

WE WISH OUR READERS A MERRY CHRISTMAS AND A HAPPY NEW YEAR

THE CHRISTIAN BANNER

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CHRISTMAS CAROL

Rev. J. T. Murray

For unto us a child is born—
'Twas long foretold by bards—
That Bethlehem should be to men
A place of great renown;
That Christ, the King, would come
and bring
To Adam's race the gift of grace.
And wear the royal crown.

The long delay of that glad day
Hath earth in tears a thousand
years.

But faith kept holding on;
When lo! at night, with new delight,
The chorus rang with glad surprise
The incarnation song.

"This fatal morn is Jesus born,
White on the morn to you we bring
Glad tidings of great joy;
His wondrous birth will gladden earth;
Your Saviour's praise, in sweetest
lays,
Let every tongue employ."

The shepherd band to Bethlehem
Hut out with haste, nor did they waste
A moment in delay.
In lowly guise, with glad surprise,
That morn'g mild they found the child.

Thrice welcome was the day.

The Eastern star from home afar
Led men of old, with myrrh and gold,
Their costly gifts to bring.
Their strong desire was to inquire
Of all the Jews for the glad news
Concerning Christ, their King.

That star's clear light still grew more
bright,
'Till it stood to mystic mood;
And magnified its rays;
The Magi then at Bethlehem
With odors sweet, at Jesus' feet,
Were filled with joy and
praise.

All heaven was glad; but Herod,
maled,
Sent out to slay the Child that day.
But God rebuked his scorn;
And now we meet in union sweet;
Our gifts we bring to heaven's King.
So glad that He was born!

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BILLY HENDAY IS RIGHT

Rev. E. E. Jackson

Ever since the great influx of Negroes from the South to the North I have stood alone as to opposing the migration of the Negro from the South, but I think the readers of the Banner are aware of the fact that I never give up until I am convinced of my great question. I say again, that the South is the best place for the Negro, and that he has but a little to gain in coming North. It is my desire that when you shall have read my article, give the Banner to your neighbor, and especially the newcomer from the South, if he is among you. First, the Negro who has been all his lifetime in the South understands how to adjust himself to the Southern conditions, and he has his friends there, both white and black, who know his needs and who feel his inability in his attempt to do great things and fails, and are ready to come to his rescue. Not only in the South, the Negro cannot live anywhere in this country independent of the white man, and need not. In this early age, attempt to try. The best friend of the Negro when he is in trouble financially is the white man of the South, who will help the Negro at a sacrifice. His coming to the North will not better his condition materially, because the majority of the Negroes who come North are not the thrifty Negro, with high ethical attainments of the South. We have the most degenerate element of our humanity who comes North, and that element is the class which sits up so much hell in the South, while many of the crimes with which they are charged, and put to death for, they are not guilty of; on the other hand,

many are worthy. There are Negroes who look upon the white woman as an angel and the black woman as a devil, and he makes rapid plunges to hell to become acquainted with the white woman. We have many good, honest, upright, Christian men and women here from the South, but if the ministry and Christian community will tell the whole truth, they will admit that the greater number is no benefit to the cause of God nor humanity. The class of Negroes by whom the real status of the Southern Negro is to be measured will not come North, and there are a few, notwithstanding the bitter prejudice against them, who cling to their homes, where they have made themselves worthy citizens and responsible of the race, while a few have been forced to leave. Again I say that the Negro should remain South, and be the best fitted for agricultural work than any race on earth, and to take away the agricultural industry of the country, where will the propelling force derive of the industry of the country depend upon the agricultural.

Those who are proclaiming the deplorable condition of the Negro South here in the North, and setting themselves up as advocates of the cause of the Negro, could find some other solution for the problem than talk. I think it would be better for the Negro, and for the communities where he lives and colorphobia exist. Why not a dozen of these advocates go through the South and appeal to the conscience of the haters of their race until they shall have touched their pathetic nature in his behalf? If this was done throughout the South there would be few lynchings and the like. But in talk big, criticize and ridicule the white man of the South stir up his feelings against the Negro, and as he cannot reach you, he takes it out of your Southern brother.

I have traveled very extensively South. I have lived and pastored in the extreme South. I have stepped into many more carrying to the place of lynchings, executions, my race have gone to court, and in the face of Southern lawyers, and championed his cause. I have never been lynched, nor has there ever gathered a mob in the attempt. No! When any fellow gets too big for his pants he is liable to tear them; and if too small, they will not fit him; so we must be big enough to get small things, and small enough to get big things. Let the Negro play his part in this great war; let him wait on the Lord, until the Lord's battle, not his, is fought; let him prepare himself to fill any position of trust which might demand a man of capability, and soon we shall see the beginning of the outstretched wing of Ethiopia. I say again, that in no city where this great influx of Negroes has come, can a pastor, or missionary, say that their churches have been 10 per cent better numerically, nor 5 per cent financially.

You say they come for high wages. Thirty-six of the counties here have left for their homes, leaving from three to five dollars a day, saying that they had rather be humiliated in the South at a dollar and a half a day than the wages they receive. Again, the climate is not congenial to their health, the result of which will be the contracting of that loathsome disease, consumption, for which there is no cure, and their children will inherit it and perish, while a generation that Negroes die in the North from consumption to every one in the South, and yet you are urging them to come here to die, rather than live in the South. Adjust yourselves to the conditions, my friends, and come yourselves to God, and stay at home. God is fighting your battles. Wait on Him!

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

MINISTERS AND THEIR SALARIES

Rev. W. J. Lucas, A. B.

On noting the forethought, generosity and charity of certain churches of our denomination that have recently increased their pastors' salary, I thought it opportune to drop a line to congratulate them, and, if possible, to arouse in others, a like sentiment. Among the churches that have raised recently the salary of their ministers may be especially noted: the Ebenezer Baptist Church, of Pittsburgh, that has just increased its pastor's salary to \$300 per month; the Bethel Baptist Church, of White Plains, N. Y., that has just raised its pastor's salary to \$100 per month. These churches, and others of similar mind, deserve to be congratulated. These are precisely times in which we are now living; and it is strange that our officers do not see that it is really more pressing on the minister than it is on even the laboring man. For, almost all kinds of labor, from the highest to the lowest, has received in the last twelve months or two years a decided increase in pay. It is nothing new to see logcutters drawing more per work than the average colored minister, notwithstanding the fact that his outlay of expenses, present or past, is about one-third or one-half that of the minister. The minister has spent years in school, often going in debt to prepare for his work, and has to use stationary, books, periodicals and wear clothes in keeping with his position, none of which is needed or required by the laboring man. Then, too, it will become the minister, however pressed financially, to make a direct appeal for more salary, even now, in the face of the fact that living has advanced 30 per cent. in cost within the last year. The laymen and officers of our churches should often have both vocations and avocations, while the minister has only one source from which his money comes. He cannot add to his income by taking on some other "job" on the side. If he is able to teach, and could get a position in an institution his church would object, on the ground that they need his whole time. They would, in all likelihood, be right; but then they forget that clothing, groceries, medicine, insurance, are sold to the minister at the same price as they are to the laboring man. So, then, if they need raises in their wages, why is it not deemed necessary that the minister also needs a raise to meet the demands of the high cost of living of today? Nor does it obviate the fact by saying that the minister—in some cases—is furnished with house and fuel. Today, in the light of what the minister is to the community, what his preparation has cost, the standard of life that he must maintain, and the present high cost of things, \$100 and paragon is not a reasonable estimate for the care and comfort of a minister of a church of 250 to 300 or more members. Too many churches think more of new buildings, "improvements" and "enriching funds" than they do of their pastors' welfare. There are churches today that have from \$1500 to \$2000 in some price as they are raising money, and barely making out to live on a salary far less than what some of his deacons and trustees are making. And these deacons and trustees say "sinking fund" when their pastor is absolutely need that much to survive. Now, then, what about the pastor who is trying to eke out a living on half wages? And it is not because the people are not willing, in the past to make this increase; it is more often that they are in ignorance of the true conditions, and are depending upon their officers to propose the thing. Just as the officers are supposed to make alterations in improvement. Then, too, many churches hesitate to raise their ministers' salary because they can't "see" how the money is to be secured. The fact is, very often, such a situation

