

# Canadian Churchman.

TORONTO, THURSDAY, MAY 23, 1912.

WHITSUNDAY.

Subscription . . . . . \$1.50 per Year

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### Lessons for Sundays and Holy Days.

May 26.—Whitsunday.

Morning—Deut. 16:1—18; Rom. 8:1—18.  
Evening—Isai. 11:1 or Ezek. 36:25; Gal. 5:16 or Acts 18:24—19:21.

May 27.—Monday in Whitsunday Week.

Morning—Gen. 11:1—10, 1 Cor. 12:1—14.  
Evening—Num. 11:16—31; 1 Cor. 12:27 & 13.

May 28.—Tuesday in Whitsunday Week.

Morning—Joel 2:21; 1 Thess. 5:12—24.  
Evening—Micah 4:1—8; 1 John 4:1—14.

June 2.—Trinity Sunday.

Morning—Isai. 6:1—11; Rev. 1:1—9.  
Evening—Gen. 18 or 1 & 2; Eph. 4:1—17, or Matt. 3.

June 9.—First Sunday after Trinity.

Morning—Josh. 3:7—4:15; John 18:28.  
Evening—Josh. 5:13—6:21 or 24; James 1.

Appropriate hymns for Whitsunday and Trinity Sunday, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which are to be found in other hymnals.

### WHITSUNDAY.

Holy Communion: 191, 242, 254, 435.  
Processional: 470, 536, 578, 625.  
Offertory: 187, 188, 189, 441.  
Children: 190, 576, 697, 701.  
General: 186, 538, 594, 604.

### TRINITY SUNDAY.

Holy Communion: 192, 313, 440, 441.  
Processional: 416, 440, 625, 657.  
Offertory: 456, 483, 516, 631.  
Children: 214, 558, 572, 701.  
General: 1, 394, 454, 637.

The Festival of Whitsunday reminds of the Saviour's promise concerning the Holy Ghost, and of the fulfillment of that promise. The Holy Ghost will come to abide with the Church forever, to do for us what Christ Jesus would have done, to instruct us concerning the right way of life, and to enable us to give a true testimony about Jesus and His work. That gift is ours to-day, as it was the secret of Apostolic zeal and power in the days of the foundation of the Christian Church. For two reasons the Holy Spirit came upon the Apostles: (1) To disclose the full significance of the work and teaching of Jesus Christ. The world can be won for Christ only by men capable of revealing and expounding the work and teaching of the Lord. (2) To strengthen the Apostles in the right use of this spiritual knowledge, and to give them courage to face the task of evangelizing the whole world. Whitsunday reminds us that the gift of the Holy Spirit is ours. As in the case of all Divine gifts, we must look for some normal channel or means whereby and wherein the gift of the Holy Ghost is conferred. This we find in the sacramental rite of Confirmation, the beginning of which rite we see in the action of the Apostles Peter and John in Samaria, and Paul in Ephesus. Let Whitsunday call to our minds our day of Confirmation, the day on which Apostolic hands were laid upon us, and we received the sevenfold gift of the Holy Spirit. Note three reasons for this outpouring upon us:

(1) Illumination—To give us a knowledge of Christ and His love. (2) Inspiration—To give us spiritual ambitions. (3) Enabling—That, thinking those things that be good, we may be able to bring the same to good effect. The spiritual ambition of every man is to be Christ-like. Isaiah tells us of the spiritual power of the Christ. In the Confirmation service the Church prays that all the faithful may receive the same gifts as were in Jesus supremely and fully, viz.: Wisdom, Understanding, Counsel, Might, Knowledge, True Godliness, and Holy Fear. All these gifts are in us potentially by prayer and the laying on of Apostolic hands. They ought to be developed and exercised by us. Though we must remember that each individual, by reason of temperament or circumstances, will generally develop some one of the gifts more fully than the others. And thus we have diversities of operations in the Church. Let us stir up the gifts that are in us and co-operate with the Holy Ghost. So doing, there shall be formed in us the features of the Perfect Man. We have a wonderful latent power within us. Whitsunday reminds us of that power, and bids us stir up the gifts. The saviours of society are the spiritually-minded. Therefore, be spiritual.

