"BILLY" SUNDAY'S SERMON TODAY

'You have a devil.' They grew triffe. bolder in their denunciation and said; You do what you do through Beelze-bub, the prince of devils.' Jesus said: 'How is that so? If what I do I do through the devil, explain why it is I am overthrowing the works of the devil? am overthrowing the same as a continuous of the devil, then I wouldn't be working to burt the works of the devil. A house divided against itself cannot stand. If I were a devil, I would not be A house stand. If I were a devil, I would not be doing what I am doing to destroy the works of the devil, but I would be working to destroy the works of God.

"From that day forth they dared not

ask Him any questions.
"I know there are various opinions held by men as to what they believe or think, constitutes the sins against the Holy There are those who think it we been committed only by those as who heard Jesus Christ. It that be true then neither you nor I are in danger, for neither has ever seen Jesus in the flesh nor heard Him. An-Jesus in the flesh nor heard Him. Another class thinks that it has been committed since the days of Jesus, but at extremely rare intervals; and still a third class think they have committed it and they spend their life in gloom and dread and are perfectly useless to themselves or the community.

QUESTIONS ANSWERED.

"And yet I haven't the slightest doubt but that there are thousands here today in this tabernacle that come under the head of my message, who are never doomy, never depressed, never downcast, their conscience is at ease, their spirits are light and gay, they eat three meals a day and sleep as sound as a pabe at night; nothing seems to disturb life is all pleasure and song.

"If you will lay aside any preconceived eas or opinions which you may have ad or still have as to what you imagine, think or believe constitutes the sin against the Ho'v Ghost, or the unpardonable sin, and if you will listen to me for I have read every sermon I could ever get my hands on upon the subject, and have listened to every man I have ever had an opportunity to hear preach, and have read everything the Bible has taught

"I do not say that my views on the subject are infallible, but I have wept and prayed and studied over it, and if time will permit and my strength will allow and your patience endure, I will try to ask and answer a few questions. What is it? How does it show itself? Who can commit it? Why God will not

he unpardonable ain, lots of men in heaven would have to go to hell tonight, and there are multitudes on earth on their way to heaven that would have to to to hell. It is not drunkenness, there are multitudes in heaven that have crept and crawled out of the quagmires of hat ever blazed for God have been men

that God saved from drunkenness. "It's not adultery. Jesus said to the oman committing adultery and caught in the very act, 'Neither do I condemn thee, go, and sin no more.'

been red with blood and God has for-given them. The Apostle Paul's hands were red with blood.

REJECTION OF CHRIST.

and final rejection of Jesus Christ as your Saviour. God's offer of mercy and salvation comes to you and you say: 'No,' and you push it aside. I do not know that there is such a thing as the last call to every man or woman. God says that His spirit will not always strive with man, and when a man or woman

with man, and when a man or woman says, 'No' as God's spirit strives for the last time it forever seals your doom.

"It is no special form of sin, no one act. It might be swearing, it might be theft. Any one becomes unpardonable it in a campaign like this God keeps calling on you to forsake that sin and you keep on refusing to forsake it, and if you don't then He will withdraw and let you alone and that sin will become unpardonable, for God don't sak you sgain to forsake it.

"It may be your adultery. You will keep refusing and God will say: 'Very well: if you think more of that than Me and My salvation, take it and go."

"It is no one glaring act, but the constant repetition of the same thing. There will come a time when you commit that sin once too often.

RESISTING THE TRUTH.

RESISTING THE TRUTH.

RESISTING THE TRUTH.

"By every known law of the mind, conversion must be affected by the influence of the truth on the mind. It is also a known law of the mind that truth resisted loses its power on the mind that realists, and each resistance weakens the truth. Every time you resist the truth the next time you hear it it loses its force en your mind; and every time you bear a truth and resist a truth, then you become stronger in your power to resist the truth. We all know this, that each resistance strengthens you against the truth. When a man hears the truth and he resists it the truth grows weaker and he grows stronger to resist it. "Jesus Christ gives you just as much evidence today. Down in Indiana, my friend, Mrs. Robinson, was preaching. I don't remember the town, but I think it was Kokomo, but I remember the incident, and the last day she tried to get ine leader of society there to give her heart to God. She preached and then went down in the alsle and talked to her. But she refused, and then she went back to the girl, but she still refused. As Mrs. Robinson turned to go she saw her borrow a pencil from her escort and write something in the back of a hymn book.