to the pastor so encourages him and rids him of the burden and worry over how he is to meet his bills, that he, with the officers, can readily devise plans by which the added amount can be easily raised to the hurt of no one. In my own former pastorates I have seen this done on two specific occasions. In conclusion, Mr. Editor, my church, your church, or anybody else's church, with 300 members, should pay their pastor at least \$1000 a year, if not \$100 per month. And I am not mercenary nor worldly when I say that the time has come when the prepared minister will no longer be content to see his family and himself not only in need of adequate subsistence, but also living on a plane far below that of his parishioners. The present-day minister no longer wishes to be compared in salary with the man on the wagon or the street sweeper. He knows himself to be worth more to the community, and knows that it costs him more to live decently; and hence it is his high time that our churches be awakened to the new sense of things like the Ebenezer Baptist Church, Pittsburgh, and the Bethel Baptist Church, White Plains, N. Y. A debt-ridden, needy minister on the streets or in the gutter is a disgrace to any church. But such will, and must be, until our churches come to realize that they are "musical to the ears" that treadeth out the corn.

Newport, R. I.

HONORING NEGRO RECRUITS

There was abundant testimony to the fact that the Negro troops proved themselves good soldiers in the Civil War, and there cannot be any doubt that the Negro will maintain his reputation in the present war.

The Charleston News and Courier says: A very fine spirit has marked the departure of the Negro from their homes in various parts of South Carolina for Camp Jackson to begin service in arms under the selective draft act. Large crowds have been seeing them off at the railway stations, both whites and blacks assembling for this purpose. In a number of places patriotic rallies have been held and speeches have been made which have aroused great enthusiasm.

It is gratifying that this should be the case. It is especially gratifying that the white people of South Carolina are showing a thorough appreciation of the manner in which the Negroes are answering this call to duty. There would have been many Negroes to volunteer if it had simply been an appeal which the Government had sent out for men. It was not left optional with them, but they are going in a spirit of sacrifice as well as of obedience, and their leaders, without exception in these parts, so far as we have noted, are advising their sonsably and patriotically. If there has been a single protest against the war, or against the call of the Negro to do service, from any Southern Negro it has not come to our attention.

The loyalty of the Negroes is instinctive. They have neither time nor patience for an "Folleter". If their country needs them they will go unquestionably and do whatever they are asked to do. "Do you want to go to France?" "If they call me I got to go." At one of the registration booths in Charleston, and probably at many others throughout the State and the South, the following was repeated words of lines in the registration day.

"The Negroes have met the first test admirably. But the white men in the Negro leaders of South Carolina have earned the commendation which is being freely voiced by white citizens everywhere. The best have realized the need of improvement. Then, too, many churches hesitate to raise their ministers' salary because they can't 'see' how the money is to be secured. The fact is, very often, such a situation

well.—Week Worker.

CURRENT EVENTS

Washington.—The hanging of thirteen Negro troopers for complicity in the Houston riot was unknown to virtually all officials of the War Department until it was announced at Fort Sam Houston. Doubtless the death sentence of the court-martial and the preparations for the execution were known to a few high officials, but so far as can be learned the department commander carried out the executions as a routine affair, as he is warranted to do in time of war, and only made the usual formal report, which was received here after the news dispatches.

Were the country at peace the executions would have required the approval of the President. In time of war, however, all such authority is decentralized and placed with responsible commanders.

No such wholesale execution in the army has occurred within the memory of the present generation. The last of its kind was the execution of members of the so-called "St. Patrick's Battalion" by General Scott during the Mexican War. Members of the battalion deserted, joined the Mexican forces, later made their homes in Mexico, marrying native women, and many of their descendants now are found there, natives of that country in all respects, but bearing names quite foreign to the language they speak.

A large number of them were executed by General Scott at the battle of Chapultepec, and their last glimpse of life was the sight of the American flag breaking in the breeze as Scott's legions stormed the ramparts.

The swift manner in which the Houston rioters were tried and executed without much publicity, was the subject of remark at the War Department. The last incident involving rioting among Negro troops was the celebrated Brownsville affair, as the result of which President Roosevelt summarily dismissed a whole battalion from the army.

Secretary Jordan's Notes.—High above the roar of battle, in which millions of men are slaying each other, can be heard the last command of our Lord: "Go ye into all the world and preach the Gospel to every creature," and our misadventures have responded.

The Misses Delaney and Davis, Rev. and Mrs. Horton, though fighting at the front, will get no Christmas boxes as the soldiers in France, all because the children of this world are wiser than we who profess to love Jesus. How I wish every Baptist could read the letters we have just received from each of our workers in the trenches, in South America, the Islands and Africa.

For seventeen years a number of churches have remembered our missionaries with an offering in foreign field, at the watch-meeting services. We keep it up, brethren. As you bid adieu to 1918, and welcome 1919 with "What a Happy New Year," just think of His goodness to you, and do take an offering for our workers at the front, and send it to yours in His service. L. G. Jordan, 701 South 15th street, Philadelphia, Pa.

The Smokey Mountain Agricultural Association, which is composed of Kanawha farmers, met recently in Topeka Industrial and Educational Institute. Every month of the State was represented. President W. H. Carter, our noted educator and president of the association, in his annual address urged full co-operation with the American Government in its gigantic "liberating" fighting for world-wide freedom, and told the men that it was up to every member of their race to help win the war. Perhaps the most interesting story told during the convention was that of J. G. Groves, of Edwardsville, Kan., the "Millionaire Potato King." His mode of fortune growing potatoes. He told how he left there in Germany and returned on the farm in Kanawha, working for forty years a day, then twenty-five and next worked nine acres an share. He borrowed money with which to marry. The association pledged its support to the Topeka Industrial and Educational Institute. The institution is under the State and has a 1,000 student body.

The National Association for the Advancement of Colored People will hold in New York December 27 to Executive, in Central Union Hotel, 100 Wall Street, at 6:30 street, a mass-meeting for Supply after-

noon, December 30, will be held at Palace Casino, 186th street and Madison avenue, at 2:30 o'clock. Speakers of national prominence will deliver addresses on these at meetings, which it is hoped will be largely attended by members and friends interested in the great work which the association is so nobly doing.

Central Baptist Association Organized.—December 11 the ministers of the Baptist Church of Harrisburg and the central part of the State organized Central Baptist Association. The meeting was held at the St. Paul Baptist Church, Harrisburg. Rev. E. Luther Cunningham was chosen Moderator; Rev. B. A. Richardson, Vice Moderator; Rev. Philip F. King, Secretary; Rev. L. L. Taylor, Assistant Secretary; Rev. O. P. Goodwin, Treasurer, and Rev. Warner Brown, Auditor. The next meeting was set for Thursday and Friday before the third Sunday of next May. The place will be given later. Each church in the district will be given an opportunity to extend an invitation to the Association to meet with them. A letter will be sent the churches, giving the details of the Harrisburg meeting and calling attention to the things necessary for a successful session in May. Churches represented are St. Paul, Harrisburg; First, Bristol; Ebenezer, Williamsport; Abiloh, Williamsport; Mount Zion, Altoona.

