

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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## A GREAT MAN'S GREAT PRAYER

O Jesus Christ, grow Thou in me.  
And all things else recede;  
My heart be daily near to Thee.  
From sin be daily freed.

In Thy bright beams which on me fall  
Fade every evil thought;  
That I am nothing, Thou are all,  
I would be daily taught.

Make this poor self grow less and less.  
Do Thou my life and aim;  
Oh, make me daily, through Thy grace,  
More worthy of Thy Name.

Daily more filled with Thee my heart,  
Daily from self more free;  
Thou, to Whom prayer did strength impart,  
Of my prayer hearer be.

Let faith in Thee alone, in Thy might  
In every motive live;  
Be Thou alone my soul's delight,  
My passion and my love.

—J. K. Lavater. Tr by Mrs. R. H. Smith.

## THE PROPRIETY OF PRAYING TO THE HOLY SPIRIT CONSIDERED

Does not the raising of such a question make argument for Unitarianism? There is but one Divine essence. Whatever of personality or of personal consciousness there may be within the essence, it remains a fact; still it is true that the life from which rises the voice, "I am that I am," or that declares "I, Jehovah; none else. No God but me," dwells in but one essence—unique, sublime. (Read Isaiah 43, 44, 45, 46.) It is not disputed that this unique, casual life may and does for has done so) give forth persons, or give forth offspring endowed with the elements of personality. Because of His limitless or infinite perfection of power, wisdom, etc., we can set no bounds to His power to reproduce life in His "image" and "likeness"—to do this out of His own nature. Admitting that such is possible with Him, we at once see the possibility of God. The Son and also the possibility of God, the Holy Spirit. Knowing also that "God is Love"—that God is benevolence—whence nature of the source of desire for companionship, we see, in addition to the possibility of no issue from the divine essence in the form of persons, also the probability of such issue. And when this fact enters into our experience (as it does in the gospel of redemption), that which is seen as possible and probable becomes to us actual and experimental.

Supposing that what is here said is reasonable. Let us consider the following, namely:

I. In John 14 in which we find ourselves within hearing distance of the thoughts which excited Christ in prayer) we hear Him address one whom He calls "Father." In the prayer which He gives to His disciples to pray be teaches that we, too, are to say Father. "Our Father, who art in heaven." Also, as Christ in the garden (praying for help in that sad hour) approaches the central throne of authority, he says, Father. Thus, we see that in his teaching and example He directs prayer to Jehovah as seen in the office of Father, or source of all. (Matt. vi. 9-13; John xv. 16.) Here we have the attitude Christ expressed in example and teaching. However fully Christ recognized the fact that he and the Father were One in nature, purpose and character, yet he acknowledged that the oratress in personal function held by the ancient of days, the casual, personality, was not His, but the Father's function. See Paul in Eph. I, 6, and Jude xx.

II. Light by way of the Holy Spirit—"The Spirit itself maketh intercession for us." And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to God. (It left out the added matter, putting in only the

original.) So, here it is seen that the Holy Spirit is praying unto God (Romans-viii, 26-27.) This does not at all dispute the divine nature of the Spirit. The question at issue is this, How shall Delity, in his whole life, be recognized by His subjects? We turn to the Scriptures for answer and approach as closely as possible (1) to Christ, the revealer of Delity, and ask for His doctrine and example. (2) Then we approach the movements of the Spirit, because it is He who is the Delitic Quickener, imparting the divine motion and nature and methods of salvation to the believing souls, applying the Christ. Thus we perceive the mind of Jehovah at first hand.

Modifications of the Thought in Hand—Since each of the Divine persons named has a function in which the Father recognized him, I think we may do so, too. For example, I have had visions of Christ at the sufferer for sin, the upholder of the rectitude—the righteousness—of the eternal throne, and I have cried out, "O suffering Lord, make me more willing to drink with Thee the bitter cup of woe! Bring me more beneath Thy cross." Then, as I have read, "He who is the Holy Spirit by whom you are sealed unto the day of redemption." I have addressed the Spirit with the words, Holy Spirit, thou whose office it is to produce and keep upon my poor life the signs which mark me as a son of God, do help me not to grieve thee." But these were prayers in view of special or peculiar functions in the Delity.

C. O. BOOTHE,  
7705 College st., Birmingham, Ala.

## LINCOLN AND LOYD GEORGE

There is a much greater similarity between the two men than most persons suppose. In some respects the Welshman's rise is the more spectacular. Both were born and reared in humble life, and both fought their way to eminence at the bar. Lincoln was happy in living in a new country where poverty was no disgrace and where opportunity was everywhere. He had no invidious bar of birth to burst and needed only to fight his way with courage and the great spirit that was within him.

Lloyd George lived in a kingdom where poverty is a formidable bar and where opportunity is comparatively small. He forced his way into Parliament at a time when Welsh seats were largely in the patronage of party leaders in England. Entering Westminster he fought for his own hand with almost all against him at first. If Lincoln had to fight a slave oligarchy, Lloyd George had to war against an aristocracy of wealth which had been seated in power for centuries. No matter whether Whig or Tory, Liberal or Conservative government was in power, it was the landed gentry and the men of wealth who ruled England, and did not pay their share of the cost of government.

It was because the "Little Welsh lawyer," years before the war began, forced the rich people of England to disgorge and pay for social betterment, that he was the worst hated man in England by the aristocracy. He now rules the greatest empire on earth and does so by sheer ability to surmount obstacles. He is not mentally, sentimentally and morally like Lincoln; but, like him, he has fought for the common people and emancipated the downtrodden whose condition was often little better than that of slaves. Whether he will go down in history as a very great man is now indeterminate, but no man can survey the world today without congratulating that Lloyd George is one of the great statesmen of history from the mere point of achievement up to a certain degree, and may live in a much more substantial niche.—Evening Bulletin.

Enlist in the campaign for subscribers to The Christian Banner. Make up your mind to win a prize.

## THE ARKANSAS BAPTISTS

I have had the pleasure of spending several weeks in Arkansas and have gotten much out of it. Fifty years of organized convention work have passed into eternity and the Baptists have started upon another half century. This celebrating half century is just a little more than you might care to think about. There were but few present who took part in the organization of this great convention. In the next half century celebration, if any, will be born to take part. The Lord has done great things for us, whereof we are glad and thankful.

The celebration was held in Pine Bluff, and while some of the larger churches of Little Rock were not represented, many were there. It was a great big convention. It was the first half-century celebration the convention opened with the session of the State B. Y. P. C. of course, it was not fifty years for the organization, but it took a part in the celebration just the same, and put on the table over \$100, and they rejoiced over this success. Rev. T. W. Chism, of Plummerville, the president, was re-elected for another year. He has made a good president, one worthy of the position. The young people rally to him.

Two days these young people were in session, followed by the jubilee celebration of the general convention, over which Dr. K. C. Morris presided. It was interesting from the opening until it closed. Rev. H. Watson recounted many interesting things. He told about his having ridden horseback 131 miles in 1871 in order to attend the session of the convention in Little Rock. There were few men who were in the organization of the convention. They had their say, and it was sad, indeed, to look into their faces and note that soon they must leave us. Their work had been done well.

Rev. W. F. Graham, who started his ministerial career in Pine Bluff, preached the anniversary sermon and it was a great sermon. He started in St. Paul Baptist Church and knew nothing of any other. He could tell about the growth of the Baptists in Pine Bluff as well as in other parts of the State.

The matter of advertising the convention had been placed in the hands of Dr. Joseph A. Booker, president of the Arkansas Baptist College. Associates with him were Reeva, P. A. Knowles and J. H. Hammond. Booker did not leave a stone unturned, and as a result a large number of people were in Pine Bluff.

The Baptist of Arkansas have decided to start a campaign to raise \$50,000 to pay off all indebtedness of their school, and then make some needed improvements. I think they will have the support of the Baptists of America. Rev. W. H. Patterson, pastor of St. Paul Baptist Church, the place where the meetings were held, was elected educational secretary, and will start upon the work just as soon as he can close out his pastoral duties. The people left full of enthusiasm and will be liberal in their contributions to the work.

