

noteworthy fact is that Campbell had no special preparation, whilst most of the others have been prepared during the last year. This speaks volumes for the old school and goes to show that the education training there is of a very high standard.—*Sherbrooke Gazette.*

CONTEMPORARY CHURCH OPINION.

The Family Churchman says:

So much is to be done on both sides in the work of Home Reunion that we are in no danger of falling into optimism on the subject. Indeed, only a hopeful faith in the future of our Church preserves us from falling into the other extreme. As our report of the Home Reunion Society showed, all sections of Churchmen are united in this object and all are agreed upon the lines which have been adopted by the movement. But one other essential is requisite, and that is an amiable display of willingness, or of interest, on the part of those with whom we propose to be reunited. Ireland has taught us (or is still teaching us, if we could grasp the situation) that it takes two to make a union as well as a quarrel. Are our efforts toward reunion seconded by the other party? No. We regret to say they are not. The Home Reunion movement, no one can doubt, progresses apace, but it is still a lamentably one-sided affair. Dr. Parker told the reunited Baptists and Independents in his temple a few weeks ago:

"If we are not separated from that institution (the Church of England) by considerations that are vital rather than accidental then we are guilty of schism. We ought now to develop all vital and fundamental differences and make the most of them."

In other words, whatever the Church teaches let us go and do otherwise. That, we believe, only too faithfully represents the feeling of Nonconformists, though we are unwilling to credit them with the jealousy, hatred, and irrational position which may properly be inferred from Dr. Parker's outspoken language.

The Living Church says:—

Every minister of Christ needs a vacation, as much so as doctor, or lawyer, or merchant. It is necessary as well for the body as the soul. The continual strain in mental preparation, and in parochial work, is exhausting; and a few weeks of entire relaxation or change will give fresh energy and spirit for future work. In the interests of the Church, therefore, to say nothing of justice and kindness to the minister, every parish should arrange to give its rector or missionary the needed rest. This implies not only so much relief from actual duty, but also provision for the supply of ministerial service during that period, and, more than that, some contribution toward the expenses the rector may incur in needful travel and accommodation. This latter matter is not often thought of. In some cases it is needed; but in others it is of supreme importance. Without such provision, indeed, many ministers cannot go away. Their incomes are so small and their expenses are so heavy, that they have not the "needful" for a week's "outing" without some extraneous aid or some act of painful and injurious self-denial. It should be the duty of every parish, therefore, to act in this matter promptly and generously. The Church as well as the individual ministers will be the gainers.

Instead of giving ourselves up wholly and continuously to the unceasing influence of the Spirit of God, we are constantly giving in to the counteracting influence of moods and feelings, circumstances and events, persons and things; so that the full force of His heavenly influence does not reach us, the greater portion of it being turned aside, like rays of light when intercepted by a prism,

WHY DO WE GO TO CHURCH.

The popular idea is, to hear a preacher. Some may have a vague notion that it is to join our fellows in "public worship;" but this, many say, can be rendered anywhere, in the woods and fields. But when our Lord said, "where two or three are gathered together in my name, there am I in the midst of them," He meant something else than Divine Omnipresence: a special covenant presence with His own ordinances and mysteries. One of the reasons of His being the first born from the dead, and taking the Resurrection body, which He had shown some of His disciples in the Transfiguration, so long before the end of this world, was that he might be able to fulfil this promise in all the world and down to the Judgment Day. He suddenly appeared among His disciples in a room with the doors locked "for fear of the Jews," and allowed them to handle Him to see that He was not a spirit, having the same body and yet not the same body. In the earthly body He could only go to the "lost sheep of the house of Israel." But this body of humiliation now changed into the body of glory, was emancipated from the laws of matter and the conditions of time and space, and thus fitted to be an inhabitant of all worlds, the invisible as well as visible. And so He could vanish out of their sight or suddenly appear, though he was with them all the time, and significantly ordered it so that He should be "known of them in the breaking of bread." Even His second advent is called in the New Testament His *Parousia*, that is, His *appearing* which all who have this hope must "love." He said to His disciples when He sent them forth to all nations, *Lo, I am with you all the days*, even till the last day. It is not with the heathen idea of an invisible and unknown God, that we gather to worship, not knowing whether he hears us, or is near to us, but it is what St. Paul calls the "mystery of godliness"—God manifested in the flesh, who has promised to meet us, to be with us, and to impart to us His own humanity—His flesh and blood—to be the holy seed in us of His life and immortality. This is the difference of pagan and Christian worship. When we draw near to God, we know that He draws near to us, according to His word and promise expressly revealed to us, if we offer the sacrifice of worship, as Abel did, that sets forth the precious blood without which there is no remission. When it was said to Cain, "If thou doest well, shalt thou not be accepted?" The words are "If thou offerest rightly." We "do well," then to be "not hearers only," as St. James says, but offerers and worshippers in spirit and in truth by keeping the feast of the Christian Passover as often as we eat and drink in the name of the Lord. Every Lord's day—"the day the Lord hath made" by His resurrection, the Lord's Supper should set forth "Christ our Passover sacrificed for us." Our earthly bodies require continuous nourishment, but not more so than the incorruptible seed of eternal life within us; the new plant in the likeness of His resurrection requires the spiritual food and sustenance of His paschal sacrifice which he comes to give where two or three are gathered together in His name. No Jew could be other than an apostate who refuse the Passover; no person can call himself Christian who will not "come to Christ" as He invites us, and learn too, what they meaneth, to "discern the Lord's body." Such is the meaning of Christian worship: all else without this is nothing. All services of the Church lead up to this.—*Ed. C. E. in Earnest Worker.*

