

Crime Do 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.

Healing Religious Rifts in Canada

FOUR fine churches—all religious tastes met—would run, some years ago, the slogan of a boom town of, say, 200 souls in Western Canada to induce settlers to make this particular earthly Paradise the place of their new abode. But when the boom days had passed, this state of satisfaction would be considerably cooled, and the town had to settle down to the grim business of paying for the luxury of seven pastors and as many churches. In the resulting struggle between the churches a "live" minister would be sought to beat the Presbyterians or the Methodists, as the case might be. In the smaller towns the survival of the fittest, or of the most conspicuous, became the rule. So one church would die and leave the field to its rival, or the weaker cause would be bolstered up by missionary funds of the denomination represented. Apparently it did not occur to anyone, writes the Rev. H. D. Hanns in The Christian Herald, "that this was a serious waste of money, and, what is worse, spiritually indefensible. The idea that Methodists and Presbyterians could worship and work together in one community for the glory of God and the good of men had not yet taken root." Now, however, after various efforts toward co-operation or union, the double affiliation scheme was devised, under which the two denominations support the same church. It should be explained, as we are told, that the Methodist and Presbyterian denominations are the only ones that really count, numerically speaking, in rural Western Canada. These two have agreed to recognize united churches in both denominations, to give the minister and officials standing in both sets of church courts, and to back the united churches with their stimulus and help in every way. Under this arrangement, says the writer, "the religious life of the united congregation could feel victors or vanquished. The advantages of united local working with the stimulus of the wider outlook of two great denominational churches was thus bestowed on the united churches. The town of Craik, Saskatchewan, was the pioneer in this latest church union movement, and, continues the writer,

"The response of the people to the new Saskatchewan idea has been quick and widespread. In one year 53 such churches have been formed in Saskatchewan alone, and the movement gathers force and is spreading like a prairie fire. The missionary superintendents of the two denominations meeting together in Regina recently—even that fact of meeting together speaks volumes

to those who remember the past—declared that there are now only 23 places in the whole province where there is overlapping. In Manitoba and Alberta the situation is similar, if not quite so striking.

"What all this means in terms of the communities themselves it takes a person of vision and imaginative power to grasp and to attempt to portray. The obvious advantage in economical working is now recognized to be but the least of all the benefits. In many cases no financial saving has been attempted or made. The difference now is that one minister is reasonably paid and freed from financial worry, so that he may be efficient in his spiritual work. So the economic aspect is not one to be unduly stressed. It is usually found that when the people of a town see simultaneously the economic side of union, the new movement does not succeed in that town. The better motive toward union is the desire for unified concentrated spiritual effort, and where that has been the animating principle, the united working brings great results for the community and the Kingdom."

Even in the prairie towns, quiet and remote as they are, from the noise of great cities, good and evil contend for the souls of men, women and young people, and says the writer, "some of us who have worked in both ways know the value of the united front to the enemy." Furthermore:

"The very consciousness that they are putting into practice the prayer of the Master 'that they may be one,' gives heart and power to the Christian people of a town who have sunk their 'isms' in the larger unity of the common Christian effort. It also impresses the man 'outside,' and goes far to bring him 'inside.'"

And so we think we are accomplishing a religious revolution in Western Canada. Soon the purely denominational church will be unknown in the great mass of prairie towns. The movement is even spreading into the cities, but they do not make as natural a field for this great experiment in Christian unity as do the prairie towns. But in towns ranging from 5,000 people to the barest hamlet railway siding these united churches are proving their worth and winning the hearts of the people.

"Not that no opposing note is heard. That would be too much to expect from our poor human nature. In every town there is a family or two surprisingly few in most—who cannot become reconciled to the new order of things. They hanker back to the genuine Presbyterian or Methodist ring of the past and 'cannot' be comforted by the tide of union sentiment sweeps on, and, like Canute of old, they cannot stay it."

