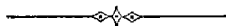


or the old man of the sea, lied, cheated, and extorted to the utmost of their power, still touched a tender spot in our hearts. With all their depravity and darkness, I fully endorse what Livingstone said of them, that there are excellent traits in their characters, that they compare favourably with the early history of the now civilized nations, that they are capable of a high degree of culture; and is it not manifest that, in spite of all difficulties, Providence has prepared especial openings and given especial calls to England to possess this Dark Continent for Christ?

Once more I bear the warmest testimony to the bravery and zeal of those whom I left behind. What I endured is but an example of what they are now enduring for Christ's sake in order to win souls for Him in this benighted land. Before a Native Ministry can be established to carry on the work much must yet be undergone. But we are encouraged to go on by the results on the West Coast, and we are the more encouraged because the early records of our Mission will bear most favourable comparison with the annals of all other fields of labour.

Forgive the one that turned back; remember with affection and prayer those who are labouring on—the unvarying kindness and love I received at their hands is one of the brightest recollections of my journey in Africa.

JAMES HANNINGTON.



ART. III.—OUR LORD'S PRESENT WORK AS HIGH PRIEST OF HIS CHURCH.

THE argument which we have pursued in three former articles on this subject has been as follows: In the first article we showed that the work of Christ, as it is now carried on in heaven for His Church, is properly sacerdotal. It is as her High Priest that He appears for her there. Passing in the second article to the manner and circumstances of His priestly intercession, and confining our attention to the typical institution of the Jewish economy, we were led to the conclusion that the teaching of the type plainly indicated that not with altar nor with sacrifice, but only with blood, and that not continually, but once only and once for all presented for us, has He now to do. In the third article we saw that the teaching

of the type in this respect is corroborated and confirmed by the inspired commentary upon it in the Epistle to the Hebrews, which contains at once our warrant for studying the type, and our key to the right interpretation of it.

In this last article we propose first to consider, in order to give completeness to our negative argument, a passage of the New Testament outside the Epistle to the Hebrews, on which great stress is laid by those who maintain the view of our Lord's heavenly ministry which we are controverting; and then, in conclusion, to show, so far as Holy Scripture enables us to do so, in what that ministry does really consist.

The passage of the New Testament to which we have referred is that in the Book of Revelation in which our Lord is described as "a Lamb as it had been slain"¹: a description which is appealed to as intimating the perpetuation by Him of the "victim state" in heaven, and justifying the view that He is evermore presenting His sacrifice before the throne of God.

We cannot, however, enter upon the consideration of this passage without a clear understanding as to the relation in which it, or any other similar passage, must be held to stand to the general argument. For the purposes of our present inquiry, such passages can only be regarded as supplementary and subsidiary. In an investigation such as this, and indeed in any investigation, it is only reasonable to insist that the conclusions of an argumentative treatise, avowedly written in elucidation of the subject in hand, should regulate, and, if necessary, correct, inferences drawn from allusions to the subject in other writings, which are not composed with reference to it, and which are, moreover, of a highly figurative and mystical character. That view of our Lord's heavenly ministry and of our corresponding earthly ministry, to which we are taking exception, ought not to be accepted by the Church on the supposed authority of obscure passages in the Old Testament prophets, which are either not quoted at all, or are quoted in a different sense in the New Testament, or of passages in the difficult and metaphorical Book of Revelation, if it be not clearly and unmistakably supported by the plain teaching of the Epistle to the Hebrews. In that Epistle, as we have seen, it is conspicuous by its absence. And yet it is not too much to say that, in that Epistle, if it had been true, it must necessarily have held a prominent place. The acknowledged object of the Epistle to the Hebrews is to reconcile Christian Jews to the approaching abolition of the Mosaic priesthood and ritual. It was composed with a view to fortify

¹ Revelation v. 6.

