"BILLY" SUNDAY'S SERMONS

Today's Sermon

at Washington

SUBJECT: "IF CHRIST CAME TO WASHINGTON"

Text: Luke, 19:1 .- "Jesus entered and passed through Jericho."

"The announcement of the coming of any historic character to Washington would arouse deep interest. If I could announce that Shakespeare, under the alchemy of whose brain all classes and races and all institutions gave up their secrets, were to speak in this tabernacle; if I could announce that Milton, whose blinded eyes seemed but to give his soul a chance to see more; If I could announce that George Washington, the Father of His Country, first in peace, first in war and first in the hearts of his countrymen, was to honor this city with his presence, exuraiona would run from every section of land, and no building has been sed by the hands of man that would hold the crowds that would gather.

"But I need not argue that the an-acuncement of the coming of Jesus to Washington would awaken an interest and send a thrill of expectancy beyond that of any other character of history. The concern we would feel would be different, not only in its magnitude, but in

"We instinctively feel the difference and we account for it. This is true because His name is inseparably associated with religion and, after all has been said, religion is the measure of concern of mentics the real base line of character. it's the real base line of character.

"Men may revile it, ignore it and mis-represent it, but in their hearts men feel that in religion life finds its highest ex-

HAS GREATEST INFLUENCE.

"Many types of men challenge our interest, but it is the apostle of religion and the herald of Christianity that has the superlative influence. The merchant prince is known in all markets where men buy and sell and the crowds ap-pland him and his millions. He is a useful man to his age; but he dies, and

useful man to his age; but he dies, and in a few years no one would know where he was buried, or remember that he lived, if it were not for the costly monument erected by his family.

"The soldier makes and unmakes the map of the world at will and empires tremble at the glance of his eye; he, too, may do a divine work, but he dies and elowns bandy his name across the foot-lights.

The acholar concentrates the essence "The scholar concentrates the essence of his life in a book that soon grows yellow in the dingy corner of a library. He may be a faithful servant of high ideals, but he dies and only a few students remember him and enjoy the results of his labors.
"But Jesus actually lives the moral law and serves His generation, forgetting Himself in the immortality and we turn to Him for sulfitual suthority or active.

"Art makes the world attractive, learn-ing enriches the mind and dignifies life, but religion regenerates the soul. "But the fact that Jesus was a spiritual genius is not an adequate explana

tion of the unique interest His coming to Washington would arouse.

HOLDS GRIP ON MEN. "There have been other spiritual gen-

luses who incarnated the good and the

great, but the grip which Jesus has upon the heart and consciences of men is different from all these. "Aristotle was a genius, but his influence is scholastic. He influences the form of man's thought.

Mohammed was a genius, but his in-Buence is disciplinary. He drives men into new habits.

"Confucius was a genius, but his in-fluence is didactic. He simply teaches men a formal plan of conduct as a teacher

tolight teach geometry. "Buddha was a genius, but his influence is exemplary only. He tells us to illustrate the attitude of self-forgetfulness.

"Mr. Froude has made an extended com-parison between Jesus and Caesar. Caesar crystallized into institutions of government a theory of statecraft which made Rome the dominant force in that generation and pushed humanity forward in the march of progress. He stamped his scalus upon the life of his time and to this in our political and economic life we feel the influence of the Roman law ded under his inspiration. "The ghost of Caesar still stalks in the

uncil chambers of Europe, but no priest-order like the Jesuits has made Caesar its master. His memory has produced no churches and no creeds. No philoso-sher has found in him a key to the riddles of life and death. His name is not chanted in valued cathedrals nor lingered over by the pessant in his cottage, nor lisped by children-'Now, I lay me.

