

bishops, clergy and lay delegates of the Diocese of Toronto, presented to the Provincial Synod. That memorial speak, of the language as "being most admirably adapted to express *Christian hope* . . . and to convey consolation most welcome and salutary;" and the same memorial complains of the "scandal occasioned" by the indiscriminate use of a service containing such language—and so Mr. Editor I believe more "scandal is occasioned" by using language of "Christian hope" and which "conveys consolation most welcome and salutary," over *everybody*—than is occasioned by a few sermons which express a hope that in the coming ages the torments of the wicked may end. Whether Canon Farrar teaches, what your reviewer affirms, and what I ventured to deny—"that the wicked will be admitted to *all the felicity of the Saints*,"—of course readers of the volume can decide for themselves.

Yours, &c., Q.

THE APOSTOLIC CHURCH—WHICH IS IT?

DEAR SIR,—In your to-day's issue I notice a communication signed "W." in which he objects to the following words in the first letter of my "Reply &c." to Professor Withrow's work, as referring to the clergy of the Church of England "paid as many of them are by the state &c." I would say that in making the above statement, I had no especial reference to chaplains in the Army Reformatories &c., but to the payment of *many* of the clergy by "tithes" which I am led to believe were granted to the clergy by the King in his own right as supreme in the state. I find that King WILFRED A. D. 696, granted to the church "freedom from imposts" (vide laws of King Wilfred I.) and in the dooms of King ALFRED, the following is the thirty eighth. "Thy tithes and the first fruits of moving and growing things render thou to God." Again in the ordinance of King ETHELSTAN, I find the following addressed to the Reeves at each "burgh" "That ye first of my own goods render the tithes both of live stock and of the year's earthly fruits * * and I will that the Bishop and the Reeve command it to all who ought to obey them that it be done at the right term * * and I will also, that my Reeves so do that there be given, the church-scotts and the soul-scotts at the places to which they rightly belong; and plough-alms yearly, on this condition, that they shall enjoy it at the holy places who are willing to deserve it." See also the ordinance of King EDGAR "On Tithes." I may also ask from whence do the Bishops of England derive their *temporalities*; and I may add "the clergy reserves" in Ontario. That "all endowments" in the Church of England were not derived from the crown, I am well aware, but that *some* of them were I am assured by BEDE from whom I learn that ETHELBERT was the first to endow the See of Canterbury with "a settled residence in his metropolis of Canterbury, and with such possessions of different kinds as were necessary for their subsistence." (Lib. i. c. xxvi) and again "Ethelbert erected from the foundation the church of the blessed Apostles Peter and Paul, and enriched it with several donations." (Lib. i. c. xxxiii).

I might say more; but will not trespass upon your space as I think enough has been said to show that I was correct in saying that "many" of the clergy of the church of England are "paid by the state. Very respectfully yours,

T. G. PORTER.

Hillsdale, April 25th 1878.

THE CHURCH AND THE BIBLE.

DEAR SIR,—May it be asked, with all humility and deference, can his Lordship the Bishop of Huron prove the words, reported as used by him, in the Induction sermon in the parish of St. James, Ingersoll, relative to the Church and the Bible. His lordship is reported to have said "that the Church puts the Bible first, and then herself." Pray, where, and how does she do so? She does not do so in the education of her youth; for it is the Catechism she puts forward then. In the address to the sponsors in baptism, whatever may be implied, she nowhere expressly makes mention even of the hearing of the Scriptures read, much less of the personal reading thereof or teaching thereof. Nowhere do I find that she

puts the Bible first, but rather everywhere implies that she herself, in her ministry and sacraments, must come first. Though the Bible is the word of God and comes from God we must not forget that the Church is the work of God, and the Body of God in the person of Jesus Christ—"His Body the fulness of Him that filleth all in all." Both emanate from God; both by Him are preserved. But the order of both by Him was also arranged, and that was, in my humble opinion, as far as I can see, the Church first, then the Bible. And this, both in practice and theory. The Church teaches and the Bible proves. As the Church existed in all its integrity, as sins were forgiven and souls were saved before the New Testament, or, for that matter, the Old Testament, Scriptures were to be found, in whole or in part, in the many churches of Apostolic days; so would it be now, if, by any possible calamity, we were deprived of the Holy Word of God. B.

"HYMNS FOR THE YOUNG."

SIR,—In reply to "A Sunday School Teacher," allow me to say that *Hymns Ancient and Modern* has a large and choice collection of Hymns for the Young, with admirable tunes, and can be had from five cents upwards. P. B.

THE FIRST CHOIR OF MEN AND BOYS.

DEAR SIR,—Under the heading of Nova Scotia, in your paper of April 4th, Yarmouth claims to have the first choir of men and boys in the diocese, out of Halifax. I beg to say that Falkland has had a surpliced choir of boys for some years.

I am, dear sir,

Late Curate in Charge of Falkland, N.S.

AUDITORS FOR CHURCH ACCOUNTS.

