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THE CHRISTIAN BANNER

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See Page 8

"LEND A HAND"

If ye have a sort o' feelin'
That the world is upsida down,
An' yer life ain't worth the livin'
An' yer feel disposed to frown;
If ye think yer little troubles
Are jus' more than ye can stand—
Why, bust around an' find some one
That needs a helpin' hand.

If ye cannot see the blessin'
An' the chances at yer door;
If things ye really use to like
Are now an awful bore;
If folk who know ye best of all
Don't seem to understand—
Why, bust around an' find some one
That needs a helpin' hand.

There's nothin' like it for to drive
The frown from off yer face.
Ye'll pretty soon begin to think
This world's a fine old place.
Ye'll find folks who, if in your shoes,
Would think it simply grand—
So bust around and find some one
That needs a helpin' hand.

—East and West.

THE WORK OF DEACONS

We had a request from a deacon to write an article on the above caption. In making the request he says: "I have been a member of a Baptist Church for ten years and have been a deacon for eight years, and I have never known what the duty of a deacon is, except to serve on communion days. Of course, this shows ignorance, and so I would like to have enlightened myself on this question." There are many other deacons in the same condition, and perhaps some of them have no desire to discover any other duty than passing the bread and wine on the occasion of the observance of the Memorial Supper. There is too much of this subject to discuss in one article, and we would recommend all deacons who desire to know their duty, with the purpose of doing it, to read Howell on Deaconship, the price of which is only 50 cents.

In brief, we refer deacons who desire to know and do their duty to Acts 6:1-6, also to 1 Timothy 3:8-13. Taking into account the qualifications of deacons in connection with "serving tables," it is clear that it is their duty to be exemplars in their civil, home and spiritual life, as well as to look after the material affairs of the church. Volumes might be written on these four topics. Civic duty, the duty of husband and father, the duty of being a model in spirituality, and the duty of looking after the material affairs of the church challenge the best that is in man. The deacon who studies these things in the light of New Testament standards will discover that he needs ever-increasing supplies of grace, that he may measure up to those standards. As a rule, the fundamental things are overlooked by the formal service of passing God's bread and wine and in looking after the material welfare of the church. Of course, it is by common consent that the passing of the bread and wine has been made the duty of deacons. It is the deferred teachings of the Scriptures with no direct statement on the subject and with no Scriptural example as a precedent. There is an expressed duty and Scriptural example for deacons to be good citizens, faithful husbands and fathers and spiritually-minded men.

The office was created in the interest of needy widows and for the relief of the ministers of the Word, that they might give themselves continually to prayer. In some cases both of these ministries have become extinct. It often happens that the officers of the almshouse discover and supply the needs of widows, while the deacons content themselves in passing the bread and wine. Too often the pastor is the only man that finds out the needs of the poor, and too often he is the only one to give

and gather funds for their relief. We have known of pastors who broke themselves down looking after the poor and the afflicted, while deacons seemed to have no thought that such service is the primary function of their office. Here is a great and Scriptural field for deacons.

Then, too, deacons should see to it that the expenses of the church are met promptly. If the church has had credit the deacons are responsible for it. If the pastor is not paid promptly and is not given adequate support for his services, it is chargeable to the deacons. If there are instances in the membership of the church in which the special services of the pastor are needed, the deacons ought to discover it and bring it to his attention. In all these things and in many more the deacons can be the helpers of the pastor. Helper is the significance of the name they bear and they should live up to the meaning of the name by which they are known. If deacons would use the office well and purchase unto themselves a good degree, they cannot neglect the things we have suggested.—Christian Index.

The Place of the Denominational Paper

By F. C. MCCONNELL

A good religious newspaper is about the best thing next to the Bible that we have. It is a new book every week. It brings thought food from many sources and of many kinds. The depths of theology and the lower-crowned fields of child life are all discussed in the same issues. The tender recollections of the dead, the consolations for the sorrowing, the courage and strength for the tolling and warnings for the erring are in the same paper. The good religious weekly has eyes and ears and hands and feet and heart. It looks out further than we can see; it brings to us the truths which it bears; it helps us lift every burden and go everywhere with a heart of love for every good thing.

What place ought such a paper to have? It ought to have a place in every home. Because a good paper is a visitor who comes in with a blessing for every member of the family, and remains to repeat the blessing over and over again. What is the reason that the religious paper is not in every home? One reason is the habit of being without it. Habits of neglect are among the worst of all habits, and form themselves unless there is conscientious determination to prevent them. Good habits are formed by persistent purposes, and are kept up by attention. The weeds in the garden grow when left alone. The vegetable grows when they are well cultivated. The habit of family worship will not keep itself up. The religious newspaper will come to your home if you want it to come, and will stay away unless you invite it to come. One time each year only will you have to invite it, and it will come fifty and more times every year. You have only to give it the address and pay the transportation. This messenger of better things will be the delightful medium of good things to every member of the family throughout the whole year with small encouragement.

The religious paper is the preacher's friend. He has no better earthly friend. The true friend is faithful to one's faults as well as complimentary of his virtues. The pastor needs encouragement. He is a warrior in a holy war, and he needs the news of the battle along the front. The pastor in a remote locality needs to hear from his brother in the great city, where the tides are swift and run high, and no less does the driven city pastor need to hear from his brother in the rural quiet where

God's voice is in whispers and where the voice of conflict is not so sharp.

The pastor needs the paper more as an instrument of service than he does as a medium of personal benefit and comfort. The church members who are most benefited by preaching are those who know most about the things of God in the Bible and in the churches at home or abroad. The church members who know most are also the church members who will do most, other things being equal. From both angles, then, the pastor needs the paper—to be blessed and to be blessing. The denomination must have a paper, to be a denomination at all. There may be separate and unconnected churches of like faith and order scattered over the face of the earth, or joined well to wall and still have no denomination. The kingdom of God as it is represented by the churches on earth will be promoted by denominational life, and a denomination is composed of churches of like faith and order associated together to promote the gospel. In many things churches unite to do what neither could accomplish alone, and in many other things they all unite to promote the gospel where all their strength is best employed in consecrated effort. The individual is blessed in the local church, and all the local churches are blessed by co-operation with other like churches in a task commensurate with their combined strength. The religious paper is an essential factor in denominational life.

All alike are the objects or blessings by the paper. The great and the small; the remote and the nearby; the most distant foreign missionary, all are enlightened and strengthened and encouraged by an inspiring denominational paper as much as the foreign mission secretary, who learns from its columns the progress of the churches, their growth of members and liberality toward the support of the missionary on his distant field.

The denominational paper has a place along with every other Christian on earth. The paper is an associate with the preacher in warning sinners in temptation and in temptation; it is with student and faculty with home and with foreign missionary, with country pastor and with city pastor. Like the Psalmist said of the sun and stars: "There is no speech, nor language, where their voice is not heard." The religious paper is a voice crying in the wilderness, a scholar at his midnight task, like an apostle. "All things to all men."

The denominational paper reaches up to the best thought and the best deeds of the brotherhood, and carries them around the world, including others to do them. Private believers, public teachers, parents and children, alike are furnished with the best the Christian world knows and has done.

Last of all, the denominational paper has a responsibility along with the Bible to the affairs of the people. That responsibility embraces a few very simple and fundamental things. It must be true to the Bible and to its denomination.

The denominational paper is in duty bound to be hopeful and buoyant. No little pessimistic, curling ideas ought ever to get into a great religious paper. And a denominational paper must be religious. The spirit of Christ, and, withal, a gentle, loving spirit, must pervade it. "The weapons of its warfare are not carnal, but mighty through God."—Baptist Standard.

If you don't want the price money offered by The Christian Banner for subscribers, start a circle of work—combine your efforts for your church, Sunday school, B. Y. P. U., year fund, deacons, trustees, church auxiliaries.

