

God is on the side of The Christian Banner. He is raising up workers. He is giving us Victory. Will YOU not enlist as a worker?

THE CHRISTIAN BANNER

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FROM LIGHT TO DARK

S. Welr Mitchell
I know the mist is near at hand,
The mist lies low on hill and dale;
The autumn heavens are desolate;
But I have had—have had—the day;
Yes, I have had dear long the day;
When at Thy call I have the night,
I feel the twilight as I pass;
From light to dark, from dark to light.

God's endless love! What will it be
When earthly shadows flee away
For all eternally a bright day.
The unfolding of that love to me!
Habeok.

Why Honor Martin Luther?

Howard A. Holtzman, D. D., Editor,
In The Congregationalist

Why should a world scarred in the greatest physical conflict of the centuries pause to commemorate Luther? Why should twenty million Protestant church members of America put aside pressing duties in order to attend meetings in Luther's honor, to read books and articles relating to him, and to support various educational and philanthropic enterprises that accord with the purpose of this anniversary season?

Because when the young German monk on the day of October, 1517, posted on the door of the Church of All Saints in Wittenberg his ninety-five theses denouncing the wrong practices of the church to which he had dedicated his life, he was initiating a movement which turned the course of history. We do not forget the reformers before the Reformation—Peter Waldo and the other "Poor Men of Lyons" who as early as 1117 demanded their laymen's rights in teaching the gospel and kindled among the people of France a desire to read the Bible; John Wycliffe, the learned scholar and trained theologian, who wrote and a half before Luther drew out and explained assertions and assumptions of papal decrees; and mystics like Bernard, Master Eckhart and John Tauler, who put the emphasis on the inner life, instead of on ceremonies and display. All had their part in bringing about that great change in the Christian thinking of the sixteenth century which we call the Reformation. But Luther more than any other crystallized latent but widespread impulses of revolt. He translated the gospel which many were ready to follow with eager zeal. The situation called for an overt, dramatic act like the posting of the theses, a loud, outstanding piece of witness-bearing like the defense at Worms to capture the imagination of the people and to suggest desperate lines of remonstrance and agitation.

Because the forces which Luther helped to set in motion have been operating with mighty multiplying power for four centuries. They have effected results the world around. They have become embedded in schools, colleges and universities, and in a vast network of agencies and institutions through which Protestantism does its beneficent work in all lands. The impetus which Luther helped to make and organize have proved everywhere the germ of still and religious liberty from which the great democracies of the world have developed. Nor is their force spent. Protestantism was never unlimited, so impatient with nonconformity, so eager to make the religion of the spirit a material power among men.

Because our war-stricken, weary world needs just what Protestantism in its best outline has to give—not an excessive individuality, not naive and brittle cults, but the things that lie at the heart of Protestantism, the possibility of immediate access of the soul to God through Christ, the right of private judgment, the spirit of

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Pennsylvania Baptist State Convention Pittsburgh, Pa.

By Rev. J. B. LACKSON, Editor.
The twenty sixth annual session of the Pennsylvania Baptist State Convention, held with the Broad Hope Baptist Church, Pittsburgh, Pa., has passed into history. Harmony prevailed and prosperity and blessings were seen as for evident recognition. The hearty welcome accorded the convening by Mr. J. T. Saunders, Superintendent of Sunday School, Broad Hope Baptist Church; Rev. Dr. Green, pastor of Metropolitan Baptist Church, Pittsburgh; North Side City Minister O'Brien; Mr. Mayer Armstrong, and Dr. Clinton, M. D., was enjoyed by all.

More than 25000 was brought up in the convention to foster the denominational interests of the Baptists. The Convention opened 2:15 and the Women's Auxiliary more than 1000. The Virginia Seminary received 1400. The Northern University was well taken care of as well as other institutions for the betterment of our race conditions. Rev. Dr. W. G. Purkess delivered a most striking and practical missionary sermon. Rev. M. Winston and Rev. W. H. Moore preached very powerful sermons upon the Temple and the Kingdom phases of the Convention.

The following officers were unanimously elected to sit:

- President—Rev. Dr. E. W. Johnson, Philadelphia.
- First Vice President—Rev. H. W. Childs, Pittsburgh.
- Second Vice President—Rev. O. P. Gaudin, Houston.
- Third Vice President—Rev. D. R. Russell, Pittsburgh.
- Recording Secretary—Rev. J. M. Moore, Philadelphia.
- Conference Secretary—Rev. Al. Alexander Childs, Philadelphia.
- Statistical Secretary—Rev. T. D. Allins, Philadelphia.
- Treasurer—Rev. Dr. T. H. O. Moore, Pittsburgh, Pa.
- The Women's Auxiliary: President—Mrs. A. M. Tucker, Philadelphia.
- First Vice President—Mrs. Fannie Amador, Philadelphia.
- Second Vice President—Mrs. Amanda Best, Wilkesboro, Pa.
- Third Vice President—Mrs. Mary S. Trilbitt, Philadelphia.
- Recording Secretary—Mrs. Hattie Gustin, Pittsburgh, Pa.
- Corresponding Secretary—Mrs. Mamie E. Jackson, Philadelphia.
- Treasurer—Mrs. Annie Harmon, Philadelphia.

Rev. Dr. A. J. Green, of Harrisburg, completely captivated the Convention with his message upon the subject, "The Virgin Birth." Many other sermons and addresses of hope and inspiration were delivered before the convention to the delight of all present.

Mr. Johnson, the president, delivered a powerful sermon to a large congregation Sunday morning at Broad Hope Baptist Church. This sermon was instructive, prophetic and spiritual to the uttermost. It will ever be remembered by those who listened to this masterful discourse. Dr. C. T. Walker, the race's prophet, delivered his message upon the subject, "The Virgin Birth." Many other sermons and addresses of hope and inspiration were delivered before the convention to the delight of all present.

The National Baptist Convention was strongly endorsed, and the president of our convention was sent as a delegate to the New Jersey State Convention which meets at Newark next September.

"For a great while Germany has been trying, and is still trying, to crush humanity in the East and at the same time hold her own with England and France in the trenches of the West."

"In the triumph of Japan a nation long since born comes into power, and this means an unyielding attitude toward China and America. As usual, many strikes have been going on during the year. Recent strikes were won when the American writers, interested in the nation, and just when foreigners resorted at Bayona, E. J."

