FRATERNAL SOCIETIES

Independent Order Odd Fellows

The employment bureau, which has been in the course of organization for several weeks was opened today in the rooms of the Grand Lodge, 1723 Arch street. Samuel L. Prince, a past grand master of Cincinnatus Lodge and a past district grand master, well known in fraternal circles, has charge of the bureau, devoting his whole time to the work of securing employment for any member of a lodge, encampment, canton or Daughter of Rebekah who may seek aid. There will be no fees collected from either the applicant or the employer.

So far there are 45 lodges in the city pledged to contribute $1 per week for the maintenance of the bureau, but after the operation of the bureau for a time many of the other 60 lodges are expected to join. This privilege will be extended to lodges outside of the city in this jurisdiction.

This movement was established through the efforts of Philanthropic Lodge, No. 15, Bro. R. S. Arthur being a prime spirit in developing the plan of co-operation and publicity. It has received the approval of all Grand Lodge officers. The officers of the bureau are William A. W. Shaney, of Philanthropic Lodge, president; J. L. Leux, of Kenderton Lodge, vice president; Dudley L. Tice, of Imperial Lodge, treasurer. A board of directors representing the lodge districts, encampments and Rebekahs will co-operate in the management.

Knights of the Golden Eagle

Grand Chief John B. Graybill, accompanied by other Grand Castle officers, will pay an official visit to Delta Castle, at 2748 Germantown avenue, on Friday evening next. This is the first of a series of visits arranged by District Grand Chief John F. Brounley.

Chester Castle, No. 29, of Chester, has arranged for a ladies' night on Thursday next, when all the members and their ladies will be entertained. The committee appointed to make arrangements is planning an interesting program.

District Grand Chief Charles B. Anderson has organized a district convention of the castles in his district, composed of Gilt Edge, Lansdale and Telford. The following officers were appointed: Charles B. Anderson, president; Charles Klausfelder, secretary. The next meeting of the convention to perfect the organization and to hear reports will be held at the hall of Golden Rod Castle, at Telford, on May 10 next.

Grand Keeper of Exchequer Harry Neamand and District Grand Chiefs A. H. Scholl and Ewald Winser paid a visit to Green Lane Castle last Friday evening and were royally welcomed. The officers were installed and plans started toward taking in a large class of members on March 5. This castle expects to admit 62 candidates.

A. C. Lyttle Commandery was officially visited by Colonel Williams at its last meeting and passed a very creditable inspection. The Ladies' Auxiliary of this commandery provided refreshments.

Mountain Castle, of Pottsville, is one of the first castles in the order to instal the use of a victrola in its degree work, and is delighted with the results. This castle was recently burned out and has purchased a complete outfit. The members are enthusiastic over an influx of new members.

Upland Castle paid a fraternal visit to West End Castle last Friday evening. Grand Second Guardsman Herbert H. Holmes was the presiding officer and welcomed the visitors. The evening was spent in entertainment and speeches. Refreshments were served.

West Chester Castle at its last meeting admitted 14 candidates and received six applications for membership. This makes a gain for this castle of 54 members since December 1.

Berrysburg Castle will admit a class of 12 candidates at its next meeting.

Royal Arcanum

The Carnation Club had the usual number of representatives at the last meeting and nine applicants were elected to membership.

Grand Secretary Webster C. Weiss, of Bethlehem, made an encouraging report on the progress of the "Arthur B. Eaton Class." The movement for a similar class in Pittsburgh was likewise pronounced a success. The Philadelphia district's showing for the month of January results in 137 applications and 41 initiations. It was resolved to appoint a committee to secure reservations for 1500 Arcanians and ladies at the "Billy" Sunday tabernacle. Grand Regent Arthur B. Eaton made a splendid address on "Unselfishness," referring to our immortal Lincoln, Washington and McKinley, and the important happenings in the little month of February in which the club was instituted.

Tioga Council entertained visitors and installed the officers February 4. D. D. G. R. Edward V. VanHook substituted for A. P. Lawser, and he was assisted in the initiatory work by one of the Carnation Club's degree teams. This council has an energetic member in Brother Wright, who is destined to inject considerable "pep" in the council, as well as proving a producer.

Continental Council in an enthusiastic meeting February 4 resolved to adopt the movement for a big class for the grand regent before May 1. One candidate was contributed on this night. The newly installed regent, Brother Lang, looks fit for the office and his appeal to his council had a productive ring to it. A delegation from the Carnation Club as well as a degree team assisted at the meeting.