them against the shock which their cherished sentiments and prejudices were destined to undergo by the coming destruction of their city and temple. But if the worship of the Christian Church were indeed, as is alleged, the reproduction and the antitype of the worship which had for long centuries been offered on the holy hill of Sion, how better could the writer of the Epistle have quieted the apprehensions and restored the confidence of his Jewish brethren than by assuring them that this was really the case? Is it conceivable that if so weighty an argument had been within his reach he would have neglected altogether to avail himself of it? He might have said, we are told, "The priests of the order of Aaron are about indeed to pass away; but the Christian priests, who are their proper successors, minister in every Christian assembly. The one altar in Jerusalem will be overthrown, but an altar in every Christian church has arisen to supply, and much more than supply, its place. The sacrifices that can never take away sins will cease for ever, but the sacrifice of the Holy Eucharist, the sacrifice of the body and blood of Christ, not indeed repeated, for that can never be, but represented, is 'done' for a memorial of Him, whenever the bread is broken and the wine poured out in obedience to His command." All this, it is asserted, could have been said, and yet so far from its forming, as, if it had been true, it must have done, the staple of the argument, we look in vain from one end of the Epistle to the other for a word or a hint upon which such a construction can with certainty be put. One doubtful and disputed expression is all that, on the most favourable hypothesis, can be found to support it.

Opportunities for introducing it—occasions on which, it is not too much to say, it must have been introduced if the writer had believed it—are passed over without a reference to it. Christian ministers are three times spoken of in the chapter in which the one disputed expression occurs; but each time they are called, not "priests," but "your leaders," "they that have the rule over you."¹ One only Priest stands forth alone in His ministry, like the Jewish high priest on the day of Atonement, "the High Priest of our profession," Jesus, the Son of God. Sacrifices are enjoined in the context in which the words, "we have an altar," occur. But they are not the celebrations of the Holy Eucharist, the sacrifice of Christ represented on the altars of the Christian Church, but "the sacrifice of praise to God continually,"² and the "doing good and communicating," with which and such-like sacrifices He "is well pleased."³ The worship and the privileges of the

¹ Οἱ ἡγούμενοι. Hebrews xiii. 7, 17, 24.

² Hebrews xiii. 15.

³ Hebrews xiii. 16.

Christian Church are more than once alluded to in the course of the Epistle, but in no such allusion is the idea of Christ's priestly action in heaven being imitated and repeated by His priests on earth to be discovered.

"Seeing then"—it is the conclusion reached at the end of the second section of the Epistle—"we have a great High Priest that is passed into the heavens, let us"—Do what? Assemble round His altars on earth, and through the ministry of His priest, and the representation of His sacrifice, do here, and so claim our part in, what He is doing there? "No!" There is not a word of this, natural, almost necessary, as on the assumed premisses it would have been. "Let us therefore," so the exhortation actually runs, "come boldly to the throne of grace;"¹ not to the altar either on earth or in heaven, but to the true Mercy-seat, the throne on which, at the right hand of the Father, our High Priest is sitting, "that we may obtain mercy, and find grace to help in time of need."

"Having then boldness"—it is the conclusion drawn from the now completed argument of the Epistle—"to enter into the Holiest by the Blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say His flesh, and having a great Priest over the house of God, let us"—again, we ask, *Do what?* And again we answer, that there is no allusion to what, if it were true, was most to be expected here. There is, indeed, a possible reference (and this makes the case still stronger) to both sacraments in the exhortation which immediately follows, "Let us draw near having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."² But if holy Baptism be here described by its outward sign, the washing of the body with water, the other holy sacrament, if it be referred to at all, is described, not as a representing of the sacrifice of Christ, but by the Jewish symbolical action of sprinkling the blood of the victim on the worshipper, of which the spiritual counterpart is having "our souls washed through His most precious blood,"³ whereby the heart is cleansed and pacified from the guilt and torment of an evil conscience. If the theory of representation were true—still more, if it held the place in Christian worship which its advocates claim for it—could it possibly have been unnoticed in such passages and throughout such an Epistle? Is not this negative argument, the argument from its absence, of itself fatal to its claims on the acceptance of the Church?

If, however, we thus maintain the paramount authority of the

¹ Hebrews iv. 14, 16.

² Hebrews x. 19-22.

³ Prayer of humble access in the Communion Office.

