

place incense shall be offered unto my Name and a pure offering; for my Name shall be great among the Heathen, saith the Lord of Hosts."—words telling most distinctly of Sacrificial Worship to be offered in these latter days by all the nations of the world.

To all this we must add that our Lord Himself often spoke in such a way as to indicate, as the worship of the Jews had been sacrificial, so the worship of Christians would be sacrificial too. When e.g., our Lord speaks of a man bringing his gift to the Altar, either He is referring to something which could only take place while the Jewish system lasted, or He is referring to something which might and would take place amongst His own followers in all the ages to come. Well, we know that these words of our Lord's have been invariably understood to have reference to the conduct of Christians when they are proposing to come to the Holy Communion, and hence we fairly conclude that our Lord taught that there would be in the worship of Christians an Altar, and if there is an Altar, there must be a Sacrifice, and there must also be a Priest. And indeed, if time would permit, it would be easy to show that our Lord's words used in instituting and ordaining His Holy Mysteries were in their entirety Sacrificial words; but I should like at any rate to point out that when our Lord sends word by His two Disciples and says to the Host in the City of Jerusalem "I will keep the Passover at thy House with My Disciples," He uses the Greek verb *poiein*, and that when, having taken Bread and Wine at that Passover Feast, He says, "Do this as My Memorial," He again uses the same Greek verb *poiein*. Now certainly there is very strong presumption that our Lord would use the word in both phrases in the same sense, and if so, then it comes to this, viz., that our Lord says, "I will offer the Passover at thy House with my Disciples," and He says later, "Offer this as My Memorial," and this is especially probable when we remember that this verb *poiein* is very generally used with this signification, when it is used in reference to Sacrifices. At the same time, my Reverend Brethren, there is no need that we should insist upon this

interpretation; for whether our dear Lord said "Offer this" or "Do this as my Memorial," since in either case He was commanding us to re-present before God His most precious Body and Blood—His one inestimable Sacrifice, His command, although given in a slightly different form, amounts to precisely the same thing. And, at any rate, if we turn to the Epistles, you know how in 1 Cor. x., S. Paul so speaks of the Table of the Lord; the Altar of the Jews and the Table of the Devils, i. e., the Altar of the Heathen, as to shew that at each an offering is made, and that at each the worshipper eats with like consequences, and thus S. Paul teaches that each of these Tables is an Altar. I should like also to point out to you that in Rom. xv, 16, S. Paul speaks of himself as *leitourgon hierourgounta* and that *leitourgon* is often used in the LXX for the Hebrew word *cohen*, for which at all other places in the LXX we find the Greek word *hierous* or Sacrificing Priest, whence we derive our English word "Hierarchy," signifying a Sacerdotal or Priestly race; and since S. Paul, when he wanted to describe himself, added to the word *leitourgon* the qualifying word *hierourgounta*, which means "one exercising Priestly duties," we may fairly say, as Bishop Hicks does in the seven-teen century, that the meaning of the whole expression is "a public Minister discharging Priestly duties," or "a Liturgising Priest." And to this we must add the strong, plain declaration of the Apostle in the Epistle to the Hebrews, when he says, "We have an Altar, of which those may not eat who serve the Tabernacle." I am quite aware, of course, that many good men have tried to escape from the natural, straightforward meaning of this passage; but really, unless we wish to wrest the meaning of the word of God, so as to make it square with our human opinions, we must acknowledge that the Apostle is here speaking of the Holy Table, at which we offer the Holy Eucharist, a Holy Table of which, of course, the Jew, who did not accept the Lord Jesus Christ, and who did not consequently put his trust in His great Sacrifice, could not by any possibility be permitted to partake.

The space at my command will not permit me, my Reverend Brethren, to