The Chicago Defender says of Mr. Joseph "Bookie" Simmons, the distinguished Negro orator: With nothing behind him save the truth and his amazing genius, this man, at 35 years, is the ambassador of twice million people, the wisest champion his race ever had, and his country's foremost orator. He goes from the Atlantic to the Pacific, from Canada to the Gulf, north, south, east and west, pleading for uplift, square deal and equal rights for the race as American citizens. He has no equal. Mr. Simmons is looked to speak in Richmond, Va., next.

Governor Henry C. Stuart, of Virginia, commuted to life imprisonment the death sentence of Aubrey Barrett. The 17-year-old Negro who was convicted of complicity with his father in the killing of W. T. Loach, a Charlotte County farmer. This decision was reached by the Governor after mature consideration of written argument presented by counsel in the case, and no statement was made by him. The Negro who was recently granted a reprieve would have been executed November 25. An effort to secure full pardon is to be made later.

T. Thomas Fortune, Kap., the veteran pioneer of Negro Journalism in the United States, has been made assistant secretary and director of the Negro Welfare Bureau of the State of New Jersey, a new department established under the direction of Governor Edge. Lawyer Isaac A. Nutter, of Atlantic City, is the director, and Dr. F. L. Hawkins, of the same place, is the examining physician.

Negro waiters have taken the place of white waiters at Hummel's, one of the finest restaurants in Pittsburgh. They are giving entire satisfaction.

James T. Taylor, a Negro citizen of Louisville, was recently awarded \$15,000 damages by a jury in Judge Jordan's court for injuries received in an automobile accident.

Delta, Miss.—Industrial Institute Comes Into Liveliness.—Trains and all kinds of vehicles were used to convey the earnest Negroes to the magnificent building of the Delta Industrial Institute, which is nearing completion. More than \$100 was raised. Dr. Z. E. Miller, Mr. J. J. Mingo, of Shaw, Editor Sims, of the Negro Star, and Rev. W. S. Stephen and Dr. E. P. Morris spoke. Dr. Morris spoke like a prophet sent from God to better His people. He re-

viewed the good of the school and what it meant for the race in this Delta. He paid glowing tributes to Prof. W. P. Reden and the far-sighted whites, who are standing so loyally at his back, donating practically everything for the land and building of the school. The idea that anything is good enough for the Negro will not hold now, and if the whites give the Negro more support and protection they will stick and make this country what it should be—Negro Star.

Captain Manuel H. Hasi, of Philadelphia, for ten years City Sanitary Inspector, has been appointed Chief Sanitary Inspector with the rank of first lieutenant in the army as assigned to duty at the Aviation Camp, Camp Desobryard, Alexandria, La.—Philadelphia Tribune

The Annual Tuskegee Negro Conference is to be held January 16th and 17th, 1919.

A Negro recruit had a hard time understanding that a non-commissioned officer was his "boss."

One day the corporal appealed to the captain, declaring he could do nothing with the recruit as the latter wouldn't obey his orders.

"Bring him in," said the captain. So the recruit was brought before his commanding officer and the latter carefully explained the duties and powers of a non-commissioned officer. As the corporal and recruit left the office the private turned to the corporal, saying:

"Now 'H' know what you 'e."

"What?" asked the corporal.

"You 'e stool pigeon," came the startling reply.

Atlanta University celebrated the birthday of its founder, the noted Edmund A. Ware, this week.

J. A. Harleston, of Charleston, S. C., has painted three portraits of unusual excellence. It is hoped he may put them on exhibition here.

Cotton pickers in North Louisiana are being paid \$1.50 per hundred pounds, which is said to be unprecedented.

Showers of Blessings

Mt. Zion Baptist Church, West Pittenhusen Street, Germantown, Pa. Rev. Morten Winston, D. D., Pastor.—At 11 A. M. the pastor spoke from Exodus, all 12. Subject, "Good Knowledge of the Power of Salvation and Not Ours." At 2:30 Sunday school convened under Brother Lloyd. The Sunday school and church loss one of their valued workers in the person of Brother Hopkins, who has gone to the training camp. At 3:30 a large number turned out to the last communion of the year. Rev. Winston occupied the pulpit again at the evening service and gave us an interesting sermon from St. John xii, 36, "Jesus Wept." Sister Mrs. Young is in the Chestnut Hill Hospital. Don't forget the twenty-first anniversary celebration of the Mt. Zion Church, starting on the 20th of this month and ending on the 24th. Every evening special services in charge of able divines. The following have decided to help us in this celebration, and each minister will have an evening: Deas, L. H. Coleman, E. H. Mitchell, Whitard, J. T. Fletcher, P. H. Hughes, Herrod and C. H. Blackwell. All are invited to join with us in helping make this a memorable affair.

Macedonia Baptist Church, Newtown, Pa. Rev. R. L. Lewis, Pastor. At 11 A. M. our pastor preached a gloriously pertinent and we were made spiritually glad. At 2:30 P. M. our pastor preached at Langhorne for Rev. Geo. S. Miller, and was accompanied by some of his members. At 7:30 P. M. our pastor preached a great sermon from II Corinthians 2:4. Our annual supper on the 13th was a great success. We have a few of our sisters on the sick list. Pray God's blessing upon them.

MRS. LIEZIE ROBINSON, Reporter.

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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Keep At It

Till the last moment

Distribute Freely

Copies of the paper. Let everybody that will examine it have one. We have thousands in bundles to give away.

A Bundle
of Papers

AND A BLANK

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Sunday School

THE SUNDAY-SCHOOL TEACHER

Punctuality

The good teacher will be unfailingly present and unfailing prompt. One of the principal reasons for the nervous prostrations of the clergy is the irregularity of Sunday-school teachers.

For impunctuality includes a multitude of sins. The unpunctual teacher is lacking in the ability of discipline. He is deficient in that sense of order which is at the heart of discipline. Even if he is able to control a class, he hampers himself by an initial disadvantage. He permits the class to make the first move. When he arrives upon the scene the scholars have already opened the hour's proceedings. In most cases, youthful human nature being what it is, they have established a situation of cheerful disorder. They have begun in a spirit which is defiant both of the service and of the lesson. The tardy teacher must regain a room full of lost ground and this he rarely succeeds in doing. The mental and moral defects which make him habitually late prevent him from taking the command. The wise teacher provides his pupils. When they get to their seats they find him there already, prepared to receive them one by one, into an association of peace.

The unpunctual teacher is commonly deficient, not only in the ability of discipline, but in the sense of duty. He is not obedient to the commands of conscience. He is not sensitive to the inner voice. He will cheerfully take a class if he is asked to do so, but he does not understand that this act imposes upon him any serious responsibility. He accepts as if it were an invitation to an afternoon tea, and if the weather is propitious and he has nothing else to do he goes. The tombstone of Mary Lyon in the midst of the beautiful grounds of the college which she founded, bears these words: "There is nothing in the universe that I fear but that I shall fail to do it." It is a perfect expression of a Puritan conscience. That sentence will never be written on the tombstone of an unpunctual teacher.

The ability of discipline and the sense of duty are initial and essential to the work of a teacher. Without the sense of duty he cannot be depended upon to be prompt; without the ability of discipline he may not be of much use even if he is prompt. And both of these are inherent in the grace of punctuality.—Dean Hodges.

