EVENING LEDGER-PHILADELPHIA, FRIDAY, JANUARY 29, 1915.

"BILLY" SUNDAY'S SERMONS

Today's Sermon "PERSONAL WORK NO. 2

improverbs, sl, 20: 'He that winneth sente la wise."

"A wise man believes in God. A fool doem't. That doenn't mean that the man a idiotic, but that he is foolishly negligent of his best interests.

"Tou must have wisdom to win money, min or anything in life, to none of which Gal gives his approval, but he says, 'He nat winneth souls is wise.' The wise man believes in God, the fool does not; the else man says he believes the Lord matei the earth and the fool believes in rolution; the wise man believes in salmilen through faith and the fool believes will be saved through character; the wise man believes in heaven and hell, the tes does not: the wise man built his house men the rock and the fool built his house on the sand; the wise man discovera shat God wants him to do and does it. "It requires an effort to win souls to carist. There is no harder work and none mings greater results than winning souls.

"Tou'll need courage. It is hard to do personal work and the devil will try to op-per you. You'll seek excuses to try to at out of it. Many people who attend the attest resultant new ill be attend the setings regularly new will begin to stay a home when asked to do personal work. It will surprise you to see them lie to get

an arid desert spreads out to find rater. When one finds a arrive the the and allowed the others to die? If re-trion is a good thing, pass it along; if

pear head hanging like a bulrush. It takes courage. Nosh labored for 120 years, never seeing rain or hearing mder, but pounding away at the ark. Jesus Christ worked thirty-three stars preaching and at the end of that time had only 130 faithful followers. eme followed Him as long as He fed the laxy louts by performing miracles, aut when they were asked to do somehing, passed Him up.

ENTHUSIASM NEEDED.

"We need enthusiasm for God. If there aptism of enthusiasm it is the church and the prayer meetings. It is not popuhr in some communities and in some shurches to be enthusiastic for God. You'll never accomplish anything without pure enthusiasm, and don't be afraid of being a religious enthusinat. Religion a tee cold. Formality is choking it in

the pews. "When a man knocks a base hit and drives home a winning run and breaks the de you yell like a Comanche Indian and carry the hero from the field on your shoulders. But when a prodigal son makes a base hit and a home run from the hogpen of hell to heaven we put him n the icebox

There is nothing accomplished in war, or religion without enthusiasm. Admiral Decutur once gave this toast: My country: May she always be right; but right or wrong, my country.' That's enthusiasm.

"Perseverance is needed to conquer in this old life. Perseverance is contagious, not an opidemic. Religion is contagious. Perseverance is contagious, Roman soldiers shortened their swords and added to their kingdom. You shorten a distance between you and the sinner and you'll add to the kingdom of God. The trouble is you have been trying to mach them with a 10-feot pole. Drop

do anything for God. "There are always two forces at work —God and the devil. God says if you are not with Me, you are against me. It is your duty to destroy the work of the devil. Don't argue with the devil. He'll defeat you. Hit him with a rolling pin or a flat stone or something you can get your hands on. I don't stop to polish up my sentences, but murl them at him just as they are. Examine yourself and find out wherein you are wrone and est find out wherein you are wrong and get right with God. Don't try to cover up the cusaedness in your life, but get fixed up. "Weeley said: "Give me 20 men who love God and hate the devil and Til storm the very citadels of hell and win the victory."

victory. "The man who lives for himself alone will have the privilege of being mourner and perhaps sole mourner at his own

funeral.

Last Night's Sermon BEHOLD, I STAND AT THE DOOR AND KNOCK"

"Text: Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.'-Revelations, 111, 20,

"That is a part of a message from Jesus Christ, delivered through John on the Island of Patmos, and it was meant for the Christians of that day. Some of those to whom it was addressed had It will supprise you to see them he to get at of doing personal work. This world is like an aquarium full of fah. A lot of people busy them-alves classifying the bullheads and schere, booze-h'isting fish and red-light the but they don't try to catch any-the far. Christ Every soul work for deserving of rebuke.

"I can see many splendid signs on the horizon of your day and mine. I see mater. When one finds a spring he the churches growing in equipment. I see the churches growing in equipment. I see church membership increasing. The wave of religious zeal aroused in the latter part of the seventeenth century by irion is a good thing, pass it along; if sot, bury it. "The two keynotes of the Gospel are "Some unto Me, and 'Go ye unto all the world, preaching." "Don't be afraid and go around with "Don't be afraid and go around with

church when Jesus spoke to John on Patmos and said, 'Behold, I stand at the door and knock.' When Jesus said that When he finished he could only induce He said. "Take your pen and write that wife, his sons and their wives to en-He said, "Take your pen and write that

"What is it that is lacking in our church today? Not the means and not the numbers. We want to learn that beautiful rituals and fine churches are of little worth in themselves. They weight not at all with God. If we only knew how little

God cares for that sort of thing! They are all right, but they are not the imsany place on God's earth that needs a portant thing, and they are not enough. We have music-that's all right. We have society-the social side of the church-and that's all right, but we make Jesus Christ stand outside. 'How sharper than a serpent's tooth is it to have a thank-less child?' It is true that 'Man's inhu-maniful to make an another that the standard manity to man makes countless thousands mourn, but think how worse it is to be cold to Jesus. We allow Jesus Christ to wait outside.

