

## Correspondence.

All letters will appear with the names of the writers in full.

## CONCERTS IN CHURCHES.

SIR,—May I, as a Wesleyan Methodist, be permitted to express my delight that the Church of England has so far given up her old ways as to permit concerts to be given in her churches, in order to raise money for this or that object? I am aware that for a Methodist to be surprised at this being done may appear extraordinary, seeing that our places of worship are as often as not thus turned into concert rooms. But you must remember, first that we are not taught to look upon them in any other light than that of mere meeting or preaching houses, the light in which John Wesley intended them to be regarded, and that we have no superstitious notions as to consecration and the like of buildings which are supposed to be set apart strictly and solely for the worship of God; and, secondly, that there are very many Methodists, who object to such performances taking place in their churches, who think that the school-room is the proper place for them. The same remarks apply also in the case of Roman Catholics and Presbyterians—more, perhaps, in that of the latter than the former. Yet these also have adopted our customs, as well that of revivalism as that of secularizing her churches, in order to make money out of them. So strange does this seem to many outsiders that the *Globe* in a recent critique on a so-called "Service of Praise" held in the Church of the Redeemer, Bloor street, adverted to it as a "new departure from the old, staid, and formal Anglican usage." I was present at this so-called "Service of Praise," and except that the Rev. Septimus Jones read a chapter of the Bible, and that two hymns were given out to be sung congregationally, and that the benediction was pronounced at the conclusion, the whole affair was a concert from beginning to end, and like its predecessor, as Mr. Jones, not without exultation remarked, a successful concert financially, though no money was paid at the doors, only taken up by way of collection during the intermission. There was certainly no applause, but laughing and talking and criticizing the music—and the company, were freely indulged in, though, of course, in a subdued tone of voice, as befitted the "Service of Praise." Miss Brocowski, instead of sitting in the choir, came forward from the body of the church in the approved mincing style of public singers, and stood in front of the chancel with her back to the Communion Table, and went through her solo in thorough concert fashion. So also the Misses Corlett, so also the choir, as far as they could manage it in their seats. The evident object of all in the church was to have their ears tickled and their tastes gratified by Mr. Fisher's splendid organ playing, and the attractive bill so ably gone through by the other musicians. Of course, as a non-Churchman, I am ignorant of what is lawful and what is unlawful. But if the Ritualists are to be come down upon by the Bishops for lawlessness in introducing novelties into their services in the way of vestments and ceremonies, surely, if I read the rubrics right, there is no less lawlessness in such novelties as these so-called "Services of Praise," in which no religious feelings are excited at all, where the clergyman offends not by vestments and the appearance of over-reverence, but by the want of even the ordinary clerical attire, as ordered by authority, and of any approach to reverence. For be it observed, Mr. Jones did not wear his surplice—he had not on even his black gown, but sat in his ordinary walking dress within the rails of the Communion Table, crossed from one side to the other as he would cross a room, walked down to the lesson desk (pardon me, if I am wrong in my nomenclature), and begged in the most conversational style—in fact, no Methodist minister could have done it better, and that is saying a good deal in his praise as a professional mendicant. As I have said, the only approach to anything like a "service" were the reading of the Bible, the two hymns, and the benediction—"but one half-penny worth of bread to [an] intolerable deal of sack!" As Mr. Jones has announced that as this sort of thing pays so well, he intends to run his church as a concert room frequently during the winter and spring, probably we shall find other clergymen of the same stripe following suit, with perhaps, Vice-Chancellor Blake giving a "sacred" reading, or Mr. Handford one of his popular lectures. In such an event how will your Bishop act? And if this is allowed to be done with impunity by the clergy of the Low Church school, why should what I can only style the vagaries of High Churchmen be singled out for punishment?

JOHN MCKIN,  
A Wesleyan Methodist.  
Toronto, November 18th, 1879.

