

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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THINKING

If you think you are beaten, you are, if you think you dare not, you don't, if you like to win, but think you can't, it's almost a cinch you won't. If you think you'll lose, you're lost. For out of the world we find success begins with a fellow's will. It's all in the state of mind. If you think you're outclassed, you are; You've got to think big to rise, you've got to be sure of yourself, be sure. You can ever win a prize. Life's battles don't always go to the stronger or faster man. But soon or late the man who wins. Is the man who believes he can win. —By Walter D. Winkler, in Optimist.

MONEY, OR POWER?

Rev. Mark Guy Pearse

If we were to place ourselves in the midst of the little company of men and women to whom was entrusted the great work of restoring the kingdom of the world to Christ, the first thought of most of us would be this: In order to do so great a work we shall need a great deal of money. And if we were as poor as that little company was, what consideration and despair would fill us as to where the money could come from? If we open a subscription list we might get Joseph of Arimathea to head it, though he has already done a good deal; and Nicodemus might, perhaps, give something. But really that would go a very little way.

It would indeed. "We shall want a great deal of money." What a familiar sound the phrase has! How natural it seems, and how necessary! We measure our possibilities for our world's conversion by our money. It is the sum of our wants. The cry of the church is, "Give, give, give"; and the dream of the zealous is of the wonders they could do if only they had the money.

Now let us ask ourselves, Why is it that in the beginning of this great work not a single word about money is spoken, either by the Master or the disciples? It is essential to this work, why did not Jesus Christ secure it for Himself when He went forth and in time secure a vast endowment for His church? Did He not know how much of the head and energy and life of the church would be taken up in raising the necessary funds? Did He not know how the church would be crippled and hampered, and her work actually given up sometimes, for want of money? And yet He does not say one word about it! What does it mean? There is a vague impression that in these days of intense spirituality and sweet simplicity they somehow managed without money. If that be so, then, in the name of the Lord Jesus Christ, let us make all possible haste in going back again to such a blessed condition. But, of course, they needed money as much as we do and had a great deal less of it. How is it, then, that the early church did not feel the need of that which is the supreme requisite of the church of today? Christianity, as we see it in the New Testament, has no more to do with things than with things. It gives. Faith, hope, charity for the Lord Jesus, are all to be suppressed until the tithes are in the storehouse; then go forth and be as heroic as you can, only please do be careful not to step beyond the funds in hand. Of course, it is very easy to cover at all this as pretty sentiment only. Many good people do. That is a very little matter. The question that concerns us is this, Did the Lord Jesus Christ intend the success and

triumph of the church to depend in any degree upon money? "Ye shall receive power after that the Holy Ghost is come upon you." Is this condition dependent in the slightest degree upon the income of the church? And yet we all declare that we must have money. Do we really mean to assert that we believe in a system designed for the conquest of the whole world, and believe that its great Founder and Head has all power in heaven and in earth, and yet that His church is perpetually on the point of failure for want of money? If we must have money, let us have the confidence to go to God and ask for it, as sure that it shall be given. Surely we were better to give up faith altogether and die in despair, than believe that God so loved the world as to give His only begotten Son, and yet that He should let the world's conversion stand still for want of money. "The gold is mine, saith the Lord of Hosts; do His resources ever fail?" For thousands of years His great sun has poured his wealth of light and heat in generous fulness upon the world. Is it spent in any wise? Is it only for the triumph of the well-beloved that there is lack and emptiness? Never. God needs no beggars. He wants no man's gifts. Surely nothing can be more than Christ's idea of Christianity, that the triumph of the gospel should be more dependent upon rich men than upon good men. Are we not of the House which Christ told down? Give every man an opportunity of giving for his own sake, but not as if either God or the gospel were in any way the man's debtor. Make it a man's privilege to give, but if the gift is other than that, be held out to count that God will not accept it, and that the church is better without it.

The fact is this, that when the Lord Jesus laid the work of the world's conversion upon the whole church, He intended that no other method should succeed. There is not money enough in the world to hire men to do the work, and thank God there never will be. Instead of every Christian seeking and claiming the power from on high for the subduing of the world to Christ, we have come to think that Christianity means the better of our own souls, and as for everything else it can be done by money. That is the first great mistake.

As the second grows out of the first and aggravates the mischief vastly. Since Christianity is an arrangement for our selfish security, the next step is to make it an arrangement for selfish gratification. Huge sums of money may be lavished upon luxuries and elegance which make the House of God the well-to-do man's club, where a poor brother is an intruder. If we ought to lay down our lives for the brethren, can we dare to make the very worship, of the crucified Redeemer that which ministers to our luxurious selfishness? Can Christ ever come and conserve this kind of expenditure? There is no command to give money to the church; but that the church care for the poor is commanded again and again, and yet again. This is made the very test and proof of our religion. We want the outspoken Apostle James in our midst with his plain, strong words (James 2:14).

No, there is no such word in the Scriptures as that which we quote so

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HOW MUCH IS A MOTHER WORTH?

By Samuel F. Hiram

In a New Jersey court, recently, two small children, whose parents had been killed in a railroad wreck, were awarded damages to the extent of \$23,000—\$18,000 for the loss of the father, while \$5,000 was the figure named as covering the loss resulting from the death of the mother.

This brings up the question, "How much is a mother worth?"

Of course, the jury was considering the matter from the business man's point of view—thinking of the monetary loss to the little unfortunate, whose chief support was the father. Does any one imagine that if the amount of money to be made by the father and devoted to the upbringing of the children was \$18,000 the mother's care was worth but \$5,000? Or is it that the average man—we take it for granted that the jury members were average men—weigh too lightly the worth of a mother to her children?

Supposing the father was the one who would have supported the children to the best of his ability, and that the woman was a good mother; the award is not creditable to masculinity in general. Those whose mothers are still living knit from personal experience what it is to be blessed with a mother; and those whose mothers have already crossed the verge and are waiting for them over yonder have tender memories of the dearest love they can ever know. Not all the wealth in the world, added to all that ever will be dug, can adequately convey a valuation of what those two little orphans have lost in the death of their mother.

When the Almighty created woman to be endowed with the dignity of motherhood, with its incomparable devotion, He bestowed upon the human race a boon of incalculable value. Not all the uplift given to the race by the combined efforts of mankind can ever equal the work done by mothers. Without mother's love savagery would descend upon humanity and no power could keep it off. The father furnishes the money for the children's rearing, but mother furnishes the tenderest devotion, and that love, there's nothing higher possible. For God Himself is love. The man helps the children upward as best he knows how, but God has given to the mother a power that makes her man's effort in the regard weak and tame. He furnishes the means of sustenance; but she, in her silent and loving way, serves to make the boys good men and the girls good women. And when life's voyage is over, which, think you, is the greater consolation—to have been prosperous, or to have been such as your mother would have had you to be?

Father may die and his influence be forgotten, but the man or woman who ever forgets the gentle influences taught at mother's knees is not natural. It is our man's exception that but emphasizes the generality, but what a jury gives two little children \$18,000 for the loss of the father, and only \$5,000 for the mother.

What is a mother worth? Think of it, my friends. Ask yourselves the question.

PEACE AND REUNION AMONG BAPTISTS

By Robert Chapman Jenkins, D. D. Jersey City, N. J.

In September, 1916, the National Baptist Convention met in Chicago, Ill., and what should have been a peaceable and profitable session ended in the disruption of the convention and a deep wound in the heart of the denomination. Only the judgment can reveal the harm done the injury perpetrated and the setback which the great cause of righteousness has received.

