncle and aunt who raised her from childhood. She called them mamma and papa. She was to them an obedient child being easy to control.

On account of their loyalty to the commandments of Christ being her guidance, she at the early age of 11 or 12 made the good confession and was baptized into Christ at the little Rustic church of Christ and has lived since that time a loyal Christian life. She loved to attend the services, she went to Sunday school, preaching and played a conspicuous part in the choir, singing alto. She was, I believe loved by all and it afforded much pleasure to the members to see her stately form enter the church house, the dear old grand mother is now 80, the uncle and aunt are 60, whose hairs are silvered by reason of their age. Your humble servant (the writer) and the rest of the family as well, have lost a friend and the church has lost a faithful and active member yet, to trust and believe that heaven has gained her.

The malady was rheumatism. About 4 o'clock on the 16th inst. it turned to her heart and 8 hours later she passed away.

Her marriage was 5 weeks ago, her age 20 years. Her husband is also a member of the church of Christ here. We share his sympathy and trust that he will live faithful and try to meet Maggie

in the sweet by and by, where they shall never again say good bye.

Yours faithfully,

M. M. BOSTICK.

Evangelist Report.

The following are the places visited during the months of June and July and the results.

Clover Bend. sermons 2, collection \$1.90. Minturn, sermon 1, collection, seventy-one cents. Ravenden sermon 2, collection \$1.95, one reclaimed. Mt. Union 2, one reclaimed, collection, \$4. At the last named place had a large audience and a splendid impression was made. The 2nd Lord's day in the present month found me at Center Chapel the appointment being a month old. A large crowd was present at the morning service. One sister from the Baptist cast her lot with the Disciples, after which an old fashion basket dinner with ice cream was served. At 3 p. m. an old fashion meeting was enjoyed and all seemed stired. Collection here, \$4.70. Next place Walnut Grove, where they have no house as yet but have one in building. Preached one sermon in Bro. Ivey's house, collection, \$4.25. Total money, \$20.75. accessions, 3.

My next place will be at Strawburg where I will be probably until the convention. Brethren, remember the time, August 13th.-15th.

H. MARTIN, evangelist.

THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.

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

AUXILIARY PROGRAM FOR SEPTEMBER 1903.

The Trial of Early Modern Missionaries, Carey, Livingstone, and Duff.

Song, "The Whole World for Christ." Gospel Call, No. 279.

Bible lesson:

The first missionaries sent forth.—Acts xiii:1-3.

The character of the faithful to all generations.—Heb. xi:32-40.

The reward of the faithful to all generations.—Rev. vii:9-17.

Circle of Prayer—Thanksgiving that we are counted worthy to share in the sufferings of our Lord that we may be permitted to partake of His glory.

Prayer that the burning zeal, ardor, faith and devotion of these noble men may inspire in us a nobler spirit of service.

Song, "If We Send Not the Light." Gospel Call, No. 285.

Let brief biographies of these three noble men be given, with interesting items concerning them, contributed by different members of the Auxiliary.

Business period. Annual reports of officers and chairmen of committees. Unfinished and new business. Annual election of officers. Payment of offering. Collection of back pledges.

Doxology.

Benediction.

Missionary Tidings.

William Carey.

William Carey is called the Pioneer in Organized Missions for he was the first to be sent out. Many valuable lessons are to be gained from his life.

At fourteen years of age he was a shoemaker's apprentice and having learned and followed that trade he was often spoken of as the "cobbler." He was converted at the age of eighteen and soon after reached the age of twenty-one, joined the Baptists.

Three years later he was ordained minister and for a time acted as pastor to churches in his native land.

In 1793 he went as the first missionary to India.

Carey's force lay in character. What he wrought as a missionary pioneer must find its main explanation in what he was, as a man of men, as a man of God.

Not what one seems, but what one is, fixes the limit of power; the level beyond which the stream never rises is the character which is its source and its spring. "To be or not to be, that is the question."

Reputation is at best but the reflection of character, and often very imperfect and unfaithful, but if the man be what he ought, others may filch from him his good name; but he is not poor. The energy of his will, every purposeful soul may emulate and imitate. Life that is aimless is both restless and forceless. On the rolls of society how many a trumpet hangs useless, voiceless, rusty! It has no luster and gives forth no music, and is losing the power to emit sound. What an hour of redemption, when some brave warrior lays hands on the long unused instrument, puts it to his lips and blows a bugle blast! From the cradle to the grave indomitable will, yoked to a consecrated aim, bore Carey onward, upward, like the black horse of the rail, over torrents, up mountains, drawing after him more passive and less positive and resolute souls. With little teaching he became learned; poor himself, he made millions rich; by birth obscure, he rose to unsought eminence; and seeking only to follow the Lord's leading, himself led on the Lord's host.

Carey had a passion for souls, and, therefore, enthusiasm for missions; for human uplifting makes toil sweet and loss gain. Self-denial was his habit, and all the accumulations of his life in India were turned to the cause of God; when his income reached 1,500 pounds he reserved less than fifty for his personal expenses, devoting the rest to the purposes of the mission. This reminds us of Wesley, who kept his personal outlay down to twenty-eight pounds a year, though his income rose from fifty to five hundred.

Behold the strange retributions and revolutions of history! Sydney Smith put Carey and his comrades in the pillory, and pelted them with pitiless mockery. Today, not the church only but the world honors with homage the name and memory of that 'sanctified cobbler.'

Ab, ye humble workingmen, who like those primitive disciples who forsook ship and shepherd's fold, forge and anvil, plow and shuttle, for the sake of the Kingdom, what crowns of glory await you when the final day of awards rights the wrong of the ages."

THE GOSPEL PLEA.

MISSISSIPPI LETTER.

(Continued from 3rd. page.)

tion was with me, "Shall I go to the Baptist Sunday school or stay at home?" I could not be contented to stay at home, I would visit them occasionally. They insisted on me joining them but I was not satisfied to do that, being a member of the Christian church. After learning of my ability as a Bible scholar they wanted to elect me as teacher whether I joined them or not, and did so. After I consulted with one of our leading preachers, Bro. K. R. Brown, he advised me to teach and if I could not work directly as I wanted to, I must do the good I could anywhere. So I commenced teaching the Baptist Sunday school. Not long after I commenced teaching, the Supt. said to me, "Bro. William! this school was organized under the Baptist rules. But for me, you can change it to a Christian School if you like." It was not long time for a change, my influence was not strong enough to carry things like I desired. We rocked on with our school. March 1903, my time had come. We organized a Christian Sunday School, 36 members on roll, 25 average attendance. July 12th Rev. D. W. Riggs and Rev. G. T. Trivillian were with us and organized a Christian Church with 11 members. So you see the result of Brother Brown's advice, a Christian Church and Sunday School in a new field. We hope he will visit us soon.

Notice! Notice! Mississippi Christian Sunday School Conven-

tion will convene at St. Luke Christian Church, Martin, Miss., instead of Center Church, first Saturday and Sunday in August.

Each school should send delegates prepared to report on Sat. as the exercises of various schools and preaching will be on Sunday.

Sunday School lessons will be reviewed, 3rd quarter from lesson 1—July 5, Isreal Asking for a King—1 Sam 8:1-10 to lesson 5 Aug. 2. Samuel Anoints David.—1 Sam. 16: 1-13 by State Supt., I. W. Lee.

Yours in Christ,
L. C. Williams,
Sec.

TEXAS LETTER.

Center Point, Texas.

Dear Editor of PLEA Please allow space in your paper to say a few words to the Sunday-schools of Texas. Dear Sunday Schools, as this is the last time the Board will address you before the Convention, we ask that each school elect delegates for the convention and as I asked in my last letter that no pleasure seekers be sent but workers. We ask the same again.

There will not be any program owing to a slight misunderstanding in the Board and we thought it best as the Church, Sunday School and C. W. B. M. and Y. P. S. C. E. meet together for the first time

There will be a committee appointed by President, on program at setting of the Convention which will get out a program for Sunday School. Each delegate is expected to bring 25 cents and each Supt. 50 cents.

See that the Supt's and, Sec's. names are on the delegates cred-

entials. Rates have been asked for and we ask that each delegate ask the agents for rates.

We hope each delegate will try to reach Greenville not later than Tuesday night, that all may be at the opening of the convention. The Board wishes that each school that has not sent in its money, send it by its delegate.

We want to thank the Editor of the PLEA for the manner in which he inserted the letter of the Board for the two years. We hope the PLEA a long life and continue in the work for humanity and the race. The Board wishes to see the College Project united in the work in Texas, and as retiring officers we ask that each delegate come with union in their hearts and the result will be easily seen. Don't forget the time and place. We meet before 3rd Lord's day in Aug. at Greenville, Texas. Now let us all come prepared to give something for the college work.

Each delegate who expects to come is advised to notify Bro. T. W. Pratt, Greenville, so ample provision will be made for every one.

J. R. SPENCER.

Werner's Dictionary of Synonyms & Antonyms, Mythology and Familiar Phrases.



A book that should be in the vest pocket of every person, because it tells you the right word to use. No Two Words in the English Language Have Exactly the Same Significance. To express the precise meaning that one intends to convey a dictionary of Synonyms is needed to avoid repetition. The strongest figure of speech is antithesis. In this dictionary the appended Antonyms will, therefore, be found extremely valuable. Contains many other features such as Mythology, Familiar Allusions and Foreign Phrases, Prof. Loiset's Memory System, "The Art of Never Forgetting," etc., etc. This wonderful little book bound in a neat cloth binding and sent postpaid for \$0.25. Full Leather, gilt edge, \$0.40, postpaid. Order at once. Send for our large book catalogue, free.

THE GOSPEL PLEA

— Sunday-school Lesson. —

August 9th.

David and Goliath.

1 Samuel, 17. 38-49.

Golded Text, Rom. 8:34.

Introduction.

About three years after Samuel had anointed David to be king, the Philistines, a very warlike people and enemies of the Jews, gathered their armies and came to fight the Israelites. Saul also gathered his army to defend his country and encamped on the eastern side of the army of Philistia. Among them was a giant by the name of Goliath of Gath. This man was of immense stature and very heavily armed.

Each morning and evening he came out so as to be seen by his foes and defied them to find a man to meet him in single combat. This they were afraid to do, and consternation fell on the camp of Israel. No man durst meet the giant.

By and by, Jesse sends David, who was now probably 20 years of age, to the camp to see how his brethren fared. While there he expressed his willingness to fight Goliath. Saul decked him in his own armour and sent him out to meet the Philistine.

Cannot go with these. David was not used to the use of armour, he would prefer to use something with which he was skilled. He put them off him and taking a staff and a sling proceeded to fight, not in his name, but in the name of the Lord of Hosts, the God of Israel. It is not often our devices and plans that keep us from evil, but rather, it is the divine power and infinite goodness of God. The giant trusted in his strength and device, David trusted in God, with what different results!

A dog. An Oriental expression.

The Philistine felt himself insulted by the appearance of a mere lad to fight him with a stick. Perhaps he did not notice the sling that David carried and which was soon to be the means of his destruction. The staff was used in the Eastern countries to drive away dogs. Hence, possibly, Goliath's indignation.

In the name of the Lord. David knew well enough that he could not compare his strength to that of Goliath but he was certain of this, God was greater than all. He knew also, if he went forth in the sense of conscious duty to fight His battles His strength was his.

There is many a giant to-day in the Christian's pathway, ever sending out his cries of defiance. We find among such, the saloons and numerous evils, causing moral degeneration among the people. These are to be met and conquered. We cannot meet them in our own strength, we conquer through our reliance on divine aid.

Sometimes we are afraid to attack the giants as David did, and stand like the Israelites terrified and stupefied.

Fell on his face. Falsehood cannot stand before truth, evil before righteousness, the devil's above God's people. At first these might "spread themselves" as the Psalmist says, but ultimately they must fail. The giant could terrify God's people a little while but must be reversed, and David was the instrument in God's hand to effect this.

Are you and I ready to become instruments in God's hands against evil?

OSWALD R. HARRISON.

VIRGINIA LETTER.

North Tazewell, Va.

Editor of The PLEA:—

Kindly state that after serving

as minister to N. Tazewell and Tiptop Christian Churches the past three years; I have accepted a call back to Ky. and therefore resigned my work here. My labor closed here with our annual Convention Sept. 3-6. These churches want a good man, married man preferred but will consider any application. The church owns a good Parsonage with one fourth acre lot for garden etc., deep bored well and healthy location, both churches in good condition, completed and out of debt. One earnest consecrated man can do good work. The people will take care of preachers and give them something for a "rainy day" Those interested may address me, in the meantime.

C. H. DICKERSON

N. Tazewell, Va.

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Edwards, Miss.

GOSPEL PLEA.

"PREACH THE WORD."

Vol VIII Edwards, Mississippi, Wednesday, September 16th. No 35

Helpful To All.



Pres. W. H. Council of Normal, Alabama delivered an address in Birmingham on July 25 which was printed in full in the *Age-Herald*.

We will here try to give a few of the points he made we believe are the right view. After speaking of the building which he was dedicating said in part:

What the Negro Owes the South.
"We are so prone to say unkind things of the south, because of slavery, that it is hard to look with favor upon anything the south has done. In my opinion the black man owes more to the south and the southern people than to any other section of the world. More miracles have been worked out in the south than were ever dreamed of in Palestine. For three hundred years, the south has been a great missionary tent, in which thousands of barbarians have been transformed into millions of industrious citizens. And right here, in the land of our bondage—forty years after freedom, we have accumulated millions of dollars in property, and tens of millions in moral forces. All of which could not have been accomplished without the good will and kindly spirit of our white neighbors.

Surroundings Propitious.

