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## Sunday Services in Churches

**St. Paul's—Harvest Thanksgiving.** Holy communion, 8 a.m.; morning prayer, 11 a.m. Preacher, Canon Fitzgerald, M.A. Sunday school, 2 p.m. Evening prayer, 7 p.m. Preacher, Canon Fitzgerald, M.A.

**St. Andrew's Presbyterian—Rev. John W. Stephen, minister.** Services, 11 a.m. and 7 p.m. in St. Andrew's Hall, conducted by the minister. Sunday school, 3 p.m. Students, soldiers, strangers always welcome.

**Pentecostal Church, 285 Queen street—Revival services.** Come early to get a seat. Sunday, 11 a.m., 3 p.m. and 7.30 p.m. Evangelist A. Hemington and Hugh McAllister. Boy soloist. Many wonderful healings.

**S.D.A. Church, corner Union and Collingwood streets, (formerly Baptist church)—Service** Sunday evening 8 p.m. Evangelist Lindsay will take as his theme: "Is The Bible An Inspired Book?" Special song and music by orchestra.

**St. James' Church, corner Union and Arch streets—T. W. Savary, rector.** Services at 11 a.m., morning prayer and sermon; 3 p.m., Sunday school; 7 p.m., evening prayer and holy communion. Preacher, the Rev. Dyson Hague, D.D., Toronto.

**Calvary Congregational Church—** Corner Charles and Bagot streets. Pastor, Rev. A. F. Brown, 144 Barrie street. Phone 1806w. Sunday, 11 a.m.; 3 p.m.; Sunday school; 7 p.m.; Monday, 8 p.m.; Christian Endeavor, Wednesday, 8 p.m., prayer meeting.

**Sydenham Street Methodist.—** The minister, R. H. Bell, will preach morning and evening. Young People's League, Monday, 8 p.m. Mid-week service, Wednesday, 8 p.m.; W.M.S., Friday, 3.30 p.m. You are invited to worship with us while in the city.

**Bethel Church, corner Barrie and Johnson streets—Pastor, A. Sidney Duncan.** Services, 11 a.m. and 7 p.m. An old fashioned song service at 6.45 p.m., followed by address, "Wonderful spread and effect of the Bible," by Dr. E. J. Lake. Sunday school, 2.45 p.m.

**St. George's Cathedral—18th Sunday after Trinity. Bible Society Sunday.** 8 a.m., holy communion; 11 a.m., morning prayer. Preacher, the Rev. Canon Dyson Hague, Toronto, 3 p.m.; Sunday schools; 4 p.m., holy baptisms; 7 p.m., evensong. Preacher, Rev. W. E. Kidd.

**Cooke's Presbyterian Church, Brook street—Rev. T. J. S. Fergu-** son, minister, morning and evening worship. 11 a.m., special Rally Day service. Let us all, parents and children, young and old, join in this annual rally. 7 p.m., "The Man of The Future." Everybody welcome.

**Princess Street Methodist Church—** Rev. John K. Curtis, B.A., pastor. Services at 11 a.m. and 7 p.m. Rally Day for church and Sunday school, 11 a.m. subject: "The Good Seed of The Kingdom;" 2.45 p.m., Rally Day programme for church and Sunday school. 7 p.m., Rev. L. Curtis, M.A., D.D., will preach. Visitors cordially invited.

**First Baptist Church, Sydenham and Johnson streets—Rev. L. S. La-Flair, Pastor.** 11 a.m., sermon theme, "The Potent Word." 2.45 p.m., Bible school; 7 p.m., sermon theme, "When God Laughs." Services conducted by the pastor. Monday, 3 p.m., Young Peoples' meeting. Wednesday, 8 p.m., mid-week service for prayer and praise.

**Queen Street Methodist, Church, corner Queen and Clergy streets—** Rev. W. S. Lennon, B.A., D.D., pastor. Services at 11 a.m. and 7 p.m. The pastor will preach at both services. Morning anthem, "O Clap Your Hands Together," by Barnaby; soprano solo, Mrs. Crawford; evening anthem, "Oh Gladsome Light," and male quartette. Sabbath school at 3 p.m.

