

royal family of Spain got a dispensation from the Pope, whereby he was enabled to marry his aunt by blood. A gentleman living in Quebec did the same thing. Even, then, admitting that divorces are wrong, his Grace should say nothing against them, remembering the old proverb, "Those who live in glass houses should not throw stones."

He says (page 9) that Protestants make no account whatever of good works. There he shows that he is in Egyptian darkness regarding their views on this point. His statement I shall, however, reserve for another occasion. I shall also, for the present, pass by his statement on the same page that "the true body of Christ" is one of the great means of sanctification which He has appointed.

On the same page, his Grace says, "To pronounce which scriptures are to be received as the word of God, and which are Apocryphal, requires infallibility, otherwise the true may be pronounced false." According to this, if a man have common sense he is infallible. When Paul said to the Corinthian converts, "I speak as to wise men: judge ye what I say," (1 Cor. x. 15), he, of course, spoke to a church of infallibles.

On page 10, the Archbishop says, "The Episcopal Church is called the English Church, because its head is the Queen of England; and so with the Russian Church." He is quite mistaken about the Episcopal Church. There could be an English Church, even though the British sovereign were in no sense whatever its head. There is no "Russian Church," properly so called. The established Church of Russia is the Greek Church, which, however, is not so called because its head is the king of Greece. According to the Archbishop's reasoning, the Church of Scotland is so called because its head is the Queen of Scotland. He next says, "The Wesleyans, Congregational, etc., take their names from their founders, or from some peculiarity in their faith or discipline." Here, the word "Congregational" is used as a plural noun! Just look at this piece of English composition by "The Most Rev. John Joseph Lynch, D.D., R. C. Archbishop of Toronto," or rather, "John, Archbishop of Toronto." "The Congregational take their name from some peculiarity in their... discipline." Such composition would hardly have been tolerated in his Grace when he was "little Johnny Lynch," aged ten years.

On the same page, he says, "Why do so many poor belong to the Catholic Church?" This, in his opinion, is a proof that she is the Church of Christ. The Church of Rome is, however, notwithstanding the many poor belonging to her, an enormously wealthy one. Look at the Pope and his Cardinals in Rome, living in a palace, "clothed in purple and fine linen, and faring sumptuously every day." Look at the vast wealth which the Romish Church has in the Province of Quebec. His Grace says, on page 10, "Riches form no sign of the true faith, for Jesus has said, 'Woe to you that are filled, for you shall hunger' (Luke vi. 25). 'Amen I say to you that a rich man shall hardly enter into the kingdom of heaven.'" His Grace can well speak of and to his Church in these words.

Here is my answer to the question, "Why do so many poor belong to the Catholic Church?" (Should his Grace publish another edition of his little book, I would recommend him to substitute it for his own) "(1) The priests keep the people in so great ignorance; (2) They make them lose so much precious time in feasts and fasts; (3) They fleece them so much." Crazy Charlie, whom many of the people of Toronto remember, often went about the streets, holding out his hand, and crying, "money, money." The Romish Church acts in much the same manner. She makes beggars, and then casts them on the Protestants for their support, when she can do so, though she gives the Protestants more curses than thanks for their kindness to them. The far greater number of beggars supported by the Protestants of Montreal are Romanists. The General Hospital in that city is, in effect, cursed by the Romish Church; yet the far greater number of patients received into it are of her communion.

Here let us put his Grace aside for the present. There is enough in him for a few more feasts.

Metis, Que.

T. F.

NEW TUNE BOOK.

MR. EDITOR,—While the question of improving the psalmody in our churches is engaging attention, it might be well to bring before those concerned the want

that is felt of an authorized, or, if I may so express it, an orthodox Tune Book. Much that is done to interest our people in the service of praise, and to improve our congregational singing, will be of little use until every worshipper can have in his hands a copy of such a book. To expect absolute uniformity would of course be unreasonable, but it might be attained to a very large extent, and the advantages that would result, in years to come, cannot be over-estimated.

There is no doubt but the getting up of a book such as our Church requires is a work of great difficulty, but it is not impossible, as the existence of many excellent tune books proves. At present the number of tunes to select from is enormous, our facilities for printing and binding are more than adequate, and surely there is talent enough, both literary and musical, to compile and edit the work. Indeed, much of this might be done by inviting leaders and preceptors to furnish the compiler with their own favorite tunes, the insertion of which would secure their interest in, and the adoption of, the book, and would preserve to these congregations not only their own favorite tunes, but those also of other congregations. The book, to be complete, should comprise the Psalms and Paraphrases in one department, and a selection of hymns following. This selection should be large and varied, with a certain number suitable for home use and family worship. If the Psalmody Committee of the General Assembly would look this matter in the face, and take steps to supply this great want, it might in the meantime prevent any more additions to the too large variety of books already in use. A.

Montreal, Feb. 5th, 1878.

CHURCH PSALMODY.