WHO CAN COMMIT IT?

WHO CAN COMMIT IT?

"A few years afterwards Mrs. Robinson went back to the town and was told the sicians had just held a consultation and taid she could not live until night. Mrs. Rebinson hurried to her home. The girl looked up, recognized her and said: 'I didn't send for you. You came on your own account, and you're too late. To retery appeal she would reply: 'You're late.' Finally she said: 'Go look in hymn books in the church.' They led to the church.' They led to the church and looked over lymn books and found in the back her name and address and thuse is 'I'll run the risk; I'll take my the look is the forgiven unto ment' ling to me, but you ordinarily die na you have lived. "A minister was called to a house of shame to be with a dying sirl in her last moments. He prayed and then looked at moments. He prayed and then looked at moments. He prayed and then looked at moments. He was led to part in a werse of Scripture, Isaish L is: 'Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; then the church.' They shall be as white as snow; then books and found in the back her name and address and thuse in the looked of the control of

ether philosopher.

The Pharisecs charged Jesus with being in league with the devil. They said
and repentance to save you. Sin is no

TWO PRIMARY WAYS.

primary ways. All others are subdivisions. Bitter malignity. Take a man and woman that have sinned, and there te no one who will be more bitter to show His power, then the devil and against these meetings than they. Bitter all of the demons of hell get busy. That's malignity. It disturbs to hear the nc- the best evidence in the world that these counts of these meetings in the newspapers, that tens of thousands of people pack the tabernacle every night to hear sneer and say: 'How does it happen the sermon. They are resisting every attempt on God's part to keep them out of hell. There isn't a man against whom they will say more mean and contemptible things than they will say about me. I'il do anything on earth to help a sinner, help him to help Jesus. I'il do anything in the world to put the devil and all his cohorts in hell.

"There was an old saint of God now in glory. He was holding meetings one time and a young man came down the alsie and went so far as to ask him to pray for him. He said: 'Let's settle it now,' but the young man refused and told him to pray for him. Years afterward, in Philadelphia, the old saint was in a hotel waiting for his card to be taken up to the man he wanted to see. He looked in the barroom door. There the sermon. They are resisting every that when a man's mind has developed

He looked in the barroom door. There was a young man there, ordering a drink. The two saw each other's reflections in the French plate behind the bar, and the young man came out and said: 'How do you do.' The old man spoke to him. The young fellow said: 'I suppose you don't remember me?' and the old wait that he nd the old saint had to admit that he

The young fellow asked him if he remembered the meeting il years before in New York, when a young man came down the aisle and asked him to pray down the aisle and asked him to pray for him. He said he was the young man. The old saint said, 'From what I have just seen I would suppose that you did not settle it.' The young fellow said: I did not and I never expect to. I believe there is a hell and I'm going there as fast as I can go.' The old man begged him to keep still, but he said: It is true, If Jeaus Christ would come through that door now I would spit in His face.' The old man said: 'Don't talk that way. I would not stand to have His face.' The old man said: 'Don't talk that way. I would not stand to have you talk about my wife that way, and I will not stand it to have you talk about Christ that way.' The young fellow said it was all true. The old fellow said, 'Maybe it is all true, but I do not like to hear it.' The young fellow said it was true, and that if he had a Bible he would tear it up. With a string of oaths he went to the bar, took two or three drinks and went out the door. or three drinks and went out the door.

SPIRIT CALLED AGAIN. "Sometimes it may be utter, absolute indifference. Some can hear any sermon and any song and not be moved. I'll venture that some of you have not been convicted of sin for 25 years. Back yonder the spirit of God convicted you and you didn't yield. The first place I ever preached, in the little town of Garner, in Hancock County, Ia., a man came down the alsle. I said, 'Who's that? "It isn't theft. He said to Zaccheus.

"It isn't theft. He said to Zaccheus.

This day is salvation come upon thy house.' Zaccheus had been a thief.

