

re willing to face the moderated only very getting to know the ing with them reso- ristian brotherhood. poverty? Primarily, condarily, disease and misfortunes. Thirdly, generosity among the over almost the whole points, then, we must to indulge in vague it the evils of modern the rich to account. re not to be called to will see plainly that ount—yes, and pun- nanner. There is no rk, on the part of any The rich cannot or. The poor cannot rich. The French ion of the Noblesse, is it is also a parable of lessons will never be e American million- ish landowner. We or vengeance. That al measures we will

## STUDIES.

EAST TORONTO.

Charles' Prayer Book ion in the Scottish sing interest in our mmunion Office. It k had a marked in- 1661, and it is the e later Scottish and had their origin. It 1 at any future time yer Book is taken in on for attempting to h politics and eccle- the inception of this ears to have been es English. When l temper would not English Liturgy as and Dunblane were g of a new Liturgy popular, and they communication with English prelates. It Bishop of Dunblane, Scotland, that the , and we can easily performed his work. h whole book is mould- sh Prayer Book, but by itself that the yist. He followed : that of 1549, nor der of 1560, but he the feeling in 1637 g ever tried on its aside at that time l little attention for Non-jurors began to freedom. Its first present Office, which of 1604, was in a , but that of especial

note was the addition to the Prayer for the Whole State of Christ's Church Militant here on Earth. It was a modified form of what had stood in the prayer of 1549, made no commemoration of the B.V.M. or others, by name, and the weight of the prayer was for grace to the worshippers that they might profit by the example of the good who had gone before. In a still shorter and more modified form, it was incorporated with the prayer at the revision in 1661. The Exhortations were adapted to the prevalent tone of Church life in Scotland by portions added at the beginning or end; they are valuable as giving a clearer tint to our picture of the period, but otherwise of no particular interest, as they are evidently the work of the compilers. The Comfortable Words were taken from the version of 1611; the *Sursum Corda* and Prayer Prefaces remained as before. But thenceforward there was a change in tone and form by falling back upon the service of 1549. The Prayer of Consecration continued apart, as in 1552, from the Prayer for the Whole Church, but there was a drawing together and filling out of what the service of 1552 had remodelled and separated, though not quite as they stood in 1549. The Prayer of Consecration, followed by the Memorial or Prayer of Oblation, consisted of five distinct members, which form the second part of the Prayer of Consecration of the 1549 Office. These were (1) Commemoration of Christ's Passion, (2) Invocation of the Holy Spirit, (3) Institution, (4) Oblation, and (5) Thanks and Personal Oblation. But in the Invocation there is an addition which was probably suggested by the Liturgy of S. James or some other of the Eastern Liturgies: "So that we receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of the same His most precious Body and Blood; who in the night," etc. The new Office was thus more consonant with the Eastern type than that of 1549 was, and tells of the Scotch activity in pursuing the study of the Eastern Liturgies, of which Bishop Rattray has given the fullest proof. The Lord's Prayer and Prayer of Humble Access were placed immediately before the Act of Communicating, which was again made the highest point of the Christian service. The words used on delivering the sacred elements were those of the Office of 1549, and so was the Collect of Thanksgiving, which now stood alone. The *Gloria in Excelsis* remained as in the English Office, as did also the Peace and Blessing; the six Collects were continued at the close, but with a wider range for their use than was allowed in 1549. The Black Rubric was not revived or alluded to. The whole service seems to have been an unsuccessful attempt to revive in Scotland the practice and teaching of the better days of the English Church. With the fuller light before us we see that the whole scheme was hopeless from the outset, and that those who handled the enterprise were ignorant of the conditions that they had to meet. It was bravely taken in hand, but proved a sad blunder, for which neither Laud nor the King should be held responsible, though, in the hands of their enemies, it was added to the cry that sent both to the block. It is clearly the channel through which the Scottish and American Offices came, and is thus a step in our attaining an intelligent view of the modern Liturgies.

—Never suffer the social interests of the church to interfere with the spiritual. The church is not a club; it is an avenue of Divine grace, an agent for service.

## THE CHRISTIAN MINISTRY.

CHAPTER VI.—(Continued.)

## FUNCTIONS OF THE MINISTRY.

## THE PROPHETIC OFFICE.

Jesus Christ is the great Prophet of Humanity; and we must be careful not to limit the meaning of the term to mere prediction. The prophet is the interpreter, one who makes known the thoughts of God to man. The preacher, on the other hand, is the herald, the one who makes proclamation. But practically there is no difference between them; for the preacher is not a mere repeater of words which are put into his mouth. On the contrary, he is a speaker of thoughts which are his own, although they are given to him from above; and the interpreter is one who speaks forth in the ears of men the meaning which he discovers in the revelation of God.

That Jesus Christ was the great Prophet sent from God, there can be, among ourselves who are called by His name, no question. Nor is there much dispute as to His ministers representing this aspect of His work. They were at least sent to be witnesses for Him and preachers of His Gospel. "Go ye, therefore, and teach all nations" (S. Matt. xxviii. 19). This was certainly a prominent part of their commission. "Go ye into all the world, and preach the Gospel to every creature." This is their Master's command; and it was obeyed. "They went forth and preached everywhere" (S. Mark xvi. 15, 20). And they went forth with the consciousness of a divine commission and authority. "We are ambassadors for Christ," says S. Paul, "as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20).