"I could draw comparisons between the influence of Jesus and the influence of every great character in human history tust as Mr. Frouds has with the name of dence to the argument you are ready to denit, that the influence of Jesus is dif-ferent from the influence of every other character in history, that it is a per-

"Let me try to describe the unique appeal of Jeaus. Whenever men look at Christ they feel themselves under ob-ligation to have reproduced in themselves the character He expresses. This moral compulsion is indestructible. Men may deat the historical Christ or the metaphysical Christ and leave only the

APPEAL OF CHRIST. Meal and they have still to reckon with a power of the first magnitude, the chiract of human experience survives one's doubts of the Christ of history still under the name of Jesus some of calls out to our spiritual capacito awaks. The very name makes to mittied with evil in spite of our for ft. It shames us out of petticipate hard surgeness. Out of ain into sale

"Years in a story in the New Yorks

"Some of the most painful pages of history are those recording the attitude cities took toward Him when He visted them. From His birth to His death, with the exception of a brief period of publicity. He was received coldly and often in the most hostile manner by the towns which He honored by His presence. The day when Jesus was in town was a day when the people had a chance to write history, but they chronicled their foolishness and shame and brutality by

the way they treated Him.
"If Christ came to this city would I be glad to see Him? Not appear to be glad, but really be glad to welcome Him? Whether or not you would be glad to welcome." come Him is an invariable index to your character. He is always where all is well. There is a line of scripture which reads as follows:

'And when Herod the king heard it he was troubled.'
"Men who have been living like Herod

are always troubled when they hear that Jesus is in the neighborhood. Jesus is in the way of the Herods, Jesus is in the way of the adulterer, the thief, the libertine and the oppressor.
"Would the presence of Jesus give you

peace and strength or would it worry you? If it would worry you, you may know that you are living in sin. By this you may know all that eternity can ever reveal. If His presence would trouble you it is a bad sign.

WHERE WILL HE FIND YOU? "If Christ came to this city where would I want Him to find me? Would I want Him to find me in the saloon, in a house of shame, plotting to ruln some confiding girl, or with some crowd of scoffers?

"If Christ came to this city, what would I want Him to find me doing? Would I want Him to find me shirking my duty, doing a questionable thing or attempting to win men to Him?

"If Christ came to this city, what whom would He spend most of His time? I know that He would go wherever there vas a sinner and not be afraid of soiling His fine linen by going either. I know that He would go wherever there was any one in need, and He would go regardless of class. He would go as freely and poorest tenement as He would go to the comfortable home of one of your million-aires, and vica versa. I think He would go wherever there was anybody who needed help on the deeper things of life (and I know there would be nothing in His, life that would make it hard for Him to go either.) There may be something in your life that would make it hard for you to go and speak a word for Christ, "But when I ask where He would spend ply asking in whose company He would find the most congeniality. I cannot an-swer that—I am only asking you.

Am I found behind every influence for good? Am I the uncompromising fee of every cvil? "If Christ came to this city, what prac-

"If Christ came to this city, what practices and neglect would He condemn? What changes would I make if I had 24 hours' notice? Would you change any to Him for spiritual authority as natural as a flower turns toward the sun or a lily lifts its immaculate lips to be kissed by the sunshine and the dew.

"Beauty may please us, truth may strengthen us, but goodness commands us. A genius charms us, a philosopher instructs us, but a saint feeds us.

"Art makes the world attractive, learnyou go to men and tell them you had lied about them? Would you tell the brewery about them? Would you tell the brewery wagon not to call at your house in the future? Are there any books on your library shelf you would throw out? Are there any pictures on the wall you would tear down? Are you planning to go anywhere you would not go if Christ were coming to this city? Would you take anything out of the icebox? Would you have to dust the Bible? Would you make any changes in your prayer schedule?

CHRIST ALWAYS PRESENT.

"I said, "if' Christ came to this city, but there is no 'if.' Christ is in this city. Every now and then some one writes a book like W. T. Stead's book, If Christ Came to Chicago, but there is a sort of faithlessness in every such book, for Christ has never been out of thicago. Christ has seen every stone laid in Chicago, Brooklyn, New York, Phila-delphia, Boston, San Francisco, London, Paris, Berlin. He has heard every lie, seen every false vote, has known every vicious thought, every sneer at high and holy things avery science. oly things, every yielding to low ideals, every corrupt practice, and every injus-tice, every oath, every theft. He has moved in the maddened crowd of every moved in the maddened crowd of ever strike. He has seen with a practiced sy the elements of justice and injustice that moved the crowd. He has been at the council table of every great corporation and knows when property rights have been put above human rights. He knows the motives behind every act of every man since the founding of our nation. His judgments of you are not based upon the morning newspaper or by a rating in Bradstreet's or R. G. Dun, but by what He sees and knows of you every day.