## INQUIRY.

SIR,—I am desirous of procuring better information than I now possess on the subject of church vestries, the election of church wardens, and the proper time

for doing so in new parishes, and trust some of your readers may be able to supply the information sought.

I find in the Church Temporalities Act, 1841, that ample provision is made for constituting vestries, electing churchwardens, etc., in all existing parishes, and subsequently, by canon of the synod, for the formation of free church vestries, but in no case have I been able to find any provision for constituting vestries or electing churchwardens in the interim which elapses between the setting apart of a new parish and the following Easter.

If I am correct then in supposing that no provision has been made by our synod to meet a case of this kind, may I ask by what law are we governed?

In England provision is made for cases of the nature in question. "The Church Building and New Parishes Act" requires that in case of new parishes, churchwardens shall be appointed within twenty-one days after the consecration of the church, 6, 7 vic., ch. 37, sec. 17, or two calendar months after the formation of the parish, 8, 9 vic., ch. 70, sec. 6, 7, and the next appointment to take place at the usual time for the appointment of parish officers. In the absence then of any law or diocesan canon on the subject, does the English law apply?

This point suggested itself to my mind in connection with the new parish of St. Mark's, Parkdale, lately set apart from St. Anne's, the incumbency of which, his lordship the bishop of the diocese for a short time assumed, and in which no election of churchwardens or other officers has taken place since the formation of the new parish. There is, however, in connection with this new parish of St. Mark's one matter which should not be lost sight of. Prior to its boundaries being defined, and it being declared by his lordship the bishop a separate parish, it had an existence as a mission under control of the incumbent of St. Anne's, and as such had its free church vestry, churchwardens, and one lay delegate, the latter one of the representatives in synod of the parish of St. Anne's. But, it appears to me, that all the church officers appointed during its mission existence, cease to hold powers after the new parish has been created, inasmuch as I can find no special or general provision for the continuance of their powers.

May I indulge the hope that some of you legal readers will give this matter their attention.

THOS. MCLEAN.

Parkdale, Nov. 20, 1879.

## LOCAL ITEMS.

SIR,—With your permission I would say a few words in reference to the article headed "Local Items" in a late number of the *DOMINION CHURCHMAN*.

It appears that some of your correspondents (specially clerical) are somewhat severe on you for presuming to insert very brief reports of entertainments. I refer to socials, harvest festivals, concerts, bazaars, etc., which have been, and are given in the interest of the church, as "utterly uninteresting local items," to the exclusion of more interesting and important church news. Can it be possible that any of your clerical friends are so thoughtless as not to know, or so thankless as not to acknowledge the source whence the church derives at least four-fifths of its pecuniary support: whereby our churches are enlarged, renovated, and decorated, together with everything appertaining thereto. But were these entertainments discontinued and frowned upon, where I ask would our churches be in less than two years? Why, sir, most undoubtedly in hopeless insolvency. It is true there might be a more orthodox way to raise the "needful," namely by special subscription; but to suppose that that mode to raise funds for church purposes will be ever adopted is so visionary, that it might be safely said, no church, or clergyman during the present or coming century will ever (but to a very limited extent) reap benefit therefrom.

I may ask moreover, what was the *DOMINION CHURCHMAN* ever designed for but to disseminate every kind of church news and let your readers know to whom the church is indebted for favours; also what is being done in other parishes than that in which they may happen to reside.

I shall not say any more on this subject, but I trust your clerical friends will treat you with more consideration in future.

I would now say a few words on a more interesting topic, namely the extension of the subscription list to your paper.

I have perused the excellent letters of Messrs. Leggo, Lampman, W. Wheatley Bates, and others, all of whom express themselves to the effect that your "paper is wanted," and is indispensable as a medium through which church principles and general church information may be given to the people, cheaply and expeditiously. The sentiments contained therein, are so much in accordance with my views of what is required by churchmen, that I would suggest that these letters ought to be read in our churches.