"I do not think it is going too far to state that no people have had more propitious surroundings in their progress from barbarism to civilization than the negroes of America. That the negro should have

been cast in a new world with new blood, new energy, new hopes, and aspirations, instead of being thrown among the surplus, starving and effete populations of the old world, seems, in itself, providential.

"I am not uneasy about the future of the negro education when the cause is encouraged by the sons of the men who brought the negro through the great plantation schools to which I have alluded. The southern states are simply carrying out the legacy left them by the slaveholders of the past, and that legacy is the full civilization of the negro race as begun and carried on for three hundred years in the south. The work which Mr. L. B. Musgrove and Mr. J. R. Ryan are doing is simply the work committed to them by their fathers. Every true southerner is willing to stand up and be counted among the friends of the negro.

Racial Suicide.

"The destiny of the black race is in its own hands. It will be what it makes itself. Racial death will be racial suicide. No nation dies by the hands of another. It lives as long as it keeps in harmony with the laws of existence. The America Indian is not in harmony with the laws of existence. He fights and dies—commits suicide. The negro is in harmony with the laws of existence. He yields and accepts a high civilization, and it doth not appear what he will be. He has all the opportunities for racial growth. All else rests with him.

"What a negro will be depends entirely upon the attitude toward himself, as well as toward other

people. The negro must be a negro. He must not seek to unrace himself, but even seek to develop in his own sphere as a negro, after his own nature, and then he will succeed. He should not attempt to get away from his black skin, discard his kinks, be ashamed of his physical features in general. But let him straighten the kinks on the inside, whiten his face through his heart, adorn his physical features through his intelligence; magnify and exalt himself into the recognition of the civilized world. He will be respected in proportion as he respects himself. The white man grows by faith in his own silken hair, his blue eyes and strong muscles. He does not seek to run away from himself, but he is true to his own nature.

The Negro Brute.

"The negro brute, for whose atrocious crimes every honest negro hangs his head in shame, and whose punishment is never too severe, is not the product of the negro. He is not found in our homes, our schools, our churches, and none of our saving and exalted influences can reach him. Our black arms are too short. The long Anglo-Saxon arms only can reach him. We make no laws, we construe no laws, and we execute no laws. No board of aldermen, no judge or jury, would establish saloons on the recommendation of negroes. This negro brute is a product of the white man's gambling hells, low dives, and saloons, where he is dehumanized, brutalized and licensed to go through the land, a demented brute, to commit outrage upon fair women.

THE GOSPEL PLEA.

THE GOSPEL PLEA

A Weekly Religious News paper
Issued every Wednesday
from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

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

PRICE PER ANNUM, \$1.00

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THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

College Items.

Three young men, Gabriel Brock, German woodard and Eugene Porter, confessed their saviour and were baptised by Elder Jones. Every student in school is now a professed follower of the Savior.

Below we publish a letter from Luther Brooks of Lum, Alabama, who has been at the S. C. I., nearly two years. We feel that a word from him ought to be the means of starting others off to prepare for life.

"There are many young men who desire an education but do not know how they can get one. When I came to the S. C. I. to work a year, the time seemed long but now that it is over, I see where it was best. I now go to school every session and am getting an education as rapidly as those who pay; and besides that, I am learning a great many things. I would rather work my way than to pay n.y way. Get a recommendation and come to the S. C. I. at once and avail yourself of this opportunity.

LUTHER BROOKS.

Personals and News Items.

H. M. Johnson writes that he has changed his address from E. Front St. 126 to W. Front St. 850, Tyler, Texas.

—J. E. Anderson has published his debate held at Bloomington, Illinois. Anyone wishing it can secure it by sending him 25 cents or 40 cents for two copies. Address him, P. O. Box 364 Kansas city, Kansas,

—John R. Smith who was minister for the church in Nashville, Tenn., for sometime has broken down mentally and physically and is now at the state asylum

—J. L. wood, state evangelist of South Carolina,

has sent in four new subscriptions, William Smith, Henry Hayes, H. J. Kearse and Irvin Robinson.

—M. C. Hunter has moved from Vanalstyne to Palestine.

—Let every one in the North-East district in Texas work earnestly to make the Palestine convention a success. This should not be done in a spirit to try to make this convention larger than some other, for God can not bless such a spirit, but with the sole purpose of making the North-East district a mighty power for good. No one need fear of doing too much in this for in many states the state conventions almost rival the national convention and there would be no wrong in a district convention rivaling a state convention. Let the one purpose be to build up a mighty work for Christ in the hands of an humble people.

—We will soon revise our mailing list and then all who are much behind will be dropped from the list. It is our desire to retain all but where they have not paid for two or three years, we take it for granted they do not care for the paper. If you are in arrears you better sit down and pay us a dollar now when you think of it.

The Jamaica Disaster.

In the papers of last week there was an account of the destruction wrought by a tornado in the Island of Jamaica. C. E. Randall again writes of the great 'distress' in the Island, but the word comes in but slowly and many of our stations are not yet heard from.

The mountain roads are impassable. Nearly all of the food supply of the people has been destroyed.

Help is asked for and must be sent quickly.

This is a matter which appeals to the whole church.

Our brethren in Jamaica are hungry—we will give them food.

Thousands are without shelter and it will take many months to restore the food supply.

Our schools and mission houses which have been destroyed must be rebuilt, but to this we can give more time, but the people must be fed and fed now.

Will not every one who reads this inclose at least a dollar to Helen E. Moses, Sec., 152 East Market St., Indianapolis, Indiana?

Just as the suffering of our brethren in Jacksonville and Galveston called forth generous response, so will the suffering of our brethren in this Island Beautiful call forth generous response.

C. C. SMITH.

The negro churches are especially close to this Jamaica work because of the young men who have been at the S. C. I. Many of our workers know what tornadoes are. Will not all who can, show their fellow feeling by taking up a collection.—J. B. LEHMAN.

THE GOSPEL PLEA.

ARKANSAS LETTER.

Aug. 26th, 1903.

GOSPEL PLEA:—

Our state convention closed on the 16th inst. with better results, I believe, than ever before. It was indeed largely attended and the spirit of moving forward seemed to exist.

Bro. Lehman of the S. C. I. and Bro. Browing, state evangelist, was with us and added much to the convention by their advices. Bro. Lehman came too late to hold an institute.

Our protracted meeting that followed the convention at Pearidge Christian church was a success. It closed last Lord's day night with 15 added, 13 by baptism and 2 reclaimed. The interest seemed high, the crowd large and enthusiastic. We closed with an overwhelming congregation.

Your humble servant,
M. M. BOSTICK.

TEXAS LETTER.

The Hallville meeting has been put off, on account of serious sickness, until the 2nd. Sunday. Eld. J. W. Daniel will do the preaching. Bro. Daniel is a good preacher and with such workers to assist as W. H. Isom, Mrs. L. L. Morris, O. Carter and others we expect to hear of good results from the Carterville meeting.

On Sunday I am to preach at Douglas chapel. Tuesday, I go to Beckville and will hold there a three nights meeting and on Saturday night before the 2nd. Sunday I go to Madisonville, for a week's meeting and on the third Sunday, the Lord being willing, I will preach at Willard. On Friday and Saturday before the fourth Sunday in Sept., I will attend the Sub. Board meeting at White Oak Chapel, Omaha. On Tuesday I go to Glade Water

for an eight days meeting. Last week I attended Eld. W. L. Moreland's Board held at Harris Chapel, Rusk Co. There was a good delegation present. Money raised \$21.10. This board paid the evangelist \$7.00.

Bro. Moreland is one of those preachers that can find a place for each one to work and puts them at it. May he live long to preach and lead the workers.

Our meeting at White Oak on the 4th Sunday will be the last one this side of the annual convention which convenes with Little Flock Christian church Tuesday before the 2nd Sunday in November, 1903. Palestine, is the place. There will be more preachers and teachers present. Delegation will be larger than ever before and more money raised for educational and missionary work.

The Palestine convention must and will be the record breaker of conventions among the colored disciples of Texas for talent, business, money and enthusiastic workers. Meet us at Palestine and see this statement verified.

Little Flock and Rock Point Christian churches are making every preparation possible to care for all who attend. As the time draws near, work the harder, be more perfect in prayer that our heavenly Father may keep us from evil and that the Lord Jesus be with us and help us make ourselves humble disciples and follow where Jesus leads. There is nothing impossible for us to accomplish when our people turn out and rally in their full power.

The good white people are ready to help us when we are worthy. I believe that there is something the negro can and must do for himself, if he would have the races of men to consider his claim. In thirty-eight years we have come a long way but this will not suffice, we must go farther, we must do better, we must make the record brighter, and in the name of Jesus and by his power

on the right hand and on the left to hold us up and make us able to stand. We have made an effort for the general good of our people, morally and spiritually and in our hearts is fixed to no failure.

Now let us go to the convention with love in our hearts and business in our heads and dollars in our pockets, with the union of these essential things wont we have a time.

Yours in the Masters service,
H. M. JOHNSON.



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Reports from the Field.

ARKANSAS LETTR.

The 19th Annual Session of the Ark. Christian Missionary Convention "Col" was held at Pea-ridge, Lonoke Co., Ark.

Date, Aug. 13, 14 and 15th.

Thursday morning 10:30, Devotion by C. A. Wallace, prayer by Eld. W. S. Hill. Prof. J. B. Lehman of the S. C. I. being absent the Convention Sermon was preached by Prof. A. C. Calvert, P. R. Marshall, alternate. Contribution, \$4.00.

Adjournment.

Afternoon Session.

Devotion by Eld. G. M. Thomas, Song, Prayer by Bro. Jas. Conier. House announced for business. Welcome address by M. M. Bostick, pastor. Response by G. W. Ivey.

Appointment of Committees. Com. on Enrollment; W. S. Hill, Carrie Webb, B. W. Jefferies. Com. on Paramount Organization, R. Ross, Jas. Conier, R. L. Brock, W. G. McFarland and Jas. Finly. Com. on Ways and means; L. Bright, Nathan Cathey, Jas. Hawkins, H. Martin, A. C. Calvert, Jas. Finly, W. M. Martin. Com. on Nomination G. D. Jones, G. W. Ivey, and Jacob Simmons. Com. on Time and Place; M. M. Bostick, Nelson Lee, J. C. Guydon. Com. on Resolutions M. M. Bostick, Jas. Hawkins, G. W. Ivey.

Adjournment.

Sermon at 8 o'clock P. M. by Eld. Ivey of Sherrill.

Friday Morning Session.

Devotion by Eld. R. J. Ross, Song, Prayer by Bro. Jas. Hawkins; after which the chair announced the house open for business. The former day's proceedings were read and adopted. It was moved, carried and adopted that the state work be divided into 4 districts.

Report of committee on Paramount Organization.

Be it resolved that a constitution be adopted providing for a state board and state evangelist, who shall also be a member of the state board. Be it further resolved that the Sunday-school work be set apart as a separate work and that provisions be made for its consideration.

Be it resolved that the convention make a special effort to establish an educational enterprise. Adopted.

Discussion, How best can we promote the cause of Christ in the state, by M. M. Bostick, J. C. Guydon, and R. J. Ross. Contribution, two dollars and six cents.

Adjournment.

Woman's Work.

Devotional Exercise by the state organizer, Sarah L. Bostick. Report of Pea-ridge auxiliary, number of members 21, Death, 1, Total amount of mon-

ey raised, twenty two dollars sixty-four cents. Amount in Treas., seventy four cents. Ellen Brock Pres., Philey Martin Treas., Carrie Webb, Sec.,

Pine Bluff Auxiliary. No. of members twelve, Amount of money raised nine dollars seventy five cents. Amount in Treas. one dollar and seventy-two cents. Mary C. Lamb Pres., Irene Williams Sec., Chartell Conier Treas.

Military Hights Auxiliary. No. members enrolled five, Total amount of money raised, nine dollars seventy cents. Amount in Treas. thirty cents. Sarah L. Bostick Pres. and Sec., Eliza Horn, Treas.

Washington Auxiliary. No. of members enrolled ten. Amount of money raised two dollars seventy-five cents. Gained four members. Lula Davis Pres. Ida Stewart Sec., Mrs. M. Willy, Treas.

Toltec Auxiliary. No. members thirteen. Amount of money raised two dollars ninety cents. Amount in Treas., one dollar, Ibrah Vinent Pres., P. J. Sandus Sec, Lizia Harris Treas,

Menturn Auxiliary. No. members enrolled five, Money raised, fifty cents. Pres. Mrs. Clara Robinson, Mrs. Rebecca Frost Sec., Mrs. W. Slockly Treas. Officers of the new Auxiliary at Wrightville: Mrs. A. C. Calvert, Pres., Mr. A. C. Calvert, Sec

Report of State Organizer: Days spent 35, Places visited 9, No. of Auxiliaries 7, organized 4, No. Women in state work 98, Subscription for the Tidings 8. No. of miles traveled three hundred and twenty-one. Money raised by the (white) C. W. B. M., five dollars and fifty-five cents,

THE GOSPEL PLEA.

Colored, four dollars and forty-five cents. Total, nine dollars and ninety-five cts.

Total amount of money raised by the various Auxiliaries in the state, Forty-eight dollars forty-six cents. Sarah L. Bostick state organizer.

Report of State Funds:

Amount paid to Mrs. N. B. Henderson, eight dollars and eighty cents by Carrie Webb Sec. of Pearidge Auxiliary. No. delegates of the C. W. B. M. work 15. Collection three dollars and forty five.

Interesting papers were read by the following persons: Irene Smith, Lizy Harras, Mary C. Lamb, Cora Bold, Carrie Webb, Bony Ivery. Address and paper by the President. Remarks by Profs. Sharus, Evens, and Mc Falen. Miss Holden of the Peridge Auxiliary gave the welcome address.