"In Trafalgar Square, lifting itself above the fog. stands the statue of Lord Nelson, around whose feet the crowds break like waves. It stands there a sort of silent exhortation to every young Eng-lishman to give the loyalty of his life to old England. In a manner finer and more intimate we have Jesus, not carved in stone, but alive, standing above and in all of life, of mankind, calling it to better things. He is the unavoidable Christ. You business men, Sunday night you sat in this tabernacle and the appeal of Christ made you uneasy. It was not comfortable to measure your life, your principles and your methods by the life and the principles.

ples of Jesus; you left the tabernacle swearing you would never enter it again. "This morning you entered your private office and turned the key in the lock, you said, 'At last I am alone, away from the said, 'At last I am alone, away from the impertinent questions and the irritating exhortations of preachers. At last I am alone, where I am my only judge, and where I can do with my life as I please,' but you so somer had said that than the very air of your private office was culvering with the presence of an unseen quest and you knew that iron locks could not shut out the appeals and demands of Jasus Christ. This unavoidable Christ with you svery moment you think of Jesus Christ. This unavoidable Christ is with you avery moment you think about yourself. You cannot ask the questions from where did I come and where am I going without taking Him into account. He is with you every time you think about your conduct. He has so thoroughly incarnated all that is right that it is impossible to think of the two words "right" and "wrong without recknowing with Him.

palng with Him. MIRACLE EXPLAINED.

out of how Jenus after His resource. self they can be left to the conscious of line appeared in a come where some the instituted, but when they affect

of His disciples were gathered. His appearance was a mystery, for all the doors were closed. He had apparently walked through a locked door. Critics has diphtheria, you are quarantized, because your personal liberty would enhance since that. A man went into the rails one of the cars. They pinched him and he spent that for good and nobis lives that have made the world what it is.

"This unavoidable Christ. Why do you want to avoid Him It is because you are uneasily conscious that there is something in your life that the does not approve. It is a practical line of the content of a practical line of the responsibility for a men in will hims I or you then the does not approve. It is a practical line of the content of a man lives to himself alone. I hope the first but to each of the spent of the spent of the spent of the treasury had given each division of the treasury had given each and seven the rails of the treasury had given each division of the treasury had given each and seven the rails of the treasury had given each division of the treasury had given each division of the treasury had given each and seven the rails of the treasury had given each the rails of the rails and got a bag of coal from one of the cars. They pinched him and he cars the tail to dear. They pinched him and he cars the rail was depth and the cars. They pinched him and he cars the rails and got a bag of coal from one of the cars. They pinched him and he cars the rails was depth and the cars. They pinched him and he cars the rails was a long continued strike and the last division of the treasury had given each and the rails one of the treasury had given each and the rails one of the treasury had given each the rails was a long of the treasury had given each the limit of the rails was dear the had only 25 c

He does not approve. It is a practical impossibility for a man to put himself face to face with Jesus Christ and un-

"A certain wealthy family returning home late one night discovered that a burglar had rifted their silver chest of all its contents. The drawers were pulled from the buffet and their contents scattered on the floor. The table linen was lisarranged, the dining room was in gen-

"But the thing which struck the attention of the family was the fact that a marble head of Christ, which was so situated that its eyes fell directly face toward the wall.

"May I not hope that you men and women of Washington will show at least the tender sensibilities of this burglar?"

Afternoon and Evening SUBJECT: "CHICKENS COME HOME TO ROOST"

"The 10th Paalm, the 85th verse: 'Let the sinner be consumed out of the earth and let the wicked be no more."

"This always seemed to me to be a and read by many to justify their living were 75 years old. in sin. It contains a thought which I don't find so well expressed in any other verse, not on account of its peculiarity, but because it is used by men to justify

their living in sin. "There is much unjust criticism of David, who lived a virtuous and upright life. He said: 'Let wickedness of the wicked come to an end.' It showed David's sympathy toward his fellow men when he wept when he heard of sinning. But they would not be saved. Some kept on sinning and living in sin. He saw what was the need of the community and the nation, and said: 'O God if men won't stop sinning, notwithstand-ing your commands, then let them be consumed out of the earth.' When he

THE BIG QUESTION.