Since the Chicago disruption many friendships of long standing have been blasted, and ties that had existed through many years have been broken. The annual addresses of presidents, the reports of secretaries, editorial and newspaper articles, addresses and sermons throughout the land have been tinged with hatred and abuse by Baptist ministers far beyond anything that it was thought possible could exist. Not only did the National Baptist Convention split, but it has been the cause of disruptions in State Conventions, district associations, women's conventions, Baptist ministers' conferences, and even churches. The National Baptist Convention has sent its wedge of dissection down to the very bottom of the heart of the beloved denomination, and in all quarters the paralyzing effects and the disgrace are felt.

I have followed the convention closely for twelve years; I know all the leaders intimately, and I am prepared to say that this fight is between a few men over office and money.

It is estimated that during the last fifty years of slavery in America there were about thirty millions population in the United States, and toward the middle of the nineteenth century about three hundred, forty-eight thousand slaveholders who received about 35 per cent profit on their investment in slaves. This large profit was not confined to the northern cotton mills and banks, and to the stock exchanges. This 35 per cent influenced the thinking of the people in all sections of the country. It opposed the work and propaganda of the abolitionist; its eloquence rang out in the halls of Congress, and it will be written in both State and national law.

Underlying this great Baptist war and the disaster that has overtaken the denomination is the financial profit that a few have reaped. The spirit of greed is just as strong on one side as on the other, and the great fight for the "35 per cent profit" is confined to both sides. This "35 per cent profit" largely caused the disruption, and is disgracing the denomination in the courts today and stands opposed to "peace and reunion."

Another cause underlying our troubles is a failure to recognize the spirit of fair play. This is a principle long held dear by Baptists, and wherever it is disregarded the denomination encounters rocky roads. Who has forgotten the story of the spirit of fair play in New Orleans and other sections, where the same spirit prevailed?

In the convention in Muskogee, Okla., last September, a resolution was read asking that a committee be appointed from both sides to confer on terms of "peace and reunion." The request was made that the resolution be referred to the Committee on Resolutions. A Baptist minister objected to this courtesy and moved that the resolution be tabled. Two busy little white brothers came before the convention and made the same proposal, and in the resolutions and were voted against. Whatever the price, the spirit of sacrifice was wiped out of all our Baptist consciences, and these organizations must live and move by the price of fair play and true friendship.

About a decade ago this subject of autonomy raised his head in the National Baptist Convention. This great

CHRISTIAN BANNER IDEALS APPRECIATED

Tennessee, Nov. 12, 1917.

Each of us has examined The Christian Banner thoroughly and are pleased with its concise construction and clearness of language. It is not crowded with pictures of individuals; not humberous in that they have attained. We would like it to come to each of us regularly, and enclose \$2.00 for a year's subscription. We shall see what can be done for its circulation.

Fraternally yours,

T. A. SWAGERTY,
WILLIAM S. SONG.

Ministry.

CURRENT EVENTS

Substitute for Wood—An artificial wood patented by England...

Arkansas Baptist College, Little Rock, Ark., Rev. Joseph A. Booker, Pastor, opened under very favorable auspices...

At a recent meeting of the Baptist Ministers' Conference of Houlkville, composed of the white Baptist ministers and several of the Negro Baptist ministers...

Georgia Attack Prosperous Negroes—Macoon, the "Boss" in Houston and Crawford Counties are conducting a campaign of terror against Negroes who are buying automobiles with the proceeds of their cotton crops...

Camp Wadsworth, Spartanburg, S. C.—South Carolina whites have organized to make trouble for the boys of the Fifteenth New York Infantry...

Everything is in their favor, as far as the affair is concerned. If they do get something for them now, the Fifteenth had better leave South Carolina NOW, because every member of the regiment is "hot" and just waiting for a chance to get even...

Houghton Millin Company, publishers, of Boston, Massachusetts, have recently issued a school edition of "Up from Slavery," and are instituting a campaign to place this book in both white and Negro schools...

Knoxville, Tenn., Negro women are not lacking in patriotism, and as many of them are skilled in work that is particularly useful, it was their wish to register for national service...

White Woman Would Rather Lose Her Estate Than See her Negro Maid Go to Jail—Mrs. M. Henderson, a wealthy white woman of this city, saved her Negro maid from a sentence of two years in the State penitentiary for forgery last week...

Reuben Bailey, a white man, living in Raleigh, N. C., who forcibly entered the home of a Negro farmer in that district and assaulted his wife in the presence of her children, was allowed to plead guilty and the court accepted his plea, saying: "Let the prisoner pay the Negro woman \$25 and costs of court and give her \$100 for good behavior until the September term of court."

Georgia Whites' Waking Up—The whites in Georgia have begun to realize that one of the best ways to keep the Negro in the South is to provide means of education for the Negro youth. The State Legislature has passed a bill providing for the establishment of a normal and industrial school for Negro children.

A large number of substantial Negroes are beginning to migrate to the North in white women of the South. This is to be regretted. They are needed here to work and struggle for the up to date advancement of the masses who will remain South...

According to Associated Press dispatches, Negroes are being whipped, intimidated and terrorized in Houston and adjoining counties in this State because they are dressing well and riding in automobiles. The demand for Negro labor at good wages is great throughout the country...

are denied the protection of the law—Georgia Baptists.

"The Daily Herald" is the name of a Negro daily paper that has been started in Baltimore, Md. It is edited by W. T. Andrews, a lawyer, formerly of Sumter, S. C.

The Ohio Negro Baptist Women's Association, during its eleventh annual convention at the Mount Haven Baptist Church, Cleveland, Ohio, took up the problem of looking after the needs of Negro children who have come into the State recently from the South...

Fully 400 delegates attended the Oklahoma State Baptist Convention at Oklahoma City. Rev. M. A. Robinson of Rentlesville, was elected president, and in his annual address made constructive recommendations and suggestions...

The Negro Brooklyn Y. M. C. A.—The Carlton avenue branch Y. M. C. A. for Negroes will be completed through out by February 1. The building will be of the most modern type, and will be ordered ahead so that they will be installed as soon as the building is completed.

Negroes who are going North have at least begun to realize that their conduct is a reflection for good or evil toward the entire race. If they prove to be honest, industrious and reliable, the race is aided materially...

The large churches in the Texas and Arkansas State conventions reported net less than \$100 each for missionary and educational work. This is the secret of their success.

The Black Dispatch organizes Baptists of Muskogee, Tulsa or Oklahoma City to start a Baptist college. It says: "The most vital need of this State is Christian schools of high grade and strict discipline. Call into action your men of brain, of integrity and of morality to form your educational board. Men who will leave no stone unturned to do the will of the rank and file of Baptists, who will safeguard the funds, who will appoint people capable to develop the intellect and morals of the youth of this State."

Prince Cendolea, a native African who was captured by missionaries while a heathen and carried to London, Eng., came from there brought to America to be civilized and educated that he may return to his country to lead his people, is lecturing in Greenwood, Missouri.

"Advertising for good will works two ways—it makes men come to you to buy instead of your going to them to sell; or it makes selling easier if you go to them to sell, in either case it is very much worth while. It is like soap; it isn't there when the blanket is washed, but it has done its work."—Printer's Ink.