Haverford Council's rank and file are giving splendid support to Regent G. Albert Wolf's administration. About 20 applications were read and pending February 5. The obligation was administered to a large class, several of them for Dupont Council. The Supreme Council's jewel, which the council is working for by procuring 25 candidates before April 30, is a sure thing and will be presented to the deserving past regent, Dr. F. H. Bellof. The prospects for the second past regent's jewel is most promising, and when secured will be presented to Past Regent Benjamin H. Whitaker. For enthusiasm and active interest this meeting excelled any for a long time past.

The Associated Council meeting at headquarters, 22 South 15th street, February 6, had representatives from Chester, Phoenixville, Pottstown and Coatesville, as well as from the various councils in Philadelphia. The reports indicated the greatest activity ever known in R. A. circles. For the first week in February various councils have secured more than 100 apications. The committee on the Sunday tabernacle service reports it has cured a reservation of 15,000 seats for Royal Arcanum members and their wives for the first week in March, the date to be fixed later.

Philadelphia Council's various teams contesting for members report 18 initiations and applications February 9. The spirit of enthusiasm prevailing in this council was indicated by 100 members participating in the activities and discussion of the meeting. Past Regent J. Dallas Smith was joyful at the prospects for the next meeting of this council. Special Deputy R. H. Wattenberg gave a very interesting story that came under his personal observation of loyalty of one brother Arcanian for another, covering a period of two years' continuous service and devotion. The grand regent delivered one of his forceful "Billy" Sunday talks, making a deep impression upon his hearers.

"Navy Night" at Admiral Dupont Council, 1414 Arch street, February 10, had a class of 10 initiated by the Carnation Club's degree team. The reports indicate 100 new members for this council within the next 30 days. The 50 members present were immensely interested in Brother Maurice Alluans' reports, particularly on the Membership Committee. After the session a good supper was served, where songs and stories with nautical flavor were immensely relished.

Loyal Orange Institution

Guiding Star, No. 508, was instituted February 9 by District No. 16, with charter membership of 120. Encouraging reports have been received from all lodges showing big increases in the order numerically and financially. The district lodges have completed their annual installations. Prince of Orange District, No. 4, has installed the following lodges: Sandy Row, No. 13; Dartmouth Purple Star, No. 37; Germantown Golden Star, No. 39; Mizpah, No. 48; Philadelphia True Blue, No. 50; Star-Spangled Banner, No. 65; Star of Pennsylvania, No. 118, and Dunlap's Progressives, No. 250. District No. 40 has instituted Washington Lodge, No. 127, with charter membership of 40, and a new lodge in Berwyn, with charter membership of 35. Charter Oak District, No. 10, has installed the following lodges: Boyne True Blues, No. 27; Victoria, No. 42; Sons of Derry, No. 47, and Sons of Levi, No. 51.

FRANK GRAY
Supreme Recorder Knights of Malta.

Knights of Malta

Frank Gray was instrumental in organizing Oriental Commandery, No. 106, Chester, Pa., March 11, 1892. He was the first generalissimo of the commandery and became a past commander March 1, 1893, elected a representative to the Grand Commandery session, held in Lancaster, in May of that year. He was then elected a representative to the Supreme Commandery session, held in Paterson, N. J., in June of the same year, and was again elected a representative to the Supreme Commandery in 1894, and at that session was elected supreme recorder. The order was in a chaotic state at that time, and it was with some misgiving that he assumed the office; but with persistent work and the help of his fellow-officers he was enabled to gather the fag ends together and start the order on the upward grade, with the result that from a few thousand members they have been able to build up the order to its present splendid membership of 40,000. The headquarters of the Supreme and Grand Commanderies are located in this city.

St. Elmo, George H. Pierce and Quaker City Commanderies will attend divine service at the Kynett Methodist Episcopal Church, 17th and Cayuga streets, on Sunday evening, February 21.

Constantine Commandery held a very enthusiastic convocation last Monday evening at the hall, 2328 Germantown avenue. Two companions who have been out of the order for a considerable period of time were reinstated. Interesting remarks were delivered by Past Grand Commander A. S. Van Artsdalen, of Bethany Commandery.

Arrangements are being made for a series of public installations in the various commanderies of the district on the incoming term by a specially drilled uniformed team of past officers, as follows: Constantine Commandery, March 1; Quaker City Commandery, March 4; Bethany Commandery, at Ambler, Pa., March 5; St. Elmo Commandery, March 8; George H. Pierce Commandery, March 11.

Naja Siesta, Princes of Bagdad, will hold forth in the Parkway Building on Saturday evening, February 20, when a large class of the vile scum of the dog pound will travel over the hot sands of the desert and partake of the dog biscuits and goat milk that have been provided for them, and they will be purified from the contaminations of this repulsive bailiwick by the application of sharp contact.