Dr. J. H. Bennett sent a lengthy telegram from Chester, Pa., which was made much of because of its length and the good things it contained. Brother Bennett labored in the State. Although away, he has not forgotten Arkansas and its noble band of workers.

Editor William H. Steward, of the American Baptist, sent an interesting letter. It was of much historical value, and was made a part of the report. It was a source of pleasure to have been in attendance and to have heard the good things.

Rev. Drs. J. Francis Robinson, W. Craft, field secretary of the National B. Y. P. C. Board; J. J. Crumshaw, editor of the National Baptist Voice; J. Franklin Walker, of Cincinnati, were among the visitors.

I saw off for Lincoln, Neb. There I had the pleasure of visiting the Baptist Church of which the Rev. H. Hillman is pastor. Doctor Hillman is one of the noted preachers of the

Baptist church. He has been on the wall a long time, and has been doing great work for his people. Highlight by his side is to be found his wife, a splendid worker.

I expect to spend a few days in Topeka, Kans., with Rev. W. H. Carter, the noted educator, then to Chicago, and on to Washington, by way of Louisville, Ky.

CHARLES E. W. MALJENCAR.

## BILLY SUNDAY ON THE NEGRO RACE

"It is natural that in your efforts upward you should feel that the progress is not as fast as it might be, but you compare what has already been accomplished by your race with the toll and struggles and hardships of other races, and you will see your progress has been the wonder of history. Look at the Armenians. For hundreds of years millions of them have been crushed under the iron heel of the Turkish infidel. For centuries their bones have bleached on the Syrian plains, and today they are almost annihilated. One million eight hundred thousand of them have been slain by the Turks. The Jews have been driven from Palestine, and for 3000 years they have sought shelter under the flags of other countries of the earth. Today they do not even own the country hallowed by Moses, Abraham, Isaac and Jacob, and the land where Jesus was born.

"But you are here among the best friends you have in the world—the white man of the south. They know you, and you know them. They understand you better than you are understood anywhere else on earth. There is not one here, but if you get into trouble you would send for a white man to help you out. No wonder that thousands of Negroes who have gone north are coming back to their southern homes. This is the place for them, just as Alaska is the place for the Eskimo. As it is naturally your home as it is the home of cotton, the south cannot get along without the Negro, and the Negro can't get along anywhere in the world as well as he can in the south.

"If you think there are things to which you are justly entitled and which you are not receiving the best way to get them is to strive to make yourselves more worthy of them.

"You can depend upon it that all things will work out in time. The best way for a white man who is working for another to receive promotion is to appeal to his conscience by making himself indispensable. Some was not built in one day, and you cannot get everything you want in a day. It takes a month to hatch a turkey egg.

"Your school facilities are inadequate; so are those of the whites; and when you think that it was only fifty years ago that it was illegal in the south to give the Negro even the fundamentals of an education, and when you see the wonderful progress you have made since then, you have every reason to feel proud and encouraged that everything is working out all right.

"So, I say to the north—keep your hands off, and the white folks and the Negroes of the south will work out all these problems in time. They will not forsake you any more than your ancestors forsook them in the stormy days of the civil war.

"I leave your appeal on the bedrock of good citizenship, my dear partner, and you can depend on the white man doing his"—Pilot, Sumter, S. C.

A Rare Item of News—Two Negroes, Gibson Mallory and Preston Taylor, Gordonville, premdict. Ky. are held as slaves.

To live well in the quiet routine of life; to fill a little space because God will; to be in Ke-on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching— who does this, his works will follow him. He may not be a hero in the world, but he is one of God's heroes.—Selected.

# CURRENT EVENTS

The opening day of the Negro Baptist convention of Texas and its auxiliaries, at Houston, saw an enrollment of 700 delegates. A feature was a special service for veteran ministers. Rev. E. H. Jordan read the Bible, and Rev. L. L. Campbell, president, introduced the ministers who had lived from 50 to 80 years.

Father Watts, the oldest Baptist minister in the State, related the history of the negro preacher in the dark days of slavery. Rev. W. B. Hall, former president of Guadalupe College, spoke of the aged minister in his relationship to present day church activities. Rev. J. L. Hurrell, of New Orleans, emphasized their struggles incident to the work. Rev. George Booker described the week-day services.

A letter from Mayor J. C. Hutchinson, Jr., pledged the safety of the delegates and promised attendance. Messrs. R. E. Bullock, of the home mission force; A. E. Kimoro, of Starlight Band; Rev. H. M. Williams, of Lincoln Baptist Association, and E. Johnson, of the church and her auxiliaries, welcomed the delegates. W. M. Hall responded. Good and profitable work was done at this notable session.

The great man and church lights in the ministry belonging to the A. M. E. Church, Florida, are doing great construction work in their State and noble service in the uplift of fallen humanity.—Southern Christian Recorder.

The Christian Banner would delight to publish what Baptists are doing.

Bishop Lee, of the A. M. E. Church, now residing in Nashville, Tenn., may this sweet-spirited Christian, ripe scholar, noble churchman, live long to preach to humanity and this church by precept and example in the prayer of the Christian Banner.

Counting a billion—We are beginning to speak of a billion dollars as we used to speak of a million. But do we really know what a billion dollars means?

As an example, an expert counter of money in the Treasury Department at Washington can count \$4,000 silver dollars in an hour. So, working eight hours a day, he counts 32,000 silver dollars in a day. At that rate it takes him more than a month to count a million silver dollars—a little more than thirty-one days, to be exact.

Therefore, if he kept this up for ten years he would have counted one hundred million dollars. Now, to get an idea of what a billion dollars means, in silver, it would take this treasury expert about 102 years of steady work, eight hours a day, to count a billion dollars in silver.—Ladies Home Journal.

Rev. P. M. Jacobs, of Brooklyn, N. Y., is now general secretary at the A. M. E. Zion Church, filling out the unexpired term of Rev. M. D. Lee, of South Carolina, retired. Mr. Jacobs is a splendidly equipped man of affairs, and will give his church valuable service.

How to Pick a Horse—Edwin F. Owers, the famous driver of harness horses, who is now 58 years old, thirty of which have been spent in the development of trotters and pacers, in speaking about the selection of horses for track purposes, says: "The only way to pick a horse is just the way you would pick a friend. Beauty doesn't count. You look at him square in the face, and if he has a good head, full face, a fine eye and a good muscular ear, he is all right. If he looks like a convict, let him alone."

We can make greater progress if we make it a rule not to buy anything of another race which can be purchased in our own race.

Have you ever stopped to think that our graduates will have nothing to do after they finish unless we make business for them? Then start now to paralyze our people in every line where it is possible.

Hillsville, Mass.—In an address read by upon the people of the United States to make this country safe for the majority, Mrs. R. D. Wilson, of Boston, president of the National

Association of the Improvement of the Negro, declared to a good-sized audience in the First Universalist Church that the refusal to take Negro volunteers and the continued lynchings was killing the patriotism in a race which had fought valiantly in every war the country has been through.

Washington.—Mrs. Mary Church Terrell, wife of Judge Robert H. Terrell is teaching French at Howard University. Howard lost some of its teaching force recently, due to the war, among them being the French teacher, Mrs. Terrell was prevailed upon to take the French classes.

The Benevolent Mission Society of the Second Baptist Church, Columbus, Ohio, Rev. K. W. Moore, pastor, presented to the negro soldiers a large number of song books containing jubilee melodies. "We want the boys to sing the songs of our forefathers while they are fighting the righteous cause in foreign lands and thinking of their God in their own country," declared the president.

Washington, D. C.—The game of football between Howard and Union Universities was a gala affair. The Union team had been winning victories over Hampton and Lincoln on the gridiron this season, but met the formidable enemy in Howard. The occasion brought many strangers to the city. Union maintained its prestige and walked away with the palm, leaving old Howard to brood over her misfortune.—The Commonwealth.

