EVENING LEDGER-PHILADELPHIA. THURSDAY, FEBRUARY IT. 1915.

SUNDAY'S SERMON TODAY

SUBJECT: "AMUSEMENTS" Walalana, vi, 7: 'Be not deceived. thist is, don't let the devil deceive you).

6 **

God is not mocked, for whatsoever a mus noweth, that shall be also resp." "If you now saloons you will reap fronhards. If you sow cards you will

resp gamblers. If you sow dance halls you will reap shame. You ought to. If you wait reap shame fed ought to. It you yok for the diriy, rotten saloon your boy ought to be a drunkard. You sught to be paid in your own coin. "I know of no more suitable text in the Hoble for the topic that I have in hand,

and by the presence of such a vast audi-ente and by the expectant look upon your faces, I am sure that you won't expect me to utter one word in defense of the amusement proposition. And yet if there is no harm in it I should be the champion of it and not the bitter enemy against it. Not all are bad. I wouldn't say that, but most of them are. You know how few are good and so do I.

SKILL OF THE DEVIL.

"But the energetic skill of the devil has defied the truth by such masterly power | toned cussedness behind the name of a that if it is to be defeated there is but club as there is behind any institution one or two alternatives open to the man in the country. They had a wheezy plane who assaults the hell-sonked institutions there and were playing cards and had with grit and courage. One of two al- girls in the place. The merchants would ternatives. He can consume his energy and time talking about the minor usages of the possible limits one might go, or he can peel the bark away and show the thing full of worm holes and run the risk of toming his fair reputation.

"I may a message which ourne its way into your soul and to my heart. My words may be strong; but if they are, you must remember they are blood-red with convic-tion. With the cry of lost souls ringing in my cars, I cannot remain still. If I can save one from going to hell, I con-sider myself well paid for all the vituper-

ation and malediction that you can hurl against me, because I rub it into your pet "Judged in the court of human desire, I might be condemned by everybody that wants to do it; but judged in the court of human conscience and need, 1 will receive a universal verdict of approval.

"We always associate in our minds certain amusements - theatre, cards and dance. While some will champion and indorse, some others will condemn. Some who will play cards will seek to justify that and condemn the theatre, and those who fall by their own stinking rottennews. I do not condemn the theatre as an institution, but I do condemn the way it is run. It is hellish. And you church members are responsible for it. If church members would stop patronizing the theatres, they would either clean up or rot. If every man with his name on a church roll would vote against the saloons, we wouldn't have them. It is up to the church. In my opinion, the theatre is of such doubtful character that it has been relegated to the class of forbidden amusements. You know that the theatre had its beginning with the handmaid of religion. It produced so much fuss and trouble that they were compelled to drop it. Un-less the theatre is redeemed, it will fall by its own vileness.

"We are flooded with vile drama that mocks and scoffs at the sacredness of

with

marriage. "But the theatres are being displaced by the immoral picture shows. There are 8,000,000 a day crowded into 15,000 dirty picture show houses in the land. One hundred million dollars have been expended in making films for you to watch. Bishop Farley, now cardinal, says he was right when he delivered a serwhich he sad, 'the stage' of today is worse than it was in pagan-ism.' There are shows no man will take ism. There are shows no man will take a decent woman to see. He says the managers are to blame; but if they pat on a decent show they would starve to death. The managers say the public wants these immoral shows. Just det the press say that a certain show they will church le to moral and the manager will church to moral and the manager will schuckle to, himself, for he knows it is an advertise-ment which will bring the public flock-ing to the doors.

THEATRE NOT TEACHER.