Sarah Bostick, chairman, Carrie Webb, Sec. Friday night, Preaching by J. C. Guydon, Collection four dollars and six cents.

Benediction.

Saturday Morning, nine o'clock, Devotional Service by Eld. Jacob Simmons.

Report of Com. on Ways and Means; 1st. that an Evangelist be employed and kept in the field, and for support of the same each member in the state be requested to pay not less than two dollars a year to be sent to the secretary of the state board and placed in the state treasury, and that collection begin first Lord's day in October. All money received by secretary must be reported in the GOSPEL PLEA, adopted. The following

were made members of the state board by a unanimous vote of the convention—W. M. Martin, R. J. Ross, corresponding secretary G. D. Jones, M. M. Bostick, A. Bostick, H. Martin, R. L. Brock.

M. M. Bostick read 2 Cor. 7, song and prayer. Preaching by Elder Browning, (white) state evangelist, collection 3.90. Adjournment.

Afternoon, 2 p. m. Devotion. Educational talk by A. C. Calvert, appointment of committee to consider education enterprise, report on condition of Sunday school and appointment of officers. The committee on Time and place reported that the place for the next convention be at Wrightsville, Thursday before the 3rd. Lords day in August 1904.

CHURCH REPORTS.

St. Mary, Nc. members, 25, Deacons, 3, Elds. 2, value property, \$150, money raised for state work, \$4.65, paid to pastor, \$8, gained, 2.

J. C. Guydon, pastor, Teltec, Conier chapel, members, 16, gain, 1, money raised for support of church, \$61.35, for missions \$15. Sunday-school, \$2.50.

G. W. Ivey pastor, Jas. Conier, secretary, Pine Bluff, Brown chapel; members, 44, School-school, 48, money paid to pastor, \$9.66, Sunday school, \$1.65. Other purposes, \$4.00.

P. R. Marshall, pastor, Rufus Conway, secretary, Washington.

Halley Grove: members 26, deacons 2, elder 1, money for state work \$10.86, home mission \$2, foreign mission \$1.50, to pastor \$11.50, other purposes \$9.88.

R. J. Ross, pastor, Judge

Hill, secretary,

Military Heights. members 14, elders 1, money for state work, \$8.85, for Sunday-school \$1.25, educational work, \$2.75, other purposes, \$6.35. value church property \$1.50

C. A. Wallace, pastor, Sarah L. Bostick, secretary, Argenta. Mt. Union, members, 55, deacon 1, elders, 2, money to pastor, \$29.70, for state work, \$4, Sunday school, 6.60. wine, 1.50, value of church property, \$1.

G. W. Ivey pastor, Hill Cathey secretary, Blacton.

Pearidge church. members 162, deacons, 2, elders, 3, additions, 5, deaths 4, paid to pastor, 65.40, church expenses, 20.38, foreign missions, 2.93, home missions, 9.13, state work, 61.75, donated to sick, 3.25, convention expenses, 3.95, raised for church building, 136.57, value church property, 400.00, members Sunday school 77, teachers 4, officers 6, money for literature 11.33, to foreign missions 1.00, home mission, 4.00, for song books 3.49.

M. M. Bostick, pastor, Odis Holden, secretary

Center chapel: members 44, deacons 5, elders 2, value of church property 250.00.

Jacob Simmons pastor, B. W. Jeffries, secretary, Sherrell Cephas chapel, members 30, raised for state work 10.00 educational purposes, 3.42, elders 1, gain 3, deaths 2. value of church property 400.00.

G. J. Finley, pastor, Thomas Wright secretary, Wrightsville. Turner chapel, members 13, money for church purposes .75, for preaching 2.80, Sunday-school members, .24, money for litera-

Concluded page 7.

THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.

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

Greenville, Tex. Aug. 31, 1903.

Yesterday at 4 p. m. the auxiliary met at the church and sister Bertha Mason, the missionary of the C. W. B. M., lectured to quite a number of anxious hearers. Suffice it to say the speech was the greatest and the noblest we ever listened to on missions. She told us of the many sad things she witnessed in Mexico and the hardships a missionary has to endure and undergo and we must confess that we saw the C. W. B. M. as we never saw it before. We think if all the churches could hear sister Mason they would be ready to take hold of the C. W. B. M. work with ready and willing hands. It is doing more for the salvation of the world than any other department of the church. Oh, that we all might catch the spirit of sister Mason. She told us of her joys and sorrows and how much more valuable a dollar with a prayer is than a dollar simply given. She taught the lesson of labor and prayer. She then asked if we thought it would be good for us to have sister Sarah L. Bostick to visit Texas. We were willing but thought it better to have her meet us at the convention that will meet at Paris, Tex., Tuesday before the 3rd. Sunday in Aug. 1904.

Sister Mason has an indelible impression on the hearts of this congregation. In one voice we exclaim, "Long Live Sister Bertha Mason."

C. Daniel Pres., Effie Cradock Sec.
Yancy, Ark. Aug. 22, 1903.

Dear Editor of the PLEA:—

I wish to say a few words to the sisters about our lives as true Christians.

Do we really know what it is to be like Christ? Are we ever mindful of the little opportunities we have to show our Christ-like disposition?

There is not a moment that ever passes but that some one is in need of a cheery smile or a kind deed done by a willing Christian hand, heart and mind. Especially we Christian mothers should be more careful than ever, because the time is at hand for us to be up and doing for the Master. Let us try to make the world better by being good. Let us look over our last year's record of Christian work, call to memory all our charitable deeds and see if we can't do much better this year. The deeds we did last year

belong to the past. Time does not wait for us, so we must do good deeds to-day. The present is all we can call our own. Can we not love and serve God more and better each day we live? Yes, we can; if we will. We ought to love each other more, help those that need our help; and we would feel better.

O! Dear sisters, I am a widow, have five little children and by the help of God I have managed to keep my oldest one in school three years and mean to keep him there until he becomes a genuine man. During the darkest days of my widowhood I have ever remembered to ask God to be with me and help me raise my children to live and act in a way that will be pleasing to Him. I have always found comfort in the blessed Book, because I read his promises to all his obedient children.

Yours in Christ,
MARY A. BELL.

"Many years ago in Scotland lived a lady who longed to be a missionary. She had been immersed by the Baptists and was a member of the Free Church of Scotland. Finally, when she was fifty years old, the way opened for her to go to India.

"She went, not supported by any Board, but trusting in the power of prayer for support and guidance. For nearly nine years she traveled over India, going from village to village, in a traveling van drawn by oxen, sleeping in this van at night, distributing tracts and scriptures and telling the story of Jesus, and praying that she might be led to the darkest spot in all India. She learned four of the difficult languages of India.

"She says: "I entered Deoghur Bengal, India, in 1886, having heard it was the darkest spot in all South-alistan." Deoghur (literally, the 'House of Gods') is 200 miles west of Calcutta. There are many temples there; one, that of Baidyantha, of great renown, visited every year by a hundred thousand pilgrims. She opened a station there and prayed for needed buildings. The ground was finally secured, and a brick chapel erected where pilgrims who wished to hear the Word could be sheltered from the heavy rains. A half dozen mud huts were also built. She had been there three years and began to feel her need of helpers keenly. She saw openings for zenana, prison, hospital, medical and evangelizing work and kindergarten. Her failing strength forbade her doing much in many of these lines. She knew her God could supply all her needs, so asked Him for helpers.

"Two of our missionaries then located at Bilaspur, Doctor Olivia A. Baldwin and Doctor Arabella Merrill, were making a tour through that part of India, and hearing of the work of Miss Jane Wakefield Adam, visited her at Deoghur.

3B "ARK"

THE GOSPEL PLEA.

TEXAS LETTER.

(Continued from 5th. page.)

ture, 2.30, No pastor.

Walnut Grove: members 18, gain, 2, paid state work 4.25, paid to pastor 4.75. church expenses 38.83, for the sick, .90, presentation, .90, delegates expenses, 2.00, in treasury 4.15. W. S. Hill, pastor. Thomas I.vey, secretary, Sherrell.

Clover Ben, members 14, gain 1, money for church report 8.75, for Sunday-school 3.50, from auxiliary .50.

J. D. Shacle, Clover Ben.

Total number of churches represented 12, total number of members, 461.

Treasurer reported the following:—Received 98.00, paid out 75.50, balance on hand, 22.50.

A. Bostick, treasurer.

The Cor. secretary reported:—Number of letters written, unknown, places visited 6, sermons, 11, amount collected, 12.42, expenses 10.15.

M. M. Bostick.

State evangelist report— days employed 260, places visited, 16, sermons, 175, lectures for schools, 3, addition by baptism 3, otherwise 8. Money raised on the field for self support 94.56, from state board 120.00 from C. W. B. M. 25.00.

Your humble servant extends heart-felt thanks for all help received from all sources, hope the Lord will enable me to do more for the cause.

H. Martin evangelist.—

Committee on resolutions:—

Whereas the supreme ruler of the universe has in his infinite wisdom taken from among us since our last convention 4 of our brethren and sisters; namely, H. Williams, Anderson Davis,

John Wright and Maggie Jackson, and whereas the long and intimate relation held with them in the faithful discharge of their duties in the church makes it desirable that we record an appreciation of their unselfish service: Therefore be it resolved that the wisdom and ability which they have exercised in the aid of the church, by services, contributions and counsel, be held in grateful remembrance.

Resolved further: That we record our sympathy with the bereft relations.

It was resolved that a vote of thanks be tendered to Brethren J. B. Lehman and E. C. Brown for their visit and aid and that a continuance of their aid be asked for the future. It was resolved also that a vote of thanks be tendered to the pastor and members of the Leaside church for the way they entertain the convention.

A. Bostick, chairman.

Gray M. Thomas, secretary.

W. M. Martin, treasurer.

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absolutely the best Bible ever offered for the money. Sent upon receipt of 95c. and 20c. for postage. If it is not satisfactory return it to us and we will refund your money. Address all orders to

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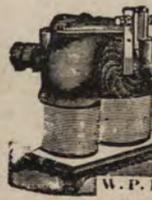


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NO PAY, NO PAY.
DANDRUFF CURED.**

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THE GOSPEL PLEA.

❖ Sunday-school Lesson. ❖

Sept 20th.

Abstinence From Evil.

1 Peter 4 1-11.

Golden Text. Eph. 5:18.

Introduction.

The apostle Peter was the writer of the epistle from which today's lesson is drawn. All the other lessons of the quarter dealt with Old Testament history, but this is from the New Testament. It nevertheless, continues the same lessons as the past ones were calculated to teach us, namely; we should cease from evil and do good, seek the paths of peace and pursue it.

The apostle Peter wrote to correct errors in the way of living indulged by some professing christians, and to encourage the faithful and earnest ones. Intemperance here is the apostle's theme and he proceeds to consider it as a great evil. This it has been and will be as long as it continues to exist.

The same mind. The apostle exhorts us to be of the same mind of our Lord and master. Have we ever thought of all that that includes? More than is seen on the outside. He left heaven with all its glories, with all its beauties and wealth to be a tenureless inhabitant of this world, that we might be saved from sin and death. What agonies he endured for your sake, for my sake! His mind of sympathy, of love, of helpfulness, of kindness and humility. How much are we willing to sacrifice for our fellowmen? If the mind of Christ was truly in all who profess to be His followers, how much different the world would be!

May suffice. The man who has come to realize the Divine plan of Salvation and to see its superior claim, whose life is influenced by the mind that was in Christ, will not

turn and spend the remainder of his life in doing the things that dragged him down. He is called to something nobler and higher. Paul says, forgetting those things which are behind let us press forward. We should entertain no desire for those things enumerated in the 3rd verse of the lesson.

Evil of you. The outsider because he does not understand the secrets of the Christian's life, is apt to ridicule and persecute him. It would appear that ever since the day when murderous Cain lifted the club of vengeance over the righteous Abel, the world has been fighting for the overthrow of righteousness. When the Gentiles saw that the Christians would not go with them into wantonness and sin, they persecuted them. Exactly as it is today. A hundred evils to be seen and pointed out in the Christian by the un-Christian. There are more fault finders in the world than menders. The Lord has said that we are blessed when men revile us and speak evil against us for our Christian work sake. Let us make sure however, that it is for our consistency, and not inconsistency, that the world reviles us.

That are dead. Those that were passed out of life. While they were in this world they had warnings and exhortations as we now have to do right.

The end. We, as the people to whom Peter wrote, are living in final dispensation of God to man. We are exhorted to be sober and watch unto prayer, use charity one to the other and prove our selves worthy of the blessings of God. One of the greatest evil of our day is intemperance. It is a giant that stalks through the land, grinding under its iron heel thousand and tens of thousands. Let those that have named the name of Jesus stand out against intemperance. Touch not, taste not handle not, lest you be bitten of the serpent.

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GOSPEL PLEA.

"PREACH THE WORD."

1903

Vol VIII Edwards, Mississippi, Wednesday, October 28th., No 42.

BELDING HALL.