Negroes of Houlkville, Mississippi have organized a banking union which for its purpose the encouragement of larger production and conservation on Negro farms. Each member in good standing must increase his bank balance every year. Prizes are offered for raising and selling products and saving money.

A Negro Business League was organized recently and put on a solid foundation in New Orleans. Wm. Walter L. Tubus was elected president.

DO YOU NEED MONEY?

It is not impossible to become very rich while working for others, but very unusual. It is the leader or the owner who gets the real money out of business, and he is entitled to it. So, "Be your own Boss." And here is an opportunity for you: Enter the contest for the percentage and cash prize offered by THE CHRISTIAN BANNER.

THE CHRISTIAN BANNER

262 S. Eleventh Street Philadelphia, Pa.

Offers FOR EACH 12-MONTHS SUBSCRIBER 50c FOR EACH 6-MONTHS SUBSCRIBER 25c

THE PERCENTAGE PLAN In addition to the percentage, The Christian Banner offers workers

\$250.00

In Cash Prizes

FOR THE FIVE LARGEST LISTS OF SUBSCRIBERS

By this plan, should a worker secure five 12-month subscribers and receive in percentage \$2.50. Should these five 12-month subscribers be one of the five largest lists, she would earn and receive, in addition to the percentage a cash prize. All The Christian Banner asks is that the worker becomes a subscriber. The worker is paid for every successful stroke. The worker gets for

- The largest list \$100.00 The second largest list 60.00 The third largest list 40.00 The fourth largest list 30.00 The fifth largest list 20.00

\$250.00

CONDITIONS OF AWARD

The worker's subscription must be paid to January, 1919. Collect \$1.50, not less, from 12-month subscribers. Send us \$1.00. Keep 50 cents. Collect 75 cents, not less, from 6-month subscribers. Send us 50 cents. Keep 25 cents. Six-month subscribers count 1, 12-month subscribers count 2, toward the cash prizes. The cash must in every case accompany the names or order. Remittances should be made by bank drafts on Philadelphia and New York, or by post-office money order (if it can be had at your post-office) made payable to THE CHRISTIAN BANNER. Letters can be registered at any post-office in the United States. In any of these ways money will reach us safely. Cash, when sent in unregistered letters, is at the sender's risk. Money when sent us as directed is at our risk. Write names and addresses plainly. Give number and street, if any, post-office, county and state. Have them typewritten, if possible. 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.

Get subscribers for The Christian Banner. You are paid according to the way you make of your talents. See last page for details.

Woman

"NOW I LAY ME DOWN TO SLEEP"

By D. W. Newsom

The mightiest power of human word. The gentlest music ever heard. Are found beside the troubled bed Where little children's prayers are said.

Where little eyes at mother peep With "Now I lay me down to sleep."

This golden prayer of childhood's years. Hides mother put away her fears.

And look with trust to that stern hour When baby comes to manhood's power.

She builds a tower his faith to keep With "Now I lay me down to sleep."

When after years, shall dim his eyes And mother dwells in God's great skies.

When life with joy and pain is fraught. He hears the words that mother taught.

And hark for strength his soul shall leap To "Now I lay me down to sleep."

God grant, through tumult of the years To save this prayer and mother's tears.

May little children everywhere At mother's knees learn mother's prayer.

And every heart thy ways shall keep Through "Now I lay me down to sleep."

—Nashville Christian Advocate.

ALWAYS WITHIN REACH

During the Civil War there lived in the Shenandoah Valley, says one of our contemporaries, a freed slave known as Aunt Nancy, who could not be brought, by any process of reasoning, to understand the bloody work that was going on around her. None of the sons of her old master had gone into the Union army; others left her.

"He bows all thin dey's right" the old woman insisted. "I hope God will bring 'em all out safe."

Her cabin stood on the country road leading into Winchester, and from the troops of one army and then the troops of the other passed it. Old Nancy shared neither the fury nor the terror of her neighbors.

"Them boys all thin dey're right an dey're marchin' to death," she would say, the old heart under her black breast throbbing with pity.

As the weather grew hot, an idea came to her. She had a spring of excellent water, and when a detachment of tired, perspiring men marched past, she ran alongside of the column with pails of cold water and tin dippers, which she handed them.

It mattered nothing to Nancy whether their coats were gray or blue. With each drink she gave a hearty word.

"In Lohd keep you from baim' killed, sah."

"He Lohd be beside you in th' battle."

"I pray you may see yoh wife an' children again."

"And which side are you on, 'Aunty'?" was often asked.

"I'e us, no side. Dey's all God's children," was the answer.

Many men, Southerners and Northerners alike, long afterward told of that tin dipper full of cold water, and of the prayer for their safety which came to them unexpectedly on their weary march. The poor old black woman little knew what memory of home, what cheer and comfort, she gave with her humble offering.

One of the hardest trials in a woman's life is that she cannot always help those dear to her. Her husband goes out to struggle with difficulties which she cannot face. The time comes when her boys must meet temptation and loss alone.

Outside of her family are countless human beings fighting for this or that cause. They are all God's children; most of them, in their own way, trying to do right. Her hands are weak. She cannot go with them on the march. But she can give to those with whom she is brought into contact love and a word from her Father. That cup of living water is always within her reach.—Forward

The reason why the children of God are so frequently overpowered by difficulties and trials is because they attempt to carry their burdens themselves instead of casting them upon God.—Muller.

DO YOU NEED MONEY?

It is not impossible to become very rich while working for others, but very unusual. It is the leader or the owner who gets the real money out of business, and he is entitled to it. So, "Be your own boss." And here is an opportunity for you: Enter the contest for the percentage and cash prize offered by

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SHOWERS OF BLESSINGS

Nineteenth Street Baptist Church, Washington, D. C. Rev. Walter M. Brooks, D. D., Pastor.—This old landmark has undergone several thousand dollars' worth of repairs. Indeed, it is virtually a new church. The choir is removed from behind the congregation to a more commanding position, where its members can look the people in the face. It has been placed behind the pastor on an elevation from which it can render its sweet anthems and other selections to the satisfaction of the vast assembly. Director and singers wear white gowns and vestry hats. The rear of the main auditorium has been extended as well as the lecture room below. The vestibule of the church has a commanding entrance. Fully fifty people can conveniently assemble in it.

Chicago.—The graduation from the trained nurses department of six young Negro women on Monday evening last having a good effect upon the women of the race in this city who are striving along various lines to prepare themselves for some specific work. The first Illinois is credited with only one of the six graduates has increased the ambition of our young women to bestir themselves to greater activity. The field for trained nursing is broad and affords a great opportunity for doing effective service in many ways among the sick and needy in home, hospital and in various other institutions. Six young women passed a satisfactory examination and were awarded diplomas.

Enon Tabernacle Baptist Church, Rev. F. B. Mitchell, Pastor.—Sunday morning pastor preached from Acts v, subject, "An Evil Compact," and indeed he preached with so much spirit that the Holy Ghost came upon the mighty rushing wind until we, the Christians, were compelled to cry out with Job, 2:30 P. M. Sunday school was well attended. Special invitation to the young ladies to attend Sunday school, 2:30 P. M. The parade was joined by the members, went up to Greatmont to preach for Rev. C. W. Colman. As the pastor was preaching Rev. W. T. Hall, accompanied by some of the Enon members, came to see Rev. Colman and the pastor attended Rev. Hall to say over and preach for him, and Doctor Hall being so generous kindly consented, 3 P. M. Doctor Hall preached from this text, Matt. 11:12, subject, "Winning the Prize." Doctor Hall told us if we intended to seek the prize that the Apostle Paul was talking about we must lay aside some of the weights in order to run this Christian race, and indeed, this was a stirring gospel sermon. Come again, Doctor Hall, and preach the gospel. Those on the sick list: Kimira Glode, Two united with the church. Collection, \$50.