"If Christ came to this city, what am I doing that He would commend? Am I trying to live a Christian life? Am I trying to influence others to do likewise? Am I dealing honestly in business? Am I dealing honestly in business? Am I dealing honestly in business? Am I found behind every influence for virtue, decency, all of his respect for everything or he wouldn't say it. If am I found behind every influence for virtue, who say it were affected only the men who say it were affected by their sine, it would be hard enough. I would work just as hard as I do. But we never live to ourselves. There are more affected by your sins than your-self, although I would work just as hard if you were the only one.

ing right and left and spewing and spitchildren suffer just as much as he does. You're placing a shame on your wife and children. If you're a dirty, lowdown, affect all with whom you come in contact. If you're a God-fearing man you will influence all with whom you come in contact. You can't live by yourself. "Lyman Bescher was a godly man

and he was the father of more brains than any other man.
"I occasionally hear a man say,

nobody's business how I live. Then I say he is the most dirty, low-down, whisky-soaked, beer-guzzling, bull-necked, oul-mouthed hypocrite that ever had a brain rotten enough to conceive such a statement and lips vile enough to utter it. You say, 'If I am satisfied with my life why do you want to interfere with

"If I heard a man beating his wife and heard her shrieks and the children's cries and my wife would tell me to go and see what was the matter, and I went in and found a great, big, broad-shauldered, whisky-soaked, hog-jowled, weasel-eyed, pug-gut dragging a little woman around by the hair and two children in the corner unconscious from his kicks and the others yelling in ab-ject terror, and he said:

ject terror, and he said:

"'What are you coming in to interfere
with my personal liberty for? Isn't this
my wife, didn't I pay for the license to
wed her?' You ought, or you're a
bigamist. 'Aren't these my children: didn't I pay the doctor to bring them linto the world? You ought to or you're a thief. 'If I want to beat them, what is that your business, aren't they mine? Would I apolosize? Never! I'd knock seven kinds of pork out of that old hog.

LIBERTY NOT LICENSE. "Personal liberty is not personal license

dare not exercise personal liberty, if it infringes on liberty of others. Our forefathers did not fight and die for personal cense, but for personal liberty bounded by laws. Personal liberty is the liberty of a burgiar, of a meducar, or a raper, or a welf that wants to remain in a sheepfold, or the weasel in a hea toost. You have no right to vote for an institution that is going to drag your sons and daughters to hell.

daughters to hell.

"If you were the only citizens you would have a perfect right to drive your horse down the street at breakneck speed; you would have a right to make a race track out of the streets for your auto; you could build a slaughter house in the public square; you could build a glue factory in the public square. But when the population increases you can't do it. You say: 'Why can't I run my auto? I own it. Why can't I run my horse? I own it. Why can't I build the slaughter house? I own the lot.' Yes, but other people have

rights.

"So law stands between you and personal liberty, you miserable dog. You can't build a slaughter bouse in your front yard because the law says, you can't As long as I am standing here on this platform I have personal liberty. I can swing my arms at will. But the misute say one class steps on the platform my bersonal liberty ceases. It stops just one inch from the other fullow's nose. Bight these! (Indicating a point in the also.)

FIGHTING FOR SCHNERS.

When a person's aris affect only him-

"No man lives to himself alone. I hurt or help others by my life. When you go to hell you're going to drag some one else down with you and if you go to heaven you're going to take some one else with you. You say you hate sim of course you do if you have respect. But you never saw any one in this city who hates sin worse than I do or loves a sinner more than I.

"I'm fighting for the sinners. I'm fighting to save your soul, just as a doctor fights to save your life from a discense. I'm your friend, and you'll find that I'll not compromise one bit with sin. I'll do anything to help you. No man will argue that sin is a good thing. Not a one who does not believe that the community would be better off if there was no sin. I preach against vice to show you that it will make your girl an oldest and you you have a drunkard. on the silver chest, had been turned on the silver chest, had been turned that the community would be better off if with its face to the wall. The black finger prints on the marble bust told the story. The burgiar was unable to commit the theft with even a marble Christ looking at him, and had turned the seal and if I have to be your enemy to first the coal and if I have to be your enemy to first the coal and if I have to be your enemy an outcast and your boy a drunkard. I'm fighting everything that will lead to this end and if I have to be your enemy to fight it, God pity you, for I'm going to fight. People do not fight sin until it becomes a vice.