The Grand Fraternity

Members of the order in the Philadelphia district are looking forward to the dance in Lu Lu Temple on the 19th. Chairman Applegate has announced that all plans for the big affair have been completed and that there will be a record crowd. In order to insure perfection in the floor arrangements, Frater Applegate has asked the members of former committees to volunteer their services as an auxiliary committee. Chairman Applegate's committee are Harry Erskine, D. J. W. Gibson, Thomas Burns, George Arnold, S. D. Feldman, Howard Hollingsworth, John Nolan, John Fitzpatrick, A. N. Jones, Joseph W. Jennings, Herbert McCauley, Rudolph Kuehne, Andrew J. Simmons, Jr., and Charles Echert.

East Park Branch, No. 14, is making strenuous efforts to keep in the lead in the matter of new members initiated each month. At the last meeting 19 candidates faced the "goat" when Commander Hollingsworth announced initiation. The Fraters in this progressive branch look forward to meeting night as the red letter date on the calendar. Each meeting is in the nature of a surprise, and the air of mystery, the idea of witnessing something new each month, brings them out in force. At the February meeting President Gaston paid the branch a surprise visit. He was accompanied by Superintendent M. W. Meixel, of the Philadelphia district.

President Gaston gave the "boys" one of his heart-to-heart talks, a series of "this is just between you and me" remarks that each man felt were directed to him personally. He concluded with a request that each member sign a pledge to bring in at least one new member during the year, and in proof of their appreciation of Frater Gaston, each man not only signed the pledge, but gave his personal assurance that the pledge would be faithfully kept. Following an address by Superintendent Meixel, the branch entered on the social part of the meeting. With Prof. Louis Giroux at the piano, they held an impromptu minstrel show. Songs, jokes and stories followed in rapid-fire order, with Frater Tierno leading the singing and V. C. Samuel Feldman holding the role of chief end man. Commander Hollingsworth's efforts to bring the meeting to a close were futile. They finally agreed to permit the meeting to close if Al Maxzel, who sings like Caruso and looks like Creatore, would consent one operatic selection. Frater Maxzel pleaded to be excused because he had not brought his music.

Industrial Branch, No. 50, has arranged for a "good time" meeting on the 15th. Just what the Entertainment Committee has provided for that occasion they refuse to say, but promise that it will be something in the way of a novelty.

Philadelphia Branch, No. 4, will hold a vaudeville entertainment at the meeting on the 18th.

Order Good Templars

A new quarter-year session began February 6 at Quaker City Lodge, No. 6. Sister Harriet McClelland was installed chief templar for three months to succeed Brother Charles W. Knorr. Other officers installed were Harriet L. Knorr, V. T.; Sadie Morrow, marshal; Brother T. Hartske, secretary; Sister M. Neff, financial secretary; Brother Martindell, treasurer; Sister E. Winter, pianist; Sister E. Albertson, guard; Brother W. W. Weir, sentinel. Deputy Marshal Brother C. A. Gandy and Assistant Secretary Sister S. Moore were appointed to assist the marshal and secretary. The installation exercises were conducted by Lodge Deputy Brother George Turner. Sister H. McClelland expressed her earnest desire for co-operation of all members and appointed the following committees: Brothers C. W. Knorr, H. Nicholls, Jr., H. A. Marsh and Sisters A. Airey, H. Hartshaw and M. Dickey, Entertainment; Brothers C. W. Knorr, William [illegible] Sharp, William R. Teal and Sisters H. McClelland, H. L. Knorr and Sadie Morrow, Relief. It has been the custom for 12 years for Quaker City to celebrate the anniversary by giving a banquet. After much discussion as to whether a caterer or the Entertainment Committee should furnish the feast, the lodge decided in favor of a catered banquet. The following committee was appointed to arrange the necessary details: Brothers Frank Airey, R. Turner, H. Nicholls, Sr., and Sisters A. Airey, H. Keely and M. Neff.

The reason for the awakening in Quaker City Lodge has been due greatly to the establishment of a membership team by Brother William Sharp. The lodge is divided into two opposing teams, which constantly try to outrun each other in the gaining of points. The increase in attendance has been about 40 per cent. over last year, and the financial standing has increased.

Grace Temple, the juvenile branch of Quaker City, held its regular meeting February 8 at Grace Church, 22d and Federal streets. Sister A. Airey, of Quaker City, is so attached to the Temple that she visits it regularly, and has become so dear to the youngsters that to them no meeting is complete without her. Sister Airey has gained the distinction of being the star collector of points for her team at Quaker City. Sister E. Deacon, superintendent of the Temple, assisted by Sister H. Knorr, who are in charge of each session, take great pleasure in teaching the morals of total abstinence and temperance in all things to their young charges.

