

HARDSHIPS AND CITIES' UNREST

Christians Should Cheer the Helpless, Says Dr. Hillis.

JESUS A SOCIAL LEVELER

By Rev. Dr. NEWELL DWIGHT HILLIS, Pastor of Plymouth Church, Brooklyn, N. Y.



REV. DR. NEWELL DWIGHT HILLIS.

In his latest sermon Dr. Newell Dwight Hillis preached to the Plymouth congregation upon "Signs of Impending Revolution in Cities and Empires," taking his text from Revelation, "How is mighty Babylon fallen!" Max Muller once said that Jesus dissolved the hardness of the ancient world by the three words—humanity, brotherhood and love. Humanity destroyed the social pride of the Greeks and the bloody games of the Roman emperors. Brotherhood destroyed the cruelty of masters toward their bruised slaves. Love melted the barriers between the races as summer melts blocks of ice between harvest fields. The word brotherhood was a social discovery. It fell like music upon the ears of the gladiator and slave, the publican and outcast. For centuries the great word had been loyalty to the tribe. Joshua was a hero because he slew every living thing in the capital of an opposing clan. Society was split up into hostile camps. One tribe was over against another tribe like opposing castles bristling with bayonets. Love as a moral and spiritual sentiment was utterly unknown. The ancient world could not have conceived of a Damien serving the lepers of Molokai or Livingstone giving up offices and honors in London to spend forty years among the depraved blacks. A great gulf separated the Hebrew and the Greek. An abyss stood between Dives and Lazarus, and that separation survives in the contempt felt today by the fashionable set for the masses, by people of culture and position for the poor and weak. The ancient world said the gulf could not be bridged. Moral militarism tries to bridge it with bayonets; the fashionable slummers try to bridge it with lace handkerchiefs and kid gloves. Anarchists think the gulf is wide and deep and would fain destroy the classes on either side. Jesus was a colossal figure, leveling mountains and filling up valleys and with one hand upon Dives and the other upon Lazarus drew the classes together in a national unity. Max Muller was right. Many revolutions were latent in these words—humanity, brotherhood and love, watch-words of the gospel of Jesus.

Splendor of Cities Blinds Men to Social Problems.

The people of our great cities do not realize the acuteness of the social problem by reason of three facts. First, the magnificence of our cities. Their splendor and wealth dazzle men's eyes so that they cannot clearly see the mass of misery. In Christ's time Jerusalem was a little town, Palestine a tiny land, and poverty, sorrow, squalor, shame and sin were known and read of all men. In our large cities the thunder of trade and the roar of the market place drown out the sighs and the sobs. Had Wordsworth ever entered our harbors what would he have said about the cloud capped towers, the golden palaces, the shining domes, the halls of science and the temples of trade? What harbors have we, crowded with ships! What balls of finance, filled with gold and gems! What emporiums of trade, with shelves stuffed with scarlet, gold and blue! Each year brings several million of visitors into our metropolises. A few days sate the eye and the intellect. Man's hand was made for one golden bough and not forests; man's mind was made to read one page at a time and not millions of books. The exterior splendor that appeals to the eye and the ear and the physical sense fills man's mind and heart to the exclusion of pain and grief and woe, but all the time the ground vibrates with impending changes, and our people are like those who walk on the slopes of Vesuvius with a thin crust between their feet and fire, where the rich perfumes from the orange and the slender spice the inbreathed air.

The Magnitude of Our Cities Bewilders the Intellect.

The magnitude of our cities bewilders men's minds, leaving no place for reflection upon the social problem. Often through the desire to arouse the imagination men invoke the aid of astronomy with its infinite distances, but the millions of poor in our cities carry their own stimulus to the imagination. Back of the marble veneer of the palace are the rough mortar and the drab brick, and just behind the palaces may be found tenements where the multitudes live like bees in a swarm, packed together in little apartments, often of two rooms, where one serves for laundry, kitchen, dining and reception room and the other serves for the sewing machine run by the father and the children. Life is full of peril through foul air, epidemic, physical proximity and deadly monotony. Visiting nurses

tell us of the number, variety and malignity of diseases. Common sense tells us that children thus reared will be "spent adults" at twenty and henceforth a burden upon the state. Carlyle talks about the peril of making a man "stick pins in a paper all day long," which illustrates the deadening influence of the sweeter's life, without variety, change or friendship. The soul must have a little solitude. Every boy needs room in which to grow. Tenements swamp individuality. Then the drop of dew is lost in the river; the leaf is overlooked in a tropic forest; shining mid multitudes of planets and stars the great star is lost in the magnitude of the sky as men are smothered amid the multitudes of the city's streets and marts.

