

SUNDAY SERMONS FROM LONDON'S PULPITS

"The idea that we are as worms of the dust instead of being created in God's own image, is a degrading one, and not at all what God intends us to have."—Rev. R. Whiting.

"Strong, level-headed people who have attained material things, jeer at the idealist or dreamer, as they call them, little thinking that great benefits to humanity have been brought about by the sufferings and hardships of dreamers."—Rev. R. W. Norwood.

"Instead of bringing men to their knees in holy horror, it only increased their craving for the sensational and sensual."—Rev. W. C. Riddiford, preaching on "God's Unsinkable Titanic."

"Women either adorn or blast both the social and domestic life of a country."—Rev. H. H. Bingham, preaching on white slave traffic.

"Parents should consider before entering upon any new enterprise what effect the change will have on their family."—Rev. J. C. Moorehouse, at Dundas Centre Methodist Church.

REV. H. H. BINGHAM SAYS WHITE-SLAVERY ACTUALLY EXISTS

Repudiates Statement of Chief of Police That Traffic Is Misunderstood.

Many of Canada's Girls Being Beguiled Into Life of Shame.

"Women either adorn or blast both the social and domestic life of a country," said Rev. H. H. Bingham in the course of a sermon on "Christ and Woman" in the Talbot Street Baptist Church on Sunday evening.

The sermon dealt with the evils of the white slave traffic, and the preacher said he was surprised to learn that a certain official had said that there were no traffickers in human flesh in London.

Continuing, he said that some of Canada's sweetest and best young women were being beguiled away into a life of shame. Every girl should be very careful about her acquaintances, and have nothing to do with anyone whom they could not trust implicitly.

"Until Christ took on human form woman was a slave, a slave to the lower passions of man. Ancient Greek and Roman writers spoke in slinking terms of her, if they mentioned her at all. Today she is the equal, and in many instances, the superior of man."

What Christ Has Done.

"It is Christ who has placed woman in the high place of the present age. Men should hold woman in the highest respect. The nation that does not honor its women is bound to fail."

In the morning Rev. James Hamilton spoke on "Christ's Last Appearance in Social Life," taking his text from Mark xiv, 6-9. Rev. Bingham leaves in May for six months' rest.

Christian Commercial Travelers' Association Have Sunday Meeting

Sunday afternoon in the Auditorium a mass meeting of men was addressed by officers and members of the Christian Commercial Travelers' Association, generally designated "The Gideons."

Among the speakers were Joseph Kent, C. E. Loutham, G. P. Duffield, Robert McKenzie, and T. S. Cole, Dominion secretary, Toronto, and Secretary E. R. Wilson, of London.

Y. M. C. A. of London, Ontario, gave by the Excelsior Male Quartette and Mr. McKenzie.

Mr. Loutham praised London very highly as a city and declared that it stood "like Gideon's army."

Plan Organization.

"The Gideons," have recently placed Bibles in all the London hotels. Next Sunday a meeting will be held at the Y. M. C. A. for the purpose of organizing a local camp of Gideons.

Commercial men who wish to join have been asked to send their application to Mr. T. S. Cole, general secretary, Room 408, Confederation Building, Toronto. A convention will be held in Toronto in July.

Life Beyond Theme of Sunday Sermon by Rev. B. H. Hayden

"The Life Beyond: What Assurance?" was the theme of the sermon of Rev. B. H. Hayden, M.A., last evening at the Christian Church. The text was II. Timothy, I, 10: "Our Saviour Jesus Christ, who hath made death ineffectual and made immortality clear through the gospel."

"The life beyond problem more than any other has shaped the thinking of the world. The brightest intellects and best hearts of all ages have wrestled long and hard with the all-important and absorbing question, and its bearing upon right living in this world must be ever recognized. Am I a being of such a nature that I am destined to go on in conscious existence through unending ages, or is there a possibility of my ceasing to be? 'Does death end all,' or is death the liberation of the real self? We cannot be indifferent to these questions. As Thomas Carlyle has said: 'It is a most earnest thing to be alive in this world; to die is not a rest for a man; we estimate the value of anything by its length of time we may have it, and its worthlessness while possessed, and the conviction of the long possession of it is a move to make it worth while and what it should be each day.'"