RELIGION YOUR WILL. "Your religion is in your will, not in your handkerchief. It is your attitude

oward God that determines your religion. A sinner has no standing with God-absolutely no standing whatever; religion is a matter of obedience to the commandments of God, sin is disobedi-ence. If your will is not in conformity with the will of God you are not re-listors

with the will of God you are not to ligious. "A man said to me, 'It's so hard to get acquainted with God.' I said: 'No, it's the easiest thing in the world. If God is not in your life it's because you don't want Him in.'

want Him in." "How do you know God will accept you? Well, I'll be a Yankee in this case and answer your question by asking you another: "What is that something within the protest of those ladics was noble compared to the act of those who keep Jesus outside. I'll be a compared to the act of those who keep Jesus outside. you which reaches out for something you have not; that makes you respect that which is noble and long for that which is which that makes you respect that which is noble and long for that which the sour text. It is the love of God that keeps Him from striking us down in our is good; that which made some of you come here tonight; what is it? You know what it is-the hunger of the hu-man heart for God. God put that hunger there, and it is His proof that He will accept you if you come. How are you to know? Let me ask if you would let God come in if you did know. "What Jesus said centuries ago is still true-it still has power to save, it is just as much for us as it was for the people of His day. In Egypt they dug up from the long-forgotten tomb a mummy that had been placed there 2500 years ago, and when they unwrapped the clothes about it there fell out a few grains of wheat. They planted these shriveled grains in the fertile valley of the Nile, and they sprouted and grew, and when they were ripened they saved the seed, and today there are thousands of bushels heart. of wheat from that seed that had lain In the mummy's tomb during the centu-ries. These words of Jesus apply as much today as when Jesus uttered them. They have power to make the drunkard

here and get the best seats, but you never do anything for God. "There are slways two forces at work -God and the devil. God suys if you are not with Me, you are against me it is your duty to desirey the work of the devil. Don't argue with the devil.

Christians I don't like the bunch. They're not my kind of a crowd.' That's why you don't win men for Christ. "I can't understand how you can keep still when God offers so much and hell is so terrible. It is said that a boy who was deaf and dumb saw a man about to kill King Crossus with a sword: and his horror was so streat that it burst the impediment of his speech and he cried out, 'Don't slay the king!' An auto-mobile was struck by an express train at a crossing down in Connecticut last summer and all of its six passengers were killed except one little boy who were killed except one little boy who had been deaf and dumb. The shock was so great that he found his voice and cried 'Help] Help' I don't see how any-body on God's dirt can keep still when

body on God's dirt can keep still when so many are in danger. "You say, 'I feed the hungry.' So do I. You say, 'I feed the hungry.' So do I. You say you do it in the name of humanity. I do it in the name of Jesus, when you do it in the name of Jesus, twill die. When it is done in the name of Jesus it is written down for all eter-nity. And let me tell you this-you who talk so much of humanitarianism, there was no humanitarianism before Jesus came. Jesus is the name that builds homes, the name that inspires character, the name that sobers the drunkard, the name that sets the libering free, the name that will transform this eld world and make it a paradise of peace. EASE INGRATITUIDE. BASE INGRATITUDE.

Behold, 1 stand at the door and knock.' The Utopit we have pictured In our dreams must come through Jesus. How ungrateful then to keep out of your life an influence that wants to help you. A friend of mine who had heard me tell a story told me that he had witnessed the incident, or one just like it at the battle of Antietam. It was on a part of the field where the Federals were

pressing after retreating Confederates, and a Federal colonel saw a wounded Confederate lying in the blazing sun. He tropped down beside the man and gave this water from his cantern, then spoke (indly to him and started away. The Confederate used what strength he had to raise a rifle. He took aim and the bullet crashed through the colonel who had just befriended him. That was an act far better than that of the man who keeps Jesus Christ out of his heart. "Many years ago a steamer left New York bound for foreign using and when

York bound for foreign ports, and when the passengers assembled for dinner a man whose muscles on one side of his face were all drawn, so that his appearance was most unusual, came in and sat down. After this meal the ladies at whose table he had sat went to the captain and said: "Captain, please see that that man never sits at our table again. His face is hideous. We never can eat if you don't take him away from our table.' The captain promised to do what he could, and he sought out the man and told him what the ladies had said. The man took it very kindly, but he said. 'Just let me take my supper at that table and I'll never ask you to let me eat there again. Just do that, and I'll eat

steerage for the remainder of the voy-age, if you say so." "The captain agreed, and when the man came to the supper table he said: 'La-dies, my mother was left a widow when

dies, my mother was left a widow when I was very young. She was poor and had to go out and do washing for a living. I had a little sister, and one day when mother was away at work the house caught fire. I ran in to get my little sister. I wrapped her in a blanket and got through the fames with her, but and got through the fames with her, but one side of my face was unprotected as I did so, and I was burned. That is why my face is so drawn. If you could see my slicter, you would say she was hand-some. Now the captain has told me what you said to him, and I am willing to leave your table.' But the ladies would not have it so. They said: "Sit down. If you leave our table we will not have a desire to eat any more. You are the handsoment may we preserve

are the handsomest man we ever saw. We want you to stay and eat with us. That man was ex-Attorney General Brewster. The protest of those ladies

On the mining day there was a diffet wea-ding in the annex of the hospital. You Isugh, but listen. This old world is like a hospital. Here are the wards for the likertines. Here are the wards for the drunkards. Here are the wards for the blasphemers. Everywhere I look I see marked humanits.

scarred humanity. "Nineteen hundred years ago God look-

scarred humanity.
"Nineteen bundred years are God looked over the battements of heaven and he nicked a basket of flowers, and then one day He dropped a baby into the manger, at Bethlehem, and when the wise men saw Him they read. For God so loved the world that the gave His only begotten Son that whoseover believeth on Him should not periah, but have everlasting life.' What more can He do?
"But God didn't spare Him. They crucified Him, but He burst the bands of death and the Holy Spirit came down. They bandhed John to the liste of Parmor and there he words the world." "Behold I stand at the door and kinck; if any man hear my voice and open the door I shall come In to him and sup with him, and he with me.'
"Jenus said, 'Give that to the world.'
"Men I auit baseball I went into indoor work and it didn't agree with me. I used to just hit the quick lunch counter and go up to Lake Geneva, in Wiscomain, for my health. While there one morning i walked out, and looking into the clear water I saw something which allstened like a pearl. I asked John Hensel, who was with me, what it was and he said that every year when the sum was at the site of said the said. the a pent. I asked John Hennel, who was with me, what it was and he said that every year when the sim was at this point you could see the object gla-tening and many had tried to get it, but no one successfed as yet. I told him I used to be some diver when I was at bome in lows, but he raughed, I told him to come on and try.

bome in lows, but he raughed, I told him to come on and try. "So half a dozen of us went and got bathing suits, and I was to take first try. I stood there and took a big breath-oh. I can swell her out 3% inches, boys-and then down I went head first, with my cyes open to see and my hands ready to grasp. I plunged down and down, and the object magnet to year filtered and the object seemed to say, 'Come on down. Not deep enough.' I felt the pressure of the water above and felt the coldness of the spring below me and I said. TH try again, and down I went until I feit my breath giving out, and I reached, but couldn't touch the object I turned and whirled out of the water, and as my head popped out my friends yeiled, 'Did you get her, "Bill"", 'Nope, too deep,' I sputtered as I spit out the water.

