

quoted in Rom. xiv. 9. These sacrifices are to be offered *continually*, not as the Levitical sacrifices were, at certain fixed days and seasons, but all through our lives.—But as the Jews were accustomed to send portions of the sacrificial feast of their thank-offerings to the poor, so, says the apostle, “to do good and to communicate forget [not for] such sacrifices God is well pleased.”

In the epistle of James there is a passage, which pointedly expresses the relation of praise to christian feeling. “Is any among you afflicted? let them pray. Is any merry? let him sing psalms.” “The means,” says Hagenbach, by which the congregation gives united expression to its spirit of pure devotion, are song and prayer. This passage would, however, signify that the two differed in their method of application; that song signified the expression of the joyful, and prayer of the sorrowful spirit; And this is deeply founded in psychological truth. Joy is the mother of song, and need is the feeling which teaches one to pray.—But still there are songs of affliction, (lamentations) songs of penitence and mourning; and there are on the other hand, joyful prayers (praise and thanksgiving).—This proves that the distinction is not an absolute one.”

The only farther view of this subject presented in the New Testament is in the sublime visions of the book of Revelation. There the veil is withdrawn and we are permitted some glimpses of the upper sanctuary, and to catch some strains from the exalted worship of its inhabitants. The whole imagery of that book is Jewish, and the descriptions of worship are all borrowed from the Jewish temple, of which it presents but an enlarged view. But the matter of their song is the New Testament sacrifice, the lamb once offered to bear the sins of many, but now exalted to the throne of God.

These, so far as we recollect, are all the passages of the New Testament *directly* bearing on this subject. But a close examination of the word of God brings out principles having an important bearing on this subject. The first to which we shall advert,

and which we deem the most important as far as the *mode* of observing this ordinance in New Testament times is concerned, is so fully and so clearly stated by Binney, that our readers will pardon us for quoting him at length.

“The principle which distinguished the Levitical economy from the Evangelical dispensation—the different character which the presence or absence of this principle imparts to *psalmody*, and the practical lesson which thence arises to the Christian Church—are important to be known, observed and felt.

“The Levitical Dispensation was typical and prophetic. It was intended to present as embodied in a nation, a foreshadowing of that divine idea, which was spiritually to be realized in the Christian Church. The whole people were taken into covenant relation to God, and he symbolically descended and tabernacled in the midst of them. The entire people were His. Theoretically they were a ‘kingdom of priests’ (Exodus xix. 6.) But instead of taking them all for his immediate service, he took the first born of each family; (Exodus xxii. 29,) and then, instead of the first born he selected and separated the tribe of Levi, (Deut. x. 8,) the members of which were to be a sacred class, who were officially to perform all divine exercises as *the representatives of the nation*; thus in *its* place and on its behalf, they had ‘to execute the priests’ office,’ and while ‘waiting upon their ministry’ to discharge for all the diversified duties of the holy function.

“In connection with this official and representative priesthood was a vast system of typical ordinances and symbolic rites, anticipating pictorially the sacrifice and offices of the Son of God, and the spiritual blessings to be enjoyed by his church. The tabernacle, the veil, the annual atonement, the exclusion from the holy place of all but the High Priest and his admission only once a year; the solemn law or “*rigid interdiction*” that his admission was to be *not without blood*;—the constant repetition of the same sacrifices, with their ceremonial pardon, ‘purifying the flesh,’ and their virtual admission to divine service;—all