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Lessons for Sundays and Holy Days

May 30.—Whitsunday.
Morning—Deut. 16 to 18, Rom. 8 to 18.
Evening—Isai. 11, or Ezek. 36, 25, Gal. 5, 16, or Act 18, 24, 19-21

June 6.—Trinity Sunday
Morning—Isai. 6, to 11; Rev. 1, to 9;
Evening—Gen. 18; or 1 & 2, to 4; Ephes. 4, to 17; or Mat. 3

June 13.—First Sunday after Trinity.
Morning—Josh. 3, 7-4, 15, John 20, to 19.
Evening—Josh. 5, 13-6, 21 or 24; James, 4

June 20.—Second Sunday after Trinity
Morning—Judges 4; Acts 4, to 32.
Evening—Judges 5 or 6, 11; 1 Pet. 5.

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 Hymns Ancient and Modern, many of which may be found in other hymnals.

WHITSUNDAY.

Processional: 152, 211, 224, 508.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General: 154, 155, 207, 209.
Holy Communion: 317, 321, 323, 553.

TRINITY SUNDAY.

Processional: 161, 165, 166, 167.
Offertory: 162, 164, 170, 275.
Children's Hymns: 160, 330, 335, 336.
General: 160, 163, 509, 514.
Holy Communion: 155, 156, 215, 313.

WHITSUNDAY.

One unique feature of the Lord's last Supper addresses is the reference to the advent and ministry of God the Holy Ghost. "And I will pray the Father, and he shall give you another Comforter, that He may be with you forever, even the spirit of truth" (St. John 14:16, 17). With this promise our Lord prepared His disciples against the day of His departure. For unless the Ascension coincided with a development in the Apostolic estimate of Jesus' divinity, that event would have left them very weak and utterly unfitted for their responsibilities. The Apostles leaned much on the humanity of the Lord. But inasmuch as their work is spiritual their grasp of the Person of Jesus must be more spiritual. It is well to have the objective inspiration in the ensample and bodily presence of

Jesus. But they must also have the subjective inspiration. And this comes about through the advent and mission of the Holy Ghost. On that first Whitsunday the Holy Ghost came down upon the Church gathered in the Upper Room, and bestowed gifts upon the members thereof. The gift emphasised in St. Luke's account is that of speech. Recall St. Luke's summary of the Lord's last speech to the disciples wherein they were told that repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem" (24:47). Filled with the Holy Ghost the Apostles and disciples bore witness to the grace of our Lord Jesus Christ. And it is only when men are filled with the Holy Ghost that they can be effective witnesses to the Saviour of the world. Now that we may be recipients of the subjective inspiration, and may duly appreciate the fact that we are temples of the Holy Ghost we must be certain on two points. First, the divinity of the Holy Ghost. Divinity and Trinity are necessarily correlated in our minds, and we argue from the latter to the former. The essence of Trinity is unity and Jesus testifies to unity and Trinity in these words: "If a man love Me he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him" (St. John 14:23), and remember that these words follow immediately upon the teaching of the sending of the Holy Ghost. The Holy Ghost is God. And the grace of Whitsunday is that it inspires to have faith in the inscrutable mystery of the Trinity. Then we need to be certain of the personality of the Holy Ghost. He is the Third Person of the Blessed Trinity. We so often speak of the Holy Ghost in symbolic terms, that these very terms if used unguardedly weaken our appreciation of the Personality. Fire, wind, water, and oil are some of the symbols used to describe the action of the Holy Ghost on souls.