OUGHT TO FEAR SIN.

"You say you're not afraid of sin. You ought to be for your children. It doesn't take boys long to get on the wrong track, and while you are scratching gravel to make one lap, your boy makes ten. We've got kids who have not yet sprouted long breeches who know more about sin and breaches who know more about sin and the man staggered back. It was his vice than Methuselah. There are little own son. He turned to the crowd. Boys, frizzled-top sissies not yet sprouting long he said, I never knew what an influence queer verse of scripture. It is a verse dresses who know more about vice than more often misunderstood than any other | did their great-grandmothers when they

"The girl who drinks will abandon her virtue. What did Methuselah know about smoking cigarettes? I know there are some sissy fellows out there who

street. If you could only reveal the heart of every one of them! In most you would find despair and disease. 'How little he thinks when he is nurs-

ing that just that he is nursing a demon which, like a vampire, will suck his blood and wreck his life and blacken and blight his existence. And if any little children are born to him they will be weak anaemies without the proper blood in their veins to support them. Our young men ought to be taught that no sum they can leave to a charitable institution can blot out the deeds of an ignominate with the control of the contr ignominious life. You don't have to look far for the reason why so many

"BE MEN AND TALK SENSE." "Let's be common folks together today. Let's be men and talk sense.

"As a rule a man wants something better for his children than he has had for himself. My father died before I was born in my toddy at that." ting, your wife suffers, your children sumked, but he didn't want me to. He been chewing my tobacco. The boy design that you are the suffer. Don't think that you are the suffer. Don't think that you are the chewed, but he didn't want me to. H smoked, but he didn't want me to. He only one that suffers. A man that goes He drank, but he didn't want me to. He his whisky gone. The boy denied that of ringing in a cold deck. The lie was hurled a torrent of adjectives at cussed but he didn't want me to. He made wine that would make a man fight his own mother after he had drunk it. I remember how I used to find the bottles filthy, drunken, whisky-soaked burn, you'll and suck the wine through a straw or an onlon top.

"One day a neighbor was in and my grandfather asked him for a chew. He went to hand it back, and I wanted some. He said I couldn't have it. I said I wanted it anyhow, and he picked me up and turned me across his knee and gave me a crack that made me see stars as big

"If there is a father that hits the booze, he doesn't want his son to. If he is keep-ing some one on the side, he doesn't want his son to. In other words, you would not want your son to live like you if you are not living right. "An old general was at the bedside of

"An old general was at the bedside of his dying daughter. He didn't believe in the Bible, and his daughter said, 'What shall I do?' You don't believe in the Bible. Mamma does. If I obey one I'm going against the other.' The old general put against the other. The daughter and said; Follow your mother's way; it is the safest.' Man wants his children to have that which is sure.

THE PRODIGAL SON.

"I have sometimes imagined that young cellow in Luke 15. He came to his father and said, 'Dig up. I'm tired of this and want to see the world.' His father didn't know what he meant. 'Come across with the masuma, come clean, divy. I want the coin, see?' Finally the father tumbled, and he said: 'I got you,' and he divided up his share and gave it to the young man. Then he goes down to Babyion and starts out on a sporting life. He meets the young blood and the gay dame. I can imagine that young fellow the first time he swors. If his mother had been near he would have looked at her and blushed roue red. But he thought he

had to cuss to be a man.
"No man can be a good husband, no man can be a good father, no man can be a respectable citizen, no man can be a gentleman, and swear. You can hang out a sign of gentleman, but when you cuss you might as well take it in.

you might as well take it in.

"There are three things which will ruin any town and give it a bad name. Open licensed saloons; a dirty, cussing, swearing gang of blacklegs on the street, and vile story tellers. Let a town be known for these three things, and these alone, and you could never start a boom half big. and you could never start a boom half big enough to get one man there. "Old men, young men, boys, swear. What do you cuss for? It doesn't do you

any good, gains you nothing in business, society; it loses you the esteem of men. God said more about cussing than anything. God said. Thou shalt not kill. "Thou shalt not steal," "Thou shalt not bear false wirness," but God said more about cussing than them all and they are about cussing than them all and they are still cussing. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guildless who taketh His name in vain."