"The theatre is not a teacher. It is it intended to be educational, but it is the didd to be educational, but it is not intended to be educational, but it is Intended for entertainment. Efforts have been made to reform the stage, but it has always more downward and like

and until this day they have not done any better

'Just as much difference as between heaven and hell, if you can imagine that; as between vice and virtue, if you can imagine that. "Many a hoy is inveigled into a gam-

billing room and listens to the roulette wheel, the faro bank and the keno and listens to the ribaldry and the jests and the biasphemy and he is reminded of

"What a wonderful heritage to bequesta to a boy If he has to go into a hell hole like that and have it remind him of home, and the fact that he was taught at home. Men who have been spending their funds and lives to forret those things out, tell us that nine-tonths of the gamblers are taught in their homes by their mothers and 20 per cent. by

Christian people. SOME COLLEGE TRAINING.

"I was out in a town in Iowa preaching where some fellows just home from col-

lege had rented some rooms and called them clubrooms. There is as much highnot employ any of these youths, so they came to me and said: 'Mr. Sunday, can't

you stop it?" "I found that out of 15 young fellows that composed the club 13 came from Christian homes, and all but one had been taught to play cards by his mother. A man in Chicago in the Methodist thurch was going around the country visiting prisons, and a woman came to him and said: "Are you going to Auburn Pententiary? Will you take this and give it to my son?" "This happened in the Moody Church, in Chicago. He said he was She asked

Chicago. He said he was. She asked him if he would see her boy there and give him a package. He said he would. "When he reached the prison he saw *äive*

"When he reached the prison he saw the young man and handed him the pic-ture and said: "I saw your mother, and she asked me to bring you this." "He looked at it and said: "That is mother. There are wrinkles in her face not there the last time that I saw her." "Yes, he said 'your mother does look

'Yes, he said, 'your mother does look d. Probably it's because of worry, aged. ause of worrying over you." 'What did mother say? he said. because

"'Why, she said to give you this photograph with her love.' CURSES HIS MOTHER.

asked the warden to lock him up

do through the saloon

count of the cards and dances than they

GAMBLING IS GAMBLING.

"A seemingly estimable woman will tear

and snooze and pout through an after-

noon. What for? I mean the diamond-

wearing bunch; the automobile gang; the

a gambler. The other is a gambler and pretends to be decent. "The dance is the dry-rot, the tinder-

box of society. I always thought it was

"And the young man took the picture. wrapped it up, handed it back to the minister, and said: 'You take that picture back and give it to my mother, and

tell her; damn her! I never want to see her face again. She taught me to play cards, and I killed a man at a gambling table, and am serving 15 years to pay for it. She learned to play so that she should climb a few rounds in the social ladder. Then she made me play, when I cared nothing about it, so that I might be accepted at social affairs. Then the passion seized me and I became a gambler. Now I'm here. Now she has the audacity to send me her picture after she pushed me behind the prison bars. "I want nothing to do with her.' An

that he dismissed the man and "I believe more people backslide on ac

dances. 570,000 of those lost their virtue through the dance halls.

her 'murderess.'

"But you say: 'Cant a rellow dance

when wins, you would just as soon huak corn all night by moonlight as dance with your own wife. It's not your wife you want to dance with. It's some other fel-low's wife or some other fellow's sister. You let him hug your wife for the priv-ilege of hugging his. I want to see the color of the hug's half that darge to put

that tolerate it-they don't encourage it-and any church that encourages it is too low down to deserve the name of church. "I will give you a quotation from a lat-ter from the Bishops and Archbishops of REGULAR ATTENDANT AT TABERNACLE

the Catholic Unurch, which savs: "In this connection we consider it out "In this connection we consider it our duity to warn our members against this amusement, which may become to them an occasion of sin, especially the fash-ionable dance, which is disgusting and revolting and demoralising. "The enormities of the theatre and the dance would not be tolerated another minute if the mothers would only set their faces against them." "Bishop Vincennes quotes from his rec-ords that the waitz would not be toler-

ords that the waltz would not be toler ated if Christian mothers would only set their faces against it and remove their daughters from this contamination.

"Alas! that women professing to follow Christ should not raily for the honor of our daughters and drive these things from society. "The trouble is now the Church of God has become the clearing house for the world. I have as good a right to expect good of you as I have of my wife and she has of me.

"The dancing church member never was a soul winner. The dance is simply a hugging match set to music.

