

investigation into the code of laws which, on his authority, has been for hundreds of years the basis of the Rule of Doctrine and Discipline of the Roman Church. Careful examination of them has, however, led both modern Roman Catholics and Catholic theologians utterly to repudiate them. Yet they still remain, as the reviewer points out very clearly, the real, though of late years unavowed foundation, upon which the claims of the Popes for worldly and spiritual authority have been based since the 9th century.

It remains to be seen whether the astonishingly enlightened present wearer of the Triple Crown is sufficient for the work of using the "infallible authority" invested in him for the godly purpose of repudiating these false claims.

#### WHAT IS OUR MISSION FIELD?

The reduction of the grant of the S. P. G. to the Dioceses of Nova Scotia, Quebec, Fredericton and Montreal should lead us to consider if we are not thus being providentially led to take our position in the work which our Lord has committed to us.

According to the last census the Church members of the Diocese of Nova Scotia were 60,255; Diocese of Fredericton, 46,768; in the Province of Quebec, which includes Quebec and Montreal Dioceses, 68,796. Total, 175,819. If all these members of our Church felt that one great object of their being formed into a society was to evangelize the world instead of being recipients of the charity of others for the maintenance of their own ministrations they would be helpers in the onward movement of the Church in the world.

Selfishness enters the Christian Church and leads people not only to spend all they give upon themselves, but to take all they can get from others. The Church in the Apostolic age, amidst all its poverty, and with all the persecution it passed through, went out into the great world with its missions. Those outside missions became the support of the Church in Judea. So with the Church in England; it is her missionary work for the great world which has brought that awakening of her spiritual life which has placed her in the position in which she is to-day.

These four Dioceses, with their 175,000 Church people, ought to maintain themselves, and to be helpers in the onward work of the Church. It is true that there are poor people in their midst. In the Dioceses of Quebec and Montreal our Church people are scattered amongst a large and increasing French population, and Church people are moving away; and in Fredericton and Nova Scotia many of the Missions are composed in part of very poor people. Making due allowance for all these things, can we say that our Lord's great work of love, for which He came into this world, for which He died, over which He is still watching, and which He has committed to the love of His people, is a chief object of our care? What provision are these 175,000 Church people making for the evangelization of the world?

The S. P. G. Report, Jan. 1882, says these four Dioceses received from its funds £7,635, equal to \$37,000.

These 175,000 Church people, instead of assisting in some degree the onward movement of the Church of Christ, are a hindrance to the extent of \$37,000, less it may be by \$7,000, which, perhaps, covers all that is doing for Domestic and Foreign Missions by all the four Dioceses. This state of things needs to be considered. The true principle to be enumerated is "the field is the world." The boundaries of Provinces and Dioceses and Parishes,

with all their conveniences, are often attended with the danger of narrowing Christian sympathy.

What is the position which the onward movement of the Church of Christ takes in the minds of the 175,000 Church members in these four Dioceses? It has really no position practically. Take one of our ordinary Missions with fifty or more families, and look at the smallness of their offering for the support of its own ministrations. It would be no great effort in an average Mission which has its church and parsonage to not only support itself, but to aid in the extension of the Church. Is it reasonable for people to look for the blessing of the King of the Church upon their work when they are not willing to give sufficiently to maintain His Church in their midst? Supposing that these 175,000 Church people did not receive any aid from any source, would not necessity lead them to devise more liberal things? ought not love to Christ be a stronger motive?

The great hindrance of the Church is in the principle of giving. Pew-rents and subscription lists come in the form of taxes. Pews should be located. The first day of the week principle should be the mode of giving. Two objects should form the ordinary Sunday collection—the support of the congregation and missions, leaving it to the Mission Board of the Diocese to divide between Diocesan, Domestic and Foreign Missions. The interest in Missions is injured by the diversity of appeals. The great principle of Missions is the subject to be set forth. Church membership should be marked by its weekly offering for the support of the congregation with which each is associated and the support of the Mission work of the Church. It is time that the 175,000 Church people of these four Dioceses sustained their own ministrations and took their part in the onward movement of the Church in the world.

#### Correspondence.

##### ON "SCHUBERT" AND "GOUNOD" IN OUR CHURCHES.

(To the Editor of the Church Guardian.)

SIR,—A short time ago your valuable paper gave an interesting description of the "Stabat Mater" in one of our Churches. Lately your columns informed us concerning a Church where the Christmas Holy Communion music was "chiefly from Schubert and Gounod."

