

representative of the faith to which the promise was given." (Beyschlag) And this is the more evident when, stumbling at Christ's announcement of His approaching passion, his confession of faith is replaced by an unbelieving protest and Christ sternly rebukes him with the name of Satan.

And this original and fruitful grace of faith as it is the root grace of Christian character, so it is the indispensable foundation of all ministry and service in the Church of Christ. It must be the essential and primary characteristic of a Christian minister, upon which his whole life-work is to be built. This faith which worketh by love is, as Neander points out, the common basis of all Christian graces and capacities. As it is the essence of the whole Christian disposition, so it governs all Christian capabilities. And as in regard to itself, so with respect to all the character and capacity which are its outgrowth, we find that whatever be the qualities and characteristics, the privileges and obligations which belong to the Christian believer, these are the essential attributes of the Christian minister. To him, above all men, Christian character is essential. You cannot in his case, as perhaps in other professions, disassociate the character from the calling. His ministry must be first a life, and then a service. He has no monopoly or peculiarity of privilege in Christ's Church.

To every layman as much as to every clergyman belong the promises of Divine teaching and enlightenment. To every layman as fully and completely as to every minister belong all the privileges of the Christian priesthood, the same direct access to God, the prerogatives of self-sacrifice and of service. Upon every member of Christ's Church rest the same responsibilities and are bestowed the same privileges. In any and all of these respects there is no essential difference between the various members of Christ's Church, whatever be their office or posi-