

the law contains two tables: the former teaching religion, or our duty to God; the second teaching morality, or our duty to our neighbour. This moral law, then, is both moral and religious; these same divines distinguish religion and morality. In the fifth place, because one precept of this moral law was as ceremonial as any item in their ceremonial law, viz: the fourth commandment. For these reasons and others, we objected then to this division of the law.— We have never heard anything said, though much has been said on that subject, of the least weight to change our views delivered at that time.

But, without going further into the detail on this part of the subject, we proceed to observe, that Moses, the great lawgiver to the Jews, delivered this law as a rule of life to the Jews only; and it was all equally important to them, and binding upon them. It was all holy, just, and good, as respected its design; and equally divine and authoritative. He that touched the ark died the death, as well as he who stole the golden wedge. He that offered strange fire upon the altar was consumed, as well as he that cursed his father. He that gathered fuel on the Sabbath, and he that blasphemed the God of Israel, were devoted to the same destruction. But the law of Moses was given for a limited time. The world was about twenty-five hundred years old before it was given; "for until the law, sin was in the world," and this law was designed only to continue till the promised seed should come, the great Lawgiver. Moses pointed Israel to this great Lawgiver. Malachi told the Jews to remember this law until Elias should come. The Messiah said plainly, "that the law and the prophets preached till John." But, "since that time, the kingdom of God was preached." Paul repeatedly affirms that christians are not under the law, but under the gospel, as a rule of life. In teaching the Jews he compared the law to a school-master until Christ came; since faith or Christ came, he assured them they were no longer under the school-master. He declared they "were delivered from the law"—"they were free from it"—"they were dead to it." He says, "it was done away"—"it is abolished"—"it is disannulled."

Moses had a brother of great dignity, of illustrious fame whose name was Aaron. This brother of the lawgiver was divinely ordained a high priest, and divine laws ordained concerning him and his successors. In process of time the son of Jesse was crowned king over Israel, under God, who still retained the sovereignty. Concerning this David and his successors divine laws were published. Israel were under Moses as a lawgiver, under Aaron as high priest, under David as king. These three were types of Christ as lawgiver, priest, and king. Now the poplars and we agree in one grand point on this topic. They say that "Jesus Christ is our only prophet, priest and king." To this we cordially and fully agree. Therefore, we will not submit to Moses as our prophet or lawgiver, to Aaron as our high priest, to David as our king. If we would yield to Moses as our lawgiver, we would yield to his brother Aaron as our high priest, and to the son of Jesse as our king. We honour Moses, Aaron, and David. We study their history, their offices, and their deeds. We