This beautiful new hall for the young men was begun in 1901 when Mr. Baker took J. G. Hay and Clarence Watson to the forest to cut and saw logs. It required a large amount for the flooring, siding and sheeting, and it was nearly a spring's work for over forty thousand and was cut and hawled to the mill and put upon sticks. In the summer of 1902, Mr. Babcock who had come to

take the work of superintendent of industries again took a company of boys to the woods to cut logs to be hauled to the mill for the framing and by the time of opening of school in the fall of 1902 the frame was up and enclosed with sheeting. The work on the building proper began when with plows and scraper they begin to excavate for the basement. When this was finished five young men

with trowel in hand began to lay up the brick wall. When this was finished they began to size the timber and put up the frame. This building is almost entirely made of sweet gum. This was an experiment. Many of the old citizens said gum could not be used but the work went on. Even the weatherboarding was made of gum, and it is now evident that no timber can be found to hold paint better than gum. Throughout the summer the work progressed steadily until the building is what you see it. Everything was done here. Even the porch post and the newel post were turned by them. Now when we remember that

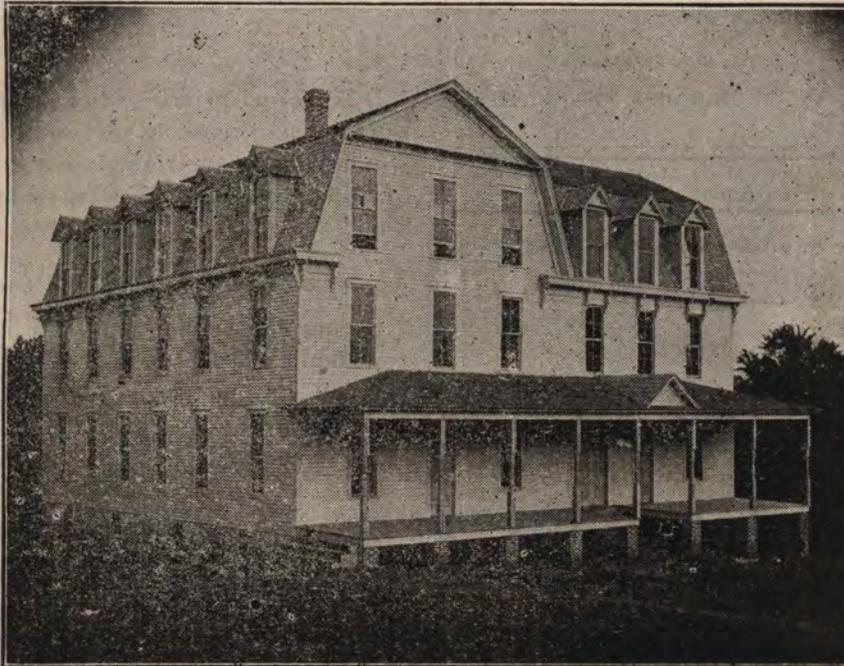
most of the boys who worked on this building had never sawed of a board, we can realize what an achievement this building is. Some of these young men are preparing to preach and it is certain that as they go among their people their lives and presence will mean more than the lives of the ordinary ministers.

This building will room eighty boys. In front it has four nice rooms for the family managing it. In the wing it has a nice large assembly room where the young men

can hold meetings and come to study at night. In the basement it will have a large bath room for the boys. It is to be heated with steam and we hope in a year from now it may be lighted with electricity.

Have you got a boy in that building? Would you not be glad to say your son helped to erect it? We do not have enough boys to do the work we have on hand to do. Do

you want your son to have a better chance in life than you had? Then don't keep him at home till all chance for improvement is gone forever. If he is a good boy bring him at once. If he is a bad boy don't bring him. If you do not look and plan for the future of your children they will plunge blindly into it, and in after years they will lament over the works of their life, and will charge their faults to you, saying that you should have instructed them or given them the opportunity of learning what the secret of living a useful life is. To deprive your children of 5 or 6 years of schooling is depriving them of the sword which must be used to fight life's battle.



THE GOSPEL PLEA.

THE GOSPEL PLEA

A Weekly Religious News paper

Issued every Wednesday

from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

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

PRICE PER ANNUM,

\$1.00.

Send all Communications to

THE GOSPEL PLEA,

EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edward, Miss.

Educational Day Sunday November 22nd.

—o—

Make it a high day in Israel.

—o—

Let the motto be \$500 for educational work and 5000 disciples instructed in their duty.

—o—

Nothing adds more strength to a man's character than habitual gratitude.

—o—

It is more blessed to give than to receive. When the time comes that the negro can give freely to his own education and for the uplifting of others, he will find himself more blessed than when he depended wholly on the help of others.

—o—

All the other churches are divided, North and South, white and black etc., but the disciples of Christ have no ecclesiasticism over which they can divide. They are one in purpose and faith.

Take your collection on the Sunday before Thanksgiving and send it to C. C. Smith, 1342 Locust St. W. H. Cincinnati, Ohio. This will be reported in the PLEA in a few days thereafter.

—o—

Did you take the collection last year? Did you feel exactly right over what you did then? Do you think it best to do exactly that way this year?

—o—

Have you ever traveled through the bottoms of Mississippi, Louisiana, Texas and Arkansas? If you have you know how badly the poor ignorant people need lifting up. A hundred thousand dollars could be profitable spent next year, in these regions.

—o—

It is a great privilege to have a part in this great work. A man recently said to the writer: "I think you have not done right in not asking my people to help in this work. We want to help in the collection."

—o—

If your church does not take up the collection you should not be satisfied to go without doing so yourself. Put one, two or five dollars in an envelope and send it to C. C. Smith.

—o—

Where one preacher has two or more churches, he should appoint separate Sundays for each church. Give them all a chance.

—o—

Suppose! Suppose what? Suppose that every church in the Southern States would observe educational day and raise ten thousands dollars, would it mean a new era? All the worthy and capable young men would be put to work. Where earnest young women had finished their education, they could be employed too. The day of small things in the conventions would be past. Does this mean that the old men are to be thrown out of work? Not at all if they are worthy, but they would have more work than now. Now all together for a big collection.

THE GOSPEL PLEA.

SUGGESTED PROGRAM for EDUCATIONAL DAY--THE SUN- DAY BEFORE THANKS GIVING DAY.

Song.

Prayer: That we may earnestly strive for the best gifts for ourselves and for others.

Song.

Scripture Readings: Isaiah 12th., chapter; Isaiah chapter 40; 28th. verse to the end of the chapter. Matthew 5; 1-11.

Song.

Sermon: Text- I Corinthians 12th. chapter and 31st., verse.

Song.

Reading from the GOSPEL PLEA entitled—"A Brief Sketch of the Church of Christ Among the the negro People of the United States."

(Note:—If any other reading in GOSPEL PLEA is preferred it can be used instead of the one named.)

Prayer:—In which the the schools and the teachers, and those who attend the schools shall be remembered.

Song.

Taking of offering, and opening of collection box and counting the offering, and announcing same to congregation.

Christ said to his disciples:—"Freely ye have received, freely give."

Closing Prayer.

(Note:—If it is desired two or three appropriate recitations can be given in connection with this service, or two or three readings from the GOSPEL PLEA.)

Motto:—"Thou wilt keep in perfect peace, whose mind is stayed on thee."

—"What have I save the blessings
Thou hast lent,

What hope I but thy mercy and
Thy love?

Who but myself shall cloud my
soul with fear?

Whose hand protects me from myself but Thine?"

"I would define manual training as the cultivation of the hand so that it may be able to express the ideas of the mind, to serve as an adjustment between mind and matter, to be the complement of the mind in man's struggle for the control of his environment."

"Life passes, work is permanent. Youth goes, mind decays. That which is done remains. Through ages, through eternity, what you have done for God—that, and that only, you are. Deeds never die."

A BRIEF SKETCH OF THE WORK OF THE CHURCH OF CHRIST AMONG THE NEGRO PEOPLE OF THE UNITED STATES.

The first school ever opened by the Church of Christ for the education of the negro was the Bible School at Louisville, Kentucky. This school is now spoken of as the "Old Louisville Bible School." It was opened in 1873 and was conducted successfully for four years. Dr. W. H. Hopson was the prime mover in this, and Prof. Pitt Holmes Moss was the teacher. Some of the leaders of today, among the negro people of the Church of Christ, were educated in this school.

The Southern Christian Institute was organized in 1875. Under this organization a school was opened in Hemingway, Mississippi in January 1881, by Wm. Ireland, but this school was closed after only a few months. A second attempt was made to open a school at Jackson, Miss., but after a few months trial this also closed.

In 1882 the present site of the Southern Christian Institute, the 800 acres of land and the old "mansion" house, known as the Cook plantation, (near Edwards, Mississ-

ippi), was purchased, and Randall Faurot and his wife Letetia, took charge of the work. And this work still goes on and is the Southern Christian Institute of today—taking on new power with each year: doing a larger and better work. It is to day worthy to be named along with the schools of other religious people in the South. J. B. Lehman is the present president of this school.

In 1884 the Christian Bible school of New Castle, Ky., was opened, but this school closed in 1892.

At the National Convention of the Church of Christ, in 1890, a Board known as the Board of Negro Education and Evangelization was organized. In 1891 C. C. Smith was chosen Corresponding secretary of the Board, commenced work January 1892 and still continues in it. Three years ago the work of this Board was taken up by the Christian Woman's Board of Missions and now under its care and guidance the work is greatly prospered.

This Board (the Board of negro Education and Evangelization), now has four schools. They are the Southern Christian Institute, whose organization was spoken of above. The Louisville Christian Bible School, Louisville, Ky., Prof. A. J. Thomsom, principal; this school opened October 1892. The Lum Graded school, Lum, Alabama. Of this school Robert Brooks has been the principal until the present time. This school was organized October 1894. Fourth, The Martinville Christian Institute, Jas. H. Thomas, principal. This school was opened Oct. 1900.

What shall we say of each of these schools? By sending to those in charge of each school you can get a catalogue which will tell you all about that school. But we can say that your boys and girls ought, where it is at all possible, to be taking

Concluded page 10.

THE GOSPEL PLEA

THE SOUTHERN CHRISTIAN INSTITUTE.

A people are most fortunate when they sufficiently understand their opportunities to fully take advantage of them, to know the hour of their visitation. If the Jews had sufficiently understood the spiritual and political opportunity in Christ, they would have exalted him as the fruit of their civilization, instead of having crucified him. But they missed this and the opportunity passed by forever and their unfortunate descendants are but wanderers in the earth.

In this article we want to plainly discuss the question, Do the negroes of the South sufficiently understand the opportunities the S. C. I. affords to take advantage of them.

To this we would answer that many do but that the great mass do not. The S. C. I. has undertaken the three distinct lines of work which classify as,

1. Academic,
2. Industrial,
3. Evangelistic.

In the academic departments we have courses extending from the A. B. C's to trigonometry, philosophy and logic. While our attendance has been large each year our growth and development has also been rapid and in no one year was our capacity strained to the breaking point. Why not? With but little expense the community round about could fill the primary room the first day to its full capacity. They say the cotton is not yet picked. Is it not rather that they have not thought about school till school opened? Our boarding capacity will be overcrowded about holidays. Why not now? Our students have given excellent account of themselves. None are their superior. All speak in the highest commendation of the work done. You say you do not have the money. Then

why do you not enter the industrial department? We have each year many more applications from girls to work their way than we can take. We have all we can take now and will probably turn off seventy-five this year; but we have never had quite as many boys as we could take. Here is an opportunity that thousands ought to rush for. Jacob Kenoly who is now teaching in Arkansas writes; "I have shed many tears since I left there. When I was there it seemed hard to me to see a boy disobey, but now that I am out, I realize more fully what a wonderful opportunity is there afforded, and I wonder why thousands do not come there daily. The loss means so much for our people.

Suppose that in the next twenty years we can send out five hundred young men who see things as Jacob sees them, to work in the states from Carolina shores to the plains of Kansas, what wonderful things it will mean.

There should be a most earnest preparation for the opportunity that will be sure to come in a few years. An old student wrote recently. "I have since been at other schools and when I think of the character of your young people I believe there is not another school in the state that shows such good results." Do you know what it would mean if many of these young men could be sent to each state?

Luther Brooks one of our most faithful young men, who has never been punished, recently wrote to a friend "I would rather work my way than pay for it, if I had the money. I go to school every session and yet at the same time have learned so many useful things that I do not see how I could get along without them."

The S. C. I. is doing evangelistic work which is represented by the work of the GOSPEL PLEA. With such means as we have had at hand we have tried to produce such a paper as was

needed in the homes of the people. The results have been such as to make us rejoice. Every week most flattering words of commendation come in from those who have awakened to their interests, but the great mass are yet sound asleep. We have never succeeded in running much above five hundred subscriptions and only about one half of these have regularly paid. We have succeeded in making the paper pay its way by working hard at job work. Who can estimate the good that could be accomplished if it could enter every Christian home in these states? It would bring a new idea into those homes and from among the children who are reading it will come worthy men and women to lead the people.

From what we can see and hear, we are convinced that the time is not far off when there will be a general awakening. When the preachers and evangelists will report regularly and when an effort will be made to put the PLEA into every home; and when this time does come greater things will be seen to follow. Where ever this special issue of the PLEA will be read the people should be told of the wonderful opportunities the S. C. I. affords for the advancement of this people. They should be urged to send for catalogues.

Those who can not pay their way should be urged to write for information on how to work their way in school. We have almost an ideal plan by which students earn their way. At some schools they have them work a half day and go to school the other half. In this way they learn only half how to work and half how to know books. Some schools have them to pay part and earn part. This is not a success either. At the S. C. I. they are put to work all day till they know how to work and until a self reliant character

Concluded page 9.

THE GOSPEL PLEA.

LOUISVILLE CHRISTIAN BIBLE SCHOOL.

This is one of the several schools supported by the C. W. B. M. for the education of colored people. This school was founded to aid our preachers to better understand the word of God that they might more effectively preach unto a people who practically were aliens from the commonwealth of Israel and strangers from the covenant of promise; having no hope and without God in the heart or the home or the church.

think it is a Sunday-school run five days in a week. True, the Bible holds the most prominent place, but is taught nothing like the slipshod manner after which it is taught in the majority of Sunday-schools. Every part is taken up and studied carefully, patiently, prayerfully. Could only one subject be taught in the school, that subject would be the Bible, but we are blessed in being able to provide for other subjects. Last year we taught Reading, Orthography, Pen-

this meeting the students preach by turns, and thirty minutes daily in addition are spent in devotional exercises, termed chapel exercises.