"I've heard tots of people tell about the love of God. Twenty-eight years ago I tried to fathom God's love. I plunged, but it is too deep. Innitely too deep Understand? No! Believe? Yes. And I never expect to understand it until Jesus willes the fog from my eyes. Then I'll inderstand.

"I pray God to fold in His heart old Philadelphia and put His arms around her. He has knocked through sermon. He has knocked through song. He has knocked through His word. Let Him come in come

"GOD SIMPLY KNOCKS."

"Behold, I stand at the door and knock.' Jesus! Knock louder! Knock louder! Your will is the lifeboat and God will not push you against yourself to get you in. God won't force you, and when you in. God won't force you, and when He used this figure (knocking) He used the one best known to all the world. The polite thing to do is to knock. If you bolt in you're a burglar. Some of you have been kind enough to invite ne to go home with you for a meal. I lon't go much, not that I'm fastidious (cranky, but I can't stand it. Your hos-pitality would kill me. You expect me to talk and entertain you, and I have to to do as much work as preaching a sermon. Then I can't ent all the good things you would get before me, so you would get mad and say I didn't like your cooking. I have to deny myneif a good many pleasures to keep myself in physical shape

pleasures to keep myself in physical shape for preaching. "Supposing I hadn't accepted an invita-tion and I'd walk up to your home and never ring the bell, just walk in, hang up my cont and hat and pick up a paper and start to reading. You would come in aud say: "Why, how do you de, Mr. Sunday?" I'd say, 'Very well; I just came up to est dinner with you.' You'd say: 'Oh, I'm delighted,' and you'd know you were lying all the time. 'Was the

inches to the yard and 15 and 12 ounces to the bound and 2000 pounds to the ton; come in and see if there are any books I ought not to have, out goes all evils; well I should say so; come here and

well I should say so; come here and look at this music; come here and look in my refrigerator; Ugh, take this beer out; look at the centre table.' Did you win this as a prize? Away that will go. Go home and ask Him to come out of the spare room and treat Him decent. 'I can see better things in the lives of many of you here. Lots of people have their minds on the bolt and you keep ft there for one or two reasons, first, for things He will cast out if you let Him in, and second, for the things He will bring in when He comes. 'If Jesus Christ comes in, out goes maliciousness, revenze, lust, drinking, card pluying, dancing and you know it. That's the reason you refuse to let Him

That's the reason you refuse to let Him

You say, Mr. Sunday, I don't see how I can forgive so and so! All right, then God will not forgive you. If you for-give them that tresposs, He will forgive them that tresposs. formers in many vaudeville theatres that reference, from the stage, to "Billy" Sunday will not be permitted. When the

SAW SOUL IN HELD.

"When I was preaching in a town in evangelist first came here he was the lows a woman came to me and told me subject of many lokes and stories. Most of these were harmless, but many could there was a girl back in the audience who was weeping and asked me to come have been construed by sensitive persons back. I went and found a beautiful girl as a criticism of "Billy's" methods. One with hair like the raven's wing and a line that used to bring a smile without straight nose and pearly term, rier toars adverse comment was "We used to have only enhanced her beauty. I asked her Sunday once a week, but now we have what was the matter, if she had any- it every day." thing she didn't want to give up. She Harry T. Jordan, general manager of said there was not. 'Do you believe" the Keith enterprises here, discussing She rale she did. 'Well, is there any one the order, said: you won't forgive?' She said: 'Mr. Sunday, don't ask me to forgive him." mbly a majority of those in this city, atand I don't nek you. God asks you, she said: I can't' I said: 'You won't She just looked at me and said. 'I can't. I looked back and suid: 'You won't. tend the meetings at the tabernacle, and are in thorough sympathy with the work that Mr. Sunday is doing. These people She juriped to her feet and brushed attend the theatre to be entertained, and it has always been our policy not to per-mit anything that might give offense to

She juriped to her feet and brushed the boson swelled and she said: "Then i won't.' I looked into her face and i gaw a vision of a soul in hell. "If she had let Jesus in she would have been willing to forgive. If you let God into your heart all hate will go out of it. Forgive and forget it. If you wish to pay the well of a failer of the set the price of a Godless life, go on. I will admit you will lose some things by be-coming a Christian and perhaps you might gain some things by not becoming a Christian. But the man that totes square with God Almighty will get along. "At enother town in lowa there was a public schoolteacher and another woman who had had a scrap. They had split the Presbyterian church in two, for it had grown so that people had begun to take sides. I went to Miss C. and asked her why she didn't fix it up. She said that she hadn't started it. Mrs. F. had started it. "Then go down and ask her the price of a Godless life, no on 1 that she hadn't started it. Mrs. F. had atarted it. "Then go down and ask her to forgive you." She said if she old Mrs. F. would take delight in ordering her from the house. "Don't go alone." I told her and named three to go with her. "Go ask her to forgive you and if she refuses then let her go to the devil, as Matthew tells you in the ninth chapter." "She wast and Mrs. B was more than "She went and Mrs. F. was more than glad to make a reconcilation. They telephoned me and I called the chief usher and told him to save two seats, for Miss C. and Mrs. F. were coming to the tabernacle together that evening by my tenernatic together that evening by my request. So he saved the sents and at 8 o'clock sharp they came down the alsie with locked arms. Oh, you ought to have heard the buzzing in the aidi-ence that night! They sat down on the front row and as 1 looked in their faces that night 1 saw a vision of souls in heaven. God says if ye forgive others He will foreface you

He will forgive you. "If you are unwilling to make a sacrifice, there's nothing to it. If you are unwilling to make a sacrifice, and go to hell, you can so. I believe there are church members in Philadelphia who are unwilling to throw out the cards and the booze even though they know they will make their sons gamblers and drunkards.