MR. EDITOR,—Having read with considerable interest the different views taken by parties who from time to time contribute to your music column, permit me to add my mite to this important question. "J. McL." in his remarks, comes very near my views, while "M." of Stayner, although agreeing with "J. McL.," gives us nothing very definite regarding rules whereby to govern choirs. The great thing in Church Psalmody is no doubt the applying of proper tunes to proper pieces; but how and what kind of pieces we are to adopt is the question. Were I to attempt to dictate to the Church as to what they should use in the sanctuary, I would say, let the pieces sung be confined entirely to the metrical version of the Psalms, the Paraphrases, and the five hymns as they appear in our Bible. These are of such a diversified nature as to suit every necessary occasion; and music can be and is found in the Scottish Psalmody for all these. Some tunes may be objected to, but on the whole it is a good collection, and one that ought to find its way into every Presbyterian Church in our land. In regard to tunes for hymns for Sabbath Schools, I have nothing to offer, as my narrow mind will not permit me to accept of any collection of hymns whatever for the use of the sanctuary. In regard to singing, I would say the great trouble I find is in conductors of choirs not enforcing with sufficient stringency certain laws that invariably characterize good singers. 1st. I would call attention to a very common practice, that of slurring; and there are many who call themselves singers who do not sing a single tune without a great deal of unseemly slurring, which, however much it may improve the melody of a tune, invariably spoils the harmony. This is a fault hard for conductors to break singers off. I can only offer one method which I have used to advantage, namely, turn up a tune that the choir has not previously known and learn it precisely as it is written in the music-book; then contrast the tune as sung properly with the way in which it can be mutilated when slurred, offering only as an air or treble singer the conductor, and not permitting any of his slurring pupils to take part in the dangerous experiment, but asking them to note carefully the difference, and if they fail to see the points gained, I can only say that such are poorly qualified to take part with any choir in the worship of the sanctuary. 2nd. There is great danger in conductors becoming too lax. Any conductor who is sufficiently acquainted with music to conduct a choir must lay down only such rules as he knows to be right, and then insist on the carrying out of such to the letter, as any deviation, however small, gives room at some future time for greater offences; and any pupil possessing a willingness to learn will certainly comply. Are any disposed to kick against such rules, they may as well leave the choir; but in doing so they

must remember that their places will be filled with persons of better judgment, and with whom the conductor will have less trouble. 3rd. Pupils, and conductors as well, must remember that the nearer they enter into the spirit of the composer of the piece they are singing, just so much better will the piece be rendered.

The above are my honest views on the subject, and I hope to hear as honest a statement from others.

Woodbridge.

D. A.

A VISIT FROM A COLPORTEUR.

During the past three weeks, a colporteur who came very lately from Switzerland, has been engaged in that part of the Province of Quebec in which I live. At my request, he has held three religious meetings—two in the church and one in a neighbor's house—which have been conducted wholly in French. In these I have made use of "what I know of French." The object of these meetings has been to preach, not Protestantism, but Christ, to those present. A few French Canadians have attended. Not many live near the church. The colporteur, M. J., has accompanied the singing on the concertina, which he plays very well. This has been a very pleasing feature in our meetings. In connection with his visit we have had instrumental music in our church, but not on Sabbaths. I may state, however, that there is no likelihood of a split taking place in my congregation for many a day on the "organ question." The only kind of instrument that would suit us is either a musical-box which will go of itself after it is wound up, or a barrel-organ, the handle of which any one can turn. But that by the way. A few evenings ago, Mr. J. held a meeting of a conversational nature in the manse, at which he gave an account of Switzerland. Every Sabbath since he came here he has attended our church, though the services to him have been in an unknown tongue. At my request, he has on these occasions addressed my people, I acting as interpreter.

The following fact is one of great interest, especially to our Methodist friends. One day while he was visiting the French Canadians in my neighborhood, M. J. met a woman who said to him that the Bible is a bad book which was written by the Methodists!! Take a note of that, Brother Dewar. If the Church of Rome be so anxious to have her members study the Bible as Monseigneur of Toronto labors to make us believe she is, how is it that where she has so much power as she has in the Province of Quebec, there is such ignorance of the nature and origin of that blessed book, as this woman, who—according to her Church—is a good Christian, showed?

T. F.

Feb. 8, 1878.

CHURCH BUILDING AID.

MR. EDITOR,—You have favored us with more than one communication with reference to church building, and have found it in your heart to say even a good word for that ornament which is sometimes found to be heavy, namely, a mortgage.

I have wondered whether the time has not come to form an association for the erection of churches, which would be productive of strength and efficiency, and which would lighten many a burden so often felt to be heavy.

The Presbyterian Church in England has such an association, and their plan is to grant some £500 to £700 to new efforts on the condition that the church is to cost not less than £2,000, and not more than £6,000; subject, of course, to the approval of plans, elevation, etc. There is, however, a larger association belonging to a well-beloved sister Church, which has been instrumental in aiding in the erection of some hundreds of churches; and its plan is something like the following: A gift of £50 or £100, and a loan of £500, to be repaid in ten annual instalments of £50 each, without interest.

The Presbyterian Church in Canada numbers some 100,000 members, and its eldership may be put down at 4,000. Surely it is a very modest estimate of our strength to assume that the following is within the range of possibility: Twenty gifts of \$1,000 each; forty of \$500; one hundred of \$250; two hundred of \$125; three hundred of \$100; and six hundred of \$50. This would give a fund of \$150,000, at the hands of 1260 men.

Aid might be extended for the first year to new projects something after the following order: \$5,000 to five churches; \$3,000 to five; \$2,000 to ten; and \$1,000 to twenty; that is \$80,000 to forty churches. This