

these things, the writer of the Epistle to the Hebrews inform us illustrated the 'better things' and the 'better hope' of the Christian dispensation; and that *they did so by God's intention and purpose*, for it was *this* that the *Holy Ghost signified* by the Institution. Now it further appears that as the High Priest typified Christ in his mediatorial character, passing through the veil of the visible heavens and ministering for us before God,—so the priests and Levites, representatively acting for 'the twelve tribes' officially serving in their stead, embodied the idea, of what the whole Hebrew people 'ceremonially' were and what the Christian Church, in all its parts, divisions and members "spiritually" was to be. Hence in the Jewish Church, 'the service of song,' like all similar services, was representative official, typical, vicarious: large numbers of a distinct and sacred caste were set apart to it; it was surrounded with all possible pomp,—enriched with every variety of expression,—rendered with daily regularity, and regarded as a delight to God and man. All this was done, *designedly to express* the christian idea of *the whole body of believers* being a 'Holy Priesthood' (i. Peter ii. 5,) 'God's clergy' (I Peter v. 3,) lot or heritage, 'brought nigh to him' 'having boldness to enter' in spiritual reality and by personal faith 'even unto the Holiest of all,' there 'to offer up daily sacrifices' acceptable to God by Jesus Christ.' What these sacrifices are, *the only sacrifices that can be offered now*, and which are to be offered by all Christians, *the only priesthood that there is now in the church*, may be thus stated, There is the presentation of the body or person or entire nature, 'as a living sacrifice;' (Romans xii. 1.) This is the *sacrifice of the heart*, the consecration of the mind and affections, the whole vital and active being to God's will,—that by acting constantly in accordance with it, there may be constantly rising up from the christian man—from his inward and outward religious life, what shall seem like the ascent of fragrant incense towards heaven. Then there is the *sacrifice of the hand*; benevolent activity; charitable help; obedience to all sorts of kind and generous impulses; unselfishness;

christians looking benignantly 'on the things of others' and not only and everlastingly 'on their own';—'filling the hand' (a sacrificial phrase,) with cheering, beneficial and loving deeds; 'do good and communicate, for with such sacrifices, God is well pleased.' (Heb. xiii. 16.) And finally there is the *sacrifice of the lip*, or in other words THE SERVICE OF SONG—the whole congregation assembling together in one place,—all, equally and alike God's priest-hood,—every voice contributing its share, and every soul participating in the privilege, they 'with one consent' are to glorify God by 'showing forth his most worthy praise.' Therefore let us offer the sacrifice of praise CONTINUALLY, that is THE FRUIT OF OUR LIPS, GIVING THANKS TO HIS NAME. (Heb. xiii. 15.)

"The proper understanding of the principle we have affirmed, and of the soul of correspondence which it behoves us to look for between the Jewish and Christian dispensations, is of vast importance, in relation to some points of speculative truth, and to some others of ecclesiastical order and ritual observance. Human priesthoods are no more. There is one 'Apostle and high priest of our profession, Christ Jesus,' (Heb. iii. 1), and 'there none other but he.' All true spiritual Christians are priests, whose services are accepted through Him. There is no class or Christian priests. Sacerdotal duties and sacerdotal distinctions—Levitical order and official religion have passed away. Ministers, bishops, elders, pastors, deacons, or by whatever name they may be known—*officers* for the government and instruction of the church—there are; but as to *worship*, man no longer acts for man; no human being comes in between God and his creatures,—transacting the concerns, and representing the persons, of one or many,—the individual or the multitude. The clergyman or minister does not act *for* the people, but *with* them. In the Christian temple none are excluded from offering sacrifice. "All have access, through one spirit, unto the Father." (Eph. ii. 18, and Acts x. 19–22) The proper idea of the priestly, vicarious, official worship of the Jewish church, finds, therefore, its