"If I had my way, I'd have every pack of cards on earth and every drop of beer in hell before midnight. Oh, I don't care for your applause unless you are willing to crystallize it into action. "If Jesus comes in, pride, appearing what you are not, sinful pleasures, greed.

luat, go out. When Jesus comes in if you are holding an office you haven't been elected to, you'll resign. "I read a story and it seemed incredible

to me until I learned the source. The mother had just died and the father was sitting before the fire that night EASTON, Pa., Jan. 29.-The Rev. John Cunningham Clyde, member of a family that settled in Easton in 1740, died at his with his head in his hands when his son came down stairs. Where are you nome vesterday. He was a retired Preshis father asked

ACTORS CAUTIONED AGAINST RIDICULE OF "BILLY" SUNDAY

Orders Forbid References to Evangelist and His Work by Vaudeville Performers.

"Undoubtediy, vaudeville patrons, pos-

is so easy to misunderstand just what has

is so easy to misunderstand just what has been sold, that it was thought best to eliminate any allusions whatsoever," E. L. Perry, a representative of the Stanley Amusement Company, which conducts several vandeville houses, said: "We have not issued any instructions to performers concerning 'Billy' Sunday.

We would not permit any reference to any one of an offensive nature. The per-formers who play here don't resort to any localisms, and simply present their

acts in the same form as in other citles."

"I would not allow anything of an of-femaive nature to be said concerning "Billy' Sunday," said Joseph Cohen, man-ager of the Broadway Theatre, Broad

street and Snyder avenue, "but I see no Larm in innocent remarks which bear no reflection upon himself or his meetings." W. R. Steel, manager of the Keystone

Theatre, lith and Lehigh avenue, said that he would not permit acts to men-tion anything savoring of criticism of 'Billy' Sunday. "There have been some slight references to him," he said, "in

some of the acts, but I saw nothing wrong about it." James Springer, manager of the Cross Keys Theatre, 60th and Market streets,

"We do not permit the mention of any one locally by the performers, and, of course, would prohibit reférence to "Billy" Sunday."

Funeral of Rev. H. B. Garner

Arrangements are being made for the funeral of Rev. Harrison B. Garner, 74 years old, a rethred Baptist clersyman, who died on Wednesday at the home of his son, Dr. Albert Rowland Garner, 625

DeKalb street, Norristown. He served as pastor of Baptist churches at Honesdale,

Grent Valley, Bethlehem, Cold Point, Bowlington, Tyrone, Altoona and Phila-delphia. Mr. Garner was graduated from

Bucknell University. He is survived by his widow and a daughter. Mary, who is the wife of Joseph H. Tudor, mathemat-ical instructor at State Collsge.

OBITUARIES

REV. JOHN CUNNINGHAM

anid:

Orders have been issued to the per

ADAMS.- January 27, 1915, JOHN FRAN-CIS ADAMS 207 Rochelle ave. Due notice of faneral will be given.

Clis aneral will be given. ALLEN.-At Boston, Mass., on January 26, bilb ALICE S. ALLEN, widow of Alexander Allen. Funeral services on Saturday, at 2 i. m. pro-Bely, at the residence of her herphow, John B. Thompson, 2817 Oxford st. Interment private

COLEMAN-ON JANUARY 7, 1915 at Bristol, 1-4 JOHN W. COLEMAN husband of Eliza-ieth A. Funeral on Saturday, at 0 a. m. from 111 Haufilte at Soleton Regulern Mans at St. Mark's Church at 10 a. m. Interment at St. Mark's Crimitery,

DEARIE. On January 27, 1915, NORA, wife of Edward Dearie. Funeral on Saturday, at 7.50 a. m. from 5150 Kershaw w. (allows Thompson at, High Mass at St. Gregory's Church, at 9:30 a. m. Interment at Haly

Cross Comelery. FESMIRE -- On January 25, 1915, CHARLES RANK, son of P. Russell and Mary E. Fesmire, Funeral, without further notice, on Saturday, at 1250 p. m. from his par-ence residence, Murray ave, Huntingdon Valley, Fa. Interment at William Penn Cennelery.

FITZGERALD .- REBECCA FITZGERALD.

107 Mercy st. GARVEY ---On January 25, 1915. MICHAEL F. GARVEY, husband of Catharine Garvey, Funeral on Mondoy, at 8'30 a. m. from his late readience, 3448 G at. Solemn Requirem Mass at the Church of the Ascension, at 19 a. Interment at Holy Sepulcher Came-tere.

GENSITZ.—On January 27, 1915, MINNIE, wildow of John Geratiz. Funeral on Satur-day, at 5:30 a. m., From A50% North 12th at. Hieuliem Masa at St. Bonaventura's Church, at. 90 a. m. Interment at St. Peters Ceme-ter O. a.

at 10 a. m. Interment at St. Peter's Cener-try. GERNTINE. - REBECCA GERSTINE, 2333 Callowhill st. GILLIGAN.-On January 28, 1915, FRAM-CES daughter of Julia and the late William J. Gilliam, aged 3 years 0 months. Rela-tives and friends are invited to attend fu-neral Saturniay afternoon, at 2 o clo k. from the residence of her grandmother. Mirs, Mary Kavanagh, 2211 Soring Garden street. In-termont Uid Cathedral Centerry. GREER.-On January 28, 1915, WINFIELD H. son of Joseph and Elizabeth S. Greer, in his 30th year. Relatives and irlends of the family are repectfulls invited to attend the function of Joseph and Elizabeth S. Greer, in his 30th year. Relatives and irlends of the family are repectfulls invited to attend the Uoteral services, on Saturday afternoon, at 2 O. Clark precisio, at this late residence. 200 O. Clark precisio, at his late residence. 200 Conterry. Interment private, at Woodlands Conterry. Interment private, at Woodlands