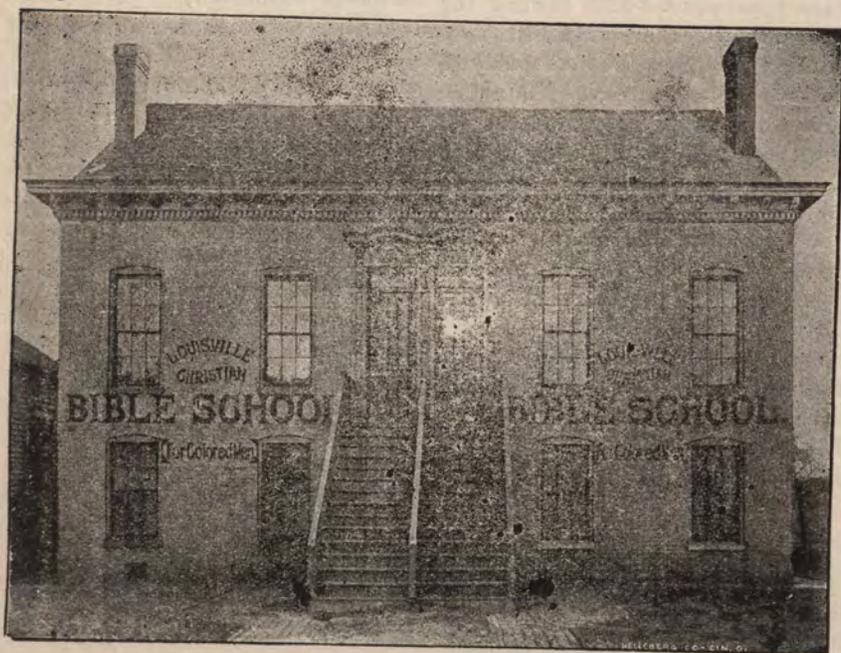
This school being located in a large city where a good deal of work is constantly needed, our students earn their board and more than a dollar per week for other expenses while carrying on their school work. The location of the school also furnishes an excellent missionary field. The young men who have the moral and educational fitness can, even while in school, do a grand missionary work. Each one of such could have a mission point right here in the city. Fifty more could find an abundance of the work of love and consecration right here in their school door.

At the closing exercises last June Ex Gov. Wm. O. Bradley declared that of all the institutions he knew, none so worthy as the L. C. B. School. Referring to the speeches of the students, Bro. F. M. Rains confessed that he had never heard better speeches by students in any school. Bro. C. C. Smith highly commended the students for their spirit of self reliance.

This year, work has been taken up with a zeal hitherto unknown among us. The school atmosphere has improved astonishingly and is getting close onto what it ought to be.

In the last convention of the Ky. brethren, they showed by unmistakable terms that though weak financially, they had a deep interest in the school. The manifestation was genuine and unmistakable. With a single voice, they implored the teachers to come out among them and help them to get their people interested in the school. They promised to pay all necessary expense of the trip and to come forward on Educational Day with a big collection for the school.

(Continued 11th. page.)



There can never be any sort of question about the wisdom of this policy of elevating a fallen race. Give as Christian men and women to go before and point the way, and you may have all the world; for Christian homes, and churches, and good society will be forth coming; and upon us will break the glorious day wherein we shall partake of the water of life freely and eat of the bread of heaven and die no more.

The term, Bible School is misleading some, possibly not a few,

manship, Elementary Language Lessons, Arithmetic, Grammar, Old Testament History, Rhetoric, Homiletics, Hermeneutics, Bible Geography, Church History, Political Economy, Logic, Care of Churches, Pastoral Theology and Evidences of Christianity. The first nine subjects are taught every year, and to these about eight or ten others are added. In addition to this, the students themselves conduct religious exercises each school day which require forty-five minutes per day. In

THE GOSPEL PLEA.

"QUIT YOU LIKE MEN."

The colored people throughout the country are on the eve of another Educational-Rally Day. If we are awake it will not come upon us unaware: If we are asleep, then what? That day will steal upon us like the morning steals upon the sleeping child: We shall be wholly unconscious of its approach until it is actually here.

This article is especially directed to the Disciples of Virginia and North Carolina, some of whom, we fear, are fast asleep and have been for more than twelve months. We desire through the columns of this paper to get hold of such by both shoulders, stand them on their feet, shake them, shout into their ears the admonition of Paul to the church at Corinth: "Watch ye . . . quit your selves like men."

We have all heard the story of a certain lazy shiftless man. He was so lazy and shiftless, it is said, and became so reprobate to the other citizens of his community,—all of whom were industrious and therefore prosperous,—that they unaniously agreed to bury him alive if he did not improve or leave the town. The man would neither leave nor improve, and the citizens proceeded to execute their threat. They put him in a wagon and were on their way to the grave when another man, more tender-hearted than the rest, begged that they would not bury the fellow alive, and offered to contribute a certain amount of corn for his support. The lazy man, hearing this proposal, raised himself to his elbow in the wagon and asked "Is it shelled?" "No, it is on the cob." "Drive on," said the lazy man, and he lay down again with a sigh of disappointment.

Shall we in the matter of the education of our children, be like the lazy

man? Do we want everything done for us while we do nothing for ourselves? Disciples of Virginia and North Carolina, we are persuaded better things of you.

See what the C. W. B. M. has already done for us. During the first session of the Martinville Christian Institute they came to our aid with \$800 for the purchase of a school site; last year we received through them and their noble secretary, Brother C. C. Smith, a handsome organ and a set of desks; this year they have appropriated \$315 toward the payment of teachers, and still they are not tired. They say to us that if we will raise \$600 within a certain time to pay the loan of the C. W. B. M. they will give us a much needed dormitory; and we have promised to do it.

What shall we do about it? Why, do as we said. One Rip Van Winkle is enough in the life of any nation; one lazy man, such as he of the story I have just related, is too many. Again I appeal to you, whether you be man, woman or child, if you are a Disciple: "Watch ye . . . quit you like men."

J. H. THOMAS.

THE REAL PROBLEM.

Booker T. Washington.

You will find one of the problems that is going to press more seriously upon you for solution in the near future than in the past, is the one of employment for our people, especially in the Northern cities. Competition is becoming more and more severe. The Negro who comes to Philadelphia, for example, from the South, naturally finds more severe competition in the matter of industry, but he finds himself surrounded by temptations on every hand, and between competition and the temptations a very large proportion of the race is likely to go down unless they are guided care-

fully and wisely by the ministers. No race of people can make permanent and satisfactory progress unless they have steady, reliable and encouraging employment. We can only hold our own in the world of labor and industry by teaching our people to do a thing as well as anybody else, by teaching them to perform common labor in an uncommon manner. I have been very sorry to note that in the city of Chicago within the last few months, 800 or 1000 of our people were turned out of restaurants, where they occupied positions as waiters for many years. Their places were taken by means of another race. We must see to it that what has taken place in Chicago does not take place in other parts of the country. In proportion as our people have steady paying employment, in the same proportion is the church supported and will the ministers prosper. In every part of this country the white people are organizing and supporting various institutions that gives the very best instruction to men and women in all line of hand work.

THE NEGRO IN THE WORLD'S WORK.

Let us first ask the question, what is the world's work? The work of the world cannot be summed up in simply material good. It must be in something that is an end in and of itself, to which all other things may be used, that cannot be sacrificed for something else. It is not in houses, land or money. All of these may be sacrificed for something else.

But you discover something in men at last, which can not be sacrificed, which he must not barter for anything else on earth; this is Christian character. So without debate, let me say that I conceive the world's work, to be,

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the planting and development of Christian character. The bringing of men to the knowledge of Christ, and making permanent those results which come from such knowledge till they become part and parcel of the daily life and merge into character lasting, abiding. This end secured, everything else is assured. It comes to a man to conquer if it does not destroy all that is base, to enoble everything that is good, to place the laurel wreath of victory on every man who contends for righteousness and to bless him in every relationship in life.

That we may get our bearings on this subject, let us look into the world's history, and see in what direction we are moving. If we go back about four thousand years toward the dawn of history, we see a man called out from his native land, to go into a land of which he knows nothing. We find that man as night draws on building an altar, bowing down and worshipping God. This old altar builder, Abraham, is the beginning of this course in the world's history. If you pass on in his life, you find God making a promise to him, "In thee shall all the families of the earth be blessed."

We need to connect with this world wide hope, begotten in Abraham, and perpetuated by his descendants, two other points in the sweep of time. The first is that occupied by Jesus of Nazareth, as he declares, "Before Abraham was I am." The second is that disclosed by Paul, when he writes of the hour in which every knee shall bow to our Lord and King.

This is a magnificent sweep of

history, somewhere along this line we stand to day. I want you to get this thought, that we are in this most magnificent line of history, every inch of which is marked by that which is sublime and heroic. It has been won at great sacrifice of time and development of intellect, and consecration of human hearts. It is only by the way of moral endeavor, that men have ever scaled any intellectual heights.

Man's earlier civilization was dominated by pride in physical strength. Princes reigned because they were big boned, strong and cruel but these powers by and by gave place to intellect. The dark ages were dark because education was wanted, the beginning of the modern world, was in the rebirth of the world's educational forces.

We are now prepared to consider the second stage of our theme. On the one side we see the idea of scholarship, on the other the needs of the world. It is a world of badness and of goodness strangely intermingled, of weakness and of might, of poverty and of riches, of purity and of sin. It is an ambition world, moving forward as some great engine with the force and the swiftness of the lightning. Of this world we are a part. Never were such opportunities offered for the equipment of the negro boys and girls.

The Southern Christian Institute is exclusively for the benefit of our people, and at an annual expense of more than six thousand dollars. This institution, and other deserving enterprises, are under the careful management of the C. W. B. M. that

board has set apart a day, Educational Day, November 22nd, for a special rally in every church among us to help carry on this good work. Surely it will be to our shame, if we allow a day of so great importance to pass unheeded. Educational Day should be held as a high day in all of our churches, and special services provided. Every church and every member of the church ought to rally. The work is ours. Arise, my brethren, arise, and show your loyalty to the Master by responding to the needs of this most worthy cause. Take your place in the great procession now. This world will not wait for you.

You are to make up your minds, what you will do to and for this world. Shame will be to us if we add one ounce to its tons of selfishness, rather let us lay the beautiful stone of truth in its temple, and offer loving sacrifices on its altar. Will you stand cold as a stone and silent as a statue disdaining the struggling masses, or, into some empty palm, will you lay your own right hand?

If each of the forty churches among us in Missouri, would raise an average of \$5.00 the results would be two hundred dollars for the education of our youth. What a blessing this would be! Hoping this will meet the approval of the entire brotherhood, that each congregation may be incited to fellowship in this effort to educate the negro for the service of our Lord and king, I am,

Very truly your brother,

J. B. PARSONS.

THE GOSPEL PLEA.

"THE RESTLESS MILLIONS
WAIT
THE LIGHT WHOSE DAWNING
MAKETH ALL THINGS NEW."

Before the movement for Evangelistic and Educational work among the negroes was known to me, I was interested in their having the gospel. My father used to give Bible lessons to several negro men who came to him and they, in turn, went out and taught their people. Christians have always been willing to give the gospel to this people but they have not always known the way.

It was one of my great pleasures last year to visit the Southern Christian Institute at Edwards, Miss. My heart was glad that such a great work was a part of the many sided care of the Christian Woman's Board of Missions. Every where on that beautiful hill, monuments to the labor of the students and teachers who have been there—an inspiration for the young men and women who shall come after them—spurring them on to achieve noble and greater things than their predecessors. All were busy and happy. Cleanliness and order reigned. And all this is the question which came to me—Why are there not more boys and girls here to enjoy this work? The answer came back in my own heart—The multitude does not even know there is a SOUTHERN CHRISTIAN INSTITUTE! This then is our duty, to noise about this fact. The white brethren have made it possible for any negro boy or girl, who wishes, to be trained in all the things that make a true man or woman. *It is good news!* An education which does not make the recipient a more helpful member of society is false education—But this is not the kind the S. C. I. gives.

Many will lament on this Educational Day saying—Oh if I were rich I would give—The one who will not give when he is poor will

not give when he is rich. Friend, it is not what you have not that God wants. You have a little to throw into the contribution basket, give it, but think of it as the least of what you may give to the Master, to your race, and to the world.

The greatest need of every cause is *service*. Today the preachers will, tell from the pulpit, of this great movement in behalf of the negro people—Tomorrow you must pass the word along—Tell it in the home—Tell it in the cotton patch—Tell it where the swish of the cane is heard—Tell it to father and mother—Tell it to young men and women, inspire them to want for themselves what others have as the reward of their labor—Tell it till the Southern Christian Institute can not contain the half of the freedmen's sons and daughters who ask only the privilege of earning with their own hands the right to be and do.

And what of all this?

The Master says—ask and ye shall receive.

—BERTHA C. MASON.

WHY EDUCATIONAL DAY SHOULD BE OBSERVED BY EVERY CHURCH.

There are so many things that present themselves to show why this day should be observed by us, until I am at a loss as to which to accept to make this matter stand out as I desire.

