



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 cold 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.

ANGELICAN.

ANGELICAN.

ST. PAUL'S CATHEDRAL

Rector, REV. L. NORMAN TUCKER, M.A., D.C.L.
DEAN OF HURON.

Assistant, REV. DENNY BRIGHT.

Holy Communion, 8:30 a.m.

MORNING PRAYER.
Processional Hymn, Venite, 668.
Psalm, 48-54.
The Deum (Sullivan, in D).
Jubilate (Guseley).
Antiphon—The Heavens Are Telling the Glory of God.
Hymn, 812.
Sermon.
Offertory.
Recessional hymn, 538.
The Hon. Rev. Canon Cody will preach both morning and evening.

CRONYN MEMORIAL

QUEEN'S AVENUE AND WILLIAM STREET.

QUINTIN WARNER, Rector.

CLARENCE E. GILMOUR, Organist and Choirmaster.

THIRD SUNDAY AFTER THE EPIPHANY.

8:30 a.m.—Holy Communion.

11:00 a.m.—Morning Prayer.

Organ Prelude, "Andante Tranquillo" on "Bedford," Basil Harwood.

"O help us, Lord; each hour of need Thy heavenly succour give."

Offertory Solo—"Naxos" (Theodore Dubois).

Organ Postlude—"Grand Choeur" in E. Flat, Theodore Dubois.

3:00 p.m.—The Church School. Rector's Bible Class—Men and Women.

COME.

7:00 p.m.—Evening Song.

Organ Prelude—"Legend" in A. Flat, Walter G. Alcock.

Offertory Anthem—"How Lovely Are the Messengers" Mendelssohn.

Organ Postlude—"Allegro deciso" Herbert Higgs.

Rector at All Services.

Christ Church

Con. Wellington and Hill Streets.

C. R. Gunne, Rector.

SUNDAY, JAN. 22.

Services at 11 a.m. and 7 p.m.

Sunday school at 3 p.m.

St. James' Church

REV. W. LESLIE ARMITAGE, M.A., Rector.

SERVICES AS USUAL.

METHODIST.

METHODIST.

Ask in St. Methodist Church

10 a.m.—The Brotherhood—PROF. R. C. DEARLE

of Western University,

"The Golden Rule"

11 a.m.—REV. J. T. COSBY MORRIS, B.D.,

"Dependancy and Its Cure"

3 p.m.—Sabbath School and Bible Classes.

7 p.m.—REV. J. T. COSBY MORRIS.

Subject:

"The Fire; Our Firemen"

STRANGERS WELCOME.

First Methodist Church

10 a.m.—Brotherhood Address—"THE WASHINGTON CONFERENCE AND ITS RELATION TO CHRISTIANITY,"

PROF. A. G. DORLAND.

11 a.m. and 7 p.m.

Rev. Geo. H. Williams, D.D.

of Sherbourne Street, Toronto, will preach.

Music and Choir under the direction of Mr. A. D. Jordan.

Centennial Methodist

10 a.m.—Class Meeting.

11 a.m.—"The Christian Life."

7 p.m.—"His Majesty the Devil."

Some Considerations.

8:45 p.m.—Song Service.

Rev. E. M. Thomson, Pastor.

Bert Weir, Organist and Choirmaster.

Colborne St. Methodist

REV. S. JUDSON KELLY, Pastor.

11—"For His Sake."

7—"Someone at the Door."

10 a.m.—Brotherhood.

Song service, 6:45 p.m.

Frank Webster, soloist.

N. B. Adams, organist and choir leader.

Dundas Centre

REV. CAPT. JOHN GARBRUTT,

Minister.

11 a.m.—Subject, "The Hand," an address for the League of Young Workers.

2:45—Sunday School and Bible Classes.

7 p.m.—A girls' and women's service.

Canadian Girls in Training and all young ladies' Bible classes specially invited.

Singing led by large chorus of women.

The "Elite Ladies" Quartet. Solo by Mrs. W. B. Wortman.

J. PARNELL MORRIS,

Organist and Choirmaster.

"THE PILLARS AND THE LILY WORK."

MR. MCCORMICK'S THEME TOMORROW EVENING AT

Hyatt Ave. Methodist

11 a.m.—"SYMPATHY."

10 a.m.—BROTHERHOOD.

Mr. Althouse.

Old Boys' Reunion, Sunday, Feb. 5.

Empress Ave. Methodist

REV. G. W. DEWEY, Pastor.

LADIES' AID ANNIVERSARY

10 a.m.—Fellowship Service.

11 a.m.—Rev. George McKinley, B.D.

7 p.m.—The Pastor.

"ELIJAH'S GOD STILL LIVES."

Ridout St. Methodist

J. A. AGNEW, Pastor.

Residence, 87 Windsor Avenue.

11 a.m. subject:

"THE CHURCH IN ACTION."

7 P.M.

The pastor will preach.

10 A.M.

Men's Brotherhood. Every member present.

W. Gordon Scott, organist.

Strangers welcome.

