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The Evening Times ★ Star

PAGES NINE TO SIXTEEN | ST. JOHN, N. B., SATURDAY, MARCH. 31, 1917 | SIXTEEN PAGES

News of the Churches

Tabernacle Baptist Church

Haymarket Sq. REV. F. PATRICK DENNISON, Pastor.

11.00 a.m. ..... "THE STUMBLING BLOCK"
3.30 p.m. ..... Edith Ave. Mission, East St. John
6.45 p.m. ..... Song Service, followed by the evening worship
Subject:—"The Call of the Empire and the Command of Christ"

At this service the preacher will be REV. RALPH E. GULLISON, M.A., late of Bimlipatam, India. Many remember his splendid address at the District Meeting last year, and the impression he then created will be fully borne out in his message to us on this occasion.

Come early. Hundreds have to be turned away through coming at the last minute. The time wil not be wasted, for we can spend it profitably in the "Song Service." Baptism at the close of this service.

We are one of the City Churches co-operating in the City-wide Mission. Come! Seek! And you WILL FIND.

Germain St. Baptist Church

Corner Queen and Germain Sts. Rev. S .S. Poole, B.A. Pastor.
Strangers Always Welcome.

Subject at 11 a.m. ..... "One Thing Lacking"
The Lord's Supper will be observed at morning service.
Subject at 7 p.m. ..... "Blotted Out"
All Seats Free at Evening Service.
Special Services each evening next week, except Saturday at 8 p.m.

Main St. Baptist Church

(The Stranger's Sabbath Home)
REV. D. HUTCHINSON, D.D.

11.00 a.m.—Subject: ..... "The Churches Greatest Need"
2.30 p.m. ..... Sunday School and Men's Bible Study Class
7.00 p.m.—Subject: ..... "The Conviction of Sin"
Service every evening during the week except Saturday.
Good Music by Choir. A Hearty Welcome to All.

Waterloo Street United Baptist Church

REV. F. H. WENTWORTH, Pastor
City-Wide Mission Services Every Night (Except Saturday)

11.00 a.m.—Subject: ..... "SOUL SAVING"
(Communion at Close)
2.30 p.m. ..... Sunday School
7.00 p.m.—Subject: ..... "THE AGE-LONG CONFLICT"
Monday—"The Cross and Women;" Tuesday—"The Cross and Men;" Wednesday—"The Cross and the World;" Thursday—"The Cross and the Future;" Friday—"The Cross."
Strangers Welcome to All Services. All Seats Free.

Central United Baptist Church Sunday

(The Stranger's Home)
REV. D. J. MacPHERSON, Pastor.

11.00 a.m.—Pastor's Subject: ..... "Christ's Verities"
2.00 p.m. ..... Teachers' Training Class, led by S. K. Smith
2.30 p.m. ..... Bible School in all its branches
7.00 p.m.—Pastor's Subject ..... "How Saved?"
Choir Under Direction of Ruth M. Blaisdell.

NOTE:—Throughout the Week, each evening excepting Saturday, Special Evangelistic Services, with programmes of Song-Praise, will be held in the vestry in connection with the City-Wide Miss ion Movement.

We are entering the Holy Week of Canada's most serious year. Does this Suggest anything to you?

Coburg Street Christian Church

Rev. W .S. Hall Will Preach at Both Services.

11.00 a.m.—Subject: ..... "The Ideal Life"
Solo—"He Was Despised" (Messiah)—Handel.
2.30 p.m. ..... Bible School
7.00 p.m.—Subject: ..... "A Royal Visitor"
Solo—"Palm Branches" (Faure)—Mrs. Patterson.
Duet—"Art Thou Weary" (Graten-Hoffman)—Mrs. Patterson, W. F. Smith.

ALL WELCOME

The People's Church

REV. B. H. NOBLES, Pastor

11.00 a.m. ..... "A Job for Four Men or One Woman"
7.00 p.m. ..... "Is There Anything in Dreams?"
Come Early! Seats Free! Welcome to All

Salvation Army Sunday Services

No. 1 Corps, Charlotte St.—7 a.m., 11 a.m., 3 p.m., 7.30 p.m., Adjt. J. Green, C. O., Envoy Bessie Lane will farewell at the evening service.

No. II Corps, 640 Main St.—11 a.m., 3 p.m., 7.00 p.m., Capt. Sydney Boulton, C. O., Mrs. Major Barr will conduct all services.

