

Wilmington Merchants Ask Only For Your Co-Operation

The purpose of this "BUY IN WILMINGTON DRESS UPWEEK" campaign is to secure your co-operation individually and collectively in making your purchases in Wilmington from your local merchants. All that we ask is that you will make a mental note of our merchandise, prices, qualities and services rendered as it comes under your observation.

If you will do that much, you are certain to form a favorable opinion of Wilmington stores, her merchants and stocks. If you and many thousand other Wilmingtonians form that good opinion, and act accordingly, others will feel the pressure of your good opinion in due time. We seek to accomplish your approval—your co-operation. Primarily we deal almost exclusively with the public. Actually, we deal with you. Your approval of our merchandise—your co-operation in purchasing is necessary to our permanent existence—it will in turn be felt by the whole city. We are confident enough of our merchandise, qualities, prices and services, to feel there is no store so good but that Wilmington stores will confer added prestige upon them. We ask you to remember this! Wilmington and your home town merchants will reap their rewards if you will think pleasant and approving thoughts about them, and express those thoughts to others. Act! "BUY IN WILMINGTON AND WATCH WILMINGTON GROW." DRESS UP WEEK is a good time to start.

CITY BUILDING

A dollar sent to Richmond for that pair of shoes helps build Richmond.

A dollar sent to Chicago for that piece of furniture helps build Chicago.

A dollar sent to New York for that Easter dress helps build New York.

Those three dollars spent in Wilmington for the same goods will, in the aggregate do their pro rata share to make a New York or a Chicago out of Wilmington.

WHOSE CITY ARE YOU BUILDING?

Do you prefer to send your money abroad throughout the length and breadth of this country; educate somebody else's children; pave some other city's streets; enrich some other city's banks; make some other city a twentieth century metropolis and bee hive of industry and trade?

Or will you heed the clarion call directed to your spark of civic pride and pool your interests with Wilmington—a corporation in which you are a partner and hold dividend-paying stock—and help your own city to occupy a place high up among the cities that do things?

"BUY IN WILMINGTON AND WATCH WILMINGTON GROW"

This is Dress Up Week, March 31st to April 7th

Respectfully,

The Merchants of Your City

ENTRY OF CHRISTIANS INTO JERUSALEM NEAR

Christians, Jews and Mohammedans All View With Special Interest The Progress of War in Bible Lands.

(By The Religious Rambler.)

Not since the days of the Crusades has there been so dramatic a Palm Sunday in the Holy Land as this year. With a British army at the gates of Jerusalem—or already entered—the fall of the City of David from the control of the Moslems seems inevitable. Now there is to be fulfilled the fear of the disciples of the Prophet, that the long-sealed "golden gate" in the Eastern wall of the city—the site of the Triumphal Entry of Jesus—will be forced open, and the rule of Jerusalem pass from the power of Islam.

Consider the general situation. Back of all military strategy in the present war, certain great religious considerations are at work, to determine the final outcome. In the distribution of the prizes of victory, if the Allies win, there will ensue a great religious struggle.

Up to date, the first great victories of the Allies have come within the confines of what may familiarly be designated as Bible lands. This territory makes a greater sentimental appeal to the race than all the rest of the earth beside. Therefore the victories in Mesopotamia and Palestine have had especial influence upon the imaginations of the peoples of the three great monotheistic faiths—Judaism, Christianity and Mohammedanism. All of them trace their origin to the regions which have recently been figuring in the news dispatches. Leaders of all these three religions are speculating and planning concerning the advantages to be derived at the conclusion of the conflict.

Following the Kaiser's lead, Emperor William, with his alert imagination, was the first of modern rulers to take steps to capitalize the world's sentimental interest in the holy places. Toward the close of the last century, when he made his memorable visit to Palestine, he began to lay definite plans for the conquest of Syria. German hotels were established at all of the ports and in most of the places frequented by tourists. German colonies were encouraged at Jaffa, Haifa, Safed and Jerusalem. At this time the since-consummated alliance of Germany and Turkey had its inception.

So Britain was but taking a leaf out of the German book when she plotted for the defection of the Arabs from Turkish rule on religious grounds. Incidentally, Great Britain solved an old vexing problem when she caused the Arabs of the Hejaz, the holy province, where Mohammed was born, and which he decreed should be a place of pilgrimage for the faithful throughout all time, to revolt from the sultan as their caliph, and substitute for him the Grand Sharief of Mecca, who is the keeper of the Kaaba, toward which all Moslems pray daily. This was done on the ground that the Sharief of Mecca is of the blood of the Prophet, as the law requires the caliph to be, whereas the sultan of Turkey has not a drop of the blood of the tribe of Koreish in his veins.

