ACTIVITIES in the CHURCHES

School Dances Cause Offense To Conscience

Division In Opinion Among Church Members Due To Lack of Knowledge and Agreement As To the Effects of Dance, Rather Than Differing Moral Standards, Says Rev. S. D. Chown.

In light of the recent discussion on the issue of dancing in the new collegiate, the statement of Rev. S. D. Chown, the general superintendent of the Methodist Church in Canada, is of general interest. The division amongst the people of the denomination is attributed by him to the lack of knowledge and agreement as to the effects of the dance, rather than to differing moral standards. His statement is, in part, as follows:

The general conference special committee at its last meeting requested the general superintendent to say some clear words about several issues which were brought to its attention by the various members of the church. Among others, the question of dancing and the duty of our ministry towards it, was pressed forward for consideration, the implication being that some of our ministers were not sufficiently alive to this important issue and did not press it upon the people as they should.

In discharging this duty, I must say that the questions of conscience are the most inflammable of any with which teachers of morals and religion have to do, and often give rise to the most fruitless discussion. The difficulty arises from the use of terms the content of which is not clearly defined. A clearer definition would end the controversy between reasonable people.

PREJUDICED PURISTS.

There is much debate on the part of both parents and children in the Methodist church as to the propriety of dancing and apparently there is a wide difference of opinion as to the content and moral implications of that word. Unfortunately, it means so many different things that it lends itself to endless controversy. A mutual acceptance of a certain content would tend to quiet the combat.

Is it not a fact that the Methodist parents who give tacit consent to the practice as they think it is and desire it should be indulged in by their children, are quite as anxious to preserve them from evil contamination as those parents who violently denounce such exercises as infested with possibilities of all evil? The first class conceive of its pleasures as suffused with the sunny glow of purity, and, indeed, as offering ambrosial delights fit for innocent nymphs, and are amazed at the opposition of the anxious pastor. Why, they say, should these prejudiced purists object to a form of recreation "which has no harm in it?"

The cause of the division is not found in any ignorant prejudice or arbitrary censorship; it lies in the different point of view of equally sincere people. The fond parent who gives consent to it clothes it with the innocence of her own child, who indulges in it. The careful pastor, on the other hand, who studies its effect as seen in the fabric of society, and from a knowledge of its effects as known by him, is compelled to put a very different meaning into the term. He is deeply agitated by the moral havoc dances of a certain kind are working in circles of society of which he has more intimate knowledge.

COLLEGIATE DANCES.

The pastor knows full well that the respectable apologists for the dance, as they see it, know nothing of the fetid mass of sensual temptation and scarcely veiled infamy with which it is sometimes associated. He is not convinced that it is fanatical to protest against school authorities refusing to permit religious education in buildings under their control, out of regard to the conscience of certain sections of the community, while they permit and often provide for dancing, a practice which is offensive to the convictions of many of the people whom the minister represents, and which is changing the atmosphere of some of the high schools of Canada, not to the increase of their educational efficiency. The consequence is that many of our Methodist children must either disobey their conscientious convictions, disregard parental authority, or gawkishly stand around while the performance proceeds. Surely it is wrong or unfair that they should be subject to such treatment, and we protest against it.

Extend Rural Co-Operation Church Scheme

That the idea of co-operation between the smaller churches of the Methodist and Presbyterian denominations in Ontario is gaining in favor is shown by the fact that the Toronto Presbytery has adopted a scheme of readjustments similar to that drawn up in the London Presbytery. If the plan is acceptable to the churches concerned the following rearrangements will be made:

CHANGES TO BE MADE.

Woodbridge Methodist and Presbyterian churches to unite and become one Presbyterian charge.

Emery and Thistledown (both Methodist) to be under one Methodist pastor.

Nashville and Knox (Presbyterian) and Center (Methodist), to be one Presbyterian charge.

Kleinburg and Nobleton (Methodist), St. Paul's and Beza (Presbyterian), to be become one Methodist circuit.

Bolton, which has not both a Methodist and a Presbyterian church, to be placed in one charge, under one Methodist minister.

Castleburg, Shiloh, King, Churchill, Palgrave (Methodist), to become one Methodist circuit.

Queensville, which has at present both a Presbyterian and a Methodist church, to become one Methodist charge.

Keswick, Ravenshoe, Bethel (Methodist), and Mount Pleasant (Presbyterian), to become a Methodist circuit.