But Sir, the good work ought not to stop here, the clergy who are (or who ought to be) the legitimate local agents of the paper, and upon whom the respon-

sibility rests to build up the subscription list thereof, must undoubtedly put their shoulders to the wheel and give their respective parishes a thorough canvass for subscriptions. The present low rate at which the paper is furnished to subscribers (thanks to your enterprise) for it is within the reach of every possible condition of church membership; and thereby make the *DOMINION CHURCHMAN* what it ought to be, the great exponent of sound church doctrine in the Dominion. I cannot do better than quote from your correspondent, W. Wheatley Bates on the subject.

"We shall soon in all probability have good sleighing; at any rate we shall soon be paying our winter visits to our people. In every house where a dollar can be spared for the purpose, let us spend a few minutes in advocating the claims of the *DOMINION CHURCHMAN*; and by God's blessing, your list of subscribers will be more than quadrupled before the end of February, and the people will have a paper whose teaching will be in accordance with the church's standards as they are, not with the church's standards as certain persons would have them." Mr. Editor there is something eminently practical in the above quotation, it has the right ring. Would there were more clergymen of the stamp of Mr. Bates! Thanking you for the space afforded me to ventilate my views, Yours &c., WM. LODOR.

Ancaster, 22nd Nov., 1879.

## TO THE PUPILS AND OLD FRIENDS OF THE LATE BISHOP STRACHAN.

The old or the new proposition—which shall have the preference?

SIR,—In your issue of the 20th inst., I find a letter signed by an old friend of the late Bishop Strachan, inviting public attention to the "very racy anecdotes" of which he was the author, and suggesting their collection in a volume as a monument to departed merit.

If I mistake not, a monument of altogether another character, one which would have kept in perpetual memory, not accidental playful humours, but his wise, earnest and indefatigable labors as a Christian Bishop, was some time ago proposed to these same "pupils and old friends."

As (to anything but the honor of all parties concerned) nothing came of the worthier proposal, may we not take the serio-comic suggestion of the 20th as a hint that your correspondent desired to remind us of obligations to the memory of Bishop Strachan, graver than those indicated in his letter? We may, at least, charitably hope so. Yours very faithfully, MORRISBURG, Nov. 21, 1879. CHAS. FOREST.

## CHURCH EXTENSION.

DEAR SIR,—I rejoice to see in the *DOMINION CHURCHMAN* unmistakable evidences of real Church life in the parish of Woodbridge—daily service in the village church; Sunday service in St. Stephens, an ancient but pretty country church, five miles distant; Vellon and Kleinburg taken possession of by the Church.

This work of spreading the Church, of taking up its long unoccupied and almost forgotten fields, must involve an amount of work which very few of our clergymen feel justified in facing, and indeed the neglect of a certain for an uncertain tenure, would not be questionable. But as I understand it, Mr. Ford does not do the work himself. He does not neglect Woodbridge for the sake of the outer stations, as his laymen, lay-readers (or local preachers, if you will,) attend to those places, and he comes around once a fortnight or month to baptize the infants, and to administer the Sacrament of the Lord's Supper.

The work of spreading the gospel may thus go on, and half-a-dozen other places may be occupied and managed in the same way without affecting, except for the better, the life and vitality of the centre.

It cannot be said that we have an insufficient number of intelligent, capable, earnest, laymen who, with the advantage of a form of service peculiarly adapted to the carrying out of the work, would hesitate to aid in the extension of our beloved Church and to bring their erring brethren into the fold of that Divine Institution.

But, if, as it will be readily admitted, there be a propriety in the aggressions of the Church, there is a necessity in their retention. If new churches are not built and opened, old ones surely should not be closed and allowed to sink into ruin.

That such cases are rare is happily true, and should under our present happy circumstances be entirely out of the count. I am yours, truly,

J. ARMSTRONG.

—A little girl wanted more buttered toast, but was told that she had enough, and that more would make her ill. "Well," said she, "give me anuzzer and send for the doctor."

—Show this paper to your neighbors and ask them to subscribe for it.