

fied their appreciation of the kindness of the Principal and his friendly coadjutors, and presented a testimonial signed by all. Every one seemed to feel the usefulness of such a gathering, and it cannot but result in an improved Church tone, the infusion of new enthusiasm, and a deeper spiritual life. Since the institution of the yearly course, about 200 of the licensed readers (of whom it is now estimated there are 1,000 in the country) have spent some time at Keble.

TALKING IN CHURCH.—The Rev. Francis Pigou, D.D., Vicar of Doncaster, England, in some notes of a recent visit to the United States, hits a blot which is unfortunately too characteristic of the Canadian as well as of the American Church:—

The Americans, he says, are fond of preaching, and are good listeners. They prefer, as a rule, an extempore to a written sermon. Their preachers bear in mind Demosthenes' rule, "Action, action, action." Preaching would be more effective but for the habit congregations have, to a degree I have nowhere else noticed, of conversing freely with one another within the precincts of God's House. My friends in New York must not resent my saying that this habit of *talking in church*, before and after service, is *not conducive to devotion*, does not promote reverence for sacred places, and is *FATAL to the retention of good impressions*, however earnest the sermon may have been. The sentence with which divine service commences in the American Church is one which should have a prominent place assigned to it, on which eye and mind could rest, "The Lord is in His holy temple; let all the earth keep silence before Him."

PROVINCIAL SYNOD MEETING.

The Thirteenth Session of the General Assembly of the Church of England in Canada was opened with special service in Christ Church Cathedral at half-past ten on Wednesday, the 8th September instant. In accordance with previous notice, the Bishops, Clergy and Laity members of Synod assembled at the Diocesan Synod Hall at ten o'clock. There was an exceedingly good attendance of both Clergy and Laity, several of the dioceses being fully represented. Montreal, however, formed an exception, and from it we noticed only two or three of the Clerical and a less number of the Lay delegates present. All the Bishops of the Ecclesiastical Province, except the Bishop of Ontario, were present, and also Bishop Harris, of Michigan.

At about half-past ten the Rev. J. G. Norton, M.A., Rector of the Cathedral, announced the following as the order of procession fixed by the Metropolitan, requesting those present to form into line two and two, according thereto, viz.:—

Lay Delegates.
Clergymen in Collegiate robes.
Cathedral Rectors.
Clergy in surplices as follows:—
Deacons.
Priests.
Rural Deans.
Honorary Canons of Cathedrals.
Archdeacons.
Deans.
Metropolitan.

The procession being formed, the House of Bishops and visitors appeared and fell into line in the following order:—The Lord Bishop of Niagara, preceded by his Chaplain carrying the very handsome Episcopal Staff; the Bishops

of Algoma, Huron, Montreal, Toronto, Nova Scotia, Quebec; Coadjutor of Fredericton; Bishop Harrie, of Michigan; and the Most Reverend the Metropolitan, preceded by Canon Medley carrying his Lordship's crozier, a very handsome silver cross, richly ornamented and mounted. In this order the procession, which was quite imposing, moved from the Synod Hall to the Cathedral, where at the main entrance to the grounds the procession halted to allow the Metropolitan, preceded by his Chaplain and crozier, to enter first, the members falling in after him in inverse order of starting. As the Metropolitan entered the church, the choir and congregation present sang the well-known Processional Hymn, "The Church's one Foundation," whilst the members of Synod took the places assigned to them. The service consisted of the Litany and Communion office, with Hymns and Anthems. Bishop Kingdon intoned the Litany, after which the choir sang Mendelssohn's Anthem, "How lovely are the Messengers." The Communion Service—throughout which the eastward position was used—was then commenced by the Lord Bishop of Nova Scotia; the Lord Bishop of Montreal being Epistoler, and the Lord Bishop of Niagara Gospeller. The Creed was sung by the choir—the Bishops, Clergy and Laity present taking no part—to Gounod's Credo in C.

SERMON.

The Lord Bishop of Algoma, as the appointed preacher, then entered the pulpit and preached the following eloquent sermon from the text, "For His Body's sake, which is His Church"—Col. ii. 24.

