## **BOSTON PASTOR SAYS** SUNDAY WILL RAISE STORM IN THAT CITY

Rev. Mr. Campbell Forsees the Evangelist Breaking Up Conventionalism and Driving Out Faddists and Rationalists.

By THE REV. J. L. CAMPBELL Rev. Mr. Campbell is pastor of the First Baptist Church, of Cambridge, Mass. He was head of the delegation of ministers from Boston who came to Philadelphia to invite Mr. Sunday to conduct a revival campaign there. He has remained in this city as a guest of the Rev. Dr. John Concity as a guest of the Rev. Dr. John Gor-don, 3714 North 18th street.

As one of the delegation coming from Boston it has been with the keenest interest that I have attended the services at the "Billy" Sunday tabernacle in Philadelphia. For over a year the question of his coming to our city has been agitated, and this fact in itself has made our newspapers alive to all information that could be gathered about the evangelist

and his methods. Mr. Sunday's name has become a house held word throughout New England and hold word throughout New England and there has been a remarkable increase of unanimity among evangelical Christians in his favor. His alleged antics in the pulpit, however, and the slang with which his speech was said to be punctuated and the violence of his denunciation also re-ceived prominent notice and made some people wonder.

THREE CLASSES OPPOSE. Two classes of the community have been violently opposed to Mr. Sunday's coming to Boston. These have been the brewers and the Unitarians, an interesting combination. To them should be added, but hardly in the same group, a third class—some theological professors and pastors who are tainted with the views of Unitarianism. These men have not scrupled to take the money contributed by orthodoxy to undermine the faith that has given them the positions which

that has given them the positions which they now occupy.

After a pastorate of II years in the largest Protestant church in Cambridge. and knowing Boston as I do, I am asked this question, "Will 'Billy' Sunday suc-ceed in Boston and what may we expect as a result of his three months' cam-paign which begins in our city in Oc-

tober 1916?" reply I may say that his sermons are altogether of a stronger and better quality than I had anticipated. They are duanty than the diction is good, the sentences well constructed and the marshaling of facts and arguments are clearly conceived and powerfully presented. No one is left for a moment in uncertainty as to his meaning. His appeal is more to the intellect than to the

NO LACK OF EDUCATION. There is nothing about his discourses that would indicate a lack of education They could be preached in any college or university in the land. It is when he turns aside from his manuscript to add emphasis to what he has been saying that his extraordinary language appears. Yet the man is in such an intense white heat of earnestness and so anxious to drive home his point that what he does and mays is forgotten and he sweeps his audi-

ences irresistibly on with him.
His sermons are not of the usual evengelistic type. They are more apologetic.
They deal with defense of the Christian faith. Mr. Sunday believes that men are lost. His denunciations of sin are ter-rific, reminding one of the Hebrew prohets, and he has unlimited faith in Christ's power to save. In the atoning sacrifice of Calvary, he has a perfect and the only nedy for human woes and needs. These

are the secrets of his marvelous power. Where there is so much to command and thank God for one regrets to suggest any criticism. I am told that in the early sermons of the campaign he used more slang than now. Occasionally his denunciations are said to have been even reckless. When one comes to see and hear the man, however, he is led to understand and make allowance for this.

PRAYERS A DISAPPOINTMENT. Mr. Sunday's prayers are a disappointment. They are a combination of address and prayer and there is sometimes a lack of reverence when he approaches God that one could wish was different. Say what we will to men, but when we approach the Throne of Grace we should move our shoes from off our feet, for the ground is holy. Even here, however, people keep in mind as accounting for this irreverence the strain under which he is laboring and his intense earnestness

What effect will Mr. Sunday have in Boston? He will raise a storm. He will break up conventionalism and drive fad-dists and loose religionists and rational-ists into bitter hostility. He will find there, on the other hand, the New Eng-land conscience and an interest in things of religion. He will be backed by mighty men of God and a host of them. It is to be hoped that he will not kill himself by overwork before that time. I venture by overwork before that time. I venture to predict that the greatest work in all his marvelous life lies before him in the metropolia of New England.

