

priests was to kill and offer sacrifices for sin. But our Great Exemplar (Heb. x.) by His "offering" of "His own body" makes the "one offering" which alone can satisfy the outraged justice of the Father; and by thus making (v. 12) "one sacrifice for sins forever," He (v. 14) "perfects forever them that are sanctified," and abolishes the need of any further sacrifice for sins. Warned, as we are, that He does not offer Himself "often" (as the Jewish priests needed to do with their sacrifices), but that (Heb. ix. 25 and 26) "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," we yet have the institution of the Christian ministry of Apostles, Presbyters and Deacons. It will be also foreign to my purpose to discuss the privileges and responsibilities of these; the fact that there have been such set apart, and duly ordained ever since the ordination of Matthias to fill the place of Judas, "who by transgression fell," is incontestable! That there is also a ministry, or "Priesthood," devolving upon every one who has by baptism accepted the Christian faith, is the matter now directly before us. That there may be no doubt in our minds as to our calling in this sense, I read (I. Peter ii. 5), "Ye are built up, a spiritual house, an holy priesthood," and again in (v. 9), "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." I have said the character of this "Priesthood" was altered by "the final and complete character of Christ's Priesthood," and so it was, and yet, while the necessity and value of slain creatures, as offerings for sin, had thereby passed away, the possibility of making some sacrifice remains, so still retaining the most distinctive of the priestly functions. This sacrifice is referred to in the first of the passages I have just quoted from (I. Peter ii. 5). The complete verse reads: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." The difference between the sacrifice of Christ, and that only which is possible for us, is well put by Archbishop Cranmer, an illustrious martyr for our Church, A.D. 1556: "This is the honour and glory of this our High Priest, wherein he admitteth neither partner nor successor. For by His own oblation He satisfieth His Father for all men's sins, and reconciled mankind unto His grace and favour. Another kind of sacrifice there is which doth not reconcile us to God, but is made of them that be reconciled by Christ, to testify our duties unto God, and shew ourselves thankful unto Him. And, therefore, they be called sacrifices of laud, praise and thanksgiving. The first kind of sacrifice Christ offered to God for us; the second kind we ourselves offer to God by Christ. And by the first kind of sacrifice Christ offered also us unto His Father; and by the second, we offer ourselves, and all that we have, unto Him and His Father. And this sacrifice generally is our whole obedience unto God, in keeping His laws and commandments." It is plain to us, therefore, from Scripture and elsewhere, that the laity, the unordained members of Christ's Church, have entrusted to them a ministry, or priesthood, which calls for their noblest efforts. Indeed, it constitutes the highest effort possible to man, being nothing less than the devotion of body, soul and spirit to God's service. St. Paul implores us to this (Rom. xii. 1): "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In daily life, with all its duties, efforts, and trials, the keynote of this attempt must be 'self-suppression'! The sacred writers call it "self-crucifixion" (Gal. v. 24): "They that are Christ's have crucified the flesh with the passions and lusts"; and chap. vi. 14: "The world is crucified unto me, and I unto the world." And should any who have sincerely entered on this path, yet feel discouraged by their own inward consciousness of rebellion, and lack of apparent progress in the divine life (for so it is), there is to remember that Scripture with unfailing accuracy compares it with "crucifixion" to forewarn them. "Crucifixion" in ordinary cases was a lingering

death; the unhappy victims would hang—their agonies protracted by their strength—for days upon the cross. Our Pattern died, "Who died to heal; is risen to save!" far sooner than was wont, His heart broken for the sins of His people! And as we are led down the gentle slopes of the valley of self-humiliation and abasement, we shall find His footsteps have preceded us, and that "where His servant is, there will the Master be." Unfailingly He will be with us, and we shall realize how mightily faith grows, when we but try to tread His steps. The "crucifixion" of self will take a life-time in each case, but the "priesthood," of which it is the root, will shine upon each brow on earth, and in heaven will be the regal diadem of (Rev. i. 6) "kings and priests unto God." "Up then, and be doing!" I would say to those "members of the Body of Christ," who as yet have not felt the flow of vital life-blood in their veins—the Christian who yields to sloth and self is but a paralyzed limb, soon to become "the withered branch, whose end is burning." Turn to Him, who, mightier than the first Adam, "is a quickening spirit," and His renewing power will re-animate your soul. "Buried with Him, in baptism," as you are, by "faith ye are also risen with Him," and have put on the new man, which is renewed in knowledge after the image of Him that created him." I have said the keynote of the "priesthood" is the offering of self; self-sacrifice; the secret vital force sustaining it, by which, growing in strength as days go on, will lead us up nearer "unto the measure of the stature of the fulness of Christ," is Love! Love, kindled in us by the vehement heat of Christ's love for us, will energize our lives into one long offering for Him! But the word "priest" requires some other outward expression of the office, and this is supplied by the needs of God's worship here on earth. The "priesthood of the laity" should here find its recognition in the attributes of Divine worship developed at the meeting together of His Church for prayer and praise, usually on the Lord's Day. But in the course of much observation it will be apparent that nowhere is this priesthood so recognized, so dwelt upon, and so systematically encouraged as it is in the form of worship we have in the Prayer-Book of the Church of England. Almost alone, amidst the churches of the nations, does she delight to foster, in her forms of worship, this holy and solemn calling of the laity to priesthood! By her responsive Liturgies, where minister and people mutually join in setting forth the praise and glory of God, she stamps upon her services the mark of a united offering. Hers is no self-indulgent crowd, lazily lolling in their seat, while some man (the term is often used, alas!) "who is paid to pray for them," practically monopolizes the "priesthood" that is theirs, so far as its outward ministerial duties go. Reverence to Him who has said "where two or three are gathered together in My name, there am I in their midst," should, and usually does, prompt her ministers and people alike to that decorum of "decency and order" which most becomingly expresses our relation to the "Father of Spirits!" May her "candlestick" "never be removed," may her "priests rejoice to sing" on earth the praises of "Him who has bought them with His precious blood," and in heaven may they join in that song of the elders: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