Sutton, Egypt and Virginia, which are at present under both a Presbyterian and a Methodist minister, to become one Presbyterian charge.

Pefferlaw would be joined with Wilfrid circuit and compensation secured from the Bay of Quinte Conference.

THE NET RESULTS.

Under the above plan of adjustments 182 Methodist families and 357 members would go over to the Presbyterians, while 181 Presbyterian families and 315 members would transfer to the Methodist church. The Presbyterians, on the whole plan, would have a gain of one family and 44 members, and the sum of $166 in cash.

A WORTH-WHILE THOUGHT FROM A LONDON PULPIT

From a sermon, "The Call of Jesus," to be preached in the Church of the Redeemer to-morrow by the pastor, Rev. A. S. H. Cree.

The story around the death and raising of Lazarus is one of the most pathetic and comforting in the Scriptures. Lazarus being sick, Martha, his sister, appeals to Jesus to heal him. Jesus, on arriving too late, calls to her, and, after speaking comforting words, raises her brother from the dead.

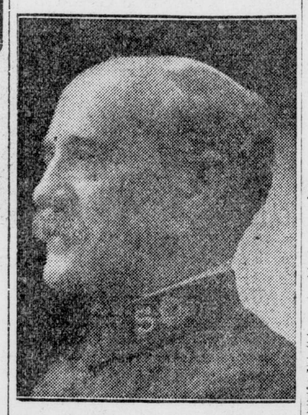
The call of Christ comes to all conditions of life with comfort and restoring power. Andrew, the fisherman, was drawn by the words of John the Baptist to become His disciple, being deeply moved by his teachings. Later, in obedience to Christ's call, Andrew became His disciple.

The call of Christ is again heard by Mary Magdalene, the sinner. The story of what He had done for others reached her ears and, regardless of the scorn of Simon, the self-righteous Pharisee, she, tremblingly, draws near and her obedience to the inner call of conscience wins her pardon.

The next to hear the call was the blind beggar, Bartimeus, who raised a piteous call for help in spite of the discouragement of Christ's followers. The cry was heard and Jesus "commanded him to be called." His faithful persistence won its reward.

My message in short is this: Christ's call comes to all walks of life to those in extreme sorrow with comfort and the resurrection; to the earnest seeker of truth and the honest laborer with light and comradeship; to the heart-broken sinner with assured forgiveness and strength to do better; to those in physical suffering with patience and relief. Let us one and all hearken to our Master's call and come.

SALVATION ARMY CHIEF, WHO IS TO PREACH IN PRESBYTERIAN PULPIT



COL. OTWAY, head of the social work of the Army, who has accepted the invitation of Rev. (Col.) Beattie to address the First Presbyterian congregation on Sunday evening. The subject, "Up From the Depths," indicates a thrilling tale of the power of the Gospel to renew life in the world's unfortunate ones.

The International Sunday School Lesson

A HEATHEN'S FAITH---AN ISRAELITE'S PERFIDY

By WILLIAM T. ELLIS.

The International Sunday School Lesson for February 19 is: "Elisha and Naaman, the Syrian."—II. Kings v., 1-27.

A tale as tangled as life itself, and as meaningful, is this romantic fragment from the ancient Hebrew literature. Fairly jostling one another, so crowded is the narrative, are a great Syrian general, Naaman, smitten with leprosy; two kings, a Hebrew maiden, a captive slave in the general's household; Israel's prophet, Elijah; his grafting disciple, Gehazi, and various minor character of supernumeraries. The lesson is a drama, all ready-made for acting.

As tastes prefer, the background may be presented in the form of the parallel historian narrative from the Moabite stone, a contemporary inscription of Hebrew-Syrian relations, or it may be set forth in terms of the resurgent Syria of to-day, in conflict with the Zionists of Palestine. Still, as of old, the Jordan River flows muddy from the Lake of Galilee to the Dead Sea, and the rivers of Damascus ripple clear and melodiously through the very center of the old city. Were there space I would write of the wondrous waters of Damascus, as I recently saw them, and of the River Jordan, as I have crossed and recrossed it at numerous points. It is of real places, as of real people, that the Bible story tells.

A GREAT MAN—BUT!

