

nature should give place to that higher type of worship known as the cathedral service which, if ever, is appropriate at such times and places. That such is not the case is a cause—we will not say of complaint—but of regret to many. We are aware that the cathedral of Christ's Church, Montreal, is also a parish church, the authorities of which have their own ideas and preferences on the subject of divine worship. But we respectfully submit that the service in question is not in any sense the service of Christ's Church congregation, but that of the Provincial Synod, and that the parochial authorities are in no way responsible for either its celebrants or its character. The Metropolitan—with whom of course the arrangements naturally rest—is known to be of a gentle spirit, and therefore unwilling to require anything to be done which might be distasteful to the clergy and congregation of the parish church which serves for his cathedral, and this probably accounts for the strange and almost grotesque features which have always more or less marked the character of the opening services of the Provincial Synod. The choir stalls on the late as on former occasions, were to a great extent filled with fashionably attired young ladies who with rich cultivated and beautiful voices rendered a full choral response to the plainly-uttered suffrage of the Bishop of Algoma. This arrangement was no doubt intended as a compromise to satisfy everybody. The musical response was probably thought appropriate to a cathedral and pleasant to high churchmen, while the suffrage read with emphasis and accentuation, satisfied all others. The whole thing, however, is a blunder and must, we should think, be very distasteful to everyone. The only result besides pain, is the certainty of establishing in the minds of those unaccustomed to it, a strong dislike to what they from such examples suppose to be choral services. While low churchmen are thus afforded reasonable ground for their dislike, high churchmen are pained, first, by the distressing jar arising from the continual discord occasioned by the suffrage read and the response sung, and next they are mortified by the utter travesty of "a musical litany" which is presented. All persons whatever may be their individual prejudices or predilections must agree that the services of the English Church may be "sung or said" but no one ever heard of any provision being made for their being "sung and said" and yet by this novel device the opening services of the Provincial Synod have been made distressing and unedifying to all parties. The chant set to the litany by Archbishop Cranmer is one, and for the clergyman to read his part and the choir to sing theirs is much as if, in saying the Psalter, he were to read half of each verse to the choir, and then the choir were to sing the rest of it to somewhat elaborate music. Let us have the service either sung in such a way as becomes such an occasion or else let it be said in the manner usual in parish churches where any attention is paid to the seemliness of Divine Worship. The hybrid method is painful to all and edifying to none.

We are earnest advocates for the employment of women in their proper sphere of Church work, but reverent and grateful admirers as we are of their devotion and devotedness, we cannot bring ourselves to think that singing in the choir stalls of a cathedral choir is one of them. The church in all ages and almost everywhere has employed the passionless voice of boyhood in her "service of song," and everyone who has been accustomed to hear it so rendered feels at once when, instead of it, he listens to the glorious richness of a fine female voice, how wise she has been. There is, and ever must be, in such a voice, a pure and exalted sensuousness which must be a source of most legitimate pleasure, but we are led almost by instinct to feel that the Church is not the best scene for its enjoyment. Its tendency is to lead us to overlook what is sung in gratitude to the singer, and to lose our interest in the one in our admiration of the other.

There are several churches in Montreal where boys are trained and employed as choristers, and surely for such occasions as the meeting of the Provincial Synod, their services could be secured. Properly drilled, and, together with the rest of the choir, properly vested, we might hope that those whose experience has been confined to Canada, might at length see something better than a mere caricature of an English cathedral service. It may, of course, be said that none of the boys perhaps could sing and that the combination of saying and singing is thus unavoidable. There seems no necessity for a Bishop officiating if his doing so is likely to mar the service because the Litany is often said by Laymen. Or, if it be thought necessary, then a plan which we have seen adopted by the late Bishop Wilberforce would overcome the difficulty. He was deficient in 'ear,' but he would go to the Litany desk accompanied by a priest who could sing well, and subordinating his voice to that of his musical companion, they—as is so often done in cathedrals at home—sang the Litany together. What we plead for is simply devotion and edification. The Church of England recognizes both by law and practice—two modes of Divine service. Both are or may be in their several ways beautiful, reverent and devout, and each meets as though they were both intended to do, the taste and predilections of different classes of earnest Christian people. Let us have one or the other, but let us avoid jumbling together what ought to be kept apart, because by so doing we utterly mar the beauty of the service and cause pain and disturbance of mind to devout persons.

#### FOREIGN MISSIONS.

FROM the intimations we occasionally meet with we find objections raised against supporting foreign missions, on the ground that the claims of our own people are so great, their needs so pressing, that nothing can be spared for the heathen world who know nothing of the consolations and hopes of the Gospel. It is also supposed that every dollar sent abroad is one dollar less than

would otherwise have been employed in supporting church work at home. There may not be a great number of persons who entertain these narrow and fallacious ideas. But from a letter we have received in reference to the Rev. Rural Dean Givins's pamphlet on Foreign Missions, recently published in the DOMINION CHURCHMAN, it would appear that the race, so numerous many years ago, is not now quite extinct.

Every principle on which such ideas as these are constructed and acted upon is radically wrong. Christ has so constituted His Church, and has made so essential the laws which are to govern her operations and ensure her success, that she cannot exist at all in a proper and normal condition unless she is expansive, unless while one hand is employed in ministering to the needs of the Church at home, the other is engaged in distributing the word and the ministrations of life to the "regions that are beyond." This is the fundamental position we take. We believe it to be incontrovertible; and if it is so, then all our talk about depriving the church at home of the support we send elsewhere amounts to just nothing.

But there are other considerations to be taken into account. Perhaps the experience of our correspondent differs from our own: but as far as our own observations have extended, we have uniformly found two things; one is that the men who extend their religious charities beyond their own immediate sphere are just the men who are most liberal to the Church at home; and the other is that Almighty God so rewards the work that is done to promote the success of His Church everywhere that those who give to His Church with the pure intention to promote His glory, lose nothing thereby in worldly matters; in accordance with the statement of the inspired record: "There is that scattereth and yet increaseth."

And where are the men in Canada who could not very well spare the sum of one dollar a year for foreign missions, and another dollar more than they have been accustomed to give for the Church at home without any more than an imaginary inconvenience? And who does not waste or spend uselessly, in tobacco for instance, or some other unnecessary expense, far more than this in the course of the year, when the urgent demands of the Church at home and of the Church abroad have failed to produce their proper impression. We know of none; and we believe that in this country, except in our largest towns, and unless in exceptional years, or in cases of sickness, infirmity, or widowhood, a circuit of many miles would have to be taken before half-a-dozen of such could be found.

We speak of Foreign Missions. But the work that is now advocated is for the Indian races of this continent—races that are certainly foreign to us in language, in nationality, and many of them in religion; but it must be remembered that none of them are foreign to the land in which we live. All the localities we occupy were their birthright. We have taken forcible possession of most of them.