

THE CHURCH.

TORONTO, FRIDAY, OCTOBER 8, 1847.

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The following appointment has just been made by the Lord Bishop of Toronto:—

The Rev. John Fletcher—To be travelling Missionary for the District of Simcoe.

Mr. Fletcher's Post Office address is Mono Mills.

The Rev. R. J. MacGeorge, Incumbent of Trinity Church, Streetville, desires that for the future all Letters, Papers, &c. for him may be addressed to The Credit Post Office.

THE LORD BISHOP OF TORONTO requests that the next collection on behalf of the Incorporated Church Society of the Diocese, be made in the several Churches, Chapels, and Stations thereof, on Sunday, the 17th October next, in aid of fund for the support of the WIDOWS and ORPHANS of Clergymen in the Diocese.

We are requested to announce that the re-opening of the DIOCESAN THEOLOGICAL COLLEGE at Cobourg, will take place on Tuesday the 15th October next, and on the 6th as previously advertised.

CHURCH MUSIC.

We have seen with much pleasure a subject agitated by some of our correspondents, which is frequently uppermost in our minds, the state of our congregations in regard to psalmody. The subject is a very old one. Early in the last century Bishop Gibson called the attention of his clergy to it; and, from that time to this, efforts have been made to rescue the psalmody of the church from the neglect into which it had fallen.

From whatever cause, the congregations of the Church of England are not (generally speaking) singing congregations; and this seems to be the case equally in the city of Toronto; and of all our city churches, the deficiency is we fear most apparent in that congregation which is looked up to for an example to all others in the diocese, viz., that in which the Bishop has placed his chair; and which is, therefore, rightly regarded as the mother church of the diocese.

Many causes have been assigned for this deficiency, such as want of hearty devotion on the part of the congregations, the growth of false delicacy, difficult music chosen by choirs and organists, as if they positively did not wish the people to sing, the awkward style of playing, the loss of musical taste on the part of the people, and finally the neglect of the clergy to pay proper attention to that part of divine service. For our own part, we believe that there is a degree of truth in all these assigned causes, and that no one or two of them alone has ever prevented good congregational singing.

But, perhaps, we may be met by the question, Who wants congregational singing? Is not the indifference of congregations on the subject a proof that it is not needed? Why then disturb us with attempting what is not required? It may be all very well for rustic congregations to sing congregationally, because their ears are unacclimated, and they do not care for a few harsh voices or a few discords; but the town congregations are more refined; their members like neither to be annoyed by other peoples' awkwardness, nor to exhibit their own; they are quite satisfied to leave that part of divine service to the organ and the choir.

Why then disturb us by agitating the question at all? Our first answer is, that the church directs certain portions of the service to be sung,—that some portions and lose a portion of their beauty and attractiveness when merely read,—and, that the church nowhere contemplates either clerks or choirs as substitutes for the action of the congregation, but only as aids or guides. It is a natural conclusion, therefore, that the congregation should sing.

Another argument arises from the difference of the effect upon the mind, where congregations do and do not sing. In the one case, there arises a feeling of pleasure and interest in the portions of the service intended for singing, which is wanting in the latter. This is easily seen in the greater comparative fullness of congregations where the singing is general, and the greater earnestness and attention manifested by them. Then again we are to consider that, where congregational singing does not exist, the person who has been accustomed to it and loves it finds himself deprived of a part of the pleasure and edification which he derived from being permitted to take his share in the public devotions. Indeed we think the practical argument by far the strongest. Let a person be in the habit of worshipping where the singing is congregational, and he finds his devotional feelings called forth and deepened by the example of all around him. Let the same person be transplanted to another congregation, in which either there is no singing whatever, or the singing is performed only by the choir, and he finds his interest in the service flag, and his attention and feeling difficult to persevere. He feels chilled, in short, and uncomfortable, and it requires unusual effort to keep up his devotion.