High in the favor of the King of Syria was Naaman, mighty warrior and popular leader. He had honor and fame and wealth and family; seemingly all that heart could wish—"but he was a leper!" His terse, vivid biography calls up the "buts" of life. This man in the public eye is a millionaire—"but" his son is a wastrel—his wife an invalid, his own soul cankered with bitter remorse. Here is another man, learned and famous—"but" sour, self-centered, unloved. Yonder woman is beautiful—"but" shallow, vain, faithless. See this mighty public man, whose name the nation knows—"but" he is stricken, like Naaman, with an incurable malady.

If we knew all about those whom we sometimes envy we would often pity them. Naaman is a caution to contentment, a hint to humility.

DOWN, BUT HIGH.

Often there is more happiness in the cottage than in the castle. The kitchen sometimes knows a song that the kitchen cannot sing. Sorrow and fear dwelt in the master's chamber of Naaman's house, but simple-hearted trust in Jehovah, and friendliness even for her owners, marked the little Hebrew maiden, who had been carried captive in one of the Syrian raids into Israel. She had been borne off, just as the Turks nowadays bear away Christian girls in Cicilia. Her lot was bitter—yet she was not embittered. As the Salvation Army phrase has it, she was "down, but not out." Indeed, her low estate revealed the exaltation of her character. Down, she rose high. The beauty of her character, so generous, so magnanimous, shone the brighter against the heathen background. No clearer illustration could be given of the truth that it is not where we are, but what we are that really matters.

This little captive maiden was the essential link in the chain of events; she was the keystone of the whole arch. God counted on her to make effective His wonders through Elisha. There is no place too lowly for the highest service. This girl's friendly wish for the healing of the master, whose slave she was, caused word of hope to reach Naaman that there was in Israel a prophet who could heal leprosy.

DOES KING CONTROL PROPHET?

Reputation is a curious thing. Elisha seems to have been better known to the nameless Hebrew slave girl in Naaman's household than to the King of Israel himself. At least he more naturally came to her mind in a time of need than to the recollection of King Jehoram. When the King of Syria, eager for the healing of his favorite, Naaman, sent a royal message, accompanied by royal gifts, to the King of Israel, the latter seemed not to have thought of Elisha. After the fashion of potentates, King Ben-Hadad assumed that the king ruled all, and that prophets were merely retainers of the court, who did as they were told by their sovereign.

That notion did not die with the King of Syria. It has caused struggles between church and state, between the pulpit and the new, between the rich layman and the true preacher, for long, long ages. There is many a bumptious board of stewards or trustees to-day that has inherited Ben-Hadad's opinion that world might should control spiritual power.

There seems special significance in the words which Elisha, concerned by his king's fear over the royal Syrian letter, said, "Let him come now to me, and he shall know that there is a prophet in Israel." In other words, "There may be calls too great for the king, but the prophet of Jehovah is above kings. There is a power higher than that wielded by the scepter. What the king cannot do, the prophet of God can do. Sent Naaman to me."

WHY THE CAPTAIN GOT MAD.

From the royal palace of Israel, where he had been received in fulsome state, Captain Naaman was sent, with outriders and attendant horsemen and chariots, to the humble home of Elisha. Can't you imagine the commotion in the neighborhood as all this fuss and feathers moved from the place to the preacher's abode? This proud Syrian warrior was rather arrogant, as he called in condescension, but he was met with a dignity that was more impressive. Naaman expected to be received with obequiousness, and he knew not what sort of hocus-pocus of miracle-working stage-play. Instead, as if to rebuke his pride, the prophet did not deign to go to the door himself, but sent his one servant, or disciple, Gehazi, with the simple message that the leper should go and bathe seven times in the River Jordan. In Elisha's eyes Naaman was only a leper needing cleansing.

At that the Syrian warrior "blew up." His anger was unrestrained, all the ragamuffins of the street could see it. Such an answer, in such a manner, was an affront. The idea!—he, the great Naaman, going off to the muddy Jordan to dip himself, when there was more of cleansing in the beautiful waters of Damascus. Not he! Just so have the proud of earth always scoffed at God's offer of salvation, because of its very simplicity. Nevertheless, God's help can be had only on God's terms. It is not the merit of the method, but the obedience to the Divine will that brings salvation.

Fortunately in Naaman's company there were those more rational than he, with a clearer eye to the essential, and they persuaded him to bathe in the Jordan, when he emerged cured, with flesh "like the flesh of a little child." Can we imagine the rejoicing? A few months ago newspapers carried a dispatch from Hawaii, describing the wonderful scenes of religious thanksgiving and rejoicing that accompanied the release from a leper colony of a large group of former lepers, who had been cured by the new form of treatment with chalmoogra oil. The reading of the article brought tears to the eyes; it almost pictured the welcome of the ransomed from the doom of sin. Such was the excitement by Jordan's banks over the miraculous cure of Naaman by the power of Jehovah.