The Four Rights of Man and the Signs of Revolution.

Since the magnitude, the splendor, the wealth and the misery of the great city blind men's eyes to the acuteness of the social problem, consider the signs of impending revolutions as they are set forth in history. One condition has always preceded social upheavals—when people work hard and cannot obtain sufficient food to support their physical toll or grow their children. The four fundamental human rights, as stated by Jesus, are the right to life, the right to express one's gift, the right of brotherhood and the right to happiness through self sacrifice. Our Declaration of Independence summarizes the first human right in the words, "life, liberty and the pursuit of happiness." But life means sufficient amount of food to enable the worker to fulfill his task, and when ever the people have toiled faithfully and are underfed they become bitter, lose faith in their leaders and in a blind rage go forth destroying aimlessly. Witness the story of the French revolution. The farmers in the country, the tollers in the city, all did their part, and there should have been bread and to spare. But the handful of patricians kept back for themselves an ever increasing store and gave the workers less and less to live upon. Patricians raised the rents until a time came when the wages were a franc a day and the rent, flour, milk and coal were a franc and a half. Women are not destroyers by nature, but when the second winter came the women realized that the men held stormy meetings in the drinking shops and coined their indignation into oaths, whose influence ended with the vibrating air. One day a woman climbed upon a chair in the little market, where the food was abundant, but where there was no money in their purses. She charged impetuously upon the men, ignorance upon their leaders, selfishness and crime upon their rulers and shouted, "Let us go straight to the king and queen at Versailles!" In that hour the mob had a leader. Soon the factories became silent, the shops empty, because the people were in the streets. The very earth trembled with the stroke of marching women and men, while the air vibrated with revolution. When the women asked one deputy for bread, not understanding that all the dogs of revolution had been let loose the officer answered in anger, "Eat grass!" So the mob bowed his head from his shoulders, pulled a handful of grass from his front garden and stuffed it between the jaws of the slain leader.

Questions the Poor Are Asking in Their Helplessness.

The poor are saying, Why cannot the railways bring us food? Why should milkmen and producers, forcing prices upward, be charged with emptying out the milk on the ground to produce scarcity? Are the leaders in high places incompetent? Are they untrustworthy? Are the strong pillaging the weak? Never were there so many honest merchants. Never were there so many honest manufacturers. And yet the occasional investigations in connection with the pure food law have made it possible for demagogues to charge corruption upon all men. Meanwhile in England and France the noblest men serve the people in our country there is an increasing revulsion from public life. More and more men of the type of Mr. Root are turning away from office. Think of the days when Daniel Webster and Charles Sumner were in the senate! Think of the quality of intellect and character represented by Senator Stewart in congress! Think of such men as Bright and Gladstone in England's house of commons! Your jurist, statesman, big business man, will not humiliate himself by submission to all the endless crawlings that are becoming necessary to conduct a successful political campaign from one ward meeting to another. And in this country whenever a man achieves great wealth and his wife and daughter are ambitious for social position the easiest way to buy it is to pay the expenses of the campaign. The result is inevitable. Government falls into the hands of nonexperts. When the people lose confidence in the men who ought to be their leaders they turn to the demagogue, who guides them toward the precipice of economic folly and shame.

The Right to National Help Through Sacrifice.

But not only have poor men a right to life, the right to make the most of themselves, with the right of brotherhood, but they also have the right to the help of men who represent self sacrifice. Our generation needs to remember the rights of weakness. Just because the child is helpless it has its rights. Just because the poor are ignorant and without skill in leadership they have the right to your devotion and aid. Just because you are rich and powerful and have office, you owe a solemn debt to the multitudes with out these gifts. Genius is a trust loaned by God. In these days, when the control is passing into the hands of the few, when the voice of the demagogue is heard in the land, when agitators are in the saloons and on the street corners, when curses are heard in the tenements mingled with sobs and despair, when the signs of the times are disturbing and the air vibrates with hidden forces, it is for Christian men to carry an atmosphere of hope, to speak words of kindness and good cheer, to prove that their hearts beat with sympathy for the helpless. Every man in these days ought to show himself a shepherd and a guide for the homeless. Remember that despair is a disease, that pessimism is a sin against your generation, yourself and your God. Too often hopelessness means nervous weakness and is a revelation of incompetency to the task. God and the institutions of your fathers are fully equal to the emergency of the approaching winter, but no institution and no fool take care of themselves. Strong bands, wise intellects and great hearts are needed. Oh, lead more widely, push back the horizons, broaden your interests and enrich your sympathies. Take all men for your friends. Make golden the words of Christ. Be ashamed to die until you have conquered all the forces that make for anarchy and revolution and work at least a signal victory for Christ's great words—humanity, brotherhood and love.