Abate Race Hatred

"Internationalism and the Great War" was the theme of Dr. Jesse H. Holmes, of Swarthmore College, at the Friends' First-day School Conference Class at Fifteenth and Race streets. Dr. Holmes gave the first series of addresses, speaking on "The Great Races, the White and Yellow Peoples, the 'Aryans' and Semites."

Dr. Holmes urged the Friends to "think internationally," and thereby "do a great service to their country." Americans, he said, should control their likes and dislikes and endeavor to understand the viewpoint of other races.

"We are assured," he said, "that there is to be a great reorganization of mankind after this war. It will have to be done democratically, and it must be done according to the inclinations of great numbers of people. There is no more dangerous man than he who knows not and knows not that he knows not. Perhaps there is no greater danger to the American Republic than the well-meaning fool."

Speaking of the great groups of peoples, Dr. Holmes pointed out that brown men are to be found on both sides in the Italian conflict, as the Turks and kindred peoples are fighting side by side with the Central Powers, while the Japanese and Chinese are aligned with the Allies, though "playing an insignificant part."

The white races, Dr. Holmes said, has spread itself over three-fourths of the world and is likely "to exterminate, and certainly to dominate" all other peoples. Standing out against this overwhelming advance of the white peoples, he said, were the Japanese, whose future in world politics was yet to be determined.

Dr. Holmes spoke of the waves of Aryan peoples which swept across Europe, the Celtic, Teutonic and Slav; of how the barriers of the Roman Empire gave way before the rush of the Frisian hordes, and how all these peoples took the language of the Latins who held the country for only a short time.

"The European peoples came from a common stock, as nearly all have languages that come from the same source," Dr. Holmes said. The great mixture of languages is to be found in the Balkan peninsula, he added, and this accounts for the intense racial hatred there.

An interesting phase of the international situation was raised by Henry Ferris, editor of the Friends' Intelligence, who declared that whereas the issue confronting Americans in the Civil War was allegiance to the State or nation the issue at the present time is "allegiance to the nation or to humanity."

And those who raise their voices in behalf of humanity and mankind are called traitors," Mr. Ferris said.

PUNCTUALITY

Did you ever consider how many Negroes fall ingloriously because they defer to the last in do what should be done at once? The garden that should be planted in April is planted in June; the crop that should be harvested in August is gathered after frost in October; the child that should have training in infancy is begun on after she is fifteen; the clothes that should be washed on Monday are washed Saturday. We can never hope to be progressive and abasest the times till we practice punctuality and promptness.

We can hardly calculate the loss we sustain through our tardiness—loss in time, money and pleasure. If we should today turn over a "new leaf" and begin to practice punctuality in a short while we would hardly know ourselves—have time, money and our health. Let us begin on time, and never find ourselves in the performance of duty.—The Turk's Head.

NEWS AND NOTES

Roosevelt Joins the Staff of the Kansas City Star—October 1. Theodore Roosevelt became a member of the staff of the Star. He contributes regularly by wire his comment on current events. The Star has long felt that a daily newspaper should give him the best possible medium for the expression of opinion on matters on which his views are of prime importance. In this belief Colonel Roosevelt has now come to acquiesce.

The closing day of the Southern Sociological Conference at Asheville, N. C. was given to the consideration of the Negro migration. The greater numbers have come from communities where the economic conditions are poorest and where race friction is most acute. The majority are uneducated and unskilled. Some of the speakers felt that this distribution of the Negro would tend to equalize the problem.

Elaborate Dinner to Be Tendered Negro Selections—Plans for an elaborate banquet to be tendered the Negro selection of Atlanta, Ga., on the day of their departure to Camp Gordon are being made by city and military authorities. The plan to honor Atlanta's Negro selection met with the hearty approval of Mayor Candler.

William Raymond Hale Openly Opposes War—He was an American war correspondent in Berlin, Paris and Germany, and has come out publicly as a pacifist and an opponent of the Government's war plans. He is working for the election of Morris Hilquit, Socialist, for Mayor of New York. Hale insists that he is an American. In 1918 Hale was President Wilson's confidential secretary to General Carranza to settle the Mexican troubles. Hale wrote a biography of President Wilson.

Rockefeller Board Combats Hookworms—Efforts toward the relief and control of hookworm disease in eight southern States of the country and fifteen foreign countries occupied the chief attention of the international health board, a subsidiary organization of the Rockefeller Foundation, during 1916. Extensive practical and scientific inquiries to determine the interrelation of hookworm disease and malaria were conducted as well as experiments looking to the eradication of yellow fever infection. One experiment was conducted at Cross, Miss., in co-operation with the United States public health service, and two at Lake Village. Another experiment was conducted under the Mississippi Department of Health. The decrease in the percentage of malaria cases was remarkable. There were 2100 malaria cases in Cross during the last six months of 1916. The corresponding period of 1915 showed but 218 cases. There were 600 calls in October, 1916, and 46 calls in October, 1915. There were 148 calls in December, 1916, and four in December, 1915.

Seen War Until 1920—Captain David Fallon, of the British army, declared that he did not look for the end of the war until 1920 at the earliest.

Turks Massacre Arabs—According to information from the Caucasus front a series of massacres of Arabs has been carried out in Asia Minor by order of Djemal Pasha. Among the victims are a number of well-educated working persons, members of the Arab committee working in Paris before the war, and regarded as national leaders. Many of these were invited to return to Turkey during the war and entrusted with various duties; but they now have been arrested and hanged. These massacres are said to have rivaled the Armenian horrors both in extent and savagery.

Episcopal Pension Fund \$2,918,000—Churchmen were gratified to learn that, according to final returns just received by J. Pierpont Morgan, treasurer of the \$5,000,000 Church Pension Fund for retired Episcopal clergymen, the fund was over-subscribed. Total subscriptions amount to \$2,918,000. Of this amount \$5,164,886 has already been paid. There were 5289 Pennsylvania subscribers who contributed \$1,548,885. New Jersey contributed \$484,162. The Church Pension Fund is the largest ever raised and next to the Red Cross

Hundred Million Dollar Fund the largest charitable fund ever authorized in America. It took a year to do it. At the present time \$30,000 are being paid to aged and disabled clergy, to widows and to orphan minors annually.

Rev. Wynn, Cincinnati's favorite Baptist minister, died suddenly at his home after attending a dinner given for him and his friends. The Coroner made a thorough investigation and found arsenic poison and Bright's disease. He leaves a family, good reputation, a large and grief-stricken parsonage. He gained fame by arduous work and a magnetic personality.

Lieut. Col. Charles Young, of the Tenth Cavalry, U. S. A., is a Negro graduate of West Point. In the war with Spain he was major of the Ninth Ohio Negro volunteers, and later was detailed to drill troops of the United States Republic of Liberia. He is the only Negro Catholic officer in the army, and once studied for the priesthood with the Cincinnati Jesuits.—The Catholic News.

Paul Laurence Dunbar—Within two weeks Columbus has twice paid tribute to the late Paul Laurence Dunbar, Negro poet—once in a gathering at Memorial Hall and once in the meeting of the Kit-Kat Club. In both places the praise was high and the regret was expressed that such Negro voices are not more numerous. To satisfactory progress two things are always necessary—good leadership and a willingness to be led.—Columbus Evening Dispatch.

Camps for Negroes drawn for the National Army in Northern States will be at Yaphank, L. I.; Wrightstown, N. J.; Adelphi, Md.; Chillicothe, Ohio; Rockford, Ill.; Des Moines, Ia., and Fort Riley, Kan., the War Department decided.

A Negro regiment at each camp will be officered by white soldiers of rank above captain and lieutenant and twenty-six colored captains and lieutenants who completed their training at the camp at Des Moines. They will be assigned to the contingents. They have been ordered to report at the contingents November 1. No election has been announced regarding men called from the southern States. When the second call is to be made may be decided at an early date.