Mr. Lyon, ex-minister to Liberia, at Washington, D. C., calls with Dr. Bernard Hughes, of Baltimore, upon the Surgeon General in the interest of the Negro Medical Reserve Corps.

Guadalupe College, Texas, to purchase brass band—Heat sum having been raised for the purchase, arrangements for instruments are under way and college spirit is growing intensely. Come on, young people. We are yours for Christ, the Negro race and the commonwealth. Watch us as we grow. President Washington is on the sick list.

The Mt. Olive Association's recent session, at Beauty Hill Church, South Carolina, was the best meeting ever held in the history of that historic organization. The introductory sermon by Rev. H. H. Harvey was the best preached before that body. A collection of more than \$20 was raised after this sermon and started the spiritual and financial balls to rolling at high speed. The pace was kept up throughout the meeting. The doctrinal sermon was by Rev. E. A. Jennings; the educational sermon by Rev. Wm Stevenson, the missionary sermon by Rev. J. C. Corbett.

Speaking in the Prussian Lower House on food conditions, Herr von Waldow, president of the German Food Regulation Board, said:

"Considerable supplies of grain for making bread have been provided by early threshing. The Imperial Grain Bureau has already received 1,600,550 tons, as compared with 850,000 tons last year. The potato crop may be regarded as satisfactory—almost as a good one—and we count upon having 34,500,000 tons. Distribution will be carried out much more efficiently than in recent years. The same quantity of sugar as formerly can be delivered.

"We shall still have to bear many restrictions, but we have adequate food supplies for the new year." Herr von Waldow said bread and potatoes would form the basis of the food supply.

A. C. Townsley, president of the National Nonpartisan League, asked President Wilson to urge upon Congress an appropriation of \$50,000.

000 for the purchase of seed and feed to be sold at cost to farmers of the Northwest, who, he said, are in financial straits because of the failure of crops in two successive years.

Juarez, Mexico.—Defeated Mexican forces fled from Ojinaga vindicated themselves when they repulsed and drove off the Villa attacking force near La Grana, 170 miles south of here, inflicting severe losses on the comparatively small band of Villa followers.

Brazil's whole energy thrown into preparations to hasten victory. Great activity is shown, both military and economic, in order to terminate the war. Harmony prevails among all classes.

Every duck will make cotton lack was notified that the Government has requisitioned a certain supply of No. 4 duck, and seeks delivery prior to February 1. Each mill has been told exactly how many square yards are expected from it, and advised that as soon as the mills accept the orders the contracts will be awarded.

The bulk of the new Cuban sugar crop will soon become available in the New York market.

### Testing the Mentry

Upon one occasion, while the American army was in camp, George Washington heard that the colored sentries were not altogether reliable. He determined to test the matter for himself. One night, therefore, when the password was "Cambridge" the general went out and walked up to a colored sentry.

"Who goes there?" cried the sentinel.

"A friend," was the reply.

"Advance, friend, and give the countersign."

"Hoxburg," said Washington.

"Madford," said Washington.

"No, sah," was the response.

"Charleston," said Washington.

"I tell you, Massa Washington, he said, emphatically, 'no man can be here unless he says 'Cambridge'."—Detroit News-Tribune.

### Speaker Cannon's Joke

"Uncle Joe" said a new member of the House to Representative Cannon of Illinois, "I heard a good story about you and green corn."

"Great guns, that story is thirty years old," said Mr. Cannon.

"Well, I am a new Congressman and I fell for it."

"If you are going to tell it again," went on Mr. Cannon, "let me tell it to you right. I have seen more versions of it than there are silk threads in a corn tassel. It's true, all right. It happened at the old Willard Hotel when it used to be run on the American plan, with three meals a day, a light eater, but I am powerfully fond of green corn. One day I had a neighbor on from Illinois, who took dinner with me 'Joe,' says he to me, 'how much hard do you pay at this tavern?' I told him. He looked at the stack of corocobs, rummaged a moment and then remarked: 'Don't you think it would be cheaper for you to board at a livery stable?'"

—Washington Star.

### "As Poor, Yet Making Many Rich."

"The world has been enriched more through the poverty of its saints than through the wealth of its millionaires. \* \* \* The men whose hymns and words and achievements are the priceless heritage of the ages; the martyrs, confessors, reformers, prophets, teachers and leaders of men, has all been classed in that noble brotherhood which Peter represented when he became the medium through which the wealth of paradise passed into the common coinage of earth. These men have given blood, tears, spiritual impulses, faith, hope, love. What have you to give?"—P. H. Mayar.

God's plans like lilies pure and white unfold; we must not tear the close leaves apart; time will reveal the mass of leaves of gold.—May Hill Club.

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262 S. Eleventh St.

Philadelphia, Pa.

### DO YOU NEED MONEY?

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

Showers of Blessings

Calvary Baptist Church, Elmwood, Pa., Rev. G. L. Robinson, Pastor.—The sudden cold war seemingly had a tendency to keep a goodly number away from services last Sunday. At 11 A. M. Rev. M. C. Jaffaris, the assistant pastor, preached to us out of God's eternal word. He took for his text the subject, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. II, 10. At 2 P. M. Sunday school had a splendid session under Superintendent Webb. The cold did not hinder the children from turning out in large numbers. At 3 P. M. the Women's Missionary Circle held a platform meeting, which was quite a success. Some of the best speakers among women missionaries in this State were present. We feel very grateful to these women, who labored so very hard to make this day pleasant for all present. Two came forward for prayer. After the service all were invited in the basement to table with delicacies of the season, where we all enjoyed ourselves. At 7 P. M., B. Y. U. held its session, which was helpful. At 8 P. M. we listened to another soul-stirring sermon from our pastor. He took his text from Psalms cxxviii, subject, "Faith." We were made to repeat Peter's sayings, "did not he begin with us, but he talked with us by the wayside. The wedding bells are still ringing. At the close of the sermon was the scene of a beautiful wedding, when Miss Alberts Hicks and Mr. Nathaniel Williams were united in holy wedlock. The ceremony was performed by Rev. Robinson, our pastor. This was, indeed, a swell affair. We are still praying for our sick members, of whom Sister Grant is very ill. Prayer meeting held on Wednesday evening, B. Y. P. U. on Friday evening. All are well come.

Popularly—The only popularity worth aspiring after is a peaceful popularity.—the popularity of the heart—the popularity that is won in the bosom of families, and at the side of deathbeds. There is another, a high and a far-sounding popularity, which is, indeed, a most worthless article, felt by all who have it most to be greatly more oppressive than gratifying.—a popularity of state, and pressure and animal heat, and a whole tribe of other advantages, which it brings around the person of its unfortunate victim.—a popularity which rides home of its swags, and by elevating a man above his fellows, places him in regions of desolation, where the intimacies of human fellowship are unwell, and where he stands, a conspicuous mark for the shafts of malice and envy and detraction, a popularity which, with its head among the thorns, and its feet on the treacherous quicksands, has nothing to tell the agonies of its tottering existence but the howlings of a driveling generation.—Dr. Chalmers.

A Japanese proverb says that a friend at hand is better than all your relations at a distance; so a little money in your pocket is better than all the credit in the world. It is astonishing sometimes how much a little money will buy, and equally surprising how quickly a bill reaches a hundred, and yet we have little to show for it. One purchasing on credit buys rashly and generously; he does not think of pay-day, which seems far off, certain like death, but as remote and intangible. It is so easy to buy things in this way, one hardly stops to count the cost; by this method, it almost seems as if all the things we covet grow on trees, and all we had to do was to put out our hands; we seem to be fed and clothed as if by a miracle, and it is surely a miracle if we pay the bill in due season. To contract a bill is to contract an obligation, to give another the advantage. We believe that half the forgeries and embezzlements in the country are the direct result of debt. Half the paralysis and heart disease which end men's lives in their hey-day may be traced to the worry consequent upon debt; worry kills more people than work, or love, or any disease. It writes wrinkles in the face, it discolors the skin, makes the hair fall out, and arranges dyspepsia.

