

There is no possible conception of a believer higher than that which is typified by the Jewish tabernacle, for it was the dwelling place of God. When this conception takes firm root again in Christendom, if it is ever destined to do so, then, and not till then, shall we see the kingdom of God and His Christ advancing as rapidly as it did in the early days of Christianity.

#### THE SAME TRUTH ESTABLISHED BY JEWISH PRECEDENT.

This high conception of the priesthood of all believers was more than foreshadowed in Judaism. It had its roots in the initiatory rite of circumcision and its co-relative feast the passover. These two, though in many respects analagous to baptism and the supper, were not in any way committed to the priesthood of Aaron. Every parent circumcised his own children, and every family ate the passover supper. So in the early church; the spiritual parents baptized their spiritual children, and every community or family of such children ate the supper. Not even the apostles had a monopoly of the two sacraments. As dispensers and celebrants the word of God does not now them. Paul very emphatically repudiates any such monopoly when he says that he was sent not to baptize, but to preach the gospel. [The other apostles said we will give ourselves wholly to the ministry of the word. It was no lowering of prestige, nor any impairment of usefulness, to be guided by Jewish precedent as respects circumcision and the passover.]

#### THIS TRUTH EXEMPLIFIED IN THE SYNAGOGUE.

The principles and practice foreshadowed by the priesthood in the tabernacle were exemplified in the synagogue to an extraordinary degree. And if Christianity had obtained a home in Judaism it is very questionable if the church should ever have come under the heel of a priestly hierarchy. The soil of Paganism on the other hand afforded a favorable nidus for the growth of clericy. The synagogue was simply a large family where men of age and experience ruled, and where the people learned, or were taught, to exercise their gifts. Its object seemed to be the development of popular zeal for, and knowledge of, the Scriptures. That object was well accomplished. Historians testify that wherever the Jews wandered they exhibited the minutest knowledge of their sacred writings. Josephus says that every Jew could boast of knowing the Scriptures as well as his name. He also says that the Rabbis who occupied so much of their time with traditions, were not ashamed to consult the people who merely studied the law. The synagogue service was eminently fitted to procure this. It gave due prominence to the well-known law that exercise develops while idleness cramps, destroys and wastes. Hence the fact that no one was ordained to teach or minister. That, in the words of Neander describing the early church, was the common work of all believers. The elders who ruled were ordained, but beyond that there was no ordination. Nor could there be consistently with the object for which the synagogue was instituted. Was it not so also in the Early Christian Church? Read through the Acts of the Apostles and the different epistles, and by the time you are half through you will be compelled to say that in this too the