Spiritual sacrifice includes more than merely attending the church services; it is to be ready with the knife of Abraham to slay our will in obedience to the Divine will, and, with Paul, to be able to say, without exaggeration: "I die daily!" A spiritual sacrifice is bridling the tongue, keeping chaste the eye and ear,

the willingness of the feet to tread the paths of tribulation of the Lord; this is the laying on of hands on the sick that they may recover.—*Rudolph Kogel.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE FACULTY OF MUSIC.

THE RECTORY, LEVIS, P.Q.,
July 29th, 1886.

To the Editor of the CHURCH GUARDIAN:

SIR,—The information given by your Quebec correspondent in your issue of the 28th ultimo, with regard to the Faculty of Music of the University of Lennoxville is premature, and the statement to the effect that Mr. Bishop, of the Cathedral, Quebec, had the intention of becoming an under-graduate in that University is incorrect. The gentleman named is an under-graduate of Trinity College, Toronto. With regard to the organizing the Faculty of Music, permit me to say, this is being done, but it is far from complete. The matter, which I think is of great importance, was brought before the notice of the University authorities at the last meeting of Convocation, by whom it was warmly taken up, a Committee being appointed to organize the Faculty. The College has not yet selected its examiners, but the names of two of the most eminent English Professors of Music have been submitted to the Vice-Chancellor for his approval. Due notice will be given in your columns of the Faculty, when it has been fully organized.

FRED. E. J. LLOYD.

P.S.—I may say that so far as I know mine is the only name yet enrolled as an intending under-graduate in Music at the University of Lennoxville. We are all hoping that the opportunity which will soon be given to musicians in the Province of Quebec to earn degrees in music which will be of equal value with the degrees conferred by English Universities, will be warmly embraced and heartily supported.—*F. E. J. L.*

RURAL DEANS.

SIR,—There are two special mentions of Rural Deans in your issue of July 28:

1. In the report of the proceedings of the Diocese of Toronto "several Rural Deans offered their resignations on the spot," because Mr. Langtry's resolution carried, making Rural Deans elective by clergy and holding office for four years.

2. 'Aleph,' from Huron, calls Rural Deans 'simply lower corporals.'

To deal with the second first—I wish to inform 'the first of the Hebrews'—that if he will read 'Dansey's *Horæ Decanice Rurales*,' he will discover that the office he appears to despise so much that he invents a title beneath a corporal—"below the lowest depth a lower still"—is an "Arch-Priest," &c., in old times was of higher dignity than an "Arch-Deacon." But that is no reason why Rural Deans should do the same as at Toronto.

1. Throw up their office because the Diocese chooses to revert to a very ancient custom (in some Dioceses) of making the office elective by the Clergy, subject to the Confirmation of the Bishop. This is already the case in the Diocese in which I serve, although we do not retire at the end of a given number of years, although I deem this advisable. A Rural Dean at 65 may be capable; at 70 incapable, or capable at 70, and incapable at 75. It is obvious that to ask a man to retire who has held office twenty or thirty years is an invidious proceeding for his juniors, while if his term of office come to a