DANCE IS IMMORAL. "The dance is immoral. Every man and woman carries a breast full of passions, the same as are possessed by the bad, and those passions become a tinder hox to consume morals whenever brought into contact with the temptress. The dance is conducive to immorality, In the dance and on the ballroom floor you allow libertles to men that you never allow them elsewhere. You grant them minow them elsewhere. You grant them liberties on the baliroom floor that if a man other than your hueband would at-tempt in your home and your hueband would find you at it, he would have no trouble in securing a divorce, and if he shot the man no jury in the world would convict him for it. "Doesn't the swing of the dance around

the corners throw man and women in pothe corners throw man and women in po-sitions that are not tolerated elsewhere? "Fathers and brothers—you don't seem to realize when your daughters and sis-ters go to these dances they meet strange men and associate with older women and learn to smoke and drink; and you can bet that when a girl gets so low that she will smoke and drink she is on the will smoke and drink she is on the toboggan slide and going to hell fast. It does no harm to keep your daughter away from dances. She runs a big risk in going. In God's name, play the safe side. "Where do you find your most accom-plished dancers? In the brothels. The

plished dancers? In the brothels. The girls in these places do not come from the poorer classes-not by a long shot. They are girls in many instances from the upper crust of society. Girls who have taken dancing lessons.

CALLS IT HELLISH. "The dance is the hotbed of immorality and vice, and I denounce it as the rotten est, most hellish vice-producing institu tion that ever wriggled from the depths of perdition. It is not innocent amusement. It is the worst amusement. It has Profoundly Stirred by Sercaused the downfall of more girls than anything else. Six saloons do not do as much to rot the morals of girls as one dancing school. And this municipal dance

hall proposition is all rot. "Ob, but you say: 'I go to the private dances. I don't go to the sluma or free-for-alls.' The slums and free-for-alls have you beat a mile. Why? Because they wear more clothes than you do. "The chief of nolles in New York tells

The chief of police in New York tells me that three-fourths of the fallen women in that city went wrong first through the dances. There are 500,000 fallen women the United States, and to think that

"I hear you say: 'Am I my sister's kceper" If you condone the dance after what I have told you about it, you are

FAVORS NEW METHOD.

with his own wife?" 'His who?' 'His wife?' Why, you would just as soon husk

color of the buck's hair that dares to put his arms around Nell. "You say you need the exercise of danc-

ling vice entails many others. "Look at the women who smoke," said. "When a woman gets so low that

she'll smoke cigarettes and hit the booze,

The Tabernacle

35.000 Storm

Continued from Page One

he said were given in some church cir-

cles, "Billy" Sunday said that the gamb-

she'll smoke cigarettes and hit the boose, that's all I want to know about her. My mind is made up right then and there, and all the arguments that you or any one else may attempt to dish out will in no way alter it." "Tou know as well as I do that many of the shows we see in the theatres these days are rotten in the moral point of view." he said. "The truth is that many to he successful have to be vite and flithy. They must appeal to the senses and in many cases to diseased minds. The fact is that many men, rich men, in some cases millionaires, who back the shows know that the productions will be a financial loss, but these men who sometimes pose as angels are will-ing to incur a financial loss in order to have the free run of the stage." Between the first and the second ser-mons this afternoon the evangelist took

inons this afternoon the evangelist took a short rest, but was soon back de-nounding many modern amusements with his usual vim and pepper. His perform

Don't try to establish a connecting is between man and animals. Try to wide that difference between them by finit claiming your rights of citizenship in us thingdom of God." The evangelist was accompanied to "Ma" Sunday, his Grace Saze, Bently, D Ackley, his private secretary and plade and Homer A. Rodeheaver, who opsat the meeting with a song service in whit "Brighten the Corner Where You Ar "proved to be most popular." A limited number of tickets of adma-sion to the reserved section at the takes, nacle this afternoon were given out a "Billy" through A. J. Drexel Biddle at special collection would be taken for the special down for the special bon the ance was remarkable. The tabernacle nursery seemed almost The tabernacle nursery seemed atmost as crowded as the tabernacle. Ninety-three little children, the record crowd of the campaign, were cared for. Among the number were two sets of twins.