PERSONAL RELATIONS TO SCHOLARS

One of the greatest privileges of a teacher is his pastoral relations to his scholars. His position brings him in closer spiritual relations to those whom he teaches than can be easily obtained in any other way; and he is made fully aware of his opportunities to bring his scholars to Christ. It is life that creates life. It is the personal contact of a soul full of love and faith which draws other souls to love and trust our Lord. All learning, all skill in teaching, will be a failure without this. As the pastor of his class, the teacher can freely visit them at their homes; can speak to them of personal religion without offense; can get near to the inner life and thoughts, and thus has peculiar opportunities of doing good.

On the other hand, this spiritual power will not abide in those who are intellectually unfaithful, who refuse to study the best methods of applying the truth, and who neglect the preparation of their lessons and the storing of their minds with biblical knowledge. Not so much depends on the amount of knowledge as upon the faithfulness which seeks to know all that is in a basis in the character and good sense and faithfulness for the spiritual gifts. "First the earthly, then the spiritual." This tree must be well rooted in the ground which would flourish and bloom in the upper air. As Dr. Vincent once said, "Shouting 'glory' is no substitute for knowledge of the subject to be taught." The greater the knowledge, the truer the character; the stronger the mind, the greater (other things being equal) will be the influence of the spiritual life over others.—Golden Rule.

Dr. Martin Luther did not think when he nailed his ninety-five theses to the door at Wittenberg that 400 years later there would be a World's

Sunday School Association to cooperate in the anniversary of the event. At that time, the Sunday school had not been born. Months ago Frank H. Brown, general secretary of the World's Sunday School Association, sent a message to the various field secretaries of that organization, calling upon them to cooperate in this quadricentennial, which will celebrate the Reformation of the sixteenth century and will hasten the transformation of the twentieth. These Sunday school field secretaries are in Brazil, Argentina, China, Korea, Japan and the Philippine Islands. The Reformation under Martin Luther made the Bible an open book. The Sunday school, wherever it is found today, takes that same Bible and by means of a teacher who is equipped for that work makes that Book a true guide for the pathway of life. There are more than 35,000,000 in the Sunday schools of the world who are students of the Word of God. The present rate of increase in the Sunday school membership of the world is at least 1,000,000 each year.

Out of Mire and Clay

THAT TOUCH ON THE SHOULDER AND WHAT CAME OF IT

A human wreck, freighted with sorrow, drifts aimlessly down the street of a New England city. People shun him. They need not be ashamed of him. He has buried a young wife and infant, indirect victims of his dimipation. Powerless to prevent it, his mother has been laid in a pauper's grave, without shroud or service. He calls himself "a disgrace, a walking disgrace." A lost soul! Inanity or suicide is near.

A man stands upon a platform in the presence of the immense audience which the announcement of his name never fails to attract. Erect form, brilliant eye, clear complexion, gray hair, a crown of glory on his brow. His attire is neat and elegant. Circumstances are affluent, friends numerous. With peerless oratory he runs at pleasure the gamut of emotions.

Now it is a burst of eloquence, evoking the thunder of applause. A touch of pathos brings tears in a shower. Inimitable mimicry makes laughter ripple like water on the beach. Best of all, this genius is devoted to a cause which, though despised, has wrapped up in it the welfare of millions.

How wide the distance between the town drunkard and the idolized orator! East and west are cohesion compared with it. Paradoxical, but it is the same man. The abandoned swatch is the tongue of fire and silver on whose accents royally hang with delight and whose moral influence upon vast multitudes of every station is immeasurable. Here a challenge to the student of human experience. Whence this transformation? Approaching not merely psychologically, but philosophically, interest is deepened and intensified for in this marked incident may be found the ways and elements of reformation for the countless victims of the vice.

It all came of a tap on the shoulder. On the last Sunday of October, 1842, as John B. Gough wandered the streets of Worcester, he says laconically: "Some one tapped me on the shoulder. It was not a paid or professional 'saver of souls.' Only an obscure waiter in a hotel who might easily have excused himself from the obligation on the ground of his 'lively duties.' Gough declares that the untoward circumstance 'went right to his heart, and like the wing of an angel troubled the waters in that stagnant pool and made them once more reflect the light of human love.' The touch and the subsequent gentle but direct appeal and warning saved the dissipated bookbinder from a drunkard's grave. Suppose the loving touch had not been given! How benefic the cause of temperance would be if you should take from it Gough's noble championship; if you should tear from its history the brilliant pages his career has made. Honor to the humble instrument of his reformation. Wherever this gospel of temperance is preached there should Joel Stratton's deed be told for a memorial of him.

The tap on the shoulder has more than once proved a moral dynamite. Mr. Stratton touched a culprit in the jail at Portland, and Francis Murphy was transmuted into an apostle of temperance. William Martin, the Quaker, laid his hand appealingly on the shoulder of Father Mathew,

the priest, of the Cork Workhouse, whether each had come on an errand of mercy, exclaiming: "Strong drink is the cause of this," pointing to an aggravated case. "Oh, Theobald Mathew! if thou wouldst only give thy aid much good could be done in this city!" That tap resulted in six million signatures to the Father Mathew total abstinence pledge.

Direct personal appeal to the dissipated has its complete justification in the incident. A high premium is also put upon it. It will rarely be resisted. It is often highly valued. Its results can seldom be foreseen. When Stratton was dying he said to Gough: "When I laid my hand on your shoulder that night I never dreamed all this would come to pass." Another tap may raise another Gough any day. Would it not be enough if it only saved a soul from death and hid a multitude of sins?—Davis Waggett in Clark, D. D. in Christian Advocate.

THE CHRISTIAN'S POSSIBILITY

Truth is mighty and will prevail. It may be curttailed by the opposition of men, but its ultimate triumph is as positive as that God reigns and rules in this universe. It is its own pathfinder and cuts its own swath. It asks for no quarter, but demands the right to be heard. It has an inherent mission and prosecutes its work without fear or favor of man. It has an inherent right to be heard and its demands upon men to be considered. It deals with eternal verities and with the things belonging to the Kingdom of God. It is potential for good where it has untrammelled sway. The power of truth has been demonstrated time without number in the conversion of the soul and the adjustment of right relations to God and man.

Truth is a sanctifying force, but man holds the truth only when he is

held by the truth. Truth must possess a man, and when it does all its glory and beauty are manifested through his character and life. The apostle refers to this when he declares: "Being ye have purified your souls in your obedience to the truth" Truth is not an abstraction, but a living power, a victor and a vitalizing force among the children of men. It gives men different visions of God, of the Bible, of the Christian life, of divine providence, of death and of sterility.

Truth makes a man free from ignorance, free from sin and its awful power and its consequent impurity. It makes him a free man in Christ Jesus. It prevails in spite of man and devil, of digna and of sterility. Its mission is world-wide and world-encompassing. It is relentlessly opposed to all evil and all wrongdoing among men. It stands like the angel in Paradise, acting as a sword against 'be evil and as an evangel of mercy to the penitent and receptive soul.

Truth is the embodiment of all saving truth. In fact, there is no real truth except in and through Jesus Christ. He Himself declares, "I am the way, the truth and the life." He is the way to truth, the essence of all truth, and He is His life and power. He that sees Christ and accepteth Him has the truth abiding in him. He is its sum and substance. Truth is the forerunner of all permanent reforms, and the very life of all philanthropic undertakings.—The Evangelical Messenger.

New Antonio, Tex.—The second court-martial of Negro enlisted men of the Twenty-fourth Infantry growing out of the riot and mutiny of members of that regiment at Houston the night of August 23 last, was begun at Fort Sam Houston the other day. Fifteen members of Companies M and L are defendants and are charged with murder and riotous and mutinous action.

