

The Ten Commandments, of course, will afford opportunity for pressing home the absorbing character of our duty at once to God and to our fellow man; and it will afford opportunity likewise for very plain speaking when such speaking is deemed desirable. The fine word 'Duty' here comes in more than once. 'My duty towards God is to believe in Him, to fear Him and to love Him, to worship Him, to give Him thanks, to put my whole trust in Him, to honour His Holy Name and His Word, and to serve Him truly all the days of my life.' Here, indeed, we have a noble field of Christian duty and privilege set forth, suggested by such words as 'believe,' 'fear,' 'love,' 'worship,' 'thanks,' 'trust,' 'honour,' 'serve.' The reverence due to His Holy Name and Word, and the worship we are called on to offer Him, will allow of much reasonable instruction; regard for the Scriptures as 'the Word of God,' regard for the House of Prayer and the solemnities of the Divine service, communion with God as a loving Father, in whom we should put our 'whole trust,' while we love Him with all our heart and soul and mind and strength. It will be well to appeal to the theopathic affection in the hearts of the young catechumens, and set before their minds the loving tenderness and pity of God. A consideration of the 103rd Psalm will here be found very useful. The answer which sets forth the duty to one's neighbour is so full and explicit, that it needs little more than pressing home each separate sentence. It is probably the noblest exposition of duty to ourselves and our fellow-men to be found in any language. The golden rule is here emphasised—'to do to all men as I would they should do unto me;' Reverence for parents. Loyalty to the Sovereign, Love towards our fellow man, 'Temperance, Soberness, and Chastity;' Justice, Truthfulness, and Content—all are enlarged upon and set forth in plain and unadorned sentences that have the ring of honour, uprightness, and true nobility of life in them. That country can never sink in the scale of nations whose children are so brought up, and whose motto is the noble one of DUTY, here set forth.—*Irish Ecclesiastical Gazette.*

#### MAN, MINISTER, OR PRIEST?

Uncertainty as to the relative position in which these three titles stand to one another in the ministry of the Church is without doubt the cause of much hindrance to the Church's work. Some persons worship the 'man,' some adore the 'minister,' some almost prostrate themselves before the 'priest.'

In most cases the clergyman is judged from the purely human side. His office and his commission and the authority they give are but lightly regarded in comparison with his manly and social qualities. No matter how diligent he may be in the Master's service, no matter how faithful he may be in the discharge of his duty, in the services of the Church, among the sick and poor and in the study, he will not be a success in the eyes of the world unless to his work in his parish he can add those social qualities which will make him entertaining in every society, and able to hold his own in all matters connected with the affairs of the world. Qualities that flash and sparkle and attract are more sought for than those which more generally characterize depth of learning and great scholastic attainments. A man may be like Apollo, mighty in the Scriptures, but, unless he is like him also in being an eloquent man well instructed in the world's varied knowledge, his knowledge of the Scripture will not in these days gain him the rectorship of any large church.

The call for men well versed in the affairs of the world who can 'run' the church on business principles and make it successful, at all events from a financial point of view, is nowa-

days so imperative that it is listened to with attentive interest by those who would seek the high places in the church. The young man, talented, energetic, full of zeal for his Master's service, knows before he begins his ministry that the feeling abroad, amongst those to whom he will be called to minister, will judge his abilities not by their spiritual force but by purely human standards. If he starts out with the idea that his office as the ambassador of Christ will be sure to gain him interested hearers wherever he goes to declare the glorious message committed to him, the chances are that he will soon be grievously disappointed.

Humiliating as it is to acknowledge it, the people think more of the man than they do of the priest; more of the worldly qualities than they do of those which are strictly ministerial. In seeking to supply a vacancy in the rectorship, the authorities in any parish too often reject the quiet, earnest, godly man, and prefer one who has more push and energy in worldly matters, more force, even if less spirituality. Not that deep spirituality may not be found in connection with those qualities which are more generally attractive, but that it is not sought after for its own sake alone—is not the chief desideratum, and may be altogether dispensed with if mere outward show and parochial prosperity are sought for.

Man, minister, priest, this is the common order, whereas it should be reversed and the 'priest' put first in all matters connected with the church. A faithful parish priest is the chief need in every parish. An eloquent preacher, a ready speaker, a good minister, is by no means so important an addition to the parish—while, as a man, possessing social and attractive qualities, but no earnestness and devotion in Christian works, he is but little needed in the ministry of the church.