Epistle to the Hebrews in the argument we are conducting, it is not because we find any discrepancy between it and those other places of Holy Scripture to which we have alluded. So far from requiring manipulation to bring them into harmony with the teaching of the Epistle, they perfectly accord with that teaching, and serve to illustrate and enforce the view which the Epistle gives us of our Lord's priestly intercession.

Chief, as we have said, among such subsidiary passages, is the description, to which we now turn, of our Lord, as the Lamb slain, in the Book of Revelation. Rapt in spirit into heaven itself, St. John is permitted to see and to describe the things that are transacted there. The vision, as he first unfolds it to us, is not more remarkable for the transcendent glory which it displays, than for one notable omission which it contains. On His throne of ineffable majesty the Eternal Father is seated. By the seven lamps of fire burning before the throne, the Holy Spirit is represented. On surrounding seats, or thrones, the representatives of the Church appear. By the four living creatures of varied shape, redeemed Creation is depicted. One Form, expected and desired, the light of heaven as the stay of earth, in vain we look for. "At His own right hand, in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come," "the Head over all things to the Church," God "hath set Him."¹ And yet His place is vacant there. Without His name expressed, without His proper work alluded to—Creation, and not redemption, its theme, the anthem of heaven is uttered forth: "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are, and were created."²

But the second part of the vision, which should never be dissociated from the first, speedily and amply supplies the lack, and introduces,

"Made welcome by a brief delay,"

that Form which the vision is thus purposely contrived to magnify and honour. In the right hand of Him that sits upon the throne St. John sees a sealed roll, which no one in heaven, or earth, or under the earth, is found worthy to open or to look upon. And as he weeps at the loss which is thus occasioned to himself and to the Church, of the revelation which that unopened roll contains, he is comforted by the

¹ Ephesians i. 20-22.

² Revelation iv. 11.

words, "Weep not; behold, the Lion of the tribe of Judah, the Root of David, overcame to open the book, and the seven seals thereof."¹ But when, following close upon this encouraging assurance, the fulfilment is vouchsafed, St. John sees not "the Lion of the Tribe of Judah" in terrible majesty, not "the Root of David" in human form, but a "Lamb as it had been slain," standing in the midst of the throne, and of the four living creatures (occupying the middle place in front of them, from the spectator's standpoint), and in the midst of the elders. He takes the book out of the hand of Him that sits upon the throne; and then to Him, as the Lamb slain, is rendered the adoring praise of the representatives of the Church and of redeemed creation, angels and archangels and all the company of heaven swelling the chorus of that mighty hymn, and all created things re-echoing it with their deep diapason. Very wonderful is the description. "Melodies" are these "of the everlasting chime," for which, that we might drink in their soothing, ravishing, spirit-stirring strains, we would fain shut out, not only "the loud stunning tide of this world's sin and crime," but the cold voice of criticism, and the jarring tones of controversy.

But what, since necessity is laid upon us to interpret it, is the bearing of this vision on the subject before us? What does it teach us, as regards our Saviour Christ's ministry in heaven, and the worship of His Church on earth? There can be no doubt that from this representation of Him, as "a Lamb standing as though it had been slain"² (and "as though to enhance still further the tenderness and the pathos of the image," the original word is "a little Lamb,"³) a Lamb, "alive not dead, standing not prostrate, and yet bearing marks as of recent slaughter,"⁴ we are intended to gather that His character as a sacrifice for sin, and the sufferings and death which in that character He endured, so far from being obliterated and forgotten, live on in undying remembrance and perpetual manifestation, amidst the glories and the worship of heaven. As the Lamb slain, heaven adores Him and earth trusts in Him. As the Lamb of God, the Church prays to Him on earth, "O Lord God, Lamb of God, Son of the Father that takest away⁵ the sins of the world, have mercy upon us."

¹ Revelation v. 5.

² Revelation v. 6. Revised Version.

³ *ἀρνίον*.

⁴ Dean Vaughan—Lectures on Revelation.