THE RELIGIOUS GRAFTER.

In all lands, and of all creeds and colors and conditions, we find gentlemen born. Naaman was one such and a contrast to the nine lepers whom later Jesus healed. He returned humbly, gratefully, to Elisha's door, ready to reward magnificently. But Elisha would have none of his gifts. Let God have the glory. The incident was too sacred and exalted for it to become a matter of profit. There is a stern lesson here for all commercialized evangelists. No minister can honorably grow rich by the preaching of the Gospel. At least once a year there should be a brave sermon in every theological seminary upon the story of Naaman's experience with Elisha and Gehazi.

Gehazi was a grafter. He succumbed to the Oriental's deep-bedded love of money, and to the temptation which always attaches to office-holding, to profit pecuniarily. Gehazi was Elisha's disciple and probable successor. More prophets are wrecked by love of money than by all the other six deadly sins combined. Gehazi could not bear to see this opportunity for gain disdained, so he followed after Naaman and got two suits of clothes and two talents of silver. Of course, he had no deliberate intention of compromising his master's honor, or of tarnishing in the eyes of this Syrian the luster of the name of Israel's God, or of cheapening a holy transaction. He thought only of the moment and of the money, and so yielded to the tempters' voice:

"Be mine and sin's for one short hour; and then
Be all thy life the happiest man of men."

Poor fool! He was playing the oldest, stupidest and most futile game of all—that of trying to deceive God. The price he paid was the ruin of all his present and his future, plus the leprosy of Naaman. As one commentator writes, "O heavy talents of Gehazi! Oh, the horror of the one unchangeable suit! How much better would have been a light purse and a homely coat, with a sound body and a clean soul."

This Is How To Learn Books of Bible By Heart

(Contributed by H. Harris, who copied the verses in 1879.)

God spake in **Genesis** and said:
Let there be light; and darkness fled,
In **Exodus**, at His command,
All Israel fled from Egypt's land;
Their laws and what their tribes befell
Leviticus and **Numbers** tell;
God's holy will again we see
Contained in **Detreronomy.**

Then follow **Joshua, Judges, Ruth,**
Two books of **Samuel** from his youth,
And two of **Kings**, the record plain;
Of many a good and evil reign,
The books of **Chronicles** tell o'er.
Each monarch's history heard before,
Their noble deeds of valor done,
Their many battles fought and won.

Historic words our hearts inspire
From **Ezra** and from **Nehemiah;**
And **Esther** shows the way of God.
While **Job** receives the chastening rod;
The **Psalms** lift up the soul with praise
And **Proverbs** teach in homely phrase;
Eccleslastes next comes on,
And then the **Song of Solomon.**

Isalah now with vision clear,
Beholds a promised Saviour near;
While **Jeremiah** lifts on high
For Israel's race his humble cry.
And **Lamentations** paint his grief,
That Zion weeps nor finds relief,
Ezekiel, Daniel, each record,
The wondrous dealings of the Lord.

Hosea, Joel, Amos, too,
And **Obadiah**, prophets true,
O'er Israel's faithless nation yearn
And warn from evil to return,
Then **Jonah, Micah, Nahum** show
God's tender love and threatening woe,
Habakkuk prays in words sublime
That rings through all succeeding time.
Next **Zephaniah, Haggai,**
Then **Zechariar, Malachi,**
And we have passed in close review
From ancient Scripture to the new.

And now a Saviour's birth behold,
In **Matthew's** Gospel sweetly told,
Mark, Luke and **John,** His words disclose,
His sufferings, death and how He arose,
In **Acts** the Holy Ghost descends,
And Christ His Kingdom wide extends,
In **Romans** lo, the Apostle Paul
Commands the Gift of God to all,
Corinthians and **Galatians** show
The grace that every soul may know.

Epheslans and **Philippians** tell
The zeal His life portrayed so well,
Colossians, Thessalonians speak
Of hope and comfort to the weak;
In **Timothy, Paul's** charge we find,
In **Titus**, friendship warm and kind,
Philemon shows how love constains,
While **Hebrews** all the types explains;
With **James**, and **Peter, John and Jude**
And Revelations we conclude,
The books that in God's word divine
Like stars of endless glory shine.

