

# Canadian Churchman.

TORONTO, THURSDAY, JUNE 1, 1911.

Subscription . . . . . Two Dollars per Year  
(If paid strictly in Advance, \$1.00.)

**NOTICE.**—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

**ADVERTISING RATES PER LINE . . . . . 20 CENTS**

**ADVERTISING.**—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**BIRTHS, MARRIAGES, DEATHS.**—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

**THE PAPER FOR CHURCHMEN.**—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**CHANGE OF ADDRESS.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**DISCONTINUANCES.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

**RECEIPTS.**—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

**CHEQUES.**—On country banks are received at a discount of fifteen cents.

**POSTAL NOTES.**—Send all subscriptions by Postal Note.

**CORRESPONDENTS.**—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOTTEN,

Phone Main 4643. Box 34, Toronto.

Offices—Union Block, 36 Toronto Street.

**CANADIAN CHURCHMAN.**

**Subscription Price—Two Dollars Per Year. If PAID STRICTLY IN ADVANCE, we throw off \$1.00. ARREARS MUST be paid at the subscription price Two Dollars a Year. The address label on your paper shows the date to which your subscription is paid.**

**NOTICE.**—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

**SINGLE COPIES, 5 CENTS.**

## Lessons for Sundays and Holy Days.

June 4—Whitsunday.

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

June 5—Monday in Whitsunday Week.

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

June 6—Tuesday in Whitsunday Week.

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

June 11—Trinity Sunday, St. Barnabas, A and Mar.

Morning—Isai. 6:1—11 or Deut. 33:1—12; Rev. 1:1—9 or Acts 4:31.  
Evening—Gen. 18 or 1 & 2: 1—4, or Nahum 1; Eph. 4:1—17 or Matt. 3; Acts 14:8.

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 may be found in other hymnals.

### WHITSUNDAY.

Holy Communion: 191, 242, 254, 435.  
Processional: 470, 536, 578, 625.  
Offertory: 187, 188, 189, 441.  
Children's: 190, 576, 657, 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.

### WHITSUNDAY.

#### The Holy Ghost the Teacher.

The value of the public recitation of the Creed of St. Athanasius is that thereby we are warned

off heretical grounds. Quite innocently at times we are prone to wander from the strict truth. Logic and dogmatism call us back. One of the great dangers of our day is that of "confounding the Persons" of the Godhead. The influences of Unitarianism, of Deism, are widespread, and are profitably checked and thwarted by the voice of the Catholic Church reminding us that "there is one Person of the Father, another of the Son, and another of the Holy Ghost." We are very apt to think and to speak of the Holy Ghost merely as the gracious, all-pervading, influence of the Father. The Holy Ghost is Person, and as Person He has a dispensation. And under that dispensation we are privileged to dwell. The exactness with which the Church emphasizes the Personality of the Holy Ghost is drawn from the teaching of our Lord Jesus Christ. In the Last Supper addresses the Master cheers and comforts the disciples against His departure by the reiterated promises concerning the Advent of the Holy Ghost. Where mere influence, or thought, or memory, fail to comfort, personality not only comforts but also inspires and emboldens. The story of the Ten days is one of hopeful expectation. The Day of Pentecost, the fulfilment of the promise, brings a personality Divine into the life of each disciple, and sends them forth as Apostles. In no way does Jesus guard and assert the Personality of the Holy Ghost more than by declaring that He will be the teacher of the apostles, in fact, of all believers. The psychology and pedagogy of our day set a high value on the effect of personality in all teaching. The greatest argument in favour of a graded system in our Sunday School work is that it seeks to provide a personality in teaching corresponding to the child's mental capacity and evolution. The ultimate personality in all teaching and learning is therefore God the Holy Ghost. Taught by Him we understand spiritual, eternal, principles, we gladly embrace all spiritual privileges. Under His tutorship we appreciate the meaning of all material phenomena, and their proper relation to spiritual principles. It is by the inspiration and guidance of God the Holy Ghost that we escape the tyranny of materialism. Under His guidance we learn neither to esteem this earth as all vile, nor do we give to it an immoderate love; but we do learn to use this earth, to live out our lives upon it, in such a way as already to have entered upon life eternal. The gift of the Holy Ghost is an individual one. On Pentecost the cloven tongues sat upon each of the disciples. As Christian men and women we have received in Baptism and Confirmation the common gift. Let us yield ourselves to the influence of God the Holy Ghost, that, having a right judgment in all things, we may evermore rejoice in His holy comfort. For in one instant the Holy Ghost will lift up the humble mind to comprehend more reasonings of eternal truth, that if one had studied ten years in the schools (vide Imitatio 3:43:2).

