

the poor, rather than "of" the poor, because too much has been provided by the Church and too little expected from its poor members. There is no doubt that the Bishop has touched upon one of our weak points. People certainly do value what they pay for, and we do not believe that any Church can be spiritually powerful or helpful that does everything for the people and expects nothing from them. It is a constant criticism of English people who settle in Canada, that it takes such a long time to make them realize that Canadian conditions are not like those of the Old Country; that Church membership here means the duty and responsibility of proportionate payment in support of the Church. We are thankful that Bishop Gore has called attention to this point, and, with his keenness of vision and fearlessness of speech, has not hesitated to declare what we believe to be a simple yet profound truth.

Religious Advertising

Not every method adopted to make known the claims of religion can stand the test of quiet, sober New Testament spirituality and reverence. It is essential to look carefully at every project before giving it endorsement. One of the most important moves on the part of Christian people in recent years is the advertising campaign now being carried on in the Baltimore "News." It consists of a half-page display advertisement each Saturday afternoon, in which logical reasons are set forth why the Church as an organization should have the moral support of men and women. In addition to this half-page advertisement the paid announcements of over one hundred Baltimore churches are printed each Saturday, and also a half-page of timely Church news. This means that two pages of the Baltimore "News" are devoted to the churches each week. The advertising is written by two men: one, a thorough student of religion with a fair knowledge of advertising, and the other an experienced advertising man with a fair knowledge of Church life and work. Together they are producing advertisements which are forceful without being sensational, logical, very much to the point, and yet not undignified. The advertising makes a particularly strong appeal to a large number of people. Whether the campaign will be a success from the standpoint of getting people into church it is too early to say. But the result so far is encouraging in calling attention to the message of the Christian religion. At any rate, the campaign has been successful in creating a vast amount of discussion in the city, and this in itself is a good sign. The project will doubtless be watched with care by many outside Baltimore, and, if it is really successful in a city of over 600,000, there does not seem to be any reason why the project should not be extended to other fields. There can be nothing wrong in making known the fact and claims of the Gospel; all that is required is that the announcements should be in harmony with the sober, strenuous spirituality and reverence of the Christian Faith.

A Plea for Quiet Work

In a recent article in the "British Weekly" by its able editor, Sir William Robertson Nicoll, various lessons were drawn from the Church Census in Liverpool. One point of great importance was an allusion to the way in which our modern life is largely given over to conferences to the neglect, oftentimes, of steady, earnest work in study and parish. Here are the words of the article:—

"This is an age of conferences. To such an extent have these gone that we believe a village has been called into existence for the sole purpose of receiving them. At any provocation or no provocation, our Free Church leaders and many of their

followers are ready to start off for anywhere, and make speeches interminably.

The truth is it is an easy matter for those who have the taste to travel and make speeches, and many, among whom we do not count ourselves, find it an easy matter to listen to them. But what the great majority seems to shrink from is plain, steady, daily patient work at home."

While the application to these words is probably more pointed and definite in regard to England than Canada, the suggestion is one that cannot be overlooked even here. It is much easier to travel about and speak on public platforms than it is to remain at home pondering our message, studying our Bible, and giving ourselves to pastoral work. And yet there is no possibility of questioning which is the more fruitful to mind and heart and life.

The Time for Baptism

There is a loud demand just now for loyalty to the Prayer Book, and yet there is one matter concerning which there seems to be perfect agreement among Churchmen, together with frank disloyalty, or at any rate, frank indifference. We refer to the time for Baptism. No one wishes the rubric changed on this subject, and the rubric says quite distinctly that Baptism is to be administered "when the most number of people come together," and this for two clear reasons: (1) to witness the receiving of the candidate, and (2) to be reminded of our own vows. In the face of this plain order perhaps nearly all of our churches, many of which are quite particular about other and much smaller matters, go on contentedly relegating Baptism to an afternoon hour when few, if any, others are present. Is not this a matter that calls for earnest consideration?

EASTERTIDE

"Easter has come and gone. Like the beautiful lilies, with their heavy perfume, it is now only a memory." Do you believe that? If you do, you have never understood the Easter message. There is always a danger in the observance of special seasons that their inspiration may be but temporary. Through a long Lent we have waited for the joyous Easter, but the raising and the quickening of our religious life seems to pass away before the week is gone.

