

as a mere function of the State; on one side a superstitious and almost materialised ritualism, on the other a theory of spiritual life divorced from ordinances and independent of the use of visible means of grace. Between these opposite oscillations of religious belief, the Church of England threads her calm and sober way, holding firm that faith and order once delivered to the saints, which is at once the check upon, and the criterion of all such extravagances and aberrations.

SYNOD MEETINGS.

[COMMUNICATED].

IT is apparent to any one accustomed to the meetings of our Diocesan Synods that a great deal of time is wasted in consequence of the ignorance of many members of the forms of procedure, and of the business to be brought before the Synod. As a necessary consequence a great proportion, often undue proportion, of the work falls into the hands of a few. Another consequence is that a large number of delegates, more especially those from the outside parishes, acquire the impression that their presence is not desired, and that their attendance is of no value, and so are apt to become indifferent.

Nothing is more desired than that these Synods should really represent the whole diocese, and that no steps should be left untried to make the delegates feel at home. One suggestion we might make would be that in the parishes, or even the rural deaneries, the clergy and lay delegates might meet, discuss the leading matters, and arrive at the Synods with more intelligent ideas of the business to be transacted than they can have now.

Formerly too much attention was paid to the election of delegates to the Provincial Synod, and the members of the committees, new delegates, found themselves assailed to vote for certain tickets, on inspecting these tickets they were sure to find that half the names were most desirable, and half the names on the opposing ticket were equally desirable; but there was no use of compromising, there was too much party spirit. Fortunately there is a great improvement, but there is no room for more. Too narrow a spirit in the management of our financial matters grows up in diocesan matters. Little more than thirty years ago Ontario consisted of one diocese; a clergyman could move from Cornwall to the Sault and his status and rights were the same, now no clergyman can move from one diocese to another without loss. Every diocese has supreme control of its own affairs, and, consequently, every one has made a different disposition of the commutation fund. We think all will agree with us that this is an evil, and that no obstacle should be placed in the way of an incumbent in one diocese, with the consent of the Bishops, exchanging with another similarly situated. Such arrangements could not be made at once, but we could gradually change the policy in diocesan affairs from isolation and inequality to equality and interchange.

Were each diocese to work with that view much would be done, first with missionaries and then with incumbents. Because a young deacon starts, say in the diocese of Huron, is there any reason why he must remain there. So long as he is in active service can it not be arranged that he has the same advantages as if he remained there. If the diocese of Algoma is ever to be properly manned, the other dioceses must make some arrangement providing that service in Algoma shall count, as if the work were done in the diocese which the clergyman left in order to aid Algoma.

CANON LIDDON ON THE RESURRECTION.

THE following concludes the magnificent discourse preached on Easter day by Canon Liddon:

But is it not much nobler, much more unselfish—so men have whispered—to be content to drop self in death and to be thus merged in the Universal Life? No, brethren; there is in reality nothing noble or unselfish in wishing to be rid of the being which our Creator has expressly given us that in it we may glorify Him for ever. This delusive talk of the unselfishness of caring nothing for personal immortality, like other delusive talk about the unselfishness of indifference to the salvation of the soul, is indeed to be beware of, as real unselfishness combines these supreme and ever enduring interests and anxieties with a tender care and thought for others, all the more readily because others like ourselves have this great future surely awaiting them, because we cannot forget that they too, like ourselves, must exist for ever as so many separate centres of life.

But it may be said, Is it not the aim of every sincerely religious man to suppress self, to lose self in union with God; and if this be so, will it not be a joy to us when the basis of selfishness is annihilated by the annihilation of personality? A joy indeed! But, pray, let me ask, to whom? How are we to feel the joy if we are annihilated? Joy, like thought, and love, and will, is the energy of an existing person; and if the person ceases to exist, joy is just as impossible as any other spiritual activity whatever. No doubt, the suppression of self is the main business of every good man, but then the suppression of self is one thing, and the annihilation of the personal life is quite another; and annihilation, if it were possible, would rob self-suppression of its moral value—nay, of its existence as a moral excellence, because the self itself would have ceased to be. To bring our wills into entire harmony with the will of God is one of the objects for which we say the Lord's Prayer; but if that most blessed object could be perfectly attained, and our wills entirely conformed to the Divine Will, our will would still remain a separate will, conscious of and rejoicing in this its conformity. If our wills could be merged and lost in the will to which it is conformed, the whole glory and beauty of its conformity would vanish together with its separate

existence. The persistent endurance of man's individual being is thus an essential condition of the moral triumph accomplished by the complete suppression of self.

Here, however, we may see the full value and meaning of our faith as Christians in the resurrection of the body; it accentuates in the strongest possible way our underlying faith in the persistently enduring personality of man—the risen body assigned its place to the disembodied soul. If we survive death as persons, and as finite persons, we must exist, although without bodies, somewhere, not everywhere. That which thinks, loves, resolves, which through all its acts and all its changes remains the same, is whether it be embodied or disembodied, somewhere: it is here and not there. During this life we know exactly where it is. The physical body which encases it tells us this sufficiently; but, after death, it will be just as true that the thinking, loving, resolving subject must have some definite seat of existence. The breaking up of the body does not mean the dissipation of the soul, as though the soul were an essence, hitherto confined, which henceforth might mingle with the general atmosphere. Just as the glorified soul of Jesus, returning from the place of waiting, and encompassed by the thousands of the adoring angels, paused at the side of the holy body in the sepulchre, which forthwith became again its dwelling-place and its instrument, so for each one of us the risen body will, as it does in this life, define and localise the position of the soul. But it will do more. Can we doubt that the disembodied soul exists in another world at a certain disadvantage arising out of the fact of its separation from the body. Ever since the soul first existed the body had been its companion till the moment of death—nay, not its companion only, but its organ through which it communicated with the external world by which it acted upon that world—must not the temporary dissolution of such a union as this involve loss such as might arise from the mutilation or impoverishment of what had hitherto been a composite whole. If the soul does not depend on the bodily senses, it may lose something by severance from the senses. Man, as he issued from his Creator's hands, consisted of soul and body, and the resurrection of his body restores him to his original completeness; but, in doing this, it also sets a visible seal on his indestructible personal life; and thus, to believe in the resurrection of the dead, is the best protection against the unsubstantial fancies which we have just been glancing at. We really believe in man's personal immortality when we say, "I believe in the resurrection of the body."

And then observe how this faith in the resurrection sets at rest all the anxieties as to the recognition of friends. Many questions may, and will always, be asked as to the possibility of recognizing a still disembodied spirit, certain as it may be of its enduring personal distinctness; but these questions cannot be asked in respect of a risen body. When our Lord rose from the dead He was recognized, sometimes after hesitation, sometimes immediately.