the number were two sets of twins. Mr. Sunday made a stirring appeal to society folk when he addressed more than 200 persons assembled in the home of Mr. and Mrs. E. T. Stotesbury. He told the story of Philip Noian, the "man without a country," who said, "Damn the United States. I never want to hear the name again." "Billy" told the agonies this man suffered when he was put on name again. Billy told the agoints this man suffered when he was put on board a Government vessel, where he lived 56 years without hearing the name of his native land spoken and of how he died

native land spoken and of how he died in anguish, nenitent but uncomforted. "I would like to write a slater-slory to that," the evangelist cried. "I would like to write the story of the man who damns the Kingdom of God and renounces his rights to clitzenship in heaven. "Every man and woman here is born a clitzen of two worlds, the material and

a citizen of two worlds, the material and the spiritual. Every one of us has the problem before him of rating himself or herself in these two worlds. There are mighty few who do as Nolan did, re-nouncing their rights to the pleasures of this material world, but there are many who renounce their rights of citizenship in God's country.

in God's country. "Of course, there are some who deny the

you are no better than an animal; in fact, not even as good. An eagle can see far-ther than you can, a deer can run faster, a horse or ox is stronger, and they can reason a great deal better than a good many men. But here is one thing an animal has never been known to do, to get down on its knees, and pray. There is not the slightest hint to indicate that an animal has a soul.

"There is the difference between men and aniffals, and if you renounce your right to that distinguishing feature between you, why, the animals are even better than you are.

healthful than tea or coffee. Take no substitute. Ask for HORLICES

Berwind, Mr. and Mrs. Henry Brintes Coxe. Mr. and Mrs. Gardner Cassalt, Mr. asd Mrs. Edward D. Toland, Mrs. Henry Hobart Brown, Mr. and Mrs. Arthur E. Newbold, Miss Millicent Dana, Mr. and Mrs. G. G. Meade Large, Mrs. Charles Wolcott Henry, Mr. and Mrs. A. J. Dre-el Bidle, John H. Ingham, Mr. and Mrs. Randolph Morgan, Mr. and Mrs. J. Wiss Newman Carter, Mr. and Mrs. T. W. Sharpless, Mr. and Mrs. J. Wright Pai-terson, Louis Biddle, Mrs. Bayard Wheeler, William J. Clothler, Mrs. J. Willis Martin, Mr. and Mrs. Bayard Bowle, John Res, Mr. and Mrs. Buyard Bowle, John Res, Mr. and Mrs. Bayard Mrs. Richard Harite, Mr. and Mrs. Wi-Ham Scull, Mrs. Arthur Biddle, Dr. and Mrs. Richard Harite, Mr. and Mrs. End-Ward Roberts, Mr. and Mrs. End-Mrs. Andrew Wheeler, Mrs. J. Curtis Miss Law, Mrs. T. Henry Dixon, Mr. and Mrs. Andrew Wheeler, Mrs. J. Curtis Mrs. Louis Wolf. ORIGINAL GENUINE HORICKS

Malted Milk* "Others an Imitations

are contradictory. I don't belleve the m

ory of evolution. If you do, and man

to think that your ancestors were a

keys running about in the treelops, p right; but don't count me in on it. Don't try to establish a connecting her

between man and animals. Try to with

A Food-Drink for All Ages Rich milk, malted grain, in powder

form. For infants, invalids and grew-ing children. Pure nutrition, upbuild-

ing the whole body. Invigorates nurs-ing mothers and the aged. More

started. Chester, the Rev. Frank Andrews, pastor, no attempt to conceal the fact that she is profoundly stirred by the sermons