⁵ In his recent charge (Sept. 6, 1883) Bishop Wordsworth, of St. Andrews, observes that, "Writers who maintain the doctrine of the continuous sacrifice, and endeavour to support it by the authority of our own Church, are in the habit of quoting the words which occur in the Litany, and also in the *Gloria in excelsis* of the Communion Office, 'O

As the Lamb He fills all her future in heaven. The song they sing is "the song of Moses and of the Lamb."¹ "Worthy is the Lamb that was slain"² is their everlasting theme. The robes they wear are "washed and made white in the blood of the Lamb."³ The book in which their names are written is "the Lamb's book of life."⁴ The city in which they dwell "hath no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."⁵ No temple is seen in it, "for the Lord God Almighty and the Lamb are the Temple of it."⁶ All this, and more than all, is true of the ever-living and enduring efficacy of the one sacrifice, once offered, once presented.

But where in all this does it appear that Christ is continually presenting that sacrifice as High-priest in heaven? What countenance does it lend to the idea that, after His example herein furnished, His priests are continually presenting it on the altar in the Holy Eucharist? In which of all the places where He is spoken of in the Book of Revelation as "the Lamb," or as "the Lamb slain," is such priestly action attributed to Him? When, as the Lamb slain, He comes forth to take and to open the sealed roll, what direct or proper reference is there to His priesthood at all? If we read the vision aright, it is as the Prophet, and not as the Priest of His Church, that He then appears. It was because no one in heaven, nor in earth, neither under the earth, was found worthy to open or to look upon the book of God's revelation, the book of His counsels and purposes, offered for the instruction of the Church if only she could find an interpreter to unfold them, that the divine Seer wept much. It was by the assurance that "the Lion of the tribe of Judah, the Root of David," "overcame to open the book and the seven seals thereof," and so to give to the Church

Lamb of God, that *takest away* the sins of the world," and of laying stress upon the use of the present tense, as indicating an ever-present and continuous action; and so they add, not that *tookst* away, but still *takest* away: *Agnus Dei, qui tollis peccata mundi*. But the same writers," he adds, "omit to draw attention to the fact that in the proper preface for Easter Day, the great day of the Atonement itself, in the midst of the Eucharistic function, and *before* the consecration of the elements, our Church teaches us to 'praise God for the glorious resurrection of His Son, Jesus Christ our Lord,' not as *taking away* the sins of the world through any continuous oblation of Himself, either in heaven or on earth, but because 'He is the very Paschal Lamb, which *was offered* for us and *hath taken away* the sin of the world.'"

It should be remembered, too, in weighing the force of the expression in question, that it is really a quotation of St. John i 29, and that it would have been an anachronism for the Baptist to have spoken of Jesus as *having taken away* the sin of the world.

¹ Revelation xv. 5.

² *Ibid.* v. 12.

³ *Ibid.* vii. 14.

⁴ *Ibid.* xxi. 27.

⁵ *Ibid.* xxi. 23.

⁶ *Ibid.* xxi. 22.

that revelation, that He was comforted. It was to loose seal after seal of the mysterious book, so that its contents might at length be known and promulgated, that "the Lamb as it had been slain" appeared upon the scene. Assuredly, then, it is of His office of Prophet and not of Priest that the vision primarily and pre-eminently reminds us.

We shall be told, no doubt, that we are ignoring the fact that it is "the Heavenly Temple and its altar, and in its midst the One everlasting Priest, the One everlasting Victim, Jesus, the 'Lamb as it had been slain,'—continually presenting Himself before God,"¹ that this vision avowedly depicts. But we answer, that thus to connect the "Lamb as it had been slain" of the Apocalyptic Vision with "the Heavenly Temple and its altar," and with the "One everlasting Priest, the One everlasting Victim," is not only to contradict, so far at least as altar and victim are concerned, the definite teaching of the Epistle to the Hebrews, but also to introduce unwarrantable and misleading confusion into the imagery of the vision itself. In the vision, so far as we have at present considered it, no altar at all is seen. It is true that in the next chapter, the sixth, which is in some respects a continuation of the fourth and fifth, an altar is introduced. But what altar? "The altar," it is called, without any explanation, either as to what kind of altar it was, or how it came there. It will, perhaps, be said, that by thus introducing it as a thing of course, though he had not mentioned it before, St. John makes good the point contended for, and teaches us, more forcibly than by a direct statement, that there is an altar before the throne of God. But does it not, we ask, remain to be accounted for if this be so, not only that a Jew using Jewish imagery should thus obviously contradict the earlier teaching of the Epistle to the Hebrews, and violate the requirements of the familiar type which knew of no altar in its most holy place, but that one inspired writer should run counter to another? And what again are the concomitants of this altar which the holy Apostle sees? Does the "Lamb as it had been slain" stand by it, and there continually present Himself to God? So far from this, the altar is in no way connected with Him, or with His ministry at all. "Under the altar," this is all that is said of it, St. John saw "the souls of them that were slain for the word of God, and for the testimony which they held."² What has this to do, we ask, with "the One everlasting Priest, the One everlasting Victim?" It may well be doubted whether in this Book, which speaks in parable and teaches by metaphor