Artisans' Order Mutual Protection

The absorbing topic in Artisan circles is the candidacy of three brothers for the office of Most Excellent Inspector, Eugene Y. Funk, Charles V. T. Sorber and George F. Pawling. Brother Funk has been a member of the order through Dorian Assembly for 14 years, and an exceedingly active one, having been absent only two meetings during that time. He has been a representative from Dorian to the M. E. Assembly for 12 years. In business he is a building contractor.

Brother Sorber is the present M. E. Jr. Master of Ceremonies by appointment, and has been faithful in the duty of official visitation. He was a charter member of Germantown Assembly, but withdrew to join in the formation of Harmony Assembly seven years ago, and has been active there ever since.

Brother Pawling has been a member of Union Assembly for 12 years, having gone through the chair offices and been active in the work and enterprise of that assembly. He conceived the idea of Artisan Day, and the Artisans' Athletic Association, and has been its president and inspiring spirit since its inception, encouraging clean sport, developing the numerous baseball clubs and Association and Bowling League, and his systematic efforts for amateur athletics in this section of the country have been recognized by his repeated election as president of the Middle Athletic Association of the Amateur Athletic Union and vice president of the Amateur Athletic Union of America. He is a civil engineer of established reputation.

Enterprise Assembly will hold at Bank Hall, Tacony, Friday evening next, memorial services for the late M. E. Chaplain, Rev. Hugh C. McBride. All members of the order are invited.

Knights of Pythias

Union Lodge, No. 14, at Thrush Hall, 5849 Lancaster avenue, February 8, had 10 pages advanced to rank of esquire before a large attendance. C. C. John Ottstat and V. C. William E. F. Radell, ably assisted by G. R. Robert S. Hansbury and Bro. Dr. J. E. Storr, were highly complimented for the excellent manner in which they carried out their respective charges. Past C. C. S. J. Hall, of the insurance department, made an interesting address, concluding with an eloquent tribute to "Billy" Sunday for the good that has been done by his earnest appeals to the people. After the meeting the Military Company, under the captaincy of Past C. C. Benjamin Savage, held an inspection and drill, which was highly appreciated.

Manchester Unity

Perseverance Lodge had a large attendance February 4 to receive the full board of Philadelphia District officers, who made a special visit to do honor to John R. Heyes, of Perseverance Lodge, who was elected deputy grand master at the last district convention. A distress fund was formed to take care of members who may be in need of assistance. Hutchinson Dougall was heartily received as deputy and honors of the order were conferred upon him. He presented, on behalf of the lodge, a past grand's emblem to P. G. Edward Nuskey, who received it with thanks and who pledged himself to work harder than ever. George Smith, P. G. M., was glad to be present to do honor to John R. Heyes, P. D. G. M., who is fully capable of attending to the duties as a district officer, and he spoke of the many men who had served the district with honors. Others who smoked in honor of the newly elected officers were: John Ed Aram, P. C. S.; Nicol Smith, P. T.; James Stewart, P. P. G. M.; James Whitaker, P. P. G. M.; Joseph Armstrong, P. P. G. M., after which a social hour was spent and refreshments served. The lodge celebrated its fourteenth anniversary last Saturday evening by an entertainment and refreshments.

Frankford Lodge met in Ashworth Hall February 8, with Brother Joseph Greenhalgh presiding. A new entertainment committee was formed with great prospects. They immediately announced a "Washington party" would be held at the hall on February 22, and expect a large turnout of brothers and their friends. Brother Walter Hone was appointed deputy to Frankford by the grand master and was gladly accepted by the lodge, as they know him to be the best deputy they have had. Brothers Holden, George Mellor and Dr. John Mellor made interesting addresses.

Sons of Temperance

Visitors from Silver Chimes, Keystone, Progressive and Quaker City accompanied the Grand Worthy Patriarch, Charles W. Hampton, on a visit to Union Division, No. 12, which is the oldest in the State jurisdiction, having been instituted in 1844. Short talks were given by the grand worthy patriarch, Grand Treasurer E. R. Steinmetz; W. H. Maxwell, E. L. Smith, Casper Miller, Thomas Stokes and Representative C. W. Bowen, after which an oyster supper was served.

Keystone Division, No. 16, held its annual Dutch supper and initiated four candidates. Thomas T. Jones acted as toastmaster and remarks suitable to the occasion were given by Casper Miller, Thomas Stokes, Robert F. Jenkins and others of the division. Keystone expects to have the grand worthy patriarch and a large class initiation February 24. Keystone extends an invitation to all visitors on any Wednesday evening at southwest corner Broad and Federal streets.