No. III Corps, Brindley St.—7 a.m., 11 a.m., 3 p.m., 7 p.m., Capt. Jas. Barclay, C. O., Adjt. Hy. Hurd will conduct all services. Special Subjects.

No. IV Corps, Rodney St., West End—11 a.m., 3 p.m., 8 p.m., Capt L. Silver, C. O., Lieut. M. Wheeler, Assistant.

"What Will You Do With Jesus Which Is Called Christ?"

The question of Pilate is still a vital one. The Hebrew nation rejected Him—Judas betrayed Him—Peter Denied Him—Pilate Condemned Him—What will you do with Him?

He died on the Cross—He rose a victor over death—He lives to help you triumph over sin and evil habit.

ACCEPT HIM—FOLLOW HIM—SERVE HIM

Attend the Services in your own Church Tomorrow and each evening during the coming week.

The City-wide Mission of the Churches of St. John

German Clergymen Preaching Defiance

Say God Is With The People And Urge Them To Be Of Good Cheer

Say Their Cause Is Just

Kaiser Called the World's Figure of Destiny, and Military Leaders and Chancellor Lauded

Germany's clergymen, so many of whom have done yeoman service since the outbreak of the war in helping to fire the German people with the idea that the Germans are the chosen people of God, are again rallying to the defense of the fatherland, and, in sermons and newspaper articles, are urging the kaiser's subjects to hold out to the utmost. German newspapers received in London within the last few weeks contain many items telling of the activities of the clergy, specially of the Evangelical prachers.

The Rev. Dr. Baumgarten, an eminent theologian of Kiel University, has been lecturing on the sources of German power in holding out. There are those, he says, who speak of an approaching fourth act of the war drama, but for his part he would not like to commit himself to this view. But, fourth act or first act, Germans will hold out. What are the sources of this power of holding out? he asks himself.

First of all there is the truth and transparency of the German cause. Germans have now a clear notion of what is threatening—nothing less than destruction, says the reverend doctor. The Paris economic conference acted on the principle that Germany was to be rendered economically impotent, and the German workman will be the first to suffer should this principle be put into action. This is now thoroughly understood in the smallest German cottage, and in consequence the nation is tightening its belt, more than ever determined that the British starvation war shall not force them to yield.

According to the Reverend Doctor, another great source of German power in holding out is the confidence of the people in their leaders. It is, of course, not necessary to accept everything without criticism, but in judging the leaders of the army and navy criticism is really superfluous. Look at Hindenburg. Is it not an act of divine providence that an actual hero of this character stands at the head of things? The chancellor, says Dr. Baumgarten, is no genius of the Bismarck order. He has constantly committed grave mistakes, and one might well imagine a greater man at the head of affairs. But think of his difficulties. And who besides Bethmann Hollweg could control all the threads in his hand? He is always moderate—"a respectable, noble, quietly suffering man."

Finally, according to Prof. Baumgarten, the German nation draws unspeakable power for holding out from the fact that it believes in Providence, in God. It believes that the moral forces of Germany rest on the belief that God is with the people.

In an article entitled Reflections on the kaiser's character, written for the Illustrirte Zeitung, Dr. Vogel of Potsdam, court preacher, says that shortly after the war began the emperor appeared to his court chaplain as "a deeply injured man, a scandalously deceived man with a sore wound in his heart." But he evidently recovered, for a year afterward, Dr. Vogel again had occasion to observe him narrowly. This is how he then appeared to the "spiritual eye" of the divine:

"A man powerful with the sword, victorious against a world of enemies. Around him were dilapidated fortresses, captured capitals, the overthrown thrones of kings. Before him panting enemies; behind him princes, leaders and soldiers, all resolved to devote their last breath to his service."

Dr. Vogel is enthusiastic over the kaiser's peace proposals, and says:

"They were not the proposals of a phantast, but of the most important man which this earth bears at the present time. The German emperor is this without a shadow of doubt. He stands before us all as an example for his empire, the Man of Hope, the German Figure of Destiny, of destiny not only for Germany but for Europe, for the entire world.

Writing in the Cologne Gazette a Rev. Follert says he voices the desire of large bodies of ecclesiastics in stating that the millions at the front are fighting at the present moment for the security of the fatherland and for Germany's future. Should all the enormous sacrifices made hitherto be in vain, he asks, should all the sufferings have been borne in order, according to Scheidemann's prescription, that every one should carry his own burden, and that what was Belgian should remain Belgian, and what was French should remain French?

