

one else is not to be tolerated, and it is a very wicked thing to arrange some foreign hair on the head, and to cover the skull with dead curls. For on whom does the Bishop lay his hand? Whom does he bless? Not the woman decked out, but another's hair and through this another's head. * * Some women go about eating gum-mastich, and smile on all who pass. Others as if they had not any fingers scratch their heads with pins made of tortoise or ivory, or some dead creature procured at great pains."

His argument to prove the undesirability of spending much upon dresses is certainly very striking. "Now, I suppose that the covering shows that the thing covered is more precious than the covering; as the image is more precious than the temple which contains it; the soul more precious than the body; the body more precious than the clothes. Well, the body of one of these ladies if sold would not fetch two hundred dollars. Yet they buy a single dress for a hundred times as much; proving themselves to be of less value than cloth. Why then must you get what is rare and costly rather than what is common and cheap? It is because you do not know what is really beautiful, and seek for pretence rather than truth, from fools who, like madmen, think black to be white." It is to be feared that his argument will not appear very convincing to some persons.

Divine Worship.

CHRISTIAN WORSHIP.

VIII.

WE have seen that the Holy Eucharist takes the place in the Christian Church of the animal and other sacrifices in the Jewish; and that through the Holy Eucharist the Christian Church pleads before God the Sacrifice of Christ, and worships God in the highest way. Let us pursue the subject further, so as to gain a clearer insight into it.

In Paper No. 5, we enumerated the chief parts of a sacrifice. These were four in number: (1) The offering of the victim; (2) the slaying of the victim; (3) the burning, partial or entire, of the flesh and the sprinkling of the blood; (4) the eating of some of the flesh by the priests and offerers. All this, of course, pointed to what would take place, in connection with Christ's perfect offering, for every piece of ritual in the Jewish worship was prophetic of Christ and His work.

Let us see, then, how all these chief parts of a valid sacrifice found a place in Christ's Sacrifice.

(1) *The offering of the Victim.* The Jewish worshipper was directed to bring his offering to the Temple and offer it freely to God; "he shall offer it of his own voluntary will." (Lev. i. 3.) Without this the sacrifice would not have been acceptable to God, for it was not the mere death of an animal that constituted a sacrifice, but the way in which this death was effected and offered. And so, Jesus must first of all offer *Himself* to the Father (for He was both Offerer and Victim) voluntarily, in order that His Death might be a sacrificial death, for if He had been taken *against His will* (if it had been possible) and slain on the Cross, His Death would not have conferred on mankind the blessing that it did. When did this offering of Himself take place? As God, He offered Himself as soon as man fell, for His coming was promised from that moment; or, it may be, eternally before, for He is spoken of as "the Lamb foreordained before the foundation of the world." (1 S. Peter i. 20.) As man, He offered Himself, it is thought, on the eve of His Crucifixion, when He uttered the words, "This is My Body which is (being) given for you." (2) *The Slaying of the Victim.* The victim was offered by the Jew in order that it might be slain and its blood poured out. And so, Jesus offered Himself in order that He might be slain and His Life-blood given "a ransom for many." We need not dwell on the slaying of the Heavenly Victim, on that day of gloom and yet of inexpressible brightness when the Son of Man hung in agonies on the Cross on Calvary, pouring out His Blood and yielding His Life for our redemption. It is sufficient to note before passing, that on the Cross He, the Priest, was slaying Himself the Victim and was making before God an offering so effective that there was no need of its ever being repeated, for it was sufficient to purge all mankind from sin. It was, in fact, a Sacrifice of Infinite Worth. (3) *Burning of the flesh of the Victim and the Sprinkling of the Blood.* This burning in the Jewish sacrifices represented God's acceptance of the offering, and the sprinkling of the blood was the means of pleading the death of the victim before God. What did all this point to in the Sacrifice of Christ? First, the fact that Christ's Sacrifice was perfect in the Father's eyes, was without blemish and was fully accepted by Him. It ascended as sweet incense before Him; "His perfect spotlessness and devotedness was a sweet feast to the God of Heaven," and was lifted up Heavenwards as on wings of fire. Secondly, the sprinkling of the