ESTHER BROWN, Reporter.

Mt. Zion Baptist Church, Germantown, Phila. Rev. M. Winston, D. D., Pastor.—Services were well attended all day Sunday, as usual. At 11 A. M. Doctor Winston preached from John six, 4; subject, "How?" 2:30, Sabbath school under Brother Byrd, 2:30, communion service, 3 P. M., notwithstanding the fact that it was late when the communion service was over, many returned for the evening service. Doctor Winston selected for a text, Acts xv, 18, "Know unto God all of His works." Prayer meeting Tuesday evening. Rick Hill—Mrs. Gates' son and Miss Helen Johnson. The funeral of the baby of Mr. and Mrs. Joshua Hunsparke took place Monday from parents' residence, Marshall street. Doctor Winston officiated. Every woman and girl is cordially invited to attend the patriotic mass meeting at the W. V. A., Germantown, on November 28, under the auspices of the National War Work Council. Ex-Congressman Murray will lecture on the "Negro Problem" on Thanksgiving Eve, November 28, at Mt. Zion. Everybody is invited to be present. Good live services every Sunday. Visitors made welcome. Keep in mind the great time arranged by the gentlemen of Germantown at the Y. M. C. hall on November 19.

Ebenezer Baptist Church, Rev. Alexander Childs, D. D., Pastor.—We are pressing our claims in this Christian warfare and the Lord is with us. Our meetings have been a great help to the many who attended them. Dr. S. L. Bush left us in the midst of the battle for his own field, yet he will not soon be forgotten, and we wish him many more successful meetings. All through the month we will keep steadily engaged against the enemy. The Bible school is lining up for Christmas. The training class is getting together. The Pastors' Aid Society is growing monthly and President Biehl Dandridge is the right one in the right place. The Ladies' Usbers are pressing things to the front. They will have charge on Thanksgiving Day and are looking for you to take dinner on that day from 4 to 8 P. M. No auxiliary has a brighter future than the Pastor's Progressive Club. This takes in the least. They had a great meeting Wednesday evening. Sister Susie Peterson is on the sick list, but improve. Sister Etta Anderson is home from the Hospital. Brother Samuel Washington improves slowly.

Macedonia Baptist Church, Newtown, Pa. Rev. R. L. Lewis, Pastor.—We are still on the firing line doing business for the King. We had splendid services all day Sunday. Our pastor preached morning and evening very acceptable sermons. We are doing nicely at this writing. Our pastor conducted revival meetings for the Broad Baptist Church, Potstown, Pa. Many souls were added to the church. Our pastor is a great preacher and a revivalist. If you want souls, meet, see him. LIZZIE ROBINSON.

Mount Pisgah Baptist Church, Asbury Park, N. J. Rev. E. D. Crowley, Pastor.—The week ending Sunday the fifth and the second week of the "Window Rally," proved to be one of great success spiritually, socially and financially. Tuesday evening Rev. Redd, of New Hope Baptist Church, Newark, N. J., delivered an excellent sermon, his subject being, "Trust in God." All thoroughly enjoyed it. The "Bloom of Youth" of which Mrs. Mary King is president, had charge of the collection and raised \$50. Twenty-five officers of the church were appointed by Mr. J. Bradley, founder of Bradley Beach, N. J., who has also promised an annual donation of the same amount. The "Bloom of Youth" is the largest and one of the most active auxiliaries of our church. My God bless such loyal workers. Rev. Rurnell and choir, of Bethel Church, was with us Wednesday evening, and we indeed enjoyed both the able sermon and the music. The supper and concert given by Mrs. J. H. Mitchell proved to be an evening of enjoyment as well as a financial success. The program was in charge of Mrs. J. H. Parks, and brought out some of the best local talent, among them being Mrs. Ernest Robinson, who captivated her listeners with a left-handed piano performance by one of the world's greatest composers. Mrs. Robinson (the wife of Dr. Ernest Robinson, who has recently taken up his residence in our city. We indeed welcome them both. Our Friday evening prayer meeting was well attended. On Sunday morning, at the close of our 10 o'clock service, our pastor delivered one of the most instructive and practical sermons, the subject being "Return of the Prodigal Son." The Holy Spirit indeed was present. Our Sunday school is increasing here in membership and interest. The program of the H. Y. P. U. was in charge of Mr. Stephen Drumgoole. The subject, which was "How What Am I Grateful For?" was ably discussed. The program consisted of papers by Sister Crosby and Madic; songs by Mrs. E. Clark and Mr. S. Drumgoole. C. Y. P. U. has made a rapid improvement. At 3 P. M. our pastor occupied the pulpit, bringing in the calling on congregation another paper, which was from the subject, "The Holy Spirit."

MRS. J. H. MITCHELL.

Missions

WHAT AN AMERICAN SAW IN AMIA

I saw hundreds of villages in which modern sanitation was absolutely unknown. I saw glittering Oriental cities, the pride of the East; and under the shining lacquer and gold paint I saw suffering and filth and want that no man can describe.

I saw rotting bodies, empty minds, bated souls. I saw disease, stalking up alleys, wading ankle deep through garbage to enter the doors of the people.

I saw in one land the stain of paternal vice on the skin of two out of five of the children. I saw a mother selling her babies that their older brothers might not die of starvation. I saw pallid factory girls of twelve and even ten years of age, who worked thirteen hours a day, seven days a week, standing constantly while at work, and received a pittance of a third of a cent per hour. This, moreover, in a mill advertised as the "model-factory of the Orient."

I saw things which I have not the heart to set down, and you would not have the heart to read.

I saw into its lowest terms.

I saw love in its highest terms.

I saw Christ yearning over Asia.

I saw the response of Korea to that yearning. A nation turning to Christianity at the rate of thousands a week.

I saw the dawning of a new China, not in the political kaleidoscope, but in the spiritual changes which have led to the abolishment of opium, and have brought six thousand of China's strongest leaders to accept Christ.

I saw a 300-year-old statue of Buddha, and almost in its lap an impotent three-year-old telephone booth. The spirit religious of the East, now being found wanting and cast aside.

I saw the mission schools from which the Chinese Government has selected the first ten girls to be sent to American colleges under the Roger T. Ames fund, and which were the best equipped ten that could be found in China. All were graduates of mission schools; all were Christians.

I saw hundreds of closed shops and sundries. Neighboring them I saw hundreds of open shops, consuming all the Sunday business. Every closed store was owned by a Christian—not a "rice Christian," but a real Christian, whose pocket had no rule over his conscience.

I saw a British medical missionary board our ship at Wuhu and heard him tell of the crushing overburden of medical work that had killed his predecessor and was killing him.

I saw everywhere undermanned hospitals, undermanned schools, undermanned churches; a missionary force powerful in quality, poor in quantity.

I saw Asia, sore-ragged and dazed with her feet on the threshold of the house of Christ, hoping for an invitation to enter.

I saw, upon returning to America, a rich and happy nation, eager and generous in a fault, but unthinking, storming the movie theatre, swallowing a lump in their throats for pity of the ragged child in the play—while Asia waits,—Willard Price, in World Outlook.