It is certain, says Herr Follert, that the German nation has nothing in common with this queer sentimentality. It knows that it will not long be able to live in security if Belgium is once more left to the English as an invasion-gate, and if the French get back all their territory. It will not be completely satisfied even if Germany should retain only the coast of Flanders and the mining district of Briey. It has still greater demands to make, viz., that England should surrender Gibraltar to Spain, Malta to Austria. Cyprus, the Suez Canal and Egypt to Turkey, and that Belfort should become German.

Under the heading, "German Consolation, Dr. Johannes Muller, an eminent theologian and pedagogue, fills half a page of the Tagliche Rundschau with an article, part of which is translated as follows by The Daily Chronicle:

"German heart, never despair; do what your conscience dictates.

"We have conducted this war on the principles of justice, and humanity, and it was only against our wishes that we were compelled to resort to retaliative measures, only when all the paths of reason were closed to us. All along we have delayed using our sharpest weapons and always to our own injury. And now, at the summit of our victorious defense on all fronts we have offered peace to our enemies. It was only then, when our offe; was refused, that in God's name we seized our very sharpest weapons. And this we did, moreover, because our conscience dictated the step. Therefore, German people, do not despair!

"We have suffered terribly in body and soul. The losses to our manhood are frightful, but children will be born to us like the dew from the dawn, if we only have courage against death and need. That which we have possessed in the world has all been taken from us, and our Kultur among all the nations has been destroyed. He has turned us in on ourselves in order that we may find ourselves. Harden yourselves, German people; collect yourselves, strike roots into the depths. Spring will come again, and once more you will strike out your branches, a great world tree. And should you be poor in this world's goods, you will be rich in yourselves. Should your Kultur collapse in ruins, have confidence in the future. Catastrophes are the forerunners of new creations. A new era will come after the twilight of the gods caused by the war.

"We have experienced this war as a visitation of God, and, therefore, we would carry through God's work on earth as in heaven, in physical-intellectual as well as in spiritual-divine things. And even though after the war but a remnant of us remains, we shall have all

(Continued on following page.)

BILLY SUNDAY AND THE WAR

Billy Sunday believes the United States wil be at war with Germany before he opens his Gotham revival campaign in the tabernacle at Broadway and 168th street on Easter Sunday. If there is a call to arms he believes his first duty is to the nation rather than to New Nork.

In the summer of 1862, when Abraham Lincoln called for volunteers, Billy Sunday's father left his log cabin at Ames, Iowa, to become a private in Company E of the 23rd Iowa Volunteers. One month afterward he contracted measles and died, and four months later little Billy was born.

"I'd be a poor mut of a spineless pacifist,' said Billy, recounting the story, "if I didn't show up in the front rank now, wouldn't I?"

Sunday believes he can do New Yorkers as much good by recruiting them for terrestrial war as for spiritual action.

"It's the same thing," he explained, "when the earthly war is against evils such as those perpetrated in Belgium. Signing up with God means signing up against such horrors as those."

Any way, he figures God will find time to deal with Gotham.

"After the war is over and the swords are beaten into plough-shares," he predicts, "God may say: 'Now, Billy, go and reign over New York state. And then maybe there won't be something doing!'"

If war with Germany does not come before the New York campaign begins Sunday will inject the probability of war into all his sermons, warning against the danger of unpreparedness and urging his hearers to heed the scriptural injunction to "Gird on the sword."

The danger of impending war has gripped the entire Sunday party. All the men workers are professedly ready to volunteer for service at any time. George M. Sunday, business manager, and Billy's son, has offered as a military aviator. A large battle plane is under construction for his order at the Curtiss plant in Buffalo.

Douglas Avenue Christian Church

Sunday 11 a.m. ..... "A Surprising Situation"
Sunday 7 p.m. ..... Baptismal Service
Special Service every night in the week except Saturday at 8. p.m. .....
EVERYONE WELCOME

THE MEMORIAL SUPPER

The same night on which Jesus was betrayed, He instituted the memorial of His death. "This do in remembrance of Me."

"Except ye eat the flesh of the Son of Man, ye have no life in you." (John 6:53)

This fundamental truth will be treated in type and antitype in

BIBLE STUDENTS' HALL, 162 Union Street
Sunday at 3 p.m.

Who may partake without condemnation. ..All Are Welcome!

Centenary Methodist Church

Rev. W. H. Barraclough, Pastor.
Services 11 a.m. and 7 p.m.