Americus Division, No. 101, meeting in Welcome Hall, 2210 East Susquehanna avenue, was visited by G. W. P. Hampton, accompanied by the grand officers and large delegations from Keystone, Silver Chimes, Progressive, Union, Welcome, Champion, Quaker City, Diligent, Nicetown and Friendship of New Jersey. Remarks on the good of the order were made by Grand Scribe Speece, Harry S. Morrell, P. G. W. P. Dungan, T. T. Jones, E. L. Smith, Casper Miller, T. Stokes, J. H. Weaver, P. G. Chap. A. L. Lambert, William B. Anderson, C. W. Bowen, James Williams and George Rankin. Entertainment and refreshments were served.

Peacemaker Lands in Hospital

Mrs. Lucy Forman, 406 South 2d street, is in Cooper Hospital, Camden, suffering from cuts on the head. She told the doctors that she was struck by a plate while acting as peacemaker between her daughter and a young woman.

"BILLY" SUNDAY'S SERMONS

Sunday Afternoon and Night

THERE follows the text of the formal, prepared sermon delivered yesterday afternoon and last night by "Billy" Sunday. The evangelist does not adhere to his sermon. Deviations—and they were many, picturesque and characteristically forceful—are to be found in the general account of what took place yesterday at the tabernacle.

"I have chosen a text of which every man here this afternoon will believe at least a part. Some may say that this can't be. Some may say, 'I can't believe in Jesus Christ. I can't believe in the Bible. I can't believe in eternal life.' Yet, there is not one among you who will not agree with at least the first part of my text.

"'It is appointed to all men once to die.' You believe that, don't you? You all agree that 'it is appointed to all men once to die.' You'll all accept that.

But my next text adds, 'And after death, the judgment.'

"If you admit the first proposition of the text, how can you have the audacity to reject the last part? By every rule of reason or logic, when you admit one part you must admit all.

"What a change there would be in your life if you only accepted all of this text! We have the words of Jesus that all those who believe in Him shall come into everlasting life with Him and that for them there shall be no judgment. We have this assurance of Paul that there is no judgment for those who are followers of Christ.

"Whether you're a Christian or not a Christian, you'll all be there. But I'm not worried about this judgment for myself. The Christian has no need to fear. The Christian will not be there to be judged, but to receive the reward for his righteousness. The sinner will be judged.

"I have prayed that thousands of people shall come down these aisles and give me the honor of taking them by the hand in the name of Jesus Christ. I am not concerned for myself, but for you. I have worked here as my own salvation depended upon it. I couldn't have worked harder if it had. I am tired, so tired I sometimes feel that I'll fall into bed and not get up.

"I have special reasons for choosing this text this afternoon. It's a personal question. It raises a question for you. You must settle it for yourself. You must eat for yourself, and you must settle the question of accepting Jesus Christ for yourself. If it were left to me to settle it, every man here would instantly take his stand on the side of God. But I can't settle it for you. Even God Almighty can't save a soul against the individual's will.

Respects Honest Doubter

"I pray God that the words of my text will ring in your ears long after you've forgotten my face and long after the tabernacle has been torn down; when I have gone to other states to preach the word of God, I pray that you'll hear them above the clash of hammers in your shops, above the din of exploding powder in the mines. I pray that when you walk the streets the echo of your steps will cry, 'The judgment! the judgment! the judgment!

"Religion isn't a matter of feeling or of emotion. It isn't doing just whatever you want to do. Suppose you worked for a firm, were given some orders to perform, then said: 'I don't want to do it.' You'd get your walking papers quick enough.

"You say there are hypocrites in the church. There are hypocrites in the lodge. There are hypocrites everywhere. But because some men are hypocrites is no reason why you should not do right. There'll be no hypocrites in heaven. And if you want to get into heaven you'd better get into the church with a few of them now. On the day of judgment God will say to the hypocrite, 'Get over on the left there, your elevator will be going down in a few minutes.'

"I have every respect for an honest doubter. Some men are so constituted that they are naturally skeptical. Such a man can see the reasonableness of righteousness. But I have no respect for the man who isn't honest about it. When I was assistant secretary of the Y. M. C. A. in Chicago, I had H. L. Hastings, who edited an anti-infidel paper, send me 3500 copies of it. Bob Ingersoll was delivering three lectures in McVickers' Theatre, and I had these copies distributed to the people on the sidewalk as they went in or out. The first night Ingersoll had a big audience. The next night it was smaller, and on the third night it had dwindled almost to nothing.