These remarks of course do not apply to those who have no musical ear, nor to those who do not desire to be devout in the house of God; but the former are a very small minority, and for the latter no provision can be made in a place where their very presence is an anomaly. To the latter a choir alone may be preferable, and music such as a congregation could take no part in, because there is some chance of the ear being amused and interested, and the tediousness of divine service alleviated; but people do not profess to go to church to be amused, and until they do, that which conduces most to devotion must be preferable.

But what then, it may be asked, do you wish to confine the musical performances in church to such music as the mass of untutored persons could take part in? Far from it. In our system, as will be seen where we have developed it, there is a place for every description of taste and talent, except such as are perceived and undervalued. We can find aid to our devotion in the most finished anthem or oratorio, where it has been composed under the influence of devout feeling, and does not betray either in the composer or the performers the desire to gratify the ear alone. We can be content to stand in silence, furnished with the words only which are sung, and allow our mind to be drawn out into meditation on them by the harmony of a practiced choir. We have felt a more jubilant feeling excited, to accompany words of joy,—a more exalted feeling created, to accompany words of penitence,—a more peaceful and happy feeling, to accompany words of confidence and hope,—a more reverent feeling engendered, to accompany language in which the majesty of God, or the awfulness of his judgments, have been the subjects brought before the mind. We should be the last, therefore, to banish the more elaborate music from our congregations; but we would assign it its proper place; and what that place will appear more clear when we have turned the subject round and round, and looked at it in several different points of view.

Take, for instance, the consideration, which we believe a Christian feels intuitively to be true, that there is no description of faculty for which a place ought not to be found, in which it may operate to the honour of God, and the good of mankind. We do not intend to say that all faculties may be employed in direct acts of devotion; but we have abundant evidence that the musical faculty may be so employed,

and we think therefore that it ought not to be set aside. We find, then, that a large portion of our people possess this faculty in a slight and limited degree, and that a comparatively small portion possess it in a high and extended degree. Now we conceive that there is a deficiency if we do not press both these classes of faculty into the service of God; and the more especially as both derive a positive pleasure from the exercise of it, and find it conducive to devotion.

Or suppose we were founding a new congregation, and endeavouring to arrange for the connecting of music with its services. If we examined our people individually, we should find a few who were capable of singing by note, and taking various parts; but who could sing only by ear; but by far the largest portion who could only sing the air of any tune, and not that if it were difficult, or if it reached a very wide compass of notes; i. e., if it went very high or very low in the scale. Now it is manifest that we should be compelled to debar some of these various classes of persons from exercising their talent at all in divine service, unless we assign to each a specific function. The great mass could not sing unless a portion of the musical services required a body of voice, singing the air of some tune, and that an easy tune, neither going very high nor very low in the scale; and if the singing were entirely such as suited the larger number, it would afford little opportunity for the exercise of the talent of those who could sing in harmony. And yet we should not wish to exclude any; still less does it seem suitable to exclude from the service of God the higher classes of talent imparted by himself.

Again, let us inquire of the public singing; one will perhaps say that the tunes are so difficult that he can not join in them; and if you inquire further, that appear that the compass of his voice is limited; that he cannot carry it so high as the range of the airs of ordinary tunes. And yet many such persons will sing a song, and in a very acceptable style, because it suits the compass of their voice; and many more will join in the chorus or burden of a song without any difficulty, for the same reason. Another will tell you that he can sing anything with which he is familiar, but that the tunes are so constantly changed that he has no time to become acquainted with them; for as soon as he knows a little of a set of tunes, another set is introduced; so that he has given up the matter in despair.

You may, however, stumble upon a third, who has formerly belonged to the choir of a church, but has since received no assistance, and he tells you that the clergyman of the parish insists upon having nothing but plain tunes which any person can sing, and he will not allow them to be changed; and that to a cultivated ear it becomes dull and monotonous to have no variation of melodies, and no little difficulties to master; that in short the whole thing becomes insipid, and the choir ceased to meet. In childhood of one of these classes that the tastes and pleasures of one of these appears of persons have been sacrificed to the other; and the question naturally arises why all should not have their due place in the church in turn, and contribute according to their several ability to the general edification.

