

ties of those who are charged with the responsibilities of government, the Canon said that there are times when silence is incompatible with the law of Christ, when issues are raised which are above any considerations of expediency, when the question is not what is politically expedient, but what is moral, Christian, human. Such a time had now come in reference to recent events in Eastern Europe, and to the tragedies there enacted, which he believed were without parallel in the history of modern times. The public was beginning to realize the true state of the case. The heartless epigrams with which the subject was at first referred to were now silenced,—in fact, people no longer uttered the word "exaggeration" in regard to the reports received, for they knew that when all deductions had been made there must be a remainder of solid fact of unspeakable horror. A century hence the massacres in Bulgaria would stand out in tragic relief, for they were no ordinary repetition of the horrors of war. Not merely armed men, but women and girls and helpless babes were subjected to the refined cruelties, and the harsh indignities, of the victorious Turk; and while they were listening in that sacred building, the loud cry, the bitter wail of anguish and despair, was rising to heaven from thousands of desolated homes, from mothers and daughters whose whole future life would only be one long memory of agony and shame. He did not desire to appeal to sentiment, but to elementary morality, for it was a question whether the sixth and seventh commandments should be violated on a gigantic scale. It might be said that the power by which these crimes had been perpetrated knew not Christianity. Be it so; but what made the voice falter in speaking of the subject, was the consciousness that the Government to which that Power was turning for support was not that of one of the historical homes of despotism, but, alas! to free, humane, Christian England. The Turk believed—and not altogether without reason—that he was leaning on our country's arm, and was sure of its smile. There might be materials, if the history of the past were ransacked, for a telling retort; but if Christians had done wrong they could afford to confess it, but they could not afford to be dragged back into the past only to serve abstract political theories about the balance of power in Europe. Some countries might be forced to act against the will of the people, but it was not so with England; and they could not put the responsibility on the government, which represented them as much as it ruled them, nor upon that abstraction called "the nation." To all who heard him the Canon appealed to make their wishes known on the matter, and he urged that it was for them to say whether the race which had ever been the same in character, should rivet the bond of millions who, with all their imperfections, had as much right as Englishmen to freedom and liberty. It was said by the latest advices that the Turks had granted an amnesty, but if

so, it was the work of fear, not of remorse, and Dr. Liddon affirmed that it ought not to satisfy the English nation. "If God is the same that he has ever been," said the preacher, "He hates cruelty, and will punish those who enact it, and those who abet it, now as of old. The sorrowful sighing of the prisoners still comes before Him, and right dear in the sight of the Lord is the death of His saints; and if we, who have been highly favoured, are willing to sacrifice elementary moral obligations to supposed political or commercial necessities, then our "table" will become a snare, and our position, which should have been for the wealth of our own and other races, will be the occasion of our utter and humiliating fall.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 12 continued.

How important is this beautiful belief—we could never expect our dust and ashes to ascend to heaven; but seeing that our nature has gone before in Him, we can now hope to follow after Him. He, our head, told us "I go to prepare a place for you and will come again, and receive you unto myself, that where I am you may be also." St. John xiv. 23. St. Paul tells us "This is the new and living way which He consecrated for us, through the veil that is to say His flesh." Heb. x. 20. And so it is stated that "I am fully persuaded that the only begotten and eternal Son of God, after He rose from the dead, did, with the same soul and body, with which He rose, by a true and local translation, convey Himself from the earth on which He lived, through all the regions of the air, through all the celestial orbs, until he came into the heaven of heavens, the most glorious presence of the majesty of God—and thus I believe in Jesus Christ who ascended into heaven."

"And sitteth on the right hand of God the Father Almighty, receiving in His human nature as well as in His Divine nature, the adoration of angels and men, and by His presence there making a continual intercession for us, and being a mediator between the Divine and human nature for ever.

"From thence He shall come—the same holy Jesus, who suffered and died—to judge, with a just, irreversible, and yet merciful judgment the quick, who shall be alive at his coming, and the dead, who shall have died at any time from the foundation of the world.

"I believe also with equal faith and equal assent of my reason, In the Holy Ghost, the third person of the blessed Trinity, the comforter of the church, who ministers in it the grace which the Saviour has gained for it.

The Holy Catholic Church, which is the whole number of the baptized, the mystical body of Christ, which was founded on the twelve apostles—Jesus Christ being the chief corner stone.

Let us pause a few moments and con-

sider this our belief in the Holy Catholic Church. First the meaning of the word Church—Church or Kirk is from the Greek, and literally signifies the House of the Lord. The word most often used by the Apostles is ecclesia, from the verb meaning 'to call out' or 'choose.' When we confess our belief in a Church we mean that body which our Lord promised Peter, (Peter being the eldest, and hence representative of the twelve or chief among equals) that He would build—St. Matt. xvi. 18, St. Peter made this noble profession, Matt. xvi. 16—"Thou art the Christ the Son of the living God." Our Saviour tells him in answer "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

In what then does the unity of the Church of Christ consist? I would desire you to observe this very particularly, that the true unity of Christ's Church consists in something deeper than a mere hollow alliance of various scattered bodies of men, who simply come together in an agreement to disagree. We must look for true unity. 1st. In its foundation. "No other foundation can any man lay, than that is laid, which is Jesus Christ, (1 Cor. iii. 11,) the fellow citizens with the saints, and of the household of God are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together, groweth into an holy temple of the Lord." 2nd. In its one faith. "There is one Lord, one faith," and that "the faith once delivered to the saints." 3rd. In the unity of its sacraments. "Go," says our Lord, "and teach all nations baptizing them," etc. Now as there is one Lord, one faith, so there is but one baptism, (Eph. iv. 5.) Again Christ commanded, saying—eat ye this, drink ye all of this—for says St. Paul, (1 Cor. x. 17,) "We being many are one bread, and one body, for we are all partakers of that one bread." As therefore "The Israelites were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink," says St. Paul, and thereby appeared to be the one people of God—the Jewish Church, so all believing persons, and all churches congregated in the name of Christ, washed in the same "washing of regeneration," (it is St. Paul that uses this term,) eating of the same bread and drinking of the same cup, are united in the same knowledge, and so known to be the same Church—and this is the unity of the Sacraments, Baptism, and the Supper of the Lord. 4th. One in hope. "The hope of eternal life which God, that cannot lie, promised before the world began," Titus, i. 2. 5th. One in charity. "Who endeavour to keep the unity of the spirit in the bond of peace." "By this," said our Saviour, "shall all men know that ye are my disciples, if ye have love one to another." 6th. One by the unity of discipline and government. All the Churches of God are united in on by the unity of discipline and govern-