"Every day at noon, while Ingersoll was lecturing, Hastings would go to old Farwell Hall and answer Ingersoll's statements of the night before. One night Ingersoll painted one of those wonderful word pictures for which he was justly famous. He was a master of the use of words. Men and women would applaud and cheer and wave their hats and handkerchiefs, and the waves of sound would rise and fall like great waves of the sea. As two men were going home from his lecture one of them said to the other: 'Bob certainly cleaned 'em up tonight.' The other man said: 'There's one thing he didn't clean up. He didn't clean up the religion of my old mother.'

"This is the word picture Ingersoll painted:

"'I would rather have been a French peasant and worn wooden shoes; I would rather have lived in a hut, with a vine growing over the door and the grapes growing and ripening in the autumn sun; I would rather have been that peasant, with my wife by my side and my children upon my knees twining their arms of affection about me; I would rather have been that poor French peasant and gone down at least to the eternal promiscuity of the dust, followed by those who loved me; I would a thousand times rather have been that French peasant than that imperial incarnation of force and murder (Napoleon); and so I would 10,000 times.'

"What was that? Simply a word picture. It was only the trick of an orator.

Here's Another Picture

"Let me paint for you a picture, and see if it doesn't make you feel like leaping and shouting hallelujahs.

"Infidelity has never won a drunkard from his cups. It has never redeemed a fallen woman from her unchastity. It has never built a hospital for the crushed and sick. It has never dried tears. It has never built a mission for the rescue of the down and out. It wouldn't take a ream, or a quire, or a sheet, or even a line of paper to write down what infidelity has done to better and gladden the world.

"What has infidelity does to benefit the world? What has it ever done to help humanity in any way. It never built a school, it never built a church, it never built an asylum or a home for the poor. It never did anything for the good of man. I challenge the combined forces of unbelief. They have failed utterly.

"Well may Christianity stand today and point to its hospitals, its churches and its schools with their towers and the spires pointing to the source of their inspiration and say: "These are the works that I do."

"I would rather have been a French peasant and worn wooden shoes; I would rather have lived in a hut, with a vine growing over the door and grapes growing and ripening in the autumn sun; I would rather have been that peasant, with my wife and children by my side and the open Bible on my knees, at peace with the world and at peace with God; I would rather have been that poor peasant and gone down at least in the promiscuity of the dust, with the certainty that my name was written in the Lamb's book of life than to have been that brilliant infidel whose tricks or oratory charmed thousands and sent souls to hell.

"The man in charge of a drawbridge once was influenced to open the bridge to let by a tug boat when he knew he should keep it stationary for a fast train that was expected soon. When he tried to close it the machinery went wrong, the bridge stuck and the train went into the river with all its passengers. The man lost his reason and in the asylum cell to which they assigned him, he paced back and forth until he wore a groove in the floor. Only one thought would he utter and that he repeated over and over. 'If I only had,' he moaned, again and again. There are men in hell today who are crying: 'If I only had.' There are men in Philadelphia who will cry: 'If I only had.'

"I plead in the name of God, with every ounce of my strength, that you will so decide that you will not have to say: 'If I only had! If I only had!'

"Your conscience is the ability of your mind to distinguish between right and wrong. Every man knows what is right and what is wrong. No man ever goes blindly through this world. You know what you ought to do. You are responsible for what you do. Be a man and do what you ought to do.

"Remember, that your mind is immortal.

"You must meet your memory in judgment—every fact of your life. God is writing a book of every life. He puts everything in and He leaves nothing out. If you were making a tree of the ancestors and one of them had been hanged for horse stealing, you might put that branch around at the back, where nobody would see it. But God puts everything to the front, where it will be seen in judgment.

"Do you lie? Do you steal? Do you commit adultery? Are you keeping somebody on the side? Some day God will rip the bark off of you and show that you are full of worm holes.

"You'll remember everything. You'll meet your sins unless you have buried them all in the faith of Jesus Christ. You'll remember my face. You'll remember the words in which I ask you to come to Jesus Christ. You'll remember the interior of this tabernacle when you were given a chance to turn from your sins.

"Sometimes people say to me: 'What will be the outcome of the labor question?' I don't know. Sometimes they ask me how the problems of capital are to be solved. I don't know. But I do know that there will be a judgment and that it won't be a class judgment. Capital and labor, rich and poor, toiler and idler, all will stand alike in judgment.

Three Ways to Escape

"If you sin, there are just three ways in which you can escape.

"First, because the law doesn't make you out a criminal. You may be arrested, but it may be found that there is no law to cover the offense you have committed.