¹ The Church and the World. The Eucharistic Sacrifice, p. 339.

² Revelation vi. 9.

throughout, we have anything more here than a representation of the fact, that like victims offered upon an altar they had sacrificed their lives in the service of God.¹ But at any rate it is worse than precarious to build upon a description like this the theory that our Lord is ministering at a "heavenly altar."

In the eighth chapter "the altar"² is again mentioned, and it is a Jewish altar now that is undoubtedly referred to. But it is not the altar of animal sacrifice, the altar of burnt-offering, on or at which the body of the animal was offered and its blood poured out, that is here reproduced. To make this clear, when it is again spoken of in the same verse, it is more fully described as "the golden altar," and that, we know, was the altar, not of sacrifice, but of incense, which stood within the Holy Place or first chamber of the typical sanctuary.³ But what is specially noteworthy is, that neither as "the Lamb that was slain," nor under any other title, is our Lord ever associated in any way with this or with any other altar that is spoken of in the Book of Revelation. At this golden altar it is "an angel" that ministers, and his ministry is to "add" the "much incense that was given unto him, unto the prayers of all the saints upon the golden altar which was before the throne."⁴ The truth is, that even supposing the place to which St. John was admitted when it was said to him, "Come up hither,"⁵ to have been identical with "the presence of God,"⁶ of which the writer to the Hebrews speaks, the imagery employed to describe that place in the two Books is quite different. And it is confusing and misleading to treat it as the same. The "Heavenly Temple" is not the place in which the scene of the Apocalyptic visions is laid. The word "temple" occurs no fewer than sixteen times in the Book of Revelation,⁷ and in every one of these cases the Greek word used is that which denotes the shrine,⁸ or proper abode of

¹ "The representation here, in which they are seen *under the altar*, is simply symbolical, carrying out the likening of them to victims slain on an altar. Even as the blood of the victims was poured under the altar and the life was in the blood, so their souls are represented as under the symbolical altar in heaven, crying for vengeance, as blood is often said to do." Alford *in loc.*

² Revelation viii. 3.

³ Exodus xxx. 1-10. Compare xl. 26, 27.

⁴ Revelation viii. 3. The other places in which an altar is mentioned are ix. 13; xi. 1; xiv. 18; xvi. 7.

⁵ Revelation iv. 1.

⁶ Hebrews ix. 24.

⁷ The places are iii. 12; vii. 15; xi. 1, 2, 19 (*bis*); xiv. 15, 17; xv. 5, 6, 8 (*bis*); xvi. 1, 17; xxi. 22 (*bis*).

⁸ *ναός*, not *ἱερόν*, which last is the common word in the Gospels and Acts

Deity, in contra-distinction to the whole building with its surrounding courts. But a careful examination of these passages lends no countenance to the idea, that the writer of the Book intends us to understand that what he saw and records took place within the precincts of this shrine or temple, of which he so frequently speaks. On the contrary, the special notice of its being "opened," as though up to that time it had been closed, and was generally kept so during the progress of the visions, appears directly to contradict such a supposition. Moreover, what was said just now with reference to the Apocalyptic altar is equally true of the Apocalyptic temple. In no one instance is our Blessed Lord associated with it, either as the victim offered in it or the Priest who offers. Any such association is altogether foreign to the Book of Revelation.¹