ARDENT CONVERT OF "BILLY" SUNDAY

mons of "Billy" Sunday,

Who, She Says, Is Doing

"Billy" Sunday has no more ardent con-

vert than Mrs, B. Dobson Altemus, one of Philadelphia's most popular matrons and generally conceded to be the best-At Downingtown there have been more than 200 conversions, and each night scores are being led to salvation in the gowned woman in the city. Time and time again she is seen in the tabernacle, literally drinking in the fiery words of the evangelist, and she makes churches of other towns within a radius of 75 to 100 miles around this city. In the Providence Avenue Methodist Church,

there have been more than 100 converts.

is profoundly stirred by the sermons which he preaches. Nor does she confine herself to visite alone. Whenever the occasion presents listelf she does active personal work among her friends. Several hundred men and women attended a prayer meet-ing at the home of her parents Mr. ing at the home of her parents, Mr. and Mrs. James Dobson, where she re-sides, at the Falls of Schuylkill. Mr. and Mrs. Dobson, Mrs. Altemus and her sister, Mrs. Richard Norris, received. Following the religious meeting, to which several clergymen were invited, a supper was served at 10 o'clock. A frequent devotee at the the dansants

Incalculable Good.

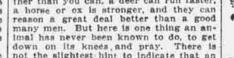
at the Ritz and the Bellevue, Mrs. Altemus does not consider her dancing in-consistent with the teachings she has



wood and Glenolden. Probably the most remarkable record is being made in the Methodist Episcopal Church at Marcus Hook, of which the

Rev. Frank McDade is pastor. In this church about 200 men and women have publicly professed their conversion to belief in Christ since the special services

SUNDAY CAMPAIGN EXTENDS POWER TO NEARBY TOWNS Hundreds of Converts Reported in Marcus Hook and Downingtown. The extent of the influence of the "Billy" Sunday campaign is shown by activity in evangelistic work of churches and church workers in clites and towns many miles distant from Philadelphia. Among the towns in which successful re-vival meetings are in progress are Ches-ter, Marcus Hook, Downingtown, Nor-wood and Glenolden. Probably the most remarkable record



"The Bible and the theory of evolution





always gone downward, and, like water, neeks its own level. There have been spasmodic revivals, but today the majority of theatres allow any show that

will bring money to be played at the theatres. I would hang my head in shame, but I have the backing of all the godly men who are trying to elevate theatres.

"We could shut up the theatres and you wouldn't miss them in 48 hours. You wouldn't stand up and defend a thing be-cause there's lots of money in it, would you?

cause there's lots of money in it, would you? "The legitimate drama can't live. A Shakespearean show can't lass for a month. The people will not attend, it, but let a God-forsaken leg show start across the street, and it will be packed to the roofs. It's the spectacular that appeals today. Take the leg show and the spectacular from the stage and the theatre would go to rot. You go to see a musical comedy and you will see girls that haven't enough clothes on to flag a handcar, and then they try to hide be hind art. That's why the managers say the public is to blame. If you want to be dirty and low-down and go to these blaces it's up to you. But it is because of these I am justified in preaching the sermon that I am. "Barah Bernhardt went away from Americs with \$774,000 at the end of a nine-months' tour, but when a preacher makes

months' tour, but when a preacher makes a little money, they call him a 'grafter.' "Cyrus Townsend Brady found only a out of 21 plays that he would indorse. The only good I can see you can do with the theatre is to turn it into something else. "If the church would refuse to patronize the theatre, the theatre would be compelled to aweep its filth from the stage.

MARK OF DECADENCE.

"It is upon the charred souls of women that most of the men who are a power in the theatrical world have climbed to their height.