"Racial Gompers has been slaying up the Negro masses, both as to the masses and how they may succeed. Fully he kept out of the labor union."

"Fruition and blanching have been the foul bits on the pages of American history. Each in East St. Louis Illinois and Gaeter, Pa. But God is in this great movement and will set bring the Negro into his own. This present war evidently is a Divine intervention to renovate the nation of the world."

God's promise is that "Ethiopia shall stretch forth her hand to God, and this shall be the day for the glorification of that prophesy."

"The fulfillment of the great promise for eight per cent or eighty thousand Negroes, some as officers and others in the ranks of the common soldier, to take their place in the territories of France, both in the defense of the rights of the nation and for world-wide democracy."

"The Imperial historian has recorded the Negro the distribution of the blood in the great Revolutionary War. Two hundred thousand Negroes fought side by side with the Federal soldiers in the defense of the Union in the Civil War, and a single instance of one of them turning his back toward the enemy."

"In the present world war, although the Negro has reason to feel even the Fourth and Fifth Amendments have not been carried out in justice as their ancestors pertained to the general uplift of the Negroes, yet as in every instance where the Negro has been called upon for loyalty and devotion he will stand forth to his race, and will be found second to none in the defense of the nation in every life blood."

"Surely the Hand of God is evident in the call which has just come to the race, and with the Negro on the side of true democracy that hand will still shape public sentiment, and I shall hope to see a democracy positive and true. I therefore must articulate with and urge that there shall be no faltering on the part of the members of the Negro race, but each and every one will act with the same courage and faith in the slogan 'Who works the sparrow will find the sustenance of his race, as well as nations and individuals.'"

Bishop Rhinelauder, of Philadelphia, speaking of the immortality of the constitution with the constitution recently said it is probably not a matter of the immortality of the small town. Three things operate to protect the nation from this invasion to which we refer, loss of a good man and love of God. "I would rather take my chance with the soldiers than with civilians," he added.

Alexandria, La., has been selected as the next place for holding the Southern School Congress. Preparations are already under way to make the meeting in Alexandria, June 12-15, eclipse all former meetings.

Founded Upon the Rock

Rev. W. Jones, D. D.

The parable with which Jesus closes His Sermon on the Mount teaches the substantial principles of His moral government. It reveals to us the stability of the nation that there are two eternal principles, one of good and one of evil; and it teaches that moral evil is an essential force in the Divine plan.

If we analyze the parable we have two men, two houses, two foundations and two results. These represent two characters, two modes of action, which ultimately differ; one is a success, the other culminates in disaster.

A foolish man built upon the sand, the rainy season came, the hoisting tempest raged, the ascending rain came in torrents, the porous soil was saturated, the creative power of the scullion stream cut away the yielding earth, the house fell, the family fled, and it fell. Perhaps it was at midnight there was no time to rebuild the contents; all went down together. The man had chosen his location, realized the folly and finished his edifice, placed his family and his effects at the mercy of the elements, and the ascending flood in unexpected moment precipitated all into irretrievable ruin.

The other man pursued a different course. Possessed of no greater resource, with no stronger willpower and no more minute knowledge of the country and climate, he selected a different location, and built upon a rock. He was prepared for any emergency, although he was subjected to the same tests, he was safe. Both houses were in the same storm, the fire and in the same locality, the same storm swept over both, and the same destructive storm beat upon the one as it did upon the other; but it fell not.

There is a limit to the power of every storm, both as regards its severity and duration. The storm ceased, the rainy season came to an end, and the clouds by the sea shone out in all its glory, and the house with its occupants and contents.

CHURCH EXTENSION AMONG THE NEGRO BAPTISTS

My Dear Fellow-Workers:
The editor permits me to have a heart-to-heart word with you on the subject of church extension.

Every dear fellow-worker you are interested in Church Extension work. Are you one of those called of God to build and house the flock? Are you hearing that call by using your best to feed and house them?

Dr. E. C. Morris, president of the National Baptist Convention, issued his recommendation offered at Savannah, Ga., meetings, the Church Extension Board to be created and Board to raise one hundred thousand dollars for Church Extension work. To do this the Board is calling upon each pastor for \$10 each church, \$1 each Sunday school, \$1 each Woman's Mission Society, \$1. If you, the pastor, will send one dollar for your church and women's society, you will have \$200,000.

Let me suggest that you Church Extension work, this kind of work is badly as the Negro Baptist. You may have a nice city work today, but tomorrow? Again hoping to hear from each pastor and church I beg to request you to send one dollar for your church, school and women's society, you will have \$200,000.

2. E. MORRIS

Woman

WOMEN AWAY FROM HOME

Fifty per cent. of the Negro women who are trying to make homes and rear children, are away from their homes and away from their children all day.

Only nineteen per cent. of the white women charged with the same sacred responsibility are away at work all day.

The moral reaction upon the homes of our women is keen and fell.

Homes are poorly kept, and that happiness which constant companionship alone can bring is unknown. Unmothered children go wild or grow wild.

While we are pleading for the conservation of food, let us remember that the conservation of life is far more important. A race cannot rise until it throws around its home life every safeguard to happiness, protection and purity.

The man who is not able to keep his wife at home to rear his children has no business with a wife and children; and a wife who is not sufficiently economical to so manage the income and sufficiently versatile to get work of a kind that can be done at home has no business with a home.

Statistics show and our streets bear living testimony to the fact that more girls go wrong because of home conditions than from any other cause. If we were to put down opposite the name of each girl who falls in life, the reason for the failure we would write opposite nine-tenths of them, "Neglected during her adolescent period."

Putting down the fact in all its enormity, the Negro girl is the most neglected and the most exposed girl in all the world; and the biggest job before us now is to throw around her the home and social protection that she needs. Without this we will not have mothers for the next generation. "Keeping up with the Joneses" has cost us the lives of millions of the finest girls a race ever had bequeathed to it.

Women "work out" in order to buy finery for their daughters that they may dress like somebody else's daughters, or to live in houses like the Joneses. --The Worker.

THE NEGRO WOMAN AND SUFFRAGE

Every woman (whether approving of suffrage or not) should be interested. The Negro woman especially should wake up and open both eyes and ears, and, if necessary, her mouth.

The Negro woman is content, apparently, to live just as she is, unthinking, unmoved by modern problems, leaving everything to the men. But she is making a great mistake. She has her part to finish in the edifice of race building. If womanhood is the glory of the nation, then the Negro woman must be sure she deserves that honor.