The danger of symbolism lies in our forgetting that it is symbolism only. The reality lies behind the symbolism. Therefore let us not forget the Personality of the Holy Ghost. Personality bestows gifts. So we have the gifts of the Holy Spirit—fear, true godliness, knowledge, fortitude, counsel, wisdom and understanding. And the result of these gifts energizing in the human soul is the fruit of the Spirit (Gal. 5: 22 and 23). The thought we would like to impress on the minds of Christian men and women is that of the leadership of the Holy Ghost. This we gather from the Lord's references. The Holy Ghost is to teach us all things, to bring to remembrance the teaching of Jesus Christ, and to guide us into all truth—truth in thought, word, and deed. Therefore our prayer must be: "Teach me to do the thing that pleaseth Thee, for Thou art my God; let Thy loving Spirit lead me forth into the land of righteousness" (Psalm 143:10). "Let us then make a resolution never to resist the Holy Spirit, and always to yield to His good and salutary inspirations. Let us never fear to give ourselves up to Him with perfect confidence; He is a Spirit of goodness and love; He loves us tenderly, and in whatever way He may direct us, He will lead us towards a land of salvation and benediction."

Gordon's Rose.

In the course of an article in the Sunday At Home Douglas Sladen states that of the actual work of Gordon's hands at Khartoum there remains but one rose bush in the palace garden, which, though hewn down by his enemies, sprang to life with the coming of spring—a type of the joyful resurrection to which the hero looked forward with that unflinching eye. It is affectionately guarded by an old Sudanese sergeant, who was one of Gordon's men and stands now in the midst of an earthly paradise. This rose tree was

found blooming beside the ruins when on the second day after its red victory at Omdurman, a British Army was drawn up in the full pomp of war beside the last earthly habitation of Charles George Gordon to give him the most solemn funeral service ever read over a general killed in battle, with one of his own old gun-boats firing the minute guns.

Murder Trials.

We, on this continent, must watch with interest and dismay the farce of criminal justice in the United States. It is needless to go into details, but it is evident that, provided a murderer's family has sufficient money, the most atrocious crime, if ever punished, is atoned for by a short period of imprisonment, soothed and smoothed by every indulgence and animated by continuous appeals to courts and officials. Another picture comes from Scotland. On the 21st December last an old woman was cruelly murdered in Glasgow. The crime was skilfully concealed but the suspected murderer was tracked to New York, arrested and after tedious and expensive delay extradited. In the first week in May he was tried in Edinburgh. The trial last two days and resulted in a conviction and the convict was sentenced to be hanged on the 27th. If our neighbours were to reform their code so that weeks are not consumed in selecting a jury and were to adopt a Scotch jury of fifteen, with a majority to give a verdict, the greater portion of their scandals would banish. In this Scotch case the jury were out for an hour and eight minutes. The time is generally occupied by trying to obtain an unanimous verdict, in this case it is said that stood nine to six.

The Written Word.

One need not wonder at the attacks made on the Bible. How could the written Word be exempt from attack in the same world that witnessed the crucifixion of the "Living Word." But men of great intellect and renown have borne testimony to the unrivalled pre-eminence of the Bible. "There are no songs like the songs of Zion," said John Milton. "If there is aught of eloquence in me," said Daniel Webster, "it is because I learned the Scriptures at my mother's knee." Speaking of philosophy said Lord Bacon: "There is no philosophy like that of the Scriptures." "Bring me the Book," said Sir Walter Scott. "What book?" was the reply. "There is but one Book," said the immortal Scotchman—"the Bible." The mighty poet, the splendid orator, the profound philosopher and the king of romance were proud alike to render homage to the Divine author of the Written Word and to ascribe to His handiwork the honour due unto His name.

A Wise Suggestion.

Dr. Lang's utterances in public are growing in favor. He has the clear insight, courage and power of expression, combined with the thorough knowledge of his subject which command the respect of his hearers. The London correspondent of a valued exchange writes of a recent speech: "The Archbishop of York addressed a great meeting of the S.P.G. in the Albert Hall, where he received the warmest of receptions. He recalled the lessons of the Pan-Anglican Congress, and spoke with sadness of the fact that although the Church of England claimed to be the mother Church of English-speaking Christianity, it did less than one-seventh of the missionary work done by Anglo-Saxon Christendom. The cause of this was our interminable internal squabbles. The S.P.G. had offers of service in 1908 of 1,252, as compared with 740 offers in the previous year. The Missionary Movement in Ox-