First, we are ignorant of our religious duties; we are ignorant of duties and responsibilities as citizens. Therefore, we cannot be consistent Christians, when we have not the knowledge that constitutes Christianity. We cannot be worthy citizens when we have not the knowledge of the laws regulating citizenship. To prepare us to enjoy the freedom of Christianity, and the freedom of citizens of this great

Republic of which we constitute a part, our white friends have established and supported Institutions of learning for a long time to show us the bright side of life and to prepare us for the duties that confront us every day. Let us take a walk over to Edwards, Miss. and take a look at the Southern Christian Institute, and ask ourselves, "Who established this Institution?" And "for what purpose was it established?" Only a view of its inmates will answer the question. Since we have seen the S. C. I. and have found out who built it and what it is doing for us, let us get on the cars and go only a few hundred miles up to Louisville, Ky. and see what the Louisville Christian Bible School is doing by way of preparing our young men to preach the Gospel. We have seen some of its work, and are satisfied that the young men who attend this school and are subject to their instructors will be able ministers. Now let us travel South-east a little, until we come to Martinville, Va. and see a young school there, doing a wonderful work to elevate us and make us what we ought to be. Having visited Miss., Ky. and Virginia, now let us return home and see what our white sisters and brothers are doing for us at our doors. Look at the Lum Graded School that is being supported wholly by them for us. They are still making improvements so as to make the school as good and as comfortable as any school in the country, a ready to the reputation of being the best school in the county. Now we have seen plainly what others are doing for us. Can we not be encouraged to do something for our selves. Surely we can. The world over knows the American, United States, Southern Negroes are poor and are not expected to do anything much to help themselves to the higher station of life. But since so much is

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(Continued from 4th. page.)

is developed and the student has learned to obey and then they are put in school every session till they complete the course. The world needs real men, not straw men. It needs men who can grapple with the situation as it really is. If the student is permitted to go through his school course deceiving himself that a cheap erudition will sustain him in the actual struggles of life, he will do more harm than good; for he will never discover the real cause of his failure and will think the world cruel.

On educational day an effort should be made to enlighten the people and raise money. Not less than five hundred dollars should be raised and five thousand disciples enlightened. If the negroes miss this opportunity of becoming a part of a great work they will lose the opportunity forever. It means life and death. The masses must no longer listen to false leaders who tell them that they must show ingratitude to these men and women who have at great sacrifice come to their aid. When they tell you salvation must come in starting papers and schools of their own in an antagonistic spirit, believe it not. Many schools managed by negro teachers are doing excellent work, but in every instance they are sustained and nourished by the white people whose confidence has been won.

Lum, Ala.

Editor of the GOSPEL PLEA:—

We beg space in your valuable paper to tell our people of the Lum Graded School, what has and is being done for it; what it is doing for us, and what we should do for it.

The Lum Graded School is a negro Institution located in South Lowndes County, Ala. on the west side of the L and N. R. R., five miles west of Calhom Station. It originated in our mind. We communicated this thought

to a few others who agreed to its possibility. It was made a topic of discussion in our annual meeting, and its location fixed as at present. Meetings were held with patrons who gave their consent to its establishment. Having planned, we began work. Prior to this, Mrs. A. D. Ross, deeded to us 5 acres of land, on which we erected a little church-building. This house was divided by cheap cloth curtains into three rooms. We selected teachers, one by special arrangement with the District Board of Trustees, to contract for the Public Funds due us. Our teachers were Prof. R. D. Brooks, as principal, Miss Maggie V. Brayboy and Miss E. R. Patton. In the mean time we planned for the large school-building, 40x56ft. which we now have. We appointed regular work days and mustered in as many men as possible, with axes, saws, drawing knives etc. and went to the woods, felled trees, made sills, sleepers, shingles and blocks for pillars, all of which was hauled to the place of building. We solicited aid for this work, a few of our white friends around us helped a little, for which were very thankful, but this was insufficient. We mortgaged our home and purchased the material and might have lost that home, but just at that critical time Brother C. C. Smith secured for Brother Daniel Mercer \$100 for that work which enabled us to raise the mortgage and go on with our work and put the building in condition for use. That building has not yet been finished.

We ran away behind on teachers salaries and it seemed that the school was doomed. In these dark days light came from the North again. Bro. C. C. Smith wrote us saying that he would raise the salary of our principal. This was encouraging to us. The school needed the service of another teacher and we were un-

able to pay those already employed, we was still in a helpless condition.

Bro. C. C. Smith visited the Lum Graded School, saw its needs all of which he carried back North to the great conventions, and to individuals and through him, the C. W. B. M. of the North is standing nobly by the work here. They have bought fifty-eight or sixty acres of land for the school furnished money to build a dormitory 40x30 ft. four rooms a hall way between and painted for the same. They have put in this building six iron bedsteads and bed-clothing, twelve chairs, a cooking stove and its furnitures, twelve wash-basins, 4 iron tubs and buckets, and all the dishes we need for the present, furnished money for a workshop and put therein a set of tools, aided in building a church on the school grounds., furnished money to fence the place and money to repair old building etc. and they are furnishing more than \$700.00 on teachers salary for the ensuing year. And the C. W. B. M. of the state of Ohio has furnished money to build 'The Ohio Sewing Hall', 2 Sewing machines, thread, needles, shears and 100 yards of cloth etc.

The Lum Graded School is wielding a wonderful influence for good among our people. My own dear people, do you appreciate the noble unselfish, indispensable service of the above mentioned friends? You know they could easily invest their means in ways that would bring them large sums of profit, and greatly increase their pleasures in life, but instead thereof they are remembering us who are destitute of that which makes all people worthy of their existence—true Education. There is one thing, above all others, that we can do, as a token of our appreciation of the noble service so cheerfully rendered by these kind friends, and that is to try and help ourselves, by earnestly observing Educational Day, which is the first Sunday before Thanksgiving Day. Let each of us, make ourselves a committee of one to raise a collection on that day, and send to Bro: C. C. Smith 1342 Locust St. Cincinnati, Ohio., for the C. W. B. M. A failure on our part, will prove our ingratitude.

Yours for my part,
H. J. BRAYBOY.

THE GOSPEL PLEA.

GRATITUDE SHOWN IN OBSERVING EDUCATIONAL DAY.

To the readers of the GOSPEL PLEA Greeting:—

I have been thinking much lately of the Educational Day soon to be observed by the Negro churches and I am constrained to write a few lines in regard to the observance of the day.

More and more as I think of my five years stay at the Southern Christian Institute, and the things that came to my notice there, and convinced that the three-fold system of education, mental, physical and moral is the only true way to develop a fully rounded out character in man or woman of whatever people; and the day seems not far distant when manual training will be given in schools supported by public money.

I think, with a great deal of pleasure, of the progress made of the young people who come to the S. C. I. and rejoice now to hear of the responsible positions filled by them; farmers, carpenters, gardeners, milliners, dressmakers, home-keepers, all rendering service to those about them with credit to themselves, bringing not only blessing to those for whom they labor, but many fold more to themselves; a peice of work well done always brings satisfaction and joy to the doer. Not one of these young people who stayed and took the course at the S. C. I., has ever brought reproach upon the school.

To these who have had the opportunity of years of training comes a great responsibility. They are indebted to those of their own people who are in dense ignorance as Paul was debtor to the Greeks and to the Barbarians: Paul measured his indebtedness in its intensity, by saying 'as much as in me is I must preach the gospel to them which are at Rome also. The boy or girl

who thoughtlessly takes all the advantages and opportunities for his or her improvement and yields nothing nor gives anything of time or talent to help the mental, spiritual and temporal life of those about him has few elements in his or her nature that will make desirable workers or citizens anywhere. So I appeal to the young men and women who have gone out from school to use their very energy and influence for Educational Day. Think what it means to influence one life for good! If you can induce one young person to enter one of the educational institution for a course, you have set in motion an influence that will leave its impress through time and eternity.

Already the negro has raised \$10,000,000 for his own education since the war, and I am persuaded that, there will be an increasing interest and enlarged contributions as these Christian young people shall go out into their several communities and by their intelligence, industry and integrity commend the work of their schools.

"Brethren for, this I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence until the day of Christ."

LIZZIE W. ROSS.

Continued from page 3.

advantage of the opportunities which these schools offer to them. And many times it can be made possible for the boys and girls to attend school where it seemed, at first, not to be possible, for "where there is a will there is a way." If you just get to realize what great things these schools really do offer, and what it will mean for all their after lives for your boys and girls to accept these offers of an education and training,

then you will have the will and then the way will be found.

The Southern Christian Institute has 800 acres of fine land, beautifully located on the banks of the Big Black River, near Edwards, Mississippi. On this land, for the work of this school, they now have the following buildings:—The 'Mansion' house; the college building (called Faurot building), the girls' dormitory, (called Allison Hall), a boys dormitory, (called Belding Hall), and an Industrial hall, printing office, barns etc. And with each year new buildings and equipment are added. You can find out all about this school by sending a card to Pres. J. B. Lehman, Edwards, Hinds Co., Miss., asking him to send catalogue of the school.

The Louisville Bible school is in Louisville, Kentucky. This school has a fine school building and dormitory. In this school young men are taught the Bible and every thing necessary to an efficient ministry. They are trained in preaching and the administration of God's house, and given the highest ideals of character.

The Lum Graded school is at Lum, Alabama. This school has 62 acres of land and on this land are a school building, a dormitory, two cabins, barns, and a sewing house which is just being built. During the past year many improvements have been added here. Write to H. J. Brayboy Lum, Lowndes Co., Alabama for catalogue of the work.

The Martiaville Christian Institute is at Martiaville, Virginia. This school has several acres of land and two buildings. For information concerning this school write to Jas. H. Thomas, Principal, Martiaville, Va.

The above gives a brief outline of the work from the beginning to the present time. Each of the four schools mentioned in the above will be further spoken of in articles in this issue of the GOSPEL PLEA. Read how great and splendid a work is being done.

THE GOSPEL PLEA.

C. W. B. M. DEPARTMENT.

All C. W. B. M. dues; that is, the ten cents a month paid by each member should be sent to Helen E. Moses, 512 East Market Street, Indianapolis, Indiana. Send the money at the close of each quarter.

"O give thanks unto the Lord; call upon His name: make known His deeds among the people"

The organization of the Christian Woman's Board of Missions is twenty-nine years old.

It was born at Cincinnati, Ohio in October of 1874.

When twenty-five years of age it returned to the same city and held a "Jubilee convention" in connection with the "General Convention."

The amount of money which it was able to report to the Jubilee Convention as raised the previous year was a little more than \$100,000.

"They that wait upon the Lord shall renew their strength."

The last convention of the C. W. B. M. was held at Detroit, Mich. October 16th. and 17th, 1903.

The head-quarters of the organization are at 152 E. Market St Indianapolis, Indiana.

Since the death of Mrs. O. A. Burgess who was, for a long time, the president, Mrs. N. E. Atkinson has been the president. The other officers have been Mrs. Effie Cunningham, Vice President; Mrs. Annie B. Gray Recording Secretary; Mrs. Helen E. Moses, Corresponding Secretary; Miss Mary J. Judson, Treasurer; Miss Mattie Pounds Superintendent of Young People's Work.

At the Detroit Convention these same ladies were reelected for the coming year, with one additional officer, Miss Mattie Burgess, who will act as assistant corresponding Secretary.

"Only as we enter into the world's great need and give out of ourselves to supply that need, do we rise to the full conception of what it is to live."

Three years ago the C. W. B. M. added to its already great work the Education and Evangelization of the Colored People of the Southern States. It supports four schools which are now doing much good and are constantly growing into greater usefulness.

"O give thanks unto the Lord for he is good, for His mercy endureth forever. Let the redeemed of the Lord say so, for He satisfieth the longing soul and filleth the hungry soul with goodness."

Earnest Christian colored women are hard at work in Arkansas and Texas organizing the sisters of this race into auxiliaries to the C. W. B. M. A number of auxiliaries have already been organized that are carrying on their work nobly. Should any be in doubt as to what constitutes an auxiliary, these earnest organizers, whose names appear from time to time in the PLEA, can tell you.

*"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning
face;*

*It beams from happy human eyes
Have moved me not; if morning
skies,*

*Books and my food and summer
rain,*

*Knocked on my sullen heart in
vain,
Lord, thy most pointed pleasure
take
And stab my spirit broad awake;
Or, Lord if too obdurate I,
A piercing pain, a killing sin,
And to my dead heart run them
in."*

WHY EDUCATIONAL DAY SHOULD BE OBSERVED IN EVERY CHURCH.

Continued from 8th page.

being done for us, it is supposed that we can do a little something for ourselves. Now in conclusion let us show that we appreciate the help we are getting by following in line and doing all we can to help ourselves. We can give our nickles, while they give their dollars. Let every church in the state, take an offering, Sunday before Thanksgiving Day forward the same to C. C. Smith.

Brethren you that have opposed the work in the past, stack your arms.

Yours in the work,
J. E. BOWIE.

LOUISVILLE CHRISTIAN BIBLE SCHOOL.

Continued from page 5.

I believe they are going to do their best in the rally on Educational Day. Now brethren, come on, our honor is at stake. Let our little school seem as dear to us now as it did in July. Let us all together, on Educational Day, take our cause to Him. Let us for once do all we can and redeem our promise and God will surely bring us aid. The smallest possible contribution is far better than none at all. Let us all be heard from on Educational Day and let us all be represented by some amount, however small. We sympathise with our churches in their weakness and with our brethren in their struggles and hardships and are not unmindful of trouble on the way, but we reasonably hope to see you come up with dyed garments, and victorious on Educational Day.

Yours for the cause of Him and for the advancement of the race everywhere.

O. SINGLETON.

THE GOSPEL PLEA.

❧ Sunday-school Lesson. ❧

November 1st.

David and Absalom.

2. Sam. 15. 1-12.

Golden Text: Ex. 20:12.

Memory verses, 2. Sam. 4-6.

Introduction.

The places where the events in the lesson occurred, are Jerusalem and Hebron. Jerusalem was now the capital of David's dominion, but you will remember that when he was king over Judea alone, his capital was Hebron.

