

the truth of these testimonies. We should add that we have here adduced only some of the most superficial evils. For the depths of horror revealed by this brave and philanthropic traveller we must refer our readers to his own pages.

THE CHRISTIAN MINISTRY.

CHAPTER IV.—Continued.

THE PRIESTHOOD OF THE MEMBERS OF CHRIST.

CHRISTIAN PRIESTHOOD.

The ground of every privilege which we enjoy is our membership in Christ. In baptism we were all made members of His mystical body, and by faith we lay hold of Him and take up our true position in Him. Thus, then, every living member of our Lord is a partaker of His life, and of His character, and of His work. And so it is that we are present in Christ in heaven; and He is present in His people on earth. They represent Him before men, and He represents them before God. This closeness of union and communion is often set forth by our Lord and His Apostles. He is the vine and we are the branches; He is the head and the Church is the body; or again, the society of the faithful are a living temple of which He is the corner stone; and S. Paul tells us that "God, who is rich in mercy . . . hath raised us up together and made us sit together in heavenly places in Christ Jesus." It is impossible to imagine language or imagery stronger or more distinct than those expressions which we have quoted; or any which could denote more plainly the reality of our oneness with our blessed Lord and our participation in His life, work, and offices.

Whatever character, therefore, belongs to Him, who is our head, is shared by all who are His members. If He is a prophet, then His people participate in His prophetic character. If He be a priest, they share in His priesthood. If He be a king, then their position is a royal one.

They have received the anointing of God for this threefold office; and they are bound to discharge the duties connected with it. The official name by which our blessed Lord is known is a name derived from His being the anointed of God. "God anointed Jesus of Nazareth with the Holy Ghost and with power;" and therefore He is the Christ, the anointed one. But we are also, in a lower sense, Christ's the anointed of God, having in like manner received the holy spirit, although not in like measure.

To this effect S. Paul testifies, (2 Cor. i. 21.) "He which stablisheth us with you in Christ, and hath anointed us, is God." And S. John says, (i. i. 20.) "Ye have an unction (anointing) from the Holy One, and ye know all things;" and again, (i. i. 27.) "But the anointing which ye have received of Him abideth in you, and ye need not that any should teach you; but, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

It is therefore the office of the whole Church to be the teacher of the nations; it is equally its office to be the priest of humanity, to offer on behalf of mankind, and to bless mankind in the name of God; and it is no less its office to be the royal family of the human race, and to rule the nations in the fear and love of God, the supreme ruler of all.

On the truth of these statements it is not necessary that we should further dwell, except as it will come out incidentally in the course of subsequent remarks; but it is desirable that we should consider somewhat carefully what these lofty privileges must be held to involve.

THE POSITION OF THE CHURCH.

The Church of Christ, then, we assert, has a prophetic office, and the same is true of every individual member of the Church. It is the business of the prophet to bear witness for God, and to teach mankind in His name. Such, then, is the duty of the whole Church and of every Christian man and woman.

THE PROPHETIC OFFICE.

Even the Israelites were told that they were God's witnesses to the nations; and how much more does that character attach to those who have not merely the shadow, but the substance of those good things which were promised and represented to them. Our blessed Lord even calls them by the very name which He applies to Himself—the light of the world. "I am the light of the world," he says, concerning Himself, (S. John viii. 24); and He says to His disciples—not to His apostles only, nor to the ministers of the Church only, although doubtless to them eminently—but to all His people: "Ye are the light of the world." The language just quoted from S. John will show how perfectly in harmony with this assertion was the teaching of the Apostles, whence came that heavenly oil which fed the lamp of truth and the light of life in every member of Christ.

Being what they were, our Lord told them that they must give light to the world around them; that it was their duty to shine into the darkness of nature and sin by which they were surrounded, and that it was a simple result of their character and position that they should do so. "Ye are the light of the world, 'He says;' a city that is set upon a hill cannot be hid." If there is light in the Church, it must show itself in the darkness, and by its dispelling the darkness.

But further, it is the duty of the Church to diffuse the light: "Let your light so shine before the world, that men may see your good works and glorify your Father which is in heaven." Here is the true office of the prophet. He is to diffuse a light and bear witness to a truth which is not his own. He has to reflect a brightness which reveals its own heavenly origin as it falls upon the darkened surface of unregenerate human life.

This prophetic office the Church always has fulfilled in some measure, and does now also fulfil. Some parts of the work are done by her ministers, but the greater part is done by all. She has, by her missions, ancient and modern, gone boldly forth into the dark places of the earth holding aloft the torch of truth, revealing to men their sin, their misery, their helplessness, and leading them to cry for deliverance and salvation. She has carried the glad tidings of salvation into all lands, and made them that sat in the region of the shadow of death to know Him who is a light to lighten the Gentiles, the glory of Israel, the light of the world. She has done this from year to year—from age to age—by apostles, by bishops, by monks and friars, by the ministers of all churches, by laymen as well as by clergymen, and the signs of a true prophetic testimony, delivered and received, have been present and witnessed in all lands.