But what then, it may fairly be asked of us, is in your view the force and significance of the appearance of "the Lamb as it had been slain" in the vision of St. John? The answer to this question will prepare the way for, as indeed it will in a measure anticipate, the general view of our Lord's present ministry, with which we are to conclude this paper. That general view is, that it is the intercession of a priest, not representing continually His sacrifice in priestly action at an altar, but dispensing in royal dignity from His throne the never-dying fruits of that sacrifice which He had once offered and once presented. And of this view the vision in question affords a particular example. The language of St. John, when accurately interpreted, proves that it was by virtue of His sacrifice, not as then represented to God, but as already and beforehand offered and accepted, that he obtained the right to open the book. He "conquered," or "overcame," are the words of the Elder to him, "to open the book." "Overcame," not in some recent struggle just completed, but in that one great struggle to which and His victory in it He Himself had referred by the same word and the same tense, when He said to the Church at Laodicea, "To him that overcometh will I grant to sit with Me in My throne, even as I also *overcame*, and am set down with My Father in His throne."² And then,

¹ Revelation xi. 19 ; xv. 5. So, too, angels came out of it, xiv. 15, 17, and a voice proceeds from it, xvi. 1, as from a building outside which the Seer was.

² Revelation iii. 21, where, as in verse 5, it is *ἐνίκησα*. The Revised Version, unfortunately as we think, renders the aorist in the latter place, "hath overcome." "The usual rendering," writes Dean Alford, "loses sight of the victory of Christ, and of the uniform sense in which the word *νικᾶν* is constantly used in this book. The aorist must not be resolved into a perfect, but points to the past event of that great victory, by virtue of which the opening is in His power." Similarly Dean

what had thus been conveyed to the ear is repeated and confirmed to the eye by the appearance on the scene of the "Lamb as it had been slain." What more fitting symbol could have been chosen to give expression to the spiritual truth which the Elder had just enunciated? How better could his plain words, He "conquered;" in His victory over death, so as to obtain by virtue of it the right "to open the Book," have been translated into the symbolical language of the Apocalypse?¹ Our great High Priest, "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."² There He "sitteth" still, as the New Testament throughout and the Creed of Christendom affirm. It was not to unteach the truth which His session implies, and to bid us regard Him as *standing* ministering instead, that the vision was so contrived that His place on the throne appeared to be empty, and He Himself at length stood in front of it as a Lamb that had been slain. The arrangement of the scene is purely symbolical, and is designed to give emphasis, by a crucial example, to the truth that His Intercession rests upon His Atonement, that the gifts which by means of that Intercession He procures for His Church are "the innumerable benefits which [by His precious blood-shedding He hath obtained to us." Our view, then, is that of the three priestly functions, which, as Bishop Pearson reminds us, belong to our Lord as the Christ, or Anointed. The first, *oblation*, as the essential pre-requisite both of the second and of the third, He has already once for all discharged. The second, *intercession*, in the ever-living efficacy of the first and with large anticipations of the third,

Vaughan: "The glory of opening the book of God's counsels is the result of Christ's victory in redemption. To be the unfolder, the revealer, the expositor of God's counsels to God's Church and God's creatures, is one part of that mediatorial reign upon which the Saviour entered through sufferings."

¹ More than this we cannot find in the symbol. We cannot see that it warrants the belief that our Lord's glorified body bears still in heaven the print of the nails and the gash of the spear. "Calvary," says the late Dr. Pusey, "lives on in heaven and pleads for us still. . . . There on that once veiled brow of majesty, translucent with the light of Deity, are the marks of the thorns which pierced Him. There are the glorious scars which He showed to Thomas, now beaming with the light of love, pleading to the Father for us. There is that once rifted side, through which from His pierced heart gushed forth the water and the blood. There they speak for us sinners." But where is the authority for this, or for the statements of some of our hymns? *e.g.* :

Oh joy, all joys beyond,
To see the Lamb who died,
And count each sacred wound
In hands, and feet, and side.

² Hebrews i. 3.