The Negro woman has a responsible position to fill. In fact, the woman of any crushed race have a greater responsibility than women of dominant races. It is woman who must push with all her strength the heavily loaded cart of fate up the rugged road of destiny. Is the Negro woman doing this? What explanation have they to offer for not being interested in the affairs of their race? If the women are given the vote, in what light will the Negro woman appear? Can she then demand her share in the enjoyment of the hard-won victory. Is she now giving her share in the winning of the battle for votes for women?

Of course there are many who are doing their part, but we want those who are not doing anything and yet hold the destiny of the race in their hands to get hold of the rope and pull upward and onward for the success of the race.

—MERTHA ALICE LONG.

A Great Woman Dead

Mrs. Elizabeth Thomas, who gave up her home for her country's good entered into rest October 13. About the deceased were assembled her relatives, representing three generations: daughters, granddaughters and great-grandchildren.

Her life was one of simplicity, honesty, rustic beauty and thrift. A shining light and an inspiration to the community about her, and an exponent of all that is noble and great in the owner of Fort Stevens, W. C. Thomas was one of the most interesting women in the District, and

the history of her ancestors is full of stories of adventure and love. Her great-grandmother was Nora Butler, a famous Irish belle of Colonial days, who created a sensation by eloping with Murling Proctor, an Indian countryman. Nora Proctor, a daughter of the couple, was wooed and won by Jefferson Thomas, who was one of the most highly cultured and distinguished of his time, holding the position among his people as that which was held by the late Booker T. Washington. The Proctor side of the family is composed of Indians.

Mrs. Thomas was 82 years old and had lived at her present home for 42 years, moving there from Charles County, Maryland, where she was born. The family bought a farm of 200 acres being among the wealthiest people of her race at that time.

During these years the Civil War broke out and Abraham Lincoln visited her home and ordered it repaired to establish Fort Stevens. D. C., Washington's only defense. He directed the Union Army, the first and last of the kind, to be established. The President of the United States personally took charge of the army. This fort saved the City of Washington when General Early made his attack on July 11, 1861. Her present home is within 100 feet of the place where the fort was erected. With her babe in her arms and tears streaming down her cheeks, she watched from day to day the demolition of her home and all she held dear while she had not officially surrendered. Abraham Lincoln, who was personally conducting the work on the fort, said to her: "This is hard, but you shall reap a great reward." Whether she has or not, the bill which was introduced in Congress by Mr. Martine, of New Jersey, through the efforts of the Elizabeth Thomas Citizens Association, and passed with some modification, will testify.

Mrs. Thomas was a great civic worker. As president of the Elizabeth Thomas Citizens Association she did much to help shape the civic affairs of the District of Columbia. She was opposed to the passage of the "Patent" bill, which provided for the transfer of the control of the National Board of Education to a Director of Education. She said: "I am opposed to the change suggested in the present school system because I feel that the schools are now conducted in a way that would satisfy any one, and I think that a change which may prove detrimental is not going to better conditions. Why people want to change the working of things when everything is going smoothly is more than I can understand."

She endorsed the Board of Education in its stand against the Dooliver bill, which she condemned as inimical to the best interests of the people of the District.

The recent years of her life were devoted to the care of her stock and gardening on the remaining acreage of the Proctor estate. The portion of the fort upon which the boulder is erected was purchased from her by Mr. W. V. Cox.

She leaves to mourn her loss two daughters, seventeen grandchildren and eighteen great-grandchildren.

May she rest from her labors, for "The almighty God has bestowed sleep." --The Bee, Washington, D. C.

GOSPEL NEWS

Calvary Baptist Church, Chester, Pa., Rev. J. R. Bantz, Pastor:--Our pastor and wife arrived home Saturday and we were glad to see them both. Notwithstanding his illness for four weeks at Hot Springs, Ark., he arrived looking well and full of inspiration from the National Convention held in Muskogee, Okla.

The pastor preached at both services. The Sunday school was directed by Brother J. M. Cain, assistant superintendent, and was well attended. Class No. 2, of which our pastor's wife is the teacher, led in collections.

Bro. B. Y. P. U. had about two hundred out and was up to the standard. A splendid paper was read by Mrs. Mattie Garnett, and the instrumental solo by Miss Willie Williams was well rendered. Mrs. L. E. Bacon sang a solo, and Mrs. Bennett gave a synopsis of her trip to Oklahoma, which was quite interesting.

The collection for the day was \$228. The Sunday school and B. Y. P. U. each contributed \$50.

Thursday night a representative number of our women met at the Army to prepare lunches and other things for the boys who were drafted and left Sunday for Camp Meade. Among the number were Mesdames Pannie Horsey, K. Huban, Mrs. L. L. Bennett and Miss K. Henderson. Sunday was a great day. The en-

dred city turned out to see the boys take their departure. The parade was through the principal streets, led by the City Fathers and officers, two bands and the Red Cross unit. Negro women Mrs. Ruth L. Bennett, president; Mrs. Lillian Crawford, secretary.

There were many sad hearts on the train pulled out from Chester with many of our most useful young men. Among those in the draft were Mr. Gaining Hillard, Jr., Thomas, Butler and Blanton.

The pastor and church were very much pleased with the services of Rev. W. H. Evans. They gave him, as an evidence of their appreciation, two suits of clothes. Rev. Evans is from Jacksonville, Fla., and has taken a special course in theology and is well prepared for the work of the ministry. Any church needing the services of a good man would do well to write him.

Gray's Ferry Baptist Church, Rev. C. F. Dingus, Pastor:--The preaching at the morning and evening service by the pastor was unusually good. The Sunday school and B. Y. P. U. were well attended. Our B. Y. P. U. topic was one of great practical interest: "The City's Needs and How They Are Being Met." John 4:35-42.

Mr. Hill wrote a very good paper on this topic. The pastor gave us a full list of our city's needs and plans to follow to get what was needed.

The latter part of the evening service was solemnized by petitions in behalf of our dear young men who shall participate in the world war. Prayers are much needed at this time, so don't forget Friday night's prayer meeting. --MARY SCOTT.

