

appropriate as their own these unspeakable gifts of God, and so forfeit and lose them. And yet they are gifts which God conveys in and through the visible Church to all who will receive them.

#### SOME LITURGICAL STUDIES.

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No. 20.

The rubrical note at the close of the Communion Office calls for more than a passing remark. It is introduced by the phrase "And note," which is evidently a commendation, no longer of ritual conformity, but of personal duty. Every parishioner is called to a *minimum* of Communions, and also to other duties. By the corresponding rubric in the First Book "every man and woman" is bound to attend the parish church, "there to pay their duties, to communicate once in the year at least, and there to receive and take all other Sacraments and Rites in this Book appointed." In 1552 the revisers introduce several noteworthy changes, "And note, that every parishoner shall communicate, at least three tymes in the yere: of which Easter is to be one; and shall also receyve the Sacramentes, and other rites, according to the order in this booke appointed. And yerely at Easter, every parishoner shall reken with his Person, Vicare, or Curate, or his, or their deputie or deputies, and paye them or hym all Ecclesiastical duties, accustomedly due, then and at that tyme to be payde." Our present rubrical note varies but little from that of 1552.

This note speaks of a condition of things that is different from the present, and we are at a loss to know why the direction, which is now really inoperative, has been allowed to remain where it is. Ecclesiastical archaeologists fail to discover what these dues and duties are, and why the rule is given in such a precise and legal form. In many different ways attempts have been made to give the closing part of the note a practical meaning, but the special offerings have been for the note rather than the note for the offerings. That it has been left in its place is probably owing to the conservative feeling of the clergy, and perhaps even more to the long, legal terminology. There has been a hesitation in touching it, lest there be more in the obscure legalities than appears on the surface or has yet been found in it. It does no harm, and appears to be in favour of the clergy, and thus it remains as a survival.

These "Ecclesiastical duties, accustomedly due" for payment at Easter are clearly different from "the alms for the Poor, and other devotions of the People." They seem to be compositions for many former payments that the clergy received for their maintenance. The First Book contemplates offerings in kind that will supply the Altar and in some measure the needs also of those who minister at it. The Reformation wrought at the outset immense hardship upon the clergy, who were brought face to face with a new condition of things: the whole system was dislocated, and thousands had lived by the superstitions that were then swept away. The best had to suffer with the worst, and it is possible that the Reformers are trying by such rubrics to solidify the new work and secure to the clergy a decent livelihood. In the pre-reformation times the laity were in no elysium, if we remember the four offering-days, the heavy mortuaries, the bead-rolls, baptisms, churchings, banns, marriage-fees, offerings at weddings and funerals, oblations and bequests for wax-lights, masses for the living and dead, dirges, wakes, month's-minds, peace-minds, annuals,

trentals, indulgences, Peter's pence, &c. As Tyndal, who suffered death in 1536, describes his time, with perhaps a tinge of bitterness: "The parson sheareth, the vicar shaveth, the parish priest polleth, the friar scrapeth, and the pardoner pareth: we lack but a butcher to pull off the skin." Tithes, of course, have survived the Reformation, and both habitual usage and the Church's needs were likely to maintain so many of the direct payments as could be kept, when the collections by the weekly offertory were an innovation. These Easter payments were probably some definite charge in 1552, but are now only a name. Outside the English Office there is no allusion to the Easter or other dues.

In all the alterations made upon the Office and its rubrics there is one feature prominent: the revisers have always desired to see reverence, charity, and the fear of God. In the Office itself there is clearly present the central truth, that however times may change the conception as to what form is best, the Sacrament is of the Lord, and is to man the point of union between heaven and earth. We are inclined to weigh all the changes in our own pair of scales, but the First Book was compiled three hundred and forty years ago, and how many phases of thought has the world passed through since then? We cannot measure the forces that were then moulding thought, and the men of King Edward's day could not see the issue of their labours in Queen Victoria's reign. If there is one lesson we learn from our survey it is charity in dealing with our fellow-churchmen; and if there is another it is dependence upon the guiding hand of Almighty God. Cranmer did his best, and so did Laud, and so did the different men in their day: we can do no more and the result may be worse. God has given us the Sacrament for our spiritual food and sustenance: it is ours for use as the gift of God. But its place is in the midst of the great congregation, where we all meet as one in the unity of the Son of God, where with psalm and solemn thanksgiving we meet with the Lord at His feast, plead for the sick and afflicted, and become one with the Lamb that we offer.

#### REVIEWS.

STORIES FOR THE CHRISTIAN YEAR.\*

It is a most desirable thing that children should be interested in the successive seasons of the Christian Year and in their teaching; and it needs more skill than most teachers or parents possess to do this. It is an excellent plan to present these lessons under the form of stories, and this work is very well accomplished in the little volume now before us.