He is discharging now. The third, *benediction*, growing out of and gathering up into itself the memories and the virtues of the first and the second, He will then discharge when "to them who are expecting Him, He shall appear the second time without sin unto salvation."¹

But we also believe that while intercession is thus His priestly work for us now, it is the royal intercession of a priest upon His throne.

"He which was accepted in His oblation," to quote Bishop Pearson again, "and therefore sat down on God's right hand, to improve this acceptance continues His intercession, and having obtained all power by virtue of His humiliation, representeth them both in a most sweet commixture, by an humble omnipotency or omnipotent humility, appearing in the presence and presenting His postulations at the throne of God."² "Nor must we look upon this," he adds elsewhere, "as a servile or precarious, but rather as an efficacious and glorious intercession, as of Him to whom all power is given both in heaven and earth."³

Such royal intercession, not the pleading of a suppliant, nor the dealing of a priest with sacrifice, but the calm request as of an equal, the undoubting prosecution of a rightful claim, He predicated of Himself when here on earth, both by the word⁴ which he used to describe His "asking" the Father on our behalf, and by the tone and language of the prayer in which He inaugurated His intercession for us before He suffered. Placing Himself by anticipation in that prayer beyond the cross and the grave, looking back, as it were, on the finished work on which His intercession is to rest, He says, "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do."⁵ And then, in the expression of will founded on acknowledged right, He intercedes, "Father I WILL that they also whom Thou hast given Me be with Me where I am, that they may behold My glory."⁶

An intercession it is, as again He teaches us Himself, which encounters no obstacle, overcomes no difficulty, meets with no counteraction, in the perfect spontaneity of its unimpeded exercise; moving ever, living ever, being ever among the eternal harmonies of the nature and the will of God; flowing from and returning to, at once the consequence and the occa-

¹ On the Creed. Art. "Christ." Folio 1692, p. 95.

² *Ibid.* Art., Sitteth on the right hand of God, p. 285.

³ *Ibid.* Art. "Christ," p. 96.

⁴ ἐρωτάω, not αἰτέω.

⁵ St. John xvii. 4, Revised Version. "The historical mission of Christ is now regarded as ended; the earthly work is accomplished."—*Westcott*.

⁶ John xvii. 24.

sion of, that Love which is of God and is God; not needing always to be insisted upon, lost sight of for the moment, as the part is included and merges in the whole, in that eternal love of the Father, of which it is a manifestation and a form, and from which the entire scheme of Redemption proceeds; yet even then most magnified and most triumphant, because by it, as the condition and the means, that free love of God is fully realized and enjoyed. "I say not unto you," these are the words, 'that I will pray the Father for you, for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God.'¹

It should not be lost sight of, for it has an important bearing on the place and the mutual relation of oblation and intercession in the sacerdotal ministry of our Lord, that in the comparison of Christ with Aaron in the Epistle to the Hebrews, no mention whatever is made of intercession. In the earlier chapters, where He is described generally as a High Priest, before any reference either to Aaron or to Melchisedek as types of Him has been made, His human sympathy, as a necessary qualification in an intercessor for man, is more than once insisted upon.² At the close of the argument, when both Melchisedek and Aaron have passed out of view, and all types are gathered up in their fulfilment in the "Great Priest over the house of God," the confidence of the human heart in His priestly intercession is virtually assumed in the invitation to "draw near in full assurance of faith."³ But of the two intermediate sections in which His resemblance, first to Melchisedek and then to Aaron, is worked out, it is in the first alone, and not in the second at all, that intercession is spoken of. As the Antitype of Aaron He intercedes not at all. As the Antitype of Melchisedek He intercedes ever. In other words, it is in the discharge of that eternal and royal priesthood after the order of Melchisedek, in which the one great sacrificial act after the similitude of Aaron was an essential but a unique and single episode, that He ever lives to make intercession for us.⁴ Of Melchisedek we read not that he offered any sacrifice.⁵ On the ground, no doubt, of sacrifice already offered by him as a priest and accepted, as a priest he intercedes—stands, that is, between God and man, dispensing from God the benefits which the sacrifice has procured, receiving from man the thank-offerings which those benefits have evoked. Moving freely in the sphere of reconciliation already effected, meet type of the greater Priest who, after his order, should one day arise, he accepts of the faithful,

¹ John xvi. 26.² Hebrews ii. 17, 18; iv. 14-16.³ Hebrews x. 22.⁴ Hebrews vii. 25.⁵ Genesis xiv. 17-20.

in the person of Abraham their father, the tenth of all, and refreshes them with food and wine, and blesses them in the name of the Most High God.

