

London Pastors Point Lesson From Disaster

**SPEND MILLIONS
ON LAKE SAFETY
NOT BATTLESHIPS**

Rev. W. J. Knox Urges Measures
To Prevent Disaster by
Storm.

TOO MANY RISKS TAKEN

Recent and Numerous Disasters
Subject of Discourse by
Pastor of First Pres-
byterian Church.

"We who are ready to spend \$35,000,000 on Dreadnoughts as auxiliaries in pursuing the deadly destruction of war, should be willing to contribute that amount and much more for the protection of our sailor laddies, who brave the turbulent waters of our inland seas," said Rev. W. J. Knox in an eloquent and intensive sermon in the First Presbyterian Church Sunday evening.

Rev. Mr. Knox took for his subject, "Why Disaster?" and preached from the text found in Judges, vi, 13, particularly with part: "If the Lord be with us, why then has this befallen us?"

Many Tragedies.

"For some time past," he said, "the newspapers have contained records of gruesome tragedy. The explosion of the Zepplin dirigible, mine explosions, with all the attending horrors, the burning of the Volturi, and other disasters to add to the dark side of history's pages. These catastrophes have awakened within us feelings of sadness for fellow men who have lost their lives by the hundreds in these tragic ways."

Death in Storm.

"But the fact that these disasters were remote, lessened their effects to our minds. Close proximity, which adds realism like nothing else, does not link us with them. They are a spectacle of the distance, and, being so, their gruesomeness is less intense. One week ago while the people of this city were resting in contentment in their homes, shielded from the blizzard that was raging outside, an infinitely different scene was enacted on the bosom of our great lakes. There in the darkness and the storm, men were fighting for their lives against the fiercest storm that has swept the inland waterways in the history of the country. Fighting against unconquerable odds and falling at last, exhausted, after hours of strenuous effort, a prey to the shrieking wind and dominating storm. In their homes the mothers, wives and children are mourning that night when their loved ones were snatched from them and carried to a watery grave. Their hearts are crying out for an explanation. Can we supply a sufficient reason for that awful loss of life?"

Too Many Risks.

"Disaster results from the risk that inevitably is attendant on progress. Following relentlessly the newly-beaten pathway of civilization's advancement is the loss of human life sacrificed in this cause. Evolutionary progress by exemplifying this is the great loss of life of aviators, who have devoted themselves to attaining the supremacy of the air. Some day that supremacy will be a reality. Until then, however, give their lives in its cause, asking only that their efforts contribute to the solving of the complex problem."

Preventive Measures.

Speaking of preventive measures that should be taken, the pastor stated: "Numerous life-saving devices that have been perfected within the last few years should be placed at every danger spot on our shores. For horns, life-saving stations and oil ships were some of the necessities."

The methods of conducting navigation were also responsible to a certain extent for the disaster. The love of money, the lust for dividends, cause the companies to keep the boats on the lakes after the safety mark is passed between two millions. They have owners to please and the safety of their vessels to consider. While Captain Smith, of the Titanic, received no orders for a record run across the Atlantic, he realized that on the maiden voyage of the Leviathan it was necessary to demonstrate her powers to the speed-loving world. The result was the loss of 1,600 souls. Then, too, the pastor asserted, the crews are often incompetent in the late seasons. The men who have navigated the vessels during navigation months have often saved sufficient of their remuneration to tide them over the winter months. The result is that, often the owners are forced to fill their places with less competent men.

There are also other disasters that are beyond the power of man. The San Francisco earthquake, which wrecked that city, leaving havoc and destruction in its wake, originated from such a cause.

**CARRYING CROSS
INTO WILDS OF
CANADIAN ARCTIC**

Bishop Lucas Tells of Spreading
Gospel Amongst Eskimo
and Indians.

HEROES OF THE MISSIONS

Appeal Made For Special Funds
To Expand Work in the
Far North.

That the Eskimos of the far north are embracing Christianity with a fervor that is astonishing during the past four years, after their many years of indifference to it, was one of the statements made by Bishop Lucas, missionary of the Mackenzie River district, in a sermon at St. James' Anglican Church Sunday night.