Shiloh Baptist Church 815 West Fourth Street, Plainfield, N. J., Rev. Eow. N. Roberts, Pastor:--Last Sunday was a day of great joy experienced in the service of our blessed Lord and Saviour, Jesus Christ. Our pastor delivered two inspiring and instructive sermons to large and appreciative audiences. Our Young People's Society has installed a splendid new piano. We are delighted with it. Mr. R. L. Jones is president of the B. Y. P. U. Our City Union B. Y. P. U. held its monthly meeting with the mother church, Shiloh. Mrs. G. Springs and those who took part deserve great credit. We were more than glad to see Miss C. E. Cardwell and Mrs. M. J. Robertson, of Philadelphia, home again. She was the guest of Miss S. V. Rev. E. D. Crowley, pastor of Mt. Pleasant Baptist Church, of Asbury Park, N. J., delivered two great sermons in Calvary Baptist Church last Sunday. Rev. Campbell, pastor.

We are all delighted to see the Christian Banner improving in the hands of its new managers, Warwick.

Mount Pisgah Baptist Church, Asbury Park, N. J., Rev. E. D. Crowley, Pastor:--Last Sunday was a glorious day to the members and friends of Mount Pisgah. At 11 o'clock we listened to an earnest, well-delivered and powerful sermon by our pastor. Our hearts felt the truth of his words: "It is With His Church." After the sermon our hearts were stirred by a duet, "There Will Be No Tears Up Yonder," rendered by Mrs. C. Dumphool and Mr. L. Gregory. This was sung with true tenderness and earnestness that it brought tears to the eyes.

The Sunday school was well attended.

The Missionary Union, of which Mrs. H. Morrison is chairman, met at 4 P. M. The union is working faithfully.

The topic for the B. Y. P. U., "Perseverance," was ably presented. The program was excellently rendered by Group No. 4, Mrs. Crutchfield leader.

At 8 P. M. our pastor delivered another helpful discourse, subject, "The Power of Christian Workers." The power was with the speaker. The pastor is improving, and the members are not unmindful of his ability as preacher, leader and church builder.

Mr. Green, West Grove, thanks members and friends for their participation in behalf of her invalid brother, consisting of groceries and a purse of \$4.30. May God bless them.

Brother N. Burrell, one of our loyal workmen, has been called to the colors. He was a volunteer for Jesus Christ. We miss him.

May God ever watch over our boys in camp and at the front. They have our prayers. God helping we will march to our new church, Borden and Springwood avenues, Sunday, November 4 at 10 o'clock. Come join us. You are well. Houday's collection was \$30.66. Mrs. J. H. MITCHELL.

Missions

VANDERKAMP

Chiefest of the Apostles of Our Lord

Vanderkamp died in the midst of the Italian-ent people with the words on his lips, "All is well." Of his life among this people his successor in the work says: "He was a man of exalted genius and learning. He had mingled with scholars. He had been an inmate of the universities of Leiden and Edinburgh. He had attained plaudits for his remarkable progress in literature, in philology, in history, physics and in the military art. He was not only a profound student in ancient languages, but in all the modern European tongues; had distinguished himself in the armies of his earthly sovereign; in connection with which he rose to be captain of horse and lieutenant of dragoon guards. Yet this man, constrained by the love of Christ, could cheerfully lay aside a brilliant military career, bear the sword and contumely, condescend to serve the meanest of his troublesome subjects, take the asp, the scorpion, the snake and the viper, lie down on the place where dogs rove and spend nights with his couch stretched with rats, the cold wind bringing his fragile house about his ears. Though annoyed by the stings of his hungry hyenas, though compelled to wander about in quest of lost cattle and exposed to the perplexing and humbling caprice of those whose characters were as fickle as his own nature, he calmly proceeded with his benevolent efforts, and to serve his object would stoop with the meekness of wisdom to please and propitiate the rude and wayward children of the desert whom he sought to bless. He came from a university to stoop to teach the alphabet to the poor natives of Hototot and Caffre; from a stately mansion to the filthy hovels of the greasy African; from the army to instruct the fierce savage in the tactics of a heavenly warfare under the banner of the Prince of Peace; from a life of earthly honor and ease to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen, in the city, in the wilderness. He was little behind the chiefest of the apostles of our Lord."

Napoleon said, "The army that remains in its intrenchment is beaten." A church without missions, without earnest aggressive work, is a declining church. The spirit of self-indulgence grows, the spirit of Christian self-denial dwindles. The gratification of pure love is toward equal distribution. You cannot accumulate water in a heap except by fringing it. Neglect of missions is the blight of the parish and the church. God blesses the church which goes out in self-denying ministries to others. --Evangelical Churchman

An evangelistic church is always a missionary centre. Zeal for souls at home is the kindling fire for the conversion of the world. If there is no travail for souls at home, there will be no interest in the perishing millions of heathendom. "Beginning at Jerusalem" is the divine law of growth and missionary activity -- The Mission Field.

REV. AND MRS. A. L. AULICK'S NEW WORK

Rev. A. L. Aulick and his wife have accepted the position of pastor and wife with the Baptist Student Missionary Movement. They will visit Baptist schools, State and Independent institutions. They began work about the 25th of October. Mr. Aulick is a graduate of the University of Mexico and has attended Baylor University and the University of Denver. Both he and his wife graduated from the Southwestern Baptist Theological Seminary two years ago. For the past year he has been teaching secretary, with his wife as assistant, under the State Board of Missions of Arkansas. They have held B. Y. P. U. Sunday School and Bible Institutes. Brother Aulick and wife are fully prepared for this work and have the hearty commendation of the forces in Arkansas. Give them a hearty welcome in the interest of missionary education and civilization. They will place special emphasis upon the deepening of the spiritual life, the sifting of the lost to Christ, and the stirring of a missionary interest among all Baptist students. --Charles T. Hall.

The Christian Banner

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WORDS OF ENCOURAGEMENT Washington, D. C.—I am a lover of the Christian Banner. I began to take it during Dr. Stumm's time and I expect to continue taking it as long as I can get the money to pay for it.

Savannah, Ga.—I have read with much delightful satisfaction the Christian Banner for more than a year. I am sending two dollars to pay for last year and to renew my subscription for another year.

Tosolca Park, N. J.—I desire to express my deep sense of appreciation for the neat appearance of the Christian Banner and the amount of news contained in the columns of the paper.

Cranford, N. J.—The Christian Banner is indeed a great mouthpiece, and I long may it live. There seems to be a change for the better. The readable matter is much improved.

