

Canadian Churchman.

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REV. PROF. WM. CLARK, LL.D. Editor.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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Lessons for Sundays and Holy Days.

May 11th.—FIFTH SUNDAY AFTER EASTER.
Morning.—Deut. 6. John 2.
Evening.—Deut. 9; or 10. 2 Thess. 3.

May 18th.—SUNDAY AFTER ASCENSION.
Morning.—Deut. 30. John 6 to v. 22.
Evening.—Deut. 34; or Josh. 1. 2 Timothy 1.

ACKNOWLEDGMENTS.—We print in another column a report from the Rural Deanery of Renfrew, for some part of the contents of which we desire to make special and grateful acknowledgment. We are thankful to see that the aims of the conductors of this paper are becoming more and more understood. We are not and we have no intention of becoming a party organ; and the most gratifying result of this determination on our part is the testimony of many who do not deny that they are themselves party men, that they prefer a non-party paper which will give fair play all round. This we desire to do. We recognize quite frankly the existence of parties or schools in the Church of England. They always have existed. We hope the time may come when they shall cease to exist, having done their work; but that time has not yet come; and we must deal kindly and patiently even with those who themselves show very little kindness or patience. We shall be grateful to any of our readers who will, at any time, point out any signs of departure from our professed principles. Sometimes, but very rarely, we get a letter charging us with partiality; but as these productions generally emanate from persons who would be satisfied with nothing but the adoption of their own partisan views, we can bear the imputation with equanimity. But we shall be sincerely grateful to any reader who, instead of making such a general charge, will give any instances of a want of impartiality which may be found in these columns. If they are found, our readers may be assured that they have got there by an oversight; and we shall be ready to cry: *Peccavimus*. But we must return to grateful acknowledgments. We ask our friends to help us only so long as we are doing the work of the Church of England. If we should ever cease to do that, the sooner we are extinguished the better.

TO CORRESPONDENTS AND CONTRIBUTORS.—We must again remind those who contribute either letters or papers to our columns, that our space is limited, and that our readers complain when we permit those contributions to exceed certain limits. Several articles of very considerable value we have had simply to decline, because, however justifiable their length might have been, as papers read at a meeting convened for the purpose of hearing them, it was quite impossible for us to find room for them. Other papers and letters have sometimes to be postponed longer than we could wish, and sometimes until the interest in them has almost evaporated. To our readers, too, it must be evident that some of the letters which we do publish are very much longer than they need be. If, then, those who write to us desire that their letters shall appear without needless delay, they must try to be concise. We are not in the position of a daily newspaper which is always on the outlook for something to fill its columns. Every week we are forced to let matters of interest and value stand over, because we cannot find room for it. We are grieved to fail in compliance with the wishes of those who send us their communications, but we must ask them to remember the multitudes for whom we have to provide, and to consider their view of the case. The natural suggestion may occur that we should enlarge our paper; and this we hope to do when we have doubled our subscribers and advertisers; and we are on the way to it, thanks to the kindness of many friends; but we do not see our way to any immediate enlargement; and even if we did, we should have to ask our correspondents to exercise some repression upon themselves in their communications.

CHURCHES AND SERVICES.—We are glad to learn how wide a response has been given to our protest against the concert-style of service which has become popular in some other communions, and which has been threatening to invade the English churches in this country. Nothing, as we believe, could be more hurtful to the religious tone of our people than that they should be induced to come and listen to fine singing in church, instead of taking part in it themselves. At the same time, it is of the utmost importance that our congregations should be trained to the use of choral services, more especially to the singing of hymns, the chanting of psalms and canticles—matters which are quite easily accomplished with a little painstaking and perseverance. Let the clergy make it quite plain to their people that these things are done with no party meaning or purpose; let them abstain from unusual dresses, gestures, customs; let them be careful not to hurry on changes more rapidly than their people can be got to understand and appreciate them, and they can hardly fail of success. The time has gone by when surpliced choirs and the chanting of the Psalms could be regarded as badges of Popery or even of High Churchism; and there are few congregations in which these changes have been adopted which have not found them great helps to the personal participation of the worshippers in the service. Another thing of great service is a properly arranged church and chancel. Everything should be decent and dignified, nothing showy or tawdry. It would be well always to consult an architect or some one who has knowledge and experience in such things,

before any changes are made in the structure of our churches. With this machinery, with a devout congregation bent upon worshipping God, with an earnest teacher setting forth the word of life from the pulpit, what might not be accomplished for the sanctification of the church, for the salvation of the world?

THE WOMEN'S AUXILIARY.—The meetings of the Church of England Women's Auxiliary to Missions, held in Toronto last week, were of the most gratifying and encouraging character. Particular details will be found elsewhere; but it may here be stated that the general results are little short of astonishing. Probably at the beginning of this undertaking few could have anticipated what it would grow to. Nor have we seen the full fruits of its development. In the actual work done, in extending the work of the Church in the settled dioceses and in the territories beyond, there is not a little to show as the outcome of the work; and these results will be more abundant as time passes on. But it is not merely by these tangible products that the value of such an association is to be estimated. If the Church of Christ is not loving, all embracing, self-sacrificing, it is nothing, it has lost its very essence; and these graces are not kept alive by preaching, or by conference, or even by prayer, however valuable and precious these things may be, but by work; by actually doing work for others and at some cost to ourselves. These ladies who are giving of their time and their leisure to the work of Christ and humanity, will doubtless receive a rich reward in their hearts and souls. It is out of God's grace received that they are able thus willingly to give themselves; and that which they give they will receive back again with usury. Nor does the blessing end here. It must spread until it pervades the whole Church. Other women will be stirred from their selfish sloth and worldliness. Men will be stirred up to take an interest in that which will commend itself to them as not a mere matter of routine, not a professional advocacy of the working of Church machinery, but a living, loving endeavour to fulfil God's purpose for the gathering of humanity into the kingdom of God.

FREE CHURCHES.

In returning to this subject we cannot help noting the felicitous title of the tract by Dr. Rainsford which we mentioned last week. "Let us anchor our churches and make them free." The two things go together; and the advice here offered assumes a state of things which all must regard as most undesirable. When Dr. Rainsford speaks of anchoring our churches, he implies that they are now drifting, that they are in danger of being carried away from their present places, and that the way to prevent this is to make them free. These points need some consideration.

Every one who knows the state of religious affairs in the larger cities of England, must be aware of the remarkable mobility of nonconformist chapels. The churches being consecrated, and, to some extent at least, endowed, keep their places. They cannot be moved without an Act of Parliament, and they are sure to be served, even if the endowment is small. In very few cases, indeed, have English churches been de-consecrated; and the few instances have happened in the city of

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