J. L. Campbell.

Bill to Prohibit Vivisection

HARRISBURG, March 3.-Vivisection be a misdemeanor, punishable by a of from \$100 to \$500 and impresenment fine of from \$199 to \$500 and improsonment for three months to one year, or both, if a bill introduced in the House today by Representative A. C. Stein, of Pittsburgh, is passed. The bill prohibits all medical or surgical experimentation on animals.

## SUNDAY'S SERMON TODAY

SUBJECT: "COMPASSION" seeing the multitudes, He was moved with compassion. 'Fray ye.' He said, 'the Lord of the harvest that He would send forth laborers unto the har-

vest." Matthew ix, 36-38. "We are getting so far ahead of the Lord nowadays; we have the crowd which says there is no disease in the world, but the Bible says there is; we have the crowd which says there is no devil, but the Lord says there is. I eral reasons; because of an inspiration from a book I rend, the study of the Bible with this object in view, and I heard a preacher say, when a family of eix joined the church, they will add numbers but not wealth or social in-fluence to my church.

AFTER "RICH DUCKS." "You make me tired trying to get the rich ducks into the church and passing by the ordinary crowd. You make me sick. Some people seem to think that after Jesus Christ left the world He would have nothing more to do with it. Jesus Christ lives today and is able to help you as if He walked by your side over the hills of Gallies. God doesn't look at anyone's pocketbook or social standing before He makes up His mind to re celve them.

"The soul, to be born again, must be-lieve on Jesus Christ and no soul will be saved unless the owner does. No such thing is possible. You may love God and then turn your back to Him and insult Him. You say you love God, but do not believe that Jesus Christ is His Son; you're the biggest fool living. The soul that is born again, that turns from ain and feeds upon the word of God, will have fellowship with the Lord.

SCORES CHURCH MEMBERS

"Some of you don't know what Chris tlanity is; half the people in the church never had a religious experience; I beleve half the people in the church have never been converted. One of the first evidences of Christianity is reaching out for the unsaved. It is by doing things for Christ that I grow. Use what you have and you'll get more. It is not like hoard it up to get more-but give out what you have and God will give you nore. That's the reason some people tave so little. They haven't as much Christianity now as when they entered the church.

Suppose the man with the withered hand whom I told you about, had wrapped it up in a napkin and kept it in his bosom until the next Sunday, week after week, taking it out on Sunday to see how nice it looked. How long do you sup-pose he would have been able to use it at all? That's the way some of you do with your religion. The matter with lots of God's people is that they have wriggletalls in their experience. They get a little religious experience and wrap it up until Sunday, going to card parties and drinking beer, wine or champagne during the week.

SPIRITUAL LIFE.

"There must be spiritual life before work of which God approves. There are a lot of things done in the church today which God does not approve. What does He care for these rummage sales, oyster suppers, etc.? There must be spiritual life before He approves the work

"The church today has it all wrong, A of of people in church were never con verted. First give yourself to God. He doesn't care about money, Jesus Christ is not bankrupt. He is not hitting the free lunch counters to get something to cat. One of the biggest curses of the thurch today is putting unconverted peoong the teachers, among he trustees; I've known of trustees of thurches who were not even members of the church; they have no business to touch the work of God; you wouldn't alow any one not a member to do anything in your lodge; you can see them in the choir; one-half the church scraps start in the choir loft; lots of people sing for oney, for show, or for compliments, and almost everything else except to sing peo-ple into the Kingdom of God.

WON'T RUN AFTER THEM.

"I have received letters from people in this city, saying, 'My daughter sings so sweetly, I wish you would have her sing ome night,' und others, saying, 'Mrs, Soand-so doesn't go to the meetings, but she is a fine singer and if you'd ask her to sing I am sure she'd come.' She'll have gray hairs before I send for her. They needn't think I'm going to run after

'If there's anything gives me the shivers it is to hear some mother say, 'Don't you want to hear my daughter play the plano?' and then you listen to her play, and say, 'That's fine,' when it is the worst

and say, 'That's fine,' when it is the worst you ever heard.