Forty-nine pupils of Miss Marie A. D. Madre in the Burrville school, Washington, D. C., have been making "trench candles" for the use of the American troops. The entire force of 800 pupils will take up the work. The candles, which are to be turned over to the Red Cross, are made by rolling up strips of newspapers and boiling them in paraffin.

T. Thomas Fortune, the eminent writer, philosopher and journalist, is out on a tour of investigation touching certain phases of the race question.

Prof. Kelly Miller, Washington, D. C., spoke in the Palace Casino, New York city, October 14, on "The World War the Negro's Opportunity."

Rev. J. Milton Waldron, pastor of the Shiloh Baptist Church, Washington, D. C., went to Pittsburgh, Pa., October 14, to take part in a Bible study and prayer conference. Doctor Waldron, as chairman of the committee of 100, did much to secure fair play for the Negro in the National Army.

As an example of the manner in which Washington, D. C., dallies with the Negro, the Washington Post sent a reporter to Ashbury M. E. Church to interview Mrs. Ida H. Wells Barnett and to "cover" her monthly meeting, giving exactly four lines the next morning. The other dallies had not one line. If it were not for the Negro papers the Negro would never get a hearing.—R. W. Thompson

Metropolitan A. M. E. Church, Washington, D. C., to be Made Anew—The church is undergoing a thorough interior redecoration. The walls and ceiling will bear a dignified design and an entirely new and modern electric lighting plant has been installed. This is the best-known

church of the A. M. E. persuasion. Its interior has been in such deplorable condition that visitors have been greatly disappointed, as it had been held up to them as one of the "show places" of the city. The work on the present repairs are completed. The Metropolitan will take its place as the leading edifice of the A. M. E. connection. Rev. Carlton M. Tanner is the pastor.

Mr. Kenneth J. Scott, secretary of Tuskegee Institute, was in Washington, D. C., on business of importance to the nation and to the race. Mr. Scott is identified with the real estate deal by which Walt Terry, the Brockton, Mass., millionaire, takes over a block of the realty holdings of the late Philip A. Payton. Mr. Scott is chairman of America who has asked to make an offering at Christmas or some other appropriate date, for Armenian and Syrian relief.

The need of starving, suffering millions of children and grown people in Bible lands was presented to the war council by the American Committee for Armenian and Syrian Relief. As a result the Sunday school children of America were asked to make an offering at Christmas or some other appropriate date, for Armenian and Syrian relief.

A testimonial to Rev. Dr. Norman, pastor of Metropolitan Baptist Church, Washington, D. C., Wednesday evening, September 19, 1917, under the auspices of the Helping Hand Club, of the church. The purpose of this occasion was to show appreciation of this worthy minister of the Gospel by his members and friends while living by giving flowers, presents and words of praise.

The South Carolina State Convention meets at Zion Baptist Church, Columbia, Wednesday before the third Sunday in November. President Durham appeals for five thousand dollars for missionary and educational work.

Some indications of the extent of the Negro exodus may be gained from the fact that the Mt. Olivet Baptist Church, of Chicago, has increased its membership from 2400 to more than 5040, making it one of the largest Negro churches in the country.

The pulpit of the First Baptist Church, Yarmville, Va., is vacant. Rev. S. J. Jordan, of the First Baptist Church, Harrisonburg, Va., has been called to First Baptist, Morton, Pa. The church at Morton has been without a regular pastor nearly two years, during which time more than twenty-seven different preachers have been heard in its pulpit.

Was a Rare Spirit—It was a decided shock to me when I read in the Philadelphia Public Ledger of the death of my dear friend, the Rev. George Hooper Ferris, of the First Baptist Church, out in Milwaukee.

It was a rare man and I loved him.

As was one of these fine, delicately attired natures which respond readily to the cry of the human soul, I knew him well and had many an intimate consultation with him in his studio as well as listened to his dynamic preaching. He was a "unsummat" artist and a real red-headed man.

He told me once the story of his early boyhood—how he toiled at lying up newspapers to get a little money for an education. It was a story of struggle. While a little individualist, his sermons were essentially an exposition of the social teachings of the Bible and in behalf of the "underdog" in present-day society. He was an original thinker, a hard thinker, and I attribute his death to the drain on his nervous system which this entailed. The death of an individual of such a rare spirit and a friend of the oppressed. HENRY FLURY, Lewisburg, Tenn.

Prof. Kelly Miller and Borough President Marco Marks were the attractions at Palace Casino, New York city, Sunday afternoons. A vast audience greeted the distinguished visitors. As each was introduced by Presting Officer Rev. A. Clayton Powell there was an outburst of applause. The speech of Professor Miller will long be remembered. President Marks drove home some telling facts regarding citizenship and equality before the law. Rev. A. Clayton Powell demonstrated his ability as a speaking officer.

Cash, not merchandise, is what we are paying for anti-slavery.

DR. G. M. P. KING DEAD

Rev. G. M. P. King, D. D., of Virginia Union University, died at Cambridge, Va., on Monday. He was attending a celebration of the fiftieth anniversary of the church of Rev. George B. Davis, a former pupil at Christiansburg. He had been in failing health for many months, and was suddenly overtaken by fatal illness.

Doctor King had been identified with educational work for Negroes for the past fifty years. He was for many years president of Wayland Seminary, at Washington, and when that school was united with the Richmond Theological Seminary, to form Virginia Union University, he came to Richmond and continued his work to the day of his death. He was a member of the First Baptist Church, of Richmond, and is survived by one son, Henry P. King, of Portland, Me. The body was taken North from Christiansburg and there will be no funeral services held in Richmond.

Doctor King had requested that, if he died away from home his remains be shipped directly North so that there be no stop in Richmond and no public funeral. The University plans to hold a memorial service to him, probably at commencement, and more of his former students may be present.—The Richmond Planet.

THREE DAYS OF PRAYER

Presbyterians from all parts of the country decided to call their churches throughout the nation to a season of prayer and penitence in connection with the war. Thanksgiving Day and the Friday and Saturday following it was named "Thanksgiving Day." It was recommended, should be observed as a spirit of thanksgiving; Friday as a day of confession, and Saturday as a day of petition.

Mass meetings will be held in fifty cities to arouse Presbyterians in their spiritual and temporal obligations. The committee suggests the ability of having the churches of the country conduct a month of special prayer and preaching in January.

The object of the percentage and cash drive plan is to get work done for The Christian Banner. We want every subscriber to take hold and do something. To that end we ask every one who feels moved to help to do it once write or call for subscription blanks and a bundle of papers for distribution. Each will be sent postpaid.

"Pebbles From An African Beach"

A Mission Study Text Book, giving the history, progress and present conditions of the Negro Republic—Liberia and West Coast Africa. The book vividly portrays conditions and character of its people, showing the great possibilities in the country. "GATEWAY" to the continent. This interesting book was prepared by

BY L. G. JORDAN, D.D.,

Secretary of the Foreign Mission Board of the National Baptist Convention, after he had made four trips to Africa, and is written in simple, readable story form. It will interest any who have faith in the Negro, inside and outside him and will help to give all who read for Africa a new life. "The New World Magazine"

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As We See Ourselves; As Others See Us

O. had some power the Office give us, to see ourselves as others see us. —Robert Buras.

THE NEGRO A COMMERCIAL FACTOR

The Negroes are becoming real factors in the material worth and development of our country. This was evidenced in a marked way in the State of Arkansas, near Pined Bluff, when Joe Ross, a Negro farmer, purchased 644 acres from J. A. Clement, a white farmer, for the respectable sum of \$20,140. This is one instance in many, not only in Arkansas, but in all the Southern States where farming is carried on extensively. The passing of large fertile tracts of land from the white man to the black man is significant and speaks volumes in the economic and social development of the race. Gradually the Negro is taking his place within the front ranks of men. The Negro need not be uneasy for he who owns the ground will ultimately control the affairs of the ground. Good crops, take courage; buy farms and cultivate them, for therein is the open door to success. Material possessions in the way that unlocks closed doors here belong. This Negro is born a slave, the son of slaves. What will the sons of freemen accomplish in the next half century?—People's Defender.