The importance of the prophetic office of the ministry has been generally recognized, and is set forth with emphasis in the services of the Church, more especially in the Ordination and Consecration Services. The clergy are to teach "all doctrine required of necessity for eternal salvation," as contained in Holy Scripture, and they are to require nothing more; they are "to banish and drive away all erroneous and strange doctrines contrary to God's word;" and they are sent forth with authority to fulfil this commission, and to do the work involved in it.

On these general principles there is hardly any difference of opinion, and it is difficult to see how there could be among those who accept the authority of Holy Scripture, and believe in the Divine origin of the Sacred Ministry. But there is not the same agreement as to the precise bearing and significance of the office; and the opinions entertained on these subjects are so widely different that, according to one extreme, the Christian preacher is merely the enunciator of his own private opinions, whilst others regard him as the mouthpiece of an infallible Church, if not himself infallible.

To say that the preacher is appointed to express his own convictions, is of course true in a certain sense. He must certainly first believe in his own message, or he must be held guilty of something like sacrilege. But he is not therefore a mere utterer of private opinions: he is commissioned by God to preach His word, to proclaim that truth which He has revealed and which the Church has received. The preacher is not a mere individual; he is an officer of the Body of Christ, and when he preaches, he does so, on the one hand, as the messenger of Christ, and on the other as clothed with the authority of the Church whose creed he is required and empowered to extend.

It certainly is a sign of captiousness or thoughtlessness when some men criticise the authority of the Christian preacher as though it involved a claim to infallibility. And yet this tendency is shown not only by an extreme individualism which denies all Church authority whatever, but also by Romanism, which seems to assume that there can be no true authority, unless it is based upon infallibility.

It is, of course, quite true that the supreme and ultimate authority must be infallible. He who opens and no one shuts, and shuts and no one opens, from his judgment there can be no appeal. Yet He allows to His earthly representatives some por-

tion of His authority, giving them privileges and duties of testimony and government in subordination to Himself, yet without guaranteeing to them inerrancy.

The preacher of the Glad Tidings of God has no claim to inerrancy; and the more deeply sensible he is of his liability to error, the more confidently may he hope for the protection which will come from the Divine illumination, since he will never fail to seek the heavenly guidance which he needs. Yet he does speak with a real Divine authority. "He that heareth you, heareth Me," said Christ (S. Luke x. 16); and this is eternally true. By manifestation of the truth, the messengers of Christ must commend themselves to every man's conscience in the fear of God. They are doing no personal work: they are God's instruments, His mouthpiece whereby He challenges the faith and love and obedience of His creatures.

What a solemn view does this present of the prophetic office of the ministry! We are unable to understand the opposition to the priestly office made by many who are for ever insisting upon the prophetic office. Surely the prophetic office is the more responsible, the more awful—to be witnesses for God. And, on the other hand, it is equally difficult to understand the reasonableness of those who seem bent upon exalting the priestly aspect of their work and underrating the prophetic aspect. To minister at the altar, to offer prayers and intercessions before God, on behalf of the Church, to bless the people in the name of God—these are great and blessed employments. But is there not some work even greater than this? To search into the mind of God, to know the love of Christ, to be imbued with the grace of the Holy Spirit, and to come out from the Divine Presence, and tell men what has been known and experienced there—is not this a work more awful? It will be an evil day for the Church, for the clergy, for the laity, when the prophetic office of the ministry is undervalued by those who speak or those who hear.

## REVIEWS.

BERLIN.\*

This is one of the most charming books that has come into our hands for many a day. It will not take the place of a guide book, but it will admirably supplement the information contained in the ordinary guide books. The information is varied and complete within certain limits—we might almost say, without any limits. It is enough to give a list of the principal topics handled: Family and Social Life, Education, Churches, Museums, The Parliaments, Prominent Personages, The Emperor's Ninetieth Birthday, Streets, etc., Palaces, Philanthropic Work, Around Berlin.

Every one will carry away his own impressions from a place, and we confess that the first chapter, on "First Impressions," least corresponds with our own feelings about Berlin. But this difference might arise from many different causes easily intelligible to those who have visited foreign lands and have compared their impressions with those of others. It is in this manner that we get to understand the inhabitants of other lands, by combining our own experience with that of other travellers.

There is hardly a dull page or a dull paragraph in this pretty little volume; and it is perfectly outspoken on the manners and customs. For example: "Regard for women is not a thing to which German men are trained. A gentleman may not carry a small parcel through the street, but his delicate wife may take a heavier one to save the disgrace of her husband's bearing it." This is horribly true, as every one knows who has travelled in Germany. It may be that the military system has imposed upon women burdens which in other countries are borne by men; but, however this may be, the fact remains.

Some admirable remarks on the education of girls will be found at p. 75. A pretty account will be found, at p. 184, of the "historic window" at which the Emperor William I. made his daily appearance to the people; and one of the most striking passages of the book is that in which the authoress, looking back from the Emperor's nine-

\*In and Around Berlin. By Minerva Brace Norton. Price \$1.00. McClurg & Co., Chicago. 1890.