

Here it seems to be overlooked, that typical ceremonies in connexion with Christian Worship *are directly at variance* with the acknowledged fact, that the old Jewish system of types was abrogated by the death of Christ; and that it was our Saviour's own law, that the Father was to be worshipped, not according to the shadowy ritual of the Jews and Samaritans, but in spirit and in truth. Under the Gospel dispensation the worship of God is at once simple and spiritual; it is the communion of the soul of man with his Creator, by his direct influence *in his office as the Spirit*, and through his sole mediation *in his office as the Saviour*. Consistently with this truth, all observances in worship, which are of a purely ceremonial nature, all mere types and shadows, *are by a general law abolished*. They are at once fulfilled and abrogated by the great realities of the Gospel of Christ. The Sacraments exactly answer to this description. *They are in their nature wholly ceremonial*; they are mere shadows or figures. As all Protestant writers acknowledge the Sacraments to be ceremonial in their nature, I shall here only quote from two, viz:—Bishop Hall and Mr. Romaine, who are known to have been strong supporters of the Sacraments.

The former, in his fifth book of contemplations, says:—"I wonder to see the Israelites fed with Sacraments; their bread was sacramental, whereof they communicated every day, and now their drink was sacramental. * * * The ancient Jews Behold, their whole meals were sacramental. * * * The ancient Jews kept our feasts, and *we still keep theirs*." Mr. Romaine (in his discourse upon ch. 4 v. 6, of *The Song of Solomon*) says:—"The shadows were to flee away. The legal ceremonies are called shadows in Scripture, because they were outward and visible signs of inward and spiritual objects. St. Paul says, the ceremonial law "had the shadow of good things to come," Heb. x. 1; *of the good things which are now come to us by the advent of Christ*; and it had the patterns and examples of heavenly things; every one of which had God for its author, and was instituted by him to be an apt figure, and to raise a just idea of some spiritual object; as Moses was admonished of God, when he was about to make the tabernacle. "For see," saith he, "that thou make all things according to the pattern showed to thee in the mount." Every rite and ceremony was a pattern of some heavenly object, the real existence of which the pattern proved, as "as a shadow proves the reality of the substance from which it is cast, and the resemblance and likeness of which is set before the eyes, as the shadow of a body is a representation of it. The scripture has expressly determined what all these shadows were to represent: for the Apostle, speaking of them in Col. ii. 17, declares, "that they were the shadow of things to come, but the body is of Christ." Christ is the reality of all the shadows of the law; he is the body, and the substance, of whom they are the pictures. If you take away their reference to him, they cease to be examples and shadows of heavenly things; but if you suppose them to represent him and his actions, and sufferings, &c., then they answered many noble purposes, *until he came in the flesh to fulfil them*; for then these shadows were to flee away; one great end of their institution being answered.