#### REVIEWS.

THE HOPE OF ISRAEL. A Review of the Argument from Prophecy. By Rev. F. H. Woods, B.D. Price 3s. 6d. Edinburgh: T. & T. Clark. 1896. Toronto: Revell Co.

Another book on the ever-absorbing subject of prophecy is welcomed for its author's sake, and for its contents as well. Our readers are aware that new points of view have been selected for the treatment of this subject, and that some old methods have become discredited. In such a case there is always a danger of going too far. If, for example, we must protest against the view taken

by some, that the Old Testament prophecies had no immediate fulfilment in the history of Israel, we must also refuse to consider their reference to Christ as a mere adaptation of later writers. On the whole, we think the position of Davison may still be maintained, that prophecy is fulfilled in cycles. The author of the volume before us observes with evident justice that the argument from prophecy must require modification from time to time as fresh light is thrown on the interpretation of the Bible by modern scholarship and criticism. This work he seems to us to have done ably and reverently. We must confess that we should ourselves make more of the predictive element than Mr. Woods does; but we willingly allow that his treatment of the subject is entirely unobjectionable, and that even those who disagree with him will never be offended. We can, therefore, recommend his book as one calculated to be useful to all students of this great subject. The points which he deals with are the spiritual and moral tone of the prophets, on which he lays great stress; the predictive element, its nature and limitations; the methods of interpretation, the Messianic hope in all its bearings—kingship, prophetic office and priesthood, with special reference to sacrifice. He further shows that progressive Christianity is the most perfect fulfilment of prophecy, and points out the practical value of prophecy as an aid to Christian faith. The book is edifying as well as instructive.

A RAMBLE AT SEWANEE. By Rev. C. F. Hoffman, D.D., &c. New York: E. & J. B. Young & Co. 1896.

This is a very beautiful little volume—indeed the model of what such a volume should be. Sewanee is the seat of the (Episcopal) University of the South; and, if we may judge from the beautiful illustration accompanying the text, a very charming locality it must be. The book before us contains primarily the Baccalaureate sermons of 1896, preached by Dr. C. F. Hoffman, and an admirable sermon it is, based on I. Cor. xiii. 45, "Charity doth not behave itself unseemly," and containing much wise and solemn counsel on the conduct of life, applicable not only to the young men immediately had in view, but to all men. Besides the sermon there are appendices and notes discussing various doctrinal and ethical subjects touched upon in the sermon. It is a book to give away not only to students at Sewanee, but to young men anywhere.

#### THE RETURN OF THE CHURCH TO THE CATECHETICAL METHOD.

BY THE REV. W. W. NEWTON, D.D.

A great wave of reform in the matter of definite and positive religious instruction by the parish priests of our Church is sweeping over the Church to day, and at the last meeting of the Joint Diocesan Committee to prepare a series of lessons for the children of the Church, this entire matter was committed to a sub-committee of five to report at the next meeting in January, 1897, with a view to memorializing the general convention to take definite action upon this matter. "There is no part of the Church," says Canon Gore in his Bampton lectures upon the Incarnation, "which has sinned as the English Church has sinned in the neglect of definite religious teaching, nor can any one who desires her welfare aim at anything better than the recovery and promotion of simple, dogmatic teaching, based on the catechism, and appealing to Scripture, not least among the youth of the educated classes." (Bampton Lectures, 1871, page 184.) Perhaps the best explanation of this movement towards definite catechetical teaching based upon the methods of St. Sulpice, in France, and the system of the late Mgr. Dupanloup, is that which is given by Canon Bouy, Canon Residentiary of Durham Cathedral, in his preface to the Rev. Spencer Jones' interesting work entitled, "The Clergy and the Catechism." The preface is as follows: "I have been asked to write a preface for this treatise, and I do so with all readiness. This not because I think that I can improve it by correction or addition; I lack the practical experience that would enable me for such a task. But my theoretical knowledge of the literature of this question, and some personal knowledge of the working of the system, here recommended, on the Continent, have made me at one with the writer of this treatise on this subject. I share with him the conviction that the religious education of our children will never be properly secured, except it be by the