SEVEN SENTENCE SERMONS

They can conquer who believe they can.—Virgil.

'Tis an inestimable hint that I come to a few persons of fine manners that they make behaviour the very measure of force—behaviour, and not performance, or talent, or much less, wealth.—Ralph Waldo Emerson.

We get back out mete as we measure;
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
—Alice Cary.

There is a working class — strong and happy — among both rich and poor; there is an idle class — weak, wicked, miserable — among both rich and poor. Ruskin.

We have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Hebrews iv, 15.

Nothing more than this
I ask of life:
Quiet, the lasting peace
Afar from strife;
Love, a holy fire
On my own hearth;
Home, where never tire
The sweets of earth—
These alone are true;
Home, peace, my dear, and you!
—John Jarvis Holden.

Don't bother about others: be yourself; there will always be some to approve and some to disapprove, no matter what you do or don't do.—Anon.

MISCELLANEOUS

YORK STREET MISSION HALL—Morning, Mr. Frederick Hill. Evening subject, "The First Night of Christ's Life on Earth God Honored Childhood and Motherhood." Preacher, Evangelist Belcher.

CHRISTADELPHIANS
Meet in Castle Hall, corner Clarence and Dundas streets, Sunday evening at 7 o'clock. Subject: "Zionism, Its Present Development and Future Glory According to the Bible." All welcome. No collection.

RELIGIOUS SERVICES — ANGLICAN | RELIGIOUS SERVICES — ANGLICAN

Cronyn Memorial Church
QUEEN'S AVENUE AND WILLIAM STREET
QUINTIN WARNER, RECTOR.
Clarence E. Gilmour, Organist and Choirmaster
8.30 A. M.—HOLY COMMUNION.
CORPORATE COMMUNION FOR CHURCH SCHOOL.
11.00 A. M.—SPECIAL SERVICE.
Depositing Colors 70th Battalion.
(General Congregation please enter by Transept Doors on Queen's avenue and William street.)
Royal Canadian Regiment and Band in Attendance.
Organ Prelude—"Requiem Aeternam".. Basil Harwood
Offertory—
(a) "Andante Cantabile" Tschaikowsky
R. C. R. Band.
(b) "Souls of the Righteous" Tertius Noble
The Choir
Sermon The Rector
Organ Postlude—"Pomp and Circumstance" Edward Elgar
3.00 P. M.—THE CHURCH SCHOOL
Adult Classes, Rector's Bible Class, Men and Women, "Kindness to the Weak."
7.00 P. M.—EVENSONG.
Offertory Anthem—"O Praise the Lord" John Goss
Sermon The Rector

ST. PAUL'S CATHEDRAL
Rector the Very Reverend L. Norman Tucker, M.A., D.C.L., Dean of Huron. Assistant, Rev. Denny Bright.
HOLY COMMUNION, 8.30 A. M.
MORNING PRAYER 11.
Processional Hymn 448
Venite 124
Psalms, 62, 63, 64; Chants 126, 125, 126
Te Deum No. II
Jubilate Hayes
Hymn 718
Hymn 300
Sermon—Preacher, Ven. Archdeacon Fornoret, rector All Saints', Hamilton.
Offertory.
Recessional Hymn 533
EVENING PRAYER 7.
Processional Hymn 636
Psalms 65, 66, 67; Chants 128, 129, 130
Magnificat Woodward
Nunc Dimittis Felton
Anthem, "God Is a Spirit," Bennett
Hymn 415
Sermon—Preacher, Ven. Archdeacon Fornoret.
Offertory anthem.
Recessional Hymn 25
Organist and choirmaster, H. T. Dickinson.

ST. JOHN THE EVANGELIST
Wellington and St. James streets.
A. G. L. CLARKE, RECTOR.
8 A. M.—HOLY COMMUNION.
11 A.M.—MORNING PRAYER AND SERMON.
JUNIOR CONGREGATION.
3 P. M.—THE CHURCH SCHOOL.
7 P.M.—EVENSONG AND SERVICE.
REV. C. W. FOREMAN, B. A., OF WATERLOO, AT BOTH SERVICES.

CHRIST CHURCH
Corner Wellington and Hill Streets.
C. R. GUNNE, RECTOR.
11 a. m.—Morning prayer. 3 p. m.—Sunday school.
4 p. m.—Baptisms. 7 p. m.—Evening prayer.