"The only way to reform the theatre is to turn it into something else. Israel Zangwill says that the playwright gets up his production to satisfy the bust of the solution to satisfy the bust of the age, and not for what good it will do

the world. "Aschblehop Glennen said that to go night after night to the theatre is a mark of decadence. You avoid the peat-house and leper hospital and yet night after pight you'll rush to the theatre to shigy the procession of moral lepers ex-posed on the stage for the plaudits of the people. The theatre and the church have shigh in common. The church gives the people what they need. The theatre prize thean what they want. "We shall rusp what we sow, for

"We shall reap what they want. "We shall reap what we cow, for cards, reap gamblers. Sow the dance and reap brothers and outcasts. Soy, the miloso and reap druthards, just as us-turnily as the water runs down hill. I daily any use to contradict what I any atomit the matter. You say: "What is the matter. You say: 'What is after with this preacher, doen't selieve in anuscisants?

PLAT GOOD GAMES. What somes do I play?

fell, play massiall, or used to; I'm well up new, that I play fawn tandon't like it so well though, ff's too and golf and croques and

and a new part area and shear the differences between a any shear a state of discovery? an of clarks and a mass of discovery? an of clarks and a mass of discovery? interest as approved in the state

"There is nothing so tame as to ask

"There is nothing so tame as to ask a fellow to play cards for the fun of it when he is used to a sky limit. "It does not make any difference whether it is a penny-ante or sky limit. So we have progressive euchre, and lots of church members in Philadelphis have cards on their table as often as food. "I hear some churches have been hav-ing more card partles than prayer meet-luss. If you have a Bible and a deck of cards in your home, throw the deck in the alley. Either throw the deck in the alley. Either throw the cards in the furnace and keep the Bible, or throw the Bible into the garbage can and keep the cards. Don't let them both stay under your roof all night. "If you keep booze in the cellar get out

under your roof all night. "If you keep boese in the cellar get out of the church. "I used to play cards. I could lie and cheat like the rest of them. But I'm after the devil now; I don't care where he shows his head. "Cards are society"s contribution to the forces that are dragging men to hell. "There was a time in America when the stately cotillion asserts to satisfy America

stately cotillion seemed to satisfy America, but it is too slow for the hot blood of the 20th century. They must have something that will chase hurdles through their veins. There is nothing so insipid for the devotee of the waltz as to dance

quadrille I remember years ago my wife and I

I remember years ago my wife and I went out to Kansas to zee my mother, and we want out into the country to attend a Fourth of July celebration. They had spread-sagle oratory and red lemonade and the young fellows had hand-painted necktics that cost about 18 cents, and little blue sashed maidens fed them gumdrops and candy hearts with reading on them. They would spend as much as 30 cents on them.

"On the platform they were getting "On the platform they were getting ready for the quadrille. A great big trombene-newked fellow was the caller for the dance. It was a rough job. (I had just as soon be a chambermaid in a livery stable.) He soit tobacce unless

"'Salute your partner, forward and back; everybody awing." "A great big strapping country fellow had a fat, voluptuous country girl for a partner, and he threw his arms around ber and lifted her feet right off the floor, and she shot her heels right at my head. head

"I believe that most of the girls sold as white slaves are emisted from the ballroams. The dance is the rottenest, most heilish, vice-producing institution that ever wriggled from the depths of perdition."

"Certainly. I believe in amusements, but I believe they should be recreative, and not destructive.

GOD FORBIDS PT.

"The church of God forbids it. The greatest and the most spiritual churches forbids it and are scalest IC. Catholic, Presbyterian. Congregational, the United Brefbryn and the Christians are all manipud against jz

"The Methodist Church was raised up for the very Perpose of discountenancing the dance in the church. "God called Wesley and Whitfleid to purify the Episcopal Church, and that merceneet which crystallised in the Meth-odist Church was the specke which God avec

"I know that there are some church

ing. Passion is the basis of the popularity of the dance. Let women dance with women and the men dance with men.

Make men dance by themselves and women by themselves and f'll kill the dance in a month. I believe that pas-sion is the basis of the dance popularity today. Men drink and gamble and they go to racetracks and they bet-all of this they do without their wives. Why then can't they dance without their wives, or other people's wives, if exercise is the thing they want. "The dance brings vice and virtue into

such close contact that virtue is wellnigh helpless and powerless. "Did they dance in Bible times? Yes, but they danced by themselves. They

danced then for religious exercise. They danced then for religious exercise. But dancing in the 20th century is not for religious experience. David danced be-fore the ark of God and Saul's daughter looked on in envy. But he danced him-self. Dancing weakens you morally. There isn't a reforming influence in it. You say 'it doesn't hur you', but you

You say 'it doesn't hurt you,' but you know it does. If it hasn't hurt you so far, I will congratulate you and warn you in time.

