

The Bishop of GLASGOW said he was disposed very much to concur with what the Bishop of Brechin had said as to the argument derived from Scripture and antiquity; and he also concurred with a great deal that had been said by the Bishop of St. Andrews. The scheme of representation suggested by the committee appeared to him utterly impracticable; and altogether he thought the question was not ripe for legislation.

After some further discussion, it was agreed to send down to the Lower Chamber the three proposals made in the course of the discussion as revised, and also the note drawn up by the Bishops of Brechin and Glasgow, expressing their opinion that it was inexpedient to legislate at present. The following were the alternative propositions and notes sent down:—

"That the male communicants (of three years' standing) in each congregation shall nominate a representative to attend the Diocesan Synods.

"That each Diocesan Synod shall nominate a certain number of laymen, resident in the diocese, not exceeding the number of the clergy entitled to be summoned to attend the Synod, who, in virtue of such nomination, shall be entitled to sit and speak in the Diocesan Synod. Such nomination to be subject to the approval of the bishop.

"Each bishop shall be at liberty to invite to his Diocesan Synod any of the laity of the diocese who take a helpful and intelligent interest in the affairs of the Church; and such laymen, when present, shall have the same right as the non-instituted clergy to speak upon all matters that are brought under discussion at the Synod.

"Two of the bishops were of opinion that, considering the difficulties which surround the question, as one of principle, and those which attend on its practical application, it is not expedient to legislate upon the matter at this present Synod."—*Scottish Ecclesiastical Gazette.*

SERMON BY ARCHDEACON BADNALL, AT THE CONSECRATION OF BISHOP WELBY.

The consecration of the new Bishop of St. Helena was performed in the Chapel of Lambeth Palace, on Ascension Day, by the Archbishop of York—acting for the Archbishop of Canterbury—assisted by the Bishops of London, Oxford, Landaff, and Colombo. The Ven. H. Badnall, who has succeeded the now prelate in the Archdeaconry of George, preached the sermon on the occasion, and has kindly enabled us to present it to our readers entire. We believe that they will unite with us in regretting that the ceremony of which it formed a worthy part took place in a building of such mean dimensions. When shall we see again a consecration in Westminster Abbey?

Bishop Welby is the first instance of a clergyman ordained in Canada being elevated to the Episcopate. He was first admitted to the ministry by the present Bishop of Toronto.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph., iv., 8, 11, 12, 13.

The Apostle Paul in this passage presents in a condensed and somewhat remarkable form the same two great topics which occupy the whole

of the Epistle to the Ephesians:—1st, The amazing riches of God's gifts to us in His Son; and 2ndly, the end for which those gifts were bestowed, viz., the perfecting of the saints, the gradual building up of the whole body of the church into the oneness of the faith, even into Him on whom we believe, into Christ Himself, who is the Head.

The gifts of necessity precede the blessedness of using them aright. These are God's unmerited bounty in His only-begotten, His dearly-loved Son. They are the earnest of the eternal inheritance won for us by the Incarnation, Death, and Resurrection of our Lord, crowned in His Ascension to the right hand of power, and thence dispensed to all His faithful ones in constantly enlarged measure according to the enlargement of their desire—"Open thy mouth wide, and I will fill it." And going God's gifts in Christ are wholly free, being before all works and deservings of our own—our acts of obedience, self-denial, faith, and every other—therefore the Apostle speaks of them first, ascribing them wholly to the great redemptive work which in the Ascension reached flood-height, and thenceforward began to overflow upon the expanding church in never-failing, and ever wider and more copious showers of grace. Not until he has spoken of the mercy, does he proceed to expatiate upon the ultimate purposes for which the mercy is bestowed.

I propose to say something on both divisions of the subject, merely inverting the order in which St. Paul treats of them, for the sake of the object immediately in hand.

