



# Come To Church Tomorrow



"YES, I know all the excuses. I know that one can worship the Creator in a grove of trees or by a running brook, or in a man's own house, just as well as in a church. But I also know as a matter of fact the average man does not thus worship."

Here are a few benefits to be derived from church attendance:

"You will listen to and take part in reading some beautiful passages from the Bible. And if you are not familiar with the Bible, you have suffered loss."

"You will take part in singing some good hymns."

"You will meet and nod or speak to good neighbors. You will come away feeling a little more charitably inclined toward

all the world, even toward those excessively foolish young men who regard church-going as a soft performance."

"Join in church work for the sake of showing your faith in your works."

Make your start in church service tomorrow. A fair trial of church attendance will convince you it's well worth while.

## The Unity of the Spirit

BY LYMAN ABBOTT.

NO one can doubt the evils of sectarianism. They are abundant and only too evident. Half a dozen churches in a village do feebly a common work which, if they were working together, they might do with strength.

Money is spent almost uselessly in maintaining separate church organizations at home which is sorely needed in doing the too often neglected work of the church abroad.

Each church is tempted to put its emphasis on its own pet doctrine or symbol, to the neglect of truths and duties the importance of which all recognize in theory rather than in practice. Hostility between the churches is mostly a thing of the past, but the emulation between the churches is not always an emulation in works of charity and mercy.

And the great world without, which admires strength, looks with indifference and sometimes with contempt on churches whose feebleness seems to non-churchmen to be due wholly to immaterial differences.

But those in the church who are attempting to cure these evils by making out of these fragments a united church, with one theological creed, one form of worship, and one ecclesiastical order, appear to me to have short memories. They forget the greater evils which have always resulted when churchmen have endeavored to secure unity of the spirit by uniformity in doctrine and worship.

The Roman Catholic Church in the middle ages insisted on one creed, one ritual and one authority. The Greek Church pursued the same course, though less successfully, and the religion of Greece and Russia is the result—life sacrificed to form. The Anglican Church repeated the attempt; the despotism of Laud rivaled that of Strafford, and the persecution of the Scotch Covenanters was scarcely less atrocious than the persecution of the Albigenses.

The Puritans got a brief period of control; the worship with a prayer-book, made compulsory under Charles I. became a crime under Cromwell. The Pilgrims and the Friends advocated real religious liberty, but whether they would have continued to advocate it if they had possessed the power of the Roman, the Greek, the Anglican or the Puritan may be questioned.

From the days of Caliphate to the present day ecclesiastical power has stimulated ecclesiastical ambition. The problem of the church is not merely how to bring about union. The evils of disunion are feebleness; the problem of the churches is how to achieve a union which will bring power without sacrificing liberty.

The advocates of church unity might well learn a lesson from the political history of the world. Unity of spirit and division of authority has, I think, without exception been a condition of political freedom.

England is a union of what were once independent kingdoms, but county government has survived the union and imposes limits on the power of parliament none the less real that they are not defined by a

The British Empire affords a striking illustration of power combined with liberty.

The established church in England is Episcopal; in Scotland the established church is Presbyterian; and in Ireland, Canada and Australia there is no established church.

The union of the free states in a free republic is not less strikingly illustrated by the United States. It is a spiritual unity—that is, a unity of free men in a free nation. "It was a true instinct which led the framers of the constitution to begin with the statement: 'We the people of the United States.' It was the individual citizens who could unite, and not the 'states.' The same is true of the churches. The various churches cannot unite, though they may co-operate and associate themselves for more effective work."

Parks admirably states in his recent volume, "The Crisis of the Churches," the problem of church unity.

In a single sentence in another part of the volume he states it with equal clearness and great brevity: "The only possible way in which religious men can be held together is by substituting loyalty to Christ for theological agreement."

This book appears to have been written especially for the clergy or the lay churchmen of his own communion. Its size will probably limit its circulation to that constituency. I wish that he could be induced to make out of it a volume about the size of Dr. Fosdick's "Meaning of Prayer," addressed to the laymen of all communions. The movement for church unity must first be won among the laity.

The fact that the rector of St. Bartholomew's Church, one of the most influential and active of the Protestant churches in New York City, has devoted a volume to the elucidation of this truth, is one of the hopeful signs of the times; in my thinking, far more hopeful than the hitherto vain endeavor to find some common ecclesiastical ground on which all Christians can unite in a common organization. The Roman Catholic will not accept Episcopal orders, Episcopalians will not renounce them; the Friends will not accept the Episcopal sacraments, nor the Episcopalians receive into their communion those who do not; the Baptists will not accept infant baptism, nor will the non-Baptists repudiate it. The Nicene Creed is doubted by some excellent Christians, and to many its phrases are meaningless; probably a large majority of the clergy of Protestant churches disbelieve in the doctrine of the Apostolic Succession, which all Catholics—whether Greek, Roman or Anglican—regard as vital to organic unity. Union based on creed, ritual or orders is quite impossible of accomplishment, even if there is nothing to prevent the churches anywhere at any time, in any place, from uniting in a common work, bound together in a spiritual fellowship by a common purpose.