Every one who learns that secret has a different way of expressing it, according to many different experiences. If a girl says, "write to her home folks," I was and am deliriously happy," where would you guess the letter was written? There are people who would guess it came from before they would guess it came from a young missionary, surrounded by the difficult problems of her work; but that's the case exactly. "There are such opportunities here," she said. "Oh, it's great in he alive in God's wonderful world, and to be in His wonderful work. And to think they are playing me for choosing so dreary a path! If they only understood! If they could only see!"

"Happiness does not come by seeking it, but it is an accompaniment of a certain condition of mind. He who seeks happiness as his chief object gets nothing, and who seeks in the right path that and happiness be-

The Christian Banner

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Member National Negro Press Association Philadelphia, Saturday, November 28, 1917

Brooklyn, N. Y.—The big event in Sunday school activities in this city on Sunday was the celebration of the twenty-fifth anniversary of Mr. N. B. Dodson as superintendent of the Central Baptist Sunday School...

Mr. Edward L. Faulcon spoke of the superintendent as an organizer and in support of his argument showed the benefits of the graded school...

New Jersey News, E. E. Jackson, Writer.—The pastors' conference was well attended last Monday. President Jones our matchless parliamentarian...

SHOWERS OF BLESSINGS

name text. As also, Doctor Hughes, Doctor Cosby, Dr. W. S. Smith, Samuels Williams, Hubbard, Pully, Welch...

R. Y. P. U. Convention—We wish to call to the attention of the B. Y. P. U. organizations of the State the State convention...

The Plainfield Council—We regret very much that our good brother Harris did not succeed in getting his nomination...

Atlanta, Ga.—Atlanta University has had a remarkable opening. The enrollment so far is 551, excluding the Oglethorpe Practical School...

The St. Paul Baptist Church, 352 West 25th Street, New York city, Rev. Arthur Becker, Minister.—Wednesday night being the time set apart for devotional service...

Shiloh Baptist Church, Plainfield, N. J.—Sunday was a day of great joy in the service of our blessed Lord and Jesus Christ...

Newark News, Rev. J. N. Burden, Editor.—The entire State of New Jersey has in mind that the semi-annual session of our regular State convention...

of Rev. F. Martin, pealed forth in melody and song. The pastor preached from Psalms 14: 4: "Thou has given a banner to them that fear thee that they may be displayed because of thy truth"

Atlanta, Ga.—Atlanta University has had a remarkable opening. The enrollment so far is 551, excluding the Oglethorpe Practical School...

First Baptist Church, Yardley, Pa. Rev. B. J. Smith, Pastor.—11 A. M. pastor preached from Proverbs 24: 2-3...

Second Baptist Church, North Philadelphia, Rev. J. C. Jackson—Our morning service was well attended. The pastor preached in the morning and evening...

Shiloh Baptist Church, Plainfield, N. J.—Sunday was a day of great joy in the service of our blessed Lord and Jesus Christ...

Newark News, Rev. J. N. Burden, Editor.—The entire State of New Jersey has in mind that the semi-annual session of our regular State convention...

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SHOWERS OF BLESSINGS

last Sunday evening. We also dined with our good friend and brother, Deacon Jessie Eastman and his sainted but true and great pioneer wife of the great misadventure work of the State of New Jersey. Mrs. Conover, and Mrs. Reuben Smith, who is now quite aged and very feeble at her home in that town, are to be looked upon with that degree of appreciation and called blessed and great women for God and the cause of humanity in both home and far-off lands as well. Rev. Dr. Jones, of Roselle, always makes it pleasant for the writer whenever he goes through and stops over. We have a standing invitation among them. The program of services at Smyrna Baptist Church, 43 Belleville avenue, last Sunday, from 12 to 2:30 P. M., was indeed a gratifying result. Both preaching and musical part of the program was something excellent. The sermons by Rev. Brother Fields, ex-pastor Bound Brook Church, and Rev. Brother S. Hill, of Newark, were as good gospel sermons as one wants to listen to. Mother Fields also spoke and you know the rest, for we have but the one Mother Fields in Newark. We have not the words to describe the par excellence of the musical part of the program, but just simple mention of the names of the singers. Mrs. Eva Williams, Mrs. Georgia Bernardo, Mrs. Anna A. Van Pelt, and their pieces of music were the most up-to-date in church and Christian activities. The Rev. Mr. _____, the coming young preacher of Newark, acted as master of ceremonies in a dignified way and manner. Rev. Dr. T. C. Wilcher and Dr. R. C. Judson, of Jersey City, are sure of a great success of the National Baptist Convention next September in Newark. Prophet A. Jones is just stirring up the people at the Mt. Zion Baptist Church in his great revival sermons, with Pastor J. B. Brown.

Hartford Data.—It is refreshing to observe that the Woman's League is neither sick or dead. From the article published in the Courant Tuesday, 20th inst. it is very much alive. It has been mobilizing for a more effective campaign.

The men have determined that the women shall not excel them in constructive work for the race and for humanity. Hence, we are looking forward with much interest to the date set for the permanent organization of a civic league, December 19, 1917, at St. Thomas parish house, a body which will represent the race in Hartford and can speak with authority on all matters pertaining thereto.

The annual rallies are gaining impetus as they continue. A large audience gathered at Pearl Street A. M. E. Zion Church Sunday afternoon in a union service and contributed \$111.60. We have not heard what the total receipts are. But we are certain that when it is announced it will be up with the average. Doctor Boyd, the pastor of Bethel Church, preached an excellent sermon. All the churches will rally with him next Sunday at the same hour and the same place, as Bethel has as yet no regular house of worship.

Two classes of church members impede its progress—the "slackers" and the "knockers." The slackers are those who dodge discharging their duty. They do not pay dues or work on committees or attend the meetings of the church except occasionally. The "knockers" are those who while they may pay their dues, work on committees and attend the meetings, only do so to hide their hands. For they never say a good word for the preacher or church, but on the contrary, are always saying something with the intention of defeating plans and injuring the cause generally. O Lord, deliver us both from the slackers and the knockers!

The cantata by the young people of Union, Thursday, was great, so say those who witnessed it. You ought to have been there.

Are you going to entertain some one during the institute, December 25-27? You ought. Let us not forget that we are enjoined in the good book to entertain strangers. Forchance we may entertain angels thereby.

Rev. C. F. _____ the pastor of Union Baptist Church, goes to Alabama to speak in the fiftieth anniversary of the State convention at Birmingham this week. He will return to his field the middle of next week.

The platform and the press are two great agencies for instructing and inspiring the people. Those who patronize one and neglect the other are one-

aided. Our development should be asymmetrical. Subscribe to the Banner. It is published by your people. It is the organ of your denomination.

Observe carefully those who are always late attending services, those who talk and laugh during services and those who invariably leave before services close. The world is taking their measure, and you will be surprised to see how small it is.