NO EXCUSE FOR CURSING. 'I can see how you can get out of anything but cussing. I can see how a man could be placed in such a position that he would kill and be generated by the law of God and man, if he killed to protect his life, or the life of another.

"I can see how a man could be forced to stend if he stale to keep his wife from In Chicago accord years ago there

came down and asked for his breakfast. 'Why you old blankety, blank, blank, hald-headed blankety, blankety, breakfast. He was horrified, but every time he tried to say anything she would bring out a bunch of lurid oaths until finally he said. 'Wife, if you'll cut out that cussing I'll never swear again.' ''Out in Iowa there were some men

standing along a fence when a bunch of kids came along. One man stuck out his foot and tripped one for fun and the youngster got up, about 5 years of age, and started such a string of profamity that it would seem the demons in hell would close their ears and cry 'Enough.' I have been until just now. If any of you every hear me cuss again step up and knock me down and when I come to I'll thank you for it. I never knew what

object to my talking plain and know you shirk from talking plain.

"If any one ever tells you that you can't be virtuous and enjoy good health. I brand him as a low, infamous, blackhearted liar.

"Ask any afflicted man you see on the treat if you can'd not construct the content of the corners with double-barreled shotguns to shoot every one who cussed, you'd see how much cussing there would be. I suppose if the law against stealing was repealed and placed against cussing all of you would start to steal.

"Just think, when at last they put the

clods in on your coffin and your wife and children go home, and try to earn a living children go home, and try to earn a living without you and look at your picture and all they will remember is your curses and blows. What an awful heritage to leave behind, and yet that's what many a man does.

will crush your daughter's honor like he would an egg shell. If you never become a Christian, men, for God's sake stop

"You can't go anywhere any more, in a car, a depot, a restaurant, but what you find some friend with his foul-mouthed oaths ready to spew them out. What an awful place hell will be when it gets all of that bunch down there. LIKE FATHER, LIKE SON.

"Here's a fellow who says, 'Bill, I don't cuss very much, only when I get mad." He says, 'I don't drink very much, just

a little, and always put sugar and water "One father says to his son: 'You've Then he missed some money, and the boy denied that. Finally the father said that his son was no good, but he would take him to town and get him a job. He goes

to a grocery store and tells the owner ha

has just the boy he is looking for.
"'Sure, he smokes and chews and steals a little,' he says, but that will help the man out, as he is that kind of a busi-ness man. The grocer throws him out. The father thinks it is mighty queer that a fellow like that doesn't want a boy just like him, so he takes him across the street to get him started in the lawyer business, but he tells the lawyer the same hing and says he has the making of a mighty good lawyer in him

"But the lawyer throws them out of his office and asks him if he doesn't know that as a nation we are run by law-yers and gives a long list of statistics to prove it, and tells him that nobody wants a crook. Take the kid and get out. He can't get in a lodge, and finds that 67 per cent. of the members of the Masonic lodge are professed Christians, and they'll blackball a mutt like that; 54 per cent. of the Odd Fellows are professing Chris-tians; 51 per cent of the Knights of Pythias, and 48 per cent. of the Woodmen are professing Christians. Fifty-two signers of the Declaration of Independ-ence were Masons, the Boston tea party was an adjourned meeting of the Masonic know that as a nation we are run by lawwas an adjourned meeting of the Masonio lodge.

MERCY SEAT WAITS

"Here's a fellow who stands alone. No body wants him. But God has prepared one place for all, the Mercy Seat. Man has invented the penitentiary, the jails, the scaffolds, but God has one place for all who want to be square, and when he gets down on his knees before the Mercy Seat and says he wants to live right, he can get in the lodges, he can get in the banks, and then the saloon doesn't want "O, yes! The boys are going fast these

days. I suspect you can remember when a stage coach went across Pennsylvania at three miles an hour, then they went in relays and went four and one-half; then the first train went to and one-nail, then the first train went is miles an hour, and now today look at the Pennsy. Eighteen hours from Chicago to New York, and they go 50 miles an hour. A friend of mine was on a train not long age when he noticed it slowing down. He asked the conductor what was the matter. 'Oh, I have orders to slow to 75 miles an hou

When I was playing ball I got my les when I was playing ball I sot my leg hurt and I was going home on No. 5. I looked out the window and thought that we were going about 50 miles an hour. I asked the 'con' when he came through and he said we were going about 50 miles an hour that, but we would go 75 as soon as he rounded the curve below. "O we're going fast these days. Every few years there is a test made on a couple of roads out West to see which shall carry the mail. They make the tests in February when the going is hardest.