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## BAPTIST Adelaide St. Baptist Church

Adelaide and King Streets.  
G. A. Leichter, Minister.

Morning worship, 11 a.m. Subject:

"THE LIPS OF WISDOM"

Evening worship, 7 p.m. Subject:

"Two Women In the Same House"

Maitland St. Baptist  
Rev. A. T. Sowerby, Ph.D., LL.D.,  
Pastor.

SERVICES AS USUAL.

Talbot Street Baptist  
Rev. Bowley Green, D.D., Pastor.

The pastor will preach both morning and evening.

Services at 11 a.m. and 7 p.m.  
1 hour only.

Sunday School at 9:45 a.m.

Classes for all ages.

A hearty invitation is here extended to you.

Egerton Street Baptist  
Rev. Alfred Burgess, Pastor.

Morning Worship  
Subject: "The Power of Earnest Speech."

Evening Worship  
6:45—Song Service.

Subject: "Did Jesus Pray For Me?"

Come Early.

Wortley Road Baptist  
AND

Knox Presbyterian  
UNION SERVICES  
IN WORTLEY RD. CHURCH

REV. J. N. NORTON  
will preach morning and evening

All Welcome.

METHODIST.

METHODIST.

## Askim Street Methodist

Pastor: REV. J. T. COSBY MORRIS, B.A., B.D.  
Organist and Choirmaster—Dr. Jas. H. Smith.

10 a.m.—Class service in Board Room. Come.

11 a.m.—Rev. J. T. Cosby Morris, B.A., B.D. Subject, "The Best of All Is, God Is With Us."

7 p.m.—Rev. Cosby Morris. Subject, "A Man Wanted." STRANGERS WELCOME AT ALL SERVICES.

## First Methodist Church

10 a.m.—Class meetings.

11 a.m.—Rev. J. F. Reyeraft, our new pastor, will preach. Subject, "The Meaning of a Name."

3 p.m.—Sunday School, open session, addressed by Dr. Wallace Crawford, our missionary from China.

7 p.m.—Rev. J. F. Reyeraft. Subject, "Seeing the Unseen." Soloists—Morning service, Mr. Luther Jackson. Evening service, Miss Mylene Pococke. K. N. Ireland in charge of the organ.

## CENTENNIAL METHODIST AND KING ST. PRESBYTERIAN UNION SERVICES

11 a.m., at Centennial—Rev. A. G. Harris.

7 p.m.—King Street, Rev. A. E. M. Thompson. Subject, "Noah Part Saint and Part Sinner." You are invited.

A. E. M. Thompson and W. R. McIntosh, Pastors.

## Colborne St. Methodist

Rev. S. Judson Kelly, Pastor.

11 a.m.—"LIGHT-MINDED BUT HEAVY-HEARTED."

7 p.m.—"THE PRODIGAL'S FATHER." Frank Webster, Soloist.

N. B. Adams, Organist and Choir Leader.

## Wellington St.

Rev. Geo. D. Watts, B.D.

11 a.m.—Rev. C. W. Bristol.

2:45 p.m.—S. S. and Bible Classes.

7 p.m.—Rev. C. W. Bristol.

## CONGREGATIONAL

### First Congregational

Dundas Street

REV. M. KELLY, MINISTER.

During July and August union services will be held with the Southern Congregational Church, Horton street, near Maitland. The services will be held as follows:

Morning service, 11 o'clock, DUNDAS STREET.

Evening service, 7 o'clock, HORTON STREET.

Subject: "THEOSOPHY."

Sunday, 8:30 p.m. 212 Dundas Street.

Salvation Army

Clarence Street.

Special services conducted by BRIGADIER MEWAN.

Saturday at 8 o'clock at 11 and 7. 8 o'clock in Victoria Park.

CORDIAL WELCOME TO ALL.

Trinity Lutheran

577 Fall Mill Street.

Martin J. Bruer, Pastor.

SERVICES AS USUAL. Everybody Welcome.

Reorganized Church of Jesus Christ of Latter Day Saints. NOT MORMONS.

All services will be held at the district conference and reunion grounds at Springbank, opposite the pump-house. All welcome.

## Robinson Memorial

Rev. Wm. Lyon Hill, B.A., Minister.

11 a.m.—"The Everlasting Army."

7 p.m.—"The Voices of God."

ONE-HOUR SERVICES.

## St. Andrew's and First Presbyterian

DR. BEATTIE

of First Church will preach to the united congregations of St. Andrew's and First Presbyterian Churches on Sunday, July 9 as follows:

11 a.m.—At First Church, corner of Dufferin and Clarence.

Subject:

"THE WEDDING GARMENT."

7 p.m.—At St. Andrew's Church, corner of Queen and Waterloo.

Subject:

"EYES THAT SEE."

