

guidance of any who in respect of these matters may be of a fearful heart:—

"The New Testament useth all the Greek names which we translate, Priest, Sacrifice, and Altar, therefore we may use the same in Greek; and our translation and English names are not intolerable. If 'priest' come from 'presbyter' I need not prove that; if it do not, yet all ministers are subordinate to Christ in His priestly office as essentially as in the rest. And Rev. i. 6, v. 10, xx. 6, it is said that we are, or shall be, made priests of God, and unto God. And 1 Pet. ii. 5, we are 'an holy priesthood,' and verse 9, a 'royal priesthood.' If this be said of all, then especially of ministers.

"And the word 'sacrifice' is used of us and our offered worship. 1 Pet. ii. 5, Heb. xiii, 15, 16. Phil. iv. 18. Eph. v. 2, Rom. xii. 1.

"And Heb. xiii. 10 saith, 'we have an altar wherof they partake not,' &c. And the word is frequently used in the Revelations, chapter vi. 9, vii. 3, 5, xvi. 7, &c., in relation to Gospel times. We must not, therefore, be quarrelsome against the bare names, unless they be abused to some ill use.

"The ancient Fathers and Churches did over use all these words so familiarly, without any question or scruple raised about them either by the orthodox or any heretics that at present I can remember to have read of, that we should be the more wary how we condemn the bare words, lest then we give advantage to the Papists to make them tell their followers that all antiquity was on their side; which were very easy for them to prove, if the controversy were about names alone. Extreme and passionate imprudence do give the adversaries great advantage.

"In a word, as no Christian must use these or any words, to false ends or senses, or deceiving purposes, nor yet to scandal, so out of these cases, the words are lawful; and as the fathers are not to be any further condemned for using them, than as the words (which they foresaw not) have given advantage to the Papists to bring in an ill sense and doctrine; so those that now live in churches and countries where the public professed doctrines doth free them from the suspicion of a Popish ill-sense, should not be judged or quarrelled with for the terms, but all sober Christians should allow each other liberty of such

phrases, without censoriousness or breach of charity or peace."—*Works Vol. V., 493.*

It may be that, among the thousands of the clergy of the Church of England, there have been some—they must be very few—who, as Baxter says, may have used these words to false ends or senses; but there is no need, nor have we any right, to disparage or reject the words themselves because others misused them; still less to suspect those who use them as if they did so with some evil purpose or some hidden design, it is surely as opposed to reason as to charity that we should, upon mere suspicion, impute to others motives and meanings which they not only do not profess, but which, for the most part, they actually disallow.

My dear brothers, I cannot expect that all of you will see these things, as I do, although for long years past they have been most precious and helpful to myself. But this, at least, I do most confidently trust, that you will to the utmost of your power discourage the contentious spirit in which these questions are too often dealt with in the present day: and the bitter words—well-nigh profane—which are written and spoken in connexion with these solemn truths, the meaning and the power of which I have been humbly endeavouring to gather from the pages of the Holy Scripture and the teaching of the Christian Church. Whatever estimate you may form of your ministerial office, you will never be afraid or ashamed of the Holy name, by which you were called in the most solemn hour of your life when you were admitted "to the order and ministry of priesthood." The character, the stamp, then impressed upon you can never be effaced. It is as priests that you work, as priests that you live, as priests that you will die, and as priests you will be judged in the day when you give account of your stewardship.

Meanwhile, let us "gird up our loins and be sober and hope to the end," and God will keep us secretly in His tabernacle from the strife of tongues. Day by day let us endeavour more faithfully to make full proof of our ministry and to stir up the gift that is in us; to fan into a living flame, as St. Paul exhorts us, the fire of light and love which often burns so feebly on the altar of the heart. It is for this blessed end that we are associated together in our Pastoral Order: that by