Not thus did our Saviour think of His Resurrection. It was to be the beginning of a great future. The coming of the Comforter and the new era of power and progress were the results of the Resurrection. The Church's programme, given by her Divine Lord, was to spread the news and to live the life of the Resurrection. The Risen Lord was her message. The Risen Life was her testimony to that message. The Life was inseparable from the message.

Not thus did St. Paul think of the Lord's Resurrection. "Likewise reckon ye yourselves to be dead, indeed, unto sin, but living unto God through Jesus Christ our Lord." So the Church repeats in glad refrain on Easter morning, "Dead unto sin, living unto God." That is the message not only for Easter morning, but for every morning. "Living unto God" is the ideal for every Christian. It is the hope of the Master for every follower. Unless we are won to live the life dedicated to God, the Master's work has failed in us. We must strive to realize the Master's hope for us. That is the test of our understanding of that message. If we see in Easter only the confirmation of our hopes and yearnings for immortality we have not seen all. True enough it is that to the Resurrection of our Lord we must turn for the only "proof" of a resurrection and immortality. Science and

nature will not, cannot, indeed, confirm or deny our hope. Through the Resurrection of Him in whom all the fulness of the Godhead dwells our hope alone is changed to certainty. But that is not all the Easter message. Immortality and eternity are words which we use with little idea of their meaning. We are like children on the seashore playing with the bright shells from the tropics that have been brought in ships' ballast, never thinking of their origin. So immortality is a brilliant shell which attracts us, but we have scarcely realized the awfulness and responsibility of the word.

It is an awful thing to be immortal unless we are in the way of life and peace. How many a poor unfortunate seeks to end the troubles of this world by self-destruction. If we are immortal, such a one has changed only conditions, but not self. He has no more changed self than a traveller who has changed only his skies. All Scripture witnesses to the persistence, the inexorable continuance of our living self. If we have our feet in the way of life, if our tendency is towards God, then blessed is immortality! But if in our life of opportunity here we have put small value on things of the spirit and followed tenaciously the things of the flesh, then who would desire the continuance of such a self? If our feet are away from God, and peace and life, then immortality will be not a blessing, but a curse.

"Living unto God" is the condition for a blessed eternity. That means that the consciousness of God's presence must be in all the hours of the day. Every thought, word and deed must be passed by His censorship. Nothing that is contrary to His honour will be permitted in our lives. But is God only a judge, a monitor, a censor? If that is what we think we have not come to the Resurrection Life. The Resurrection is to be not only a check and deterrent, but also an inspiration, power, strength, a mighty uplift for good. The power of the Risen life is to be the inspiration of every Christian. Henceforth we live not unto the flesh, but unto the spirit. The final dominance of the spirit has been declared and assured in Christ. Here our body is dead because of sin, but our spirit is life because of righteousness. The Risen life is the life of the spirit.

The success of our living the Risen life will altogether depend on one application of the principle. We accept and rejoice in the principle, but so few of us understand its application. Simply put, it is the Holy Ghost who is to apply this principle throughout our entire lives. That is one of the offices, the purposes, of the Holy Ghost. Before that is possible, we must be willing to allow His control. That willingness must not be limited in any sphere of our life. Every part of us will then feel the pulse of the new life throbbing through our being. St. Paul's great word about life was, "Not I, but Christ that dwelleth in me." Think what a difference this would make to our lives. Our speech and conduct at home and at work, our life's interests in all their intricacies, our friendships, our business, our ambitions, all under the control and strengthened by the power of the Risen life through the unimpeded operation of God's Spirit. A day of such absolute control would be a blessed memory for us and those nearest to us. A week would improve us beyond expectation. A month would change us so that our friends would scarcely know us. A year would utterly transform us. A whole life would transfigure us into the glorious possibilities of our personality, redeemed and inspired by Christ. This is the will of God for us, a whole lifetime of His power. Let us go forward to our possession. Let us, as sons of God, claim our inheritance, joint heirs with Christ. Let us henceforth live the Risen life in the power of the Resurrection of Jesus Christ.