Cometery, GRIFFITH.-On January 27, 1915, JAMES M. GRIFFITH, at his late residence, 1325 Swain st. Funeral on Saturday, at 2 p. m., irom the parlors of Mrs. Joseph Schmitt & Son, 1211 North 5th it. Interment private, at Beeding Pa

at Beading, Pa. GUTHIM,-MARGARET GUTHIM, 2003 N. HADDER .--- CHARLES HADDER, 927 North

HARRIS .- WILL B. HARRIS, 5615 Chester

avanue. HOEFLICH.—On January 27, 1915, ELLA R. HORFLICH. Funeral services on Saturday, at 2 p. m., at Sol South Sth. st. Carniedo, N. J. Interment private. Kindly omir Sow-ers.

HOLLIDAY .-- WALLIAM HOLLIDAY, 1411

south Columno et LAMB. - FATRICK LAMB, \$100 Shownes at LEES. - On January 27, 1015, WILLIAM F., only sen of William J, and Mary Lees. Pu-neral, on Saturday, at 2.p. m. procledy, Lon his parents reducing, 44 Krans ase, Russ borough. Interment at Leverington Gene-tery.

tery MACK.—At his residence at Torresdale, on the 20th inst., 1515, JOHN M. MACK. Itela-tives and friends are invited to funeral. Solemin Requiem Mass at St. Dominic's Church, Holmenburg, Saturday monoma, at 19 o'clock. Interment St. Dominic's Come-tery.

MARTON.—At the residence of his son-in-law, A J. Strathe, Newicon, PR., on Thurs-day, January 25, 1015. CAPTAIN THOMAS H. MARTON, aged TI yoans. Relatives and riemins, also 823 Resiment Vol. of Penn-sylvania and A. J. Dirari Lodge, I. O. O. F., of Philadelphia, are invited to attend tuprati. wi hout further totice, at Mount Peace Cams-tery, Philadelphia, on Monday, February 1. at 11. orige & a m.

New Jersey for his forceful preaching, died suddenly on Wednesday at Rochester, N. Y. He was appointed to the Dea Mcines Conference and later went to Baltimore. He was sguin transferred to the Genesse Conference, New York, where he became superintendent of the Roch-center District The funeral will take place tomorrow at Mount Holly, N. J.

SAMUEL L. GOLDBERG

Samuel L. Goldberg, 101 years old, who died yesterday at the home of his son, Barney Goldberg, 264 South 4th atreet, is survived by 17 grandchildren and 18 great-Trandchildren. Mr. Goldberg, who was born in Russia, came to this city 25 years ago. He leaves five children.

Deaths

BOHM.--Con January 27, 1915, HABRY A., hustand of Louisa C Rohn. Due nation of two unneral will be given, from The realization of his nephew, William E. Rogers, 3001 visiton syst.

AHILL -- On January 25, 1915, CHARLES B. Ausband of Mary A. Cabili, Due notice of the tun val will be given from his late readence, 1014 filter st. CHASE. - JERRY CHASE, 746 North 46th at.

COTTMAN.-On January 24, 1916, AMELIA COTTMAN.-On January 29, 1916, AMELIA COTTMAN, wildow of George W. Comman. Healthese and risends are invited to attend the funeral, on Sanday, January 31, at 1,39 p. m. from her late residence, 3625 Old York read Informent at Codar Hill Cencienze.

Total Interment at Usant Hall Computer CT.BEERT.—At Norristown, Pa., on January 27, 1015, MAHGARET CULLIERT (mee Hen-neberry), Panoral on Saturday, at 8 a. u. from 15 Lin oin ave. Norristown, Pa. Sor-em figulem Mass at St. Patrick's Church, at 0:30 a. m. Informent at St. Patrick's Linguistics. any person or persons. While any re-marks pertaining to Mr. Sunday and his work used by a vandeville artist would undoubtedly be innocent in their intent. it

rear dignity and formality and walk up is them, take them by the hand. You are too dignified. You sit in your fine omes and see the town going to hell.

CAREFUL WHAT YOU SAY. "We need carefulness to win souls The way to win souls is to be careful what you say. Study the disposition of the person with whom you talk.

"You need tact. Personal work is the department of the church efficient to deal with the individual and not the masses. a is analogous to the sharpshooter in he army so dreaded by the opposing arces. The sharpshooter picks out the avot individual instead of shooting at the mass. The preacher shoots with a see sun at long range. You can go to a individual and dispose of his difficul-ies. Multitudes go out from the tabercle every night troubled. But it doesn' but when they get among their friends and laugh and forget about it. If some a would reach them at the right time at before they get out, they might be right there. I shoot out there two three hundred feet and you sit right aide them. If I was a physician and d were sick I'd not prescribe en masses to down and see you individually. I'd Y to find out what is the matter and what you need. All medicine is and for something, but not for every

SYMPATHY A REQUIREMENT. "You need sympathy. One of the no-Mast traits of the human character is Umpathy. It levels mountains, warms o broken heart and melts the iceberg. are sympathy with the sinner. Not The sin, but the fact that he is one. ed hates sin and the devil. He will not Have sympathy with the who sins, but not with the sin that and her. Get down on the ground have the others are. You are away up saved, but you must get down and the sinner

It is a great privilege. Not that God worked. hrat worked. 'I must do the works of im that sent Me.' Ho must you. He an't send me to work and you to loaf, mor the God that gives you the privi-ter to do what He wants. Jesus worked. Please God and see how it will delight us soul. If you'll win a soul you will be a bleasing that the average church Te a ble essing that the average church aber knows nothing about. They are alute strangers to the higher Christian An need an aroused church. us church makes anxious sinners.