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Notice to Subscribers... Change of Address... National News Press Association

Entered at the Postoffice at Philadelphia, Pa., as second-class matter... National News Press Association

Shiloh Baptist Church, Plainfield, N. J.—Last Sunday pastor delivered two very able and instructive sermons in large and appreciative audiences.

Mt. Pisgah Baptist Church, Asbury Park, N. J., Rev. E. D. Crowley, Pastor.—Pastor and members are praising God and thanking friends for their wonderful success of the window rally.

Second Baptist Church, North Philadelphia, J. C. Jackson, Pastor. The midweek services were well attended and interesting. A number of strangers attended Sunday service.

Second Baptist Church, of Franklinville, Rev. J. R. Brown, Pastor. 11 A. M. Rev. Brown preached a soul-stirring sermon.

small B. Y. P. T. was led by Miss Ethel Rouds... REV. J. B. MITCHELL

New York, Rev. S. W. Smith, D. D.—On our last writing we spoke of this State being in the grip of an awful storm.

The Massiah Baptist Church was splendidly attended Sunday at both services and Superintendent J. T. Spangle had out a large number to Sunday school.

First Baptist Church, Yardley, Pa., Rev. B. J. Smith, Pastor.—11 A. M. the pastor preached an excellent sermon from 1 John v. 14 and 15.

Second Baptist Church, North Philadelphia, J. C. Jackson, Pastor. The midweek services were well attended and interesting.

Second Baptist Church, of Franklinville, Rev. J. R. Brown, Pastor. 11 A. M. Rev. Brown preached a soul-stirring sermon.

SHOWERS OF BLESSINGS

daughter and one son, six brothers and six sisters. Funeral services held Sunday afternoon at the church.

Enon Tabernacle Church, Germantown, Pa., Rev. F. B. Mitchell, D. D., Pastor.—This week ends our installation services, and, indeed, the Lord has been with us and we can only say to one of old it was good to be here.

Chester, Pa.—Services at Calvary were attended largely, as usual, notwithstanding the very cold weather. The people seemed anxious to hear the word of God.

weather being cold the congregation was not as large as at the morning service. Collection for the day amounted to \$200, on account of a small rally that was launched to pay off some outstanding debts on the church.

Gray's Ferry Baptist Church, Rev. C. F. Dingus, Pastor.—Sunday, which was our opening Sunday of our new church, was a great and joyous day in the service of the Lord.

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SHOWERS OF BLESSINGS

Union Baptist Temple, Atlantic City, N. J. Jeremiah P. Gregory, S. T. B., Pastor, No. 228 North South Carolina Avenue.—Breakers Around the Temple—With the tide at highwater mark, the breakers were of unusual interest around the temple last Sunday. The morning sermon was delivered by our pastor from the text in the 13th chapter of Romans, and the words, "It is high time to awake out of sleep, let us cast out the works of darkness and let us put on the armor of light. The corner-stone laying services for the Mount Olive Baptist Church, 108 N. Delaware avenue, were held at our Temple under the auspices of the four Masonic fraternities of this city and Pleasantville, accompanied by the Odd Fellows, Pythians, Eastern Stars and the I. O. O. F. of Elk of the world, to whom the pastor delivered another sermon from the text, "The stones which the builders rejected is become the headstone of the corner." Music was furnished by the Union choir and the Elks band, and the pastor of the church, Rev. W. H. Robinson, with his excellent officers, were all over with smiles as the good people responded. Lawyer I. H. Nutter was orator for the occasion. Tuesday evening fifteen querees and their relatives will practice for their coming rally, January 24, 1918, and the interest run high. Mrs. M. L. E. Gregory, Mrs. H. P. Anderson, Mrs. C. D. Douglas and others appointed are meeting with great success in their Red Cross drive among our people of the city. Twelfth services will be held on Christmas Day, the first at 11 A. M., at the Price A. M. E. Zion church, when our pastor will preach the sermon, and at the Union Temple at 3 P. M., when the sermon will be delivered by Rev. William Layton, D. D., pastor of Price Memorial Church. Love, the beautiful queen of graces, is present among all of the activities of the Temple builders, and in come and visit us to to enjoy your religion.

ABRAHAM H. JACKSON, Church Clerk.

Mt. Pisgah Baptist Church, Asbury Park, N. J., Rev. E. D. Crowley, Pastor.—The Japanese wedding and tea given Wednesday evening, December 12th, by the B. Y. P. U., proved to be an excellent affair. All present spent a very enjoyable evening. The wedding was very interesting and well performed by the small lot, who were all dressed in oriental costumes. The church was beautifully decorated to finish the effect. Friday evening prayer meeting was only fairly attended. At 10 o'clock Sunday morning Brother Burrell was at his post in the early "song service." Those who availed themselves of the opportunity to come out to this meeting really received a blessing. The pastor occupied the pulpit at 11 A. M., bringing us usual, a very helpful message. Sunday school was well attended. Collection good. B. Y. P. U. met at 7:30 o'clock. The program was in charge of group No. 3, Mrs. A. Clark leader. There were several very interesting papers on the topic "Christ is Our Peace—National Ideals: War or Peace—Which?" Our pastor preached again at 8:00 o'clock, from the text, "And let them make me a sanctuary that I may dwell among them." Exodus xxv, 8. Collection, \$10.82. Congregation and friends are invited to attend the "Christmas pageant," entitled "Bethlehem," given Friday, December 14th, by the Sunday school. Mrs. Roundtree, the wife of Deacon Roundtree, has gone South, where we hope she will soon be restored to perfect health from the rest and change of climate. She and her family have our prayers. Mrs. J. R. MITCHELL.

Mt. Carmel, Washington, D. C. Or. W. H. Jernagin, Pastor.—The church is preparing for the end of 1917 and hoping to begin a revival in January 1918, with Rev. Johnson to conduct it. We are hoping to add many souls to the church. We must help to save the men who are soon to give themselves to the cause of their country, and no one should be a slacker because the times demand our promptness. When we look back down the centuries we can see that God's word is being fulfilled and no one can conscientiously say that He is not true. When individuals violate the moral law the inevitable result of that violation avails him, so is it with a nation, although justice might be delayed, but not dead. Let us take one standard and be constant in our devotion and service to Christ. In these days of unrest and trouble Christ is the best and sure means of peace and

democracy. Sunday, December 16 was our Communion, and Doctor Jersigan preached an able sermon and electrified the whole congregation. But, in fact, he is a progressive minister and a wide-awake pastor. I hope to remind the readers again of the William Singers, who will sing on the 25th of December at the Mt. Carmel Church (Hilliday's) and we hope to have all within reach to hear these stars of our race. Our juvenile rally on the 40th of December, of the boys and girls under 15 years of age, is being worked up by the boys and girls and the managers under the direction of the pastor. The picture of the boy and the girl raising the largest amount over five dollars will be enlarged and hung up in the church for future reference. The Sunday school is preparing to have a program on Monday night, and the Christmas tree will be managed by the Sunday school, but an one may put presents on for their friends. We are sorry to note the death of Miss Hunday's father, but we commend her to God, who death all things well. We are glad to note the attendance of the National Training School girls, and especially the teacher of domestic science, Miss Belle B. Reed, who also has charge of the community store, out at Lincoln Heights, under the auspices of the National Training School. Members who have received the notices that the church has been sending out are expected to report.