Happy is the parish which secures the services of a rector blessed in the possession of all three qualifications, but woe to the church which neglects to reverence its rector as its parish priest. Virtue, goodness, simplicity, gentleness have their influence for good upon others wherever they may be, and he who leads a godly life is one whose example may always be followed with implicit confidence. First the priest—last the man.—*North East.*

#### BOOKS ON THE PRAYER BOOK.

During the period of nearly three hundred and fifty years which has elapsed since the Book of Common Prayer was set forth in English there are few of the books written in illustration of it that have not a permanent value. But a larger part of the material collected by earlier writers has been used by their successors, and incorporated with the results of more recent research; so that it is not necessary, unless one is entering upon an exhaustive study, to read all that scholarly men have written upon this subject. Thus, one ought not to fail to make a note of L'Estrange's *Alliance of Divine Offices*, written before the last revision of the English Prayer book; but it contains little that cannot be found in later and more accessible books. Again, there are works like those of Nicholls and Shepherd and Comber, valuable chiefly as suggesting devotional meditations on the Church's services, liberal selections from which are to be found in Bishop Brownell's *Family Prayer book*; but they do not contribute very largely to our knowledge of the book itself. On the other hand, one should always speak with respect and gratitude of *Palmer's Origines Liturgicæ*, published in 1831, the first book which really showed that there was in the Church of England a continuity of worship from the very earliest days, as real as her continuity of orders. It can still be read with profit and pleasure,

though, to those who have later books, it is not indispensable. There is an earlier book, however, the embodiment of wide study and real learning, which has not been superseded, and which is likely to retain its value for a long time to come, Wheatly's *Rational Illustration of the Book of Common Prayer*, dating from 1714. It is a real mine of information and of suggestion; it is written in an easy and interesting style; and its study goes far towards the making of the intelligent Churchman. It preserves the memory of ancient customs, suggests and answers many questions as to the origin and uses of observances and services; it gives a sort of running commentary on all the offices of the Prayer book; and, withal, it attracts any interested reader to a study of the book of which it treats. Wheatly's volume (it is most easily found now in Bohn's edition) ought to be widely and constantly read by both clergymen and laymen.

As the fruit of more recent studies on the Prayer-book, there are a great many books which are worthy of notice. Freeman's *Principles of Divine Service* treats of the rationale of the daily and eucharistic offices after the manner of a thorough and a devout theologian. Blunt's *Annotated Book of Common Prayer* is especially useful as giving the Latin originals of the collects and other prayers, and of other parts of the service in parallel columns with the English; it has also plentiful explanatory notes, largely in the nature of devotional commentary, but containing much historical information. The compendious edition is in price nearer the range of most persons, and it has an introductory preface on the American Prayer-book, but it does not contain the originals of the collects, etc. Procter's *On the Book of Common Prayer* is well and favorably known. It treats of the whole book and of each of its offices in a very thorough way, giving the history in full, and treating of the sources of the several parts of the book, with large quotations from the originals, and discussions of the principles on which they are arranged. The American Preface has not been brought up to date, and, in the text of the latest edition, things proposed in our General Convention and things passed by it are somewhat confused. This is the most useful book for the detailed history of the English Prayer book during its successive revisions. For the general history of the book, going back to its origins and tracing its connection in the ancient liturgies and offices, and also showing (in part from lately discovered material) the influences which have affected it, Barbridge's *Liturgies and Offices of the Church* is invaluable; it should be studied by all who wish to know what the Prayer-book really is. If it can be had, the second edition of Keeling's *Liturgæ Britannicæ*, giving the successive editions of the English Prayer-book, is of great use to the student; or the first three books (those of 1549, 1252 and 1559) can be had in reprints; those in the *Ancient and Modern Library of Theological Literature* are in very good shape and very cheap. Bright and Medd's translation of the Prayer-book into Latin—*Liber Precum Publicarum*—gives in a handy shape the originals of all ancient formularies, together with the Psalter, the Epistles and Gospels, from the Vulgate. And Bishop Dowden's *Annotated Scottish Communion Office* shows the source to which we are indebted for a most important part of our Prayer-book.

This list is by no means exhaustive, and it includes no works on the ancient liturgies, such as Brett's some two centuries ago, and Hammond's, of our own day. If a choice is to be made among the books, as to their value to the clergyman or the layman whose time and purse are limited, I should be inclined to advise securing Barbridge's Wheatly's, and Procter's works, and in the order named, with a modern English book, and reprints of those of earlier dates.—*Samuel Hart in Pacific Churchman.*