

## GENERAL SYNOD

### Opening Service in Holy Trinity— Reception to Delegates

#### PROCEEDINGS OF SYNOD

Pursuant to the summons of His Grace, the Primate of all Canada, the opening service of the General Synod of the Church of England in Canada was held in Holy Trinity Church, Winnipeg, on the evening of Wednesday, September 2nd. The Archbishops, bishops and clergy having robed in the adjoining school house, the procession was duly formed and entered the church in the following order:

Lay Delegates.

Clergy.

Archdeacons.

Bishops.

The Metropolitan of Canada.

The Primate of all Canada;

The processional hymn being, "The Church's One Foundation."

Evensong was sung by Rev. Canons Coombes and Matheson. Tallis' Festival Responses were used, the Magnificat and Nunc Dimittis being "Tours in F." The Right Revs. the Bishops of Niagara and Qu'Appelle read the Lessons. The Anthem, which was well rendered by an augmented choir, was by Prof. E. Prout, "When the Lord Turned Again the Captivity of Zion."

The Lord Bishop of Nova Scotia preached from the text:—

"I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."—Rev. iii: 8.

Not seldom has the Lord revealed himself to one whom He has made solitary. Abram must come out from his country and from his father's house, and be a stranger in a strange land before God will make Himself known unto him as El-Shaddai—the Almighty God. Jacob must be an outcast from his Father's house, and lie alone all night under the quiet stars before he can have the revelation of God's Providence—"Lo I am with thee, and will keep thee in all places where thou goest"—and must be "left alone" before the Traveller Divine will wrestle with him, and bless him, and change his name to Israel. Moses must leave Egypt, and wander alone in the desert, before he can receive the revelation of God's self-existence in the burning bush—"I am that I am." Elijah must go his solitary way to Horeb, and stand alone upon the mount before the Lord, before the still small voice can speak to him and he can learn the Lord's will as to his future and that of Israel. And John must be banished to Patmos, the lonely island in the far Egean, that there the Lord Jesus might show unto His servant things which must shortly come to pass, and send a message to the chief pastor of each of the Seven Churches of Asia Minor.

What a change the language employed expresses as having taken place in the appearance of Jesus Christ! There is nothing lacking to give the impression of dignity and majesty, and the distinctness of the voice, as the clear vibrating notes of a trumpet, speaks of authority and rule. "All power is given unto me in heaven and in earth" were the last words spoken here below, and these when he reveals Himself in glory are

of similar import—"I am He that liveth and was dead, and, behold, I am alive for evermore, amen, and have the keys of hades and of death." What has become of the lowly Son of man who had not where to lay His head? Is this He who sweat great drops of blood in Gethsemane, was contented to be betrayed and given up into the hands of wicked men, and by them to be buffeted, scourged, crowned with thorns, mocked, crucified. All the shame and the suffering is past, but He Himself is the same as ever. In the older times which to John, the last of the 12 apostles—left alive,—must have seemed so far away, when the father of the damsel was told,—"Thy daughter is dead; trouble not the master," Jesus, as soon as He learned the word that was spoken, stilled the dread that seized upon his breast, and when the black shadow of despair was falling, brought back hope with the words, "Fear not;" and now, when John saw him, and fell at His feet as dead, he laid his right hand upon him, and the same words "fear not" renewed the consciousness of the presence of the dear friend, as well as Lord and Master, who had laid down his life for his friends, and prepared him to receive revelations of truth, even as when, reclining on His breast at the last Supper, he asked, "Lord, who is he that betrayeth Thee?"

What that "open door" may have been, which was set before the Bishop of the Church in Philadelphia, we have no means of knowing, but this immediately following assertion, "And no man can shut it" recalls the sentence of the apostle of the Gentiles, spoken of the Sister Church in Ephesus, "A great door and effectual is opened unto me, and there are many adversaries." Some peculiar and special opportunity for carrying on the work of the church, advancing the cause of Christ, extending the Kingdom of God; and the adversaries of the Lord, like Alexander the coppersmith at Cyprus, or the Judaizing Christians who blamed Peter for going to Cornelius, when God "opened the door of faith unto the Gentiles;" or those who kept Paul in prison, when he bade the Colossian Christians pray that "a door of utterance might be opened to him that he might speak the mystery of Christ"—endeavoring by every means to close it—that is the figure presented to us. We seem to see the Angel of the Church in Philadelphia standing before that "open door," its portals thrown far back, and the prospect beyond dim, vague, indistinct, inviting advance through the door, and exploration of the region to which it led, the new roads, the new experiences, the new friends, the new labors, the ever-deepening sense of the preciousness of the Lord, who set the door open before His Servant, as his own developing spiritual life, together with the new demands made upon him for guidance and teaching by those to whom he ministered, cast him upon Him in whose sympathy and companionship he had hitherto found his solace and his strength; while behind the great gates on either side are the enemies, striving by might and main to push them together, or swarming round to drag them to, but all to no purpose, for He in whose hand is all power has declared—"Behold, I have set before thee an open door, and no man can shut it." There have been those who have seen in the messages to the Seven Churches counsels meant for all the churches everywhere and at all times down to the end, and, while we may not be able to go entirely into such interpreters of this Book, we can nevertheless see that the principle involved in the circumstances and conditions of those churches and in the messages sent to them are everywhere and at all times existent, and therefore that the messages may be