During the past year 266 have been baptized as Christians, and the Eskimos have also donated considerable towards the upkeep of the mission. He also announced that the boat which is being built at Collingwood to make the trip to the north has been donated to the missionary cause, but that it will take about \$5,000 to convey it to the far north country. The boat has to be taken 2,000 miles by rail to Ashcroft, and the rest of the journey is made by water. An appeal to Londoners to donate something to defray part of this cost, and an appeal to the congregation to pray that more young women and men will take up the work in God's harvest fields, was also made.

Stories of the Arctic.

Bishop Lucas has spent 22 years in the north country, part of it in the Arctic Circle, and he told some wonderful stories of the work going on there and of the implicit faith of the Indians.

Taking his text from the 35th chapter, and first verse of Isaiah, "The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose," the speaker said:

"In the vast land so far to the north of what is termed civilization, out of the way of railways and agricultural pursuits, and where mail comes only once a year, from 450 to 2,000 miles from the nearest railways, are your representatives, working singly, and carrying the gospel of God to them, and hearing it. And today even in that vast wilderness there are many hearts rejoicing in their newly-found King and Saviour."

Archdeacon Hunter made that memorable first journey into that country 55 years ago with letters to the Hudson Bay officials commending him to their care. In their homes the mothers, wives and children are mourning that night when their loved ones were snatched from them and carried to a watery grave. Their hearts are crying out for an explanation. Can we supply a sufficient reason for that awful loss of life?"

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know a Government Inspector who spent six weeks amongst the Indians going to Dawson City, and when interviewed by a reporter at Winnipeg as to what impressed him most about the northern country, he said that the religiousness of the Indians. He told his interviewer that he never saw an Indian go to bed at night before first kneeling and saying his prayers, and reading out of the books, and that before and after meals they gave thanks to God.

Indians and Sabbath.

"Once several years ago some Indian friends of mine, whom I had not seen for some time passed my house on their way to the Hudson Bay stores to dispose of their furs. It was a Saturday night, and I ran out to shake hands with them, but they asked to be excused so they might leave their packs in the store over Sunday. They would not think of trading on Sunday, and wanted to be sure they would leave their furs some place until Monday. The next morning 50 or more of them came to church."

"There is one Indian woman up there who annually makes a trip of 600 miles to receive communion. Some times she brings a child with her to be baptized. On her return home after the last trip her husband wrote her saying they had had a fine trip and had made it in 34 nights. The honesty of the Indians is proverbial. The police in my district are 1,500 miles apart; yet we never think of locking our door or barring our windows. Often I go away for a long time and leave my wife alone and she is not a bit afraid. In times past the Indians used to kill the old people, and strangers in that district wondered why they never saw any old people. Such is not the case today, however, I know one man whose sons are 50 years old, and the way they care for their father is a wonder."

At Fort McPherson.

"In the northern mission at Fort McPherson I have seen congregations of from 150 to 180 and 106 of them take communion. But then there are Eskimos. A few years ago when the Eskimos came to do any trading they locked up their wives and children until they finished for fear of us, but four years ago they started to take an interest in our work, and today the Eskimos are rapidly embracing Christianity. The first year nine came to us; the second year we had 39, the next year 45, and last year the congregation numbered 266. The Eskimos now show pleasure and joy in their countenances and they are the happiest and most enthusiastic Christians I have ever met. When you are preaching to them their eyes never leave you, and they give vent to their feelings at the services. Last year 200 volunteered to go with a missionary in the ship of the Mackenzie River. Ten were selected and they started along the Arctic coast, but after many storms and breakdowns they were forced to turn back by the ice on the shore of the Mackenzie River. Next summer they are going back. The Eskimos are also generous. When Mr. Whitaker told them that the people in the civilized world were contributing to keep us in their country to spread the gospel they asked to be allowed to give. The first year they contributed \$205, and last year they handed me skins valued at \$500. I expect that within 25 years, if they keep on at that rate, they will be a self-supporting parish."

Bishop Lucas then made an appeal to Londoners for special funds to help take the new boat to the far north, and for young men and women to offer themselves for work in God's harvest fields.

Colborne St. Church
HAVE SPECIAL SERVICE

Twenty-Fourth Anniversary
Marks Freedom From Debt
of the congregation.