### Publisher's Greeting.

In entering upon his new relationship with the readers of the "Canadian Churchman" the publisher desires first of all to express his appreciation of the commendation and good wishes with which he was introduced last week. It shall be the earnest purpose of the publisher to deserve this good-will so heartily conveyed; and he will regard his new connection not so much as that of proprietor and subscriber as that of trustee of a common interest, in which every reader will have a share. It shall be his aim to make the "Canadian Churchman" an ever-increasing power in maintaining the essential doctrines of the Christian faith, for this is the only foundation upon which the Church of England in Canada can advance. He hopes to be able to improve the paper as a medium of interesting Church news, no less than as an educator and exponent of the religious problems that are agitating the minds of all classes, and he will not

be satisfied till the "Canadian Churchman" is recognized as a paper which can be welcomed in every Canadian home and commended to young and old. Plans for these steps in advance will be announced in due course. Our readers who have literary and business relations with the paper will be glad to know that Miss Field and the other members of the staff who have served the "Churchman" so faithfully for many years will be retained under the new management. The Publisher.

### The Abolition of the Bar-room.

In the year 1907, at the annual meeting of the Synod of Toronto Diocese, the report of the Temperance Reform Committee, after reviewing the growth of temperance sentiment and the steady reduction of liquor licenses in this Province, concluded by recommending certain alterations in the Liquor License Act with a view to "reforming" the bar-room. The dissatisfaction in the committee itself with all past attempts at "reformation" of the bar was shared by the Synod members; and when the Hon. S. H. Blake suggested the additional words, "until the bars are abolished," the applause which followed announced that another of the bonds that held us to an effete past had been broken. At every succeeding Synod this end and aim has been unanimously reaffirmed. While the setting of this standard is of importance for the Church people in this diocese, and, while the stand taken by the Bishops of Montreal and Fredericton against the bar-room is of vital importance to our Church in those dioceses, it is of the last importance to all the members of the Canadian Church that at the General Synod, held in Ottawa in 1908, the objective set for the Church of England in Canada was the abolition of the bar-room from this Dominion.

### WHY?

Why should an institution of such long standing be abolished?

1. **The Bar-room is a Useless Institution.**—Ask the "oldest inhabitant" of he can remember any instance at any time in his life when any bar-room, as such, did one good thing for any man, woman or child. A leading business man of Toronto used to tell of his frequently passing a drinking-place in old London with this sign over the door, "Established Over 300 Years," and he never failed to ask indignantly, "And what good have you done in the 300 years?"

2. **The Bar-room is of no Economic Value to Society.**—Every university in the land has its chair in Political Economy, where men are taught to measure values, not by sentiment or religion, but in dollars and cents. The economist goes along the streets of our cities, towns and villages and asks one question: Has this business or institution produced or stimulated to the production of any one thing of value? He goes to the factory, shop, school, store, all in turn, and he comes to the bar-room and asks, "Has this bar-room produced or stimulated to the production of any one thing of value?" and the voice of all mankind answers, "Nothing." (But the voice of all mankind could tell a great many things it has produced that are not of economic value)

3. **The Bar-room is Hated and Tabooed by all Good Citizens.**—Mr. John R. Booth, lumber merchant, of Ottawa, a year or two ago requested that the city council should withhold licenses from several drinking bars close to his mills, and offered \$2,000 to recoup the city for any financial loss in license fees; and, as the Toronto "News" at that time pointed out, "It was worth \$2,000 to maintain the efficiency of his men. No tippler can be as efficient as if he were a sober man; therefore, the open drinking-bar

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adler, vicar of ilda, and Canon edral, has been on, N.Z., in suc- Rev. Dr. Mules, Canon Sadlier (University of Mel- ge)—B.A., 1894; ordained deacon in 1892, by the He was curate 1-92; St. Paul's, umber of Holy urne, 1899-1904; rch, St. Kilda, made a Canon of in 1901, and in us appointed Ex- the Bishops of nd. He is a angelical school, ars of age. He heology at St. Ridley College,