PURER PHILADELPHIA. This tabernacio is to make Philadelall purer, aoberer and more moral. If " Christian people would be here and I to help boost it, it will. Have horse and you will stop your carping I never preached a sermon my life that I didn't go home and rip by life that I didn't go home and rip be likes. If I don't do as you like, or wood as you think you can do, remem-that I am doing the best I know how. It is an adding the best I know how. What I am doing the best I know how. It is a source that was the source between the source of the best west because he could not paint adding the because he could not paint adding the because he could not paint adding the because he could not paint.

Write the poem that was in his surgeon could not preach the sur-would like to have preached. in dons preaching a seruma i where that I would like to have After part do your best you'll doing batter. You come from

soher, they have power to save every sinner in Pittsburgh.

MUST HAVE CHRIST.

"The religion of Jesus is something more than a system of morals. There is not Christianity where Jesus is left out, I can preach Mohammedanism with-out Mohammed. I can preach Buddhism without Budda. I can preach Zoroasterism without Zoroaster. In each of these there is a line of doctrine without any especial need of its founder, but

without Christ there can be no Christian-

without Christ there can be no Christian-ity. It is not only a code for living-it is a personality, a living link between man and the Father. I cannot preach Jesus aulras I accept Jesus Christ. "Jesus says: 'If you will open the door I will come in and prove my power through your life.' A man says to me. 'Well, I serve God.' I ask him how, 'I go to church.' he says. I say: 'So does the devil and he beats you to it, at that. The church bell never rings that he isn't on the Joh.' But the man says: 'I give.' I say: 'So does the saloon-T give.' I say: 'So does the saloon-keeper and the brewer; so does the woman of the red light-she always throws something into the collection plate.' The man says: 'I pray.' I say: 'So does everybody when they're up against it.' There ian't a person who desn't pray some time. You prayed when you were sick and you thought that the undertaker was coming to measure you and tell them how long to dig the grave. You pray to God to stop the flood and when the store it. when He stops it you say: 'Goodby,

"You work? Some of you are like the

man who was hired by a farmer. He sat at the table and ate and ate, and by and by the farmer came in and asked when he was going to work. 'Why,' the by and by the farmer came in and asked when he was going to work. 'Why,' the fellow said. 'don't I always come to meals when I am called! Don't I always eat a lot? Don't I praise your wife's pooking? Don't I sleep in the bed you told me to sleep in? What more would you hava?' The farmer said: 'Yes, you are always on band when meals are ready, and you eat till I sometimes think I'll have to praise my wife's cooking and you sleep where you ware told, but I want you to go to work. I am paying you so much a day to go out into the field and repay me with work.' LINE HIRED MAN.

LIKE HIRED MAN.

"Some of you are like that hired man. You sat two meals on Sunday and take a cold lunch on Wednesday night, and than if somebody asks you why you don't

sins today. GOD'S LOVE BOUNDLESS.

> "How can any man fail to respect Jesus Christ? I'll confess I can't understand it. Why, it is nothing but the love of God that keeps Him from sweeping the

11.16

all.' Note Calvary's appeal to the rela-tion of son to father! Every man has been or will be a son or a father. God knew that in touching the string that binds son to father He was touching one of the tenderest strings of the human

"I see two lives start from the same home. One accepts Jesus and the other repudiates Him.

"Right where the two roads through life diverge God has put Calvary. There His put up a cross, the stumbling block over which the love of God said. "T'll touch the

which the love of God shid. The fourth the heart of man with the thought of father and son." He thought that would win the world to Him, but for 1900 years men-have climbed the Mount of Calvary and trampled into the earth the tonderest teachings of God. Tell me-get right up and tell me. If you can, here in Phila-datable how much more find earth these delphia, how much more God could have done to keep you out of hell! If you think He could have done any more get up. I'd like to look at you! I'd like to

e what kind of a mutt you are. "After Jesus rose He said to His disci ples, 'Go back to Jerusalem and tell that man who stabled mo that there is a shorter way to My heart than his spear found. Tell the man who put the crown of thorns on My head that I've got a crown of eternal glory now; and tell them that I forgive them."

"Down in Jacksonville, Fia., a man, Judge Owen, quarreled with his be-trothed, and to try and forget he went off and worked in a yellow fever hospi-Finally he caught the disease and and succumbed to it. He had passed the ritical stage of the disease, but he was dying. One day the lady, his sweet-heart, met the physician on the street and maked about the Judge. 'He's sick, he told her. 'How bad?' she asked. Well, he's passed the critical stage, but he is dying,' the doctor told her. 'But I don't understand,' she said, 'if he's past the critical singe why he isn't getting well.' 'He's dying, of undying love for you, not the fever,' the doctor told her.

CURED BY LOVE.

"She asked him to come with her to 4 florist and he went and there she purchased some smilax and intertwined lilacs and wrote on a card, 'With my love,' and signed her given name. The doctor went back to the hospital, and his patient was tossing in fitful slumbor. He laid the flowers on his breast and he awoke and maw the flowers and buried his

awoke and may the flowers and buried his head in theor. Thanks for the flowers, doctor,' he said, but the doctor said, They are not from me.' Then who are they from? 'Guessi' 'I can'ti tell me.' ''I think you'll find the name on the card,' the doctor told him, and he looked and read the card. 'With my love.' Tell me,' he doctor told him, and he looked and read the card. 'With my love.' Tell me,' he doctor told him also write that of her free will or did you ber her to do it? The doctor told him also had berged to do it heread! Then you ought to have mean him. The next day he was sitting up. The next day he also some gruel. The next day he was in a casir. The next work for God you look hurt and say, Don't i go to church? That is why so

going?

you were lying all the time. Was the door unlocked? 'Oh, no, I just walked in.' 'Why, by the way, dld I ask you teday or dld you tell me you were com-im?' 'Oh, no; I just came and I want ome dinner.' You know how welcome I'd be.