What I have called the religious revolution of Western Canada is really no longer in the experimental stage. It is here to stay until merged into the ultimate Dominion-wide United Church of Canada."

St. Paul's Cathedral

Rector, REV. L. NORMAN TUCKER, M.A., D.C.L.
Dean of HURON.
Assistant, REV. DENNY BRIGHT.

MORNING PRAYER, 11. EVENING PRAYER, 7.
Processional—Hymn 476.
Psalm 68, Chant 29.
Epistle—Hymn 476.
Gospel—Hymn 476.
Sermon—Preacher.
Rev. DENNY BRIGHT.
Offering Soloist—Miss Rose, Toronto.
Recessional—Hymn 476.
Choir Rehearsals, Friday.
HARRY T. DICKINSON, Organist and Choirmaster.

Christ Church
Cor. Wellington and Hill Streets.
C. R. GUNN, Rector.
11 a.m.—Morning Prayer.
7 p.m.—Evening Prayer.
Rev. Thomas Dobson at all services.

St. James' Church.
London South.
W. Leslie Armitage, M.A., Rector.
11 a.m.—Rev. C. M. Farney.
7 p.m.—Rev. C. M. Farney.

BAPTIST

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Adelaide St. Baptist Church

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

Morning Worship—11 a.m.

Preacher:
REV. H. C. SPELLER, B.A.

Evening Worship—7 p.m.

Preacher:
REV. H. C. SPELLER, B.A.

Welcome.

Egerton Street Baptist

Rev. A. Burgess, Minister.
11 a.m.—THREE-FOLD EXHORTATION.
7 p.m.—"THE GATE TO GOD."
WELCOME.

Talbot Street Baptist

BOWLEY GREEN, Minister.
Rev. Thos. S. Roy at both services.
Morning worship, 11 a.m.—Subject: "The Divine Magnet."
Evening worship, 7 p.m.—Subject: "The Divine Magnet."
Five minutes sermon prelude on Lloyd George's message to the churches.
By request, Mr. Roy will sing a solo at the evening service.

Maitland St. Baptist

Dr. A. T. SOWERBY, Ph.D., LL.D., PASTOR.
11 a.m.—That "Inner Man" and What It Should Be Like.
7 p.m.—The Most Important Business! What Is It?

Our services are full of life, and appropriate to the great needs of the present times.
All Welcome.

Reorganized Church of Jesus.

Christ of Latter Day Saints.
NOT MORMONS.
Maitland St., near York.
9 a.m.—Young People's meeting.
10 a.m.—Prayer Service.
11 a.m.—Sunday School.
7 p.m.—Preaching service.

PRESBYTERIAN.

St. Andrew's and First Presbyterian UNION SERVICES.

11 a.m.

ST. ANDREW'S CHURCH

Corner of Queen's and Waterloo.

7 p.m.

FIRST PRESBYTERIAN CHURCH

Corner of Clarence and Dufferin

Rev. Dr. McCrae, both services.

Morning—"A SOUL SAVED, A LIFE LOST."

Evening—"THE ONLY LIFE WORTH LIVING—"

REJECTED OR ACCEPTED."

C. E. Wheeler, F.C.C.O., Organist, St. Andrew's Choir.

Welcome. Come.

Chalmers Presbyterian

Corner Grey and Waterloo.

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

Mr. Hart, Organist.

11 a.m.—"Conscience, and What Amusements Are Right." Master Melbourne Turner, boy soloist of St. Paul's Cathedral, will sing.

7 p.m.—"Although the stupid took their lamps, they took no oil with them; whereas the sensible took oil in their vessels as well as in their lamps."

Rev. W. R. McIntosh at both services.

These sermons emphasize western virtues the east would do well to cultivate.

CONGREGATIONAL

First Congregational

Dundas Street

Rev. M. KELLY, MINISTER.

UNION SERVICES WITH SOUTHERN CONGREGATIONAL CHURCH.

11 a.m.—Dundas Street.