Absalom was David's son and heir apparent to the throne. He was a very beautiful young man, but as wicked as he was beautiful. He had formed a conspiracy against his brother Amnon and slain him because of some grudge he held against him. He then fled to Geshur to his grandfather, who was king of that country. After a stay of three years, he returned but was not permitted to see the king, his father until two years later.

Absalom prepared him etc. After Absalom had been restored to the favor of his father he began to seek ways to win the affection of the people. His object was sinister. We see how evil inclined he was and how little regard he had for the law of God. The Almighty had said the Hebrews should not have chariots, their dependence should be on him. The people were carried away by the innovation of Absalom, as they were most likely to be.

Oh! that I were Judge. The wish of Absalom expressed for the benefit of hearing of the suitors that came to the King. After he had won the admiration of the people by his grand display he connived at their affection. This was all in line with his most nefarious plot. He stood in the most convenient spot where he

could get an opportunity of accomplishing his wicked designs. Nothing could raise a greater feeling of discontent in the people's hearts than to hint of unjust dealings towards them. When a man gets the idea into his head that he is unjustly treated it is not so easy to eradicate it. Absalom was paving or preparing the way to his infamous rebellion against his father.

Kissed Him. Another artful contrivance of Absalom's. In those days and in Oriental countries it was customary for a suitor, in approaching a King or man of authority, to bow low and do obeisance. This Absalom would not permit. He rather took them by the hand and kiss them, thus pretending to be really earnest about them and their affairs, while, of course, he was not. It is just the same to day. Men seeking political and other high offices will use any means to gain the desired object. The Scriptures put it, so Absalom stole the hearts of the men of Israel. After forty years. Should be read four years.

My vow. A direct falsehood. He had no desire to serve God but to follow the promptings of his wicked heart. History does not furnish a more artful schemer, nor a more presumptuous.

Go in Peace. David gave him his permission and he went. How joyful would the old King be if he could say his son was a God-fearing man! But alas, for Absalom! He took with him Ahithophel, the counsellor or chief minister of David to strengthen his conspiracy. He also employed two hundred men who knew nothing of his designs. The trumpets were sounded and Absalom was proclaimed king in Hebron. The triumph of the wicked is now and soon we shall read of his destruction. The law of God is: The soul that sinneth, it shall die.

OSWALD HARRISON.

Think About It.

Happiness is not an easy thing; it is very difficult to find it within ourselves, and impossible to find anywhere else.

—Chamfort.

Aristotle divided life's blessings into three classes. Those of the body, those of the soul, and those that come to us from the outside.

The pleasure that comes to you from the outside world depends on the favor and approval of those whom you cannot control.

The pleasures of the body depend on youth, on health and are easily exhausted.

The pleasures of the soul are within your own control; you can only lose them through your own fault. Inside your self you are master, and nothing can touch you except your own foolish ambitions, vanities and lack of self reliance. Happiness can never come to the soul who lives in the past or the future. Live in the Now the present.—John Wesley

"Many indeed, think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts."

It is not where we are, but what we are that determines pleasure or pain. It is not what we possess but what we have become.

—Abbott.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation and my high tower. Psa 18:12.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.

PHILLIPS BROOKS.

GOSPEL PLEA.

"PREACH THE WORD"

1903

Vol VII Edwards, Mississippi, Wednesday, November 25 th., No45

Helpful To All.



President Roosevelt said in his address on the occasion of the opening of the St. Louis exposition, "As is so often the case in nature, the law of development of a living organism showed itself in its actual workings to be wiser than the wisdom of the wisest." He said this to explain the development of our country from a small province to a mighty empire. The president here lit upon a great truth which is seen in other things besides the terminal growth of our country. A great many people talk of the solution of the race problem as though it were a mere question of mere legislation to obtain definite results. It seems to us that our past experiences have been such as to teach us that possibly it was never intended for us to solve it; that it is our duty to do our duty and let this higher law solve the problem. The southern slave holder thought he had solved the problem when he perfected a system of slavery, but his system proved a veritable hornet's nest in church and state. After the war the northern politician thought to solve it when he had instituted his carpet bag system but found himself backed by his own results.

The only effort that can be counted as a brilliant success is the work done by the Christian men north and south, along the line of their manifest duty.

In nothing is the working of this law seen more clearly than in recent political campaigns. When there was a dearth of political issues the negro problem was brought in to do service and naturally some very extraordinary things were said. When these extravagant expressions began to be taken in earnest in other sections, our newspapers and citizens generally came to the rescue. If we were to predict some things of the future, we would predict that in the near future, when our country becomes engrossed in international politics and we begin contest in earnest for the markets of the world, there will be a harmonious cooperation between the white man of the south and the negro. In short they will become political allies for mutual protection. But when that time comes the negro will have learned to appreciate the intentions and worth of the Southern white man under whom he has so long lived; and he will also have learned to know his own limitations.

The young men who attend the schools are far more earnest than is known by many people. While there are a few among the number always that are criminals by nature, the larger number have developed a sense of justice and obligation that those who thoughtlessly criticise know nothing of. They are in a position to see the real difficulties confronting them and are earnestly applying themselves to their

part of the work. These young men are not only developing conscience for themselves but they are sure to become the deciding factors if any difficulties arise in the future. They have learned their own limitations and appreciate the efforts put forth by the white people. These will become the reliance in the hour of difficulty.

It was fortunate that enough slaves were well enough trained during the war to make it safe for the soldier's wife to remain at home.

The young men trained at these schools are sure to prove a blessing to the people of the South.

To-day we plant this tree
Because of love to thee,
Our country dear
Deep may its roots descend!
Wide made its boughs extend
O'er weary ones to bend!
Who seek rest here!

To-day we plant this tree.
May it a blessing be
To many a soul!
When we've grown old and gray
May children round it play!
May all love here to stray
While ages roll!

What plant we with this tree?
High hope for you and me
Shall with it stand,
O'er arched by heaven's blue,
Refreshed by evening's dew,
And washed by showers anew,
Thus to enrich our land.

THE GOSPEL PLEA

A Weekly Religious News paper

Issued every Wednesday

from the Press of

THE SOUTHERN CHRISTIAN INSTITUTE.

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

PRICE PER ANNUM, \$1.00.

Send all Communications to

THE GOSPEL PLEA,
EDWARDS, MISSISSIPPI.

Entered as Second Class Mail Matter at the Post Office at Edwards, Miss.

If we could always realize that we set the measure for other people's dealings with us by our own conduct, we would be more thoughtful.

--o--

If you did not observe educational day last Sunday, do so this week. Don't let it go by.

--o--

Nearly every farmer will have some money left this fall after all accounts are paid. This should be sacredly cared for. In two years from now times may be as hard again as in 1894.

--o--

It is not a kindness to shield another in wrong doing. It is better for him, better for you and better for the community that you tell the whole truth.

--o--

Society is purified by some men becoming martyrs for it. It is much easier to drift with the current but that current will dash you into the ocean waves. It is better to struggle against the current and be able to tie up in a fair haven.

--o--

There is a large opportunity open to the negro youth leaving school, if he is qualified in heart, head and hand culture.

True humility must go before every promotion. Arrogancy always goes before a humiliating fall.

--o--

College Items.

The bread that Jesus blessed increased as it passed through the hands of the apostles. If we use every means and opportunity they will increase.

School is filling up nicely. We now have a larger enrolment than we had last year at this time.

It has been so smoky the past week that the eyes became sore. There are forest fires for many miles around and much valuable timber is being destroyed.

To-morrow is Thanksgiving and the educational work of the school has seemed to be fruitful. Students who are now out in the world, have in many ways remembered it. None have proven unworthy of the training given, except those who have proven themselves unworthy to remain here. In fact our blessings have been so abundant that we can easily forget the crosses. And even in the losses we can see many things to be thankful for. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high."

Personals and News Items.

--S. W. Scott reports his work as prospering in Kansas City,

--Eld. K. R. Brown took up a collection at the district meeting to aid the young men who lost their clothes in the burning of our dormitory. \$11.15 was taken up. This was appreciated in more ways than in money value.

--Our work in Monterey, Mexico suffered a great loss in the death of Brother Alderman, who fell a victim to yellow fever. In that section they have been having a scourge very much like here in '78 and '97;

--Have you tried to increase the circulation of the GOSPEL PLEA?

--We need a good boy in the printing office to earn his way in school.

Nov. 7, 1903.

Quarterly meeting of district No. 1 held at Providence Christian Church. W. R. Sneed read for the opening of the meeting acts. 20: song by Prince Dorsey, prayer by W. R. Parker. Motion and carried that all necessary committees be appointed by the chair.

Finance Committee.

Bro. G. F. Weas, R. J. Alfred, and James Owins.

Arrangement Committee.

Bros. J. Jenkins, W. R. Parker, and Prince Dorsey.

Moved and carried to hear the report of the churches.

Public collection for the students at the Southern Christian Institute, Edwards, Miss.

Bro. K. R. Brown,	25 cents.
Bro. B. Williams	25 cents
„ W. R. Parker,	„ „
„ Peter Alfred,	50 „
„ Wash Johnson,	25 „
„ James Jenkins,	„ „
„ James Franklin,	„ „
„ A. Wells,	„ „
„ R. J. Alfred,	„ „
Public collection	\$2.50.
Total „	\$7.75.

Moved and carried that all collection after preaching on Lord's day go to district workers. Resolved that Sec. be paid \$1.00 each quarter and that all preachers of congregations shall hold a meeting in the field for state work where time and place will permit.

Report of Churches.

Providence delegate R. J. Alfred \$5.10, Forest Grove, Square Jackson delegate, \$5. Pine Grove, A. Wells delegate, \$4.10, St. Luke Christian Chapel „2.00, delegate

K. R. Brown, Antioch \$2 and Fayette 50 cents. Pine Grove \$5.70. Total amount with public collection \$24.10.

Moved and approved that the report of committee on investigation be received. Adjournment at 4:30. P. M. Second day service by P. James Owins at 11: A. M. Preaching at 11:30 First committee W. R. Parker, James Jankins and Prince Dorsey.

Evening lesson read for opening of the meeting, fourth chapter of Timothy. Song and prayer by B. Richard Tillman.

Second day session, read for the morning lesson the fifth chapter of St. John, 20th verse, with W. R. Sneed in the chair. Song by B. S. J. Flowers, prayer by B. R. J. Alfred.

—
Palestine, Texas.
Nov 18, 1903.

Dear Editor:—

I wish to say that the convention in north-east Texas has passed over and left me in Palestine to preside for the next ensuing year, so please let my paper come to this place. I will send in my dues in a few days. I am glad to say that we enjoyed a time that has never before been known among the colored disciples in the state of Texas. Though the ball weevil in the state cut us from our finances mark, he had but little to do with the spiritual one I am glad to say we have not done as well in financial before North-east has raised this year

in her Sunday-school \$75 or more and in the convention here we raised \$420 or more, making a total this year of about \$500, \$150 more than we raise last year, and the best of all every body went down from the convention with a double resolution to strive for another year.

Yours in the cause,

T. E. CAMPBELL,

111 Debard St.

Palestine, Texas.

Scrofula

Appears in a hundred different forms, such as Running Sores, White Swellings, Eruptions, Boils, Pimples, Salt Rheum, Scald Head etc. The only cure is in making Pure, Rich

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Hood's Sarsaparilla makes pure blood and has never been equalled as a cure for Scrofula. Cases considered incurable, and given up by physicians, yield to its wonderful purifying, vitalizing powers. In fact,

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is NOW READY.
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fine paper; durable bindings. Address
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Reports from the Field.

TEXAS LETTER.

Royse City, Tex.
Nov. 13, 1903.

Dear Editor:—

Please find space in your paper for a few words concerning our work in North-east Texas. Our annual convention is now a thing of the past and was very commendable to north-east Texas. But as time refuses to stand still we must not allow ourselves to stand still, but move on and do more work and better work in the future than in the past. The north-east convention is yet an infant, but it is a healthy one and I hope that some day it will be a power for we have brave Christian men that are working to make it such. I say men, I do not mean that the sisters are idle for we have some sisters that are not to be surpassed and are surely doing their part. We are working for a college in earnest for we need one and a college we must have. But while the college fever is so high let us not forget that it can not be built in a day. Let us not neglect other duties which it seems that we are about to do. Let us give some thought to missions, we seem to understand that it takes money to build our school, but mission can go free. We are putting all of our money in our clubs with the understanding that it is only for education and none in the church treasury so that when it comes to

paying our officers our money is a mere pittance. We have a worthy set of officers. Our Evangelist seems to be the most neglected. It seems if we pay him we are happy, which has never been the case, and if we don't we are happy just the same. Now that will never do. We expect him to preach to those that have never heard of God and we want people to believe, and how can they believe in whom they have never heard? And how can they hear without a preacher? How can he preach except he be sent? We are ever learning and never able to come to the knowledge of the truth. Is it honest in us to hold back one cent of his money? No, and I am surprised at some of the brethren to want to do so. He has done us good work and we expect better in the future. In looking over his account some time ago I noticed some collection in church of 5 cents and quite a number of 30 and 35 c's., and it is a problem I can not solve of how he lives and more especially when we do not pay him more than half of his earnings. Let us do better. Let us pay him so that he can go into the unexplored fields, for how do we know but there are rich treasures hidden there, diamonds that are yet in the rocks that are only waiting to be cut and polished that will be strong material in building our school and carrying

on the good work in general. We want the gospel to go, we want men and women converted and it takes money as well as grace. We are investing money for more money, for when we convert men's souls we are sure to get some of their money; for when a man is converted he wants some one else converted and he understands that it takes money to carry the gospel and he will give it. So in conclusion let us pay our evangelist so that he can make us more disciples for we need them and need them badly.