Or look at it on another side. The church has marked certain portions of the service for singing; e.g., the vesper, the jubilate, and the psalm; and at the time at which those marks were affixed, there were certain melodies almost invariably attached to them, the air of which was within the compass of the ordinary voices both of men and women. The church has likewise provided a special place for the service for the anthem. But what was the nature of the music which then anthems were then ordinarily sung? It was music which had no marked air; in which the harmony was everything,—in which the music was frequently a difficult character,—which, in short, could never be sung well, except by a practiced choir. And when after a while metrical psalms were introduced, they, on the other hand, were to be sung of a more constructed and the greater portion of voices could take a share in them; whilst by the addition of harmonies and accompaniments for the organ, allowance was made for keeping up the interest of more practiced singers.

It appears then on all sides, and that we ought to have congregational singing,—and that we ought, in addition, to have such singing as shall employ and interest those who have a portion of musical talent beyond that distributed by the Great Maker to the majority of the people.

The difficulties attending both, and the best means of surmounting them, will engage our attention on a subsequent occasion. Meanwhile, we must entirely agree with the remarks of one of our correspondents, that the great need is that the clergy should assume—as is their duty—the direction or guidance of the musical aids to the services of the sanctuary. We have never known those portions of the service well conducted where that was not the case; and the most successful instances of congregational psalmody we have ever met with, were in churches where the pastor takes a lively interest in it, and gave it more or less of his personal superintendence.

THE CARTOONS OF RAPHAEL.

We have to thank Mr. Rowell for affording us an inspection of the most perfect series of engravings which have ever been executed of the far-famed Cartoons of the great master Raphael d'Urbino. It is not too much to say that an equal treat to the lover of high art, was never before provided in the City of Toronto.

The Cartoons, as many of our readers doubtless know, were produced by Raphael in the years 1513 and 1514, and were intended for model sketches from which Tapestries might be worked to decorate the interior of the Sistine Chapel. These Tapestries were completed, and still are extant in the said Chapel, but the colours are sadly faded, and the pieces, generally speaking, are in a very ragged and delapidated condition.

It is a matter of surprise that nearly two years ago were suffered to elapse without these splendorous productions of art meeting with an engraver, or a doing justice to their merits. Most likely, the difficulties attending the due execution of such a task, prevented many artists of skill from entering the undertaking. In the year 1800, however, there appeared Thomas Holloway, Engraver of George II. engaged by the patronage of his royal master, to execute the task, in conjunction with R. Slann, and S. Webb, all of whom had earned the highest reputation in their department of the fine arts. Not only five years were devoted to this important task, and the public are now presented with a series of plates worthy, in every respect, of the great original. They are gems which would shed a lustre over any cabinet of art in the world.

Sincerely do we trust that Mr. Rowell's enterprise in bringing these plates before the Canadian public will meet with a substantial return. Surely we are many minded men in our community who could afford to disburse the very moderate sum demanded by the series, and who have sufficient refinement to appreciate their manifold beauties. How much it would be to witness such engravings as Holloway's decorating the mansions of our wealthy citizens; the contemptible daubs vamped up by artists impostors on the continent of Europe, and unavailably sold, and as simply purchased as productions of the Old Masters.

THE LAST REBUCANTS.

THE LAST REBUCANTS, a new and simple to announce the painful fact of the falling away of Mr. Bours and family from our Reformed Catholic Church to the Romish Communion.

Humiliating as are such desertions from amongst the earnest-minded sons of the Church, they excite in us little astonishment, because we regard them as the almost necessary consequence of that one-sided view of Gospel truth to which these individuals have so long accustomed themselves. Like causes produce like results;—hence to this practice of dwelling upon one portion of Scriptural doctrine to the almost total neglect of the rest, may be attributed, perhaps, most of those different forms of error and dissent, whether Romish or Protestant, to which any degree of honest-heartedness can be attributed.