WE CANNOT UNDERSTAND

We have never been able to fathom the meaning just why many good and fairly intelligent Negroes, regardless of how black and craggy the characters and lives of some of their friends and associates may be, are bitterly opposed to having the facts exposed to the reading public. Yet, day after day, the same people will read in the white man's papers scandals and tales of wrong-doing about people of wealth and social prominence. The Negro has many things yet to learn, and this is one of them. What their papers condone, crimes and immoral living, the editors of those papers are a disgrace to the newspaper profession and the paper is not worthy of the support of that class of people who stand for those things which distinguish a nation from the best of the forest. To expose crimes and help to better conditions in a community, the editor need not print the names of the guilty ones; often an insinuation or a hint will accomplish the end. This has been the policy of the Advocate in most instances, yet lots of people curse the paper and damn the editor. We, the same, believing we are on the right track, we are going to keep it up.—The Advocate (Portland, Ore.).

NOBLESSE OBLIGE

Albert Barrett, a Negro, of Charlotte county, Va., was executed at the State Penitentiary. Some weeks ago the State was startled by the report that Negro criminals in Charlotte county were about to be lynched. Extraordinary activity, on the part mostly of the local people, and to their everlasting credit, averted the lynching, and the accused, Barrett, Albert Barrett and his son, Aubrey, a boy between sixteen and seventeen, were put in jail on the charge of murdering a white farmer, W. T. Roach. They were tried in the Circuit Court at Charlotte, were both found guilty and were both condemned to death. Certain features of the trial began to excite public discussion within the first few days. All the members of the Court of Appeals and Governor Stuart declined to interfere with the decision of the court concerning the elder Barrett, but in view of the fact that there was a conflict of statements concerning the legal protection given to the younger man in the trial, the Governor resented him for thirty days in order that the whole matter might be investigated. It is not our purpose to enter into any discussion of these cases. For forming an intelligent judgment on them one would need to hear the testimony, to observe the witnesses and the demeanor of the prisoners, and to be in the atmosphere of the whole trial. We cannot, however, deny that we have some misgivings about the trial. These might possibly disappear in the light of other knowledge, and hence we hesitate to express them. The entire incident, however, suggests a line of discussion upon which we feel at liberty to enter. For years past our people have

been insisting that the machinery of the State should be in the hands of the white people, that this was best for all concerned. We have boldly proclaimed that the Negro was unfit to hold positions of authority, and that to give him any appreciable share in the responsibilities of government would be contrary to the public interest, and that in the injuries which would follow such participation, the Negro himself would share quite as largely as the whites. On the whole, we think this contention sound, however, it may fail to fit in with the views of impractical people. At any rate, it has been put into practice. In Virginia, for example, where public opinion is conservative, more conservative, perhaps, than in some of the other Southern States, the whites hold all the offices of any sort of importance. There isn't a Negro in any public office of any importance in the entire State.

Now, here is what we wish to say with all possible clearness and emphasis. The assumption of this full public part by the white people put them under supreme obligation to protect the Negro in all his legal rights and privileges, to be punctiliously and steadily careful that no temporary irritation, however, justified by their misconduct, and their prejudice of race shall prevent us from safeguarding these weaker people against injustice. If we fail in this inescapable duty, we sacrifice and must surrender our claim of superiority.

The Religious Herald brings no railing accusation against our courts. We have great confidence in our judges and in our general administration of the law. We strongly incline to think that Negroes in Virginia courts and before Virginia juries fare quite as well as they do anywhere else in our country, and perhaps better than in many sections. It yet remains true that there is some ground for apprehension that even our juries are sometimes swept by the passion of the hour, that they sometimes give counsel of the quite natural anger and indignation which are aroused by the crimes committed by some stupid and ignorant Negro, and that in this mood and in this atmosphere they fail to exercise the restraint, the discrimination which ought to enter into and control their solemn judgments.

It is too much to say that when a Negro is on trial for his life before a white court the judge and the jury would do well to ask themselves the distinct question, What would be our duty in this case if the accused were of our own race? And if an satisfactory answer is to be made between the white man and the Negro, ought not more forbearance and patience to be shown toward the weaker and more ignorant, and hence more irresponsible of the two?

Let us beg our readers not to become impatient with us for making this suggestion until they will admit down and reflect deeply upon it. As sure as God reigns, as sure as Christian principles and teaching remain unimpaired in their power, their self-aiding authority over the human spirit, there is a duty of the strong to the weak. This doctrine runs through the whole teaching of Jesus and ends explicit form over and over again in the New Testament. "We that are strong ought to bear the infirmities of the weak" is the law of Christian living which ought to be applied to all human relationships. We are face to face, we white folks, in our dealing with the darker, with the doctrine of noblesse oblige. While we are prompt to claim the nobility of race and ancestry, let us be prompt also to recognize the corresponding obligations.—The Religious Herald.

We are often asked this question, "Has the Negro anything to gain by participating in the present war?" Our unqualified answer is this: As a race the Negro is the man who will lose least and gain most. The thing inevitable is the triumph of democracy, and once let the principles of democracy triumph—a condition as yet unknown here in America—all ill, political and racial, will disappear as darkness before the dawn.—The People's Recorder.

Fall in line with us to put the Christian Banner in every Baptist house. See offer on last page.

Home Hints

ROME

More than building show mansions. More than dress and fine array. More than domes and lofty steeples. More than station, power and sway. Make your home both neat and tasteful. Bright and pleasant, always fair. Where each heart shall rest contented. Grateful for each bosom there.

Seek to make your home most loving, Let it be a smiling spot. Where, in sweet contentment resting, Care and sorrow are forgot; Where the flowers and trees are waving. Birds will sing their sweetest song; Where the purest thoughts will linger. Confidence and love belong.

There each heart will rest contented, Solace and blessing far to roam. Or, if roaming, still will stay. Cherish happy thoughts of home. Such a home makes man the better. Sure and lasting the control; Home with pure and bright surroundings. Leave its impress on the soul. —Evangelical Messenger.

Show Your Love

When a man chooses from all the women in the world one woman to be his companion for life, he solemnly promises before God and man to love her with an affectionate love. And that love should be as real and genuine after they have been married twenty-five or fifty years as it is on the morning of the wedding day. It need not be so demonstrative. We hardly expect the same outward expression of love in an aged couple as in a newly married couple. But the love should exist all the same—less demonstrative because age is less demonstrative than youth, but real and genuine, and manifesting itself in a thoughtful courtesy, a true politeness and a gentle lovingness toward her who has walked by his side for many years and with him borne the burdens of life.

You may give your wife costly Christmas or birthday, or wedding anniversary presents; you may furnish her with fine dresses, a beautiful home, costly carriages, and send her to fashionable watering places, but her heart hungers for something more. You know that your child loves you, but you never tire of having that child put its little arms around your neck and say, "Papa, I love you ever so much." It will give your wife intangible pleasures on your occasion ally tell her, with a kiss that she is dearer to you than ever.—Rev. R. T. Cross.

And do not always assume that she knows of your love. God knows that we love Him—if thus we do—but He wants us to tell Him of it every day. You know that your child loves you, but you never tire of having that child put its little arms around your neck and say, "Papa, I love you ever so much." It will give your wife intangible pleasures on your occasion ally tell her, with a kiss that she is dearer to you than ever.—Rev. R. T. Cross.