Colborne Street Methodist Church celebrated its 24th anniversary Sunday. Rev. F. E. Malott, B. A., B. D., a former pastor of the church, was the special preacher at both services, which were largely attended. Special music by the choir, under Mr. Leslie Roberts, was also a feature of the day. It was announced that the church was now practically free of debt, the special collections of anniversary day being valued at \$500. I expect that within 25 years, if they keep on at that rate, they will be a self-supporting parish."

"Business and Religion" was the theme chosen by the preacher at the morning service. Preaching from the text, "Not slothful in business, fervent in spirit, serving the Lord," the speaker said: "Business is religion in their everyday life, but to carry their religion into their business, and let it become a part of their religion, it is either a pretty poor religion or it's a very bad business," he said.

The old idea that business was a sort of substitute for warfare was rapidly dying out, he continued. Men were getting away from the thought which impelled to write over their places of business, "Business is Religion," and the church door, "Religion is Religion."

The church was not the only sacred place. The home and the business office should also be regarded as sacred, he asserted.

Business and daily occupation should not be looked upon as a painful necessity, but as a blessing from God, for through contact with the cold business world, the church is formed, that could never be formed in monastic seclusion. He did not wish to belittle the value of prayer and meditation, there was little enough of it, but he was going to point out the necessity of going to one's business in the proper spirit. If that were done all labor became dignified and a blessing from God.

YOUR OPPORTUNITY.

**WEEK'S DISASTERS
CARRY LESSONS
SAYS DR. MCGRAE**

Pastor of Hamilton Road Church
Arraigns Carelessness Which
Leads to Death,

ALMIGHTY NOT TO BLAME

"Safety First" a Fine Motto For
Men On Our Railroads
and Lake Craft.

Rev. Dr. McGrae, of the Hamilton Road Presbyterian Church, preached on Sunday evening to a very large congregation on Great Lessons from the life of Jesus, and had made it for the week's text, "There is but a step between me and death." Dr. McGrae said that the week's text was a very striking one, and that it was a lesson that was being taught by the disasters of the week just ended. They were unprecedented, surely such terrible happenings must leave the most thoughtful man to stop and think and say, "There is but a step between me and death." He had been struck by a very striking address by Mr. Stephen Walsh, M.P., a labor member of the British House of Commons, on the recent awful mining disaster in Wales. He pleaded for greater care and supervision in connection with dangerous occupations. He emphatically denied that most of these great and increasing calamities were due to "a visitation of God," which he felt there was no greater blasphemy than to ascribe to God disasters which were man-made, and which could and ought to be prevented by man. Dr. McGrae agreed with that.

Man's Carelessness.

There are calamities which are "the visitation of God" and which no power of man can prevent. But nine-tenths of all the calamities in commerce and industry are the result of human carelessness or greed. Why is it necessary for trains to make time in awful storms, when the result is human life? When disaster comes, the result is the loss of human life. Men's lives have been sacrificed, and the financial loss is greater than it would have been if the disaster had not occurred. Why should some of these big vessels be allowed to run in the face of such a storm? Or if they were out, why did they not make at once away? The crisis was saved by Peter, who answered in the words of the text. It was as if the kingdom of Christ hinged on the nod of a peasant's head.

The Saviors' Excuse.

An old sailor writes to say that every captain knows that to be in port for half a day or a day might mean the loss of his job. I do not wish to attack blame where it is undeserved, but I do say that the safety of the men on our railroads and the civilized world is at stake. "Safety first" is a fine motto for the men on our railroads and lakes, and for every man in the world. It might be prevented, must be stopped, Dr. McGrae said, the men of this city, the men of this country, the men of this world, must be stopped. Dr. McGrae said, the men of this city, the men of this country, the men of this world, must be stopped. Dr. McGrae said, the men of this city, the men of this country, the men of this world, must be stopped.

Christ Not Deluded.

Ingenuous minds, Mr. MacNeill said, try to believe that Christ, although absolutely perfect, was yet the victim of a great illusion. If Christ was perfect, he was not deluded. If he was deluded, he was not perfect. The only other conclusion then is that Christ was the one great Saviour of the world.

