

from the report of the Commissioners that such action is unwarranted, and from the terms of the proposed Act that it is spoliation, pure and simple, such pressure could be brought to bear on the members that the bill would be defeated if brought in at all. It would be a great thing for the Church to have members of all parties rallying to her defence.

#### The Atonement.

Mid much fruitfulness it is delightful to read the reviews which appear in the "Church Times" every now and then. Recently there was a very long one upon a book styled "The Work of Christ," by Peter Taylor Forsyth, D.D., which began as follows: "The Principal of Hackney College is one of the assets of the Christian faith in this country. He has a clear and vigorous hold upon truth, and is not afraid of saying unpopular things—perhaps his most courageous statement is that it would be well if the modern child had more training in respect and dutifulness, even if it had less in affection! He is not an obscurantist, for he welcomes modern scholarship and recent thought, that of Hegel and Ritschl included, even while he insists that the 'tremendous renunciations' of Christian fact and doctrine which are being made so blandly by dignitary and doctor shall be made if at all, 'with some sense of their appalling hugeness.' But he stands up to the established colossi which bstride a submissive world. For example: Upon undogmatic, undenominational religion no Church can live. With mere spirituality the Church has not much directly to do; it is but a subjective thing. What Christian faith has to do with is holy spirituality, the spirituality of the Holy Spirit of our Redemption. The Christian revelation is not 'God is a spirit,' nor is it 'God is love.' Each of these great words is now much used to discredit the more positive faith from whose midst John wrote them down. 'Herein is love,' not in affection, but in propitiation (1 John 4:10). Christian faith is neither spirituality nor charity. Its revelation is the holiness in judgment of the spiritual and loving God. Love is only Divine as it is holy." And in another part in which the reviewer emphasized that God is holy, sin, or rather guilt, cannot be wiped off, and that atonement must go on to a real reconciliation, he says: "Dr. Forsyth is that now rare thing—an Evangelical. He believes in sin, and in the atoning Sacrifice for sin once offered on Calvary. Most of the book is devoted to the doctrine of the Atonement."

#### The Cathedral Idea.

In our columns have recently appeared illustrations, on a small scale, it is true, of the noble cathedral building in which, a few years hence, some of us will take part in some of the most solemn and impressive services ever held in Canada. In this cathedral the Churchmen of the Diocese of Toronto will at last realize their desire to have a Central House of God which will be the Church of no single parish, but the cathedral of the whole diocese. This sacred building will be the seat of spiritual authority—authority informed by wisdom and tempered by love—authority that will draw to it in deep affection the hearts of the whole diocese. And from it men will go forth filled by the blessing of God with the power of the Holy Spirit to preach the Gospel, and to administer the means of grace in our own and foreign lands. Fortunate, indeed, is the Diocese of Toronto in having one of the most noted financiers of Canada, Sir Henry Pellatt, as chairman of the Cathedral Finance Committee, and a clergyman of such excellent business ability and abounding energy as Canon Morley as its secretary. This is a noble work, not for the glory of men or the distinction of any single parish, but for the good of men, the glory of God, and the extension of His work, not only in the Diocese of Toronto, but where-

soever that diocese is enabled by the blessing of God to send the Gospel message and extend His Kingdom upon earth.

#### Reciprocity at Its Best.

We have it on good authority that at the General Synod a prominent Churchman from the United States gave it as his opinion that it is better for two families living in friendship side by side to continue living, each in its own home, rather than by pulling down the wall which separates their houses to seek to live together. This seems sound common sense, and is, moreover, a courteous and considerate statement. Would that his fellow-countrymen, Messrs. Taft, the President; Schurman, the scholar; Clark, the politician; and others prominent in different walks of life in the neighbouring Republic who have been freely and gratuitously discussing matters which are the special concern of the people of Canada, could be brought to realize that their comments on Canadian affairs were unsolicited and unappreciated by self-respecting Canadians, whether Liberals or Conservatives. As the visiting gentleman to whom we have referred well said: "We are, and have been having with our neighbours for many years past in the exchange of mutual intercourse, friendship and good-will, the best kind of Reciprocity."