TALE-BEARING

This is a despicable habit, and rarely receives the censure it deserves. But Bishop F. D. Huntington, of western New York, in addressing some Syracuse school girls awhile ago on "Talking as a Fine Art," cut down pretty nearly to the quick of the subject. He said:

"I say to you, weighing my own words that you would be less despised, less laughed, would less disgrace your womanhood, would be less a curse to your kind, and, if God is rightly revealed to us in His Word and His Son, would less offend Him by going to see dogs fight in their kennels at the Five Points or bulls gore horses in Spain than by putting on your bonnet and gloves and going from house to house in your neighborhood, smelling about acquaintances, tribbling, calumniating, sowing suspicion, planning and watering wreaths, stabbing character, alienating friends, by repeating to one the detraction that you 'heard' another had spoken. Believe that before the judgment seat of Christ the prize-fighting man will stand no worse than the slanderously gossiping woman."

Cash, not merchandise, is what we are paying for subscriptions.

Young People

THE COUNTRY BOY IN THE CITY

Very many of the boys who grow up on farms long for an opportunity to go and live in some city. And it is an entirely natural longing, for the city possesses many attractions which are not to be found in rural districts, and the city presents opportunities for speedy advancement which are not to be found on the farm.

Yet it is probably safe to say that there is a better chance both for happiness and for prosperity for the great majority of country boys on the farm than in the city. It is not always wise to follow the bent of our natural desires. In fact, they are more likely to lead us wrong than to lead us right. There are very serious obstacles in the attractions and opportunities which the city affords. The attractions are offset by very insidious temptations which meet the boy constantly in the city, and which are likely to be pressed upon him in ways that he will find it very difficult to resist. And the chief of the opportunities which the city offers is that for the most part there are only open to the few, and that the great majority of boys who come to the city to make money are likely to find it difficult to make so good a living as they go on the farm; and that, without any of the advantages of the free outdoor life which the farm affords.

Just at present there are, no doubt, more opportunities than usual for getting positions in offices and stores, but unless the boy has special aptitude for business and finds a place in which he can make it available, he may never rise to a position that will give him more than a mere living, and will be always in danger of losing his position for one reason or another.

The country boy runs a great risk of being snared by the temptations of city life even before he becomes aware of the fact that he is in danger, but the country girl incurs far greater risk, because she is in danger of being captured by "white slaves" when she thinks she is quite safe.—Sabbath Reading.

STAND IN LINE

By Rev. W. A. Harrod, D. D. I called at the bank last week to make a deposit. Many were ahead of me. Though in a hurry, I stood in line and by and by I was first; I was served.

Keep in line. Many may be ahead of you, but if you keep in line you'll come first some day, and you'll be served.

The men and women who have something, who have earned interests, who are leading in the church, in the world, are those who have kept in line.

Keep in line. Therefore, as an individual, as a church, as a race; you must be served! You must come first.

He who loses must pay the cost." The writer was informed the other day that in social games he who loses must pay the cost. This is as true in life as in games. He who loses must pay the cost. Now, what? What may seem the least now, like your favour, make it come forth in victory. In no honest walk of life can you afford to lose. He who loses has double disaster. So in life, you lose the ideal, the victory. There is honey in victory. Samson, after slaying the lion, returned to find honey in the carcass. So shall you.

ROOSEVELT BLIND IN ONE EYE

STAMFORD, Conn.—Weighing 200 pounds and with a girth of forty-two and three-quarter inches, former President Theodore Roosevelt, received newspaper representatives and posed for camera men and moving-picture photographers this afternoon at a health farm here.

When Colonel Roosevelt began his course of treatment on October 7 he weighed 216 pounds and his waistline measured forty-six inches. The Colonel, incidentally, made public for the first time the fact that the sight of one of his eyes was destroyed at Washington, when he was President, during boxing exercise with a young captain of artillery, who was on his staff there.

Colonel Roosevelt, in proof of his excellent physical condition, forced Major Mitchell, of New York, and a crowd of on-lookers to quit during a dash around a track at Jack Cooper's farm.

The Christian Banner

Founded 1851 by REV. C. C. STUMM, D. D. Published Weekly by WARWICK...

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National Negro Press Association Philadelphia, Saturday, October 27, 1917

WORDS OF ENCOURAGEMENT

From the American Baptist: Announcement is made that The Christian Banner, Philadelphia, has been transferred to the Warwick...

New Jersey News, E. E. Jackson, Writer.—The pastors' conference, attended by forty-one pastors and two laymen...

There has been no session of interest to equal this in the history of the conference.

The Rev. W. D. Reed, of Hartford, greatly stirred the conference with his speech on the state of the country...

Doctor Amity, the newly elected president of the Northern University, spoke to the brethren from the subject, "The Need of Such an Institution."

Doctor Beverly acknowledged his sins of criticism and made application for its position in two years ago.

Following Doctor Amity was Prof. Bruce Bell, who speaks from the subject, "The Negro in Literature."

Those who spoke upon the subjects presented were: Doctor Hurd, an applicant for the professorship in the Northern University; Doctor Beverly...

St. Paul Baptist Church, New York city, Rev. M. Arthur Becker, Minister.—The pastor arranged to have Borough President Marcus M. Marks address the Baptists and interdenominational ministers' conference...

First Baptist Church, Huntington Park, Pa., Rev. E. D. Chandler, Pastor.—The pastor preached in the morning; 3:30 P. M. Sunday school and missionary meeting...

NEWARK, N. J., Oct. 26.—Dear sir—I am sending you a note at Rev. J. M. Burton's request...

YARDLEY, Pa., Oct. 21.—The First Baptist Church, Yardley, Pa., Rev. E. Smith, pastor, 11 A. M. the pastor preached from Romans II. Subject, "Be strong in the Lord."

SHILOH BAPTIST CHURCH, Plainfield, N. J., Oct. 22.—Last Sunday was a delightful time experienced in the service of our blessed Lord...

Calvary Baptist Church, Chester, Pa.—The services at our church today were grand. At 11:15 the writer preached a sermon from Zachariah VIII, 23...

St. Paul Baptist Church, New York city, Rev. M. Arthur Becker, Minister.—The pastor arranged to have Borough President Marcus M. Marks address the Baptists and interdenominational ministers' conference...

First Baptist Church, Huntington Park, Pa., Rev. E. D. Chandler, Pastor.—The pastor preached in the morning; 3:30 P. M. Sunday school and missionary meeting...

Mt. Plague Baptist Church, Ashbury Park, N. J., Rev. E. D. Crowley, Pastor.—During the absence of our pastor, who is assisting Rev. Campbell, Cal...

hand of fellowship was then given to fourteen persons, and the Lord's Supper administered. Thus ended a great day in our Zion.

Second Baptist Church, of Franklinville, Rev. J. R. Brown, Pastor.—Sunday was a high day in the service of the Lord Sunday morning, preaching by Rev. Burton, two candidates were baptized...

Central Baptist Church, Rev. Chas. Blackwell, Pastor.—Services were well attended. Assistant Pastor Rev. F. H. Higgins preaching morning and evening...

One's Fanny Baptist Church, Rev. C. F. Dinger, Pastor.—At 11 o'clock the pastor preached a strong sermon to a full house...

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very Baptist Church, Plainfield, services were well attended. Rev. B. Whitehead, of New York, preached a very helpful and instructive sermon...

Mt. Zion Baptist Church, Germantown, Pa.—Rev. Winston preached in the morning from Col. I, 13, subject, "Our Relation to the Departed Souls."

Deaths—Brother Christian: the funeral took place from the church on Friday. Young William Slater died on Friday. The funeral took place from his parents' residence on Monday, at 11 A. M.

On Thursday evening, October 25, services will be held at the Mt. Zion Church for the drafted man of Germantown, who will leave on Saturday. Rev. Winston leaves for the convention on Tuesday. The Rev. Shipworth will conduct meetings at the church beginning October 28. Every one is invited to attend these meetings.

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SPREADING THE GOSPEL NEWS

CHARLES E. W. MALUJENCAR EN ROUTE

FORT GIBSON, Okla.—I am back in Oklahoma for a few hours, but before you can even look at this letter I will be in Texas and perhaps away from there. Last week I was in Salina, Kansas, attending the annual session of the Baptist State Convention, and it is said to have been the greatest session in the history of that organization, although they were not killed with raising money, yet they got their share and then turned attention to many other things.