The most potent and beneficent forces are stillst. The strength of a sentence is not in its adjective, but in its verbs and nouns, and the strength of man and of nations of nations is in their calm, sane, meditative meditations. In a time of noise and hurry and materialism like ours, the gospel of the still small voice is always reasonable.—Burroughs.

Woman

THE LIVING GOD.

At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the danger which beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. She replied, "Do you not know? God is here, he is dead." I said to her, "How can you talk such nonsense, Katie? How can God die? He is immortal and will live through all eternity. Is that really true?" she said, "I am sure of it." I said, still not perceiving what she was aiming at, "how can you doubt it? As surely as there is a God in heaven, so sure is it that he can never die." "And that," she said, "though you do not doubt, you are still so hopeless and discouraged." Then I observed what a wise woman my wife was, and mastered by sadness.—Martin Luther.

MAKE HOUSEWORK HONORABLE.

A woman in one of the suburbs of this city who was in great need of help hired a negro girl. She agreed to pay the girl what she pleased, and to pay her trips into town, and even at that rate of wages she did not succeed in getting the needed help, for she found the girl good for nothing, and had to get rid of her.

The time in which we have long looked forward some now to be drawing near, the time when housekeeping will have to be organized on a new basis as far as help is concerned. There are multitudes of young women and middle-aged women who would be very much better off in every way as helpers in homes than they can be in any other field of effort, but who will not take housework on any terms because there is a stigma attached to such work in people's minds. It is looked upon as a humiliating form of service, and unfortunately there is some basis for that idea in the treatment which many servants receive. And still more unfortunately, there is some basis for that treatment in very many cases. Here, mothers could not well treat an incipient, slow, wasteful, unreliable cook as a friend and equal.

But if an entirely new system could be introduced, and intelligent, self-respecting, capable women could engage in housework on a basis of full equality with their employers, and with a reasonable amount of liberty to control their own actions, it would certainly be to the advantage of many American women to do so. Housework on a fair basis is much more desirable for a modest woman than factory work, or even office work in many cases, and it would yield a much larger income. And the worker would be more independent.

The New York Commercial presents one view of the matter in the following article, but does not cover the whole ground.

American women dislike housework and complain because they cannot get competent domestic servants at wages they can afford to pay. Males and general houseworkers demand and command \$25 to \$40 a month in private houses, but large hotels can obtain better help for half of \$40. The help wanted columns of the one-cent papers carry advertisements offering cooks \$40 a month, which includes room, board and perquisites.

Housekeeping is not a business basis as far as servants are concerned, except in the homes of the very rich, in which the work is properly apportioned and hours of labor fixed. Hotels can obtain help because they are run on the factory or office plan, with fixed hours and amount of work.

A business man tells this story. His home was the scene of constant change of help for twenty years. His wife died suddenly with a cook and parlour maid in the house no better than most of those who had preceded them. Three years have elapsed since his wife died, and the same cook and maid are still with him, and he wonders how he would get rid of them if he wished to break up house. Instead of how to keep them, as in the old days. They have regular hours of work and recreation under their own arrangements, and he gets better service than he ever had in twenty years of married life.—Weekly Witness.

Missions

THE BIBLE ON THE FIRING LINE.

Many striking stories cluster around the distribution of the Testaments and Gospels in the trenches of Europe's battlefields. Secretary Brading, of the Scripture Gift Mission, told of a young man on the firing line who carried a small Bible in his breast pocket. A bullet penetrated the book as far as the Psalms, the point of the bullet stopping at the seventh verse of the thirty-first psalm: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Another soldier in the Devonshire Regiment at Havra, a bullet went into it as far as Heb. 12, 25: "See that ye refuse not him that speaketh. For if ye despise not who refused him that spake on earth, much more shall not ye despise, if we turn away from him that speaketh from Heaven." God spoke to me through it and I got saved in the trench an hour afterward.

From one province in China comes the report that "two churches have sprung up almost over night and twenty adults meet every Sunday in one of them. At another place a whole family was won to Christ by the "combined prayers of a preacher, a bookseller and Bible woman over a poor, devil-ridden, young married woman, whose father and husband had exhausted the resources of every witch and sorcerer, male and female, in those parts. In their extremity they finally turned to the Jesus doctrine. The trio prayed for two and a half days and the answer came. The woman is now a Christian and has gone home to another village, where she will spread the good news still further."

A missionary received the following letter from a distant out-station: "We have raised \$400 to buy land and some buildings which can be used for a church. Will the missionary pay the cost of stamping the deed?" The missionary replied, "If people in a far-away village with no pastor are as zealous as that, I will pay the cost of the deed."

MISSIONS.

"The door is shut to the Bible in great portions of Louisiana, and Roman Catholicism is responsible," says the Bible Society Record. "If there is a menace to America as a home base for foreign missions, it is this thirteenth century Romanism of the 200,000 French and Italians in Louisiana, whose priests forbid their people to read the Holy Scriptures for themselves. We are not speaking in vague theories; after seven years of earnest effort to put the Bible in Roman Catholic sections of Louisiana, we know from sad experience what we are talking about. Our colporteurs who go from house to house offering Scriptures are not only frequently insulted and ordered out of town, but sometimes actually driven from the door by having dogs set on them." On the island of Fernando, Po., which is located about twenty miles off the west coast of Africa, and was formerly used by Spain to keep

Cuban political prisoners, is now being used to intern 10,000 German subjects, mostly native soldiers. Missionaries are working among these prisoners. The worker commended the splendid generosity of the native Christians in their support of the work in these difficult times. The island, still a possession of Spain, has only 25,000 inhabitants.

In Africa there are in round numbers 40,000,000 Mohammedans, 10,000,000 pagans and 10,000,000 Christians.

In India Christianity is moving forward five times as fast as Islam, and eight times as rapidly as Hinduism.

Spirit of Negro Press

SUPPORT BAPTIST INSTITUTIONS

Begin to speak up for things Baptist and you will hear the cry, "He is a narrow Baptist" or "the Baptists are close." If Baptists do not stand up for Baptist beliefs and Baptist causes and Baptist concerns and Baptist newspapers, then who will? The Methodist supports his institutions—his organizations. The Presbyterian the same; the Congregationalist the same; the Catholic the same, and, to be sure, the Baptist should.

It is folly to think that a member of the Baptist Church shows his "broadness" and "liberality" and "unselfishness" by supporting the schools and newspapers and enterprises of other denominations, and neglect his own church, schools, church newspapers and church enterprises. After becoming a Christian and choosing a denomination, it is a man's duty, every man's duty, to remain true to the church of his choice. Joining a church—a denomination—is in many respects like marrying a wife. It is every man's duty to be true and loyal to his wife—to his family. He must first provide for his family—first see that it is built up. The Bible says that a man who provides not for his own family is worse than an infidel. Any man acts foolishly who assists in repelling somebody else's home and neglects to repair his home.—Georgia Baptist.

MAKE YOUR OWN PLACE

We shall have less cause for complaint of privations denied us in business plans if we will make worthy plans of business for ourselves. If the Negroes of Danville would put their money together and build dry goods stores, shoe stores, groceries, and support these enterprises with their patronage, there would be no cause to complain of treatment received in public places. We shall always receive scant consideration as long as we are wholly dependent upon others for our necessities of life.

The thing needed among us is to cease our complaining and go to work to make for ourselves business places the equal of any in the community. Our money in a great measure built the big business concerns operated by other people; can we not build a few for ourselves? Make a place for your children and give them hope and encouragement by pointing to the enterprises owned and operated by our people!—Torchlight.

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.

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The Christian Banner

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Hartford Dots—It is encouraging to note that both men and women of the race are realizing themselves as never before trying to make conditions better for our people.