Thus Fox and Penn foundered solely upon the spiritualities of religion, to the forgetfulness of the means by which that spirituality is to be obtained and retained, until, forsaking the appointed folk of Christ, they fell into the mystical errors of Quakerism. In like manner Mr. Wesley and his coadjutors, absorbed by a deep sense of the necessity of personal and practical religion, and not sufficiently considering their imperative obligation to maintain the unity of the Church—the Body of Christ—and the Apostolic administration of its ordinances, originated with painful tendency, the schism of Methodism.

That it is this error—that of adhering to one portion only of Scriptural truth—which has been the ruin of the unhappy individuals who, under the perverted influence of the movement which originated in Oxford, have lately fallen a prey to the deceitful meshes of Romanism, is quite evident. They had for a long season given their almost exclusive attention to those points of doctrine which are so injuriously overlooked by a large portion of Protestant Christendom; until, in their earnest appreciation of "Apostolic Order," and for the security of the Unity which it embraces, they have practically forgotten the, at least, equal importance of "Evangelical Truth," and that personal spirituality which it enjoins.

Truly, as the Apostle so strikingly declares, it is equally dangerous whether we "add to," or, as in the deplorable cases in question, "take from" the Word of Life.

A HINT TO CHURCHMEN.

It is not our intention at present to discuss the propriety of "charitable" characters, or the buying and selling of the commodities on such occasions in strict accordance with genuine Christian charity.

We allude to the subject at present, because we have heard it confidently affirmed, that at a Bazaar held in our city the other day, to raise funds for liquidating the debt on a Presbyterian place of worship, a considerable portion of the articles sold were purchased by members of the Church. Now we would take the liberty of reminding such Churchmen, that "charity begins at home," and that, in this city alone, the churches are encumbered with a very heavy debt (amounting we believe in all to about £8,000). For the great bulk of this debt a few individuals have made themselves responsible, under the expectation that their brethren will relieve them from the burden as soon as possible, by contributing every thing which they can afford. The Church in this diocese, indeed, requires all the offerings that her children can make. Many of the clergy are in very pinched circumstances, so much so as to be unable fittingly to educate their families; the majority of them are worse paid than the Presbyterian or Methodist ministers; and thousands of our people are scattered in townships for which at present it is impossible to provide the public services of the church, and who consequently, with few exceptions, live on year after year in the most deplorable neglect of those religious duties. Surely in such circumstances, reflecting and earnest members of our communion should pause before they bestow their spare means upon objects foreign to those which primarily demand their sympathy and assistance.

THE RIGHT REVEREND DR. POWER.

In our last we briefly alluded to the decease of this respected gentleman, the period at which it occurred having precluded the possibility of doing more than simply noticing the fact. Most of our City readers are aware that Dr. Power fell a sacrifice to the conscientious and zealous discharge of duties, which he might have delegated to his inferior Clergy, and the undertaking of which, therefore, evinced in a marked degree, the kindness and benevolence of his disposition.

His interment, which took place on Tuesday forenoon, was most respectfully attended, not only by the members of his own flock, to whom he was endeared as well by the faithful discharge of his duty as by his munificent liberality for religious purposes, but also by several of the principal inhabitants of the city. Among the number we noticed the Corporation of the city, who manifested their respect for the personal character of the deceased by accompanying his remains as far as the new Roman Catholic Chapel, where the interment took place.

PHONOGRAPHY. We call the attention of our readers to the advertisement of Mr. Dyer, which appears in another column. The subject is one of considerable interest and importance, and from all that we can learn has met with a most thorough expositor in the person of Mr. Dyer. It is with much pleasure that we subjoin the following testimonials:—

CHURCH SOCIETY'S FIFTH REPORT.

The Report of The Church Society of the Diocese of Toronto, for the year ending 31st March last, is now ready, and will be distributed immediately.

We have no English papers, but we hear from what may be considered very good authority, that amongst the failures in London are Gower, Nepeus & Co.; Walker & Co., extensively concerned in Railroads, and Directors of the Canada Great Western Railroad; Messrs. Sanderson & Co., bill-brokers; and Reid, Irving & Co., Agents for the Gore Bank.