This was a convention of soul-saving and inspiration to the whole race. People were there from every direction and from all parts of the country, and this added so much to the convention. It was opened with a session of the Women's Home and Foreign Missions Convention, which was presided over by Mrs. Emma Gaines, of Topeka, Kas. Mrs. Gaines is one of the great women of our race and denomination. She has been at the head of the convention for a long time, hence she has been able to accomplish much for God and the race. She lives in the hearts of the women of Kansas, and when she speaks she is heard by the people—men and women alike. It means much to any one to be able thus to reach the people.

From the time this convention opened until it closed there was much interest. They had two days for their session, and they so attended in business that when the time was up they were fully ready to go home. It is a rare thing to see a convention like this for most of them will ask for just a few more minutes the next morning or some other time. Mrs. Gaines brought them out on schedule time, and the women were able to be present at every session of the general convention.

There were many strong sermons and addresses. It is composed of able women. They had a fine concert Saturday night and some money was raised for the work. Our women accomplish much when encouraged. They made a good report of the session of the National Baptist Convention and the delegates were given a vote of thanks because they were able to say so many good things about this great organization. Mrs. Frances Watson was there and she made them know that she was in the world. She was the Bible teacher for the women at each session.

Now then turning to the convention, Rev. W. A. Brown was elected for another year. He has done much to lift up the standard of the Baptist since he has been pastor. I could just tell you many things about him, but time will not permit me to do all this week; but he is a big star in the convention, and his annual address was well up. He carefully surveyed the country and then turned his attention to local things.

All the officers were re-elected. They had been faithful and furnished a good account. The sessions were held in Salina, Kans., an interesting place and full of attractions for the people. The St. John Baptist Church where the convention sessions were held is well organized, with Rev. W. P. Baker as pastor. They had one good time. The pastor was good because they had four-class rooms and the people wore a smile. Every delegate was given all he wanted and the homes of the people were thrown wide open.

It was interesting to see the mission helping to wait on the table. In Salina they have mixed schools. There are about a dozen of our people in the high school, and they seemed to enjoy their work. I had the pleasure of addressing the high school Friday. They had between four and five hundred young people.

These people were friendly. The newspapers furnished full accounts of what was going on. After spending the time here I pulled out for another part, spending a few hours in Kansas City, Mo., going in touch, over the phone, with Rev. J. M. Booker. This young minister is as busy as can be. For some time his health has not been good, but he is getting to be himself again. His people have purchased a fine church and are getting out of a debt in a hurry. Doctor Booker is a great preacher and loyal to the National Baptist Convention, although sickness has kept him away.

Kansas, Missouri and Texas all held their state conventions this month, also Pennsylvania, and next month will come Alabama. There are to be big meetings among these Baptists especially Alabama and Arkansas, be-

cause these two States are to celebrate their fiftieth anniversaries.

In Arkansas they are going to put forth an effort to raise money enough to liquidate the debt on their college. I started this letter in Oklahoma, but I am finishing it in Texas. I shall have more to say to you in my next.

New York—Sunday was a beautiful day and all the churches were largely attended. Rev. S. W. Smith, pastor of Messiah Baptist Church, Yonkers, preached two soul-winning sermons Sunday. In the evening he preached the anniversary sermon of the Missionary Society. They were out in large numbers. It was interesting and uplifting to hear of the grand work the society is doing. Mrs. Ida Small sang very sweetly. The lecture by Lawyer Julius L. Mitchell, of Brooklyn, N. Y., at Messiah Baptist Church, Thursday evening, on "The Men We Need" was wonderful. Mr. Tyler, of Atlantic City was in town Sunday. Miss Pauline Smith spent the week with Miss Daisy Thompson.

Merion Avenue Baptist Church, Rev. Dr. Alexander Garden, Pastor—The pastor preached morning and evening sermons that made an abounding rejoice. At night he baptized two. All are welcome.

The men from camp are doing nicely with their literary. They enjoy speaking. The president knows how to control men.

Thursday evening a supper was served by the ladies of the church. We like The Christian Banner and wish it a long life. Mrs. Tyler, our organist, is a good singer and player. She leads by side.

The semi-annual report of the First Baptist Sunday School of Vanities, Pa.—The following statistics are the record of the aforesaid organization between the dates of January 7 and October 7, inclusive, 1917: Total amount of finances realized \$28.92 Total amount expended \$27.17

Balance in treasury \$1.00 Average collection per Sunday \$ Average attendance per Sunday 11 Total membership of new enrollments for membership Recorded by John W. Lea, recording secretary. Approved by Miss E. Dotson, treasurer.

Bethany Baptist Church, Brooklyn, N. Y., Rev. Kimball L. Warren, D. D., Pastor—Dr. A. Clayton Powell, the distinguished pastor of the Abyssinian Baptist Church, New York city, recently closed a very successful religious revival meeting with us. Dr. Powell is a man of God and an uncompromising moral preacher, possessing a rich treasure of working material. It is well to be a man of learning of position of indisputable courage of eloquence. Dr. Powell has all these splendid gifts, but his greatest gift is that of the Holy Spirit.

There was a large and enthusiastic audience each evening. Sunday, 5:30 p. m. the spirit was at high tide and singers melting in tears, happy conversations and backsliders reclaimed. The singing by a large chorus was impressive and timely. Prof. P. Albert Myers, director. The church and people are greatly inspired. There were 63 accessions. Dr. Powell received \$136 as a token of appreciation. Visitors were met with a hearty welcome by the officers. Deacons and trustees were alert to their duties.

The pastor preached Monday at 11 A. M. Baptized 11 at 3 P. M.; the band of fellowship was given to 33. Collection, \$271.

Concord Street Baptist Church, Rev. W. Bishop Dowden, B. M., Pastor, Boston, Mass.—Sunday was an ideal day. Our pastor preached morning and evening. He is regarded as one of our great preachers. Several visitors heard him. At 3 P. M. the Lord's Supper was administered. The Rev. W. W. Allen, D. D., assisted. Our collections are still increasing. We are preparing for a thousand-dollar year in December. Dr. Alexander Williams, known as the Black Billy Sunday is coming to us in the near future. The revival conducted by the Rev. H. H. Johnson, D. D., noted evangelist of Washington, D. C., was a success. Several were added to the church by baptism. Doctor Johnson will help any church—C. W. BENDIS, Church Clerk.

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WHITE JERSEY BAPTISTS

Four hundred enthusiastic representatives of a militant Baptist faith from the twenty-one counties attended the opening session of the eighty-eighth annual convention of the New Jersey Baptist Association in the Chelsea (Atlantic City) church.

Patriotism and growth were the keynote of the annual address of the president, F. Wayland Carr, Camden. He gave a comprehensive review of what the Baptists of New Jersey have accomplished in the last year, and are prepared to do in future in backing up the nation during the world crisis and making the Church keep pace with the needs of the time; that there are 77,897 Baptists in New Jersey, 370 churches, 159 white and 111 Negro, the latter with 14,852 members; 25,363 boys and girls enrolled in the Bible schools of the white branch of the denomination, and the value of church property is \$7,428,971.

The Baptists stood third among the Protestant denominations of New Jersey, being exceeded only by the Presbyterians, with 92,217 members, and the Methodists, with 123,101. They have aided twenty-five English and nineteen foreign-speaking missionary pastors with monthly payments of \$2,500.85 in the last twelve months. The 370 churches have raised \$150,482.70 for current expenses, \$58,539.99 for Bible schools and paid \$210,005.27 for debt and improvements, a total of \$639,022.25, besides contributing \$22,496.83 for missionary work in the State and \$39,554.20 for Christian work in the world.