Robinson Memorial

Rev. William Lyon Ellis, B.A.,

Minister.

11 a.m.—"Personal Evangelism."

7 p.m.—"Make Christ King."

Brotherhood meeting at 10 a.m.; discussion led by Mr. W. J. Wray.

Wellington St. Methodist

REV. GEO. T. WATTS, B.D., Pastor.

158 Wellington. Phone 1373.

10 a.m.—Class meeting.

11—"Heart Purity."

2:45—Sunday school and Bible classes.

6:45—Sing-song.

7—"If Christ Came to London This Week—What?"

The pastor at all services.

Reorganized Church of Jesus Christ of Latter Day Saints.

MATTHEW STREET, NEAR KING

8 a.m.—Special Young People's Service.

10 a.m.—Regular Prayer Service.

11 a.m.—Praying.

2:45 Sunday School.

7 p.m.—Praying.

MAKING FREEDOM FREE!

BY REV. J. W. GORDON, M.A.
Pastor Knox Presbyterian Church, Mitchell.

"Happy is that people whose God is the Lord."—Psalm cxliv:15.

A HAPPY people, splendid sons and daughters, gracious and beautiful, food and raiment in abundance, busy markets, contented citizens—no marauding bands, justice to all. Such is the lot of that people who are loyal to Israel's Jehovah. Of course, it will be equally true that a people who are not true to Jehovah will have wretched sons and daughters, hungry, naked people, empty market places, suffering citizens—an unhappy people.

Is this true as a matter of history? Much water has gone through the mill during the 2,500 odd years since. It should be possible to verify this statement of the psalmist. What of Babylon, Assyria, Persia, the Greece of Alexander's day, Carthage, Rome—these nations cease to exist for the very good reason that there was nothing in the nature of things that required their continuance. They represented no great moral principle. They had no foundation other than that which the crest of a wave has and had no more reason than that same crest for continuing. They were serving no national or international purpose. Jehovah, his righteousness and principles, had no place in the nation's life.

If the men and women of a nation do not make short work of all such things they richly deserve the fleeing which we are being repeatedly told we are continually enduring. A great wave of righteous anger—and they would be gone—but that type of anger is a difficult attainment with one's ballot in hand.

Hardest task of all: we must make freedom free. The most disappointing foil to any student of our own times is the ineffectiveness of modern democracy. Freedom is not free—witness Russia, Germany, France, Britain and the United States. Giant evils enslave all—what shall we do?

Has history the divine remedy? Can we follow its outlines and learn the secret? Shall we mark all its errors and by avoiding them move on to freedom that shall be free indeed? But history is never completed. We can never read it to the end and "creep" from it, its secrets. It can have no absolute word for us, only a broken and hesitating accent is all we hear from her. History is never sure what its ultimatum should be.

What we need is power to make us loving. Freedom needs as well some authoritative statement of what brotherhood is, what kindness is, what love is. Let us get these first of all, or we are but whitening sticks to beguile the tedious. What shall we say to poor, muddled freedom? What shall Russia bloody, starving, angry, naked, take hold upon in the darkness, by which she shall pick her way amid the debris of her past, out into free freedom? What exquisite cruelty to tell her to read history.

How lame to unctuously call upon her to be brotherly. And what is greatly true of Russia is somewhat true of us all. Mr. H. G. Wells, in that brilliant concluding article on the disarmament conference, seems to hint—may rather to declaim as to the great answer to our question.

In fascinating, glittering paragraphs which put to shame much stoddiness in many previous letters of his series, he says, in short: "Suppose we get this thing done in 20 or 30 years; get away from famine and darkness and insecurity and suspicion to good-will."

It cannot be back to "as you were" it means getting hold of power by the right end. The lives men live are not anything like the good and happy things they might be. Think of what science and education might do for men. Given unity of purpose in the world everywhere, some very obvious simple things follow. Mr. Wells then speaks of what could be done for the world by increased transport facilities which would make all the world accessible to all the world. What could be done by an adequate and decent housing of mankind? Stay all this mental and physical waste. We all have a sense of what we could know, and will never know; could be and will never be, well, give all the splendid possibility of self realization.

So acute a mind as Mr. Wells surely must see that the

keystone of his mighty fabric is missing, namely, a moral personality, which at bottom is a free personality, which is ultimately a man set free by the moral power of God in Christ. Here we have science, ability and skill, labor, material, wealth. What shall permeate it all with not only humane purpose but moral purpose? Solely and only this, a moral personality. The New Testament may quite conceivably be but a splendid dream. These are matters debatable by competent people.

But it is not debatable at all that the moral conscience of Christendom and of all moral persons in Christendom is directly derivable and historically traceable to the cross. Christianity may be doomed to a short life, but what life it has is absolutely and historically due to the apostolic faith that Christ died for our sins and rose again. This belief has made moral persons of a new and exalted type.

It alone as a matter of absolute historical fact has set men free to attain unto this immortal destiny, and it alone can furnish humanity with those free moral persons, who can build that glorious tabernacle of free freedom, and permeate democratic institutions with that elixir which shall make them free indeed.