The Woman's League has actually taken a new lease on life. A large eight-room building on Waterfield avenue, with all modern improvements, has been secured, which will be used as a home for girls and as a school of instruction in domestic science and many other useful arts of practical life.

The annual rallies of all the churches have been held. The last was pulled off at Union Sunday, December 15th. The services were held, the afternoon being a union service. The various pastors and their congregations were present and contributed to our cause.

It is reported that Mr. Wiley Selden, the popular and efficient super-intendent of the Shiloh Baptist Sun day school, found the last rib at Rockville a few days ago and left immediately for his home in the sunny South. Two bars have been made glad.

New Jersey News, E. E. Jackson, Writer—The writer does but seldom speak of the work done on his field, but as last Sunday was a scolding day for the Baptists we take pleasure in testifying to some of the strange things in our church. Strange, indeed. It has been said that, should we take the women out of our churches, we would be at a loss as to the prosperity of the church.

something is up. I have heard women say that if the pastor leaves the church they would leave. While this class of women are few in number, yet they are guilty of the saying. I say: Let me have the love and esteem of the whole flock, and if there is to be any distinction, if there is to be any partiality, let it be shown to the men. They are the power in the church.

I say let the Holy Spirit come down in power upon a company of men and I tell you that you have a propelling power that devils cannot defy. Sunday evening our church house was crowded. Dr. J. D. Bolding, secretary of the pastors' conference, presided, but I was told that not much was brought in, yet there were more women than men.

As to the subject discussed, "Baptism," many are afraid to take the stand they should on account of the feelings of their neighbor. If my neighbor will become offended at me obeying God, while he is obeying him, I must separate from him. Render unto Caesar the things that are Caesar's and unto God the things that are God's; I must obey God rather than man.

Macedonia Baptist Church, Newtown, Pa., Rev. L. L. Lewis, Pastor—At 11 A. M. Brother William Nicholson spoke for us and our hearts were made glad. Sunday was our communion and we had with us Rev. Brother Miller, of Langhorne, and some of his people.

Brooklyn, N. Y.—The outstanding literary feature of the past week here was the address of Prof. William H. Hubbard, dean of Morean College, Baltimore, before the joint meeting of the Brooklyn branch of the National Urban League and the Brooklyn Civic Club, at the Clinton Avenue Congregational Church, Friday evening, December 7.

SHOWERS OF BLESSINGS

active secretary of the National Urban League, and Mr. J. J. Hubert, Dean Pickens' subject was "The Negro and the World War—Looking Forward." The address was highly instructive and covered many phases of racial activities.

The Concord Baptist Church has outdied in its new and beautiful meeting house on Adelphi street, near Myrtle avenue, and bids fair to do a mighty work in soul winning and religious education.

New York—A meeting of the girls' division of the National Patriotic Service League was held at 50 East 43d street, in this city, Monday afternoon at 3.30 o'clock, for the purpose of making plans for the enlistment of more workers in the work of the league.

Newark, N.J.—The various churches and civic organizations in this city have experienced many phases of race migration work within the past year in their efforts to serve the newcomers along religious and civic lines.

Among the religious activities of the young people for next Sunday, December 16, will be a big mass meeting, to be held under the auspices of the Newark City Baptist Young People's Union, at the New Hope Baptist Church, at 78 Sussex avenue.

First Baptist Church, Yardley, Pa., Rev. B. J. Smith, Pastor—At 11 A. M. preaching by the pastor. Sunday school, at 1 o'clock, was fairly well attended. At 3 P. M. the pastor preached an excellent sermon from the fourth chapter of II Kings, 27th verse; subject, "Our Sons and Our Daughters."

ARE DEAD, LET US RUN TO JESUS!

All who failed to be out missed hearing a sermon that would have done them much good and given them much to pray over in the coming week. Pray for us.

Second Baptist Church, North Philadelphia, Rev. A. C. Jackson, Pastor—Rev. P. M. Mayfield, of South Carolina, preached an excellent sermon in the morning. Our attendance was affected by reason of the cold. Services were highly spiritual.

Sunday School, 2 P. M. The teachers are getting ready for the Christmas cantata, which will be Thursday evening, December 21. At 3 o'clock communion services were well attended and every one seemed to enjoy themselves more than at any similar service since the present pastor has been with us.

Dr. P. P. Samuel lectured at Central Baptist Church on Monday evening, December 3. The subject matter is calculated to do much in making bearers conscious of many practical practices in their lives, of which they were previously unconscious.

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Mrs. E. K. Jones, of the National Urban League; James H. Hubert, secretary of the Urban League work in Brooklyn, and N. B. Dodson, of the American Press Association, were also present to assist in organizing our girls into groups for patriotic service.



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**SHOWERS OF BLESSINGS**

Shiloh Baptist Church, Plainfield, N. J.—Last Sunday was another great day experienced in the services of our blessed Lord and Saviour Jesus Christ. Our pastor, Rev. E. W. Roberts, delivered two great sermons to large and appreciative audiences. Our congregation is growing all the time, also our Sabbath school. The B. Y. P. U. held a grand entertainment last week for the benefit of the church, also the social parties that were held at Mrs. L. Scott's, 493 West 4th street, for the benefit of cleaning the church. This was a grand success. Mrs. Scott and her committee deserve great credit for their noble work.

There was a sad time experienced in Calvary Baptist Church last Sunday, the funeral of Rev. J. W. Mitchell, D. D., who departed last Wednesday at Asbury Park, N. J. Revs. Crawley and Campbell were the principal speakers, assisted by Revs. A. D. Jones and E. W. Roberts. He labored more than 40 years in the service of our Lord and Master. He leaves nine children to survive him and a host of friends. His servant of God, well done. Sleep on and take thy rest. Peace be unto his ashes.

Mr. W. Jones, of East 3d street, fell and broke his leg on the ice Saturday evening during the storm. Also Mr. E. Mayhew. They both have our sympathy.

Newark Notes, Rev. J. N. Horton, writer—The State B. Y. P. U. Convention and its cohorts. Never before, possibly, in any annual session that has been held during these thirteen years or more has been seen in this great convention more real life and enthusiasm. At 10 A. M. on Thursday, 6th inst. the devotional services were begun, led by Brother Norman Jordan, of North Clinton Baptist Church, and Mrs. Rosa Clarke, of Calvary Baptist Church, both of East Orange, N. J. Thus followed religious exhibitions by various presidents, and also appointment of committees on credentials, new bodies, time, place and program and others. The entire program from start to finish was indeed the most timely, literary, up-to-date and inspiring that I have ever witnessed. Why, it was something real, grand, noble and superb. Rev. Dr. C. A. Ward, of Boston, Mass., who now holds the office of president of our great New England Convention, addressed the convention to a very great degree and enlightened it on general questions of the day. The same gentleman is to speak to the Baptist Ministers' Conference next Monday. Hear him.

The Justices of the B. Y. P. U. Convention are something that's real. Master Tyler, of the great Mt. Zion Baptist Church, this city, is indeed destined to startle the world some day with his declamatory and inviolable assertions from a deep, thoughtful mind. The people could scarcely sit still in their seats when he finished his little, most-pointed and startling address. The writer can but say he hopes that the mother and father and the great Mt. Zion Church will push this Zion boy to the front in the literary world of today.

The sermon preached by Rev. Dr. E. W. Roberts, of Plainfield, was well received and highly commended upon by all who heard him. The address by President W. T. Amiger, of the Northern University, at Hawkey, N. J., had a telling effect upon this great gathering. Rev. Dr. W. T. Watkins, beloved and honored president of the convention, and Rev. Dr. E. D. Samuels and his good people, who entertained the convention so nicely and beautifully these hard times, are well pleased over the great success of our semi-annual session. The annual session will meet with the Shiloh Baptist Church, Trenton, N. J., Rev. Dr. J. A. White, pastor, fourth Thursday, next May, 1918.