#### A Blot On Our Christianity.

From whatever standpoint it may be regarded the small average stipend given by our Church-people to our clergy is a stain on the Christian name and character. It is unmanly, unchristian, and unchivalrous, to crowd a group of unworldly, self-denying, and in the main, faithful servants of God, to the wall, and for the most part to dole them out a miserable pittance, instalments of which are in some cases by no means punctually paid, and even where they are, the total annual amount paid the poor parson is barely enough to keep body and soul together. We are not at all referring to the comparatively few brilliant men amongst the clergy, who by their exceptional gifts and energy command comparatively large

stipends. Decent newspapers denounce in strong language neglect of duty in public life, and the man who in private life does not properly support his wife and family, when he is able to do so, is justly regarded with contempt by respectable people. The conduct of those members of our Church throughout the missions and parishes of Canada who do not fairly and justly provide for the support and maintenance of their clergy is unchristian and indefensible. We are not referring to rare and exceptional cases, which, thank God are rare, and with which our Bishops are capable of dealing. We are referring to the case of the average parson, and we make free to say that the average parson is a far better man in a spiritual sense than the average parishioner. The poor and pitiful excuses given for the improper support of their clergyman by laymen who themselves have the comforts, aye, and sometimes even the luxuries, of life, is, to say the least, unmanly. It would be well for such men if they could only bring themselves to realize the truth of the old French saying, that "He who excuses himself accuses himself," and of the old English saying that "We must be men before we can be Christians."

#### Wrong Identification.

Referring to the early days of Christianity, Dr. Inge, the new Dean of St. Paul's, in a recent sermon before the University of Cambridge, says: "From that time to this there has been no sort of correspondence between Church membership and real Christianity. The Church has been obviously corpus mixtum. From time to time revolts against this state of things have occurred, and men have advocated the Puritan ideal, that the Church should consist only of those who earnestly desire to lead the Christian life, but the parables of the tares and of the dragnet seem to sanction the Catholic theory that the Church on earth should contain all sorts, bad and good. The mischief arises when, after accepting the necessity of an institutional Church of wheat and tares, we proceed to identify it collectively with the Body of Christ, which is the ideal or eternal Church, the whole body in heaven and earth named after Christ. It is the illegitimate combination of these two views which has led to persecution, fraudulent or forcible conversions and other evils."

#### Real Christians.

"The incarnation of the Son of God brought us, first and foremost, the new birth into a new life," says Dr. Inge, "the life of the Spirit. This new life is characterized by a more vivid consciousness of God's presence, of His personal care and fatherly love; by a more spontaneous recourse to prayer, intercession, and thanksgiving; by a joyous confidence that all things must work together for good to those who love God; by ready affection and sympathy to our fellows; by freedom from anxiety about the changes and chances of life; by a strong sense of duty and genuine sorrow and shame for our sins; lastly, . . . by an almost light-hearted indifference to death, based on a conviction that no power on earth or heaven can separate us from the love of God, which is in Christ Jesus our Lord." What a clear, vivid and convincing picture Dr. Inge has drawn of the character, personality and atmosphere, we might say, of the real Christian! All the more striking is it from the fact that it is truly founded on the salient characteristics of our great Example, typified in the actual lives of some few men and women we each have had the privilege of knowing.

#### The Parson's Freehold.

About a quarter of a century ago we heard and read a great deal in English literature of