God that keeps Him from sweeping the world into hell. He brought about that awful tragedy on Calvary through His love for men. He said, 'If the world won't come after that it won't come at li!' Note Calvary's appeal to the rela-tion of son to futher! Every man has the express and move our trunks and get the express and move our trunks and drive up to the house and go up the steps. And I'd say I'll take that front room, it looks nole and light, and about that time the owner would come in and "What are you doing here?" Bay: 'Oh

we're going to say here the rest of the time." 'And who are you?" 'Oh, you haven't been to the meetings. Why, I'm Mr. Sunday and this is my party, and we're going to say here for the time we're in Philadelphia.

FOR YOU TO OPEN.

"Supposing we did that. We would be no more welcome than God would be if He forced His way in. He says: 'If you invite me in I'll come, but if you

you invite mont. "Jesus says: "I'll knock and you can let me in.' He'll never break in against let me in.' He'll never break in the door your will. 'Behold! I stand at the door and knock

"There are several things some of you nive done since these meetings began. "irst, some of you have opened the door and let Him in. Thank God. Second, some of you have your hand on the latch, but you are straid to open it. Some have turned a deaf ear to the duvil, but some have turned a listening ar to the world. Some have said, '1 ill not let Him in.' 'Others have let him in, but He's up in

the spare room. Ever see a spare room? It's usually up in the northwest corner, two blocks away from any fre. It's where you put the preachers and the pre-siding elders when they come to visit you. I'd just as soon sleep between two cakes of ice as in a spare room. I'd just as soon sleep in a sepulchre as in a spare room. We used to have one when I lived down on the farm. It was a little room. If you walked in you had to back out. It was the only room in the house that had a carpet on the floor and it was a little patch of green carpet with pollywoga and snakes and eels for the design. It was the only room in the bouse that had wallpaper and the deaign on it matched the carpet. It had a little four-inch border. Grandfather made the bed and it had no springs or slats. It had knots and pegs together and had It had knots and pegs together and had some stuff hanging down around it-what do you call it-valance-to hide what was under the bed. We used to throw anything under that bed, old shiris and anything else we wanted to get out of eight. It always had a spooky appear-ance to me and they couldn't have gotten me in that room after dark if they'd have eiven me the farm. Strangers al-

have given me the farm. Strangers always got that room and they always had "So a bunch of you have Jesus Christ in the spare room, and the kitchen, sif-ting room and parlor and all of the rest of the house belongs to the devil. "O, throw the door open! Say, 'Jesus,

It's an insult the way I have been treat-ing you. It is an insult.' Say: 'Jesus, come here with no and hear me say the blassing; come here Jesus and sit while I say family prayer; come and go with me to the store and ces that I give is

street: I won't be gone long.' Don't go, his father plended. This is the first night in 40 years your mother hasn't been here at night and I think the quiet. been here at night and i think the unier-ness will kill me.' 'I made this date some time ago,' was the reply, 'and I've got to keep it. I won't be gone long. I'm going.' The old man ran to the door and lay down in front of it and said: 'New, please don't go, if you do societies. you will have to step over my body.' and incredible as it seems the boy stepped over his father's body and walked out

of the door. God has planted in front of you the Bible. He has placed in front of you the the cross. On the floor lies the bleeding of His Son. Surely you will not body

step over them. "And that's what you will have to do if yon go to hell. You'll have to step over the cross, the church, mother, father, sermons, everything that has been for your good, for God is trying to block way to hell. "lichold I stand at the door and the way

knock.

'Let Him In, won't you?"

"DIVINITY IN EACH MAN' Cleryman Explains Unitarian Belief

and Challenges Evangelists. "Unitarians believe there is a divinit, within each and every man. Fundamental differences in attitude toward human nature account for the difference between the Unitarian and Orthodox beliefs."

This was the assertion of the Rev. E. H. Reeman, of Laucaster, who spoke last night before members of the Germantown night before members of the Germantown Lutheran Church on the "Truth About Jeaus." The Rev. Mr. Reeman also de-clared that in no single instance in the Gospel was there any record of Christ "being represented as having laid claim to the consciousness of deity, and no-where did He speak of Himself as God." "The speaker, who was invited to make

The speaker, who was invited to make an address here in connection with the campaign being made by the Unitarian churches to offset the doctrines of Sunday, said he would like to challenge every envangelist with the question, "Do you think Jesus would be less worthy of respect and less capable of winning world's homage if He were a mere man?

WOMEN TO HEAR SUNDAY

Members of Organizations Will Attend Service on February 18.

tend Service on February 15, A reservation of 6000 seats in the taber-nacle has been set saids for the afternoon of February 18 so that the women's or-ganizations of Philadelphia and its environs may hear "Billy" Sunday. An apportionment of 2000 seats has been reserved for the Women's Christian Tem-perance Union, and it is expected the members of this association will march to the tabernacle. An attempt will be made to have the suffrage clubs of the city form in Logan Square and attend city form in Logan Square and attend in a body. One thousand seats have been act aside for them and 3000 for members d women's clubs. In addition, the Daugi ters of the American Revolution and the Home and School League have also re-ceived an apportionment. The Women's Cummittee of the Sunday

campaign has requested Mr. Sunday to speak on "Civid Rightcousses."

bytarian ininister and was graduated from Lafayette College and the Prince-ton Theological Seminary. During the Civil War he was appointed provost marahal of Kentucky, then under the im-mediate command of General Grant. The Rev. Mr. Cunningham was the author of theological and historical books and was a member of scientific and theological

MRS. MARY R. ROWAN

Mrs. Mary R. Rowan, wife of William N. Rowan, a real estate broker and for-merly a building contractor, died yester-day at her home. 1820 South Broad street. owing a lingering illness of Bright's ase. Besides her husband, she is surliscase. vived by three children, Frank, Mary and William Rowan. The funeral will take place from her late residence Monday norning.