"Jesus went about the cities on God's business; He was not staking out claims on Jupiter. He saw people as He went from place to place as no one else could see them. He saw them from God's standpoint, and His standpoint was to have them saved. If you are saved you've got to look at the unsaved multitudes like God did. He did everything to bring people into the Kingdom of God. You've got to do what He did or get out of the church. If you have no compassion for sinners you're not His follower, you're of the devil.

PHILADELPHIA'S DAY.

the skeptics and the infident in sees them all today as you do. Wry aren't you moved? You're a member of church? Yes. Been baptized? Yes. He was moved, then why aren't you? If your life is lighted by Jesus Christ you will be. If you are not moved, get down on you knees and say: 'I am a big fraud and a four-flusher. I see people going to hell and never open my lips.'

DEVIL MARRED MAN.

"You're made in the image of God, but look how the devil has marred some of you. You can see it in the grogsbops, the am led to take up this subject for sev- red-light districts, the gambling dens, everywhere see the mars the devil has placed on man.

"Jesus knew the devil had never made nan. Jesus came to this world to reveal God to man, and the highest revela-tion I have of God came to me through Jesus Christ. The Bible is the revelation I Jesus Christ, and Jesus Christ reveals God to me. Jesus came to reveal man to man. In Jesus Christ we have God's revelation of what He wants you and me to be, what I am preaching to you for

"Jeaus Christ saw limitations of the people because of sin. That's the reason some of you haven't got a better job; limited by sin. I believe, had there been no one in the garden of Eden, there would have been no limitation, physical or intellectual. Now we live so many years.

POINT OF VISION.

"What we see depends upon our point of vision. You can't sit around and play cards and then weep because Philadelphia is going to hell. You can't sit down and drink beer, when no champagne and look at God through the bottom of a glass and then weep because Philadel-phia is going to hell. Get on your knees and see the sinner through the word of God and then weep. It all depends on the

"Jesus Christ was not looking at that crowd through opera glasses that had een lined up on a leg snow in some cheap theatre

REAL COMPARISON.

"If some of you women would stop giv ing card parties and weep because your son is going to the devil, you'd know what compassion is. It's when the heart aches, and the eyes fill with tears over another's wrong that you have compassion.

"How does a crowd affect you? If you could have seen that crowd of men Sunday afternoon. The tabernacle was filled and as many more could not get in. Many stood outside peering through the win-dows, eager to hear what might come through the walls. The world is hungry for Jesus Christ, and think of some of you sitting around playing cards and gambling and professing to be followers of God. It is an insult to God. Do you get angry when you come to the tabernacle and find some one in the seat you had been occupying night after night. Or do you wipe your hands of the crowd and say you are not responsible for their lives? Some people see money in a crowd. The politician sees votes in a crowd. As to what effect a crowd has on you de-pends upon your point of view. If you are a Christian you will be moved to tears compassion and want the crowd saved, I have been around over Philadel-phia and up on the hills and looked over the city. I never do that but what I feel like Jesus Christ as He looked over Jerusalem from the hilltops and cried out to that city because it had not turned to

The Rev. Sunday told a story of the Y. M. C. A. life in Chicago. He had the saloon route and he said he could have stood upon the roof of the Y. M. C. A. and with a revolver shot into more than three score saloons. He had the privilege of selecting his companion and chose ege of selecting his companion and chose

a big fellow.
"I didn't want any little dissatisfied fellow who'd let me do all the fighting, for it sometimes happened we had to fight our way through. I wanted a fel-low who could go so fast you couldn't see him for dust. I don't let people make a cuspidor and doormat out of the church of God if I can help it

"One night we counted 1962 men going into one saloon in 62 minutes. We had become separated, and when I found my companion he was leaning against a sign in front of a saloon, crying bitterly 'What's the matter?' I asked. 'Has some one insulted you? Tell me where he is and I'll lick him.' But he said, 'Bill, I and I'll lick him. But he said, Hill, it think you and me are the only two men in Chicago trying for Jesus Christ to save the thousands from going to hell. I don't think anything has ever affected me like that did. And right across the street was a theatre crowded to its doors, and more than half the people in there were professing Christians.