D. F. HENDERSON.

Hartford Note.—We find that quite number of the late-comers to Hartford are returning to their former homes in the Sunny South. What is the trouble? Is the winter weather too severe? Surely, it is not labor conditions, for there is plenty of work in Hartford now for everybody who wants to work. There are some people who are always hunting work and praying never to find it. This is one prayer they pray in faith. And, of course, it is always answered. We would advise our people who come North with a view of bettering their condition not to be in a hurry about returning South. For, in some cases out of ten conditions will be much worse for them on their return than they were before they left. Mrs. E. Hart, the mother of Mrs. Maria Washington, has left the city to spend the winter in Brooklyn, New York. The many friends of Mrs. Hart regret her going and wish very much that she may return to us at the end of her sojourn, and Brooklyn may not please her so much that she will decline to make it her home. Mrs. Hattie Henderson leaves today for Stamford, Conn. For some years Mr. Henderson has lived there, and she has lived here. But they both decide that they are too far apart for zero weather. They have decided that nearness, proximity, not distance, lends enchantment. Hence, there will be no considerable gap between them henceforth and forever. True Reformers held a public meeting at Shiloh Church Tuesday night, December 4. The program consisted of addresses by Mr. J. H. Hunter and the pastors of the city. A social was enjoyed at the end of the program. In the address made by the head of the order, the organization was set in its true light before the people, and it is believed that the effect will be seen in the increase of membership and general influence of the order. The members of the Bible class at the Union Baptist Church, consisting of the Sunday school teachers and a number of others, presented the pastor with a purse last Wednesday night. They instructed him to get a raincoat, but modified it by saying, "Get what you need most." Were it not for such warmhearted friends and sympathetic members as these the many burdens of the pastoral life would be hard to bear. The pastor highly appreciates the token of kindness, and will live in hopeful anticipation until the like occurs again. At last the Negro men have met and organized the Civic League. The beginning is encouraging. If unobscured and undisturbed sensitiveness do not enter in to defeat our purpose the people of New England will hear from us before long. The Music Club of Union Church, furnished some good music at the evening. Listen for notices of subsequent meetings.

Put your hands to the plow, finish the furrow with subscribers for The Christian Banner and earn a prize. See details on last page.

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SHOWERS OF BLESSINGS

Newark, N. J., Rev. J. H. Burton. **Writer**—The Xmas festivities are certainly the great center of attraction. Never in the history of Newark has there been seen so many people on the streets here. The streets, it seems, are but living walls of humanity. The early heavy snow has not yet added intensely to the festive humblity during these days, had our time. The black pall that hangs over the nations of the earth, and especially our unfortunate people in the Southern States but omens of a more serene and auspicious to follow. The people of Texas and this Government should not forget the fact that it is righteousness that exalts a nation and sin is a reproach to any people. Lynch and mob law is no part of the wisdom and justice of God, our Creator, and that earth who will judge every man's case. The all-transparency of the North Jersey Baptist Association was a terrible bludge, however it be that was the cause of such. The change from Summit to Newark is very well the meeting had been set for that place and the great snow storm caused a very sticky postponement. As a result, Rev. Dr. P. M. French presided at a raw, but a fine one as such on that night in the New Hope Baptist Church. We hope they did not who are looking for in devotion to the cause of our brethren in the South. The white and color-people's hearts are melting and publishing the word to the people. A great-time and good news from the New Hope Church and its leading and able awake pastor, the Rev. T. H. Reed. This great church and pastor have just closed out a most successful grand rally. They raised \$167,800, and are now planning to enter into one of the very largest church buildings yet found in the city of Newark. He has been preaching in this city for about twelve years, and his pastoral

work, today is in better condition and in a more prosperous condition than ever before. He has a great membership and a great following, and every department of the church is taking on new life. The Doctor is also conducting a two weeks' revival meeting for Bro. Harris, pastor of the Holy Trinity Baptist Church, this city, with telling success. May God ever bless both Doctors Reed and Harrison, their great work on their fields respectively. Rev. C. A. Ward of Boston, Mass., was the order of the day last Monday at the pastor's conference, this city. (Rev. Dr. Ward's subject was "The Black Man's Attitude Toward the Present War". The conference emphasized that it has never listened to a more timely and forcible and inspiring address since its existence. The Boston orator became a noted candidate at once for the presidency of the Grand N. E. B. M. convention, and his audience with his oratory; he was raised upon and agreed to become a national speaker for the enlightenment and the great benefit of our people among the powers to be of this Government. There is no doubt about it. Somebody has got to go forth and enlighten this nation concerning our present condition, and if there is a man with such a great force of people behind him as the great New England Baptist Missionary Convention, he will be compelled to get a hearing in our own land and elsewhere. The day of cowardice is past, and we must count the like men, both at home and abroad for our inalienable rights, as all other American citizens. The writer was with Rev. J. G. Bryant last Sunday and Rev. Doctor Smith of Jersey City. We spoke at 11 A. M. to a very fine congregation in the Union grand rally. The Union Baptist Church, Hifton, Doctor Bryant's people know how to enjoy good preaching; he is certainly doing a most commendable work in that field and his choir is certainly one among

the best in the State, led by that great music teacher, Prof. Daniel Griffin, of whom I will speak more fully in my next article. Our meeting together was indeed a great blessing to each other, both preacher, pastor and people. At 6:30 and 8:00 P. M. we spoke in our up-to-date Monumental Baptist Church, Jersey City, pastored by that genius of minds, the Rev. Wm. S. Smith, D. D., who has the high distinction of being an inventor of some four or five patents that have been recognized by the patent office at Washington, D. C., so I am informed. There was a great and happy program rendered by the N. Y. P. U. of the Mt. Olive Baptist Church, New York city. One among the best I have listened to. The lecture room was almost packed. Mr. Martin Roll is the honored president. We also wish to say that no young man in the State of New Jersey has built more churches and is doing today more successful work as pastor than the Rev. Dr. William S. Smith of Jersey City. Mrs. Smith is a lovely queen in her beautiful home.

Ebenezer Baptist Church, Rev. Alexander Childs, Pastor—We are coming up the road to success. The ladies avowed themselves with honor on Thanksgiving. The old people of the church were made the guests and a table with all things in season met them happy. The Bible school is working hard this year and has turned out the church \$250.00, and is preparing for a great closing the first of the year. The Pastor's Aid reported \$200.00, the Lady Exchors \$50.00, the Cahers, \$40.00, the Junior Missionary Society \$15.00, the Junior N. Y. P. U. \$10.00, the N. Y. P. U. \$9.00, the early prayer meetings \$3. These amounts were included in the \$2000 raised and

held on our debt from our rally. Sunday was cold, but someone will always be found at this church. Pastor preached morning and night, and the people heard him gladly. The pastor, in company with Drs. V. A. Whitford and P. W. Johnson, visited the boys at Camp Meade last week, and were enthusiastically received. They were glad to report good news about the boys. On Monday evening, the 10th, was the pastor's twenty-seventh marriage anniversary. It remained here, where the people have been storming his house, filling his storehouse. He asked them not to come to his home, but take the things to the church for the old folks' Xmas basket, and surely they did storm the old people. Long before the 10th of December one of the new and faithful members had sent his wagon over and unloaded it. This was his Xmas present to Mrs. Childs, and then, for the past two months, she has had to think of him every day. Well, he just knows how to do things. Mrs. M. Reed was happy last Thursday evening with pastor, Mrs. Alexander, Mrs. E. Handrigs and Mrs. A. Tucker around the table, with her and her husband, with delicacies of the season, and a cake with forty candles giving light.