THOMAS W. DAWSON

RED BANK, N. J., Jan. 29 .- Thomas W. Dawson, who retired last August as con-ductor of the New York-Atlantic City ex-press of the Central Railroad of New Jersey, after a continuous service of 44 years with the railroad, is dead. He was 70

years old.

REV. J. L. SOOY The Rev. J L. Sooy, former pastor of the Tabernacle Methodist Episcopal

Unitarian Christianity What Is Religion? This Is the Subject of the Sermon by Rev. ULYSSES G. B. PIERCE of Washington, D. C.

This Evening at 8 o'Clock in the GERMANTOWN

UNITARIAN CHURCH Chelten Ave. and Greene St.

ORGAN RECITAL 7:45-8

SOLOISTS: GRACE FORBES SMITH BERTRAND AUSTIN, 'CELLIST

BERTHAND AUSTIN, CELLIST Religion is being tested as never before. Some of its older forms are discredited for today. It is felt by many that to be effectual religion can no longer be antagonistic to the spirit of truth and the best thought of our time. It should win the loyaity of the intellect and con-science, as well as of the deepest amotion. Orthodox Christianity gnores some of the most vital ele-ments of human growth. It does out tell the whole story of religion. If you would hear a different state-nent, comis to this meeting. Saturday evening Dr. Plorce will

Saturday evening Dr. Pierce will peak on the subject:

WHO CAN BE RELIGIOUS?

For Literature Visit

THE UNITARIAN BOOK ROOM 1815 North Logan Square

wit nout intrinsic on Mönday, February 1: an it o'rice k a m.
 MATHEWS.-On January 27, 1915, MARTHA A. Woow of James T. Mathews. Frinzial, on Monday, at 1:30 p.m., from late real-dence, 2545 North Tth at Interment at Mount Moriah Cemetery.
 MELATCHLIN.-On January 28, 1915, SARA H. Aughter of John C. and the late and the same of an and Shark The late the late and the late the late of the late interment of the late of the l

avenue, interniert private, westminister can-ctery, MILLER.—On January 20, 1915, at Dayton, O. R. MANLEY MILLER, husband of Filla-beth Miller (one Nassele), interment at Woodland Ceme Tr. Dayton, O. MOSKOWITZ.—A. RTIN MOSKOWITZ, 1310 North 12th st. O'BRIEN.—On Janary 27, 1915, PATRICK O'BRIEN.—On Janary 27, 1915, PATRICK O'BRIEN.—On Janary 27, 1915, PATRICK O'BRIEN.—Den the of the funeral will be given, from the relations of his courtin, Cor-nellus McCarthy, 1523 Wood st. POLLACK.—EESSIE FOLLACK, 1038 N. Boding st.

REGISTER. - MAYNON REGISTER, 1914

REGISTER. — MATNON REGISTER, 1944 Lombard st.
 RILEY.—Near Delanco, N. J., on January J., 1915. CHAHLES M. HILTY. Funeral on Monday, at 2 p. m., from the residence of his son-in-law. Thiomas H. Cross. Reverly road, near Delanco, N. J. Interment at Monu-ment Cemetery, Reverly N. J.
 ROLETTER.—On January 27, 1915. EMMA R., wife of G. W. Roletter and insuliter of the late Henry and Elimabeth Simon. Fu-meral, on Monday, at Side a. m. from 2117 South TRD at. Solemm Requisem Maas at the Church of the Expiriany, at Di a. m. pre-clarly. Interment at Holy Cross Cometers.
 ROWAN — On January 28, 1915. MARY R., wife of William Rowan. Friends are in-vised to attend the functual on Monday mom-bility to attend the functual on Monday mom-bility of William Rowan. Friends are in-vised to attend the functual on Monday mom-bility of Milliam Rowan. Friends are in-vised to attend the functuary of Dia Art Pro-rest. M. There, Mass of Solent Requirem at M. Taireet, Mass of Solent Requirem at New Taireet, Mass of Solent Requirem at New Taireet, Mass of Thiop street.

COUL - JOREPHINE & Holv (From Conserver): street.
 SACHA - JOREPHINE SACHA, 2003 THOM street.
 SCHAUERMAN. - Junuary 29, 1916, KATH-ARINE, widow of Adam Schnuerman. Pi-neral services on Saturdow, st. 2 p. m. at has late residence. 3147 Richmond at. Internant. private st Green Mount Cemetery.
 CULLON. - On January 27, 1915, KATH-erst James Scillon. Relatives and friends are invited to thread the funeral on fatur-na of the states. Mark William A. Durie, box south Frond at. Solerm Marks of Re-ations of her sister. Mr. William A. Burge, box South Frond at. Solerm Marks of Re-ations and the research of the sub-donce of her sister. Mr. William A. Burge, box South Frond at. Solerm Marks of Re-ations and H. Ferens's Church 10 a. m. Interment at Holy Cross Constary.
 SCOTT. Ininhand of Eather R. Scott Ine Pancosti and son of Elinabeth and the late Waiter W. Sontt, Fuberal services on Satur-day at 2 p. m. at his his resolution. Me-scharty at 2 colorean Constary.
 SPHINGER, Fuberal services on Satur-day, at 2 p. m., at the safetiments of Oliver H. Bair, ISSO Chestinu at. Interment private.
 SPHINGER, Fuberal services on Satur-day, at 2 p. m., at the safetiments of Oliver H. Bair, ISSO Chestinu at. Interment private.
 SHIMEN, -On January 27, 1915, JANE

cia L. Terilor and daughter of the max lames, H. and Annie Walker. Flangsal on Mulday, at 2 B. m., from Fil Church lame German town. Interneoht private, at ity Full Come-

Isra
 TOFLISS.—On JERUSPY 27, 1015, DETSY, wife of George Toplies. Function American on maturatory at 2, p. m., at here late realization for West Wurbart at. Informator pervases, at Green Mount Conselers.
 TREELER.—On JERUSPY 25, 1015, ANNA M. with of Edward A. Tresler and data part of Works and Unioneth Desser.