Visitors in the City Cordially Invited.

## Chalmers Presbyterian

Corner Grey and Waterloo.

Rev. John Richardson, B.A., Minister.

11 a.m.—"The Blessed Hungry."

7 p.m.—"The Church School."

Canada needs 5,785,483 Christians.

King St. Presbyterian

W. R. McIntosh, B.A., B.D., Minister.

SERVICES AS USUAL.

New St. James'

Rev. James Mackay, Minister.

Morning: "THE LOVING-KINDNESS OF THE LORD."

Evening: "THE DANGER OF SUPPOSING."

Sabbath School session at 12 o'clock.

The weekly Prayer Meeting will be held on Thursday instead of Wednesday for next week.

## SHIPS GROUND IN HURON GALE

Efforts To Release Bessemer and Manda Are Unsuccessful.

Special Wrecking Apparatus To Be Brought To Sarnia.

SARNIA, July 7.—In rough weather on Lake Huron today the steamer Sir Henry Bessemer of the Pittsburgh Steamship Company and the barge Manda are aground three miles west of Sarnia, and up to late this afternoon efforts on the part of the tug Oregon of the Great Lakes Towing Company have been unsuccessful in refloating either vessel.

Northwest storm signals were flying at the entrance to the lake this afternoon with the waters of Lake Huron very much ruffled by winds today. Although the direction of the winds was suitable for providing assistance to wrecking crews, both vessels refused to be budgeted, and special wrecking apparatus will have to be brought in from Detroit.

Capt. Alex. L. Grisdale of the Oregon said there was little danger of the Bessemer breaking up unless an unusually heavy storm came up before further assistance arrived. The Sir Henry Bessemer is a vessel of 4,300 tons, and is in command of Capt. H. Ashby of Cleveland. The Bessemer was towing the Manda, a vessel of 3,256 tons.

The steamer Agawa of the Algoma Central Steamship Company broke a rudder in the squall, and had to dock immediately south of Sarnia in St. Clair River.

The Hattie Hutt, the last schooner plying the St. Clair River, is lying at Sarnia dock after discharging a cargo of 14,000 pieces of cedar posts consigned to Harry Turnbull of this city. Aboard her are Capt. Frank Granville of Chatham and crew of five. Built in 1873, this vessel has sailed the Great Lakes engaged in many trades, but is now employed in the lumber trade between Sarnia and Georgian Bay points. She is owned by Capt. Granville, who has sailed her for fifteen seasons, during which Hattie Hutt has been through all sorts of weather, and frequently come through when the big steel freighters have been lying on the beach. On one of these occasions she weathered a gale, and made the sailing from Alpena to St. Marys when upwards of a score of steel-clad boats failed dismally.

Later, he explained while doctors were dressing the burns and blisters on his feet and legs, that three little boys had captured him because they resented his familiarity with a little Kingsville girl who had thrown them over and accepted the juvenile attentions of the visitor from the United States. Unless blood-poisoning or other complications develop the boy will recover.

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## CHINESE REBEL CHIEF SEEKING PARDON OF SUN

Former President Ousted From Canton Hesitates To Accept Apology.

WILL ATTEMPT COUP

Plan Likely To Involve Disarmament of Insurgent Forces.

HONG KONG, July 7.—Gen. Chen Chung Ming, who directed the campaign which ousted Dr. Sun Yat Sen from Canton recently, has communicated with Dr. Sun expressing regret for the recent happenings and beseeching the deposed southern president to let bygones be bygones.

Dr. Sun, who swore that he would have revenge upon Gen. Chen for his treachery, "in this life or the next," has turned a deaf ear to the overtures. He will publish a series of documents, including a message from Gen. Yip Kue, Gen. Chen's chief in command, in which Yip Kue admits that the Canton government was usurped through force.

Disclaims Responsibility.

Yip Kue, it seems, has disclaimed all responsibility for events that led to Dr. Sun's being driven from Canton, making Gen. Chen Chung Ming the scapegoat.

Dr. Sun's naval forces are searching all vessels passing Whampoa. An American steam launch recently was seized, but returned to the owners upon the intervention of the American consul.

In the meantime, peace talks and preparations for further fighting are being carried on simultaneously in Canton. Dr. Sun insists he will re-establish himself as president, and suggests that Pekin officials come to Canton to negotiate with him.

Dr. Sun's Purpose Firm.

It is reported if Gen. Chen publicly apologizes and admits his guilt in the usurpation of the government, at the same time punishing the officers engaged, he may be pardoned. Otherwise, Dr. Sun will attempt to eliminate all opposition by force.

Gen. Chen Chung Ming has replied he cannot be held responsible for recent happenings, as he previously had resigned as civil governor. He will allow the public to judge whether he condoned Yip Kue's actions.

Sun Yat Sen's intention to re-establish his presidency at Canton involves the disarmament and disbanding of Yip Kue's forces, which Gen. Chen is afraid will prove difficult to bring about.

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