All Saints' Church
REV. A. A. BICE, B.A., L.TH. RECTOR
11.00 O'CLOCK—MORNING PRAYER.
3.00 O'CLOCK—ADULT BIBLE CLASSES AND SUNDAY SCHOOL.
7 O'CLOCK—EVENING PRAYER.

CHURCH OF THE REDEEMER
Rector, the Rev. A. S. H. Cree.
11 a. m.—Morning prayer. Preacher Mr. Arthur Waring. 3 p. m.—Sunday school. 7 p. m.—Evening prayer. Preacher, the rector.

St. James Church South London
Rev. W. Leslie Armitage, M. A., Rector.
11 a. m.—"The Beginning of Things."
7 p. m.—"Why, the Mantle of St. Peter."
The rector at all services.

BAPTIST | BAPTIST

Adelaide Street Baptist Church
Adelaide and King Streets.
G. A. LEICHLITER, MINISTER.
Morning Worship, 11 o'clock. Subject:
"Wrong Things That Appear Right"
BIBLE SCHOOL, 3 P. M.
Evening Worship, 7 o'clock. Subject:
"The Redemption of the City"
MR. LEICHLITER WILL SING.

TALBOT STREET
BAPTIST CHURCH
Prof. P. S. Campbell
McMaster University, Toronto.
WILL PREACH MORNING AND EVENING.
11 A. M. SUBJECT,
"Power Needed"
7 P. M.— SUBJECT:
"Preparation Demanded"
2.45—BIBLE SCHOOL.
3 P. M.—MEN'S BIBLE CLASS. Mr. Kennedy, teacher.
Come and you will be made welcome.

EGERTON ST.
BAPTIST CHURCH
Corner Egerton and Hamilton Road.
REV. A. C. BINGHAM, PASTOR.
11 a. m.—"Strange Diet."
7 p. m.—"The Best Friend Locked Out."
The choir will be assisted by the Victor Quartet and Mr. Donald Pratt.

MAITLAND STREET
BAPTIST CHURCH
Rev. A. T. Sowerby, Ph. D., LL. D., Pastor.
11 A. M.,
"IS REAL PIETY PRACTICABLE IN THESE DAYS?"
7 P. M.,
"MORE IMPORTANT THAN A CURE FOR CANCER OR A REMEDY FOR THE NATIONAL AND INTERNATIONAL SORES OF THE WORLD"
(By request.)
10 A. M.—BROTHERHOOD MEETING.
Come early to secure a seat.
All welcome.

WORTLEY ROAD
BAPTIST CHURCH
Rev. N. S. McKechnie, B.A., B.Th., Pastor.
11 A. M.
"The Missionary Achievements of World-Wide Brotherhood."
REV. J. N. NORTON
7 P. M., THE PASTOR.
"A One-Sided Conflict."
GOOD MUSIC.

HILL STREET
BAPTIST CHURCH.
Rev. John S. Johnson, pastor.
11 a.m.—"The Good Shepherd"
7 p.m.—"Christians' Perseverance"

MISCELLANEOUS | MISCELLANEOUS

CONGREGATIONAL

FIRST CONGREGATIONAL
Dundas Street.
REV. M. KELLY, MINISTER.
11 A. M.,
"MORE VALUE THAN MANY SPARROWS."
3 P. M.—SUNDAY SCHOOL.
7 P. M.—"WHAT START SHOULD A BOY HAVE IN LIFE?"

SALVATION ARMY
SPECIAL UNITED SERVICES, CONDUCTED BY
Col. and Mrs. Otway, in the No. 3 Citadel on Rectory street.
SUNDAY, 11, 3, 7.
There will be no adult services at Clarence street this Sunday, February 12.

REORGANIZED
Church of Jesus Christ
OF LATTER DAY SAINTS
(NOT MORMONS)
Maitland Street, Near King.
9 a.m.—Young people's meeting.
10 a.m.—Prayer service.
11 a.m.—Preaching service.
2.45 p.m.—Sunday school.
7 p.m.—Preaching service.

CHRISTIAN Workers' Church
Ottaway Ave., Near Adelaide.
Pastor, Carl Egli.
11 A. M.
"The Compassion of Christ."
7 P. M.
"The Publican's Prayer."