"It's not murder. Men's hands have and he said nothing. Then he told me that 21 years ago he had gone to Chithat 21 years ago he had cago and sold his stock four hours be-fore he had to catch a train. Moody was in town, and with a friend he had "What is it? To me it is plain and to the sermon. When Moody gave the imple. It is constant and continual, invitation he handed his coat and hat to his friend and said he was going down and give Moody his hand. The friend told him not to do it, that he would miss his train, and then the rati-road pass would be no good after that day. He said he could afford to pay his

way home.
His friend told him not to go up there amid all the excitement, but to wait and settle it at home. He said he had waited 35 years and hadn't settled it at home. but the friend persisted against him go-ing forward and giving his heart to God. Finally the time passed and they had to Finally the time passed and they had to catch the train, and the man hadn't gone forward. He told me that he had never had a desire to give his heart to God until that time, Il years later, when he heard me preach. The spirit called him when he heard Moody, and then the spirit did not call him again until I years later, when he heard me.

"I have never said and I never will say

years later, when he heard me.
"I have never said and I never will say
that all unbelievers died in agony. Man
ordinarily dies as he has lived. If you
have lived in unbelief, in 39 cases out of 100 you'll die that way. If Christianity is a good thing to die with it is a good thing to live with.

DEATHBED CONFESSIONS.

"I don't go much on these deathbed confessions. 'A deathbed confession is like burning a candle at both ends and then blowing the smoke in the face of Jesus. A deathbed confession is like drinking the cup of life and then offering dregs to Christ. I think it is one of the most contemptible, miserable, good, for-nothing, lewdown, unmanly and unthe most contemptible, miserable, good, for-nothing, lowdown, unsanly and unwomanly things that you could do to keep your life in your own control until the last moment and then try to creep into the kingdom on account of the long-suffering and mercy of Jesus Christ. I don't say that none is genuine. But there is only one on record in the Bible, and that is the first time he had ever heard of Christ, and he accepted the first time. So your case is not analogous to this. You have wagon loads of sermons pumped into you, but it's a mighty hard thing to accept in the last moment. If you've lived without conviction your friends ought not to get mad when the preacher preaches your funeral, if he doesn't put you in the front row in heaven, with a harp in your hands and a crown on your head.

"A doctor had been a practitioner for 60 years and he was asked how many godless men he had seen show any trace of concern on their deathbed. He said he had kept track of 300 and only three had shown any real concern." That is appailing to me, but you ordinarily die as you have lived.

"A minister was called to a house of shame to be with a dying girl in her last

SUBJECT:

"THE UNPARDONABLE SIN"

wherefore I say unto you, all manner of all and blasphemy shall be forgiven and over again, until God will say:

"Take it and go to hell."

"Who can commit it? I used to think that only the vile, the profune, were the people who could commit it.

"Something may say to you, I ought to be a Christian." This is the dispination of the Holy Spirit. God sucke in the world to come."—Matt. xii, 31-32.

"Td like to know where anybody ever feand any authority for a belief in future probation. Jeans Christ was either turn probation. Jeans Christ was either turn probation. Jeans Christ was either turn probation. Jeans Christ came upon this earth and lived and the Jaw and God is speaking through the Holy Spirit to keep you to be a Christian, it takes the complication and the said of the Holy Spirit to keep you to be a Christian in the Holy Spirit to keep you to the formula the plan of salvation; the Holy Spirit to convict; Jesus Christ to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation; the Holy Spirit to redeem you to read the plan of salvation and the plan of the plan of the plan of the plan of the give a murderer? My hands are red with blood, although no one knows it.' Didn't I say He forgave Paul?

"A friend of mine was preaching in Lansing, Mich., one time and in the middle section of the church there was a man who made him so nervous he couldn't watch him and preach. Nothing seemed to attract him until he said, aurposing there were a murderer here tonight, God would forgive him if he accepted Christ,' and the man grabbed the chair in front of him at the word murderer and sat rigid throughout the sermon, never taking his eyes from my friend. At the end of the meeting, my friend went down to him and asked him what was the matter, teling him that he had him so nervous he could hardly preach. The man said: "Im a murderer." I escaped through a technicality and I'm aupporting the widow and children, but I'm a murderer." My friend brought him to Jesus Christ, and now that man is a power in the church. All manner of sins God saves He will forgive. He is