GRACEFUL EXERCISES.

"There are plenty of graceful exercises and cheerful amusements which have none of the objections that lie against

none of the objections that lie against dancing connected with them. "As everything a Christian does should be done 'Unto the Lord.' I feel that to incluin a dancing would be more of an insuit than an honor to Him. So I shall abstain from it altogether. "In Rome there stands the great St. "In Rome there stands the great St. Peter's cathedral. It required 337 years to build it: 15 architects were required. There are 556 columns and 121 swinging lights are always burning before the al-tar. A man traveling in Europe came to

lights are always burning hefore the al-tar. A man traveling in Europe came to the cathedral and went in. He had only gotten a short distance when there came the cry of 'hats off, the pope is coming,' and as they stand in respectful silence the Swiss guards come down the alse carrying a chair bearing the pale, thin, emaclasted Leo NHI. "He dismounts from the chair and creeps to the foot of the statue of the lowly faherman of Galles and kinses the foot of the figure and returns to his chair. Peter, the faherman of God. "What would I not give if I could live a life that would leave behind me a monument such as that! "What would you not give? Peter gave up all and followed Christ. Great God, is it too great a sacrifice for you to stop oards, theatrees and halls? Stop it!"

imbibed from Sunday

"I think the tabernacle meetings are simply wonderful," she said when asked about her frequent attendance. "I could go to them every day. In fact, I do-almost. Mr. Sunday is undoubtedly the most sincere man I have ever listened to, and I believe the good he does to be quite incalculable."

Asked whether or not she thought she might become so affected by the Sunday preachings as to be impelled to "hit the trail," Mrs. Altemus replied with

cryptic answer that she had "already hit it some time ago." Last Saturday night Mrs. Altemus was instrumental in having a reservation in the tabernacle made for 2000 employes of the Dobson factory.

WILMINGTON MILKMAN CONDUCTS REVIVALS IN A LIVERY STABLE

WILMINGTON, Del., Feb. 11.-Ia John P. Twaddell, a Wilmington militeran, a second "Billy" Sunday? His frienda and others who have heard him are con-vinced he is.

Each morning of the week Twaddell Lach morning of the week Twaddell stops on the way home from serving his milk route and holds services in the liv-ery stable of Joseph H. Gould, at 8th and Shipley streets. In the beginning there were only a few men in attendance. Now the sudcare will the defendance. the audience fills the office of the stable. There has been no advertising of the Twaddell is a man beyond middle age.

with a bald head, Ilis favorite dress is a pair of corduroy trousers, high storm galters, a red sweater worn over a blue working shirt without a collar. He is not an educated man; in fact he says himself that he can scarcely write, but he has an earnestness about him which mpresses his hearers.

"I have the same message as 'Billy' Sunday." he declares. "The Lord chose 'Billy' for a leader because He knew he 'Billy' for a leader because its snew he could kick the devil out of the people, and He has allowed me to have the same vision because He knew that I am not afraid to tell the truth. I have a message to deliver to men and I am going to do it."

RESORTS

CHARLESTON, S. C. CALHOUN MANSION opens for exclusive patronage; original Ca-lonial furnishings; Southern cosking; yacht-ing, goif, tennis. Mr. & Mrs. J. R. Bertoistt.

Unitarian Christianity

We have no right to think of a heaven for others, much less of a heaven for ourselves, in the world to come, until we are wholly de-termined to make this world a heaven for our fellow-mee, and are hoping, believing, loving and work-ing for that, and for its realization not in a thomaand or a million years, but in a mearer and nearer future. For free Unitarian literature visi

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