Gospel Hall Hamilton Road
SPECIAL SERVICES
NOW BEING CONDUCTED BY.
Evangelist Ainslie
Sunday Evening at 7.
Other Nights at 8 o'Clock.
COME AND HEAR THIS GIFTED SPEAKER.

Egerton Street Gospel Hall
SERVICES AS USUAL
SUNDAY SCHOOL 2.45 P.M.
GOSPEL MEETING 7 P.M.

INTERNATIONAL BIBLE STUDENTS' ASSOCIATION
Sunday, 3 p.m., Hyman Hall.
Corner Clarence St. and Queen's Avenue.
SPEAKER MR. J. KUMPF.
Subject,
"THE UNPARDONABLE SIN"
What Is It? Who Has Committed It?
SEATS FREE. NO COLLECTION.
Millions Now Living Will Never Die."

RELIGIOUS SERVICES — METHODIST | RELIGIOUS SERVICES — METHODIST

FIRST METHODIST
REV. BASIL THOMPSON, M.A.,
OF TRINITY CHURCH, TORONTO.
10 a.m., Brotherhood, Address: "Recent Democratic Legislation."
MR. FINLEY PERRIN.
11 A. M., "A VITAL CHURCH."
3 P. M., SUNDAY SCHOOL.
7 P. M., "GAIN THROUGH LOSS."
MR. A. D. JORDAN, ORGANIST.

Askin St. Methodist Church
FATHER AND SON DAY.
COME AND WORSHIP.
10 A. M.
The Brotherhood. Ridout Street Men will render program
11 A. M.
Holy Communion and Baptism. Reception of Members.
7 P. M.—FATHER AND SON SERVICE.
E. J. JENKINS, GENERAL SECRETARY, Y. M. C. A.
Full Choir — Strangers Welcome.
REV. J. T. COSBY MORRIS, Pastor. DR. J. T. SMITH, Choir Leader.

Dundas Center
REV. (CAPT.) JOHN GARBUTT, MINISTER
11 a. m.—Subject: "The Faithful Three Hundred."
2.45 p. m.—Sunday School and Bible Classes.
7 p. m.—Subject: "The Old Paths."
Music: Anthem, "As Pants the Heart" (Spohr); Solo, Mrs. W. B. Wortman; Anthem, "I Waited for the Lord" (Mendelssohn), Mrs. Wortman, Miss Somerville and choir; Anthem, "Even Me" (Warren).
J. PARNELL MORRIS, A. C. C. O., Organist and Choirmaster.

RIDOUT ST.
METHODIST CHURCH.
J. A. AGNEW, PASTOR.
Residence: 87 Windsor Avenue.
11 A.M. SUBJECT:
"THE CHRISTIAN'S SWORD"
7 P.M. SUBJECT:
"DOES GOD TEMPT MAN?"
10 A.M.
The Men's Brotherhood will visit Askin Street Brotherhood at 9.45 a. m.
W. Gordon Scott, organist.
STRANGERS WELCOME.

Wellington Street
METHODIST CHURCH
REV. G. T. WATTS, B.D., PASTOR
156 Wellington Street. Phone 1378.
10 a. m.—Class Meetings and Junior Congregation.
11 a. m.—"God's Waiting Ones."
2.45 p. m.—Sunday School and Bible Classes.
6.45 p. m.—Old-Time Hymns.
7 p.m.—"The Conflict Between Duty and Desire."
The pastor at all services.

EMPRESS AVE.
Methodist Church
REV. GEO. W. DEWEY, PASTOR.
10 A. M.:
CLASS MEETINGS
11 A. M.:
"COURAGE"
7 P. M.:
"WONDER"

CENTENNIAL
Epworth League Anniversary
11 A.M.—THE PASTOR.
Subject—"LIVING STONES."
6.50—SONG SERVICE.
7 p. m.—Rev. Dr. Healy, of Detroit.
Special music by choir.
REV. A. E. M. THOMPSON, PASTOR.
BERT WEIR, CHOIRMASTER.

HYATT AVENUE
Rev. R. Johnston McCormick, M. A., Pastor.
10 A. M.—BROTHERHOOD—ARTHUR MOULD, ESQ.
11 A. M.
"Sitting In Heavenly Places."
SACRAMENT.
7 P. M.
"The Church's Appeal To Men."

Robinson Memorial
Rev. Wm. Lyon Hiles, B. A., Minister.
11 a. m.—I. John 2, 12.
7 p. m.—Rev. J. Veale will preach.
10 a. m.—Brotherhood.
Speaker, Mr. W. F. Marshall.

