

this monstrous consummation of Turkish crime, for which England is in part responsible. The ten thousand Bulgarians were tortured, outraged, barbarously mutilated, and then massacred—some hundreds of them being burnt alive.

ORDERS AND MISSION.

Far too much has been made of the continuity of Holy Orders, commonly called the Apostolic Succession. The statements in the Preface to the English Ordinal are plain matters of history, and anybody undertaking to act as Bishop, presbyter or deacon, without Episcopal ordination, is simply doing in the Church the same sort of thing as the Council of Trent did in the Bible by declaring Apocryphal books to be Canonical. The Wisdom of Solomon is, or seems to be, a much more generally profitable book than Solomon's Song; and doubtless there are men without Episcopal ordination who are, in many respects, better and more useful than; but Episcopal ordination is, nevertheless, like the observation of Sunday, the baptism of infants, and many other things, including the Canon of Scripture itself, one of those great Christian institutions which it is the height of presumption for any individual or any local church to do away with or alter. But when this is said and believed, we are a long way from finding in Episcopal ordination a license to commit schism; and it is not very wise, on the part of the Church folk, to rest their case against Dissenters solely on the ground of deficient ordination. Mr. Wesley was very angry with his preachers when they began to administer Sacraments, and so "sought the Priesthood;" they were, in his opinion, "Korahs, Dathas, and Abirams," deserving of the strongest reprobation. But suppose they had all received, as some of them, it is alleged, did receive, Episcopal ordination from an Oriental prelate who happened to be in England; would that have freed their priestly functions from all blame? Nay, Mr. Wesley himself was almost as much a Korah as any of his followers, for he presumed to exercise the office of priest within the dioceses of various Bishops without their licence. We do not mean that he went about talking and forming societies; that is no more than a layman may do; but Mr. Wesley took upon himself to administer Sacraments in his unlicensed chapels, thereby breaking all distinction between Orders and Mission. If all the Methodist preachers to day were Episcopally ordained, nay, if they were all consecrated Bishops, their Ministry would remain just the schismatical thing which it is now, and questions as to its "validity" would be as unpractical as the mediaeval inquiry about how many angels could stand on a needle's point. The Roman schism in England possesses the continuous ministry; but it is not therefore a true Church of God, nor would it be if in other respects it were clear of error.

That Churchmen will soon have to take account of this matter we have often thought; and that we have

thought rightly is pretty plain from two small paragraphs in very small print which we have just seen under the heading "Free Church of England" in the *Christian World*: "The Rt. Rev. Bishop Cridge, late Dean of British Columbia, has just arrived from America on an official visit from the Reformed Episcopal Church to the Free Church of England. The Bishop is, next Sunday, to preach at Feddington and New Malden. . . . At the adjourned convocation to be held next week an additional Bishop is to be elected, who will be consecrated during the stay of Bishop Cridge in England."

This "Rt. Rev. Bishop" was, no doubt, once really a Dean in the Diocese of British Columbia, but left the Church to join the American schism of the late Bishop Cummins, and from that unhappy prelate received consecration as Bishop. He is, it appears, about to confer the Episcopal character upon a schismatic in England; and if this sort of thing takes, there is nothing, so far as we can see, to prevent Bishops in England from becoming as plentiful as blackberries. But, we must ask very seriously, what is the real spiritual value of "Holy" Orders conferred in opposition to *Holy Order*? What would be the value of knight-hood if some modern knight-errant were to break loose from the established restraints of his order, and to go up and down the country with a drawn sword to lay upon the shoulders of all the Smiths, Joneses and Robinsons who came in his way?

Should these lines meet the eyes of Bishop Cridge, we would implore him to pause before he puts the seal of Episcopal "order" to what an Apostle would certainly have denounced as an unpardonable disorder. Spiritual gifts are serious things to trifle with; but if it happens in a few years' time that various Dissenting sects have by this or similar means possessed themselves of Episcopal ordination, good may come out of the evil, if thoughtful Church folk are led thereby to think less exclusively of the "continuity" of the Church—we mean in that bare and defective sense on which we have been animadverting. At present the theory of many seems to be that a part is greater than the whole, and it may be that Dissenters as well as Churchmen may be led, by this change of front, to a more primitive and more Scriptural apprehension of the duty and means of Christian unity.—*J. F. in Church Bells.*

MYSTERY OF THE EUCHARIST.

On the deeper questions connected with the mystery of the Holy Eucharist, we have long since abandoned the search for "clear ideas." On this subject we can adopt words which we once heard applied by a very eminent English Prelate to the doctrine of the Blessed Trinity; 'I hope,' he said, addressing a class of theological students, 'no one here has clear ideas on the mystery of the Trinity; for, if he has, he is sure to have wrong ideas.' Beyond the merest outline, neither from Scripture nor the

Fathers can a consistent and definite theory of the Eucharist be extracted. And, accordingly, to impose any theory of the Real Presence, or of the Sacrifice, as *de jure*, we hold, would be in a high degree culpable. The Sacrifice and the Real Presence are both asserted by our Church, and we believe it would be unwise and uncharitable to urge farther definition where the Church has not defined. That certain views of the subject are less agreeable than others to Scripture, to antiquity and to the formularies and great divines of our own Church is, of course, obvious. But we maintain that the truth will be helped not by legal enactments against ritual, but by the revival, among our clergy, of the study of Scripture and Christian antiquity.—*Scottish Guardian.*

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 13 continued.

The Communion of Saints, that is, the union in Christ of all who are one with Him, whether they be in the number of the living yet in the church militant here below, or the departed in the faith of Jesus Christ. "Giving thanks unto the Father, which hath made us meet, to be the partakers of the inheritance of the saints in life. Who hath delivered us from the powers of darkness, and hath translated us into the kingdom of His dear Son," 1 Col. i. 12, 13.

The forgiveness of sins. Oh! how important is this article of faith. It is belief in two truths. 1st. That we have sins. 2nd. That there is forgiveness with God.

That we have sins, *original and actual.* In the first generation of man, the Almighty God of Truth, declared "The imagination of man's heart was evil from his youth," Gen. viii. 21. David acknowledges that "he was shapen in iniquity, and in sin did his mother conceive him." And Isaiah, in chapter liii, v. 6, gives us as a reason for the wondrous sacrifice of the Lord from heaven, "All we like sheep have gone astray, we have turned every one to his own way." And when a brighter light had risen upon the world, by the teaching of Jesus Christ, and of His chosen messengers, we find the Lord declaring, "There is none good but one," (Matt. xix. 17) for as He said in another place, "He knew what was in man," (John i. 24-25.)

Then hear also the Apostles—the great teachers after Christ Jesus of Christian doctrine, the amanuenses of the Holy Spirit. St Paul tells us "All have sinned and come short of the glory of God," (Rom. iii. 9) "Death hath passed upon all men, for all have sinned," (Rom. v. 12,) and again how impossible to be misunderstood, except those who make scripture words fit their preconceived ideas, are the same apostles' words in Rom. vii. 18, "I know that in me that is in my flesh, dwelleth no good thing," or when he speaks of "the Scriptures having concluded all under sin."