

July 10th, 1890.

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All the greater travellers in tropical Africa have proclaimed aloud the horrible state of things in those vast regions, and the necessity for intervention on the part of European nations. The trade in ivory carried on chiefly by the Arabs, and the slave-trade which seems to be its necessary attendant, are accompanied by nameless atrocities perpetrated upon the inhabitants of the interior. We have already heard on these subjects from Dr. Livingstone, the martyr to the cause of African evangelization and civilization; from Mr. Stanley, whose new book will soon be in our hands; from Professor Henry Drummond, who visited the same scenes and published a small but valuable book under the title of "Tropical Africa," and from others.

What nation is called pre-eminently to do this work? Let us hear what Mr. Drummond says—not under the influence of Stanley's recent philippics nor of the Anglo-German treaty, but some time before Stanley's return. The reader of this book, he says in his preface, will discover how great is the need for arousing afresh that truer interest in the dark continent which since Livingstone's time has almost died away. "To Livingstone it was a land to be pitied and redeemed." But who is to do it?

Not the Portuguese, he says. "They have done nothing for the people since the day they set foot in Africa. They have never discouraged, but rather connived at the slave-trade. Livingstone himself took the servant of the governor of Tette red-handed at the head of a large slave-gang. They have been at perpetual feud with the native tribes. They have taught them to drink. Their missions have failed. Their colonization is not even a name."

On the other hand, England's stake in this country is immeasurably greater than any statistics can represent. "Numbers of native Christians owe their knowledge of the common faith to these efforts; scores of future chiefs are being instructed in the schools, spread over hundreds of miles; plantations are being mapped out; commerce is developing by sure and steady steps; a vigorous company is showing to tribes and nations that there are more valuable commodities in their land than their sons and daughters." Such is the summing up given by the Rev. Horace Waller, the editor of Livingstone's journals.

"This," says Mr. Drummond, "is the vision which Livingstone saw, when in the last years of his life he pleaded with his fellow-countrymen to follow him into Africa. 'I have opened the door,' he said, 'I leave it to you to see that no one closes it after me.'" The step now taken by the English Government is a response to this appeal. Mr. Stanley, in acknowledging an address from the Town Council of Berwick, recognizes the importance of that step in the following manner:

"But yesterday, as it were, you had allotted to the English sphere of influence a small and limited area of Africa, 150,000 square miles in extent, two-thirds of which were simply desert, and one-third of which was rich and fertile, equal to any spot on the globe. There was a claim to that made by Germany. To-day you understand that not only has that area been allotted to you and secured to you by the wisdom of your Premier, but you have also a magnificent block of 500,000 square miles added to it; and so instead of delivering a jeremiad here in this border town, as elsewhere in Scotland, I ought to sing a psalm of praise to Lord Salisbury. In the address which the Mayor has been good enough to give to me he speaks about the extension of commerce and

the introduction of civilization to Africa. It has now been made possible to realize it. It is the grand dream of those who have been concerned in the exploration and in the enlightenment of the regions of Africa. Not only is it possible in this area of 650,000 square miles now secured to you, but it is also possible to extend your commerce over the whole million square miles of the Nile Valley, so that from the Cape to Cairo you may consider Africa as your own. God has enlightened your Premier with wisdom and understanding. All I can say is, long may he live. Long may he flourish."

It is at least clear that Christianity and civilization are going to do their work in central Africa, and that, by God's blessing, it will no longer be the dark continent. Zanzibar, the focus of the slave-trade, will now have to reckon with English ironclads.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 5.

The change upon the Communion Office of 1549 will best be appreciated by our looking at the old and the new in a very short tabular form, which commences at the close of the sermon, and is numbered where the First Book re-appears in the Second.

FIRST BOOK OF EDWARD VI., 1549.