#### Conservation.

The necessity of conserving our natural resources, and of, in the using of them, the avoidance of waste, is being impressed upon us by the Government at Ottawa, by the Conservation Commission, and by our local Governments. It is also a matter of concern in the Old Land. Sir William Ramsay in his opening address to the British Association, which met this year in Portsmouth, dealt in energy and conservation, with particular reference to the supplies of coal. In 1870, he said, 110 million tons of coal were mined in Great Britain, and ever since the amount had increased by three and a third million tons a year. The coal would be at this rate completely exhausted in 175 years. Some years ago he had suggested the formation of a commission to the British Science Guild to investigate the available sources of energy. Attention would undoubtedly be directed to forestry and the utilization of the stores of peat. On the Continent the forests were largely the property of the State, and it was unreasonable to expect private owners to invest money in schemes of forest production under new systems of taxation. Our neighbours, Germany and France, spend annually £2,200,000 on the conservation and utilization of their forests. The net return was £6,000,000. The address contained much information. One interesting point in discussing economical use was the statement that by substituting in the Tyne district "recovery" ovens for "beehive" coke ovens a great saving was effected. Applying the remarks on forestry to ourselves, they emphasize the need of encouraging the planting waste land by, for instance, increasing exemptions from taxation of bona fide useful plantations, and by taxing land left waste, but capable of forestation.

#### Our Lord's Ideal.

One of the chief difficulties which presents itself to the ordinary man in considering the life of our Lord is his inability to appreciate the spiritual significance and permanence of that wondrous life. The material point of view so dominates our mind that it is all but impossible to get ourselves at all adequately to realize the vast scope and limitless possibilities of spiritual power. Dr. William Newton Clark in his forthcoming book, "The Ideal of Jesus," makes a contribution towards solving the problem of what our Lord's real purpose was in founding Christianity. Amongst other things he says that: "Our true guide in the discovery and esti-

mating of modern Christianity is this: Jesus performed His work in the world, and gave spirit and form to His gift to the future, under the inspiration of what in modern speech we call an ideal—an ideal not only for His own life, but for all life. . . . It was an ideal for men," he continues, "and for man, for the life of men and the life of man, all held in true relation to God, the source and end of all. It was in the light of this ideal that Jesus uttered every word of teaching and wrought every work of help, and gave Himself to and for the world. To bring this ideal to reality He lived and died, and this ideal represents His contribution to humanity."

#### A Common Religion.

As an afterthought of the Universal Races Congress, Sir Harry Hamilton, vice-president of the Royal Anthropological Institute, discusses in the "Contemporary Review" the desirability of making Christianity a common inter-racial religion. "Applying Christian principles," says the learned writer, "the white man would treat the other races of mankind with kindness and justice, without scorn or harsh impatience." This would, indeed, be a most happy solution of the problems of the relations of the white and other races of mankind. Like most radical reformers, Sir Harry Hamilton has a method of his own, but, unfortunately, it, to use a simple illustration, suggests an attempt to present as a perfect model of man a lay figure possessing all the ribs and joints of the human anatomy, minus the backbone. Sir Harry's panacea for the racial ills of the world is "the most simple, undogmatic form of Christianity—Christianity without the creeds." Unfortunately for this colourless proposition the creeds are the simple, straightforward expression of the foundation principle of human acceptance with God—belief in God, in salvation through His Son, and in the indwelling presence in the baptized Christian and outwelling power of His Holy Spirit. The creeds of Christendom have been, and will continue to be, the Jacob's ladder of the Church, up which all true believers, of all races, colours, and countries of the earth have ascended from the dawn of the Christian faith, and will ascend until that faith's fruition, when time shall be no more, and we shall "know even as we are known."

#### Retreats.

Two or three years ago we on several occasions drew attention to the desirability of having a place where men could withdraw from the everyday cares for a little space and be better able to understand the earnestness of life and the reality of spiritual things. There was no response, partly probably because the name commonly used, "retreats," savoured of Roman ways and ideas. But behind the name was the thing for which the name stood, and the scheme has succeeded in other places. From the New York "Evening Post" we find that the Laymen's League of Retreats and Social Studies have opened a new and thoroughly well-arranged home, easily accessible from New York. The "retreat movement" in this country, which has now been crowned by the establishment of Mount Manresa, has shown more rapid growth here than in any other country in the world. It was begun about two years ago by a group of twenty men acting under Father Shealey, whom the Provincial of the Society of Jesus had assigned for that purpose. The first retreat was held in July, 1909, at Fordham University. In the two years since then more than forty retreats have been held at Fordham and at Keyser Island, with an average of eighteen men at each retreat. Now there is open a magnificent House of Retreats, to be devoted for all time to the work, and the indications are that in the next twelve months the number of retreats and retreatants will more than equal that of the last two years."

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