PREACHERS ALL RIGHT.

"Now don't crane your necks to see how the preachers take it. I preach to them the same as to you, and if you have as much backbone as they have you'd go some. If they have a yellow streak in them I haven't found it yet, and I've been looking close, too. If they don't believe in everything I say they have sense enough to keep their mouths shut. God doesn't want any one whose heart is not to the work. He doesn't want anything work. He doesn't want anything to do with you.

ALREADY SIFTED

"Some one says 'How that will sift the ranks of the church.' They're already sifted. I knew of a church with 2000 members, and when it came down to a basis of personal workers there were but

PHILADELPHIA'S DAY.

"Bome one says. 'My, how that will charge methods.' Every church ought to be an asylum for the lost, a refuge for its. 24 hours, but the period of this campaign. Jesus Christ saved all sorts and conditions; If it is not, then tear down your floras, the saved the publicans, the harbot lost, and if you have lost all compassion for the unsaved libertines, the adulterers and adultresses, and compassion. It is yourself actions the adulterers and adultresses, and compassion. It is yourself actions the compassion of the sunday Committee.

"Some one says. 'My, how that will charge methods.' Every church ought to be an asylum for the lost, a refuge for chairman of the Sunday Committee. Sixty-five delegates to the East Pennsylvania Conference of the Evangelistic Association, which adjourned last night as children of Jesus Christ, and if you have lost all compassion for the unsaved libertines, the adulterers and adultresses, libertines are continued by Deputy Scout Commissioner Patton in Montgomery County Sixty-five delegates to the East Pennsylvania Conference of the Evangelistic Association, which adjourned last night as children of Jesus Christ, and if you have lost all compassion for the unsaved libertines, the adulterers and adultresses, lost and the first-class cook went to the hotel with Joseph M. Steele, chairman of the Sunday Committee. Sixty-five delegates to the East Pennsylvania Conference of the Evangelistic Association, which adjourned last night as children of Jesus Christ saved all compassion for the unsaved of the Sunday Committee. Sixty-five delegates to the East Pennsylvania Conference of the Evangelistic Association, which adjourned last night as children of Jesus Christ and the out-chair from being run over Sixty-five delegates to the East Pennsylvania Conference of the Evangelistic Association, which adjourned last night as the plant of the sunday Committee. Six

needs to be converted. If your comneeds to be converted. If your com-passion is not strong enough to break dewn the denominational barrier get down on your knees. I don't believe in church unity. I believe the different charches are of God and represent differ-ent stratas of Christian life; different stratas of intellect and temperament and ways of serving God. I pray to have the church clean and do not believe in church

"Life gives organization, but organiza tion does not give life. I cannot imagine a church baptized with the Holy Spirit living the way some of you live today.

ABOUT EXCITEMENT.

"You say you don't want any excitement; that a revival is injurious to a community. You're the biggest liar or earth. The thing that injures the town is the grog-shop, the gambling hells, joures of ill-fame. These things are the objects for your printers' ink and you can dlp your pen in vitriol. But when you come out against God I'll fight you to the last ditch. Jesus saw the mo changers in the temple, saw them selling doves and pigeons. He took the lash, and overturned chairs and tables and

drove the gang out. Don't you think that was exciting? Well, I guess.
"If Jesus Christ would walk into the church today He'd say, 'Get out of here, you old lobster, you old four-flushers; you've been making my house a clearing house for worldliness and you've out? house for worldliness and you're only pawn on the devil's chess board.

WHAT WOULD DESULT.

"You say that would reduce the church membership. Yes, but not for long. If that would happen you'd soon have to build additions to the churches to hold the people. Let some old bell-wether go out and tie her purse strings and you'll have 50 people coming back to see how you did it. 'When Jesus saw the multitudes He was moved to compassio

#### SUNDAY LASHES BIG "PILLARS OF CHURCH"

Continued from Page One nate, the common people, as well as the

wealthy and socially prominent.

wealthy and socially prominent.

