

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Second Sunday after Easter.

Morning—Num. 20, to 14; Luke 13, 18.
Evening—Num. 20, 14—21, 10, or 21; Eph. 1.

Third Sunday after Easter.

Morning—Num. 22; Luke 18 to 31.
Evening—Num. 23, or 24; Philip. 1.

Fourth Sunday after Easter.

Morning—Deut. 4 to 23.
Evening—Deut. 4, 23 to 41, or 5.

Fifth Sunday after Easter.

Morning—Deut. 6; Luke 24, 13.
Evening—Deut. 9 or 10; 1 Thess. 5.

Appropriate Hymns for Third and Fourth Sundays after Easter, 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:

THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.
Processional: 179, 302, 306, 393.
Offertory: 307, 367, 433, 499.
General Hymns: 410, 445, 447, 498.

FOURTH SUNDAY AFTER EASTER.

(St. Philip and St. James.)

Holy Communion: 309, 319, 321, 322.
Processional: 224, 431, 432, 620.
Offertory: 138, 232, 239, 292.
Children's Hymns: 233, 329, 333, 336.
General Hymns: 220, 240, 260, 430.

The Resurrection of Christ.

Those who are familiar with Farrar's "Life of Christ" will remember that its final chapter contains a brief succinct narration of the ten appearances of the Risen Christ. The ten appearances, in their order, are these: (1) To Mary Magdalene; (2) to the other women; (3) to Peter; (4) to the two disciples going to Emmaus; (5) to the ten apostles without Thomas; (6) to the eleven apostles, with Thomas, a week later; (7) to the seven apostles on the shore of the Sea of Galilee; (8) to the assembly of more than 500 in Galilee; (9) to James; (10) to the witnesses of the Ascension. Preaching courses of sermons is a custom that is steadily growing in favour, and, in the opinion of good judges, it yields the best results to both the preacher and his congregation. These

ten appearances furnish rich material for a very instructive course, and each one speaks its own living message to mankind. Some of these appearances were clearly made to individuals and some clearly made to the Christian assembly, and the whole course will, therefore, guide the believer in the double duty of private devotion and public worship.

Vestry Meetings.

Easter week witnesses an ever-increasing series of vestry meetings, and these being the representative meetings of the congregation deserve more attention and support than they have yet received. In large congregations, where the financial interests are numerous and weighty, it may be necessary to confine the meeting strictly to financial and business affairs, but in the great majority of congregations the financial interests cannot be very extensive, and in such cases the occasion ought to be turned to account for spreading useful information, and devising the best means of extending the Church at home and abroad. In small congregations everybody, whether members of vestry or not—men and women, old and young—might be invited to come. Let the meeting begin with morning or evening prayer, and in place of a sermon let there be a report of work done and to be done. This report, combining the features of a speech from the throne and a budget speech, would let the congregation see where they stood and what they should aim at. Seldom does any vestry meeting consider what is, in reality, its main concern, viz., the best means of lengthening its cords and strengthening its stakes, and doing the spiritual work for which it was organized. It would interest the congregation to have reports from Sunday School, choir, Young People's Society, Woman's Auxiliary, and all other parish organizations. A little careful planning in advance by a few earnest Church members might make the annual vestry meeting an event of genuine interest and wide influence in the life of the parish.

To Our Readers.

On account of the great pressure on our columns this week a large amount of diocesan news and correspondence has, perforce, been held over.

Church Problems.

The Canadian Church is now in the formative period, and if she plans her work wisely now she will, by God's help, ensure healthy, steady progress. The first great problem of consolidating the whole Church throughout Canada has been successfully accomplished. The next problem of originating a forward movement in missionary work has also been very well solved. Three other problems of great magnitude and difficulty are now pressing for solution. Greatest of all is Mr. Charles Jenkins' well-devised and well-managed effort to obtain a revision of the ordinal so as to produce a real diaconate in the Church, and to ensure the orderly exercise of the primary functions of the Christian ministry. In addition to this great movement we may mention two other subjects of the highest importance: (1) The proper endowment and control of all the theological colleges of the Church in Canada. (2) A system of reciprocity in beneficiary funds by which clergy could pass freely from one diocese to another without financial loss. All the above problems relate to the efficient exercise of the Christian ministry and the extension of missionary effort. Other great problems in moral reform, as the regulation of the drink traffic, also await solution, but enough has been said to show that the ecclesiastical statesman has a big programme of work before him.

A Missionary Map.

One of the announcements that Dr. Tucker made at the annual W.A. meeting in London deserves a wide notice. He drew attention to the new missionary map of Canada. It is the Government map, with the names of dioceses and their boundaries plainly marked on it. The price, for a time at least, is \$1. Outline maps have also been prepared showing merely the names of dioceses and their relative position and size. These are sold at ten cents, and are useful for elementary study. When war broke out between Russia and Japan one of the first needs that was felt by those who desired to follow it closely was a good map of the theatre of war. The same is true of spiritual warfare. We cannot follow it closely nor support it wisely unless we know the ground and every missionary association and parish guild should, therefore, possess a missionary map.

Mackenzie River.

Dr. Reeve, Bishop of this vast diocese, was recently interviewed by a representative of the Church Family Newspaper, which reports the interview in its issue of March 4th. The C.M.S., having withdrawn its support from the diocese, the Bishop set out to raise an endowment of £10,000, and obtained £1,000 from each of three societies, viz., S.P.C.K., S.P.G., and Colonial Bishopric's Council, and some £3,000 more in other subscriptions, leaving £4,000 more to be raised yet. The account he gives of his huge diocese of over half a million square miles must sound strange to English ears. The "Palace" is a hut, thirty feet square, where his wife did all the house-keeping and he did all the general jobbing. In summer he travelled by river, paddling his own canoe; in winter he travelled on snowshoes or by dog train. When he first settled at Fort Simpson he was 2,000 miles from the nearest grocer, butcher or baker. Even yet flour and groceries have to be brought 1,100 miles from the nearest railway point. If outside supplies fail and dried meat runs short, starvation threatens. On one occasion the Bishop lived two months on boiled rabbits, and at another time on nothing but fish. A few vegetables are grown on the Mission garden, but the chief food products of the country are fish, rabbits, reindeer, wildcats, wild geese, and an occasional ox too old for further work. After such fare the Bishop and Mrs. Reeve used to say in England, "All we want is unlimited bread and butter."

Stated Duties.

"Nothing is more difficult than to be disciplined and regular in our religion. . . . He who gives up regularity in prayer has lost a principal means of reminding himself that spiritual life is obedience to a Lawgiver, not a mere feeling or a taste. Hence it is that so many persons, especially in the polished ranks of society . . . fall into a mere luxurious self-indulgent devotion, which they take for religion; they reject everything which implies self-denial, and regular prayer especially. . . . And others who are exposed to the seductions of sin altogether fall away, from the same omission. Be sure . . . whoever of you is persuaded to disuse his morning and evening prayers is giving up the armour which is to secure him against the wiles of the devil. If you have left off the observance of them, you may fall any day—and you will fall without notice. . . . When you have given over the practice of stated prayer, you gradually become weaker without knowing it. You will think yourselves the men you used to be, till suddenly your adversary will come furiously upon you, and you will as suddenly fall. You will be able to make little or no resistance. This is the path that leads to death." J. H. Newman.