The Pastors' Conference had a call meeting last Monday in the Bethany Baptist Church, Newark, to organize a general committee to arrange for the coming of our great National Baptist Convention next September. It was a splendid gathering and session. The committee adjourned to meet at the call of the president of the committee, Rev. Dr. C. F. Wilcher, two weeks hence. Let all pastors and brethren and friends that in line to do just whatever your hands find to do for the success of this great convention, which is the biggest thing on earth among this race of ours. All hats off to it and three cheers to the King of Glory and to the Red, White and Blue in this, our great Commonwealth for Democracy and Salvation to all people. The conference appointed a committee to draft resolutions of condolence to the bereaved

families of Rev. Dr. J. W. Mitchell, ex-pastor of the Mt. Olive Baptist Church, Plainfield, N. J., and also a graduate of Brown University many years ago. His funeral was held on last Sunday, 2:30 P. M., from Calvary Baptist Church, this city. Rev. J. Y. Campbell, pastor, and Rev. William Fitzgerald, pastor in Jersey City until two years ago, and then went South to live after the death of his wife in that city. The writer preached last Sunday for Rev. Dr. W. W. Fleming and his great church and people. It was a day of just a little home rally, and to everybody's surprise, as I had as it was, enough people braved the stormy weather and came to that and laid on the tables nearly \$100. They have Miss Purves, the beloved and cultured daughter of Professor Purves whose musical genius has no peer. She is, indeed, one of Newark's best pipe organists. The Purves are great people in the musical world.

Calvary Baptist Church, Chester, Pa.—Services were largely attended during yesterday. In the morning the pastor, Dr. Bennett, preached from Acts 1, 8, "Lord, what will Thou have me to do?" It was a good sermon, as he always preaches. The Sunday school met at 2:30 P. M., and studied the lesson carefully and produced some wholesome thoughts. The lesson was very interesting from start to finish. The B. Y. P. U. met at 6:45 P. M. and carried out a very good program. At 8 P. M. Rev. F. S. Martin, a member of our church and chorister, preached from Romans 11, 36, "For of Him and through Him and to Him are all things." From the way this man preached at times one would wonder if they were on their feet or sitting down. He took us through space and carried us to God knows where with his cutting logic and burning eloquence. The pastor's sermon in the morning served to build the altar. Dr. Martin's sermon consumed the altar floor. He kept us guessing what will come next. Collection for the day amounted to \$44.13. My article may be lengthy, but I could not close without mentioning the sermons that were preached in our church from the 4th inst. to 7th by that prince of Baptist preachers, Dr. W. H. Moses, pastor of Mt. Zion Baptist Church, Philadelphia. I have been thinking recently of our great preachers. Some of them who are gone to their last reward and others who are living. I thought of Dr. C. T. Walker, of Augusta, Ga., and I have been wondering in my mind who would take Walker's place if the Lord saw fit to take him from the world. But since I have heard Doctor Moore I am wondering no more. When Walker falls the mantle is already on Moses. I have never heard a man preach with more power than Moses and I have been in the world 44 years. He is the man of the hour, not reflecting on the other brethren of Philadelphia, for all of them that I have heard preach I was over Central Baptist Church and heard Dr. Charley Blackwell a few Sundays ago, and I thought he would turn Central over to me going to all the brethren churches and hear them so that I can know who is who, for I am some preacher myself and like to gain inspiration. We will anxiously look for The Banner this week.

W. M. EVANS, Reporter for Church.

Second Baptist Church of Franklinville, Rev. J. R. Brown, Pastor—The day of our rally dawned cold and bright but it did not stop our folks from attending. Of course, some folks would not come to church if they were paid to come, but they are only stumbling blocks and are better off at home.

Thursday evening pastor and congregation were invited to attend the tenth anniversary reception of Miller College. We had a lovely time and enjoyed ourselves immensely. Sunday morning Rev. Way preached an uplifting sermon, 8:30, Sunday school, attendance splendid.

At 3:30 o'clock Rev. Martin preached our rally sermon. Collection was splendid. 7 P. M., Missionary Circle. At 8 o'clock Rev. Brown preached a soul-stirring sermon from St. Mark xiv, 18. His text was "Betrayer of Christ." Brother Emanuel Alston is still very ill. If God is for us then who can be against us? All are welcome.

MRS. MARGARET E. EDMUNDS, Reporter.

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SHOWERS OF BLESSINGS

Union Baptist Temple, Atlantic City, N. J., Jeremiah P. Gregory, S. T. B., Pastor.—Breakers Around the Temple—Excellent revival services just closed with the able assistance of Rev. J. B. Boddie of New Rochelle, N. Y., who stirred our city. Doctor Boddie and wife were entertained in the parsonage and a hearty welcome to return awaits them. Last Sunday was an eventful day, when two stirring sermons by the pastor morning and evening and an afternoon sermon to our willing workers by Dr. L. C. Scott, in the celebration of their 50th anniversary, which was largely attended and nearly \$25 raised. Practices among the Sunday school scholars for their Christmas cantata, and among the adults for the queen's rally, to be the event of the season, keep the members of the Temple, young and old, actively up and at it. Mrs. Rebecca Bush is ebriety of the Christmas contributions, and baskets of provisions will be sent in our worthy poor by the church, as usual. Our choir, under the direction of Professor Ashton, has never served to better advantage than now, and is already on the list for a share of praise and commendation by pastor and people. The cornerstone laying services for the Mt. Olive Baptist Church, this city, will be held next Sunday at our Temple. The stone will be laid by the Masonic fraternity of the city and vicinity, and the sermon delivered by Pastor Gregory. Rev. William H. Hebron is pastor. Come to the Temple and enjoy your religion.

ABRAHAM H. JACKSON, Church Clerk.

Enon Tabernacle Baptist Church, Germantown, Pa., Rev. F. B. Mitchell, Pastor.—Our installation services continued throughout the week. On Monday evening Rev. F. M. Hedgeman of Calvary Baptist Church, Ardmore, Pa., preached an never before. Our hearts

were made to rejoice. Tuesday evening Doctor Park, of Union Baptist, Philadelphia, brought to us treasures both new and old. Wednesday evening Rev. S. C. Hill preached a very acceptable sermon and we were encouraged to press on. Thursday evening Rev. I. H. Hughes, pastor of Grace Baptist Church, Germantown, preached like unto his brothers preceding him. It was good to be there. Friday evening Rev. C. C. Scott, pastor of Bethel Baptist Church, lit up the pathway. Doctor Scott walked about Zion. The week was one of festivity. Sunday, 11 A. M., the Rev. C. W. Coleman, pastor of First Baptist Church, Great meet, preached a soul-stirring sermon. 2:30 P. M., Sunday school was largely attended. Superintendent Herwell and his faithful teachers were at their posts. 4 P. M., Rev. M. Winston, pastor of Mt. Zion Baptist Church, Germantown, The spirit of the Lord prevailed. The Junior choir rendered appropriate music. 8:00 P. M., Rev. Inshell of Texas, one of Zion's sweet singers, fed us on food divine. We were greatly impressed. Our services still go on. Pray for our success.

Mt. Zion Baptist Church, Germantown, Pa., Rev. Morton Winston, D. D., Pastor.—Last Sunday the pastor occupied the pulpit at both services. In the morning he selected II Cor. III 18, as his text; subject, "Spiritual Warfare." 2:30, Sabbath school under Brother Dyer. At 3:30 pastor, choir and congregation journeyed to the Enon Baptist Church, where Dr. Winston preached a most wonderful sermon. At 5 P. M., the pastor preached from Psalms xxxiii, 20; subject, "The Value of Patience." Don't forget the anniversary services beginning December 20, at which time the Rev. I. B. Coleman will preach. Deacon's night. On Friday evening Rev. F. B. Mitchell will officiate. Missionary night, Sunday, December 23, Rev.

Whitted, of Penn Memorial, will preach, accompanied by choir. December 24, trustees' night; December 25, Sabbath school night; December 26, Rev. J. T. Fletcher will preach; December 27, Rev. Harold, of Cherry Memorial, Deacons' Board No. 1 night; December 28, Deacons' Board No. 2 Prayer meeting every Tuesday evening. All welcome.