HEART FIRST, THEN INTELLECT. "Infidels when asked this, seize upon it as a plan of attack. When God begins meetings are doing good, when that bunch of knockers gets busy. Infidels through age and experience once and contact with the world, and he has passed the period of youthful enthusiasm, how does it happen that so few of them

letters in some of the papers knocking me and my work. The devil started that before I came and he is keeping it up while the meetings are going on. That is how the devil works. I shall carry away no malice against anyone here, no mat-ter what they have tried to do to in-jure my work. But I refuse to drop my colors before the forces of evil. I have been 23 years building up a Chris-tian character and any one who tries to tear it down will have the finest scrap they have ever known.

POWER OF REVIVALS.

"Most people are converted at special revival services. I want to hurl this in the teeth, cram it down the throats of those who sneer at revival efforts, preachers included. There were about nine-tenths of those who stood who were converted at a revival. What does that show? It shows that if you are 30 and have not been converted at this revival

of what hell would be like. Then think of any low-down. God-forsaken, dirty gang knocking a revivat.

"God says: 'You spurn My love and trample the blood under your feet, but if you seek My pardon I will forgive you.' You might have been indifferent to the appeals of the minister, you might '. ve been a thief, or an adulterer, or a blas-phener, or a softer and all that but phemer, or a scoffer and all that, but God says: 'I will forgive you,' You might have been indifferent to the tears of your white). Fineral services on Saturday, at 2 pm. at 1033 Palmer st. Interment Palmer Valit en indifferent to the tears of your life and children and friends, but will seek God He will forgive you, when He came down and relimiself as the Son of God through sy Spirit, if you sneer and say of true your sin may become unable. If you don't settle it here were will settle it anywhere else. Ill close with a word of comfort word of warning. If you have a to be a Christian it is proof that vil hasn't got you yet. That is mfort. Now for the warning: If you have a to be a Christian it is proof that vil hasn't got you yet. That is mfort. Now for the warning: If you have a complete thank God for it led to it. You may never have rehance."

ECTION OF CHRIST

UNPARDONABLE SIN

White). Fineral services on Saturday, at 2 pm. at 1033 Palmer st. Interment Palmer Vallmer Vallmer Vallmer Vallmer St. Interment Palmer Vallmer Vallmer Vallmer Vallmer Vallmer Vallmer Vallmer St. Interment Palmer Vallmer Vall poor wife and children and friends, but if you will seek God He will forgive you.
"But when He came down and re-vealed Himself as the Son of God through the Holy Spirit, if you sneer and say it is not true your sin may become un-pardonable. If you don't settle it here you never will settle it anywhere else,
"I will close with a word of comfort
and a word of warning. If you have a desire to be a Christian it is proof that the devil hasn't got you yet. That is the comfort. Now for the warning: If you have that desire thank God for it and yield to it. You may never have another chance."

REJECTION OF CHRIST

sion must be effected by the influence through the Holy Spirit today.

"By every known law of the mind." Sunday continued, "conversion must be affected by the influence of the truth of the mind. It is also a known law of the mind that the truth, resisted, loses its power on the mind that resists, and each resistance weakens the truth."

The evangelist declared that the call of the present revival has come to men in every walk of life, the educated and the

ignorant, the rich and the poor.

"To ev y man and woman," he said,
"God speaks through the Holy Spirit and
urges men to come out for Jesus Christ.
The Holy Spirit lives on the earth today, and is here as the representative of the Trinity. The Holy Spirit speaks to you Trinity. The Holy Spirit speaks to you through your minds. If you don't heed and the Holy Spirit departs, then it is good-night for you," "Billy" also came out against death-

bed confessions. He said:
"I don't go much on these deathbed confessions. A deathbed confession is like burning a candle at both ends and like burning a candle at both ends and then blowing the smoke into the face of Jesus. A deathbed confession is like drinking the cup of life and then offering the dregs to Christ. I think one of the most contemptible, miserable, goodfor-nothing, low-down, unmanly and unwomanly things that you could do is to keep your life in your own control until the last moment and then try to creep into the kingdom on account of the long-suffering of Jesus Christ. I don't say there are none genuine. But there is only one on record in the Bible and that was the first time he had heard Christ and he secepted Him the first time. He was the thef on the cross. So your case is not analogous to this."