DR. G. M. P. KING On last Monday the Baptist Ministers' Conference passed the following resolutions: On the 8th instant, high up in the pure atmosphere of the Blue Ridge Mountains surrounding Christiansburg, Va., the chariot of heaven swung low and bore to the sweet land beyond the soul of Rev. G. M. P. King, D. D., who for fifty years gave a life of unselfish consecrated service for the uplift of the Negro race in general and Negro Baptists in particular.

St. Paul's Baptist Church, 352 West Thirty-sixth Street, New York City, Rev. M. Arthur Booker, Minister.—Our services were well attended during the past week and on the Lord's day, the Paul Moss Orphanage Band, under direction of Prof. Paul R. Moss, founder of the institution, gave a most interesting concert on Tuesday night.

larged Wayland and the final merging of several institutions into one university, he asked to be allowed to use in the harness. He did not do the harness for he left his classes in Richmond to attend the 80th anniversary of a colored church, served on Sunday and died on Monday.

Bethesda Baptist Church, New Rochelle, N. Y., J. B. Boddie, Pastor.—Owing to being very busy we waited for the first time in three years to send our notes to The Christian Banner. We spent last week in Princeton, N. J., where we were engaged in assisting the Rev. S. H. Birchmore in a meeting. He is pastor of the Bright Hope Baptist Church, Princeton, N. J., the church in which we spent our first days, twenty-five years ago.

Newark News, Rev. J. N. Burton, Writer.—It is indeed quite sad and very painful for me as a long-time writer or reporter for this great Baptist organ of ours. For about twenty-five years we have kept a vigilant eye upon what have reported many events and sayings, but of them all, this I must say is indeed the saddest.

We are very anxious to keep the readers informed as to the progress of the work on our new church building. The stone work, which is about ten feet high, is completed, and the contractor is planning for the superstructure to be framed by Thanksgiving.

We will write our notes for next week in Lynchburg, Va., where we will be assisting the pastor of the Diamond Hill Baptist Church, Rev. Dr. Tyrell, for two weeks. We will preach at home next Sunday A. M. Communion at 4:30 P. M. R. T. S. Harlan, pastor of Western Avenue Baptist Tabernacle, Cambridge, Mass., will preach at night. We ask all the readers to pray for the work.

Wednesday night the H. Y. P. E. had engaged Rev. Jenkins, of Florida, to address them, but the minister, coming early, and finding but few present, went away, saying that he was conducting a revival and could not spare the time to remain. Brother James Scott was asked to open the topic on "Putting Religion Into Politics" and he did so, after which the pastor spoke in length on the subject, and was followed by all present.

Friday night the prayer meeting proved to be most helpful one. Deacon Lovell and Sister Epps, who is doing missionary work, led the meeting at the close, when the pastor asked for persons to join the church. He invited to the meeting, united; one for baptism, having been an Episcopalian.

Sunday morning Rev. Matthews, who with his wife was taken into the church just one week ago, preached a short but stirring sermon. At its close the pastor invited sinners who desired the prayers of the church, and one young man came forward. The Sunday school held its session at the usual hour, with a good attendance and Deacon Lovell, assistant superintendent, at his post. In the afternoon the pastor, with the choir and a number of the members, attended St. Mark's M. E. Church, and did what they could by way of preaching, singing and helping in the contribution.

In the evening the Society of the Sons and Daughters of Joshua were present to hear their annual thanksgiving sermon preached by the pastor. He preached a short sermon on "God's Election to Birth and Courage." Among other things, he said: "It requires strength and courage to perform Christian duties. These may be summarized as social, political, moral and spiritual." Speaking on the political duties of Christians he laid emphasis upon the fact that at the present time, it requires wisdom, as well as strength and courage, since the chief candidates for the office of mayor cannot all be elected, and the voter must choose between them, basing his choice upon the characters of the men and the past history of the city government.

The services were well attended, notwithstanding the fact that there were five services during the day.

Nawark News, Rev. J. N. Burton, Writer.—It is indeed quite sad and very painful for me as a long-time writer or reporter for this great Baptist organ of ours. For about twenty-five years we have kept a vigilant eye upon what have reported many events and sayings, but of them all, this I must say is indeed the saddest.

The services were well attended, notwithstanding the fact that there were five services during the day.

The funeral services were held in the New Hope Baptist Church, Rev. Dr. P. R. Rudd, who was her former pastor at the Calvary Baptist Church, who deeded this life about 34 years ago. It was one great more and wonder to all that were in the house when she went sweeping through the gates into the city of the New Jerusalem to dwell eternally with our God and Father.

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SPREADING THE GOSPEL NEWS

(white) in which the Smyrna Baptist Church worship, sent a letter of respect and sympathy to the loss of Mrs. E. E. Jackson's good partner. The Smyrna Baptist Church, of which she was the honored and trusted treasurer ever since its organization, the great Ebenezer Baptist Church, of New Brunswick; the North Clinton Baptist Church, Rev. Dr. and Mrs. G. E. Morris; the Calvary Baptist Church, and Miss Gertrude Smith, of Jamaica, N. Y., and a host of others are coming in. We shall speak further later on concerning the deceased, who was baptized and joined the church when but seven years of age and who lived a constant Christian in the service of Christ for 38 years, a life of service for the Lord, and died like a Baptist hero, fighting against sin and the devil to save the lives and souls of men. Her remains were laid at rest by Undertaker David D. Woody, of this city, who is one of the finest and best undertakers to be found among any people anywhere. He is a cousin to our honored and beloved Sunday school president, T. C. Woody, of Roselle, N. J. The writer spent the day again last Sunday with Mrs. Dr. E. E. Jackson's good people in New Brunswick. They treated us most sympathetically and royally. Mrs. Dr. E. E. Jackson is a queen in her most lovely and beautiful home. Please pray for the writer of this, your humble servant.

Calvary Baptist Church, Chester, Pa.—Sunday morning the Calvary Baptist Church was filled to overflowing, owing to the return of Pastor Bennett. The writer conducted the devotional services. The pastor preached from Matthew 21:14. The pastor's theme was mostly on the various wars. It was a glorious sermon. Sunday school, 2:30 P. M., 179 pupils enrolled. The lesson was carefully studied and interesting. The collection...

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JAMES R. L. DIGGS, Ph. D.,

President

tion was 76.47. D. Y. P. U., 630 P. M. Collection \$7. At the night service the pastor gave an interesting account of his trip to the National Convention and preached. He was at his best. Collection all day amount to \$518. William Evans, Jr., is still in Chester Hospital on account of the burns he received ten weeks ago.

WM. EVANS, Reporter.