Since Britain rules more Mohammedans than any other nation, it was of importance to her to sever the tie that bound these people to Turkey. Now an independent Arab kingdom has been set up, under British tutelage, and it has asked the United States for recognition. This draws Turkey's teeth forever, even if there should be a Turkey left after the war. Mecca henceforth will be under the British wing. Instead of being the world's most famous plague spot, and the most intolerant region on earth, which no Christian may approach, at peril of his life, Mecca will probably become sanitary, and safe even for a Christian.

Who Will Get Jerusalem? No more delicate or difficult or interesting question appears on the horizon for settlement after the war than the disposition of Jerusalem and Palestine. That the British expedition from Suez will capture the city seems a foregone conclusion. Even the fate of Constantinople is less of a problem.

At first blush, Americans would say that the Jews should get back the land of their fathers. Powerful forces are at work to that end. Whether all the Jews really want Palestine or not is a moot question. That aside, what of the Christian claims upon it? This is the spiritual home of all Christians; and the Eastern churches make a great deal of the shrines and still religiously revolutionized but still religious will have to be reckoned with before the land of Jesus can go into the power of the Jews. Then there are the present inhabitants of the land; are they to be ousted from consideration, despite all recent zeal for the rights of small nations?

As the case now stands, it is generally believed, in quarters well informed upon the affairs of the Near East, that France is to have a controlling interest in Syria after the war, just as Britain

is to be dominant in Arabia and Mesopotamia. On the other hand, there are many who advocate an autonomous government for Syria, under control of the powers. Then, by democratic procedure, the Jews could come into just as much control as their votes and their property entitled them to.

What will become of the Mosque of Omar, on the site of the Jewish Temple? It is now a Moslem holy place, for Jerusalem is a sacred city to the Moslems, also. This on site aside—for the Jews may be able to claim it—the other scenes associated with Biblical history would remain as they are. No political overlordship would carry with it dispossession of those religious bodies which now retain those places of sentimental interest. The Holy Sepulchro is actually, as for centuries past, in the hands of Christians—though Turkish soldiers have been kept on guard to keep the rival sectarians from quarreling.

America to Have A Voice. No secret is made of the fact that the Allies desire America to have a voice in the final disposition of Turkey. Not that America seeks or would accept territorial rights, but America has a tremendous stake in the future of Turkey. American missions have been at work there for well nigh a century. The actual and sentimental investments of this nation in Turkey are probably greater than that of any other, not even excepting Germany.

As an interested, and yet disinterested, party to the negotiations, America is counted upon to wield a powerful influence. Her weight is expected to be applied to the complete dismemberment of the Ottoman Empire, which for centuries has stood for oppression, cruelty, retrogression and all things inimical to the advancement of civilization. The American atrocities have been the crowning act of Turkish barbarism, and have completely alienated American sympathy, and quickened the resolution that such a crime shall be made hereafter impossible.

Under the plans which it is known some British statesmen entertain, the Turkish people themselves, who are only a minority of their country's will be permitted to work out a national life and destiny in central Asia Minor, with a capital at Konia, which is the Apostle Paul's old city of Iconium. The Armenians who survive are expected to find again their ancient national life by some sort of autonomous arrangement with Russia. One difficulty here is that there is no vilayet in the Ottoman Empire therein the Armenians are in a majority of the population. It will need all the wisdom of that small group of Americans who, perhaps better than any other persons on earth, know the Turkish nation and its land, to work out a solution of the Ottoman question that will do justice to all concerned.

Old Religious Rivalries. Protestant Christians are scarcely a considerable factor in working out these religious questions in Turkey, for there are so few of them in the land. But the Latins, as the Roman Catholics are called locally, and the Greeks, as the members of the Holy Orthodox Church are designated, have long been in rivalry over the holy places. This cleavage is far from being healed. It is complicated by the claims of the



LUTHERAN.

St. Paul's, Market and Sixth streets. Rev. F. B. Clausen, pastor—Service at 11 a. m., with confirmation of children; sermon topic, "A Crisis." Sunday school at 3:30 p. m. Evening service at 8 o'clock; topic of sermon, "A Mock King." A service will be held in the church every night this week at 8 o'clock. Special services on Good Friday. Visitors are cordially welcome at all services.

St. Matthew's English Evangelical, Fourth and Harnett streets, Rev. G. W. McClanahan, pastor—Palm Sunday; Confirmation service at 11 a. m. Public meeting by the Woman's Missionary Society at 8 p. m. A special program will be rendered entitled: "Torch Bearers." Sunday School at 3:30 p. m. Passion service each evening at 8 o'clock during Holy Week. A cordial welcome to all these services.

METHODIST.

Trinity, Ninth and Market streets. W. V. McRae, pastor—Services at 11 a. m. and 8 p. m. At the morning service, Rev. J. H. Shore will preach. Holy communion at the morning service. Sunday school at 9:45 a. m.; M. F. Allen, superintendent. Everybody welcome to all services.