"You ought to make your church a refuge for the heart-broken, an asylumi for the wicked and a home for the hardet." he declared. "If it isn't, you ought to tear down its label. Your commassion for the ungayed must be stronger than denominational feeling. Not that I preach for a united church. I do not, I believe that denominations are of God and represent different temperaments."
Sunday will preach tonight on "How
Shall We Escape if Wo Neglect Salva-

Tomorrow afternoon y" will preach his famous sermon 'Unpardonable Sins." This sermon will also be repeated on Thursday night. MANY SIDE MEETINGS.

Members of the Sunday party ducted a dezen shop meetings today in different parts of the city. The meetings Darby Theatre, where Mrs. William Asher is to talk to an audience of girls.

At 3:45 o'clock this afternoon Miss Alice M. Gamlin will hold a meeting for boys and girls in the Heldelberg Reformed Church, 19th and Oxford streets, and at 4:15 she will be at the Columbia Avenue Methodist Episcopal Church, 25th street and Columbia avenue. Tonight at 8 o'clock a Sunday school teachers' mass-meeting will be held in the Gethsemane Baptist Church, 18th street and Columbia avenue TABERNACLE USHERS DINE.

More than 500 ushers of the tabernacl were entertained at a banquet in the Cen tral Young Men's Christian Association last night, and were encouraged in their efforts on behalf of the revival campaign and the constructive conservation of the thousands of converts for the work of the church. Sunday left his bed to attend the banquet and speak a word of praise and appreciation to the ushers Sunday told the ushers that they had done excellent work in the tabernacle during the campaign. He was overjoyed, Other members of the Sunday party were also present. Homer A. Rodeheaver, the choir leader, and Fred Seibert, "boss" of the tabernacle, made brief addresses. John Eaker Tuttle, the head usher, was

toastmaster, and among the ushers who spoke were Harry E. Harrman, Ilarry N. Hellerman, Charles L. McCrindle, James Simmington, E. F. Schlichter, H. T. Ruth, S. Enoa Spare and W. C. Fortner. At the conclusion of the banquet the ushers formed a permanent organization, to be known as the Tabernacle Ushers' Association of Philadelphia. The following officers were elected: President, John Baker Tuttle; first vice president, Charles L. McCrindle; second vice president, S. E. Spare: third vice president, W. T. Armstrong; fourth vice president, F. oastmaster, and among the ushers who strong; fourth vice president, E. F. Schlichter; secretary, Harry E. Hartman; treasurer, I. N. Balsley; Executive Com-mittee, Wesley Hoot, John H. Uetz, H. Ruth, Jerome Martin and John B. Mr. Schlichter was presented with

handsome umbrella by the members.

EVANGELIST LUNCHEON GUEST Business Men Entertain "Billy" Sun-

day at Hotel. "Billy" Sunday was the guest of hono at the Bellevue-Stratford today at a 150. I knew of another church of about private luncheon of business men. Alba



# BOY SCOUTS

Director Camp Peques. In approaching this subject it may be well to divide it into three parts, and in doing so I would place them in order of importance; Fire, preparedness and actual cooking.

Fire is placed first, as it is naturally the first thing to look to before preparing a meat in camp, and also because the cook, no matter how good, is practically helpless without the proper kind of fire. Preparedness is placed second, and, as is suggested, the cook must "be prepared" before he attempts the actual cooking. Under this head would be placed

cooking equipment, recipes and method of use and application. Actual cooking, although placed last is perhaps the hardest part of the whole

subject. It certainly is the most difficult to impart, and will have to be confined to suggestions, rather than to any set rules, on account of the varying conditions under which it is done. I also believe there is a certain intuition which tells a good cook when a thing is cooking properly and the exact instant when remove it from the fire in order to to the point to say that the good cooks are those who have the intuition. This latter is not a tangible thing which can put down in black and white, but must brought out by many trials and per tion to the process of cooking and the varying requirements for each kind of food will, if consistently carried out and feed will, if consistently carried out and thought out, teach a boy to become what is often spoken of as an "intuitive cock," detting back to the subject of fire, the first thing is to select a proper place to build the fire. This, of course, varies according to weather conditions. If a windy day, try to get shelter or protection from a hill, a bank or the woods. If in the lee of a woods you will run little risk of setting them afire.