Rev. C. L. Fisher at Stamford, Conn.—The ten days' meeting was conducted for Rev. W. C. Harris, D. D., pastor of the Union Baptist Church, Stamford, Conn., beginning October 15 and closing October 25, did not come up to the other meetings conducted by us in the number of conversions, there being about twelve. There were many accessions, however. A great many of our people from the South have come to Stamford, especially from Mobile, Ala., where we labored several years. We succeeded in getting a number of them to join the church, hence the numerical, financial and spiritual strength of the church has been increased.

We were entertained in the beautiful home of Rev. and Mrs. Harris where we found every comfort. When we tell you that Mrs. Harris is not only trained in the home, having been a public school teacher, not only trained in religious works, being the president of the Women's Convention of Connecticut, but that she is an adept in the culinary art.

The cordial and generous spirit of Rev. Harris and his little flock will make it very pleasant for any man of God who goes to labor among them. In His Name.

C. L. FISHER.

Concord Street Baptist Church, Den. W. Bishop Dewden, Pastor, Concord Street Near Shawmut Avenue, Boston, Mass.—Sunday was another glorious day with us. Our pastor preached soul-stirring sermons: At 10:45 on the subject "Death," at 11 A. M. on "The Church and Its Pastor," at 7:45 P. M. subject "The Privilege the Church Owe to God. Our Sunday school is still growing. 6:45 our D. Y. P. U. had a grand time. 7:45 Rev. W. Allen D. D. preached a very instructive sermon from the First of Genesis 22:2. Subject, "God Trying the Faith of Abraham." Many were present.

C. W. BENDIS,

Church Clerk

Second Baptist Church, Franklinville, Rev. J. R. Brown, Pastor.—The pastor preached excellent sermons all day Sunday. Sunday school at 2:30 p. m.; 3 o'clock, pastor and congregation went to 15th and Lehigh to Rev. Ince's church, had a splendid time; 7 p. m., Missionary Circle met. Collection and attendance good all day.

Another one of our members left for war. The revival closed Friday night with fine results. We invite every one to come and visit us. Pray for us.—Mrs. M. E. EDWARDS.

First Baptist Church, Vardley, Pa. Rev. B. J. Smith, Pastor.—11 A. M. preaching by the pastor; 1 o'clock, Sunday school, which was fairly well attended; 3:30, the Missionary Circle had a splendid meeting, with Mrs. Agnes Strubley, president; 8 p. m., the pastor preached a wonderful sermon from II. Timothy, 4:1-4, subject, "Preach the Word." It made our hearts rejoice.

We are glad to say that Sister Callie Walker is out again. Collection for the day, good.—MARTHA DOTSON.

Ebenezer Baptist Church, Pittsburgh, Rev. J. G. Austin, B. D. Pastor.—Success continues to be the order of the revival meetings. The gospel is being presented in a most instructive manner by the Rev. Dr. A. O. Bell. No minister of the gospel has served Ebenezer Church with greater effect. The pastor opened with a sermon, from the sul. of "God's Greatest Concern," which had a wonderful effect upon the congregation, seventeen persons responding to the appeal to take a stand for Christ by uniting with the church. We then had a spirited covenant meeting, followed by an impressive communion service, with Dr. Austin officiating and visiting members. Thirty-three new members were fellowshiped into the church. H. Henderson, of Newbern, N. C., delivered a soul-stirring sermon from the subject, "The

great Reversal." Dr. Henderson's discourse resulted in fourteen people coming forward and uniting with the church. The "Membership Campaign" in the B. Y. P. U. is progressing in a satisfactory manner and bids fair to eclipse all former efforts to increase memberships.

Central Baptist Church, Rev. Q. B. Howard, Pastor, Pittsburgh—Dr. J. Milton Waldron, of Washington, D. C., opened his Bible Study Conference to very large and appreciative audiences. The conference is largely attended. The Baptist ministers attended in a body. Among the persons uniting was Attorney W. M. Randolph, who was baptized by the pastor. Rev. Charles Blackwell, of Philadelphia, also preached for us. A Bible was presented to the young men of the church who will soon be called to war. Dr. C. T. Walker, of Augusta, Ga., is with us.

Mount Zion Baptist Church, Rev. Martin Winston, D. D. Pastor.—The revival is on at Mount Zion, in charge of W. H. Skipworth, who has toured this country and Europe. Pastors and Christian workers are invited to join in this work for the Master.

This is an age of postulence, an age of skepticism, an age of destruction and sudden death, an age compared with which there was never a time when to become a Christian was a wisest step.

Being eminently conversant with these facts, Dr. Skipworth focuses no secret subterfuge designed to assure, by deception a false conception from the sinners, and although he surrenders nothing which is his right in justice to his cause, he resorts to no doubtful practices. He taunts the devil in the open and preaches a clean, high-law gospel, singing the wonderful song of Zion. This man is indeed wonderful, and without a doubt is a hale, hearty, Billy Sunday, Chapman, Moody and Sanky, all in one. Come out and receive some great messages.

Friday morning, 11:30 text was I. Peter, 1:13, subject, "Forever anew." The attendance was very good.

At 3:30 Rev. Skipworth preached to the Ladies' Auxiliary.

At 8 p. m. he again preached, using Philly 1:21, subject, "The Christiana Identification of Life."

Meetings held every evening, and each afternoon at 3:30. The song service is one of the social and interesting features of the meetings. You are invited to join the choir and assist during the meetings.

Dr. Winston returns Thursday from the convention, somewhat earlier than he had anticipated, on account of the marriage of one of our members. He reports the Convention a great success.

Deacon Wilbur Bilbo is back in the hospital.

Sisters Emma and Eliza are home.

Germanstown turned out in full Thursday to honor the drafted colored men. Mount Zion was crowded to overflowing. More than a hundred persons were in the building. Addresses were made by the pastors of Germanstown. This was a wonderful demonstration which will go down in history, never to be forgotten.

On Monday, October 29, at 8 a. m., three drafted men left the jailhouse for Camp Meade. They were again honored by a large group, both white and colored. The Germanstown Minute Men and a detail of police escorted them to the station.

Central Baptist Church, Pittsburgh Pa., Dr. G. B. Howard, Pastor.—We had a great day in Zion last Sunday. Dr. C. T. Walker held the center of the stage, delivering fire sermons to vast crowds that overflowed the church building out into the vestibule, and many had to be turned away. Dr. Walker exhorted himself.