The People Work and Deserve the Fruitage.

Another condition preceding revolutions in thought and life is the deep seated belief, whether right or wrong, on the part of the multitudes that they have done their part in producing, only to find that their leaders are holding back the lion's share. Oftentimes the mob has been mistaken; oft demagogues have misled the multitudes, but the people are very patient and are like the lamb led to the slaughter and the sheep that stands dumb before its shearer, opening not its mouth. Just now things are not well in this country. The occasional firm with war contracts and the labor union men have never been so prosperous. For them wages are high and times are good, but for the vast multitudes outside of union ranks and the common workmen

and the poor in the tenement regions conditions are becoming desperate. The poor workmen, living along the river front, with an increase of 50 per cent on their rent, with 60 cents for a hundred pounds of coal, and flour and eggs so high, are not simply anxious—they are bitter and desperate. When winter comes on their melancholy and their brooding will be manifest in dull mutterings. Never have they worked harder and never were hungrier and cold, with the necessities of the body more urgent.

The Contrast Striking Between Rich and Poor.

Meanwhile they read in their papers that three-fourths of the second rate apples and the poorer fruits and vegetables have rotted in the orchards, when thousands are in dire need of the food. They stand on the street corners and look at houses with golden buckles and automobiles filled with bejeweled women. On the sidewalks of the avenues, shivering in the wind, they will gaze through the plate glass windows into the dining rooms of the great hotels where men and women carrying wraps of silk and fur are surrounded with wine glasses and served by waiters who bring mending supplies of food. The man with his little wage looks out, out of the darkness, clenching his fist and cursing silently. The papers tell the poor that a hundred millionaires have come up to the city to flaunt their new treasure. The ranting of insouciant prosperity and insouciant wealth is criminal in the face of the bewildered poor. The boy who waves a red flag before an infuriated bull now and then pays a heavy penalty when pored into death. It is a time for simplicity, for quiet living, for generous service, for self denial. Millions made through mammoth had better be spent not in dazzling feasts and gorgeous spectacles, but in quiet gifts to the Red Cross hospitals abroad and to the wretched poor at home. We are in a world where one careless step on the side of the Alpine mountains has brought down an avalanche to crush whole villages.

French Mob Guilty of Cruelty to the Noblest Men.

Even the noblest men suffered indignity. One night the mob attacked the house of an aged bishop who had lived in simplicity and poverty all the days of his life. Coming to his door, the aged ecclesiastic lifted a torch above his head and exclaimed, "What do you want, my children?" To which the drunken crowd answered, through Rignault, a youth in his twenties: "We are the people and your superiors. Who are you? With a gentle smile the old bishop answered, "I am the servant of God." "Well, you are going to prison and the guillotine." Then to the mob, "Let an order be sent forth to arrest one person named God." A few days later this same Rignault was succeeded by another revolutionist, and he himself was left in the street with his lower left jaw shot away, one eye gouged out and the other eye gazing wildly into space if perchance he might catch a glimpse of "one being named God," whom he had in vain endeavored to arrest. Then came the days of terror, the roar of the mob in the streets, the smashing of windows, the pillaging of houses, the rattle of musketry, the crackling of flames, the shrieks of the wounded. A vast cataclysm overtook the city of art and beauty and learning. Well did Mme. Roland cry, "Oh, liberty, what crimes are committed in thy name!" On the hilltop, looking down upon Paris, walked the angel of justice, wringing her hands and weeping and saying: "Oh, Paris and France, thou beloved land, if thou hadst but known, if thou hadst but known, the day of thy warning and the signs of impending revolution! But now is the destruction come because of injustice unto the poor and ignorant!"

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IRON FINE FOR BLEEDING GUMS

If Troubled With Sore, Bleeding Gums, Use This Mouth Wash the Dentist Uses

GOOD FOR CUTS AND OLD SORES

Any person troubled with sore, bleeding gums, which oftentimes are almost too sensitive to touch, will be elated after rinsing the mouth with a half-and-half solution of water and natural iron, known as "Acid Iron Mineral," which may be secured at most every drug store.

Dentists use it to stop bleeding and as a mouthwash when extracting teeth and it is perfectly harmless. It acts as a germicide and antiseptic as well as a splendid healing agent.