"GOING FAST FOR GOD." "A train on the C., B. and Q. was 40 minutes late and a friend of mine was saked to take her out. The superintend-ent came out and told the engineer that he could throw the schedule in the me-hox as he had a class track. I was on a train nouting sast and we were allocated for the fast real. I saw him coming I yelled 'where this he was gone.

"Down below where we were starting

scalded to death, but he yelled: 'For God's sake, boys, flag the second section! The flagman ran back, put torpedoes on the track. The train hit them a bang, bang, hang. The engineer set the brakes. He flattened every wheel on the train, but he brought the nose of his pilot to a stop ix feet from the rear car of the wrecked

"Some of you out there are like the en gineer, too far gone to do you any good, but I am pleading for the second section, the coming generation. If I can only flag the second generation and bring them to

COANING A BOY TO DRINK.

"Here is a man who was a drunkard and a boy who doesn't drink. The man urges him to take a drink. 'No, I won't.' 'Aha, Prohibitionist, ch?" scoffs the man. 'No, but father and mother don't want me to.' Finally he coaxed the boy into taking a drink. All of his dormant passion for liquor arises and he is in flames His grandfather and father were both moderate drinkers and now he was all affame. Before he was 21 he was a

"Now you can understand what David meant. If such a man is to tempt your boy to take a drink which will lead to his ruin he should be consumed out of the earth.

"Like produces like in everything. These are the days when we are striving to produce the pure strain of blood in stock. And yet you'll let 'that little cigarette-smoking libertine marry your daughter. What kind of offspring do you think will come from a buckwart propo-sition like that? If you are a consumptive nine chances out of ten your chil dren will be consumptives."

(Mr. Sunday here gives statistics taker from 814 persons in 215 familles to show

how bad traits are inherited.)
"God is still on the throne, gentlemen
and He has said. The sins of the fathers shall be visited upon the third and fourth for the fourth will be a lunatic, and a lunatic, born that way, either male or female, is sterile. If they could bear children the offspring would be idlots, so you see how God protects you.

you see how God protects you.

"I never used to know, when I was a kid, what they meant when they said 'Chickens come home to roost,' but I know now. It means if you are a drunkard your children will be drunkards. If you are a libertine, your children will be drunkards. If you book ibertines. In other words, your children will be identified in the second way or bless you. will return to disgrace you or bless you STORY OF A GAMBLER.

"When I was in the Y. M. C. A. work I knew a gambler who was converted. He was making \$7500 a year and he was going up and down the country showing that you can't beat a gambler at his own been chewing my tobacco.' The boy de- game. He tells the story of a game passed and a man shot another dead.

"He was sentenced to die and as he was being prepared on the scaffold, his little 4-year-old son toddled up the steps and said, 'Come home papa.' The Sheriff was a kind man and he unbuckled his feet and hands and let him lift the child up. He told his son Le couldn't come home and for him to go away now and the Sheriff would take care of him. Then he turned to the crowd and cried: 'For God's sake, boys, don't let my son be what I have been. The trap fell and he shot into eternity.

"A collection was taken for that child among the crowd and he was placed in a Christian home. When he was 21 they gave him his money with accumulated interest. He started out on a career of crime. He got down so low that they wouldn't let him sleep in the police stations. He tried to get enough, and would clean cuspidors in dirty, filthy saloons to get enough to live. "Oh, men, blood will tell. I'm pleading

with you that you yield to Christ, so that your children's lives will not be blighted.
"Men, there's three things you should "Men, there's three things you should always remember where your wives are concerned. First, show a deep personal interest in her. She's entitled to it and she'll love you the ittr for it. Second. treat her as a companion. She is your life companion and you should treat her as a companion when her the affection. as such. Third, show her the affection every woman's heart is craving for. If you don't, you shouldn't wonder if some day another fellow appears on the scene and gives her all those little attentions she is craving for and that you have neglected to give her."