The immediate context of these words, in which St. Paul declares that he "fills up what is behind of the afflictions of Christ in His flesh," has furnished commentators with ample scope for their exegetical ingenuity. I do not propose leading you into the labyrinth of controversy which has grown up round it. One doctrine has been extracted from it by a certain school of theologians, which it assuredly does not, and cannot, teach, viz., the co-ordinate efficacy of Christ's sufferings and those of His people in atoning for human transgression. From any such perversion of the Gospel the Apostle would have shrunk back with instinctive abhorrence, as repugnant to all his feelings, as contradicting all his most cherished conceptions of the truth. No; the thought that dominated every other, as he wrote, was a widely different one: it was that of the mystical union of Christ with His people, by His secret indwelling, through the operation of the Holy Spirit—He in them, and they in Him, by virtue of a profoundly mysterious, yet profoundly real mutual incorporation, binding, nay, as it were, blending them together in a unity and community of present experience and future prospects, and having for its ultimate end their final sanctification. This purpose, however, cannot be consummated till the Church, collectively, and believers, individually, have been perfected through suffering, measured out to each according to God's infinite knowledge of their several needs. Of this suffering, part was already in the past, while part was yet in the future, and therefore lacking. This the Apostle, for his part, was making up. Nay; he actually gloried in suffering, because, first, Christ—according to the prophets saying, "In all their affliction He was afflicted"—was suffering in fellowship and sympathy with him, and next, not a stroke fell on him that did not, by his patient endurance, tend to the spiritual growth of the "Body of Christ, which was His Church," because bearing its unanswerable witness to the continued presence in it of its ascended Head.

"His Body." Such is Paul's favorite illustration of the origin, attributes and functions of the Christian Church. Other similes des-

cribe special features. It is a "building," of which Christ is the corner, the Apostles and Prophets the chief foundation stones; a "temple," consecrated by the indwelling of the living God; a "household," in which God is the common Father, and Christ the elder brother, "the first-born among many brethren;" a "field," God's "husbandry," yielding, alas! both tares and wheat; the "Bride" of Christ, wedded to Him in bonds which even death has no power to dissolve or annul. But to this figure of a "Body," of which Christ is the "Head," he turns with a special fondness, as at once the truest and most exhaustive.

But what, brethren, can I say of this Body which others have not already said, more wisely?

I. Truism though it be, yet prevalent ignorance necessitates the frequent statement that it is a *spiritual* body, and this on various grounds: (1) because not, according to some, the creature of circumstances, nor, as others, the product of voluntary effort and association, but rather the special creation of that Divine Being through whom the active energy of the God-head exerts itself, everywhere, and in all things, and who, as the "Creator Spiritus," alike in nature and in grace, evokes order from chaos, life from death. Here we discover the true "*fons et origo*" of the Church. Next, after that of His Son, this was God's richest gift to His creatures. "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." And still further, this Body is spiritual, because (2) created for spiritual ends, "that by the Church might be declared the manifold wisdom of God;" (3) clothed with spiritual powers, for the perpetuation of her orders, the protection of her doctrine, the regulation of her worship, the maintenance of her discipline, and all other purposes incident to her internal economy; (4) armed with a triple spiritual equipment, the written word, the duly ordained ministry, and the two Christ-appointed sacraments; and (5) animated by an indwelling spiritual life, derived direct from its Head—in itself like the vital principle in the body physical, mysterious and invisible, but known infallibly by its fruits.

II. And yet, though spiritual, a *Body*, having an objective existence, possessing a corporate life, carrying within it the secret of its own perpetuation. The invisibility of the life that stirred in its members no more forbids its taking a substantial form, than the invisibility of man's soul forbids his being corporeal. Nay, it rather implied and demanded it. Just as the Divine must manifest itself in the flesh before man could apprehend it—just as even in a future state of being the spirit will still need a body, though spiritual, as its eternal vestment—so the collective Church, informed as it is by the Holy Spirit, demands an outward and visible framework in which to enshrine itself and establish its own identity.

III. This Body *lives*, not merely as a corporate entity, whose growth and expansion are securely guaranteed through the power of self-propagation delegated to its founders, but in a loftier, profounder sense, because, in the persons of its believing members, Christ, its Head, lives in it. "Because I live," said Christ, "ye shall live also." This life it is, communicated by "the Lord and Giver of life," that alone quickens dead souls, linking each in vital union with Christ, and constituting it a member of that mystical Body over which God "gave Him to be the Head." Here, brethren, we touch the great foundation fact in the complex being of the Church. Forget this, or ignore it, or substitute aught else for it, and even the most intense stir and activity in the Body becomes only the spasmodic movement of a corpse, galvanized into the hideous mimicry of life.