THE EMIGRANTS.

Wednesday Evening, October 29. Total number at present in Sick Hospital, ... 197 morning of 30th Sept. ... 107 In the Convalescent Hospital. ... 724

We were much gratified with our visit on Wednesday last to the show ground of the Provincial Agricultural Association, at Hamilton. The weather, unfortunately, was dull and rainy, but notwithstanding this, the various departments of agricultural produce and manufactures, were filled beyond anything that we could reasonably have expected, although we have a high opinion of the productiveness of the country, and the enterprise of our farmers. The horses were numerous and of a good description, and the cattle, sheep, and pigs, such as we are inclined to think would have been favourably noticed in the old country. There was a long room for the cloth and harness manufactures, and the fine arts, in which we observed some admirable specimens of the manufacture of our Canadian looms, shewing to what perfection this art can be carried in Canada. The blankets themselves were worth travelling a long distance to look at. We can not speak very highly of the paintings and drawings exhibited, but there were some good specimens of book-binding, embroidery, upholstery, saddlers' work, and many more interesting things.

On Thursday the prizes were awarded, and a great Dinner took place, in a pavilion prepared for the purpose, but we were not present, and can give no idea of the many good speeches, which we understand were made by some of our most prominent Public Men. Throughout all we saw of the Exhibition, it gives us much pleasure to say, that everything appeared to be conducted with all proper decorum, and without any signs of that brawling and rough behaviour which is too often seen at large assemblies of the inhabitants. The Public Bodies and National Societies met the visitors at the boat, and conducted them to the City, amid the enthusiastic cheers of great crowds of people, whom the falling rain was anything but sufficient to keep within doors on such an occasion. His Excellency had come from Kingston in the City of Toronto, touching, but for a very short time at Toronto; and we understand he is to visit us in due form in a few days. It is highly gratifying to find that the Earl of Elgin meets with a warm and proper reception, wherever he appears, throughout the Province.

CITY CHURCHES.

Table with columns for Church Name, Morning, and Evening services.

OUR MONTHLY REVIEW.

ECCLESIASTICAL REMINISCENCES OF THE UNITED STATES: BY THE REV. EDWARD WATKINS, late Rector of Christ Church, Rev. Uebel, Maryland, eleven years resident in America. London: W. Straker, 1846.

We have had no means of knowing under what auspices of public favour this work has been ushered into the world; but we are sure that it will be unjustly treated if it do not win a fair reputation. There is enough of the traveller's story in it to please curious readers, and a sufficiency of solid history and judicious reflection to make an impression upon those who read for instruction as well as entertainment. The arrangement of the materials is well managed, exhibiting an agreeable intermixture of narrative and topics of a graver cast. Everything connected with the progress or internal economy of our pure and laborious Sister-Church in the United States, is becoming day by day more interesting to us; and this periodical presents to us a strong inclination amongst Anglican Churchmen to receive with favor every publication affording a truthful description of her present state and prospects; and skewing in a faithful way the manner in which she is under the influence of enlarged ecclesiastical views, and fruitful in spiritual comfort and blessing. In the excellent preface the reader is apprised at once of the author's warm and earnest attachment to the land,—or at least the Church features of the land,—about which he writes; and we are scarcely conscious that any one could so attractively page without acquiring, in some measure, the same lively and heartfelt perception of the charms of Catholic oneness and brotherhood. His feelings are frankly avowed—"It was in this relationship (the ministerial) that the author first understood in its full meaning, the reality of that Catholic bond of union which—as intended by its Divine originator—breaks down and utterly annihilates the lines of national prejudice." This is a noble sentiment, and worthy of one who feels, with all his heart, what a depth and breadth of love should exist among those who claim to be fellow-citizens with the saints and of the household of God.