Have you seen the announcement of the Hartford Aid Society? You have not? Why, you are behind the excitement. It is already incorporated. Mr. S. M. Johnson, of Johnson & Baker's undertaking establishment, is president; Dr. R. R. Bell is treasurer. It is gotten up on a sound basis, has good backing and deserves your patronage. C. L. FISHER

Union Baptist Temple, Atlantic City, N. J., Jeremiah P. Gregory, S. T. B. Pastor, 225 North South Carolina ave. —Brothers around the Temple.—Yes and they were at high-water mark all day last Sunday, with two special sermons, morning and evening, by the pastor, with four accessions, and ten came forward for special prayer. The Rally of Queens is on, and sixteen contestants are already in the race. The revival meetings will begin next week with Dr. J. B. Boddie, of New Rochelle, N. Y., the live wire. The temple was filled last Thursday and the people stirred with addresses by his honor, our Mayor; Senator Emerson L. Richards, Attorney Isaac H. Nutter, Dr. P. T. Hawkins, M. D., Lawyer Wimberly and others, with an up-to-date program under the auspices of the High School Alumni, in honor of the thirty young men of our race who will leave for Camp Dix tomorrow. The final meeting and reception to them was largely attended on Tuesday evening at our Colored Branch Y. M. C. A., and Hon. Christopher Perry was the principal speaker. A New Testament was presented to each man in behalf of our church by our pastor. The temple was crowded again last Thursday evening to hear a special sermon by Dr. A. I. Martin, the Negro chauffeur of the city from the text, "Play Your Man." "Thanks Giving and Thanks Living" will be the subject for which our pastor will deliver a Thanksgiving revival sermon next Sunday evening. Under direction of the officers of the church and parsonage committee, the parsonage has received a handsome dress in newly papered walls, a large new bookcase for the over nine hundred books in the parson's study, and the family is all even with smiles and gratitude. Every auxiliary of the church cooperated with the committee, and the family is grateful to all. Our pastor's subject for next Sunday morning will be, "Reasons for Thankfulness." Come to the temple and be happy. ABRAHAM H. JACKSON, Church Clerk

Second Baptist Church, Franklinville, Rev. J. R. Brown, Pastor.—11 A. M. convocation meeting Sunday was a day of spiritual blessing among us. The communion and other services were well attended all day Sunday school, at 2:30 P. M. attendance fine. 3:30 P. M. Rev. Isaac and his congregation were with us and rendered a splendid service. After service we had communion. Among our visitors were Rev. J. Epps and Bishop Jordan. At 5 o'clock Rev. Brown preached a wonderful sermon from Psalm 134. "I cried unto the Lord in my distress and he heard me." Come and visit us and see our good works. Pray for us. All are welcome. Mrs. MARGARET E. EDMUNDS, Reporter

Durham, N. C.—The National Training School in this city is sustaining its well-earned record for efficient management and ability to master problems. Dr. James E. Shepard, founder and president, is on the alert for the good of the institution. From a small beginning about six years ago President Shepard and the trustees have put the institution upon a firm footing and given it a rating among the foremost schools of its kind in America. One big factor showing the wholesome influence exerted by the graduates and students themselves in their departments and service to the communities they reside. Groups of white people, South as well as North, have contributed liberally to its support.

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**PEACE AND REUNION
AMONG BAPTISTS**

(Continued from Page One)

organic structure built by our fathers has been demolished, and its ruins are scattered throughout the nation. Autocracy must go and the autocrats must vacate.

In Chicago, after the convention had split and both sides had elected their officers and settled down, Rev. W. H. Jarnagin, D. D. of Washington, D. C. and Rev. R. C. Judkins, who were members of the convention over which Doctor Morris presided, offered a joint resolution asking that committees be appointed from each side to confer on terms of "peace and reunion." The resolution was voted down, but forty-three men voted for it. These men will yet have a hearing, and the cause they stood for in Chicago will yet triumph.

In the Muskogee, Okla. convention, Rev. R. C. Judkins offered resolutions asking that a committee of five be appointed from each side to confer on terms of "peace and reunion." There was no opportunity given for the discussion of the resolutions, but many ministers assured the author that they favored them heartily. The matter had been discussed in the Southern White Baptist Convention and its president, Dr. J. B. Gambrell, and Dr. O. L. Hiley, both of Dallas, Tex., were sent to the convention in Atlanta and the one to Muskogee to offer the services of the Southern White Baptist Convention to help the colored brethren to get together. In his eloquent address Doctor Hiley used these words: "We have come to offer our good offices in assisting the two conventions to get together." Those significant words were uttered before the Muskogee convention in September, 1917. Our white brethren are the folly of our present course; they see that our work is hampered because of our division, and they offer their help for our

betterment. We do not believe that these combined efforts at peace will come to naught. We believe that they are seed sown that will spring up and bring forth abundant fruitage.

No layman who is not making money out of the split favors it. We have talked with laymen of all classes in many sections of the country, and without exception they deplore the split and feel outraged by the division. It is an undeniable fact that it is the prayer and deep desire of the millions who make up our churches that our Baptist family be once more reunited in one great National Convention.

able and eloquent articles have been published from the pens of Rev. W. H. Reed, D. D. of Hartford, Conn.; Rev. Dr. R. H. Jones, of Pittsburgh, and Rev. E. W. Moore, of Columbus, Ohio, calling for a cessation of abuse and reunion of our forces. In Doctor Moore's article, which appeared in The Christian Banner of November 10, 1917, he made this plea to The Banner editor: "I plead with you to use your paper for suggestions that will get us together and not for that which will tear us further apart." This statement is from one of the ablest and one of the most influential men who belongs to and who attend the Atlanta convention. Here again I mention the interest our white brethren are taking in our cause to show the bulwark of the peace settlement.

World conditions demand union. The spirit of the age and the present world conditions demand union of forces and not division of powers. Our denominational position at present is opposed to and contrary to the spirit of the age and the demand that world conditions make upon us.

The weakness of our race demands harmony and union. As to population as well as material possessions we are a weak race when compared with the other race. We need to husband our forces wisely and conserve our strength to insure life and develop-

ment. There ought to be no doubt in our minds as to whether this can be brought about through union or through division.

New Testament teaching and spirit against our present course. Malice, hatred, abuse, clamor, evil-speaking, divisions are condemned in the New Testament. Eph. iv. 3-12: "Let all bitterness and wrath, and anger and clamor and evil-speaking be put away from among you with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Only selfishness of a few leaders approve our present course. There is nothing that endorses our present course except the selfishness of a few leaders. Every consideration for the good of the whole denomination and race demands "peace and reunion." The law suit is an ungodly and unwise course that will cost the denomination dearly and profit nothing. It may give a few men on either side or on both sides a little personal selfish satisfaction that they have whipped an enemy of long standing; but in the things that count in the long run the denomination will reap nothing. However the law suit concludes it cannot wipe out hatred and malice; it cannot stop abuse; it cannot heal the scars and divisions throughout the States and in every hamlet. A prayerful coming to gether of the leaders of both sides to consider peace and reunion can do these things.

The proposition we offer is that a committee of five (5) be appointed from each side to confer on terms of "peace and reunion." What Christian minister who has the welfare of his

denomination and race at heart can object to this course?

We appeal to the older leaders to make an effort to settle these troubles out of court. Don't perpetuate this quarrel and division for younger ministers of the future to stumble over.

We appeal to the younger ministers in refrain from hatred, malice and abuse, and use their efforts for harmony. Lift up your voices loud and strong for "peace and reunion." The men who stand for hatred, abuse and division are false leaders, and the sooner the denomination wakes up to that fact the better it will be for the great cause which we represent. We call upon all who love the denomination, who love peace, who want to see the denomination once more reunited in lift up their voices and say so.

Y. A. C. A. FUND \$50,163,054

Final official returns put the Y. M. C. A. war fund at \$50,163,054, or \$15,163,054 above the \$35,000,000 goal.

