

priesthood. Jesus Christ is the one everlasting, exclusive priest. The Holy Spirit guided the pen of the writers of the New Testament, and it is a deeply significant feature of their style never to give to the ministers of the Gospel the title peculiar to the priesthood. Such an omission can only be explained by the overruling direction of the spirit. The writers, left to themselves, would naturally have fallen into the ideas and language familiar to them as Jews. Never, not in a single instance, do the New Testament writers give to the Christian minister, as his distinctive title, the word appropriated to the Aaronic priesthood. Officially he is never the hiererus when the ministry are specified and discriminated. The word is invariably omitted—pastors, teachers, stewards, evangelists, overseers, ambassadors. We have Apostolos, Angelos, Episkopos, Presbuteros, Diakonos, but no where hiererus. In the Epistles specially addressed to the ministry, and in which their duties are enumerated, there is no mention whatever of the offering of sacrifices, or of sacerdotal mediation. The assumption by the ministry of the Gospel of the sacerdotal character is an invasion and usurpation of the exclusive priesthood of the Lord Jesus Christ. The priesthood and the propitiatory sacrifice are inseparable. When the minister is transformed into a sacrificing priest, the ordinance that commemorates the death of Christ is transmuted into a sacrifice; the eucharist is represented as an offering up of the Lamb of God as he was once offered upon the cross. This is directly contrary to the 31st article of our Church. "The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is no other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous, fables and dangerous deceits." The church whose reformers gave their bodies to be burned for this very testimony could not certainly maintain the kindred error. When the sacrifice is swept away the sacrificer goes with it. We find no warrant for this assumption where, if it had the sanction of our Church, we might expect to find it, in the Communion Service or in the Ordinal. Contrast our mode of setting apart or ordaining the presbyter to his work with the consecration of a priest in the Church of Rome. Our Bishop delivers into the hands of the person to be ordained the Bible, and says, "Take thou authority to preach the Word of God, and to minister the Holy Sacraments, in the congregation where thou shalt be lawfully appointed thereunto." To the candidate for the Romish priesthood there is delivered a chalice, with wine and water, and a paten with a host lying upon it, and it is said; "Receive thou power to offer sacrifice to God, and to celebrate masses as well for the