If you are in the woods, select a site where there are no low-hanging branches, as the heat would kill them. If possible, select a fire-place directly under an open space in the trees through which you can

select a fire-place directly under an open space in the trees through which you can see the sky; this will not only protect the trees, but will aid you with your fire, as the heat rising through the onening will cause a draft, similar to a chimney, which will draw off the smoke and at the same time cause your fire to burn better. Do not build a fire without first scraping the leaves away for a distance of five or six feet in every direction from the spot on which you wish to build the fire; this will prevent creeping and eliminate to a great degree the chances for a general conflagration.

Having selected your site, the next step. Having selected your site, the next ster

to build the lire. There are three kinds of fires I will describe in this article. First, the fire for frying, brolling and the more easily cooked vegetables, such as potatoes, carrets, cauliflower,

diameter and 3 to 4 feet long, place them on the ground side by side, nearer together at one end than the other (2 inches apart at one end and 6 inches at the other, and place them broadside to the wind. Then regulate your draught placing a stick or stone under one placing a stick or stone under one or both ends of the log on the windward side, according to the strength of the wind. Start your fire between the logs in the regulation way. He sure to have a large enough supply of dry wood on hand to complete your cooking. Small hard wood is best for this fire; spanning the fire, you can place your pots and pans and broilers on the logs, arranging them according to size over the wider or narrower space. For broiling burn

quantity of hard wood until you have a good bed of coals. (See cut.) Second, if you are having a cold snack and want a hot drink, the quickest and want a hot drink, the quickest method securing hot water is to build a amall pyramid fire and with a crotch stick and a long pole swing your kettle over the fire. (See cut.) over the fire. (See cut.)

The third method of fire building is he said, at the deep and vital interest for a more or less permament camp and they took in the campaign. Mrs. Sunday also spoke encouragingly to the men. much longer time, such as beans, beets. for a more or less permament camp and | ferred to Troop 19 from Troop 77, one for cooking articles which require a cabbage, onions, turnips, baked potatoes flector oven.

To build this fire, first drive two stakes

To build this fire, first drive two stakes in the ground about three feet apart and not quite upright and standing clear of the ground about four feet. Against these place logs four to five feet long, pilling them one on the other, until three or four feet high. Use logs six to eight inches in diameter. You now have your "back log" and are ready to build your fire against it. Start with a small pyramid fire at centre of back logs, increasing it in size until large enough to cover a It in size until large enough to cover a circular space two feet in diameter. Burn a quantity of hard wood until you have a quantity of hard wood until you have a good bed of coals—you are now ready to bake or boil. To boil you can use long poles as shown in cut of small pyramid fire only resting them over your back logs instead of the crotch stick, or you can put up a hanger by driving a crotch stick on either side of your fire and places. stick on either side of your fire and placing a long stick across, from which to hang the kettles. To bake place your oven close up to the fire, with its back to the wind. Another good way is to place it across the angle formed by the fire and the back logs. This is the hottest place, as it gets the reflected heat from the back logs as well as the direct heat from the fire. It will be necessary, therefore, to watch it more closely.

(The next article will cover "Prepared-(The next article will cover "Prepared-

THIS DEPARTMENT IS PUB-LISHED EVERY TUESDAY AND FRIDAY

Troop 33 Learning to Cook Eighteen tenderfoot scouts of Troop 23, a new troop, are learning how to cook under the direction of Miss Morris, superdsing principal of the playground at the athletic Recreation Park. The first les-ion was cooking potators, coffee, bacon

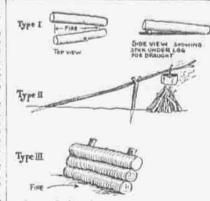
and bread. The troop learns in squads. Three new members of the troop are Robert Payne, Knobloch and C. Adair. First-class Scout Test

The Scoutmasters' Committee held the weekly first-class scout test at the West Branch Young Men's Christian Association last night.