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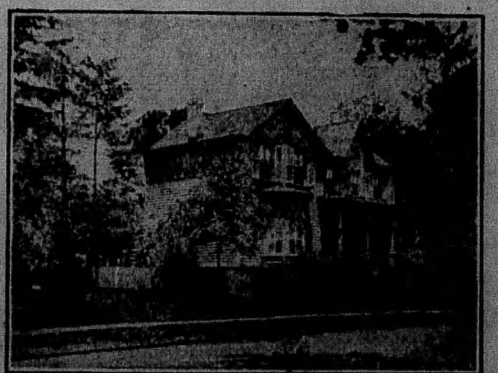
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Things of the Week
Dec. 14th to Dec. 20th

Negotiations for separate peace authorized by the Dolibavik Government, according to report from Berlin. Trotsky dismisses all Russian ambassadors for ignoring the new regime.
Dr. William T. Ellis, Philadelphia writer, interviewed in London on return from Petrograd, says he believes the idea in Bolshevikism will prevail in Russia, believes Trotsky genuine; case against Lenin unproved, and sees no hope in Kaldines and his associates.
Bunder on transport results in spoiling 100 tons of beef sent to American forces in France and not unloaded on the other side. Ship returns with meal, in officers apparently unaware of its existence.
American engineers killed when German aerial bomb bursts.
Submarine menaces held, but not mastered. Germans are attempting a gigantic offensive with U-boats.
Arrest of Imo's holmanan follows rumors about his actions since the disaster at Halifax, in which his ship rammed the ammunition vessel which blew up, causing the disaster.
Russians sign armistice with Teutonic allies; agreement stipulates immediate peace negotiations, but Germans are to transfer no troops.
Seventeen members of United States engineer corps missing in France following battle of Cambrai, according to cable from General Pershing.
Federal Fuel Administrator to insist on priority order for coal shipments to relieve serious condition.
Roosevelt, in address at Camp Sherman, says he would like to send La Follette to Germany to act in the Reichstag.
German destroyers sink fourteen ships in raids in North Sea; merchant men attacked off Tyne and convoy smashed on way from Scotland to Norway; half of lost ships British including destroyer; others neutral.
Part of naval convoy failed to appear on time and inquiry is ordered.
Jerusalem joyous over the eviction of the Turks; the British forces were welcomed with cheers and hailed as deliverers.
Prohibition amendment passes the House of Representatives by a vote of 282 to 128. Provides for a constitutional amendment making the nation dry in 1919. It is ratified by three-fourths of the states.
Republican National Committee meets in Washington to arrange for regular session to be held at Chicago, in January.
Large forces of German troops pouring into Belgium from Russia; movement of such proportions is reminiscent of beginning of war.
Hertling, German Chancellor, concludes peace negotiations with British out of question at present, declaring significantly Germany's war is won in Germany.
London bombarded severely by German airplanes, which raze Essex and Kent coasts.
United States Submarine F-1 rammed and sunk by P-3 in fog in home waters, with nineteen lost.
Goethals recalled to army and appointed quartermaster general.
Colonel House is regarded as having saved the Allies from allowing Russia and letting her into the arms of the enemy.
Prohibitionists lay plans for nationwide fight for ratification of amendment by the States.
Government control of the country's railroad systems decided on by President Wilson.
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PRES. AMIGER'S ITINERARY FOR NORTHERN UNIVERSITY

On Friday, November 23, it was our pleasure to visit Rev. J. H. Boddie of New Rochelle, and preach for him at the Bethesda Baptist Church, the occasion being preliminary to laying the cornerstone Brother Boddie is big in both body and soul. He is building a large church edifice here, which will be a great monument to the denomination and to the race.

On Sabbath, the 25th, at 11 a. m., we preached for the Bethany Baptist Church, at Newark. Rev. H. H. Mitchell, pastor in charge. This is one of our strongest churches, pastored for a number of years by that unique character and able preacher, Rev. H. D. Wynn. The church has shown wisdom in its choice of a man to serve as pastor in charge. Rev. H. H. Mitchell is one of our ablest preachers and Bethany Church constitutes her good work under his pastoral care.

In the afternoon of the 25th we were in Plushing, where we went to preach the inauguration sermon of Rev. T. W. Rice, our pastor of Ebenezer Baptist Church. Rev. Brother Rice has been with these good people for a few months only, but has already beautified the auditorium of the church and has begun a good work here at this strategic point.

On Sabbath, December 2, at 11 a. m., we preached at the Mount Zion Baptist Church, Newark. Rev. W. W. Fleming, pastor. This was a baptismal service, following the sermon. The pastor baptized several candidates. This church is not large enough to seat the people. Within three years the membership has grown from about forty to more than 100. Pastor Fleming and his willing workers will soon rebuild their house of worship.

In the afternoon of the 2d we had the pleasure of attending a woman's day service at Bethesda Baptist Church, Newark. Rev. C. T. Wilcher, pastor. Here we met a large audience of women, who had in their their beloved President of the Woman's New Jersey State Convention, Mrs. Henderson, who is, by her tact, wisdom and refinement, leading this great company of dedicated women to undertake large things for God and the race. We heard of the woman's meeting some of the finest addresses and papers which we have heard anywhere. God bless our women.

In the evening, at 8 o'clock, we had the pleasure of preaching for our friend, Rev. H. C. Jenkins, pastor of Salem Baptist Church, Jersey City. Brother Jenkins is building here in Jersey City a church such as he built in Montgomery. He has a good people that will gladly follow as he leads.

Monday, at 11 a. m., we attended the White Baptist Ministers' Conference of New York City. I was introduced and given time to present the claims of Northern University. I told the white brethren that we need their sympathy, their instruction and money to build our training camp. They received my words kindly and sympathetically.

Monday afternoon we attended our conference at Newark. One of the most orderly conferences I have ever attended. The brethren respect and honor the chair and one another. We are receiving great many invitations from the brethren to visit them on their fields, where I can get acquainted with the people. These

invitations are very much appreciated. The following churches have responded to the appeal for campaign funds, and have sent in their \$5: Mount Calvary Church, Ardmore, Pa.; Rev. F. M. Hedgman, Pastor. Bethesda Church, New Rochelle, N. Y.; Rev. J. H. Boddie, Pastor. Bethany Church, Newark, N. J.; Rev. H. H. Mitchell, Pastor. Ebenezer Church, Plushing, N. Y.; Rev. T. W. Rice, Pastor. Mount Olive Church, Newark, N. J.; Rev. W. W. Fleming, Pastor. Salem Church, Jersey City, N. J.; Rev. R. C. Jenkins, Pastor. Immanuel Church, New Haven, Conn.; Rev. D. B. Klugh, Pastor.

My brethren—I know you receive many appeals, and it is not easy to decide which one should first claim your attention. I have been a pastor. I know it is, but let me urge you to give special attention to this appeal, coming from President and Trustees of the Northern University for a campaign fund. It takes time to do this work, and we need money to meet recurring expenses. Please let us hear from you. Sincerely yours in His service, William T. Amiger, President.

The Pauline epistles contain the proud texts of much of the Baptist faith. It is the doctrines he wrote first taken as the standard of our faith, then his examples in missionary activity should be the standard of our practice. If we content for his teaching, concerning human depravity, justification by faith, the immortality of believers and the final perseverance of the saints, then we must honor his teachings concerning world-wide evangelization and Christian liberality. If Pauline doctrine, be Pauline in practice also.

The Rev. William M. Moss, D. D., pastor of the Concord Baptist Church, Brooklyn, has been ill. His pulpit was filled by the Rev. Mr. King of Lynbrook, Va.

Antioch Baptist Church

Cor. Chestnut and Logan Aves. North Glenside, Pa.

Rev. J. B. BRANDON, A. M. S. T. B. Pastor

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BEWARE!

Beware, lest in a moment of weakness and folly, and sinful forgetfulness of God, you sell your birthright and inherit your happy inheritance for torment and fear and shame. Beware of idle moments. Beware of the beginning of evil. Above all, and more than all, beware lest you once admit the fatal intrusion of evil thoughts. In solemn and awful earnest I would say to you: "Watch and pray lest ye enter into temptation." I. W. Farnsworth.