Mr. Watkins evidently contemplates with a degree of enthusiasm the endearing connexion which the Church is industrially establishing between the Mother Country and the States which were once her Colonies. Let us pray that the operation of this reconciling agency, may not be arrested (hindered, we fear, it must be) by electioneering artifice, political incendiaries, or demagogues. But it is time that we content ourselves with a better foundation for national friendship, than religious similitude and agreement, so far as they prevail; this will prove stronger than treaties or traffic, or even the community of language and descent; for it is the corner-stone which will all bind together the Mother Country and the States which were once her Colonies. Let us pray that the operation of this reconciling agency, may not be arrested (hindered, we fear, it must be) by electioneering artifice, political incendiaries, or demagogues.

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PURPOSE TO GRACE OCCASIONALLY OUR FIRST AND FOURTH PAPERS.

The following brief picture of that illustrious Father amongst Christ's people—Bishop Griswold—occurs near the beginning of the work:—

"Who is that venerable noble prelate seated in the episcopal chair which occupies the north of the altar? His features are not grey like those of a patriarch or an apostle. He is not his bright form as he rises to the awakening notes of the only seventy winters have passed over his head. Night—he has performed the work of eighty years during forty years of ministerial service, twenty three of which have been devoted to the duties of the episcopate. He is the Bishop of the Eastern Diocese, and the Presiding Bishop of the Episcopal Church in the United States.

"I have heard and read of this distinguished ecclesiastic, and had seen his picture; but the impression I had received was a faint one of the original, which embodied all that the imagination paints as peculiar to a patriarch or an apostle. Frequently as I met him in after days, and much as I heard of his conversation in the most retired moments of his life this impression was never lessened. His features uniformly expressed assiduity and benevolence, while his carriage combined dignity and the most childlike simplicity.

"The first bishop who took his new charge at the earnest request of the principal parishioners, to whom he had been recommended by the last incumbent. His duties were however more onerous than those which fell to him in his former parish, on account of the large population of English and Irish protestant emigrants who were employed in the mills, and nearly all of whom came under his pastoral cognizance. The church had been built originally for the class; to whom it had proved during the rectorship of the former pastor, (the Rev. Fredrick Freeman) an eminent blessing. The principal manufacturer of the town, Mr. Joseph Ripley, and two Philadelphia gentlemen named Wagner, were the founders of this pious design to give to the poor inhabitants of the town a parish temple. Several respectable inhabitants formerly from Ireland, who were owners of property in the town, assisted in the undertaking. One who was a builder contributed a portion of the stones, and another a cart to carry them to the building site under the direction of a gentleman of considerable architectural skill, who owned a country seat in the neighbourhood." It was completed and consecrated in 1838; Mr. Jansen was the third incumbent of the parish.

"I was much interested in the condition of this parish from the history of its origin and progress; and became more so when entering the reading desk, I observed a spectacle, common enough in England though very unusual in American Episcopal churches, yet which is the only type of the Church Triumphant—viz., worshippers of different ranks and professions, worshipping one another. There sat the rich manufacturer, and there the tradesman, and there the hardy mechanic, and there the humble, but cleanly looking operative, with his healthy family—all joining in the responsive acts of worship, as if instructed from the pulpit. In an instant I was transported back to my native land; where, following the same primitive pattern, the peer and the peasant, the noble and the very pauper, worship under the same roof, and listen to the same prayer, and where in many places church-people none understand the spirit of Christianity so well that a common bench serves for all without distinction.

"It is a radical fault in the American Church, and if corrected, must work as rotteness in her bones, that she should sometimes exhibit, that the poor are actually repelled by the policy sometimes drives whole communities of emigrant English families into the ranks of dissent. A church is erected, the whole floor occupied with pews which are luxuriously furnished, and sold or let at prices which exclude every poor member of the Church from the sacred precincts, and in some cases policy sometimes drives whole communities of emigrant English families into the ranks of dissent. A church is erected, the whole floor occupied with pews which are luxuriously furnished, and sold or let at prices which exclude every poor member of the Church from the sacred precincts, and in some cases policy sometimes drives whole communities of emigrant English families into the ranks of dissent. 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