"Second, you are given a trial and the jury says you are not guilty.

"But suppose that you're tried and the jury says that you are guilty. You are called before the court and sentenced. How can you escape now? Only if you are pardoned. Who can do this? Only one man can save you—the Governor.

"You are condemned to hell. How can you be saved. Only by pardon. Who can pardon you? 'God—only God.' But he won't do it unless you accept His Son, Jesus Christ.

Sunday Morning

Text: "And being more in agony, He prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."—Luke 22:24.

Infidels have seized upon certain verses of scripture and have given these as reasons for their unbelief. One of these verses is the one I have just read—"And being in agony He prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

For, says the infidel, it is a physical impossibility for men to sweat blood. They have never heard of such a thing happening, they say. All right; but because you say that man has never sweat blood, don't say that God didn't.

Sweat Drops of Blood

Doctor Witheroy said that in his agony that father sweat drops of blood. If an earthly father sweat drops of blood for one son who has gone wrong, is it strange that Jesus should sweat drops of blood for all men when they were in danger of hell?

When Jesus sweat drops of blood there in the garden, it was a new sight for the angels. They had seen their brother angels rebel against God, and they had seen the conflict which followed and they had seen these rebel angels hurled over the battlements of heaven. They had seen Sennecharib come up with his men, and they had seen 180,000 Assyrians laid low by the sword when the angel of God smote them in the night! They had seen Shadrach, Meshack and Abednego cast into a fiery furnace for refusing to bow themselves down to idols, and had seen them come out from it unharmed. They had seen the brave Daniel hurled into the lions' den for refusing to bow the knee to any one save Jehovah, and they had seen him come out from that den of wild beasts alive. But never before had the angels beheld such a sight as when they looked down upon the garden of Gethsemane and saw the Son of God kneeling there, sweating drops of blood as he agonized over man.

In this text there are many lessons valuable to us, and especially valuable just at this stage of the campaign.

The first lesson is that the divine cup is bitter. It is bitter to fallen angels and fallen man, and it was bitter to the falen Christ. Think of the sight! Think of Jesus staining his garments with the bloody sweat not because of any sin or fault of his own, for he was without sin, not because of his anguish over man!

He didn't sweat those drops of blood because of any physical suffering. It wasn't because of any fear of death, for if Jesus Christ had been afraid to die he would have been a coward, and he wasn't a coward, although he was willing to die if God said to. I don't want to die; I want to stay here as long as I can, and so did Jesus, but he wasn't afraid to die. No. It was because of his grief for man.

A great martyr said as he stood in the midst of the flames that were devouring him, "Though you see the flesh fall from my bones I absolutely feel no pain."

A Fiery Hell

If you ever had any doubt about a literal hell, a fiery hell where the wicked must remain forever, it would all vanish as I see Jesus Christ in Gethsemane, agonizing because men would not accept him and were going to hell.

Oh, don't be careless professors of Christianity for another minute. Don't you dare to make a cold, formal prayer when you come to address Almighty God. Don't you dare to regard this campaign in a critical and carping way. Oh, hell must be an awful place when Jesus was in such agony to think that men were going there. You're a big fool to go to hell, but it'll be your own fault if you do. God doesn't want you to go there, but he can't stop you. He has sacrificed his son to keep you out of hell, and what more could he do? I am doing all I can to keep you out of hell. I have stood her for six weeks and preached to you and I've done all that I could, and if you won't be saved, all right—go to hell.

When Jesus was being led out to be sacrificed women followed Him and wept, and He turned to them and said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children." For He said, "For if they do these things in a green tree, what shall be done in a dry?" Jesus meant that they shouldn't weep for Him, but for those who were about to crucify Him; He meant that there was more reason to weep for them than to weep for Him.

Yes, it was a bitter cup for Jesus. God pressed it to His lips and told Him to drink. Jesus said, "Isn't there some way in which I can avoid this?" But God said, "No, there is no other way," and Jesus drank the cup.

We learn still another lesson—the power of prayer.

Every man and every woman that God has used to halt this sin-cursed world and set it going Godward has been a Christian of prayer. Martin Luther arose from his bed and prayed all night, and when the break of day came he called his wife and said to her, "It has come." History records that on that very day King Charles granted religious toleration, a thing for which Luther had prayed.

Then we learn a lesson of the spirit of deep concern over soul.

The spirit of concern that we find in the Bible puts to shame many who are in Philadelphia. Some of you have been coming to this tabernacle ever since the meetings were begun, but you have simply sat here. You haven't put forth a hand to bring any one to Christ. If you are one of these, you are absolutely worthless so far as God is concerned. You are of no use to Him, and He looks on you as an unprofitable servant. How can you sit by while souls are going to hell? What are you going to say to God about it after a while?