CLOSES WITH PRAYER. "Billy" closed the afternoon and evening services with a prayer of thanks for the men and women he had won for

"Oh, God!" he shouted. "Thanks be to

Thee for this great outpouring of the manhood of Philadelphia! Oh, Jass Christ! What a Saviour You are! He lulah!" The words swept the place.

He was on the pulpit, leering over he

Thank God! Mr. Devil, you look as "Thank God! Mr. Devil, you look as fully sick just now. Oh, you'll be setting busy tomorrow with your heres in this city. You'll have all the lind devils falling over themselves to hurtra "But, thank God, you can't do it! You can't do it! Philadelphis today shate the world. Men are sent home tonics sober, sent home to sleep as they did in their mothers' arms! The wayward in turns again home! Oh, thank you he your wonders, great Saviour!

your wonders, great Saviour!
"Help these converts, oh Lord, to relize that now their sins are blotted ou!" can hear the belis of heaven his ing! How they ring! The angels of the "I can hear the bells of heaven may ling! How they ring! The angels of the Lord are gathered around heaven's but tiements singing now! The great probets Elisha and Elijah, the evangelist Past and the martyrs all are gathered.

and the martyrs all are gathered there praising this day!

"If there's joy over one sinner that repenteth, what joy is there in heaven to day when the chartets of the Lord's salvation roll down the streets of Philadelphia! Praise God!

"And from this, oh Lord, will stars New York wake to its manhood, fath-more and Wilmington, New Orleans, it. Paul wake to their regeneration. They will shake, oh Lord! Yea! even New Onleans, the rotten, and Peorla and eve Milwaukee—and when you get Milwas-kee, Lord, you're going some! "Make bare Thy mighty arm, oh Lord The manhood of Philadelphia stands at the Cross! The world trembles with Thy

When it was all over and "Billy" was on his way to his temporary home at 'Ma" and said:

"Well, I'm pretty nearly all in, but I'm glad. It was great. If we can only keep them coming this way by knocking a homer every day!"

And then "Billy" "hit the featherbel trail," to snatch a few hours' sleep be-fore his departure for Washington the morning for "another shot at the devil."

Sunday Morning

SUBJECT: "THE THREE GROUPS" Saturday night's sermon, when Surday enacted the tragedy of the Cros.

was repeated yesterday forenoon, "There on the cross He hung," Sunday shouted through cupped hands. "There He hung, feeling the burden of your guilt, you booze fighter, you liberting

"Oh," he cried, "why are you indifferent? Jesus struggled on. He clenched flung the answer over a sea of teast faces. "To keep you out of hell!"
"Come on, church," he challenged.
"come on! In the name of God, lets

ushers, at the choir and the ministers

ing them to lead some sinner down "trail." They came by twos and threes, not by scores, in an endless stream, as on to previous night, when he preached its same sermon. But of the 162, there were few who were dry-eyed. One man, a young giant, his eyes streaming term knelt in the sawdust, his arms itself around a friend, and the two prayadudibly. Several in the great choir staggered from their seats to the "andust trail" and grasped "Billy's" hand, is huddle weening in the first row of peak huddle weeping in the first row of peni

tents. flayed the churches and church people for lack of spiritual power. "It's the for lack of spiritual power. "It's the failure of you church people, God hely you, to live as you ought to live, that makes infidels and skeptics," he charge! "The churches want more of God and less of strife, money and politics. The old-time fire and spirit are missing, and when I try to drive your faults home is you they call me a strafter."

when I try to drive your faults home by you they call me a grafter."

Sunday worked 'nimself up into a tremendous rage. He stamped and shock his fists at the ministers' section. "I'm getting tired of being called a grafter he yelled, cracking a knotted fist into an open palm. "I'm getting tired, and by my faith in God I'll knock the first lobster down that calls me one and I hear him." He banged at the "fashionable church

with religion test out," took a few per shots at some churchmen he characterized as "cassified, petrified, dyed-in-the wool, blown-in-the-bottle, stiff-as-a-poist, cold-as-a-dog's-nose" kind of "pillars of the churches." "Oh," he sneered, "there are lots of you Push" terians, Congregationalists, Episcopalists Baptists and lots more—you are bound, that's what's the matter."

(Other "Billy" Sunday News on Page 14.)



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