

of a living tree is no longer a tree in whole or in part and can neither have "supernatural life" nor "continuity."

In immediate connexion with the above stands "the maintaining the necessity of a valid ordination to the Holy Ministry and the celebration in a befitting manner of the rite of ordination." Here it would have been instructive and might have been thought necessary to explain what is a "*valid* ordination," whether it has any connexion with the "historic continuity of the Church," and whether the word "Holy," as applied to the ministry, the sacrament, marriage, etc., teaches anything more than the word generally does in the New Testament, where it is applied to everything and everybody in connection with the church, and means not "Holy" in the old Testament sense, when applied to persons but simply renewed natures and generally, character. As applied *especially* to ministers, it revives a distinction out of which a host of evils have sprung. "The efficacy of the Sacrament" being expressly taught in the Confessions and Catechisms, its reaffirmation here without explanation, raises the inquiry whether the "efficacy," mentioned, means something more than they mean by the word. "The promotion of education on the basis of Holy Baptism" suggests that religious education should proceed on the assumption of baptism having planted a holy seed of regeneration—which the church seeks and symbolises but cannot guarantee—according to the confession. Undoubtedly baptised children should be educated as members of the church, though their education is often entrusted to those who are without fitness or authority and is consequently devoid of a religious character.

"The restoration of the Holy Communion to its right place" suggests once more the inquiry: What is the "right" place? The word "restoration" suggests that this sacrament does not occupy its right place now. It would have saved much misapprehension if the Society had told what the right place is. The revival of "Daily service" and the "Christian year" might do much good but not nearly so much as is expected. If churches amid crowded populations stand empty now on Sundays, what hope is there that the same churches will be resorted to on the other busy days of the week? The daily services of a former age resulted from an idea, now exploded, of a superior virtue