Mr. Hayden then dealt with the psychology of the problem, then with the universality of conception, but showed that a demonstration of it was required, which was found only in the resurrection of Christ. But how does the resurrection demonstrate immortality? It had been universally felt that the soul lives beyond and without the body; but it is clear that a body cannot live without the soul. If, therefore, a body clearly dead, as in the case of Lazarus, is seen to arise again, the soul that had left the body was somewhere existent to be called back to the body again. When Jesus said, "Lazarus, come forth," he was not speaking to the dead body, but to Lazarus himself, wherever he was. It was not this demonstration of the fact of the life beyond that became the powers, and new vitality of the religion of Christ, to supplant the dead Judaism, and effete religious cults of all nations.

CALAMITY DID NOT SEND MEN TO KNEES SAYS REV. RIDDIFORD

Floods in Ohio Only Increased Craving for Sensational and Sensual.

Sermon on "God's Unsinkable Titanic" as Only Hope of Safety.

"Instead of bringing men to their knees in holy horror, it only increased their craving for the sensational and sensual," said Rev. W. C. Riddiford in a sermon on "God's Unsinkable Titanic," at the Dundas Centre Methodist Church on Sunday evening, speaking about the floods in Ohio, in a sermon on "God's Unsinkable Titanic."

The speaker said that it was his opinion that no unsinkable ship would ever be built.

"God has prepared an unsinkable Titanic for his people," he said, referring to his text, Genesis vii, 1: "Come thou and all thy house into the ark."

Into God's Ark.

"If men come into God's ark they will make their journey into the great unknown in safety. Many men attempt to cross the ocean of life in an ark of their own making. There is no safety except in God's ark, which he has offered to us through His son."

Relationship of God and Man, by Rev. R. Whiting

Points to Sheep and Shepherd Simile as Not Quite Right.

Uses "The Royal Entertainer," From Psalms, as His Text.

Rev. R. Whiting concluded the last of an interesting series of sermons on the Twenty-third Psalm, at the morning service of the First Methodist Church on Sunday. Dealing with the latter verses of the psalm, he chose as the subject of his discourse, "The Royal Entertainer."

There are two theories, in connection with the latter part of this psalm, he said, "One is that the sense of the relation of the shepherd to his sheep is sustained throughout. The other is that the scene changes to a banquet hall, and I have chosen the latter explanation."

Saw Both Phases.

One reason, the preacher said, for making this choice, was that he thought David, who had been both shepherd and king, would naturally review both phases of his life, when sitting down to write of the Lord's goodness to him during all his life.

Mr. Whiting referred to the banquet table as the medium of closer fellowship between man and man. The banquet was not the thing to be thought of when one went to a banquet. When one man invites another to dine with him, the inference is that he wants more of him, more of his society, and when that man accepts the invitation he implies that he is anxious to have more of the friendship of his host.

Surrounded by Warriors.

"I choose to see David, seated at his banquet table, with his mighty warriors around him. They have come in from fighting his battles, and they rest and feast with him and enjoy the closest comradeship. And I can always tell a strong man, by the men with whom he surrounds himself. A strong man always draws strong men around him, and when a new president is elected in the United States the people are all anxious to see the calibre of the men from whom he will form his cabinet, and his guests, than in the shepherd and his sheep."

The Passive Sense.

"There is a sense in which we are sheep, and God has to do everything for us," he said. "That is the passive sense. But in another sense we must do something ourselves. There is a little communion with the shepherd, and his sheep—not much. Not nearly so much as between a host and his guests. I thank God that I am linked up to him, and not down to him as a sheep, and that he is about man is bad. The idea that we are as worms of the dust instead of being created in God's own image is a degrading one, and not at all what God intended us to have."

The last verse of the psalm seemed to prove conclusively that the scene in the psalm was intended to be changed, the preacher said. "I will dwell in the house of the Lord forever."

BACK TO WORK.

Auburn, N. Y., April 21.—The Colburn Rope Mill Company, where 1-100 operatives have been on strike since March 20, resumed operations this morning, with 500 employees at the machines. Tomorrow the full force is expected to be back to work.

All efforts are now being directed toward effecting a settlement of the International Harvester twine workers' strike.

LOT'S EXPERIENCE EXAMPLE FOR LIFE AT PRESENT TIME

Rev. J. C. Moorehouse Preaches at Dundas Centre Methodist Church.

Dangers of Overlooking Effect Upon Family When Making Change.