7 p.m.—Horton Street.

Rev. M. KELLY, PREACHER.

UNION SERVICES

Wortley Road Baptist

AND

Knox Presbyterian

11 a.m.—7 p.m.

Rev. T. A. Symington will preach.

Services in Knox Church

METHODIST.

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First Methodist Church

10 a.m.—Class Meeting.

REV. SELBORNE ANDERSON,

of Clinton, will preach at 11 a.m. and 7 p.m.

Soloists—Morning—Miss A. Clarke and Mr. Luther Jackson.

Evening—Miss A. Clarke.

Organist—Mr. Ireland.

Sunday School—3 p.m.

Ask in St. Methodist

You are invited to worship

with this congregation at the

regular services at 11

a.m. and 7 p.m. Preacher

for the day, Rev. S. Floyd

Maine, M.A.

Colborne St. Methodist

Rev. J. R. Peters will preach at Col-

borne Street Methodist, Sunday at 11

a.m. and 7 p.m.

Empress Avenue

G. W. Dewey, Pastor.

SERVICES AT USUAL

Dundas Centre

Corner Dundas and Maitland.

REV. S. SALTON, PREACHER.

11 a.m.—"ESTHER THE BEAUTI-

FUL QUEEN."

7 p.m.—"ZERESH THE HANG-

WOMAN."

Soloists, Miss Elizabeth Kunz and Mr.

E. N. Harding.

J. PARNELL MORRIS, ORGANIST.

Hyatt Avenue

Rev. R. J. McCormick, Pastor.

Morning, 11—Rev. R. B. Stevenson

Evening, 7—Mr. J. F. Lindsay.

Brotherhood meetings will be discon-

tinued until Sept. 2.

J. H. C. Woodward, Organist.

C. R. Myrick, S. S. Superintendent.

BIBLE STUDENTS

International Bible Students' Association

HYMAN HALL, 3 P.M.

Speaker: Mr. J. Kumpf.

Subject:

"The New Jerusalem."

Seats Free. All Welcome.

No Collection.

Trinity Lutheran

577 Pall Mall Street.

Martin J. Bruer, Pastor.

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Everybody Welcome.

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FEAR SHORTAGE OF ANTHRACITE MAY BE ACUTE

Members of Canadian Fuel Committee Return From Washington.

CALL FOR CO-OPERATION

Advise Turning To Substitutes To Help Relieve Situation.

OTTAWA, Aug. 11.—(Canadian Press).—There will be a considerable shortage of anthracite supplies for use during the coldest winter months.

In a statement issued this evening the federal advisory fuel committee draws attention to the fact that there is now more than four months' shortage in the production of anthracite, and an equal period in respect to, say, 50 per cent of the bituminous production.

The strike in the United States mines pointed out that from April 1 last. The stoppage in production, which will be five months if the mines do not resume work before September 1, cannot be overtaken in time to meet the needs of this coming winter.

The members of the committee, Charles Magrath and Fred McCourt, discussed the requirements with the Washington authorities and with a number of large operators in coal and railways. They were accompanied by Major Graham Bell, deputy minister of railways, representing the minister, who was detained at Ottawa by pressure of other duties. Major Bell has been giving consideration to the requirements of Canadian railways. The statement issued by the committee is, in part, as follows:

Control Distribution.
"Pending the resumption of production the American government has set up a fuel administration for the purpose of distributing the soft coal now being mined, which is treated as an emergency supply. The fuel administration has established priorities in the distribution of this coal, and with the priorities as well as with conditions respecting payment and freight charges, Canadian consumers participating must comply. In this respect Canadian and American consumers are treated alike. Canadian provincial governments interested in this supply of emergency coal will be required to appoint a fuel administrator who will pass on local requisitions, and who will be required to send them, accompanied by a guarantee by one of the chartered banks of Canada covering purchase price and rail charges, to the committee at Ottawa, which will be the recognized medium of communication with the American authorities."