Again Sunday urged men and women

Again Sunday urged men and women to get right with God while they were young, declaring that the majority of Christians became members of Christ's army when they were between 18 and 30 years of age.

FUNERAL OF ARCHER FIELDING The funeral of Archer Fielding, who fought wit' it nion League Regiment of Pennsyiva. Volunteers during the Civil War, was held this morning from the rooms of David H. Bowen & Son, un-dertakers, of 45th street and Baltimore avenue. He resided at 2037 North Gratz atreet. Mr. Fielding, who was born in this city in 1815, was at one time connocted with a local newspaper. He is survived by a sister, Mrs. C. W. Livezy, of Aldan, Pa., and a brother, Charles Fielding, of Bridgeton, N. J.

Funeral of Dr. D. F. Swisher
Dr. David F. Swisher, who died Monday at the Jefferson Hospital of pneumonia, was borough secretary of Darby,
and a graduate of the Philadelphia College of Pharmacy and the Jefferson Medical Gollege. The funeral will be held
tomorrow from his late home in Darby.
Doctor Swisher settled in the suburb 9
years ago and was prominent in its social
and political affairs. He was identified
with the Masonic order, and is survived
by a widow and two sons, Arthur and
Orville Swisher, students of the University of Pennaylvania and Dressel Institute,
respectively. Funeral of Dr. D. F. Swisher

OBITUARIES

Paul Ross Weitzel Paul Ross Weitzel, & years old, one of his oldest members of the Philadelphia

Bar, and who was one of the few able campaign speakers in this State to come to the support of Lincoln in his nomination for the Presidency, died yesterday at his home, 3300 North 16th street. He had been ill but a few days. Mr. Weitzel, who was born in Sunbury, Pa., was graduated from the Law Department at Dicklinson Seminary, and practiced in his native town, Mauch Chunk, Wilkes-Barra and Scranton. He settled in this city 10 years ago, and for some time had retired from active law work. For many years Mr. Weitzel had been a trustee of the Tioga Presbyterian Church, and long a member of the Society of the Sons of the Revolution. He leaves a widow, three daughters and three sons.

George Fox, postmaster of Altoona, Pa., and for many years active in Republican politics in that section of the State, died early yesterday at the University Hospital from a cancer of the liver. Mr. Fox was chairman of the Blair County Republican Committee. He was a Mason, and is survived by his widow and five children.

The funeral services will be held to-morrow morning at 11 o'clock, at the home of his sister, Mrs. S. A. Morrison, 4643 Penn street, Frankford.

Dr. Sedgwick Mather

Dr. Sedgwick Mather, who practiced mechano-neuropathy at his office in the Witherspoon Building, died at the Wom-en's Homeopathic Hospital following a brief illness of pneumonia. He was 45 years old, and lived at 216 South 11th street. Doctor Mather was graduated from the medical department of Colgate

Deaths

ANDERSON.—On March 2, 1915, WILLIAM ANDERSON, aged 88 years. Funeral on Thursday, at 2 p. m., from the residence of his granddaughter, Mrs. Joseph F. Hicks, 1240 North Reddield at, Interment private, 1240 North Reddield, 1915, EMMA E. BAKER.—On March 2, 1915, EMMA E. BAKER.—Funeral on Friday, March 5, at 2 p. m. preddenly, from 1122 South 36th st., West Philadelphia. Interment private, Mt. Moriah Cemetery.

CHORLTON,—On March 2, 1915, IBAAC, husband of Mary E. Choriton Funeral on Friday, at 2 p. m., from 2420 Frankford ave. Interment private, Oakland Cemetory. EVANS.—On Second Month 28th, 1915, EME-LINE EVANS, aged 86 years. Relatives and friends are invited to attend the funeral serv-ices, on Fourth-day Third Month 3d, at 11 o'clock, at her into residence, 1718 Ingersoll at. Interment privats

FOX.—On March 2, 1915, GEORGE FOX.
Relatives and friends are invited to attend
the funeral services on Thursday morning
places of the relations of the relations of
the silver. Mrs. S. A. Morrison, 4842 Fenn
ett. Frankford. Interment at Allona, Pa. FRASER.—On March 1, 1915, JOHN, hus-band of Sophia Fracer (new Metch). Funeral services on Saturday, at 2:30 p. m., at his bite residence, 13 West Louden at., German-town. Interment private, 1vy Hill Gemotery. town. Interment private, by Hill Cemotery.