THE NEWS IN BRIEF

Colored girls are operating elevators in a number of the largest hotels in St. Louis.

Dan Sibay, the baseball manager who killed Clarence Ewell, a Negro waiter, in an Indianapolis hotel dining-room

by shooting him down in cold blood, will have his trial in November. The Judge denied his application for bail.

Thirteen of the 156 Negro soldiers held here in connection with the rioting in Houston, Texas, August 23, were ordered released and have returned to Columbus, New Mexico, to rejoin their regiment.

People who do not read Negro newspapers certainly cannot keep posted on what the race is accomplishing. The buying and beautifying of homes, the educating of Negro youths and many other things pertaining to real Negro life cannot be had from any other source but Negro newspapers.—The Advance

Negro insurance brokers met in Mission, N. C. Their convention was a financial success. The town had a gala week.

Negro registered nurses throughout the country are in receipt of information from the Red Cross headquarters at Washington that a hospital at Base Hospital will be established at Des Moines, Iowa, in connection with the training camp for Negro troops. About 150 nurses will be selected for service.

OKLAHOMA BAPTISTS

The Oklahoma State Baptist Convention, comprising 65,000 constituents, will convene with the Tabernacle and other Baptist churches of Oklahoma City, October 24-28. Here plans will be laid and money raised for the beginning of a State school.

The women's convention, auxiliary to the state convention will assemble in the Calvary Baptist Church. Throw wide your doors, O Israel, and let the purchase of Christ's blood come in.—Rev. N. A. Robinson, president, and Rev. E. W. Perry, secretary.

**HUME RULE CERTAIN
DECLARES O'CONNOR**

The liberation of Ireland will come either through the present convention, prompt action of the British Government or through the peace conference that ends the war, according to T. P. O'Connor, Irish home-rule leader and Member of Parliament, in an address delivered before the Irish Fellowship Club in Chicago.

He charged England with oppressing Ireland as severely as "any nation now under Germany's yoke," but declared the only obstacles to a free Ireland were England's mistakes since the war and the Sinn Fein policy, which, in his belief, has "arrayed Ireland against all the civilized nations in the war." He has come to America, he said, to speak against this policy, which he demands be abandoned, rather than raise America as an enemy to Ireland.

All the leading Irishmen of Chicago were in attendance and were enthusiastic in their reception of Mr. O'Connor and the things for which he stands.

"After such a conclusive proof of the real position in which the Irish in this part of America stand," declared Mr. O'Connor, "it will no longer be possible for a small but noisy faction to misrepresent Irish sentiment."

ZIONIST ANNIVERSARY

More than 3000 persons attended the twentieth anniversary of the Zionist movement in the United States, held recently at the Metropolitan Opera House, Louis Edward Levy, president of Philadelphia, presided. The Rev. Dr. Joseph Krauskopf,

one of the principal speakers, received an ovation when he made an urgent appeal that the Jews of the city invest their money in Liberty Bonds. He said:

"The Jewish boys at the battle-front in France are doing their bit, and we expect you at home to do yours. The Jews should organize for the Liberty Loan. It will make the entire world safe for democracy. Let the country know that the Jews have done their part."

Dr. Ben Zion Moominaph, of Palestine, brought a message from the Holy Land and made an appeal that the Jews here help their brethren there, who are suffering from privations. Ten thousand dollars was pledged for the relief of Jews in Palestine.

REFUSE TO GO TO WET STATE

Fifty lumberjacks who had been helping the Clear Lake forest fire in Idaho refused to go to Montana recently to fight a forest fire because they feared the effect of emigrating to a wet State after having spent many months in a dry State. The men said they were sure to get intoxicated after they were paid off if they received their money in a wet State.

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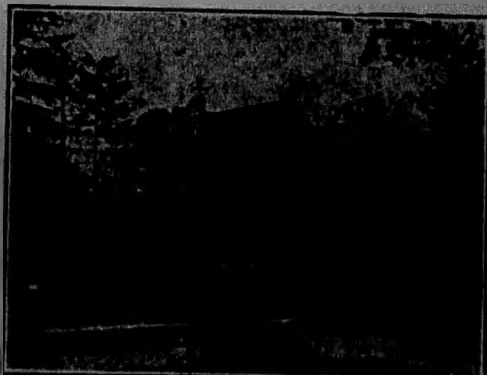
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It helps—just write your name and address plainly on the blank lines at the bottom of this column and mail to us. We will send you a sample copy of The Sunday School Times and you can see for yourself what a lot of good things it has for you. Do it now, before you forget it.

The Sunday School Times C 11 1031
1031 Walnut St., Philadelphia, Pa.
SEND A SAMPLE COPY TO

Name

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Things of the Week, October 20th to 27th

PITTSBURGH DEMANDS 'dry' cones for war workers. Liqueur sales slow production. VETERAN SOLDIERS STUNNED BY a atrocious of Germans, who're said to be crucifying prisoners. NAUTICAL WORKMEN of America and Canada expected to demand more pay... RETAIL FOOD PRICES... RUSSIAN BATTLESHIP SUNK by the German fleet in the Gulf of Riga... THE FARM PRODUCTS of the United States in 1917 are valued at \$2,496,000,000... SHIPPING BOARD will divert bottoms to the amount of 150,000 tons from the coast to transatlantic trade... GERMAN PAPERS DECLARE Ambassador von Herzfeldt did not know his plans, and Secretary Lansing's explanations are a forgery... U. S. ARMY TRANSPORT ANTILLES to sink by a German submarine with loss of seventy men... ANTI-GERMAN OUTBURST in Alameda, Cal., when posters and pictures of Hitler, Goebbels and Hitler's wife were defaced... RUSSIANS EVACUATING REVAL before German advance in Baltic... GERMAN AIRSHIP drop bombs on London... BULGARIA TRIES peace situation with Allies, laying 'special' charges... STRIKING MINERS TOLD by President White that wage adjustments will not be made until normal conditions are restored... HEAVY AIRPLANES will be used by Germans... NATIONAL ASSOCIATION of cotton manufacturers adopted resolutions urging the confiscation during the war of U.S. plants held by German subjects... SURVIVORS of the Anitola, American freight transport sunk last week by a German submarine, are landed at a foreign port... COLONEL ROOSEVELT TALKS in favor of 'back' Cooper... MEXICAN PRES. DISCUSSES possibility of a break in relations with Germany... JARD ISSUES list of articles to be converted and those eligible for conversion... RUSSIAN PARLIAMENT opened. Krasin declares Russia would never 'back' down... EX-CHAMBERLAIN BUELOW and Bethel... WANT GET NEARER to Washington... ZIONISTS APPEAL to President Wilson... GENERAL PERKINS stays in office... SECRETARY DANIELS APPEALS in National Congress of Synagogue in Chicago... THE CASSIN was the American destroyer recently torpedoed and crippled... PROBLEM OF TONGVA... TONY'S EUGENES in numerous articles... DETAILS OF DESTROYING British vessels and merchantmen... AMERICAN FLYERS DEATH in France... ITALIAN BILLY... 'NEUTRAL DAY'... HUNGARY WAR EXPENDITURES from July... COLONEL HOUSE WILL GO to World War... PREPARE FOR TOMORROW

'GOVERNMENT TAKES SONS, why not mine?' asks Garfield, in plan for war aid. JULIUS FISCHER, of Philadelphia, sent from Camp Meade to do cabinet work for Pershing. ENGLAND SENDS United States wheat from Canada; enables mills to run to capacity. RETAIL FOOD PRICES for Chicago depend upon merchants' enforcement of their figures. UNITED STATES HOLDS \$26,000,000 alien wealth; will be invested in Liberty Bonds. RIOTY SACRIFICED to save French (Lafayette) Haritou became Foreign Minister and a negotiator. BRITISH LOSE 13,000-ton merchant steamer and a destroyer. FRENCH CAPTURE 2000 Germans and 20,000 in blow on Aisne; advance two miles. BERNSTORFF IN PLOT for new Irish revolt; Irish in act of solution of constitutional question. GERMAN RETAKE one position from British in Southern Forest, Flanders. RUSSIANS REPEL GERMAN landing at second point on Lithuanian coast. OU POINT POWDER CO., Wilmington, advances \$100,000 to Liberty Bonds, the largest reported. SUGAR LESS THAN EIGHT CENTS a pound wholesale by December 1 is expected. PROTEST AGAINST the activities of the United States in October 20th. LIEUTENANT BERG and one German sailor escape from Fort McPherson. NAVY CREWS AND OFFICERS will join in a demonstration as result of the sinking of the Anitola. GOLF FOR PHILADELPHIA... RUSIA PACING still war, sweet demands full peace... AUSTRO-GERMAN ARMIES... FRENCH TOOK more than 2000 and 500 prisoners in Tuesday's attack on Aisne.