1. Exhortation to Communicants.
2. Exhortation to the Negligent.
3. Offertory Sentences and preparation of the Elements.
"The Lord be with you."
4. Lift up your hearts," and Proper Prefaces.
5. Prayer for the whole state of Christ's Church.
(It has
5 a—Prayer for Unity.
5 b—Pr. for King and Council.
5 c—Pr. for Bishops and Clergy.
5 d—Pr. for the people and the sick.
Thanks for the grace in B.V.M., etc.
Pr. for the faithful departed.
5 e—Memorial of Christ's Passion.
Invocation of the Holy Spirit.
5 f—Words of Institution.
5 g—Sacramental Oblation.
5 h—Personal Oblation.)
6. The Lord's Prayer.
"Peace be with you."
"Christ our Paschal Lamb," etc.
7. Invitation, Confession, Absolution and Comfortable Words.
8. Prayer of Humble Access.
9. Communion.
"O Lamb of God," etc.
Post Communion Sentences.
"The Lord be with you."
10. Thanksgiving.
11. Peace and Blessing.

SECOND BOOK, 1552.

3. Offertory Sentences and preparation.
5. Prayer for the whole state of Christ's Church militant here in earth. (It has
Offering of Alms.
5 a—Pr. for Unity.
5 b—Pr. for King and Council.
5 c—Pr. for Bishops and Clergy.
5 d—Pr. for the people and the sick.)
Exhortation preparatory to Celebration.
2. Exhortation to the Negligent.
1. Exhortation to the Communicants.
7. Invitation, etc.
4. "Lift up your hearts."

8. Prayer of Humble Access.
5. Consecration (embracing
5 e—Memorial of Christ's Passion.
5 f—Words of Institution.)
9. Communion.
6. The Lord's Prayer.
5 g—Sacramental Oblation.
5 h—Personal Oblation, or
10. Thanksgiving.
Gloria in Excelsis.
11. Peace and Blessing.

The Prayer Book was issued under the sanction of the usual Act of Uniformity, and, with the Black Rubric attached to the Communion Office, began to be used before the end of the year, but it was poorly received, and the accession of Mary in the following July brought its use to an end. Elizabeth is said to have been opposed to its revival when her Committee was appointed to revise the Liturgy, but, with the return of those who had fled to the continent during the previous reign, Protestantism had come in like a flood, and none knew better than Elizabeth did when to give in to the popular will. The only alterations upon the Communion Service were the combining of the words of administration used in 1549 and 1552, and the omission of the Black Rubric. Thus it passed through the revision of 1604, and the additions of 1662 were but slight; the only one worth our notice was that made to the end of the Prayer for the Church Militant, "And we also bless the Holy Name," etc. The amending and replacing of the Black Rubric is, with the other rubrics, beyond the object of the present papers, but may form a fruitful topic at another time. But in looking over the whole series of changes, we can trace adherence to one law, that the Lord must abide in His Holy Temple, and that not unto us but unto His name is the praise. Men's minds have changed under many influences, and the modes of worship have gone over from the full and ornate to the sober and plain, but the Holy Sacrament is God's gift, and the earthly minister is a fellow-worker with God.

THE CHRISTIAN MINISTRY. CHAPTER VI.

FUNCTIONS OF THE MINISTRY.

We have endeavoured to show that the Christian ministry is of divine institution. We have now to consider what is the special work which it has to perform. And here, again, we must remind ourselves that there is but one Supreme Minister of the sanctuary, the Lord Jesus; and whatever ministering powers are possessed by others belong to them only as His representatives, and are discharged by virtue of the grace derived from Him, and imparted by His Spirit.

Now, we have already seen that, in a certain sense, these powers are possessed, and these gifts are exercised by all the members of Christ. Of every one of His disciples it is true that he is sent to give light to the world. All of them are prophets, priests, and kings; so that every Christian minister has at least his share in this representative work.

THE CHRISTIAN MINISTER REPRESENTS CHRIST.

But it is quite clear that this does not exhaust the nature of his office. Whether we say that the ministry constitutes a distinct caste or not, at least it is a distinct order. It is, as we believe we have shown, an ordinance of God, just as the two sacraments are divine ordinances. And its general notion is that of an order of men appointed to represent God before men, and to represent men before God. They are media or means of communication between the Father of all and His children, just as the sacraments are, although they are living beings, instead of dead matter.