**Chalmers Church—Rev. R. J. Wilson, D.D., minister.** Services at 11 a.m. and 7 p.m. Rev. Principal R. Bruce Taylor, LL.D., will preach in the morning. The minister will preach at the evening service. Professor MacClement's Bible class will meet at 2 p.m.; Sunday school and Bible classes at 3 p.m. This church offers a welcome to all especially strangers, students and visitors.

**St. Luke's Church, Nelson street—** Rev. J. dePencier Wright, M.A., rector. Eighteenth Sunday after Trinity. 11 a.m., morning prayer; 2.45 p.m., Sunday school and Bible classes; 4 p.m., holy baptism; 7 p.m., evening prayer. Music—Anthem, "Fear Not O Land" (Simper); choir. Sunday, Oct. 7th, Anniversary Services will be held. Seats free. Visitors and strangers welcome.

**Christian Science, First Church of Christ Science, 95 Johnson street—** Services, 11 a.m. and 7 p.m. Subject "Realty." Wednesday 8 p.m. testimonial meeting. Public reading room open every afternoon except Sundays and holidays from 3 to 5 p.m. and on Thursday evenings from 7.30 to 9.30 p.m. All are cordially invited to the services and to the reading room.

## WHERE MEN FAIL

By the Rev. Charles Stelzle.

In the mammoth Cave of Kentucky there are great subterranean lakes. The fish in these lakes have no eyes. Once they had eyes, but they had no use for them, so nature took them away.

"These fish will live in the dark," nature said, "so what's the use of giving them eyes—they won't use them, anyway."

On this principle it's a wonder that some fellows who put in time at the shop aren't blind, deaf and dumb. Some of them are, but they don't know it yet. Most of them will never find it out. That's the saddest part of it. You can't convince them that there's a different way of doing the job they are about to tackle. That's the way the old man taught them how to do it when they served their apprenticeship—that's all—and that's why they always stuck at the old plate—it's hard for them to get a raise and it's next to impossible to get a better job. They can't see this either. They are quick to blame the boss or some chap who they believe is trying to "put something over them." But—it's another case of the fish in the Mammoth Cave—these men won't use their eyes. The sure penalty of this neglect is that soon their eyes will be taken away.

Charles Darwin the great naturalist, pointed out that if they were to collect a flock of tame pigeons—all kinds, every shade of color—and place them on an uninhabited island and leave them there you would find after awhile that their descendants all had changed instead of black and white and dun, striped, spotted and ringed, there would be only a dark, slaty blue, with two plain black bands upon the wings of each. This is what he called "a reversion to type"—they've gone back to the original common stock.

The same thing happens to a man. It is not necessary for him to do anything in particular in order to degenerate—he needs simply to drift. Every man is born with certain natural endowments. These gifts are developed only as they are used. But in proportion as they are not used they are taken away. If a man chooses to neglect his soul, it atrophies. If he will not use his arms they become palsied. If he does not use his legs they will wither away. If his mind is not exercised he becomes an imbecile.

Here's a text that applies to every man in every relationship of life: "How can he escape if we neglect?"

They pulled the body of a young girl out of Lake Michigan, and one hundred mothers went to the morgue to see if she was their daughter. Finally one of them picked up the girl's black skirt from a heap of clothing and her fingers felt closely for a numbered spot on the waistband. When she found it she stopped and closed her eyes. Then she looked at the body. Two hours later they found the mother in the tenement in which they had both lived—a suicide.

Nobody knows which of the two was most to blame for this double tragedy—the daughter, on account of a wayward life—the mother, on account of her weak control.

Those who know the city best and human hearts better will be slow to judge and swift to forgive not forgetting to blame themselves because of the weight which they too have hung about the necks of their brothers and sisters, hindering them in their progress on the road which at best is rocky and rough.

But the hundred broken-hearted mothers—no doubt there were more who dared not face the form of the girl that lay on the slab in the morgue. Each had daughters who had gone away—no one knew where excepting the daughters, themselves, and—somebody else. It's the somebody else that stirs the blood—the cold, calculating devil that deliberately planned to wreck the hearts and hopes of the children for whom these hundred mothers—and more—would gladly have given their lives.

Seven different characters in Bible history gave expression to the words, "I have sinned." Achan was one of these. From Achan to Judas the root of the sin was covetousness.