I. And first, let us notice some of the peculiarities of the language in which the Apostle here sums up the inseparable marks, the essential constituents, of saintliness. He represents all Christian excellence as consisting in Christian unity. It is true he does not throughout the Epistle confine himself to his view. In a subsequent portion of it he sounds, as it were, the depths of moral depravity to which the Ephesians in their heathen state had sunk, and point by point he tells out the fearful catalogue against them in words as plain as they are ever delicate and tender. Darkness of the understanding—alienation, by an untold distance, from the life of God—blindness of heart—moral insensibility—and in proportion to their incapacity of recognising and being gladdened by all that is truly lovely, and ever-growing, ever self-defeating, greediness after defiling pleasures—these are some of the characteristics by which the spiritual corruption of heathen Ephesus is portrayed for us. How was it possible but that "bitterness, and wrath, and anger, and clamour, and evil-speaking" should be prominent among the more ordinary fruits of a state of selfishness so headstrong and intense? And then St. Paul proceeds, by way of contrast with his picture of their former selves, to throw in his living outlines of what the Christian, redeemed even out of Ephesian wickedness, both ought to be and might be, in Christ. Truthfulness, kindness, tender-heartedness, incorruptness, thoroughness in the discharge of their worldly callings,—these, and the like, are exhibited to the Christians of Ephesus as the new life to which Christ had re-created them. Christian unity, then, is not so inculcated by St. Paul as though it meant, or, in its own true and proper nature, ever could mean, less than daily growth in all excellence. And yet let us notice how in that particular part of the Epistle to which the text belongs, all Christian graces whatsoever, all the infinite purposes for which Christ came into the world, are gathered up, as within one mystic mighty band,

under the head of Christian unity. Surely there is something here that deserves attention.

We know that Christian unity is often spoken of as though it were hardly more than a happy accident of Christian discipleship—to be desired by those who have it not, and to be prized by those who have it, but as in no sense necessary to the Christian life. Here, however, we find it treated in a widely different strain. According to St. Paul, the one paramount end of all that God had wrought in Christ was the edifying of Christ's Body, the Church; not simply the multiplication of Church-goers, or Bible-readers, but the knitting and welding together of an ever increasing number of disciples, as one well-compacted body, into Christ, our one life-giving, life-sustaining Head. Almost every term and image he employs, profuse and varied as his language and imagery are, implies a fresh assertion of the same leading thought. The faith and the knowledge of the Son of God he assumes to be, not, indeed, exhaustible by one mind, or one Church, or one age, but one and unchangeable as Christ Himself. By the oneness of this faith and divine knowledge, he supposes the spiritual energy of every several member of Christ's Body to be constantly directed and controlled, as a subordinate portion of some one grand living organism, every part of which belongs to every other, and which collectively begins from Christ, and ends in Him. The perfect fitness of all the parts, and the symmetry and cohesion of the whole, including the conceptions of sustained life and constant increase, is illustrated by the growth of a human body. No member—no function—is solitary or independent. To be tossed about, like straws, upon the gusts of human opinion—the sport of what the world calls "clever men"—had been a familiar note of Ephesian society in its heathen condition. In their Christian estate it was to be so no more. Now, for the first time, they had become possessed of the truth. And that truth, kept "whole and undefiled," was to be a prime condition of the articulation of which the Apostle speaks, as that whereby the life proceeding from the Lord of life was to minister continually new force to every several part, and ever-increasing compactness to the whole.

And further, it should be distinctly observed, this idea is exhibited to us as though the unity so imaged forth were no mere accident of Christ's cause in the world, but positively identical with it. What St. Paul means appears to be this, and nothing short of it, that Church-membership is Christianity, and that Christianity is Church-membership. Or, in other words, that the Apostles were sent forth not simply to deliver an oral message, or circulate a written one, but to found a kingdom—a kingdom with its offices, and officers, and governments, and gradations, and laws, and standards, and watchwords, and language, and king, and people, and—enemies;—a spiritual kingdom totally distinct from, and yet perfectly compatible with, the kingdoms of this world, which, however, it shall be the Church's final triumph utterly and for ever to supersede. And in the fullest, and only true sense, to believe the Gospel is to become subjects of that kingdom, to bow the knee in humble faith before its Invisible King, to own His delegates, and keep His ordinances. It would be superfluous to do more on this occasion, than just to remind my hearers how entirely the doctrine of St. Paul in this part of his Epistle to the Ephesians is at one with the rest of his writings, and the rest of Scripture, from first to last. Or, as it may be expressed, what a varied but perfectly concordant testimony Holy Scripture every where supplies to that great article of our faith, which we have just confessed,