SIR: In secular societies it is, I believe, customary to appoint auditors in the following manner: One is elected at the annual or regular general meeting of the members, or shareholders, while it is left to the officers who manipulate the funds, to appoint a co-auditor, at any time previous to the regular periodical presentation of financial statement. This is the plan legalised for the management of our public school moneys by school section trustee boards. I find that many vestries elect two auditors at the annual Easter meetings. Is this correct? Or should not, rather, the general meeting of the vestry elect an auditor, leaving the appointment of his colleague to the Churchwardens. Yours, etc., W.

ALGOMA.

DEAR SIR,—I have read with great interest the letter of Rev. W. Crompton, our pastor, in your issue of April 11th, and, with your permission, would do my little towards vouching for the statements made by him. Speaking for Beatrice, I can say, that I know nothing that could be so disastrous to the cause than it would be for our little Church Hall to be closed through want of funds. How our travelling clergyman can stand the work he does is a mystery to all; but the result of that work we can see because it is evident. Only two years ago, we thought we mustered a fair congregation if there were twelve present. Last night (Easter Day) we had about seventy to share in as hearty a service as ever I heard in England. The distribution of THE DOMINION CHURCHMAN by our pastor has been a great help to the work. To-day we have had our Vestry Meeting, and there was the largest number present that I have known in an experience of eleven years; and there was but one expression of anxiety that God would put it into the hearts of Church friends to continue their assistance. In making up our accounts, we are happy to say we are quite out of debt, and have a balance of \$2.34 in our favor. The following resolution was unanimously passed:—"That for the future the Offertories of St. Mary's Church be given, two-thirds to the Diocesan Fund and one-third retained to pay current expenses. Should more be required, we agree to find it amongst ourselves." This will show you, sir, that we are willing to *do what we can*, though I am sorry that is but little at present.

We are surrounded by Dissenters, but many of these are quite ready to sell out and leave the

neighbourhood, so we hope good Churchmen may become purchasers. There are some very good lots for sale, and I shall be only too happy to put brother Churchmen in the way of securing a good location and add to the number of our brethren here.

Let me, through you, thank all friends who have hitherto aided us; and, praying for God's blessing upon our Church, yourself, and our pastor,

I remain yours truly,

R. LAMB, Lay Reader & Churchwarden.

ST. JAMES' CATHEDRAL AND THE ST. GEORGE'S SOCIETY.

SIR,—Time was that on the occasion of the Patronal Feast of Englishmen a High Celebration in the morning would have been the rule, at which all the members of the St. George's Society would have attended to receive Holy Communion as an act of thanksgiving for mercies received during the past year. But such a thought does not seem to have entered the minds of the officers of that body. It is true there are some good churchmen amongst them too, but what are they amongst so many of the other sort? Till the Society is sufficiently leavened with Churchmanship, we shall, I suppose, be treated to the old old story of the chanted "Gloria"—Gregorian chants studiously eschewed as popish—with florid canticles and anthems specially selected with a view to showing off some pet prima donna or some favorite *basso profundo*. In accordance with old Fogeydom the Psalms will continue to be droned out and the prayers to be preached by a parson—with his back turned to the Altar, the centre of attraction being a blackgowned ecclesiastic, whose sermon is the one thing—after the choir—regarded as worthy of the occasion.

On Easter Day this was painfully apparent in St. James' Cathedral. Being a "day of joy and glory" the church was, of course, as funereal as ever in aspect. Being a feast whose chiefest glory springs from the incarnation, the two hymns of the church specially bearing on that mystery, the "Magnificat" and the "Nunc Dimittis" were of purpose omitted at Evensong, and the other two psalms—tolerated as alternatives—substituted, simply because of the opportunities thereby afforded the soloists of showing off their voices. The listeners also in the church, evidently imagining that they were in a theatre, deliberately turned their backs upon the Altar, and gazed up at the choir as on so many opera singers. When the anthems were sung it was even worse. The lady singers, one of whom, by the way rendered her solos execrably, put on all the airs and graces imaginable, and shook and trilled, and inserted grace notes wherever practicable, to the evident annoyance of the organist, whose endeavours to keep them within bounds were fruitless. It was, therefore, some consolation to think that the ambitious attempts of the singers to distinguish themselves beyond all others in the city came to violent grief. I do not say a word against the excellent preacher appointed by the Society; to use the words employed "in another place" he "evidently felt his position acutely." He wore his unaccustomed vestment with the air David must have assumed when he rejected Saul's armour, because he had not proved it. Alas! Mr. Pearson was less lucky than David, he was obliged to succumb to the Cathedral giant of formalism and to don the unwonted and highly Romish garb which is in consonance with the *genius loci*. Never mind, he had the courage to call himself a "Christian priest," and that was more than something gained at such a moment. You should have seen how some of the Georgians stared and nudged each other as they stared, open mouthed. Of the other function it skills me not to speak. It consisted of an official, I suppose from his being employed about the altar and from his having a few minutes before worn a black robe, that he is an *Ecclesiastic in Minor Orders*, doffing his upper vestments and appearing in a magpie costume, within the altar rails, white as to his sleeves and neck, but otherwise black. One wicked person said he was the Verger in his shirt sleeves. I at first thought he was a bishop in *partibus*, judging from his costume; but neither of course could be the case. Who was he? This official took a large, white damask tablecloth and pro-