Troop Reviewed by Patton

Troop 113 was reviewed and inspected at 35th and Baring streets by Deputy Scout Commissioner Patton last night.

New Troops Formed Two new troops were formed Sunday night at the Keneseth Is not Synagogue, Broad street and Columbia avenue. The troops will be commissioned tomorrow. Deputy Scout Commissioner Patton's illustrated lecture, "Roughing It Out of Doors With the Scouts," was a feature of the program. Samuel G. Friedman, chairman of the Scoutmasters' Commitsistant Scoutmaster Loeb and a section



One of the chief requirements of camp life is the cook. The experienced cook builds various kinds of fires to suit his purposes.

band furnished the music, and the trekcart aquad gave a demonstration of the uses to which the cart may be Scouts Israel Flitter, Louis Moss and Michael Coplin gave an exhibition of first aid, Samuel Schultz and Max del of signaling and Max Kendel of knottying

Troop 19 Ready for Baseball

The baseball team of Troop 19, after cracticing all winter in rain and shine, is eady for the 1915 season. The men out for places on the team are: Crawford Thompson (manager). William Moone (captain), George McCullen, Raymond McCullen, James Stewart, Robert Nichol-son, "Southpaw" Albert Eckenrode, Robert Black, Charles Meyers, Samuel Mooney, Craig Mooney and Hugh Robin-son. The headquarters are at St. Eliza-beth's Protestant Episcopal Church, 18th and Minlin streets.

and Millin streets.
Seven tenderfeet became second-class scouts and two scouts passed their tenderfoot tests under Scoutmaster Ward Saturday and Sunday. The second-class scouts are Daniel Kitchen, George Mc-Cullen, Crawford Thompson, Mooney, William Mooney, Raym Cullen and James Stewart, The Cullen and James Stewart. The tender-feet are Hugh Robinson and Moore. Scout Black, a first-class scout, has been trans-

Life-saving Scouts

Scouts H. Edward Jackson, Troop 67; Max Kendel, Troop 95, and Stanley L. Thornton, Troop 67, have passed the tests for the life-saving merit badge under Alfred G. Steer. The three scouts also passed the swimming test, together with Scouts George S. Jackson, Troop 67; Percy W. Moore, Troop 80, and Edward Whee-

Troop 56 Practicing for Play

The scouts of Troop 56 are rehearing for a Civil War drama, "Between Two which will be given in Ritteni Hall, Sild street and Haverford avenue, March 26, at 8 o'clock. Twenty-seven members are in the cast. The band of Troop 112, will furnish the music.

Troop 43's Band to Play

The band of Troop 43 has been invited by the Patriotic Order Sons of America to play at the anniversary celebration to be held this month. Besides Raymond Flickenger, drum major, the band con-sists of Dr. Louis Barlow and Arthur dists of Dr. Louis Barlow and Arthur Corlett, of the troop committee, and Scouts Charles Anderson, Leroy Biggs, Gilbert Peterson, Robert Collins, John Morris, Edward Lybrant, Arthur Irelan, Rayn Hyde, William Saxton, Sterling Bryant, Robert Westerhood, Robert Moore, Theodore Page, Burton Burnwood and Charles Wilson.

and was hended straight for an approaching car when Lutz, guiding his wheel with one hand, reached over and pulled the other boy's bloycle to one side.

Troop 64 Hears Safe Cracker Frank Carr, an evangelist and reformed "champlon safe-tracker," addressed the members of Troop 94, at its last meeting. He is 50 years old. The evangelist addressed the scouts at the invitation of Lieutenant John Bishing, of the 55th and Pine streets police station, who recognized him. The meeting was attended by the control of the streets of the streets and the streets of the streets. him. The meeting was attended by As-sistant Scoutmaster Bellows and Troop 62.