The revival goes on. Many conversions and many re-joined; thirty odd united with the church; \$200 collected.

The Sunday school and B. Y. P. U. held great and interesting sessions.

Special services were held at the Memorial Church, Sunday night, for the 100th anniversary of the signing of the Declaration of Independence. God is blessing our work.

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Founded Upon the Rock

Continued from Page 1

rents all safe. "It was built upon a rock."

This parable is an illustration of the two classes of men, and of the ordeal that tries their manhood. It reveals the primary fact that all moral agents voluntarily their relations to good and evil. God never invades the sacred precinct of the volitions by force. He commands, He threatens. He piles with motives high as heaven and deep as hell, and vast as eternity; but man decides. There are only two classes of men; there are many grades in each class, but only two classes—selfish men and Christians.

The selfish man has full confidence in his own resources; he selects his own location, plans and constructs his edifice where and according to the pattern that suits him. He volitions his moral character. Whether he builds a cottage or a palace he is the architect. The statesman, the scholar, the philosopher or the artisan, and the man of wealth and leisure; the business man or the devotee at the shrine of pleasure; the professional man or the gentleman of society; the sot and the sensualist—every man builds for himself, and builds for both worlds. Whoever rears his superstructure upon the sands of self-reliance—on anything except the stoning merit of Jesus Christ—will utterly fail. Every agency, every influence, that contributes to the salvation of a human soul, or to the formation of a Christian character, in its highest type, emanates from the person and office of the Son of God.

The two men in the parable were doubtless near neighbors; they lived on the opposite sides of the same street. The storm came with the same warning to both; the rushing torrents from the hillside smote their ears at the same moment; the angry

stream with its vehement power gnawed at the foundations of both houses; but the one built upon the sand went down before the oneraching tide. Men looked upon the ruin in sadness, the angels looked down from heaven in silence upon the awful catastrophe, and devils leaped up in gladness when they saw the success of their schemes; but God looked on in pity, and said, "Great was the fall of it." The labors of a lifetime, the accumulations of a lifetime, the hopes and ambitions of a lifetime, sea, the hopes and aspirations of eternity all gone; an immortal soul lost forever.

But there was one that fell not. The storm came, the wind blew, the stream beat; but it fell not, "for it was founded upon a rock." Only a primitive cottage perhaps; one trembling heart united to Christ; a penitent thief calling for mercy; or a wayward child returning from the paths of sin; an obscure peasant giving a cup of water in the name of a disciple. Whose heart has not thrilled with peculiar emotion and whose eyes have not moistened at the recollection of Leonora, the dark-eyed maiden on the gory battlefield of Montferry, going with noiseless tread among the men? She carried water from an adjacent spring for the wounded soldiers, wetting the parched lips of the perishing and holding the crucifix before the glazed eyes of the dying.

"It fell not. It was founded upon a rock." It was attached by a living faith to the world's Redeemer. This parable teaches the ultimate triumph of the truth, the victory of God over all his foes. Evil, all evil, all the ultimate and farthest reaching sequences of evil, with their myriads of adherents, all go down to the abyss, while good remains imperishable forever.

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

Why Honor Martin Luther?

Continued from Page 1

absolute equality before God that does away with contempt of other races and all sense of superiority arising from material possessions, which when honestly and thoroughly practiced banishes from the earth superiority of every kind, whether it be military, industrial or ecclesiastical.

Because Protestantism itself needs a periodic infusion of new loyalty and enthusiasm. It needs to be weaned against the defects of its own virtues, to maintain a proper appreciation of the place and value of the sacraments and the other institutions of the church, not to disdain them as empty symbols, but to make them channels through which the spiritual life expresses itself and is conveyed to others. Protestantism needs also from time to time to recover that profound sense of the grace of God that animated the reformers, to realize that the Christian religion is not first of all sacramental or theological or ecclesiastical, but evangelical, in the broadest and deepest use of that term. It is while men are yet a great way off that the Father sees them as they turn their faces homeward and runs and falls on their neck and gives the kiss of welcome.

Because in honoring Martin Luther we may be correcting and softening our judgment of a sister nation, with whom we are now at war. The fact that Luther was a German ought not to be overlooked by us at a time when the course of the ruler of that nation has put it for a time under the ban of the civilized world. The qualities that made Martin Lu-

ther good and great, that have perpetuated his influence for four hundred years, have not disappeared altogether from modern Germany. There must be still there a great number of men and women who have not forfeited their right to be considered the spiritual descendants of the great reformer. Instead of abandoning or limiting our celebration of the Luther anniversary because we are at war with Germany we should make the occasion an opportunity of laying through prayer and the exaltation of the great spiritual truths we still hold in common the foundations of a reconciliation which, please God, shall be permanent.

Because this is the one chance we of this generation will have to honor the man in whom the free churches of the world owe so much. Four hundredth anniversaries are rare. Let this significant one not pass unobserved. Let many a church bear again the story of Luther's life. Let many a young Christian be moved by the example of Luther to do his own part in the setting life of our time. We are Protestants, and we are not ashamed of the fact. We are not anti-Catholics. But we are children of the Reformation and the light, the freedom and the spiritual power emanating from it we will conserve and pass on to future generations.

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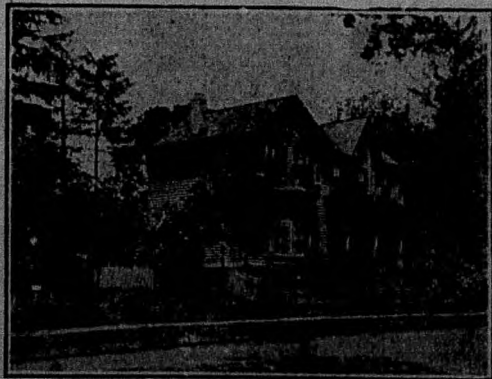
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Did you not read carefully what we had to say about the Percentage and Cash Prize Plan? Do you not feel inclined to help? We imagine some will say, "I do; but what's the use of my trying?" Can't find any one to subscribe? We beseech you, do not allow thoughts such as these to deter you. It is yet too soon. Before even trying, you decide that you can do nothing. Instead of this, test your capacity after this fashion: Apply at once for what number of papers you can use to advantage. Give them to persons that are not subscribers who will read them. When sufficient time has been given for examination, make your canvass. Remember the main points to be presented are: the personal benefit you receive from The Christian Banner, and the very low price—less than two cents a week. Keep at this; you are sure to move somebody. —Publishers.