Yours in the work,
ELLA E. BATES.

Annual report, from Nov. 1902, to Nov. 30, 1903. I gave my whole time to the work. Miles traveled, 3393. Rail road expenses, \$53. Sermons and lectures, 139, additions 55. Established two mission points, ordained local elders, appointed one, preached one funeral, married one couple, organized twelve new U. B. A. Societies, took twenty nine new subscribers for the PLEA, collected on old subscribers and sent to the GOSPEL PLEA \$7.00. My collection in the field, \$170.75, religious visits among the members, 131, number of letters written to instruct and encourage the workers 115, general expense \$83.00, total expense \$253.75. This ends my second year as evangelist for Northeast Texas. It pleased God and the people with whom and for whom I have faithfully labored to place me in nomination for the third term, which was done. One vote only was cast

THE GOSPEL PLEA.

against me. But to God be all the praise. The next convention goes to Long View, Texas, November 1904. Some scribe will write up the proceedings of our great convention which was held at Little Flock Christian Church, Palestine, Texas.

Yours for a better convention at Long View Tex, in 1904,

H. M. JOHNSON.

Monroe, Texas.

Nov. 15, 1903.

Dear Editor:—

Please allow me to say through your columns, the N.E. Tex. Christian Missionary Convention has passed over like a refreshing summer rain, and has left this part of the "Lone Star State" in a growing, successful and thriving condition, spiritually, financially and intellectually. Also it affords us no small amount of pleasure to state that our beloved brother evangelist H. M. Johnson, has done such successful work in the field up to our convention until we are glad to say the beloved C. U. B. A. sisters of north-east Texas, in appreciation and approval of the good work done are going to give the evangelist a suit of cloths. May God bless those sisters whose hearts and hands are in this work. May the Lord bless the evangelist and educational work in Texas.

Yours for Christ,

J. W. DANIELS.

Hermanville, Miss.

Nov. 17, 1903.

Dear Editor:—

Please allow me a small space

in your valuable paper to give the following notification.

There will be a grand rally at Hermanville, First Christian church, on the third Lord's day in December 1903, for the benefit of building a church. We are out under the tent and we need the assistance of all that will help us.

Great preparations have been made to meet the wants of all on the third Sunday in December.

We have some of the best orators on the program for that day. Come one, Come all.

Yours for Christ,

SAMUEL FLOWERS.

THE INFLUENCE OF THE YOUTH'S COMPANION.

The gospel of good cheer brightens every page of the YOUTH'S COMPANION. Although the paper is nearly seventy-seven years of age, it does not look back on the past as a better period than the present.

THE COMPANION believes that the time most full of promise is the time we are living in, and every weekly issue reflects this spirit of looking forward and not back.

To more than half a million families it carries every week its message of cheer. Its stories picture the true characteristics of the young men and women of America. Its articles bring nearly three million readers in touch with the best thought of the most famous of living men and women.

Annual Announcement Number fully describing the principal features of THE COMPANION'S new volume for 1904 will be sent to any address free.

The new subscriber for 1904 will receive all the issues of THE COMPANION for the remaining weeks of 1903 free from the time of subscription, also THE COMPANION Calender for 1904, lithographed in twelve colors and gold.

THE YOUTH'S COMPANION,

144 Berkeley Street,

BOSTON, MASS.

SPEAK AND DO,

If you have a word against wrong
Say it now and say it strong!
Never hesitate; who knows?
It may waken, as it goes,
Echoes that shall loud resound,
Circling all the earth around,
With one earnest, faithful word
Moving souls aright, when heard.

If you have a voice of cheer,
Use it daily; they who hear,
May be helped their load to bear;
Saved from overburdening care;
Tided o'er some heavy bar;
Where life's daily troubles jar;
Ne'er suppress a merry voice,
If it makes one heart rejoice.

If you have a willing hand.
Bid it work at your command,
Doing service for your kind,
Nearest service you can find,
Not for praise, and not for pelf;
In that work, forgetting self;
Gladly, happily, to do,
As you would have done for you

C. W. B. M. DEPARTMENT.

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

In her address at the National Convention held at Detroit, Michigan the C. W. B. M. president, Mrs. Nancy E. Atkinson, said: "There are some things that no arithmetic of ours can calculate, no language of ours can tell. If we would watch critically the progress of the church and try to measure its advancement, we are confronted with the statement, 'The Kingdom of Heaven cometh not by observation.' Nevertheless, we are exhorted to discern the signs of the times." As we do this we can but note the tokens of sure advance. It may not be a theme for the secular papers, but the deep, still current of affairs is towards making disciples of all nations. Christian flags are unfurling over pagan lands. Heathen nations are slowly yielding to Christian principles. Languages once unknown are coming to paper and printer's ink. Clusters of converts gather in countless corners to worship the true God, and, in spite of the inappreciation and indifference of the church at home, the breadth and energy of the missionary movement increases year by year. The work of any one missionary, or Board, may be toilsome and trying to faith, but the spectacle of all missionaries of all Boards in their united movement upon the unbelieving world is truly inspiring. In that movement we are glad to have seen a small part and to stand today with those who have "taken up march with God." The report of the year is full of suggestions. We like to boast of the more than half million, the six hundred thousand, women in the Christian Church. This report tells us that less than forty thousand, less than one in fifteen, are in fellowship with the Christian Woman's Board of Missions, the only woman's missionary organization in the church. Where are the five hundred and sixty thousand? Had they joined with us in sending to the outlying lands of darkness the message intrusted to us, how different this report would be. In all our fields fifteen times as many stations and missionaries, fifteen times as many schools and orphanages, and hospitals, and dispensaries, and homes visited, and sermons preached. In our own land this would mean that we would have seventeen hundred and fifty-five missionary pastors, teachers and evangelists, where we now report one hundred and

nineteen. For all this work there would have been no lack of money, for if the five hundred and sixty thousand were as liberal in their giving as are the forty thousand, we could have more than two and a quarter millions dollars. Would not such a report fill all the church with praise? Is not such a report possible? Are we not able for these things? Not by any vote of Conventions, not by any appeal of the executive Committee, not by any ingenious machinery for raising money could it be accomplished, but only by such a reconversion to Christ, such oneness with Him, such fullness of His spirit as would make every woman who wears His name eager to follow Him in His desire and effort for the world's redemption. Is it said that such a great and enlarged missionary effort would detract from important interests at home? Nay, verily it would rather promote them. It would strengthen our Christian womanhood, enrich our faith and stimulate our activity in all Christian work. It would multiply churches not only abroad, but over the whole area of our own country. * * * * *

Is it further said that such an enlargement would take from us many more of our most consecrated young men and women, and these are needed at home—that the churches of America need these young workers? Yes, the churches of America do need them, but for what? To help roll away our great reproach, the reproach of a church numbering a million and a quarter of members, with five thousand preachers of the Gospel, nearly seven thousand Sunday Schools and more than fifty thousand Sunday School teachers, with hundreds of Endeavor Societies and Young Men's and Young Women's Christian Associations; a church with Christian schools and colleges on every hand, with a Christian literature flooding with its leaves the whole land; a church with all this array of forces for its own maintenance, and carrying in its hands millions of wealth, and yet can spare less than one hundred and fifty of her sons and daughters for the whole heathen world, and scarcely maintain the work of this feeble band. What can such a church need more than such examples of heroism and self-sacrifice of her own sons and daughters as shall arouse her from her dreadful apathy, and rebuke her indifference and selfishness. America herself will not half listen to a message from such a church. Multitudes may attend her service, enjoy her music and applaud her rhetoric, but they will smile in mockery when she tells them of a world lost in sin, for whose salvation none other name is given save the name of Jesus Christ.

CURRENT EVENTS.

The dense smoke that overhangs this section of country and settles down upon us at night is due to extensive forest fires in the vicinity. Sunday morning a house could not be seen at five rods distance.

The cold wave seems to be general over the country. It struck the northwest with a snow-storm. Farther east in the Dakotas it became a blizzard. Here the temperature dropped to fifteen degrees.

Mrs. Booth-Tucker, the consul for the Salvation Army in America and a noted worker in that organization, was killed in a railroad accident in Missouri.

Nov. 21. Lorado, Texas reports of yellow fever, 1011 cases to that date and 97 deaths. With the aid of the cooler weather they hope soon to stamp out the disease.

Japan and Russia are now hanging up their weapons, Japan withdraws from Korea, the "Lion" remains silent and the "Bear" will hibernate in Manchuria.

The House of Representatives passed the Cuban reciprocity bill on Nov. 19, by a vote of 335 to 21.

A bill will be introduced asking Cuba to come into the Union as a state with Porto Rico as one of its counties.

The President and Cabinet seem to be more interested just now in Panama than in Cuba.

Columbia is very much put out by the conduct of Panama. Their commissioners met on a U. S. ship for a conference. Columbia tried hard to induce Panama to come back under her government, but that country answered that she had gone too far to go back now. Her future looked too bright and promising. Her light came from a star of hope she saw in the American Flag.

A treaty with Panama was signed by Minister Varilla and Secretary of state, Hay on Nov. 18th.

The treaty has not been made public but it is said that it guarantees the independence of Panama; that Panama grants to the U.S. a zone of territory ten miles wide for perpetual use; that Panama gives exclusive control of this territory to the U.S.; the U.S. agrees to construct systems of sewer and water works for the cities of Colon and Panama, for the use of which toll is to be charged for 50 years, after which time they become the property of these cities; Panama is to receive ten million dollars and an annual payment of \$25000 beginning nine years after the treaty is ratified.

Chicago is enduring a great street car strick. The union men have the sympathy and support of every union in the city and are determined to win the points at issue. The companies seem equally determined not to yield and are trying to break up the union. They are running the cars, guarded by one thousand policemen.

An eminent German teacher, who came to this country as Prussian royal representative of educational matters to the Columbian Exposition, remarked to "There are three things in American education that profoundly impressed me.

1. The liberty which teachers have to try new experiments.
2. The working libraries to be found in connection with every school.
3. The superior discipline.



NO CURE. NO MUST. HE. NO PAY. NO PAY. DANDRUFF CURED.

I will take Contracts to grow hair on the head or face with those who can call at my office or at the office of my agents, provided the head is not glossy, or the pores of the scalp not closed. Where the head is shiny or the pores closed, there is no cure. Call and be examined free of charge. If you cannot call, write to me. State the exact condition of the scalp and your occupation.

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Ask your Druggist for more.

THE GOSPEL PLEA.

✠ Sunday-school Lesson. ✠

December 6th.

Solomon's Wise Choice.

1 Kings 3: 4-15.

Memory verses, 12th. and 13th.

Golden Text, Prov. 9:10.

Introduction.

In our last lesson we dwelt with David's charge to Absalom. Today David is not in the scene, he passed away and Solomon has been duly confirmed in the kingdom. The events herein recorded might have taken place one year after the accession of Solomon.

Went to Gibeon. His reason for going to Gibeon was to worship God in a great national sacrifice. This shows us that Solomon was well imbued with religious principles in his early life. It is believed that the tabernacle, which since the days of Joshua stood at Shiloh, even to the death of Eli, was now at Gibeon where the sacrifices occurred. It was seven miles N. W. of Jerusalem and was the city of the Gibeonites who came to Joshua and the elders of Israel to make a league of friendship as if they were from a far distant country.

An understanding heart. While Solomon was engaged in these religious festivities, in the night the Lord came to him in a dream with these words, "Ask what I shall give thee." What did Solomon ask? Not wealth, honor nor long life, but an understanding heart, that he might be the better able to rule and counsel God's people. How many of us would be willing to forego the asking of wealth and honor and such things as man covets, to ask for the understanding heart? How many of us do seek for it to-

day? Solomon had weighty legal matters to decide, he had to rule a great nation and it was necessary that he should be possessed of sound judgement. Solomon received, however, not only wisdom but wealth, long life and honor with it. In times of choosing if we do as wisely as he, we shall be blessed not only in what we choose but all things that God sees fit to bestow upon us. The Bible tells us to choose first the kingdom of God and his righteousness and all things shall be added unto us." Most of us choose first the to be added things.

We all have need of making a good choice. We need to choose the better way. In fact, we cannot be in different to making a choice as to life and it must be good or bad, wise or unwise. When we choose to follow the councils of the Almighty, then we are like Solomon making a wise choice. When we seek to go into the paths of transgression and sin, to do what is displeasing to God, we are making a foolish choice, No neutral ground to be occupied, if you do not decide for righteousness, then you decide for destruction

Life of thine enemies. The age in which Solomon lived did not discountenance the fact that men sought the lives of their enemies. Instead of asking for wisdom Solomon might have asked for the lives of his enemies. The dispensation under which we live is, by far nobler and better than that under which Solomon lived. We are taught to love our enemies, and do good, not evil, to them that do us harm. Yet how many of us seek bitter revenge against those whom we consider our enemies? We still hold that revenge is sweet and like the daughter of Herodias ask for John the bap-

ist's head in a charger. Many a man and woman to gratify their silly passion of revenge have ruined their chances for a life time.

Thy father David. David might not be entirely free from black spots on his character but we must remember that he ever aimed at doing those things that pleased God. When he sinned he repented of his sins and sought God's forgiveness.

Solomon returned to Jerusalem after his vision and made a feast as a means of showing his gratitude for the love and mercy of God towards him.

OSWALD R. HARRISON.

GUSTAV HARTWIG
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Dealer in Wagons,
Buggies, and Mowing-
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SHOE REPAIR SHOP.

ED. BOYD'S shoe repair shop is located East of Post Office.

In this shop all kinds of shoe repair work is done.

Those who have work done in this shop usually come again.

Edwards, Miss

good reminder of words of C.W. Benson