County Council for Camden The foundation of a council for the Boy cursed at a meeting of the Camden Coun-ty scoutmasters, in the headquarters of the Burlington-Camden-Gloucester Counties Round Table, Room 3, City Hall, Camden, tomorrow evening.

Troop 33 Has Basketball Team

Schuler, centre; Fink and Vanderslice, forwards, and Ball and Trout, guards, compose the new organized basketball team of Troop 33, which is open for games with any troop averaging 14 years, Scout Fink, 2502 Ingersoil street, is manager.

Girls Help Put Out Fire

Red Rose Crest Troop 79, Girl Scouts, inder Captain Fetters, discovered a fire in a woods near Red Rose Hollow on Washington's Eirthday, and put it out with the aid of Boy Scouts. Troop 29, Scoutmaster Swartz, and a new troop inder Scoutmaster Gault, went on an Girl Scouts. A trail was laid by Asistant Scoutmaster Mobray, of Troop 20.

Camp Fire Girls Find Candy The Camp Fire Girls of the Temple

Lutheran Church, 52d and Race streets, were the hosts to Troop 46 on a treas-ure hunt Saturday, the trail being laid by Scouts C. Spaeth and R. Nichols out from the Eagle Hotel to the bridge across Darby Creek road. The treasure, three boxes of candy, was found by the girls, who outnumbered the Scouts three to one. At the freasure trove a fire was started and the Camp Fire Girls cooked potatoes, apples and "doggles."

New Assistant Scoutmaster

ftay Graham has been appointed assistant scoutmaster of Troop 24, Tacony, and has charge of the First Aid Copps. Stanley Hatter and William Hirst were initiated as Scouts Saturday night. Scout Edward Taylor is the most efficient man in the troop, with 190 per cent to man in the troop, with 100 per cent. to his credit; Lewis Gotthardt is a close second. As a result of a Scout meeting conducted by Scoutmaster Taylor in Wissinoming, two weeks ago, Troop 24 may have a rival troop in the northeast soon.

Scouts Aid Director Cooke The "Hire-a-Man" movement of Di-ector Cooke, of the Department of Pub-c Works, will be aided by the Boy

Scouts throughout Philadelphia. Letters are being sent to every Scout asking him to be on the look-out for "odd Jobs" that can give work to the unemployed. County Scouts The annual meeting of the Delaware and Montgomery scoutmasters was held at the Wayne Log Cabin Saturday, when 24 scoutmasters and assistants attended Walter S. Cowing, scout executive of Philadelphia, delivered an address. The meeting was presided over by Walter Whetstone, scout commissioner of Dela-

ware County. The North Wales and Lansdale troops inspected the power station at Allentown Saturday, and biked to South Mountain with the South Bethlehem troop.

A new troop at East Lansdowne has been registered, with William H. Hoehler as scoutmaster.

### Unitarian Christianity

We now plan to close the Unitarian Book Room on or about the 13th of March. It was opened on January 1 in the most conspicuous place we could secure, not with any idea of interfering with the good works of Mr. Sunday, but simply to defend against his unjust assaults and ignorant slurs of the sublime Christian faith of Channing, Parker and Martineau, of Longfellow, Julia Ward Howe and Emerson.

We had heard from our brother Unitarians in other cities what words Mr. Sunday would use concerning us, and we anticipated that a few fairminded persons would revolt against them and wish to learn what this maligned religion really is.

For those few we opened the Book Room, and they have fled to it to the number of about 25 per day. They have freely taken our tracts and returned for more. Students in colleges and divinity schools have been among those who sought to know both sides.

With us this has been a service

imong those who sought to both sides. With us this has been a service rendered unto God for the guidance of men in the spirit of the Apostles who went out to preach the Gospal who went out to preach the Gospal o every creature. No man ever be-ame a Unitarian without thereby inding peace with God and abundant appiration to the good life.

Unitarianism is salvation. Before it is closed, visit or send

The Unitarian Bookroom 1815 North Logan Square

NO. 55-ASTHMA SIMPSON, THE VILLAGE QUEEN-"STEW" PIDD AND LUKE WARM ALMOST PUT SOMETHING OVER!!!!