The story of Lot's choice of a country to dwell in, as contained in Genesis, xii, formed the basis of a discourse by Rev. J. C. Moorehouse at Dundas Centre Methodist Church on Sunday evening. He touched briefly the events leading up to the quarrel between the herdsmen of Abraham and the herdsmen of Lot, which necessitated the separation of the two.

"It was only a kitchen quarrel," said the preacher, "but as is often the case it soon got to the heads of the two houses. Rather than give a bad example to the people among whom they were living, Abraham offered Lot the choice of whatever territory he thought best, agreeing to be content with what remained."

Sought Material Advantage.

Lot left his eyes as he would all the plain of Jordan, that was well watered everywhere. He saw material advantage there for him, and so pitched his tent toward the cities of the plain.

He knew very well the character of those cities. In those days, as in the present time the cities seemed to be the centres for the accumulation of vice. When God created Adam and Eve, he placed them in a garden, and I believe that we can approach nearer to what God intended us to be, by spending more time in our gardens, if we have them.

What Prompted Him?

The speaker went on to show the mixed motives which led up to Lot's choice. He had no doubt the thought of material advantage and material prosperity. He also intended to take his religion with him. He intended to dwell in the plains and not in the cities.

He was trying to effect a compromise between the material and the spiritual. In a later account, he pointed out, we find him dwelling in the city of Sodom, sitting in the gate as one of the rulers of the city. He had no doubt the thought of material advantage and material prosperity. He also intended to take his religion with him. He intended to dwell in the plains and not in the cities.

But in the New Testament reference to the incident, we read that Lot vexed his righteous soul from day to day with the filthy conversation of the cities in which he dwelt.

He was not a hypocrite, he was a man of mixed motives. He was not a hypocrite, he was a man of mixed motives. He was not a hypocrite, he was a man of mixed motives.

Danger of Mixed Motives.

He warned his hearers of the error of taking up a mixed motive, with mixed motives. If the motive was not pure, but behind it was the thought of personal gain, no man could expect to make a success of his undertaking.

When a man takes up a mixed motive, he said, to try to hold on to the things of earth, and at the same time reach out for the higher things of heaven. We must choose either the one or the other, there could be no compromise.

The choir under the direction of Mr. J. Parnell Morris rendered two anthems in pleasing style.

Sunday Sermon to Little Children Given by Rev. J. G. Stuart

Rev. J. G. Stuart, of Knox Presbyterian Church, delivered his regular monthly sermon to the children on Sunday morning, taking as his text, the Song of Solomon, ii, 15, "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."

The speaker stated that the text was taken from the love song of Solomon that illustrated the love of Christ for the church which is referred to as the vineyard. Among the enemies of the vines in Solomon's kingdom were the foxes which were numerous, cunning and active, and caused much destruction to the vines. The foxes represent the small sins that spoil the lives of people of today.

The sin so small that they appear to be neglected and forgotten, but instead they prepare the ways for the larger ones.

Danger Lies in Number.

The small sins are numerous and in the numbers lies the greatest danger. Little things multiply and each little one adds to the total of the destruction done. Little things play havoc with many things and history is full of incidents where little affairs have finally brought about great changes.

The little sins, more prevalent, are white lies, bad temper, pilfering excuses and tardy obedience. The speaker advised the children to become fox hunters and assist to exterminate them.

"A WITHIN AND A WITHOUT," DECLARES REV. R. W. NORWOOD

Discusses Difference Between Those Who Follow Christ and Worldlings.

Automobiles, Society, Dress and Money Chief Aims of Lives of Many.

Rev. R. W. Norwood, rector of Memorial Church, preached at the morning services at St. James' Church, South London, on Sunday to a large congregation. The speaker chose as his text Mark vi, 10-11, "And when He was alone they that were about Him with the twelve, asked of Him the parable. And He said unto them, unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables."

"The text was spoken," said the speaker, "and the crowd of the worldlings who followed him, were trying to save them from the vengeance of the mob. The crowd was angry at the police for prohibiting these meetings. The officers in every case took the woman by the arm and led her towards the exit, but not one of them was allowed to depart quietly. The crowd rushed at the women and hooted and pelted them and threatened the police, who were trying to save them from the vengeance of the mob. The crowd was angry at the police for prohibiting these meetings. The officers in every case took the woman by the arm and led her towards the exit, but not one of them was allowed to depart quietly. The crowd rushed at the women and hooted and pelted them and threatened the police, who were trying to save them from the vengeance of the mob. The crowd was angry at the police for prohibiting these meetings. 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