Musicians familiar with these "Communion Services" or "Masses" can fully realize the practice and talent required for a creditable performance of the music: in fact, both a very efficient choir and a highly talented organist are required for rendering Communion Services "chiefly from Schubert and Gounod." Schubert's inspirations burst forth like electric flashes of short and overwhelming brilliancy; and the difficult contrapuntal movements are as clear and chaste as a well cut diamond. Gounod's services teem with difficulties, but these surmounted, well repay the choir. The "creeds" and "glorias"—(the chief parts of the service) are monuments of art to the composer, and monuments of diligence to the choir which sing them.

Once more,—the future historian, no less than the contemporary annalist, will note this improvement and musical progress with satisfaction.

In writing descriptions of these musical services there is one danger to be noted. Often, a "motive" is taken from a great composer and adapted to "Kyries." Sometimes a mutilated musical form of an "Agnus Dei" is sung. These, as far as they go, are passable, but not first rate. Too often, these mutilations and adaptations are palmed off, on the unsuspecting public, as services "chiefly" from "So" and "So." Of course, none but musicians filled with "self-esteem" would scatter broadcast this species of dishonesty.

This trick was once done by a young person, having no small idea of himself, and he was effectually cured by receiving the prescription administered to "Irax" by the King of Babylon. As the

tale is interesting, your readers may be glad to hear it.

Irax was a great satrap, always seeking compliments and was filled with self-esteem. The King respected the man, but wished to see him cured. So the King ordered the master of the royal music to compose a flattering cantata to Irax. The moment Irax awoke in the morning, the leader of the orchestra entered the favorite's chamber, and with full chorus and orchestra, performed the flattering cantata, which lasted two hours. Every third minute came the following refrain, sung with the greatest effect, both vocal and instrumental:—

"What virtue, what grace, what power hath he;  
How pleased with himself Irax must be."

The music over, a royal chamberlain advanced and pronounced an harangue, in which he extolled Irax for possessing all the good qualities which he had not got. At dinner, which lasted three hours, the same ceremonial was continued. If Irax opened his mouth to speak, the first chamberlain said, "Hark! we shall hear wisdom." And before he had uttered four words, the second chamberlain said, "What wisdom do we hear!" Then all shouted in laughter at the good things Irax *ought* to have said. After the dinner the same cantata was performed. On the first day Irax was delighted; the second he found less pleasant; on the third he was bored; on the fourth he could bear it no longer; and on the fifth, he was cured.

The treatment bestowed on our young friend was not quite so elaborate, but it was quite as successful. He did not lead the contemporary annalists astray after that, and future historians were saved from noting fictions as facts.

I remain, yours etc.,

Jan. 22, 1883.

MUSICUS.

#### KING'S COLLEGE.

(To the Editor of the Church Guardian.)

SIR,—I must say I thoroughly agree with you in your editorial of last week regarding the position of King's College. There can be no doubt that a great deal more money than has as yet been obtained towards the Endowment Fund could be obtained if proper means were employed to make a proper and *thorough* canvass. And here I may ask why has not a public acknowledgment been made of the moneys so far received? Surely the names of those who have contributed should be published so that *they* should not bear the odium of not giving to the College. Perhaps it would be trespassing too much on your space to ask you to publish the names, but why should not the College paper—the *Record*—publish the names? I feel sure that if the list of subscribers were published, more people would be inclined to give, and I cannot help thinking that the Editors of the College paper have been a little negligent in not publishing the names. I, as a subscriber to the College paper, would be glad to see the list published.

Yours truly,

NEMO.

[The names have been published in our columns. ED. C. G.]

#### THE ANGLICAN CHURCH.

(To the Editor of the Church Guardian.)

DEAR SIR,—The Quebec Diocesan Synod at its late Session, elicited a good deal of useful information as to the want of knowledge concerning the claims of the Anglican Church to pre-reformation existence, and called out a full expression of sentiment as to the advisability of introducing into the Diocese the publications of the Anglo-Continental Society for general circulation. A difference of opinion existed as to the utility of scattering these publications broadcast, though all united in the opinion that information is required upon the subject, even amongst the members of our own Anglican Communion. Our means of obtaining that information is quite limited; history, as taught in our Public Schools, gives the rise of the Church of England the date of the Reformation, a date which forms a marked item of instruction on this subject in the religious teaching of the R. C. youth in this country. Besides this, the vulgar notion which always connects the Anglican Church with the times of Henry 8th, is every now and then brought before the minds of the masses in the shape