The Women of Virginia.—The plan launched by Mrs. L. W. Tyrrell, chairman of the executive board of the Women's Educational Convention, a few weeks ago, to supply the paucity at Virginia Seminary, has been up to this time a stupendous success. The appeals sent out to the various churches over the State and in the bounds of the New England convention are meeting with hearty response. Lynchburg was asked to give sugar, and more than seven hundred pounds were sent in, besides money to buy many hundreds more. Outside of the city has already contributed more than two hundred dollars for other supplies. Each mail seems to bring more money, for which Mrs. Tyrrell and the school are extremely "oud. This has, indeed, been a year of jubilee, for on the 2d of December the cornerstone of the new brick dining hall and kitchen was laid by the Masonic fraternity of Lynchburg, Va. A splendid program was rendered in the chapel under the auspices of the Missionary Conference of Lynchburg. Addresses were also made by his honor, Mayor Royser Josins, and Attorney R. Colton Blackford. Music was furnished by the Seminary Orchestra, assisted by a chorus of fifty persons from the various churches of the city. A tremendous crowd was present, as the pastors had agreed to close their churches that all might attend the

ceremony. The Ladies' Board of Visitors are preparing to put in a laundry stove at the seminary, and will be greatly in need of iron and ironing boards. Such will be thankfully received. Now, to the members and friends of the Woman's Convention especially: Do you realize the fact that 1917 is almost gone? And before we know it our convention will be upon us. Remember, we meet in Richmond, the Baptist stronghold. How shall we appear? Shall the armies of God be less zealous for His cause than are the armies of the nations for their rulers and their cause? If the thousand women who are directly or indirectly connected with this work are constantly training for the great battle of June, 1918, we shall surely win. Mrs. W. W. RICHARDSON, Cor. Sec'y, Lynchburg, Va.

The Dawn of Day in the Soul—Conversion, that phenomenon of light to the intellect and of persuasion to the heart, is not ordinarily produced in the way of sudden illumination, like a flash of lightning in a dark night, but rather under the form of growing daylight, like that which precedes the sunrise. The great work of truth in a soul is to dissipate clouds, to chase away the darkness, to prepare a dwelling worthy of itself.—Life of Pere La Cordaire.

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Things of the Week
Dec. 7th to Dec. 13th

Truce of ten days arranged on the Russian front by German and Bolshevik.
Eleven thousand Italians captured in northern Italy.
Perishing reports thirteen wounded, twelve seriously, on November 30.

More than half of the city of Halifax was devastated by an explosion on board the French ship Le Blang, which was carrying a cargo of munitions. Four thousand dead, 300 injured.

Southern representatives in Congress to fight any move to include cotton in the general commodity price control bill under consideration.

German casualties in Cambrai, 100,000. Keresnky chosen member of government in Siberia; Bolshevik troops in Vladivostok.

Congress votes a declaration of war against Austria-Hungary. Foreign Minister Carrin declares America's war decision is "palatial" to the dual empire.

United States destroyer Jacob Jones sunk by German submarine. Seventy men unaccounted for among them the destroyer's commander, Lieutenant Hagley, a brother of Mrs. Jacobus Hagley. Additional ship reports forty-four survivors.

Ex-Czar escapes from Thibault. Escuder severs relations with Germany.

Outbreaks start in Portuguese cities of Lisbon and Oporto.

War on Bolshevik declared by Kaiser. British arrest survivors of Norwegian ship Imo in Halifax blast. Captain and pilot of Mont Blanc are to be apprehended.

Parcel-post Christmas packages, bearing 25 cents or more of postage, must also have an internal revenue war-tax stamp attached.

Secretary Daniels says at the beginning of the war there were 300 wells, and that this number has been increased to 1000.

Jerusalem surrendered to the British. Italian Brigades stormed by Hungarian troops.

Bolsheviks leave Orenburg to Coscacks, who threaten Moscow and are trying to cut off supplies from Siberia. German peace proposal for fifteen years' control of wheat crop shocks the Golsheviks.

Rumania joins in armistice for three months.

Deaths and suffering mark trail of cold wave, which sweeps over country. Temperatures below zero at many points.

Outrage leaders begin drive to avert defeat of Federal amendment. Supporters of Wilson in the West are wondering if the interests of the nation are to be pinched in the partisan grasp, and are inquiring whether a capable Republic is not better for a given position than an incapable Democrat.

The following from the pen of Dr. John Watson, the famous author of "Beside the Bonnie Brar Bush," is illustrative: "Without doubt the perfect idea of baptism is realized when one having come to years of discretion, makes his profession of faith in the Lord, knowing what he has done, and having counted the cost, and then is immersed in the waters of baptism." Can any Baptist give a better statement of the act of baptism than this distinguished Presbyterian has done?

Confessory is the legitimate offspring of Christian charity, and the etiquette of politeness is the only form which embodies the spirit of this Christian courtesy. — George L. Cary.

Read The Christian Banner to your friends. Urge them to subscribe. This is the way to win a prize.

CHICAGO, ILL.
An extract from a letter to The Christian Recorder by the Rt. Rev. Bishop Crippin, of the African Methodist Episcopal Church.
With the ministers in and about Chicago, we have been studying conditions brought about principally by the coming of thousands of our people from different places in the South to Chicago and the neighboring places.

The white people have organized a "League to consider urban conditions among the negroes." I attended one of their meetings. They have paid workers, namely, secretaries and trained nurses to carry out the purposes of the organization, and they are raising funds for the same.

How many people, newcomers are in a given district; how are they housed; how are their children clothed and fed; do they attend day school; do they pay exorbitant rents; what kind of work are they doing, the men, the women; what about their recreation, kind of amusements such as "lites," about solitary surroundings; doctors and medicine; guarding them against "quack doctors."

Those movements that take up the work in such a systematic way must be paid officers. Those who are able to give their time to it, with such ability as is needed for successful work, would rather give the money to pay some one else to do it, and that is the way funds are raised; besides, all who sympathize with the work are asked to give. Trained nurses from reputable hospitals are employed, and trained secretaries such as Y. M. C. A.'s employ are secured. The work is most interesting and most result in great good.

What are we doing? By we, I mean the churches in general, and the A. M. E. Church in particular, it would require considerable funds to go into the work after the manner above described. This is more the work of the social service movement. The work of the church differs just a little, not in the general purpose and ultimate end, but certainly in the beginning, and in some of the methods.

These civic societies have club rooms, halls and various meeting places. One of the secretaries said, that finding it difficult to draw them to the places of meeting, he had inaugurated a "dance night." After the dance they talk with the people who come, about their health, domestic and other conditions.

The church can neither begin at that point, nor go that far. First of all, the church should open its doors week-days as well as Sundays. The church lecture room should take the place of halls and club rooms. Church members and officers, especially local preachers, stewards and deacons, should in various ways, by plans emanating from the church, seek out the strangers, the newcomers, and invite them and their children to the church; all the departments of the church, social meetings, sewing classes, Christian Endeavor meetings, church entertainments, and, especially, the Sunday services, the preached word, many come to our churches and join, and then drift away for the want of "pastoring," which pastoring should be done as faithfully by the pastor's helpers as by himself, the class leader taking an important part. It means work, sacrifice, self-denial, but is it not worth it? Everywhere we are doing something. In

many instances we are doing much, but there remains much more to be done. First of all, we need churches in so many places. Efforts to begin with, that with proper care and assistance will grow into large churches in an incredibly short time. In some strategic places, where the multitudes are coming, we need, not a mission, but a large church; a church large enough both to attract the crowds, and to accommodate the people when they come. For instance, what is known as South Side, Chicago, is such a strategic point. There are several large churches that can be bought. They are at just the right places. Our people are filling the neighborhoods, so that the congregations not of us want to move. But the money!