The contest between the eastern and central departments, with headquarters in New York and Chicago, respectively, ended today with the eastern department almost \$2,000,000 ahead.

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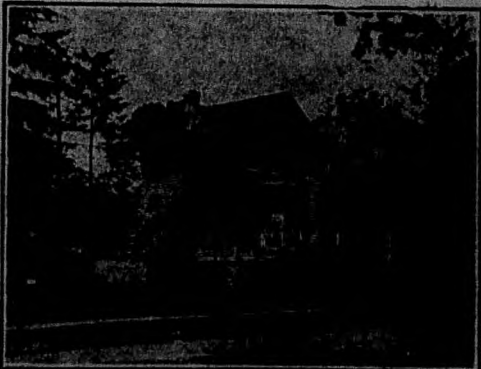
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Things of the Week,
Nov. 16th to Nov. 22d

Italian troops defeat attempt by the Austro-German invaders to cross the Piave River.
British army in Palestine captures 1,000 Turks, including prisoners to more than 600.
American soldiers slain by German shells; French push American artillerymen.
Pellen, British Naval expert, declares the German submarine has failed, and there is no cause for uneasiness.
United States Air Army of 30,000, Captain Haron von Richthofen, Germany's foremost aviator, thinks will fall.
Chaos in Russia for weeks to come is forecast of embassy in Washington.
Ex-President Taft says that America cannot win the war without the Y. M. C. A., and favors Allied War Council.
Million Testaments for National Army in object of nation-wide drive.
Dichloramin, the germicide treated for war use, proves a boon by preventing infection of cuts and abrasions.
Italians beat back Teuton forces at attempt to cross lower Piave; Austrians win municipal north.
Kerensky disappears after defeat of his troops by Bolsheviki.
American soldiers in France suffer further casualties in heavy artillery duels with Germans.
Colonel House instructed by President Wilson to strive for the utmost unity of plan and control between all the Allies and the United States. "Fall head of American mission to attend supreme war council in Paris, with General Bliss as military adviser.
Attempt on Heligoland by British declared to have been repulsed.
Cossacks and army moving on Petrograd to end civil war; Bolsheviki victorious in Moscow.
Medill McCormick declares Germany is strong enough to endure two more winters of conflict.
Give each soldier after the war a small farm is suggested by United States Senator Harding, of Ohio.
William Jennings Bryan makes plea for political unity of all parties to obtain a "rother nation".
Lloyd George triumphs in Commons with brilliant speech defending new Allied Council and his utterances in Paris.
Railroads give the President a free hand in case a crisis arises.
Publishers seek repeal of law increasing second class postage rate.
Labor rallies to support of Samuel Gompers in his stand for patriotism.
Tannock are facing a shortage of stock.
British will auction wool from Australia—10,000,000 pounds—at Box 100.
Americans, far from time, take part in English War Council.
Carson declares Northcliffe calumniated British people in references to war.
Austria demands that Italy declare whether Venetia is a fortified city; Italians defeat four Teutonic attacks in mountains.
Germans gain foothold in French trenches east of Meuse.
British in Palestine occupy Jerusalem twelve miles northwest of Jerusalem.
Rioting in Berlin when police break up demonstration by Independent Socialists.
Caucasian dominate Russian situation through control of bread and coal supply.
Mrs. de Bullies will tell her story of former husband's death.
The initiative taken by the Government in dominating all lines of trade as a war measure leads market observers to wonder how far

present economic changes will work out and permanent conditions in the business affairs of the country.
British advance within five miles of Jerusalem in an apparent movement to encircle it.
Germany requires registration of all property owned by United States citizens within the empire.
Premier Clemenceau, of France, will not agree to the contract of Germany into a society of nations, as "Germany's signature cannot be trusted".
Secretary Baker visits New York to get facts as related to the dispatch of American forces to France.
Senator Mitchell declares the declaration of war against Austria will come up in Congress.
Thousands of enemy aliens forced to move from near docks, warehouses and points of military value under President's proclamation.
Tractors and farm implements are rated second only to wheat material in priority of rail shipment on orders of the War Board.
Mrs. Lawrence Lewis and Miss Lucy Helms, suffragettes, are taken from Occupan Hospital to jail and forcibly fed.

PHILADELPHIA MARKETS

FLOUR—per 100 pounds in wagon \$1.75; per 100 lbs. in sack, \$1.80.
WHEAT—per bushel, \$2.15.
RYE—per bushel, \$1.35.
CORN—offerings were extremely limited and it was impossible to establish prices.
OATS—per bushel, \$1.15.
HAY AND STRAW—per ton, \$15.00; straw, \$12.50.
LIVESTOCK—cattle, \$1.50; hogs, \$1.20; sheep, \$1.00.
POULTRY—chickens, per pound, 15c; turkeys, per pair, \$1.50.
EGGS—per dozen, \$1.50.
FRUITS—apples, per barrel, \$1.00; oranges, per box, \$2.00; grapes, per three pound basket, 10c.
PEAS AND BEANS—per 100 pounds, \$1.50.
VEGETABLES—white potatoes, per 100 lbs., \$1.50; sweet potatoes, per five-eighths basket, 75c.
CABBAGE, per ton, \$15.00.
LARD, per 100 pound hamper, No. 1, \$2.50; No. 2, \$1.00.
LIVE STOCK—Chicago, Nov. 20—Hogs, \$17.00; pigs, \$16.00; steers, cows, calves, \$4.00.
PROVISIONS—City beef, in sets, smoked and dried, per pound, 35c; knuckles and tenders, 35c; beef hams, \$4.00; pork, family, \$3.00; ham, 8 P. cured, loss, 27c; smoking, loss, 25c; smoked, 25c; breakfast bacon, 35c; lard, refined in tins, 35c; cornmeal, per barrel, yellow, \$10.00; white, \$9.50; Hominy and grits, per case, \$2.00.

COTTON

The local market for spot cotton was quiet and 5 points lower at 20.00c; sales nil.
Southern spot markets follow: Galveston, 28.00c; New Orleans, 28c; Mobile, 28.00c; Savannah, 28.25c.

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MONEY, OR POWER?

(Continued from Page One)
complacently and with such authority: "We must have money, you know." It is written, "Ye shall receive power after that the Holy Ghost is come upon you." That, and only that, is the great necessity. Christ has adjusted all the workings of Christianity by this one principle—every Christian being wholly consecrated to Him—body, soul, and substance. And if we try to work it in any other way we are bound and bewildered with failure. For this let us thank God. Only a holy church can ever be a conquering church. There is no other force that can subdue the world. When she "marcheth forth as the morning, fair as the moon, clear as the sun," then is her victory assured; then is she "terrible as an army with banners."

IN MEMORIAM

In sad and loving memory of our daughter, **Isabel Lucretia**, who departed this life November 21, 1916.
Done, but not forgotten.
A precious one from us has gone;
A voice we loved is still;
A place is vacant in our home
Which never can be filled.
Loving Father and Mother,
MR. and MRS. P. H. BURWELL.

OZAN MISSIONARY BAPTIST ASSOCIATION

We have just returned home from the Ozan Missionary Baptist Association, where a great deal of money for education and missions was raised. Our moderator, H. Weston, who has served this association as moderator for twenty-five years, was at his best and delivered the greatest address that it has been ours to hear. We have been identified with this association eight years. He was re-elected unanimously amid great enthusiasm.
A JOSEPHUS LACY, Sec'y.