Go and see an unsaved person die, and read the obituary notices, and realize that he died unsaved, and then see what you think of it!

"Some people may say: "How do I know how God feels about it? How do I know whether he is really concerned over sinners?" I know it. It would be a sin of presumption if I did not. If God cared as little for the souls of men as some of you care, not a soul ever would have been saved.

It is not possible for the human mind to have a greater conception of God than is revealed to us in Jesus Christ. For a man to say he loves God and then turn his back on Jesus Christ is an insult to the Almighty. You will find in him just what your heart has been looking for and you'll find it nowhere else.

Turned Too Gently

I can see Jesus in the garden looking down on Jerusalem and saying, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stoned them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." It is a matter of history that from that day Jesus turned away from the Jews. He never appealed to them again, but turned to the Gentiles—but God's got a plan for the Jews. So Jesus is God made manifest in the flesh.

Saturday Night

Text: "Behold, he hath hid himself among the stuff."—I Sam., x, 22.

"It arouses one's contempt to see a big man, a man born for big things, doing small, mean, contemptible things. There are some things we can almost excuse in a little, weak, puny, weazened-up man that would be unpardonable for a big man. We can forgive Zaccheus for climbing a tree in order to catch a glimpse of Jesus, but we cannot forgive Saul for crawling into a hole and putting the camp luggage in after him.

"Before we get him out, now that we know where he is, let me refresh your memory. (1) I do not like his ancestry. His father was a man of wealth and power. He and his son had no thought about things which counted most in life; they were too busy breeding asses to think much about the hope of Israel and who the God that made the nation was. In all the years that Samuel ruled the nation and stood as God's representative Saul never heard of him, didn't know him, had never met him. Kish, Saul's father, never said, 'Come, my son, the Lord's prophet is to pass, let us listen to his words, hear his judgments.' No; Kish was too busy with his stock farm.

"The descendants of Kish are like many who live on the streets in this and every other town, too busy six days a week to think of souls, and on the seventh they say 'too tired to go to church today,' so they get a paper, fill their pipe, put on their slippers and sit down and sit idly by while people are going down to hell. They grow sodden and surfeited by the mercies of God. Their sons and daughters grow up with a disregard for God; they spurn Christ and purity.

"Saul was called to a crown, but was found hidden among the stuff. You may say the reason he hid is because he was so modest. Perhaps that may be, but it's an awful thing for a man to be so modest as that when he stands face to face with the duties and hardships of this life. I can tell you what your life is going to be by the way you start. When you have to do common things is when the yellow shows in you, if you have a streak of it.

"The spirit that actuated Saul controls many splendid men, who have in them the making of better than King Saul, ruling over a greater kingdom than he ruled, but they are 'hiding themselves among the stuff.'

"A serious purpose may be lost in the search for pleasure. You may become a toy in the social life, a mere plaything, attracted by anything that tickles your fancy and gives a new sensation.

"Others are chained to Mammon. The man or woman whose only idol is gold is one of the most unhappy and miserable of all. Vast accumulations bring cares and responsibilities, rob life of its sweetest pleasures, develop mean, selfish characteristics. They drive its victims to graves over which no tears are shed, they fill coffins over which no loving heads linger.

"The Lord kept track of Saul, and God hasn't forgotten where you are, watching with the intense compassion of a father your every effort. His heart aches to drag you from among the luggage and give you a place in His Kingdom.

"Live the Christian life. Children will love you, women will admire you, men will respect you. God will crown your life with success, and when the twilight of your life mingles with the purpling dawn of eternity, men will speak your name with honor, and baptize your grave with tears when the Lord attunes for you the evening chimes of life."

10,000 MEN TO PARADE

Out-of-Town Organizations to Be in Line on Washington's Birthday.

From present indications more than 10,000 men will be in line in the Washington Day parade one week from today. In addition to the organizations from this city which will march, numerous bodies from nearby places have signified their intention of taking part.

The exercises will begin in Independence Square. A chorus of 100 children, specially trained, will sing, and orations will be delivered by Chief Justice John P. Elkin, of the Pennsylvania Supreme Court; Freeland Kendrick, Receiver of Taxes, and William Rowen.

Unitarian Christianity

The New Christianity makes the Golden Rule central; it uses the Sermon on the Mount rather than the Nicene Creed as the chart of life; it appeals to love instead of fear; it encourages growth and discovery rather than conformity of opinion; it pleads for brotherhood and co-operation; it insists on freedom; it uses the Bible, not to make a creed, but to enrich a life.

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