But her prophetic office has not been discharged only in her formal teaching, but by the lives of her children, by the worship of her congregations, and by the benevolent activity of those who had learnt to imitate their master in doing good. Men may teach and do teach, without ever thinking of teaching. Perhaps that teaching is the most powerful which is the most unconscious. It is given to many of the servants of Christ to know, in the course of their pilgrimage, of many seeds of truth dropped by the way side which have grown up to stately trees and have borne much fruit to the honour of our Lord.

Think what a lesson to the world has been the daily worship of the Church. "Day by day we magnify thee,"—in such words has her praise arisen from generation to generation; and men have looked, and wondered, and suffered, and believed, and adored. Think what a lesson is only one life of humility, love, and self-denial, which bears within itself, and on its face as well, the proof that it was learnt at the cross of Christ. To see men and women caring little for their own glory, or comfort, or pleasure, or ease; but much for the honour of the Lord who bought them and for the precious souls whom He redeemed with His precious blood—this is a testimony which has even opened the eyes of the blind.

(To be Continued).

REVIEWS.

MODERN ROMANISM.

This is a work of 135 pages, which was greatly needed at the present time, and one which will be productive of great and permanent benefit. The ability and skill displayed in the treatment of this, by no means novel subject, is great. The argument is in a sense not complete, since the testimony of the sub-Apostolic and primitive Church must be produced as interpreting and applying Holy Scripture, in order to dismiss, absolutely and for ever, the claim that the polity of modern Romanism has any ground to rest upon, either in God's word or the earliest ages of Christianity. The present step, however, is taken firmly, and the reader after making it with the author, will wait for him to carry on the discussion through the first seven centuries of our era, as promised by the learned writer and Bishop.

The discussion is carried on with the utmost regard for the feelings of the members of the Roman sect in particular. The book is divided into seventeen chapters. The best criticism we can indulge in, is within the limited space allowed us, to give the titles of the chapters.

Chapter 1: The Polity of Rome. The Pope is a monarch whom God lifts up above his fellows and puts in the place of His Son. He is at once the Vicar of Christ and the mouth of the Church; so that when he acts, Christ acts, and when he speaks the Church speaks. His empire is the entire earth, the whole world. His jurisdiction reaches from pole to pole, and from the rising to the setting sun. Do what he may, he is beyond man's judgment, and when he speaks authoritatively or officially, God the Holy Ghost prevents him from going wrong; he is infallible. Chapter 2: The Church of the Gospel. Chapter 3: The Mission to all the Apostles Alike. Chapter 4: Papal Infallibility. Chapter 5: Was St. Peter the Supreme Head? Chapter 6: Rome Versus the Bible. Chapter 7: "Upon This Rock," St. Matt. xvi. 17. Chapter 8: The power of the Keys. Chapter 9: Feed My Sheep. Chapter 10: The Equality of the Apostles. Chapter 11: Development or Revolution. Chapter 12: Papal Supremacy. Chapter 13: St. Peter and Leo XIII. Chapter 14: The Head of the Church. Chapter 15: No Modern Romanism in the Acts or Epistles. Chapter 16: The Epistle to the Romans and the Epistles of St. Peter. Chapter 17: St. John no Modern Romanist.

We would recommend the reading of this book as the last of a course of study which we can recommend from personal experience. Read and digest the following as a work of duty to yourself and the Church of England to which I trust you belong; viz., (1) The Church Teacher's Manual, and (2) Church Doctrine Bible Truth, by Sadler; (3) Theophilus Anglicanus, by Wordsworth; (4) Little's Reasons for being a Churchman; (5) The Double Witness of the Church, by Kip; (6) Little's Plain Reasons Against Joining the Church of Rome; (7) Catholic versus Roman, and (8) Seymour's What is Modern Romanism?

LIFE OF ALEXANDER VINET.†

This is a very noble book, not so much because of its composition, which is extremely good, but because it is a testimony and a monument to a very noble man. Among the torrents of literature which rush upon us there is some danger of the great Vinet being forgotten. For he is great, and although the finer and more thoughtful minds will always have recourse to his thoughts, perhaps those who have even greater need of their influence may never hear of their existence.

Some years ago the discourses of Vinet were rather widely known and read. Anyone who professed even the slightest acquaintance with French Protestantism could hardly be unaware of the spiritual and intellectual influence of the great Swiss Professor, and even the readers of popular English theology seldom were entirely ignorant of

*What is Modern Romanism? By George Franklin Seymour, D.D., LL.D., and Bishop of Springfield, Illinois, U.S.A.

†The Life and Writings of Alexander Vinet. By Laura M. Lane. Price 7/6. T. & T. Clark, 1890.