COLBORNE ST.
METHODIST.
Rev. S. Judson Rely, Pastor.
10 a. m.—Brotherhood. Mr. Hone.
11 a. m.—"God's Need Is Man's Opportunity."
7 p. m.—"Trying to Be Happy."
6.45—Song Service.
Frank Webster, Soloist
N. B. Adams, Organist and Choir Leader

PRESBYTERIAN | PRESBYTERIAN

St. Andrew's Presbyterian Church
REV. D. C. MacGREGOR, B. A., MINISTER.
Rev. F. W. K. Harris, B. A., Director of Religious Education.
10.00 A. M.—BROTHERHOOD—"THE SOURCES OF HAPPINESS."
11 A. M.—"THE REDEEMING LOVE OF GOD."
THE MINISTER
12.15 P. M., CHURCH SCHOOL.
3 P. M., YOUNG PEOPLE'S DEPARTMENT.
7.00 P. M.—"THE MESSAGE OF AMOS."
THE MINISTER
8.30 P. M.—YOUNG PEOPLE'S RECITAL.
Mr. C. E. Wheeler, F. C. C. O., Organist and Choir Director.
A CORDIAL WELCOME.

FIRST PRESBYTERIAN CHURCH
CORNER DUFFERIN AND CLARENCE.
REV. WILLIAM BEATTIE, D. D., C. M. G., MINISTER.
MR. GEO. LETHBRIDGE, DIRECTOR OF MUSIC.
A unique service will be held at 7 p.m., when, by invitation of Dr. Beattie, the officer in charge of social work for the Salvation Army,
COLONEL. OTWAY, OF TORONTO, WILL SPEAK
on the world-wide social work of the army. Subject: "UP FROM THE DEPTH."
Come and hear this thrilling story told by one who knows.

KNOX CHURCH
Corner Wortley road and Bruce street.
Rev. T. A. Symington, M.A., Minister.
Chas. E. Percy, Musical Director.
Sabbath Services:
11 A. M.—PUBLIC WORSHIP.
"A NEW CREATION."
Fourth in a series on Saint Paul.
3 P. M.—CHURCH SCHOOL.
7 P. M.—PUBLIC WORSHIP.
"THE SIGNS OF THE TIMES"
The minister at both services.

New St. James
PRESBYTERIAN CHURCH.
Rev. James MacKay, Minister.
MORNING—"The Ceasing of the Manna"
EVENING—"In His Stead."
Sabbath School and Adult Bible Study Class 3 p. m.
Miss Corbin, soloist, morning.
Male Quartet evening.
"Are You Coming Home To-Night."
Geo. L. Winterbottom, choirmaster.

CHALMERS
Cor. Grey and Waterloo.
REV. G. M. YOUNG, MINISTER
11 a. m.—Sacrament of the Lord's Supper.
3 p. m.—Sabbath School and Bible Class.
7 p. m.—Public worship.
Organist and choir leader, Ronald Hart.

KING STREET
W. R. McINTOSH, MINISTER.
10 a.m.—The Brotherhood—Bible discussion.
11 a.m.—"The Making of an Optimist"
7 p.m.—Mr. McIntosh preaches on "SHOULD CHRISTIANS DANCE?"

MISCELLANEOUS | MISCELLANEOUS

Professor Ernest Wood
Principal of Sind National College, Hyderabad, India.
WILL GIVE THREE PUBLIC LECTURES
THEOSOPHICAL HALL
212 DUNDAS STREET.
Sunday, 3.00 p. m.—"What Theosophy Is."
Sunday, 8.30 p. m.—"Pleasure, Pain and Happiness."
Monday, 8 p. m.—"Educational Citizenship."
COLLECTION.

CHRISTIAN SCIENCE

FIRST CHURCH of CHRIST SCIENTIST
Corner of Richmond and Kent streets.
Sunday services at 11 a. m. and 7 p. m.
Wednesday service at 8 p. m.
Free public reading-room open week days from 10 to 5. Room 55, Bank of Toronto Chambers.

TRINITY LUTHERAN,
577 PALL MALL STREET.
SERVICES AS USUAL
REV. MARTIN BRUER, PASTOR

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
MORMONS
Services Sunday—7.30 p.m., at 336 Richmond street, K. of P. Hall.
Everyone welcome. No collection.