Such great and sweeping claims as Christ made for himself, from the lips of any other man would be absolutely ridiculous. The world's supreme and solitary Saviour, he knew that Galilee was no ordinary death. He rises conscious that he is the conqueror of the last great enemy, death. He knows that he is the conqueror of the last great enemy, death. He knows that he is the conqueror of the last great enemy, death.

Some Certainties.

The first great certainty that Jesus is the world's Saviour grows out of his own consciousness of it. The second great certainty grows out of the man's own spiritual consciousness. But Peter had another reason. In a moment he took a swift view of all the eternities. Where else could the disciples go? A question for all to stop and ask themselves is where, if Jesus Christ is blotted out, they can turn? If they turn from Christ where can they turn? Satanist once said that man is incurably religious. It is the law of nature that man will worship, and also that he grows like that which he worships. One Charles Lamb said: "If Shakespeare were to come into this room, we should all rise up to meet him. If Jesus Christ were to enter, we would all go down on our knees." If man turns from Christ, where will he go with his sin? Who else will break the chains of the thralldom that sin always brings?

At Hour of Death.

Rev. Hugh MacNeill, of the Great Unfinished Symphony, tells of going with the great philosopher, Pfeiffer, to the death of an illiterate quarryman. He spoke to him of love, mercy, confession, the fatherhood of God, but all these terms were too vague. Then he took a vicarious text and roughly illustrated it, so that the dying man could understand. When he died at peace, Pfeiffer said, "The doctrine that can meet man need like that, must be true." In the hour of death to whom can man turn, if not to Christ?

The secular idea of death makes it a kind of hooded horror, but Jesus can change it into a ray of light. Only the

**CHRIST SUPREME
AND SOLITARY AS
SAVIOUR OF MAN**

Powerful Evangelical Address
by Rev. John MacNeill, of
Toronto.

THE CLAIMS OF JESUS

Certainties as to Divinity of
Saviour Both Numerous and
Convincing.

Rarely does one hear a more impressive and convincing exposition of evangelical Christian faith than that made by Rev. John MacNeill, of the Walmer Road Baptist Church, Toronto, preaching on "The One Alternative," on Sunday evening. Few were there in the audience that crowded the church who were not touched by his strong argument in favor of the exclusive claims of Christianity for Christ, the supreme and solitary Saviour of mankind.

Rev. Mr. MacNeill preached from the text, St. John, vi, 68: "Then Simon Peter answered him, Lord, to whom shall we go? Thou has the words of eternal life."

Victor Hugo, he said, tells how Napoleon, before Waterloo, inquired of a peasant regarding the sunken road in which so many French soldiers perished. The peasant, either in a mistake or deliberately, said there was no such road. "It was as if Waterloo turned on the nod of a peasant's head," says Hugo.

There were critical moments in the life of the disciples when Christianity and the early church hung in the balance. In the stormy night of Galilee, the little boat in which the disciples were had foundered, what would have become of the Christian Church? Another critical moment was when Jesus said to the twelve, "Will ye also go away?" The crisis was saved by Peter, who answered in the words of the text. It was as if the kingdom of Christ hinged on the nod of a peasant's head.

Either God must be spelled for the disciples in the name of the Lord Jesus, said Mr. MacNeill, or be spelled with a small "g" for evermore. Why were these men so absolutely sure that Christ was the only hope of the world? Why were the martyrs so willing to seal their faith in Christ with their own blood? Why in 10,000 pulpits of the Christian world were men proclaiming the gospel of Christ? One reason was because Jesus was so absolutely sure of his mission himself. He stood with a profound conviction on his heart that he was the world's great Saviour.

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perched hands of Jesus can lift a man over the rough hour of death.

Henry Drummond, although in his own ministry he did not make much of the cross as the great centre of Christianity, yet in his own death found it his consolation.

In the afternoon Rev. Mr. MacNeill addressed a mass meeting of the Baptist Men's Bible classes of the city.

At the evening service special music was furnished by the choir, including a fine solo and quartette numbers, under the direction of Mr. Frank Weaver, the new organist and choirmaster of the church.

Sunday's services marked the 36th anniversary of the founding of Adelaide Street Church. The anniversary will be continued until Wednesday evening, Evangelist Matheson speaking tonight, Rev. H. H. Bingham Tuesday night, and the pastor, Rev. Mr. Boyd, on Wednesday night.

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