

THE SIXTH SUNDAY AFTER
TRINITY.

THE Lord did not end His work for us entirely on Calvary, He did not suffer for us and then triumph only for Himself. Christians are to have a share in His triumph no less truly than in His sufferings. If Christ died for our sins, He rose again for us—for our justification. If He is our model in death, He is our model also in His resurrection. And St. Paul teaches us that we have been buried with Him by baptism unto death (a death unto sin), "that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." The statement of the Apostle has reference to the effect of baptism, not to the mode in which the rite is performed, which indeed would make the illustration a very unmeaning one. And here it may be remarked that, if ascribing certain results or effects to the use or through the use of Baptism and the Lord's Supper be stigmatized as "Sacramentarianism," then it must be admitted that St. Paul was one of the leading Sacramentarians of the Christian Church, and that he lays the principle down the most strongly and the most clearly. It would be scarcely necessary to enunciate, in so many words, every time the subject is mentioned, that in order to ensure the success of any means employed, whether in religion or anything else, it is essential that it be rightly administered and not unduly received. But with this natural limitation, the effects he ascribes to the use of the sacraments are of the highest conceivable nature. And St. Paul teaches also that the source, the motive power of Christ's Resurrection and of the Christian's regeneration is one and the same. They are equally effects of one Divine agency. They belong to different spheres of being, but that does not alter the fact that one common cause is at the root of both of one and the other. St. Paul appears to allude to this truth when he prays that the Ephesians may "know what is the exceeding greatness of God's power to us-ward who believe, according to the working of His mighty power, which he wrought in Christ when He raised Him from the dead." Divine grace alone can turn the soul of man to God—can raise it from the death of sin to the life of righteousness—can clothe it in that "new man which, after God, is created in righteousness and true holiness." The incumbrance of death which surrounds and pervades the soul of man, can never be thrown off, if no quickening power should come from on high. If angels from heaven should roll away the stone, life could not be restored, unless He Who is its Lord and Giver shall flash into this dead spirit His own quickening power, and bid it see and hear, and feel, and rejoice in its returning life and go forth into the toils and dangers of the Christian life. This is the deepest common point between Christ's resurrection and the salvation of the human soul. Both are wrought by the same Divine Artist; and of the two works the soul's conversion is the greater triumph of the Divine power, since the inert matter of a dead body

cannot, like the perverse will of a dead soul, hinder the energy of Divine grace.

And that new powers and a new life should be imparted by a Divine operation to the soul of the Christian is more than ever needed, since the obligation of the Old Law is heightened under the new dispensation. So that the stricter obligation of the New Law is accompanied by a proportionate increase of the grace by which the duty of obedience to God may be fulfilled. Christ's law extends to the thoughts of the heart as well as to the act of the life, and accounts the one just as much a sin as the other. But the power of Christ against sin is not only a power external to the soul, but an inward capacity which can be used by those who possess it for carrying on the work of Divine grace in the soul.

THE SOCIETY FOR THE PROPAGA-
TION OF THE GOSPEL.

THE hundred and seventy-seventh anniversary of this venerable society was held in the last week in June, and is one of the most notable events of the ecclesiastical year; inasmuch as it is "The only machinery that by any figure of speech, the Church of England, as a Church, can be said to possess for carrying on her work beyond the four seas." The income during the past year, however, applicable to the general purposes of the Society, did not amount to a hundred thousand pounds sterling, so that, as was well remarked by the Bishop of Ontario, the marvel really is, not that the Society does so little, but that it does so much. One reason why it has not prospered more is unquestionably the extent to which the energies of those who would support it, are engrossed by the demands of the home work. But it is now generally understood that while charity should begin at home, a charity which never looks abroad is sure to remain a stunted and contemptible virtue.

The chair was taken by the Bishop of Carlisle, who said he had been called upon to preside under very painful circumstances; for they would all have been delighted to see in his place the Primate of All England, their beloved Archbishop of Canterbury. There was, indeed, a peculiar painfulness in connection with the gathering, because the Archbishop's invitation to the Lambeth Conference had been taken out to the American Bishops by the hand of one who, in God's providence, had been called from us; and he was sure he might appeal to the American Bishops present whether the feeling produced by the presence of that beloved and loving young man (the late Mr. Crauford Tait) was not one of singular delight. Indeed, he felt sure it must have been a great grief to them to learn, when they landed in this country, that he was no more. The present meeting was for the especial purpose of introducing those American Bishops who had been kind enough to come to this country to some at home who took an interest in the propagation of the Gospel in foreign parts, and accordingly the venerable society had adopted this mode of welcoming them to our shores. He was speaking no words of mere form or

of flattery when he said that few things were more delightful to us in the old country than to receive our friends from that new country of which we were so proud, and now and then a little jealous. He could not help thinking that that feeling was reciprocated, for he remembered that once, at a dinner party at Lambeth, he was sitting next to the late Bishop of Ohio, whom we all loved and revered, and when the health of the Queen was proposed by the late Archbishop, Bishop McIlvaine said there was no one who received that toast with greater pleasure. He remarked that in America they always spoke of her Majesty not as "the Queen of England," but as "the Queen." He therefore ventured to say that there was in American Bishops a little creeping sentiment of royalism and loyalty; and he could only say that if ever he went to America he should tell them that the English people were really "Republicans under monarchical forms." He need not repeat how glad the meeting was to see our American brethren. Their presence showed that we and those on the other side of the Atlantic were bound together, not simply by ties of blood, or by a common origin, or a common language, but by a much stronger bond—by faith in a common Lord and the traditions of a common Church.

The right rev. prelate then proceeded to introduce the American Bishops who were present. It was arranged that each should give a little account of his diocese, but in most cases they added a few observations of more general interest.

The Bishop of Ohio (Dr. Bedell) wished to express the gratitude of his diocese for a gift which it had received from English Churchmen in 1819 or 1820. About that time Bishop Chase received from this country a sum of £6,000, with which he had purchased 8,000 acres of land. He had thus been enabled to found the Diocesan Institution, the value of which was now £100,000.

The Bishop of Pennsylvania (Dr. Stevens) said he was the successor of Bishop White, who in 1787 was consecrated at Lambeth by the Archbishops of Canterbury and York and the Bishops of Bath and Wells and Peterborough. The State of Pennsylvania had once sent England a bitter pill in the shape of Independence, for it was in Philadelphia that it was concocted; but still he thought it had since shown itself to be reality and truth the "City of Brotherly Love." It was his privilege to entertain Bishop Selwyn and his son John, now Bishop of Melanesia, when they visited America; and the Churchmen of Philadelphia had given them a reception worthy alike of their guests and of themselves. He had many noble laymen in his diocese; but there was none worthier of mention than the Hon. John Walsh, the American Minister at the Court of St. James'.

The Bishop of Louisiana (Dr. Wilmer) wished there was a telephone to collect and send back the response of American Churchmen to the greeting which this assembly had given their Bishops; for, in that case there would be no doubt as to the tie which bound together the two Churches or the two nations. Louisiana was not entirely of English origin,