GOOD RULES FOR WRITING BUSINESS LETTERS

It makes it very inconvenient when money orders, etc., are directed and made payable to the editor. Such require his signature. Please direct all business matters and make all orders, etc., payable to The Christian Banner. If there is anything for the editor it can be enclosed; but never send anything to the editor with a money enclosure.

RULES FOR WRITING ARTICLES AND CHURCH NEWS

In writing for The Christian Banner please observe the following rules:

1. Use plenty of paper.
2. Write plainly and only on one side of each sheet.
3. Number the pages.
4. Reread your article several times, and be sure it is correctly written. Don't put the work of correcting on the editor, typesetter and proofreader. After you have done your best, then bring down between the lines for any corrections that may be necessary.
5. Punctuate carefully.
6. Paragraph carefully. Some persons do not make any paragraphs in their longest articles.
7. If you wish to order copies of The Christian Banner, or anything else, keep such in order on a separate sheet.
8. Matter for current issue should reach us not later than Wednesday morning.

DENOMINATIONAL NEWS-PAPERS

The visitor that makes his weekly visits to our home and brings glad tidings is always looked for anxiously and received cordially, and any failure to appear always gives a concern that is not easily explained. So the denominational newspaper goes forth weekly to its many readers, bearing the glad tidings of denominational activities, and it should be read by all lovers of advancement.

The newspaper comes rain or shine, and those who receive it should always remember that it requires method and sacrifice to keep a denominational paper going. It is to be regretted that many of our denominational papers devote the most of their time, space and energy to the destructive side of life rather than the constructive, and, instead of

giving out that which shows denominational growth, they give much time and effort to telling of the things that make for division and seem to glory in dissatisfactions that may exist as a result of some ambitious and misguided individual who would make believe that they are great and the world would be woefully in need of a great light such as they term themselves to be but for the fact that they exist.

Denominational papers are the windows through which we look out upon the broad expanse of the universe, and it should be the aim of every one to keep this window so clear that those who look could behold the glorious sunlight of a brighter day, and those whose hopes have faded will shine with new lustre as they read the pages which tell of the glorious achievements of the followers of our Master.

There are plenty of journals whose business it is to deal with the things material, but the denominational newspaper must devote its time to those things that will strengthen the feeble knees and cheer the faint hearted and clear the vision of those whose eyes have been dimmed by the gods of this world and point the wayward to the paths trodden by our Lord and His Christ.

The denominational newspaper must bear the message that makes for solidarity rather than division (those who are engaged to this end are doing a service that will tell in time and eternity.

FAITH AND HEARING

In the first place, always, "faith cometh by hearing." No true sound, substantial, enduring, saving faith comes in any other way. For reasons best known to Him self, God always uses human instrumentality to save other souls. Not directly, but through men. Does He operate "in foolishness of preaching?" "not foolish preaching, however," "to save them that believe."

But how then is it that those who first received their faith by hearing no longer need the hearing to help their faith? The church that was instrumental in their conversion—the preaching that first brought them to Christ and to personal salvation—is now worthless to them. They need not assemble with God's people. They can lightly set their influence against the public worship of God. They are beyond all forms and ordinances and ceremonies, and institutions and preaching. They know enough to save themselves and others. Doubtless wisdom will die with them. Has it not already died in them, or perhaps more properly we might say, died out of them?

They need to be reminded that God has established His ministry and church upon the earth; that Christ Himself submitted to certain ordinances that He might fulfill all righteousness; that Jesus went into the synagogues to preach, but surely, if faith comes not by hearing, why should we listen to Christ?

The most marvelous part of this self-concocted delusion is that the very ones who no longer need hearing to help their faith are the very readiest ones to hound and hound you on the corner, to confront you in the pulpit, to get ahead of everybody else in the testimony meeting, and everywhere, "in as-

son and out of season," pleasantly or not so pleasantly, to insist that your faith shall come by hearing them.

On their own principles, all public worship, all teaching, all religious conversation, all relation of Christian experience, all verbal communication of truth, is a needless impertinence. They misquote and misapply St. John's teaching that "the anointing which ye have received abideth in you, and ye need not that any man teach you"; for St. John at that very time was warning them against "them that seduce you," and subsequently told them not to believe every spirit, but to try the spirits whether they were of God. What necessity of any such teaching from St. John? What necessity for their hearing or heeding his warnings? Why did not St. John abdicate his pulpit and preach no more?

We affirm, fearless of contradiction, that the abiding of the Holy One is always accompanied by the hearing ear, by the docile spirit, by steadfast adherence to Scripture, by despising not prophesyings, by reverencing God's sanctuary, by reverently attending upon all the means of grace, and, above all, by being

Swift to hear,
Slow to speak.

O ye blatant teachers and preachers and writers! why should anybody hear you in order to their faith?

"Turn about is fair play." Give others a fair chance. Let your faith—even though it be so great faith—even though your faith grows eth exceedingly—even though it be a wonder-working faith—even though it has cast out devils from your own heart and "torn the hearts of other people"—show itself to be the faith that works by love, that politely receives instruction from an enemy, or from a child, or from a fool, that purifies the heart, that comes by hearing. Sit down respectfully under the stated preaching of the gospel, lest you soon become wise above what is written, lest you destroy what is written of the wise, lest He turn the counsel of Athletaphel into foolishness.

There is reason in everything. There ought to be more reason in religion than in anything else. The more religion we have, the more we ought to be under the full control of right reason. Faith is not contrary to reason; it only goes beyond it, and rises into regions where faith soon will, but cannot yet, penetrate. God hath given us the spirit of power and the spirit of a sound mind; and this sound mind is as fearless as it is loving and powerful.—Irenee.

This is Christ-like—not to please ourselves, but to please our neighbors for their good to edification. The strong ought to bear the infirmities of the weak (Rom. xv, 1-3). Selfishness, self-pleasing, self-indulgence, self-sparing, showing the weak to carry their own burdens and ours too; indifference to the comfort and even to the necessities of others—all these errate and continue and increase our own sins and sorrows, and the sins and sorrows of others. Words are not so much needed as deeds. Preaching and profession here avail not. An patient and persevering practice in the self-sacrificial lifting of the burdens of others.—Irenee.

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AND A BLANK

Please remember, is your necessary outfit. If you have neither, send at once for both.

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