

not redeemed they are bound to God's service. Persons and things have degrees of holiness in proportion to their nearness to God ; e.g. we find a progress from the holy Jew to the holier Levite, and Priest, and the holiest High priest ; from the holy Land to the holier City, Temple, Outer courts, Inner court, Holy place and Holy of Holies. So in the New Testament sanctified food is holy, but the bread and wine of the Lord's table are holier. The child of Christian parents is born holy, is made holier by Baptism, holier still by the Lord's supper, and if Ordained obtains a still higher degree of holiness. This holiness makes no change in the substance of the holy person or thing, only of its relation. Simon Magus, tho' baptised and relatively holy, resisted the grace conveyed in the Sacrament. Judas Iscariot was, and ungodly ministers are, notwithstanding, relatively holy. God accepts things thus dedicated if in accordance with his will. If the required condition be wanting, he refuses the gift. The person or thing that consecrates is greater than the person or thing consecrated. Authority to consecrate belongs naturally to the father and descends to the first-born. Patriarchs were the appointed consecrators till the tribe of Levi took the place of the first-born. Job, Abraham, Isaac, Jacob, Melchisedec are instances. The laying on of hands is always the act of a superior ; as (Num. 9) where the chiefs or elders of the congregation transferred the paternal authority to the tribe of Levi ; Moses consecrated Aaron, and Samuel David. "The temple which is consecrated is greater than the gift." To employ a holy or consecrated thing for common or secular purposes is a great sin, against which God warns us both by denunciations of wrath and solemn punishments."

Such is a summary of the principles enunciated by Mr. McKenzie. They appeared to him to be new, and to have been completely ignored by the founders of the Presbyterian Church. The fact is, that the New Testament has completely settled the question. There it is affirmed that in these days of a Spiritual Dispensation, not at Jerusalem or on Mount Gerizim is God to be worshipped. Now there is neither Jew nor Greek ; both are alike holy if in Christ, and unholy if out of Christ. Christ took the ordinances out of the way, nailing them to His cross. There are no holy Symbolic things nor places, but New Testament worship must be "in spirit and in truth" ; that is, not outward but spiritual, not by symbols but in reality. The veil is done away in Christ. These holy things were the shadow, which disappears when the substance comes. Mr. McK's. principles are those of the Judaizers, against whom Paul contended, and which the Council of Jerusalem condemned ; they are a returning to the weak and beggarly elements of Judaism, a maintaining of carnal ordinances beyond the time for which they were imposed. To one, however, who holds these principles the outward form is essential. The shell becomes, in his view, as important as the kernel. This is the essence of Ritualism, symbolism in worship. According to these principles, Mr. McK. cannot but desiderate some earthly dwelling-place for God, made with hands, where he can be met with ; Immanuel is not to him that temple, that mercy-seat, that meeting-place ; believers are not the temple of God, in whom he dwells by the Spirit, given by our ascended Lord. There must be an Altar, a four-legged table to consecrate the money of the offertory, and the elements of bread and wine. The altar of Hebrews XIII., 10 is not sufficient. There must be a Priest in robes to mediate between God and man ; the Great High Priest who has passed into the heavens is not near enough. Such an one does not believe that Christians are made priests in Jesus, and