The Presbyterian

The religious frame of spirit that we most need to rain is to feel that God is near us; that all things are filled with his presence; that the universe around us is a living expression of his goodness; that all which we enjoy is not so much benevolence, sending down his gifts from afar to us, as it is the energy of his love working within us. Orville Dewey

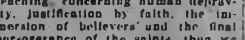
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THE CHRISTIAN BANNER 701 South 19th Street Philadelphia

THE CHRISTIAN BANNER

Next week and thereafter we will go to press one day earlier. Gospel news that comes to us Wednesday morning will be too late for the current issue. Please send us to reach us Tuesday mornings. In order to reach subscribers, we will have to mail Thursday mornings instead of Friday mornings.

THE CAPTURE OF JERUSALEM

"A thousand years in Thy sight are but as yesterday when it is passed, and as a watch in the night." More than thirteen hundred years have passed since Jerusalem, the Holy City, has been in the hands of Moslem, and it seemed that Christianity would never have an opportunity in this glorious city, wherein the Saviour of mankind taught men the principles of fellowship and supreme justice to the cause of Truth and Liberty for which He gave His life.

But at last the glorious news has been flashed around the world that Mohammedanism no longer holds sway in this city, and that now the great victory gained by the British, turns the eyes of the Christian world toward Jerusalem in a way hitherto unknown and at a time that many thought not of. The capturing of Jerusalem alone is worth the sacrifice that it has cost, and the principles of Christ the King shall be taught within her walls and from her sanctuary shall resound the glorious and glad tidings of the Gospel of Righteousness. No city in all the world has been captured so many times as Jerusalem; but all of the Christian world rejoices alike in the capturing of this city at this particular time, and the one supreme desire of us all is that the freedom of thought and religious liberty will be taught within her walls and that each one who visits her will be permitted to ascribe honor to the King of Kings. Who more than nineteen hundred years ago overlooked this city and wept for her, saying, "Oh, Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Already there is much speculation as to what shall be done with Jerusalem or who shall be given to when this present war is over. As to who shall own the city is of little concern. The one thing we most desire is that the principles of our Blessed Redeemer shall govern all future conduct of those who shall go within the sacred enclosure of this Holy City.

The world will see greater things than the capture of Jerusalem, and shall reap an abundant harvest if "we faint not."

A thousand years is but a short time for the unfolding of God's purposes.

APPRECIATION FOR SERVICE

The Shiloh Baptist Church of this city enjoy the distinction of knowing how to do things because it is right to do them and makes no great ado about it. The ten-thousand-dollar pipe organ just installed, is unique; they are to have a demonstration next Sunday by one of the finest organists in the city who is employed by a factory who built this great organ. It will be a real treat to go

to Shiloh at three o'clock next Sunday. The officials and members of this church, as a mark of appreciation for their pastor, Doctor Robinson, have raised his salary \$500.00. This is a very worthy act on the part of this grand old church, and we feel sure that the many friends of Pastor Robinson will congratulate him on the consideration he has received at the hands of his loyal members.

CHRISTMAS GREETINGS

"Behold, I bring you good tidings of great joy, which shall appear to all people." With this issue we send forth a line of cheer and good-will to the thousands who read The Christian Banner weekly.

Before the next issue of The Christian Banner, the peoples throughout the world will have stopped in their busy career and greeted one another on Christmas morn'g, while there will be many who will give no special recognition to the day, and it will have no special significance to them; there will be millions who will rejoice over the truth that nearly two thousand years ago Christ made His advent into the world, and the words of the angels' song, "I bring you glad tidings," will ring anew in the ears of the devoted followers of Christ, and the world will long for this Peace that Christ brought to the world.

Unlike Christmas one year ago, the American life is affected in a way that we thought not, and many a home where voices strong, soothing and inspiring were heard and their counsel eagerly sought and gladly accepted in that home, there is a vacant chair, and those so familiar to that home are now in the training camps for the purpose of more permanently establishing and maintaining that peace that will give joy, not to the few, but to all the world. The prayer of The Christian Banner is that the whole world shall learn the value of the peace of Christ that passeth all understanding. Wishing for all of our readers a merry Christmas and a happy and prosperous New Year.

CHRISTMAS

Christ's birth was the incarnation of utter unselfishness, of world-wide benevolence, of tender sympathy for suffering and sorrow, of self-sacrifice to save a lost world. Though He was rich, in His own essential divinity, in His equality with God, in His being in the very form of God, in His relation to the Holy Trinity, in all His surroundings and associations, in all that could possibly constitute boundless wealth, yet He became poor; He impoverished Himself utterly; He made Himself of no reputation; He took upon Him the form of a servant; He humbled Himself even unto the death of the cross.

He became poor that we might become rich. All we are and have and hope, come to us through Christ. "In Him dwelleth all the fullness of the Godhead bodily; and we have complete (filled) in Him."

And His fullness have we received and grace for grace. In Christ all things are sure—Paul, Apollo, Cornelius, all earthly and heavenly ministries, the world, life, death things present, things to come. "A man can positively triumph, take unto himself nothing, except it be given him from heaven;" but, through Christ, "every good gift and every perfect gift is from above, and

cometh down from the Father of light?"

"Who maketh thee to differ? and what hast thou that thou didst not receive?" "When He ascended up on high He held captivity captive, and gave gifts unto men." "Of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and (eternal) redemption."

O Christians, are and all! If Christ's incarnation was the commencement of a life of self-forgetful self-sacrifice for the good of others; if it was a sublime illustration of self-improvement that others might be enriched, how can we most fittingly celebrate the anniversary of that all-important event? Shall it be in giving that we may receive as much again? Shall it be in wasting on others who have already as much (or more) than they can enjoy and use? Shall it be in selfishly shutting ourselves up in our own comforts and delights? Shall it be in expending our sympathies in sentiment and song and shout, while the cries of the outcast and of the poor are coming up in the ears of the Lord of Sabaoth? Shall it be in exhibiting a direct contrariety of thought and purpose and feeling and word and deed from Him who pleased not Himself, who sought not His own will, but the will of Him that sent Him; who is made the great exemplar after whose spirit and behavior every one of us is to please his neighbor for his good edification?

On the contrary, shall this Christmas season find us exactly like Him who came into the world to seek and to save that which was lost, who went about doing good, who wept with those that wept, who allowed others to intrude upon His leisure, who scarcely allowed Himself food or rest, who lived for others, and who died that others might live forevermore? Shall we, on the day of His nativity, be really, thoroughly Christ-like? Shall we be converted into all the innocence and simplicity and lowliness of the Christ-child? Shall we thus enter into the kingdom of heaven on earth? Shall we have all the mind of Christ? May it be even so! Amen and amen!

Then will the angels sing around us of peace and good-will and great joy; then will they minister unto us as we minister unto others; then will the bliss of Bethlehem be reproduced in our own hearts and homes, and in the hearts and homes of all within our reach; then will the prime purpose of the glorious gospel of the blessed God be fulfilled for us and in us and by us; then will have dawned upon us one of the days of the Son of man—one of the days of heaven upon earth, the brightest and best day that it has yet been our privilege to enjoy; a day in which the Holy Ghost shall reveal unto us the things divinely prepared, that our averted eyes have never yet seen, and that our listening ears have never yet heard, and that have never yet entered into our loving hearts.—Ireneé.

SUPREMELY IMPORTANT

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

THE CHRISTIAN BANNER

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The worker's subscription must be paid on January, 1919.

Collect \$1.00, 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.

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