HARPER.—On March 2, 1915. SAMUEL R.

HARPER, ag. 60 years. Funeral services on Friday, at 1 p. m., at the residence of his son-in-law, Mr. H. L. Smith, 6110 Spruce 6t. Interment private.

HARTLEY.—On March 2, 1915. MARY E., widow of George T. Hartley ince Kirk). Due notice of funeral will be given, from real-dence of her daughter, Mrs. Mary E. Barger, 3136 Hartville st.

Somerton.

PHILLIPS.—On March 2. 1915, SHELDON PHILLIPS, aged 30 years, of Roxborough, Informent strictly private. Thursday morning, at Leverington Cemetery.

RANDOLPH.—Suddenly. of pneumonia, at her residence, 2023 Hillyer place, Washington, D. C., on Tuesday, March 2. KATHER-INE JULIA POWEL, widow of the late Major General Wallace Fitz Randolpt, Funeral services at the Church of the Epiphany, Washington, D. C., on Thursday, March 4, at 2:30 p. m. Interment at Artington Cemetery.

Commercy.

ROUCHE.—On March 1, 1915, VIRGINIE, widow of Celestin Rouche, aged 82 years. Relatives and friends are invited to attend the funeral on Thursday at 8:30 a.m., from the realdenes of her daughter, Mrs. Julia Wisse, 8218 Chesinut at. Requiem High Mass at Our Lady of Victory Church, at 10 o'clock. Interment 87 vate.

RULON.—On March 1, 1915, GEORGE T. RULON, husband of Verla E. Rulon (nee Hampton), son of Elijah W. and Frances S. Itulon. Funeral services ou Friday, March 5, at 2 p. m., at the residence of his parents, near Swedeshoro, N. J. Interment at Lake Park Cemetery.

S. at 2 p. m., at the residence of his parents, near Swedesbron, N. J. Interment at Lake Park Cemetery.

STELWAGON.—On March 2, 1915, JOSEPH, husband of Marths A. Steiwagon and sm of the interlease of the interment as the vaccor. Funeral services on Friday, March 5, at 2 p. m., at 1438 North 12th at formerly obs. North 19th st.). Interment strictly private.

SULLIVAN.—On the lat of March 1915, will-liam, husband of Mary A. Sullivan intervised to attend the funeral, on Saturday morning, at 8:30 o'clock, from his late residence, 6:15 Diamend at, Solemn Requiem Mass at St. Edward's Curch at 10 o'clock, interment at New Cathedral Cemetery.

WEAND.—On February 28, 1915, MARY THERESA, wife of William Weand the Sink, Relatives and friends of the family are respectfully invited to attend the funeral services, on Saturday afternoon, at 1:30 o'clock precisely, from her late residence, 1:31 North Broad at, Interment strictly private, Northwood Cemetery, Remains may be viewed on Friday evening, from 7 to 9. Pottavilla papers please copy.

WEITZEL.—On March 2, 1915, PAUL ROSS, husband of Fannis Edwards Royd Woltzel, in his 83d year, at his late residence, No, 3:500 North 16th at. Due notice of the funeral will be given.

WHITE.—On March 1, 1915, at Columbus, N. J., THEODOSIA K., widow of Samilel I. White. Funeral on Triday, March 5, at 11 a. m., from Columbus, N. J. Interment Columbus Cametery.

Unitarian Christianity

Has your religious faith given to you the consciousness of the reality of God? Has it enabled you to read signs of his presence in all the common and familiar things of life? Is he as real to you as your father or your friend? If not, then there is that in religion to which you may yet attain. There is a splendid conviction that it holds for you. The liberal faith has given to many this fine sense of the reality of God. What unreasoning faith could not bestow, and what reiteration could not impart. Unitarisan freedom of inquiry has grandly given.

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