Such then, however imperfectly we may have represented it, we believe to be the teaching of Holy Scripture on the subject which has been before us.

How far our representation accords with the teaching of Catholic antiquity, and of the great divines of the English Church, is a subsidiary question, the importance of which we have no desire to underrate, and on the consideration of which we should not fear to enter. But it is a subsidiary question. The first and the ruling question is, "What saith the Scripture?" To God's Word written our own branch of Christ's holy Catholic Church subordinates the authority of Creeds,¹ of General Councils,² and of the Church itself.³ "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."⁴

Our conclusion, therefore, is that we find it impossible to accept that view of our Lord's Intercession which regards it as consisting in the continual representation of His most holy Body and Blood as a Priest before God in heaven; not only because we cannot bring ourselves to translate into literal language and clothe with material forms the fervid oratory and glowing imaginations of some good men who have been hastily claimed as holding it; not only because we see it leading around us to an undue exaltation of one of the two sacraments which Christ ordained—to the comparative depreciation of the other, which is of equal dignity, and of Common Prayer, to which He promised His special presence and blessing, and of the preaching of the Gospel, which He enjoined upon His Church to the end of time—and finding expression in a ritual which the eye can scarcely distinguish, and a doctrine which the mind can with difficulty dis sever, from the ritual and the doctrine of the Church of Rome; but chiefly and above all, because when we bring it to the test of Holy Scripture, we perceive that it is neither written therein, nor may be proved thereby.

To the other view, which rests upon the Scripture, which cannot be broken, on those words which, though heaven and earth pass away, shall not pass away, we commit ourselves and are at peace. It reveals to us One Who, having once offered on earth and presented in heaven His one sufficient sacrifice for sin, ever lives and reigns, a Priest upon His throne, to

¹ Article VIII.

³ Article XX.

² Article XXI.

⁴ Isaiah viii. 20.

apply the virtue of that sacrifice to His Church below, and by the channels of holy ordinances, by prayer and meditation and preaching and sacraments, to bestow upon her "the innumerable benefits which by His precious blood-shedding He hath obtained to her."

T. T. PEROWNE.



ART. IV.—A DAY AT EISENACH.

PART II.

OUR subject being Eisenach, we must pass somewhat abruptly from the first period of Luther's association with that place to the second. In the time that intervened events had occurred of the utmost moment, both to his own biography and to the effect of that biography upon the world. These were the fixing of the Theses upon the church door at Wittenberg, the burning of the Pope's Bull, and the defence before the Diet of Worms. It must be added that these were the really romantic and attractive incidents of Luther's life, as, on the other hand, they contained the germ of all that followed in the ecclesiastical and theological history which is connected with his name. The short residence in the Wartburg marked the separation of two very different periods of his life. After his departure from that solitary place of constrained rest, all was storm and controversy and anxiety. The time of protest and of the mere proclamation of great principles was past, and the time both of new church-organization and of the difficult re-settlement of theology on a primitive basis was begun.

We cannot too carefully remember that the months spent in the Wartburg were intimately connected with the Diet at Worms. The crisis of Luther's departure from that place was the moment of the greatest peril of his life. He was under the ban alike of the Pope and of the Emperor. In these circumstances, starting in his waggon from that city by the Rhine, on the 26th of April, he took the usual road to the north-west, towards Wittenberg, through the country which has been slightly described. His first resting-place was Frankfort. Thence he wrote a characteristic letter to his friend Lucas Cranach, the painter who made the above-mentioned portraits of his father and mother. He relates in a few strong words what had happened at Worms. "My service to you, my dear Master Lucas. I expected his Majesty would assemble fifty learned doctors to convict the monk outright. Not at all.