

or a useful instrument for teaching certain dogmas, and those who consider that symbolic ritualism, finding its pattern in the Mosaic economy, is of divine appointment and of universal obligation.

This theory is open to great objection, and for two main reasons : (1) It obscures the true idea of worship, which should be the spontaneous devotion of the heart in adoring love, by the conscious effort to make every action teach some doctrine. The best form is that which, like John the Baptist, points only to Christ. (2) It is a backward step, and a long one, from the spiritual realities of Christianity to the material and earthly elements of Judaism, and to the special features which it had in common with heathenism.

The system of symbolic ritualism seeks its justification in Judaism. It has little sympathy with the simplicity of the Christian worship portrayed in the New Testament, which took as its model the synagogue rather than the temple. It, therefore, takes as its pattern the symbolico-typical ritual of the Mosaic economy, with its outward forms expressing higher religious ideas, and its ceremonies, which, as St. Paul declares, were shadows of future persons and things. The Hebrew, living in spiritual infancy, looking forward to the promised Messiah, needed types and shadows of His person, life, and work, and those were furnished in symbolic persons, in symbolic objects, in symbolic acts. He had the tabernacle, the priesthood, the altar, the sacrifices, which were prophetic symbols of Christ.

But the Levitical system was intended by God to be but of transitory duration. And it has been completely fulfilled in Christ, and finally abrogated by His finished work. To return to it, to overlay the si -