

During the formative period of Divine revelation, rules were made intentionally that they should become obsolete when their purpose had been served. They related to the Person and work of Messiah, bearing chiefly on guilt and its extinction. The responsibility of appointing substitutions was shouldered by the Revealer Himself, who expounded so realistically that except by denying the illustrations there is no possibility of mistaking His meaning. But foreshadowings of the Deliverer became unnecessary when His work was done, except as records giving definite points as to what He had accomplished. The great *Sacerdos* makes any other of His class superfluous; a "priest" as a coadjutor of the Infinite is a candle in the glare of the sun—a thing figured in providential sarcasm in all ritualistic public worship. The key to the Levitical law—Hebrews—makes it evident that when the shadowings were done away the Object left was Christ, and Him crucified—the fact, and not vulgar realistic representations of His execution, which must be very offensive to the Crucified as they are to good taste. Remarkable, that once more in England it has become a question whether St. Paul was sincere when he wrote that "It hath pleased God through the foolishness of preaching to save them that believe:" by preaching, and not by sacerdotal manipulations.

It is coincident with the Protestant view that no official of the New Testament is called a *hieruus*—the New Testament designation of the Aaronic ministers. The modern signification given to "priest" measures