

Christian's attainments are matured, when all the perfection permitted on earth has been realized, when the goal is about to be attained, and when the earthly tabernacle is just about to be put off, so entirely is the whole pervaded by the one principal idea of the Gospel, that every gift without exception is to be secured by waiting for the coming of our Lord Jesus Christ, Who is to confirm His people unto the end, that they may be found and declared to be blameless when the full manifestation of the Lord Jesus Christ shall be made. With St. Paul, Christ is much more to the Christian than Adam is to his descendants; He is the sphere in which the Christian moves and breathes, the parent of that new nature in which he shares; Christ is the Head of a Body whereof he is really a member; or the Body, of which he is a member, is itself Christ. From Christ, risen, ascended, glorified, as from an exhaustless storehouse, there flow powers of transcendent virtue; and in this life-stream, in the estimation of St. Paul, the believing and baptized Christian is bathed and lives. According to this Apostle, Christ is the invisible King, Whose servants Christians are, and Whose will is to be obeyed. The Kingdom of God is His Kingdom. He is the object of Christian study and of Christian hope. In the Epistle to the Philippians we are expressly told that all created beings in heaven, earth, and hell, when His triumph is complete, shall acknowledge the majesty even of His human nature; and death is represented as a blessing to the Christian, because by death he gains the eternal presence of Christ. St. Paul could suffer the loss of all things, that at the last he might win Christ, because he was constantly reaching towards the arm of a Saviour who is God as well as man. He always writes and speaks in language which would become the servant, the slave of Jesus Christ. We uniformly find him a most willing and enthusiastic slave, reverently gathering up and passionately enforcing all that touches the work and glory of that Divine Master to Whom he freely consecrated his liberty and his life.

The Gospel records two of the greatest triumphs of our Lord's earthly pilgrimage, in the contest His enemies were continually having with Him. The one was so brief and yet so comprehensive a delineation of the two great commandments of the Law as could come from none but from the great Lawgiver Himself, Who understands and knows intimately whatever may be included in His own precepts. The other triumph was obtained by putting His enemies on the horns of a dilemma:—"If David then call Him Lord, how is He His son?" All the ingenuity of the universe could only furnish one answer, and that answer is that He Who was born of Mary as a perfect man, was also the Root of David, the First and the Last, the True God and our Saviour.

THE PROVINCIAL SYNOD.

THE recent meeting of this important body has been marked throughout by such a spirit of kindness, toleration and courtesy, as may well afford cause for thank-

fulness to all Christian people. The party lines and party spirit which have heretofore marked and marred the comfort and efficiency of its sessions, were on the recent occasion conspicuous by their absence. A large number of men, including some of the ablest in the country, both from the ranks of the laity and the clergy, devoted their powers to the consideration of important practical matters nearly affecting the well-being of the Church in this great ecclesiastical Province. There were, of course, wide differences of opinion, sustained by able argument and leading to keen debate; but the warmest zeal was ever tempered by courtesy, and no man's convictions seem to have been influenced by partisan considerations.

The members of the Synod, instead of (as on former occasions) dwelling upon and exaggerating every point of divergence, seemed with one mind to recognize the vast breadth of ground which they held in common, and were evidently reluctant to enter upon subjects the discussion of which, while powerless for good, would beyond a doubt have been fruitful in evil. The causes of this better state of things, for which there was a universally-felt sense of gratitude, are not, perhaps, far to seek. Sensible men have felt that the strife which for some years has raged amongst us was discreditable to us,—that agitation, misrepresentation, and reckless charges of conspiracy and Jesuitical dishonesty, were not the best way of settling our differences—that the prolongation of such a state of things could lead to nothing but disastrous consequences, and therefore they resolved to do all in their power to put an end to it.

With this object in view, the disturbing element, in the shape of a few leading agitators from the Dioceses of Toronto and Montreal, were wisely left at home. Those who were elected refrained from bringing forward any useless and inflammatory motions, and at once dropped from the notice paper any resolutions which, without the possibility of being of the slightest use, would inevitably have brought differing parties to the sword's point.

In the recent session there has been no surrender of principle on any side, but the Christian spirit by which it has been characterized when compared with the unhappy passions evoked on former occasions, should lead to the continued exclusion of every one, whatever his opinions or ability, who has shown anything like that factiousness of spirit which has excited the dissensions of former days.

Another influence which told strongly upon the Synod was the wise counsel of the able and venerable Bishop of Fredericton, who was the preacher at the opening service. The forcible contrast which he drew between the past and present of his own personal experience must have convinced all who listened to his clear, incisive sentences, that there were indeed "worse times than these," and that though we had our dangers, we had also our consolations. The noble, manly-imparted sentiments that marked his utterances, eloquent, not with the sound of

flowery words, but with sharp, clear-cut, definite, weighty meaning, expressed in "pure English undefiled," found an echo in the breasts of all fair-minded men, while his pleadings for toleration, his suggestions of hopefulness, and his exhortations to charity, brought moisture to many an eye, and resolution to many a heart, that, with God's help, they would set a watch before their mouths, and keep the door of their lips, lest they should speak unadvisedly with their tongue, to the marring of that charity to which the aged Bishop so fervently entreated them.

Again, the fraternal feeling generally prevailing was increased by the warm words of regard with which the Right Reverend the Bishop of Connecticut and his accompanying delegates from the General Conference of the Church in the United States, reciprocated the welcome which the Synod extended to those who honored it by their presence. How could men feel alienated from each other when they felt how strong was the thrill of affection with which they regarded men of another nationality, because they were bound to us by the bond of that common faith which united us to each other?

Again, the Synod was happy in the selection of its officers, which tended, no doubt, to the harmony which prevailed. The Ven. Archdeacon Whitaker was, we believe, quite taken by surprise by his nomination to the office of Prolocutor, and accepted it only under a sense of duty, and with great reluctance. Although entirely unprepared for his duties by any special study of the rules, he almost immediately rose to the requirements of his position, and presided with a courtesy, dignity and efficiency which added to the great influence and weight which he always exerts in the deliberations of the House over which he had now been called to preside.

The Rev. Chas. Hamilton again acted as secretary, with that marked ability for the office which has won for him such warm appreciation—an appreciation which, but for his own modesty, would have placed him in the chair of the Prolocutor.

In conclusion we may say that the members of the Synod generally, of every school and party, and of both Orders, seemed to respond to these influences tending to harmony. There was no voting upon party lines—no votes by Orders—no recording of names. There was a perfectly free expression of opinions, but with a kindly and courteous restraint. Mr. Brydges and Mr. S. Bethune, as usual, did good service by their marked business ability and calm and considerate demeanor, while many other prominent and distinguished laymen gave their well trained powers to the perfecting of those practical measures which were submitted to the Synod. Many of the clergy, especially some from the Maritime dioceses, took a leading part in the various discussions which arose, and although in many cases holding diverse theological opinions, there was nothing to mar the general unity of feeling which prevailed.

Let us earnestly hope and pray that this may be the beginning of a better state of