We need a broader definition of the word morality than that which is often applied to it. A business obligation is morally binding, no matter with whom it is made. Now as touching the subject of the duty of the church to the world of mankind like, too, involves a moral obligation. It is not with us as a church to say whether or not we will go beyond the narrow limits of our immediate church and congregation to seek out and help those who need us, but as Christians we are bound to do so or be guilty of dereliction of the most sacred of all obligations. The Bible standard is, we show our love for God, who does not need our service, by serving our fellowman, who is constantly in need of sympathy and help. The exodus in question brings to us, in a peculiar way, a new duty, upon the performance of which, yes, the faithful performance, is based our right to continue to exist and prosper as a branch of the Christian Church.

There are big things in life, and to the man who can develop and direct them we give honor—and justly. But there are little things, seemingly unimportant now, that some one has to do, because in the next generation they'll be the big things.—Lawrence Perry.

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He Redeemed Us for Himself
It was not enough that Christ should deliver us from the condemnation and penalty of sin; He has also redeemed us to Himself, to be a people for His own possession, so that we should become His bond-servants and slaves. Ah, what a claim is this, that He should be able to put His hand on each of our members and say, "This is Mine; I purchased it for Myself and to see it at any prompting but Mine is sacrilege."—F. H. Meyer.

Strong faith will put the case into God's hand, rest on God's promise, and patiently wait God's time; but little faith, if the answer does not soon come, gets fretful, impatient and misgiving; it cannot trust long or confidently.—Selected.

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

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# THE CHRISTIAN BANNER

## FELLOWSHIP IN THE HOME

There is nothing so sweet as peace in the home. It is an inspiration that cannot be purchased with gold or silver, and should be regarded as the most sacred gift to man. A home where confidence is imposed upon the wife and husband in an equal manner, so that the children imbibe the principle of respect and admiration for womanhood and manhood. Some years ago, during the first twelve days in September, a Judge in Cleveland, Ohio, tried four hundred and twenty-five divorce cases. Speaking on divorce, he made the following suggestions as rules for guiding husband and wife:

1. Husband, kiss your wife good-bye in the morning and say "How do you do" at night.
2. Wife, don't interrupt your husband while he is reading the paper or enjoying some hobby.
3. Husband and wife, teach your eyes to see fewer faults and more virtues.
4. Husband, don't tell your wife you are going to the lodge when you expect to play poker.
5. Wife, don't nag your husband.
6. Finally, prospective husbands and wives, don't get married until you have known each other a year.

We think the above rules worth studying. Of course, No. 4, the poker playing, we oppose, and we might safely substitute "Don't tell your wife you are going to the lodge when you expect to go elsewhere." There is entirely too much divorcing in the American life of today. There must be greater stress placed upon the home and the importance of married life if we are to enjoy in the days to come a higher standard of morality. There should be no place on earth that would bring happiness to husband and wife as their individual home—be it ever so humble—where true fellowship abounds. Truly, we can sing, "There is no place like home."

## TOO MUCH TIME TAKEN

The proper use of time is one of the much-needed lessons to be learned by a large percentage of the people today. In these restless times nothing is so essential to the success of winning great victories as the proper use of time. We have thought more than once of speaking of the great waste of time by those of us who should have a proper conception of the value of time and matter.

The minister of the Gospel ought to practice the spirit of utilizing space and time more than any other man.

The banker, merchant and railroad man knows full well the value of time and the importance of punctuality, but many of the ministers have yet to learn the proper use of time and the importance of meeting their engagements.

But to be more specific, we want to call attention to one thing that should be corrected: Take, for instance, the average funeral service held in our churches. Many of our pastors prolong these services beyond all reason. They, in many cases, try to compliment every visiting pastor who chanced to attend the service by having them take part, so that the average undertaker concludes that it is an all-day proposition, and he will be justified in making side engagements during some of the services of the

funeral, or it would be wise on their part to make charges sufficient to cover the time that these funeral services are unnecessarily prolonged. A funeral service is no place to extend courtesies to visitors—to speak over the remains of persons with whom they were not acquainted, and, in many cases, have no special interest. Too much time is given to funerals by many pastors.

## PITCH IN

"Now I couldn't possibly do the things you do," one young woman was saying to another who happened just then to be managing a large fair. "You just plunge ahead and manage or talk or sing or do whatever needs to be done, and everybody is pleased. But I was not made for leadership. My place is in the background."

The competent young woman looked surprised. "Why," she said, "I never do anything without feeling terribly self-conscious and trembling all over and thinking everybody's eyes are upon me. And after I've done anything I always think it has been a terrible failure, unless some one takes pity on me and tells me it has not."

"But I always thought," answered the friend after a moment of silent astonishment, "that you did things so easily."

"I guess everybody thinks that of everybody else," answered the competent woman, out of the wisdom of her wide experience.—Exchange.

If we could enter deep into the counsels of leaders, we should nearly always find this same thing to be true. They are not men born without their share of sensitiveness. They are merely men who are brave enough to put self behind them and go ahead in spite of their feelings, and so things are done in the world which otherwise would be still downsidy untraced. Everybody thinks everybody else can do things easily. Half the wrongs in the world could be righted if the people who are able, but hold back, would only pitch in.

The Christian Banner, for instance, would reach its goal of 10,000 subscribers by April 1, 1918, and you would earn a good sum of money if you would do only "pitch in." Will you do it? In the name of our blessed Lord and Redeemer we ask you, please do.—Publishers.

## JOHN BROWN'S GRAVE

Few people ever stop to think of the heroic deeds of John Brown and what his actions meant to help to establish equal rights for every man and the world democracy for which the Allies are fighting today; but the world will never know the true history of the struggles for human freedom until they shall write impartially the true story of John Brown's efforts and give credit to him for being brave enough to start a movement that crystallized itself later and finally brought freedom to four million slaves. Little is said about his last resting place and few people know where the dust of this heroic character slumbers.

In North Elba, Essex County, N. Y., the crumbling stone unnoticed, marks the grave of this abolitionist hero who sealed his belief in human liberty in his own blood. There are six other persons buried in this lonely spot. Two of these persons who died as a result of sharing the opinion of John Brown were Negroes—Stevens and Hoslett. All of these men, we are told, after

their death, their bodies were dumped into a trench at Harper's ferry, and later on their bones were laid to rest in North Elba, N. Y., beside the body of the forerunner of freedom—a hero indeed! The name of John Brown should never be forgotten by the descendants of the American slave. Men like John Brown, who, willing to die for what they believe, should always be honored if that belief is for the benefit of humanity and the liberation of the bound.

## ENON'S PASTOR

The Rev. F. B. Mitchell has entered upon his pastorate of the Enon Tabernacle Baptist Church, of Germantown, and the indications are that he will meet with success in his new field. The installation services began last Sunday and will continue until December 10th. The officers have arranged an interesting program and made selection of a number of speakers who will help to welcome this strong man into his new field and our city. The fame of the new pastor as a gospel messenger is spreading rapidly throughout the city, and hundreds are flocking to the services to listen to the burning messages that he is delivering. The Christian Banner wishes for a moment of silent astonishment, "that you did things so easily."

## SUPREMELY IMPORTANT

It makes it very inconvenient when money orders, etc., are directed and made payable to the editor. Please 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.

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.

## WORDS OF ENCOURAGEMENT

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"I have been handling The Christian Banner quite a while and put it in the whole State of West Virginia. It is splendid now."—MISS KELLER.

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"Enclosed herewith you'll find one dollar subscription for The Christian Banner. I will enjoy the paper, I am sure, if it may keep to its present grading."—C. O. HOOTEN, Author.

**Rhode Island**  
"I more than enjoy the strong editorials of The Christian Banner, and would not be without it unless it ceased to be published. Enclosed is check for \$5.00 with which to pay for my subscription. Please send it to 'push the wheels.'"—W. J. LUCAS.

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Collect \$1.00, not less, from 12-month subscribers. Send us \$1.00. Keep 80 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.

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