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THE CHRISTIAN BANNER

As we go to press a note from Rev. J. N. Burton, Newark, N. J., an esteemed and fine helper, announces the death of his wife and sweet companion. May the God of peace, love and mercy be with him in this hour of trial.

WHERE TO BUY LIBERTY BONDS

Station D, 18th and Christian streets, a branch of the Philadelphia Postoffice, is a government depository for Liberty Loan Bond subscriptions. Superintendent Flannery and his corps of clerks are ready to give information and assist intending subscribers in every possible way.

TARDY RECOGNITION

The appointment of Mr. Emmett J. Scott by the Secretary of War has given recognition to one of the most worthy and best prepared Negroes of the United States.

Mr. Scott, for a number of years, was private secretary to the late Booker T. Washington. He is one of the best-known men of our race, and we rejoice at his appointment. That he will prove himself equal to the task goes without saying.

We extend congratulations to Mr. Scott.

A FIRST-CLASS STRANGER

Some shrewd man, when asked what he thought about the character of a neighbor, replied: "Mister, I don't know very much about him, but my impression is he would make a first-class stranger."

There are a good many people in this world who might be ranked in the same class; persons whose friendship is worse than their enmity, and whose acquaintance is to be deprecated and avoided.

In making acquaintances we need to keep this fact constantly in mind. The Scripture warns us that we are to "make no friendship with an angry man," and many a poor fellow has involved himself in serious trouble by companionship with the rash and hot-headed. A dishonest man makes a much better stranger than acquaintance. A tattling mischief-maker, who insinuates himself into your confidence, worms out your secrets and then uses his power to dishonor and disgrace you, may be recommended as a first-class stranger. The fast young man, who dresses gaily, lives high, drinks and gambles freely, may be very fascinating to the young of both sexes; but those who know him intimately and those who have known others of his kind are well aware that he makes a first-class stranger. There are persons who fear not God, who scoff at religion, who tell vile stories, who mock at godliness and despise reproof; all such persons are likely to make first-class strangers. Tell them courteously and kindly, but let them know that it is the kindness of a stranger, and not of a boon companion or a bosom friend.—Irene.

NO TIME FOR WAITING

In our day we hear much about "Wait until the war is over" and

"What will happen" and "What I expect to do."

There seems to be a tendency on the part of many church organizations and educational movements to wait until the war is over, so to speak, but they take no advance steps for the spreading of the Kingdom of our Master on the earth. But, somehow, we cannot harmonize ourselves to this spirit. We are of the opinion that, regardless of the war and its sad consequences, and unpleasant experiences that it brings upon the peoples of the world, the Christian Church must take upon itself the task of world-wide missions—the giving of the gospel of the lonely Nazarene to all the inhabitants of the earth. Our Master's work requires haste. We cannot delay, we must go forward at whatever cost.

It is true that no one can foretell what the results will be when this dreadful conflict will have ended, but, be that as it may, the matter of preparing ourselves for the duties of life remains just the same. The school must go about the work of training the youths and the colleges and universities must continue the preparation of our young men and women as though the world was at peace. It is not our business as to how many days we shall serve after the completion of our courses in study, but the question proves itself to each individual—the world needs a prepared man and woman. We can seek to shift the responsibility, but it remains true, just the same, that the man or woman best prepared for the duties devolving upon them are the ones who will find a place; the world has a job for the prepared man and woman. The Church must, therefore, insist upon a thorough preparation. We need not only the public school system, but we need denominational training in order that we can carry forward the work of our persuasion in the best way possible if we would hold our places in the days to come.

DRAWING

Could there be a better model of Christian preaching than Christ? "He preached the word" (Mark 1:2). And there seemed to be no lack of congregations. "Many were gathered together, inasmuch that there was no room to receive them, no, not so much as about the door." Here is a practical solution of the problem of "reaching the masses." How like it sounds to some of the notices of our earnest and scriptural revivalists, evangelists, and pastors! Yes, preaching the word, works of righteousness and mercy and miracles of saving grace, will "draw the crowds." Do you want a preacher that will "draw"? Christ drew. Those who preach and act like him "draw."

But there are various ideas of who ought to be drawn, as well as how they are to be drawn. Such preaching and such results may not, though they sometimes do, draw the rich, the noble, the influential. Christ regarded it as his prime honor to preach to the poor. "The common people heard him gladly." The upper ten in church and state stood majestic-ly upon the outskirts; drew close-

ly around them their robes of distinction and caste; looked scornfully upon the common herd of sinners who pressed all too rudely upon them, and upon Christ; and "watched him" to trap him in his spirit, his words, his creed, his deeds, and even his silence.

Christ did not seem to think that the rich had a very good chance to get to heaven, especially if they loved their filthy lucre. Still he thought it was possible for them to be saved, on the general principle that all things are possible with God, that nothing is too hard for the Lord. Such doctrine was not popular with old or young men or women who supposed they lacked nothing, and went away sorrowful when the pathway was pointed out along the road of parting with the best they had, with the largest part of what they had, including kindred, home, business, associations and pleasures, to follow the Lamb whithersoever he went.

Yet they could not stay away from Christ's preaching. Who ever can resist following the crowd? They were like the moths fascinated by the candle flame. They were like the wild beasts fascinated with a superior eye, and movement, and voice, and presence, and spirit. They hith their lips; their faces reddened with shame; their hearts boiled with rage; they gnashed their teeth upon the faithful preacher; they rejected the counsel of God against themselves; they argued against the truth—they argued against the man who was "the truth;" they turned from him with contempt and revenge; they plotted against him; nevertheless they could not stay away; they came into his congregations; and so he drew even such as they.

Not only upon the cross was he to "draw all men unto him," but he drew them after him on his way to the rugged tree. The message came to him, "All men seek for thee." The Greeks came inquiring for him: "Sirs, we would see Jesus." This was not only the cry of these Greeks, it was the cry of that age; it has been the cry of all ages, before and after Christ. Patriarchs and prophets died without the sight. But our eyes and ears and hearts have seen and heard and loved (or rejected) the Christ—the model man, the representative man, the prince of preachers, who spake, and still speaks, as never man spake; who preached, and still preaches, the word; who unfolded, and still unfolds, the Scriptures to men whose hearts once burned, and even now burn, within them while he talked, or yet talks, with them by the way.

O thou omniscient, omnipresent, omnipotent Christ; teach us not only how to pray (as thou didst thy disciples); but teach us how to preach the gospel with the Holy Ghost sent down from heaven; how to speak, not with the wisdom of merely human words and eloquence, but with the demonstration of the Spirit and of power; how to talk of the Holy One, until men shall hasten to hear, until they shall be gathered together, inasmuch that there shall be no room to receive them, no, not so much as about the door, while we closely imitate thee in preaching the word unto them.—Irene.

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The count to see who has sent the largest list, and who has sent the four next highest lists, will commence April 1, 1918. Names received that day and thereafter will not affect the results.

Awards to be made immediately after count is finished.