

Canadian Churchman.

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Lessons for Sundays and Holy Days.

April 17.—Third Sunday after Easter.
Morning—Num. 22; Luke 13, 18.
Evening—Num. 23; or 24; Eph. 1.

April 23.—St. George, Mar.
Morning—1 Sam. 14, to 24; Luke 17, 20.
Evening—1 Sam. 14, 24 to 47; Eph. 6, 10.

April 24.—Fourth Sunday after Easter.
Morning—Deut. 4, to 23; Luke 18, to 31.
Evening—Deut. 4, 23 to 41; or 5; Phil. 1.

St. Ph. & St. Ja., A. & M.
Morning—Isai. 61; John 1, 43.
Evening—Zech. 4.

May 1.—Fifth Sunday after Easter.
Morning—Deut. 6.
Evening—Deut. 9; or 10; Col. 3, to 18.

May 5.—Ascension Day.
Morning—Dan. 7, 9 to 15; Luke 24, 44.
Evening—2 Kings 2, to 16; Heb. 4.

May 6.—St. John Evan. ante Port, Lat.
Morning—2 Sam. 7, 18; Luke 23, 26 to 50; 24, 13.
Evening—2 Sam. 9; 1 Thess. 3.

May 8.—Sunday after Ascension.
Morning—Deut. 30; Luke 24, 13.
Evening—Deut. 34; or Josh. 1; 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 the new Hymn Book, many of which may be found in other hymnals.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 252, 257, 258, 259.
Processional: 384, 424, 601, 664.
Offertory: 387, 394, 422, 423.
Children: 688, 710, 714, 716.
General: 172, 174, 400, 642.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 253, 256, 260, 386.
Processional: 440, 636, 650, 664.
Offertory: 165, 388, 577, 583.
Children: 708, 709, 730, 751.
General: 19, 25, 171, 390.

Vestry Meetings.

A notable advance in Church Finance was shown in the reports of the various vestry meetings recently held. It is only reasonable to look for prosperity in the Church when the country is

rapidly progressing. And it is indeed most gratifying to find such ample proof of it on all sides. We are, we sincerely believe, all our brother Churchmen as well, are heartily thankful to our Heavenly Father for this most cheering result. But without striking an unnecessary note of warning, let us say, that nothing is harder for a Christian to bear—and at the same time keep his "shield of Faith" untarnished—than unusual prosperity in worldly affairs. The greater the wealth the more watchful should be the spirit, the keener should be the conscience, and purer the life:—For nothing tempts more strongly to worldliness, and formality in religion, than increasing wealth.

An Excellent Practice.

In looking back at our vestry meetings we wish to express our gratitude to those clergymen who availed themselves of that important occasion, the vestry meeting, when the most earnest and enthusiastic members of their respective congregations gather together to consider and discuss the affairs of their respective parishes during the past Church year, and plan for that on which they have entered to address them with reference to the spiritual progress of the parish. This, to our mind, is a most commendable and helpful practice. It cannot fail to strengthen the hands of the clergy; increase the sympathetic interest of the laity; promote a heartier desire for co-operation, so far as possible; and create a more intelligent appreciation of the faithful and progressive spiritual work accomplished in the parish during the past year, and that to be attempted in the year begun.

Safeguards From Divorce.

Bishop Lawrence, of the Diocese of Eastern Massachusetts, has been offering some preventive steps for the avoidance of the social evil—divorce. The destruction of the sanctity of marriage goes on apace in the United States. The Prelate mentioned above is quoted as saying, "that out of every 12 marriages in the United States there was one divorce." The following are Bishop Lawrence's proposed safeguards:—"That children should stay at home more in the evening with their parents, and that parents should forget attending theatres and clubs nightly and remain home with their children. That young people contemplating marriage should know each other intimately and have each other's confidence long before the marriage ceremony is performed. That children should be educated for marriage. That there should be purity before and after the marriage ceremony. That young couples who are to marry should have a sense of solidarity when joined in wedlock.

Excess.

The festivities which in Italy hailed the approach and middle of Lent,—used to be matters of astonishment and regret to the more sober visitors from Northern Europe and America. But we have changed all that, and the foremost in these mad and expensive frolics are the descendants of these ancestors whose regrets are scoffed at as Puritanical. Here, and in the chief cities of the States they hail Easter in as frivolous a fashion. A Chicago paper says of this phase:—"The Easter festival is the one feast of the Christian year astronomically certain." "And it is the one which the Puritan, believing in free, complete, irreversible salvation, ought to keep with a joy and song not elsewhere known. But it is not to be denied that with us, as with others, the day may become a parody, or worse. Nothing will bear such constant vigilance as liberty. We can ill afford to plaster such

a festival as Easter all over with incongruous customs. Our ancestors, who thought they could only get rid of the accretions by destroying the day, may be remembered. The day had become to the English Church what it is in many a Roman Catholic land still, a mere excuse for un-Christian indulgences. It will be easy to overload it with flowers and drown it with brass bands. Excess is always destructive of intent. Even long prayers kill devotion. A church decorated for Easter is a pretty sight, but a church overdecorated for Easter is a mournful one, because overornament smothers the spirit of the day. An Easter anthem brings the Christ near; an Easter operetta buries Him anew. It would seem a pity to have Easter dinners and Easter music and Easter lilies with the risen Christ shut out of all our thoughts. Every good thing needs at times to be saved from its own friends."

New York Public Library.

The account of the work of the New York Public Library is very interesting reading. There are forty branches which last year circulated over seven million volumes. Although half of these were fiction, it must be remembered that the chief demands on a free library are for novels, and there is a constant effort to limit this demand to good fiction, and to lead readers to take up other books. These forty branches include a travelling library office and one for the blind. A comprehensive system exists by which it is possible to get a book catalogued at one branch in another however distant these may be. Educational books published in almost every known language are kept, and much is done for the education department. An effort is made in this branch to have one copy at least of every valuable work on education published in English, and the best educational works of France, Germany, and Italy, and exceptional works in other languages are obtained. Travelling libraries are important. These are established in public schools, young men, women, and boys' clubs, and in some stations of the fire department. Books that are discarded from the branches are sent to these offices whence they go to places from which they should not be returned, such as hospitals or prisons. Some of the discarded are given to institutions like telegraph companies which assume the responsibility of their proper distribution among the boys and others connected with such large employing companies.

Old Age.

Is it not time that the Church awoke to a sense of her full responsibility to the clergy who after a long life spent in her active service are compelled by old age to give place to younger men. These men voluntarily have given their lives to Her. Most of them could have earned a fair living, some of them a large financial return, had they devoted their abilities and energies to other walks in life. The laity of both sexes, have had the great advantage from childhood upwards of their religious example and teaching. Whatever of good they have developed in character and manifested in life has largely come to them through the medium of their faithful clergyman. Surely these noble men, when incapacitated by old age, from earning their own living, should, out of the abundance of those for whom they have lived and laboured, be decently provided for. Is it not ignoble and dishonourable that those who have been the means of enriching many with spiritual treasures should at the end of their days be severely stinted in the common necessities of life. No wonder that it is said that the conduct of professing Christians furnishes the infidel with his strongest arguments against Christianity itself.