Fifth Avenue, Rev. J. H. McCracken, pastor—Preaching at 11 a. m., followed by the communion of the Lord's Supper. Memorial services in honor of Mr. T. G. Landen, a life-long steward of the church, will be held in the evening at 7:30 o'clock. The entire congregation desires to do honor to his memory. Short addresses will be made by the pastor and various members of the church, and the musical program will be a feature. Sunday school at 9:30 o'clock. Epworth League Tuesday evening at 8 o'clock. Prayer meeting Wednesday evening at 8. Visitors are cordially invited to attend all these services.

Grace, Fourth and Grace streets. Rev. M. T. Pfyfer, pastor—Services at 11 a. m. and 8 p. m. by the pastor. Subject of morning hour, "Ultimate Victory." Sunday school at 9:45 a. m. If you have not attended one of the Wesley Bible Class meetings do so. All are cordially invited to all these services.

Bladen street, Fifth and Bladen streets, Rev. E. C. Sell, pastor—Preaching at 11 a. m. and 8 p. m. Sunday School at 3:30 o'clock in the afternoon. All invited; a cordial welcome awaits all who attend.

CHRISTIAN.

First, Dock street. Rev. J. E. Rey. Now to bring about peace in the land and according to the Christmas program of creating good will among men, is task to tax resources of both region and statesmanship. Meanwhile, Syria will continue to be, as for centuries past, a scene of absorbing religious interest to followers of all the monotheistic faiths.

holds, pastor—Preaching at 11 a. m. and 8 p. m. by the pastor. Sunday school at 9:45 a. m. Christian Endeavor at 7:15 p. m. Prayer meeting Wednesday night at 8 o'clock. All are cordially invited to attend these services.

Advent, Fourth and Church streets. Rev. Charles T. Green, pastor—Services every Sunday morning at 11 o'clock and at 8 in the evening. Sunday school at 10 a. m.; Robert M. Reeves, superintendent. The public is cordially invited to attend each meeting.

BAPTIST.

Southside, corner of Fifth and Wooster streets, Rev. W. G. Hall, pastor—Sunday School at 9:45 a. m. Anniversary service at 11 o'clock. Services conducted by the pastor at 7:30 o'clock in the evening. Subject, "The Old Gospel and the Modern Man." The public is cordially invited to attend all services.

Calvary, J. A. Sullivan, pastor—Sunday worship at 11 a. m. and 8 p. m. Dr. Livius Lankford, of Norfolk, will speak at the morning service on, "Stewardship." The pastor will use as the night subject, "Who Wins?" Sunday school, 9:45 a. m.; Mr. J. W. Hollis, superintendent. Junior B. Y. P. U., 7:15. Sunbeams, Monday, 3:30 p. m. Prayer meeting Wednesday night. Senior B. Y. P. U. Thursday night. Chorus rehearsal, Friday night. A cordial welcome to all.

CHRISTIAN SCIENCE.

Church edifice, Seventeenth and Market streets, Services Sunday at 11 a. m. Subject: "Reality." Sunday School at 12:45 o'clock. Wednesday evening service at 8:15 o'clock. Reading room in the Murchison National Bank building, where all Christian Science literature may be read or obtained, open daily, except Sundays and holidays, from 4 until 6 p. m. The public is cordially invited to attend all services and to visit the reading room.

EPISCOPAL.

St. James, Third and Red Cross streets, Rev. R. E. Gribbin, rector—The Sunday next before Easter, April 1. Holy Communion at 11 a. m. Sunday School at 4 p. m. Evening prayer at 8 o'clock. Stainer's "Crucifixion" will be sung at the evening service. This is an annual event and the choir has been practicing faithfully in order to be able to render it in splendid manner. The public is cordially invited to attend these services.

To The Women of Wilmington--

We defy you to go anywhere in Wilmington or outside, New York, Chicago and Philadelphia accepted and find the values we offer for Monday and Tuesday's selling.

READ THESE PRICES

Remember these values are only for two-day's selling. Compare these Coat Suits, Dresses and Waist values with any in town.

- COAT SUITS \$10.50 to \$24.50 Values at \$6.75 to \$15.00
- WAISTS
- Organdy and Voile \$1.00 to \$1.50 values at 79c
- DRESSES
- In Polin, Taffeta, Crepe de Chine and Crepe Meteor \$7.50 to \$29.50 values at \$4.98 to \$28.50
- WAISTS
- Crepe de Chine \$2.00 to \$2.50 values at \$1.48 to \$1.79

AKELS

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- 3 pkg. Corn Flakes 25c
- 3 cans Pumpkin 25c
- 3 cans Peaches 25c
- 3 Star Lye 25c
- 5 cakes Borax Soap 25c
- Whole Grain Rice at 25c
- 10-lb Sugar 80c
- 5-lb Purity Lard 75c

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