Palm Sunday Services

Pastor's morning topic: "God's Plan and Our Place in it."

Evening topic: "Likeness to the King."

The Sacrament of the Lord's Supper will be administered at the close of the evening service.

Special Services Each Evening. Good Friday Service at 11 a.m.

Exmouth Street Methodist Church

9.45 a.m., Class Meeting—Rev. W. G. Lane, Pastor—2.30 p.m., Sunday School
Palm Sunday, April 1st—(Tomorrow):
11.00 a.m.—Rev. Thomas Hicks. Subject: "Life Through Death"
7.00 p.m.—Rev. W. G. Lane. Subject: ..... "Palms"
Evening Hymn—Anthem: "There is a Green Hill Far Away."
Solo: "The Palms"—Mr. Bayard Stilwell.
(Sacrament at close of evening service).

Evening Services During Entire Week (Except Saturday):

We cordially invite the stranger to all services

Monday, April 2nd, 8 o'clock. Subject: ..... "Figs"
Tuesday, April 3rd, 8 o'clock. Subject: "Among Cedars"
Wednesday, April 4th, 8 o'clock. Subject: "Wild Weeds"
Thursday, April 5th, 8 o'clock. Subject: "Cultivation"
Friday, April 6th, 8 o'clock. Subject: "In the Garden"

CONGREGATIONAL CHURCH, Union Street

REV. THOS. HALL, Pastor

11.00 a.m. ..... The Pastor will preach
7.00 p.m.—Union Service with Calvin Presbyterian Church, in Calvin Church. Rev. Thos. Hall.

Presbyterian Churches

CALVIN ..... Carleton St.

REV. F. W. THOMPSON, B.A.

Morning Service, the minister will preach.

Evening United Service with Congregational Church. Rev. Thos. Hall will preach.

Sunday School and Bible Class, 2.30 p.m.

United meetings each evening during the week, except Saturday.

ST. ANDREW'S.... Germain St.

REV. F. S. DOWLING, B.A.

Services:

11.00 a.m.—The Minister.

2.30 p.m.—Sunday School and Bible Class.

7.00 p.m.—The Minister.

8.15 p.m.—Communicants' Class.

Strangers made welcome.

ST. DAVID'S..... Sydney St.

REV. J. A. MacKEIGAN, B.A.

11 a.m.—The Minister.

7 p.m.—Rev. Alex. Grant, B.A., lately Corporal in Princess Pats.

Bible School, 2.30 p.m.

Song Service and Soldiers' Reception after evening service.

All seats free. Strangers welcome.

ST. STEPHEN..... City Road

SUPPLYING

Morning and Evening Services.

Rev. C. A. M. Earle will preach at both services.

Sunday School at 2.30.

Strangers welcome.

ST. JOHN..... King St. E.

REV. J. H. A. ANDERSON, B.D.

Morning and evening service conducted by pastor.

Communion of the Lord's Supper at morning service.

Meeting for the communism of union of St. John and St. Stephen's churches on Good Friday at 8 p.m.

ST. MATTHEW'S. Douglas Ave.

REV. JOHN HARDWICK

11 a.m.—Rev. Gilbert Earle.

7 p.m.—The pastor: "Life's Restraints and anchors.

Week Night Services Every Day 8 p.m.

Strangers Welcome.

First Church of Christ Scientist

Servcie at 11 a.m., at 98 Germain street. Subject: "Reality," Wednesday evening meeting at 8. Reading room open daily from 3 to 5, legal holidays excepted.

How Old British Army Died

General Sir Horace Smith-Dorrien Interviewed on the Historic Retreat From Mons.

(London Weekly Dispatch)

Now that the old British army which fought at Mons is but a glorious memory, never to be forgotten, and we are about to witness, I hope, the final triumph of the millions who have taken its place, perhaps one who had the honor to command a part of the original expeditionary force may be permitted to pay a slight tribute to the valor and resource of the men who did so much to stem the tide of the German flood into France.

I do not know how many are left of that little army. Their numbers must be very few. Some of the men of Mons are in the trenches today; but they have become merged into the new armies, and I sincerely hope that they will survive to witness the complete overthrow of the enemy, who came so near to exterminating the little force that barred their path in August, 1914.

I do not suppose that any army in the world has ever had a more highly that which took up its position at Mons. The difference between the old army and the new was that which really tells—years of steady training, both in musketry and in field operations.

What really stopped the Germans at Mons was the extraordinarily accurate fire of our infantry, which mowed down the enemy in large numbers.

