

Canadian Churchman.

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

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Lessons for Sundays and Holy Days.

April 6th.—EASTER SUNDAY.
Morning.—Exodus 12 to v. 29. Rev. 1, 10 to 19.
Evening.—Exodus 12, 29; or 14. John 20, 11 to 19; or Rev. 5.

CONGREGATIONAL WORSHIP.—There are two different tendencies at work in the Church at the present moment, both of which have probably sprung from the same source, but yet are taking very different directions. We refer to the improvement of church music, on the one hand by choirs and especially by surpliced choirs, on the other by quartette choirs and solo-singers. Both of these movements have been originated by the sincere and laudable desire to beautify the service of God and to give dignity to it; and so far the spirit which has animated their promoters is worthy of all commendation. But the outcome of the one is entirely different from that of the other. The one influence is religious, the other is irreligious; because the first makes a congregation of worshippers and the second a congregation of listeners. Let us not be misunderstood. We do not mean that anthems and services and solos are absolutely to be prohibited in divine service. They may be good and useful and even helpful to devotion in their place. But wherever they usurp the place of the worship of the congregation, they are mischievous. And the result is that the service which ought to be an offering to God is turned into a concert of sacred music. There is great danger of this being done in the United States. There is some danger of the same thing happening in Canada. But at least we are not so far gone as our neighbours, partly perhaps because we have not so much money. There is at the present moment a Presbyterian congregation in the city of New York which pays one of the women singers a salary of \$5,000 a year, about the amount paid to the average American Bishop. No one can imagine that such a sum is paid to this lady for leading the praises of the congregation; it is paid to her for pleasing the ears of the congregation by her superior singing. Is this done to the glory of God, or to the satisfying of the musical tastes of the congregation? The answer is obvious. It is a very serious matter; and if this kind of thing, even

on a much smaller scale, were to become general or common, we can hardly even imagine the evils that would ensue.

THE BISHOPRIC OF BRISTOL.—There seems to be some hope of the near restoration of the Bishopric of Bristol. The circumstances under which that see was suppressed are very instructive in reference to the enormous development of Church life in the Church of England during the last half century. When it became necessary, in 1836, to set up a Bishop's Chair at Ripon, in consequence of the enormous development of the Yorkshire manufactures, Lord Melbourne, unwilling to increase the number of Bishops in the House of Lords, suppressed Bristol in order to gain a seat for the Bishop of Ripon. What a change has come about! Bishops now think more of the work of their dioceses than of the dignity of sitting in the Upper House; and the simple device of letting the younger Bishops wait until their places are empty has got over the old difficulty. Many new dioceses have been created since that time, rendered absolutely necessary by the expanding life of the Church; and we sincerely trust that the learned and able Bishop of Gloucester and Bristol may, before his reign is ended, have the happiness of seeing the separation effected. It is of interest to note, as the Archdeacon of Bristol has reminded us, that the great Butler was, for twelve years, Bishop of Bristol before he was translated to Durham.

TAKE UP THY CROSS.—As long as a man behaves himself and preaches the Gospel, says the *Christian Enquirer*, the press does not trouble him. His sermons are not reported, his name does not get into print, and he lives in his obscurity, having his reward only in his own conscience and the approval of God. But let him wound Christ in the house of His friends, deny the Gospel, fling out some monstrous theological error, break loose from the Church, and defy the opinions of the Christian world, and he becomes famous at once. The press pets him as if he were a young lion. He is lifted upon stilts of theological falsehood until he can look over the heads of the old ecclesiastical giants who have made their names famous by their learning and their piety. There is too much truth in this, and we fear that some of our clergy are succumbing to the temptation; but, we trust, not many. The mass of them will go on their steadfast way, bearing witness to the truth, remembering the solemn account that they have to give, "not pleasing man, but God."

THE DISPUTE AT HAMILTON.

We have already spoken of the undesirableness of the intervention of newspapers in parochial controversies; and for this reason we have said but little on the controversy at the Church of the Ascension, at Hamilton. Believing it to be better that the rector and the congregation should arrange their difficulties themselves, we contented ourselves with merely referring to the terms on which Mr. Crawford accepted the post of the Church of the Ascension, that it might be clearly seen that he had acted with perfect candour and consistency. But it now becomes necessary that the public should know the exact points around which the warfare is raging.

In doing so, we are actuated neither by any party considerations nor by any desire to act as

advocates for Mr. Crawford. Indeed we are sure that that gentleman would not thank us for such advocacy. It is because we believe that he simply desires to do what is right that he enlists our sympathy, which is deepened by the dignified and courteous tone in which he has conducted his part in the dispute.

Undoubtedly those of our readers who have heard of what happened at the late vestry meeting will expect to be told that Mr. Crawford has introduced ritualism into the church, that is to say, customs not usual in the Church of England, innovations of the last few years. What will be their surprise, then, to learn, that Mr. Crawford has at the forenoon and evening services on Sunday made no change whatever? All that he has done is, to give up the evening celebration of the Holy Communion and to have an early celebration every Sunday morning instead. Moreover, at the forenoon celebration he has made no change; and even at the early service he takes the Eastward position only at the Prayer of Consecration, and not at the earlier parts of the service. Our readers are probably aware that even the Privy Council has affirmed the lawfulness of that position in that part of the service.

We are quite aware that this must sound incredible to those who have read of the excitement, etcetera, etcetera, of which the newspapers have spoken; but we have taken some trouble to ascertain the facts, and we believe there is nothing else to be said, unless that the rector sometimes monotonous parts of the service.

Now what are the demands of the malcontents? They ask that the evening Communion shall be restored, that the morning Communion be abandoned, and that the rector shall not take the Ablutions in the vestry! The first is partially intelligible. Although very few ever went to the evening celebrations, and probably most of the protesters were never there, it is possible that some persons may imagine the abandonment of them as an inconvenience or a deprivation. But what shall we say of the demand that early celebrations shall be abandoned? Surely these Protestants who would doubtless be horrified at the denial of the right to private judgment in themselves, must have a very odd view of the application of the principle to others.

What is the reply of the rector to this demand? In the first place, he says, he does not like evening Communion; and in this dislike he has the concurrence of the Christian Church in all ages. It is quite true that evening Communion was common in the first ages; and it continued to be celebrated for some centuries on Maundy Thursday; but it is equally true that the instinct of the whole Church has led to the abandonment of this practice; and even in reformed churches it is very little used. Mr. Crawford, however, under the advice of his Bishop, has expressed his willingness that Mr. Brent, who was accustomed to these services under the former rector should celebrate in the former manner at certain evening services.

It is difficult to see what more the remonstrants can want. The taking of the ablutions in the vestry, that is to say, the pouring of water into the Chalice and drinking it, would seem to be a very innocent and proper method of complying with the requirements of the Rubric, which directs that the elements shall be consumed before the priest leaves the Holy Table. Any reverent per-

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