For cuts, this same natural iron is fine. Pouring a little on the spot stops bleeding and prevents soreness and festering. Thousands of people troubled with old sores never healing have found the solution in Acid Iron Mineral, which being a highly concentrated form of natural iron makes a superb external remedy.

Go to the nearest drug store and ask for a bottle of Acid Iron Mineral. If druggist hasn't it, send \$1. to the Ferrudine Chemical Corp., Roanoke, Va., for a large bottle.

NOTE: For piles, ulcers, sores and skin affections, the Ferrudine Chemical Corp. has performed an ointment consisting of this highly concentrated natural iron and soothing medicinal elements, which combined makes this ointment unexcelled.

Splendid Recipe For Making Grape Juice.

Pick grapes from bunches, place in vessel and heat until soft. Next strain in sack, removing all juice. Place juice in vessel and add three tea cups of sugar to every gallon of juice. Bring to a boiling point, or take off when it begins to bubble. Bottle while hot in clean bottles. Push cork in tight and even with top of bottle. Next dip top of bottle in paraffine or sealing wax, repeating the operation several times to insure thorough sealing.

Use Garden Wastes As Feed.

If persons who have gardens will see to it that the unavoidable wastes are converted into fodder, a great saving will be effected. People having gardens might arrange with farmers, and those raising chickens and pigs, to see that full use is made of green stuff remaining from garden crops. This fodder would include pea and bean vines, turnip tops, and other materials of no use to man.

Pamlico Solves School Problem

County Superintendent T. B. Attmore, of Pamlico county, has solved the problem of the Oriental graded school. A benzine buggy which will carry thirty children is to carry the rural children into town to the school. A 19-year-old boy who wishes an opportunity of going to school is to drive the wagon for the privilege of going to school. Instead of a one-teacher school being maintained for the children too far from town to go in otherwise, the advantages of the graded school at Oriental will be offered them.

How to Make Croquettes

Croquettes may be made of almost any sort of meat or fish. Good combinations to use in croquettes are meat and boiled hominy in equal proportions, meat and rice, meat and macaroni and numerous other nutritious combinations. They may be either fried or baked.

The sauce is a very important item. To make, put a cupful of milk in a double boiler and scald it. Rub a tablespoonful of flour into two tablespoonfuls of butter, and stir this paste into the scalding milk until it is dissolved and the sauce has thickened. Add a teaspoonful of onion juice, a teaspoonful of salt, one-fourth of a teaspoonful of pepper, a little cayenne and a little nutmeg.

Remove from the fire and stir into the mixture a well-beaten egg. Place on the fire again just long enough to cook the egg without letting the mixture boil. Add two cupfuls of meat, minced very fine. Pour the whole on to a flat dish and set it away for two or three hours. It will then be stiffened and can be easily molded. The softer the mixture the better will be the sauce, and if it is allowed to stand long enough the molding will not be difficult.

LIFT YOUR CORNS OFF WITH FINGERS

Tells How to Loosen a Tenier Corn or Callus So It Lifts Out Without Pain.

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezeone, which the moment a few drops are applied to any corn or callus the soreness is relieved and soon the entire corn or callus, root and all, lifts off with the fingers.

Freezone dries the moment it is applied, and simply shrivels the corn or callus without inflaming or even irritating the surrounding tissue or skin. A small bottle of freezeone, will cost very little at any drug store, but it will positively rid one's feet of every hard or soft corn or hardened callus. If your druggist hasn't any freezeone he can get it at any wholesale drug house for you.

SHOE POLISHES

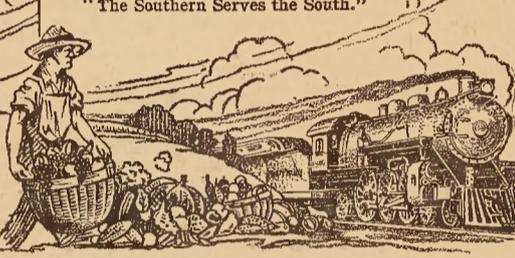
A "2 in 1 Shoe Polish" is made for every use. For Black Shoes, "2 in 1 Black" (paste) and "2 in 1 Black Combination" (paste and liquid); for White Shoes, "2 in 1 White Cake" (cake) and "2 in 1 White Liquid" (liquid); for Tan Shoes, "2 in 1 Tan" (paste) and "2 in 1 Tan Combination" (paste and liquid).

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CLEANLINESS

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W. P. ROYSTER

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