Covetousness is the greatest sin in the world. To it may be attributed the worst forms of devilry that exist among men. Some of us believe that murder, or adultery are the worst sins. But even these may be committed under great pressure, sometimes of passion, and often of virtues which have run riot with us. No—it is covetousness—cold-blooded desire to get something from somebody else, frequently at the cost of somebody else's life or happiness. Achan's sin resulted in the loss of innocent men, and it threw the entire Jewish nation into deep gloom and despair.

Child labor, with all its attendant suffering and dwarfing of character, is due to covetousness.

The social evil, with its horrible white slave traffic, is due, in the main, to covetousness.

For neither child labor, the white slave traffic, the low-down dance hall, nor any other debasing influence could prosper unless there was a definite promotion scheme, due to the desire to make money, back of it.

If the element of covetousness were removed from the employment of little children does any one imagine that corporatism would fight child labor laws introduced in the legislature?

If the element of profit were eliminated from social evils, who would be particularly interested in organizing the agencies through which they retain their grip upon men and women?

The great social problems which are troubling us most are due to covetousness. The labor problem is difficult to settle because of covetousness on the part of both capital and labor. So it is clear down the line. Covetousness is the greatest sin in the world. "Thou shalt not covet."

There's a fine old character in the Bible about whom we don't hear very much—his name was Barnabas. I like Barnabas because he was great on giving men a second chance. He took Paul to Antioch and introduced him to his friends when nobody else would stand for him. He stood by Mark when even Paul turned him down, although Paul was later sorry for his action. Barnabas must have been a big-hearted human, who had a lot of confidence in men.

If it wasn't for "the second chance" given us, where would most of us be to-day? David's success was due to a second chance. Peter made a miserable failure, but he got a second chance. This man Mark became a great power in the early church because he was given a second chance. Among other things he wrote the gospel which bears his name.

God always gives a man a second chance. "Shall I forgive my brother seven times?" asked one of the disciples of Jesus. "Seven times seven" was the answer. There's hope here and encouragement. We are not as kind as the Almighty in our dealings with men. "Forgive us our trespasses"—we sometimes pray. But maybe you've noticed what followed—"as we forgive those who trespass against us."

If we want God to forgive us to the same extent and in the same spirit as we forgive others—wonder where most of us would come out? That chap who has "desperately used you"—mighty mean of him—wasn't it? But it wasn't a patch alongside of what you've done to some other fellow. Let us pray: "Forgive us our trespasses—I'll give him a second chance." It won't hurt you and it may be the making of him.

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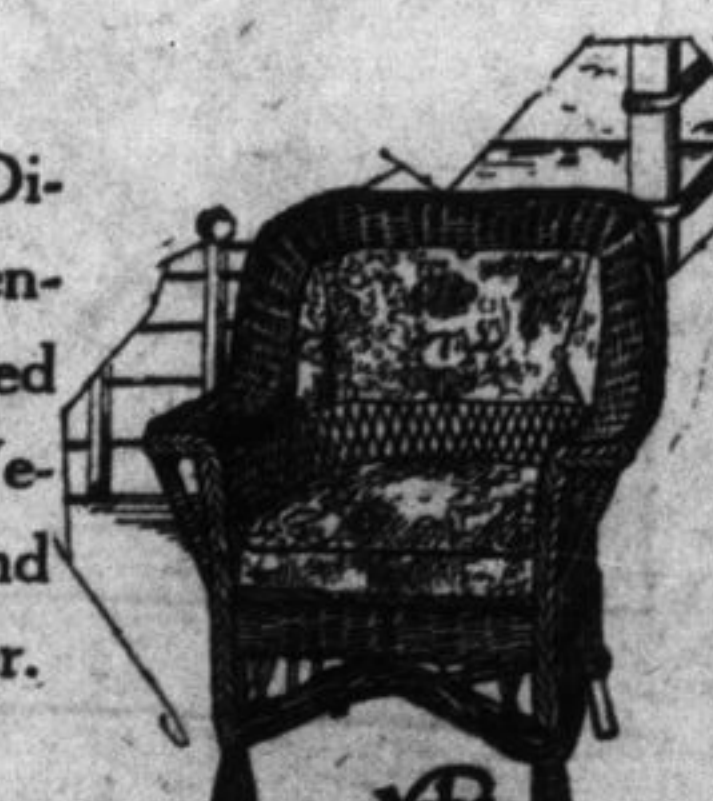
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