Let God have free course, said Calvin. Let us have less to say about being free and more about God being free. Let us be more concerned that God shall have free course than that we should. What more, Calvin, the great prophet of freedom and probably the greatest man since St. Paul!

Is it not striking, to say the least, that the man who proclaimed most powerfully the sovereignty of God should be the man who did most of all to secure the freedom of men and establish democratic states. Mr. Balfour said recently in an address to the Anglo-American Union in New York, that while the Anglo-Saxon peoples had made important contributions to world life in the realms of art, science and literature their unique gift to mankind had been that of the institutions of liberty, of democratic government.

Where did Dutch Puritanism, and English Puritanism, and English Calvinism, their grand lesson but at the feet of John Calvin; and where did the Anglo-Saxon peoples get its institutions of liberty but from the followers of the great teacher of Geneva. As William the Silent rose step by step in moral splendor about the blind fanatic stupidity of Philip and the wild and bloody orgies of Alva, he tells us that Calvin was his guide teacher and patron saint.

And what of hope and cheer is there on the horizon? Much everywhere. What of the edict of the world of finance, that the well beg of America and Britain lies in helping all weak and broken peoples to get on their economic feet again. Our well being, they tell us, depends upon seeing to it that all who do badly in matters financial be established once more in hope and courage. All of which our good Christian preaching and in the spirit of the cross.

"How can we love each other?" Inarticulate, it may be, are the words, and hard it may be to hear them amid the noise of clanging tongues; but deep, do they lie and articulate and audible and powerful they will become. The world is striving desperately to be good—in his places at least, our great pulpits today, it may be, are our international council halls. We have been accustomed to look down to them, now it may be we must look up.

Shall the children of God everywhere not pray that these high calls from the mighty places of the earth find welcome, joyous and vital response in our hearts. Let God have free course everywhere. Then shall men and nations be free indeed.

utterly drunk when the marriage was performed."

Rev. Mr. Allnut declares there is not a vestige of truth in the deposition, and that he can conclusively prove that Johnson was perfectly sober at the time.

DENIES JOHNSON DRUNK WHEN HE MARRIED HIM

Montreal, Jan. 20.—Referring to the annulment of marriage between Louis Johnson and Florence Hayes,

PRESBYTERIAN.

PRESBYTERIAN.

St. Andrew's Presbyterian

REV. D. C. MACGREGOR, B.A., Minister.

REV. F. W. K. HARRIS, B.A., Director of Religious Education.

10 a.m.—Brotherhood. "THE GOLDEN RULE IN INDUSTRY."

Discussion led by Mr. A. E. Silverwood.

11 a.m.—"SEEKING THE LOST."

The Minister.

3 p.m.—Young People's Department.

7 p.m.—"THE SECOND BOOK OF SAMUEL."

The Minister.

6:45 p.m.—Short Organ Recital.

8:30 p.m.—Young People's Meeting and Social Hour.

Music by choir and soloists under direction of 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,

Minister Dr. Beattie will on Sunday night begin a new series of popular sermons, on the making of a Canadian home.

Subject of first sermon will be

'Restoring the Old Customs In the Home'

Chalmers Presbyterian

REV. G. M. YOUNG, Minister.

11—"My Wish for Your New Year."

12—"Tavish on 'The Six D's'."

3—"Sabbath school and Bible class."

7—"Elijah's Call to Today."

Mr. Young at Both Services.

King Street Presbyterian

10 a.m.—The Brotherhood. Dr. C. J. McTavish on "The Six D's."

11 a.m.—"The Mystery of the Candlesticks."

7 p.m.—Mr. McIntosh preaches on

"THE GOLDEN RULE."

Knox Presbyterian

Cor. Wortley Road and Bruce Street.

REV. T. A. SYMINGTON, M.A., Minister.

Chas. E. Percy, Musical Director.

SABBATH SERVICES

11 a.m.—Public Worship.

"PAUL'S DEVELOPMENT"

Second of a series on Saint Paul.

7 p.m.—Church School.

3 p.m.—Public Worship.

"TRUTHS AND THE TRUTH."

The Minister at Both Services.

Annual Congregational Meetings Jan. 25 and 27.

Congregational Supper Friday, Jan. 27.

New St. James'

REV. JAMES MACKAY, Minister.

Morning—"Harkening Unto Christ."

Evening—"God's Guidance."

Sabbath school and adult Bible study

classes, 3 p.m.

George L. Winterbottom, choirmaster.

CONGREGATIONAL

First Congregational

Dundas Street.

REV. M. KELLY, Minister.

11 a.m.

"THE WITNESS IN HIMSELF."

3 p.m.

SUNDAY SCHOOL.

7 p.m.

"PETER ON THE HOUSETOP."

CHRISTIAN SCIENCE

MEET IN

Castle Hall, corner Dundas and

Elgin streets, Sunday, 7 p.m. Subject:

"Judgment To Come Upon the World as Predicted by Prophet."