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Sunday School 2 P. M.
B. Y. P. U., 7 P. M.
Wednesday evening, Prayer Meeting
Thursday evening, Socials.

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Gray's Ferry Baptist Church, Rev. C. F. Dingus, Pastor.—At 11 o'clock the pastor preached from Luke v. 1, "Obedience." The Sunday school and B. Y. P. U. was well attended. The evening service was of great interest. Thursday evening the B. Y. P. U. gave a masquerade concert and did very well. The members of the B. Y. P. U. and church gave to the pastor and his wife a party basket of fruit. They aimed to make it a surprise, and it worked successfully. The missionaries are preparing for a Thanksgiving supper. Come out and make your Friday night prayer meetings more popular and you will become most popular in the sight of the Lord.
MARY SCOTT.

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

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EDITORIAL PAGE OF
THE CHRISTIAN BANNER

SUPREMELY IMPORTANT

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 leave room 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.

We heartily agree with Dr. Dougan Clark in the following: "As the Holy Spirit is one with the Father and the Son—and therefore, God—it cannot be regarded as wrong, or always inappropriate, as it seems to me, to address prayers to him. . . . We may pray to the Holy Spirit himself to come and abide in our hearts." We hope some of our friends will not go too far in some of their metaphysical refinements, wherein they make distinctions in the Godhead, seemingly to the detriment of the Holy Ghost. The mere fact that the Scriptures do not tell us expressly to pray directly to the Holy Ghost, nor give any examples of so doing, can hardly be accepted as conclusive proof that under no circumstances would it be right to do so. Our own injudicious teachings in this, and in kindred matters, give the Unitarians all the opportunity they can crave to place our doctrines in an absurd light.—Irenece.

PERFECT HEARTEDNESS

If we rely upon human and not upon divine wisdom and help, our enemies may escape out of our hands, instead of becoming subdued under us, and may yet live to make war upon us. Such merely human reliance is foolish (11. Chron. 16:9): "for the eyes throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him." How rapidly and surely divine omniscience can scan all places and all persons! How faithful is He to exert Himself in behalf of the perfect-hearted! How irresistible is His almightiness! Of whom, then, need we be afraid?

Loyalty to God, close alliance with Him in all things temporal and spiritual, separateness from the world, independence of all human interference, and constant and complete reliance upon His all-searching sight, are excellent signs of a heart that is perfect with the Lord. Asa's heart was thus perfect with God all his days. Shall this become a uniform experience with us? It will entail divine almightiness, watchfulness and fidelity in our behalf.—Irenece.

DR. W. F. GRAHAM

Philadelphia offers the greatest opportunity to the minister-students in their ministerial conferences. Two of the largest Baptist conferences of the world meet here each Monday—one at the First Baptist Church (white), 17th and Sansom streets, where the strongest men in the denomination deliver addresses that thrill and inspire. Our own conference meets at the Shiloh Baptist Church, Lombard and 11th streets. Last Monday Dr. W. F. Graham delivered an address on the subject, "Negro in This Present World War." It was most remarkable in subject matter and delivery. He pointed out the present conflict so vividly that his auditors heard the roaring of the cannon, saw the clash of arms and their sights were bedimmed with the smoke of battle. Then he lifted his audience away from this dreadful scene and brought them back into the beautiful fields of peace and joy when the conflict was over and man recognized his brother and accorded each the right to live side by side in fellowship and good will.

It was inspiring and helpful to listen to the address and the comments of thoughtful men, students of the great conflict.

CLEAR FAITH

Looking through my eyeglasses, I said to myself: "I do not want to see this glass; I want to see the object beyond. To see the glass would indicate defect in the glass. It would show that it was not a sufficiently clear medium." Just so, we do not want to see our faith. We want to see the object beyond. A faith that can be seen is defective. The faith that never attracts our attention, that never interposes anything in itself between us and the object we want to see, the perfectly transparent faith, is the very best. We need never concern ourselves about our faith, if we can see clearly through it to God and to all good.

The perfection of a telescopic glass lies in the fact that we do not know it is there, while we gaze by its power on the star that is not visible to the naked eye. Just so, the perfection of faith is in the colorless clearness that allows us to see the Star of Bethlehem without being conscious that we are looking through our faith.

Doctors say that a man has the most perfect digestion when he is not conscious of having a stomach; that he has the most perfect breathing when he is not conscious of having lungs; that, in brief and in fact, the most perfect health is indicated by the most complete absence of any feeling that would attract special attention. It is the man who can tell you exactly how he feels that has convicted himself of disease, and exactly located it.

Never mind about your faith if you can see through it, as near as possible, with perfect unconsciousness. The boy denied whistling in school; he said, "It whistled itself." So if your faith acts itself without any trouble from you to keep it in working order, congratulate yourself that you have come as near as possible to perfect faith.

Trying to believe is as hard as trying to breathe. Get the lungs in order, and all will come right instantly, naturally, inevitably,

completely. Get your soul in good order, and faith will become the easiest possible exercise of a well-ordered mind, of a clear conscience and of an entirely consecrated heart.—Irenece.

SEEING TO IT

When all comes to the worst, when what we were so anxious to accomplish proves to be the most foolish and wicked and dangerous thing we could have done, how quickly and basely we try to shift the responsibility.

Adam did what many another shabby fellow has done—blamed the wrong all upon his wife. So the Jews of Judas, who in remorse confessed that he had betrayed innocent blood: "What is that to us? See thou to that."

And that is what it will come to. Whether others or whether we have betrayed ourselves to our undoing, we shall be compelled to see to it. Unfortunately, tossing back the purchase-price of our guilt and then committing suicide cannot mend the matter. We had better halt when the first mean and cowardly and treasonable thoughts enter our brains. Each one! Perish the thought! Stop before you begin!

Nevertheless, those who would shirk their share in wrong-doing will find that it is not so easy for them to get rid of the blame of the fell purpose, of the overt act, or of their own full share in all the consequences. It is easy to say to a poor, trembling, remorseful, despairing heart: "See thou to that." But God will also compel His partners to see to it sooner or later.

And they will find it no easier to see to it than will their companion in the crime. Putting the restored bribe into a potter's field is only a standing confession of their mutual guilt. Blood-money will cry from the very ground. Hundreds of hoarse accusations and execrations will assail the ears of those who have sold strong drink when they confront their victims at the resurrection unto damnation; and so in all phases of crime, shameless or "respectable," gross or refined, popular or proscribed, with many powerful accessories or with few or none.

That part will come true: "See thou to that." Each one shall answer for himself. What then? Is my record clean? Have I anything to see to, before it is eternally too late? Restitution will be only part of the seeing to it. Repentance will help somewhat to the seeing to it. But after restitution, and after repentance, let me "see Jesus," as the one only mediator between God and man. Let Him become my advocate with the Father, and see to it for me. This is the only sure way to see to it. O guilty soul! will you see to it to-day—now? Lord, help me to see to it.

"That!" "See thou to that." It may be but one misstep of thine—but one crime—hidden, it may be, from every human eye—that one thing that comes up every time thou dost think of the final judgment—"see thou to that!" Seeing to all else will be in vain until thou hast seen to "that." Shall it be seen to? Soon? To-day, if possible? Now, if possible? Bring back the money! Disgorge! Restore! Confess! "See thou to that!" Dr. like Judas, thou art forever—damned.—Irenece.

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