"Being an English work," the Editor remarks, "the liberty has been taken of adapting its language to our own, the American Book of Common Prayer, and the wants of the children of the new world generally. These alterations will not make it less useful to Canadian children. The differences in the Prayer Books are very slight, and the conditions of Canadian life resemble those of the United States quite as much as those of England.

THE PERSON AND WORK OF THE HOLY SPIRIT.†

The qualities of Principal Moule as a devotional writer are so well known and so highly appreciated that the reader will expect much from a work of his on the subject of the Holy Ghost, the Com-

\*Short stories and lessons of the Festivals, Fasts, and Saints' Days of the Protestant Episcopal Church. Price \$1.00. Whittaker, New York; Rowsell & Hutchison, Toronto.

†*Veni Creator*: Thoughts on the Person and Work of the Holy Spirit of Promise. By the Rev. H. C. G. Moule, Principal of Ridley Hall. Second edition. Price \$1.50. Whittaker, New York; Rowsell & Hutchison, Toronto. 1890.

forter, and he will not be disappointed in the present volume. It has been the special merit of Mr. Moule that, although a thorough Evangelical, he has largely emancipated himself from the somewhat narrow theology of his school. In particular, he has recognized the place of the Incarnation and the office of the Second Adam, in a manner to which previous writers of that school have not accustomed us.

His present volume is, in some sense, a continuation and amplification of his previous works, such as that on Union with Christ, and the one on Outlines of Christian Doctrine. The importance of the subject needs no enforcement; and Mr. Moule remarks quite truly that it has become a special subject of our time. Readers of Hare's "Mission of the Comforter" will remember the illustrations which he gave from commentators of the last century of the want of perception then prevailing in regard to the work of the Holy Spirit. Not only Evangelicals and High Churchmen, but Irvingites as well, have contributed not a little to a better and fuller understanding of this great subject.

Mr. Moule speaks of the fragmentary character of the book, and this is quite true if he means that it is not a complete treatise from either the historical or the theological point of view. Yet there is a certain relative completeness in the work, so that we do not miss what perhaps might be added with advantage. In regard to the place held by this subject, the author remarks: "Before the first Advent the great testing truth was the 'oneness of God's nature and His monarchy over all,' with special respect to the Person of the Father. At the first Advent the great question was whether a Church orthodox on the first point would now receive the divine Son, incarnate, sacrificed, and glorified, according to the promise. And when the working of this test had gathered out the Church of Christian believers, and built it on the foundation of the truth of the Person and Work of the Lord Jesus Christ, then the Holy Spirit came in a new prominence and specially before that Church as a touch-stone of true faith."

The treatise very properly begins with the subject of the Personality of the Holy Ghost, the ruling passage considered being S. John xiv. xvi. At the end of this chapter there are some very satisfactory remarks on the blasphemy against the Holy Ghost. The second chapter takes up the very important subjects of (1) The Dual Procession, and (2) The work of the Spirit in relation to the Human Nature of Jesus Christ. The third chapter treats (1) of Union with Christ by the Spirit, (2) of the Spirit's work in relation to the Scriptures. Then we have the Holy Spirit as the interpreter of Scripture, the Spirit convincing of sin, the Spirit glorifying Christ to the soul. Then the representation of the work of the Spirit in S. John xiv. xvii., in S. John vii. and xx., and in the writings of S. Paul, is further considered.

Many of the passages treating on the above mentioned subjects are admirable both for instruction and for edification; and it would not be possible for any one to read the book with even ordinary attention, without receiving much benefit from it. But, as the author remarks, it is, as a treatise, fragmentary, although it may be read, as we have said, without any sense of incompleteness.

There are three different methods in which this subject may be studied, the historical, the biblico-theological, or the simply theological. Neither of these methods is entirely adopted by Mr. Moule, although we may, in his work, trace the influence of all the three. For this reason, perhaps, we grievously miss the work of the Holy Spirit in the creation of the Church and the attendant doctrines. Mr. Moule has quite properly insisted upon the work of the Spirit in the constitution of the Person of Christ. But surely the work of the Spirit in the organization of the Church is equally prominent in the New Testament; and how can we understand the grafting by the Spirit of members into the mystical Body of Christ, unless we have firmly grasped the truth of the relation of the Holy Ghost to that Body?

We are the more disappointed in this respect from the fact of Mr. Moule's clear teaching concerning the Second Adam having led us to expect more from him. It is quite true that in his treatise on Union with Christ he fails to bring out clearly