The new army has been trained in a very short space of time and everything has been concentrated in getting them ready to hold their own in trench warfare, and it is not very probable that they would have been very successful had they been called upon to perform the operation that was imposed on the expeditionary force.

The explanation is this: There is a great disparity between the time necessary for training men for open field operations and the time required for a few definite movements, such as holding trenches and making attacks from them. For one thing it is doubtful whether the same accuracy of rifle fire and have the same confidence in their rifles. Yet there is no question that they have proved themselves superior to the new German levies and that they will be equal to any demands that may be made upon them in the future.

In conversation one man recently said to me:

"But, after all, the old British army did not really stop the Germans—did they?"

I had to assure him that they did stop the Germans, although the odds were about four to one and although subsequently at Ypres they were painfully short of guns and ammunition.

Consider the situation as it appeared to the British command shortly after the army had disembarked and was moving forward to meet the Germans. From information received by our headquarters from the French, we believed that one, and certainly not more than two, enemy army corps were advancing and about 350 guns. Against these we had 80,000 men and 280 guns, so that we felt quite competent to hold our own. No thought of retreat was in our minds. We were to begin an offensive and made our plans accordingly.

My line was along the canal between Conde and Mons, on the extreme left, and Sir Douglas Haig's corps was on my right, stretching from Mons to Binche.

Along this front was the flower of the British army—most of the famous regiments, whose names had become a tradition through the centuries of England's wars. With me were the Bedfords, the Cornwalls, the Cheshires, Duke of Wellington's, the Dorsets, the East Surreys, the Gordons, the King's Own Scottish Borderers, the Lincolns, the Manchesters, the Middlesex, the Norfolks, the Northumberland Fusiliers, the Royal Fusiliers, the Royal Irish, the Royal Irish Rifles, the Royal Scots, the Royal Scots Fusiliers, the South Lancashires, the Suffolks, the West Kents, the Worcesters, the Wiltshires and the Yorkshire Light Infantry.

These were among the men who went to meet the first onslaught of the greatest Continental army that had ever taken the field. They had come across the Channel singing popular airs and imbued with the most wonderful spirit of cheerfulness and confidence ever witnessed in any body of soldiers.

The first fighting began on Sunday, August 23, with outpost affairs at first, and by noon the armies were getting to that the enemy were in much stronger force than we had believed. Their artillery was very powerful, and they certainly had more guns than 350, but so early in the action it was not possible to form a really reliable estimate.

The fighting continued all day and through the night.

At one point of the canal there was a dangerous salient which would obviously be the objective of a heavy attack, so a second line of defence was prepared so that when, as was to be expected, the men holding the salient had to give way they should be able to fall back and take up new positions. This new line ran from a bridge over the canal, west of Mons, along a road toward the southeast.

The retirement at this point was successfully performed and we were holding our new position with confidence until at 3 a. m. on the 24th orders reached me that the army was to retire. Up to that time all our preparations were still for an offensive. Our ammunition columns and field ambulances were all close up to the lines ready for a forward move.

This meant that the roads along which we were to make our retirement were encumbered with an enormous amount of heavy traffic, and all of it had to be cleared away before the army could make a steady and properly organized movement to the rear.

For such a sudden change of plans time was the all-important factor. If only the news had reached us earlier the have been done during the night. As it happened, by the time we got all this impedimenta out of the way and were able to withdraw our fighting troops it was nine or ten o'clock.

It appears that disquieting news had reached the commander-in-chief, and the despatch which Sir John French wrote subsequently explains this. It reads as follows:

"In the meantime, about 5 p. m., I received a most unexpected message from General Joffre by telegraph, telling me that at least three German corps—viz., a reserve corps, the 4th Corps, and the 9th Corps—were moving on my position in front, and that the 2nd Corps was engaged in a turning movement from the direction of Tournay. He also informed me that the two reserve French Divisions and the 5th French Army on my right were retiring, the Germans having on the previous day gained possession of the passages of the Sambre between Charleroi and Namur.

"In view of the possibility of my being driven from the Mons position I had previously ordered a position in rear to be reconnoitered. This position rested on the fortress of Maubeuge on the right and extended west to Jenlain, southeast of Valenciennes, on the left. The position was reported difficult to hold because standing crops and buildings made the siting of trenches very difficult and limited the field of fire in many important localities. It nevertheless afforded a few good artillery positions.

"When the news of the retirement of