

T H E

# CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God."  
"This is love, that we walk after his commandments."

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## LAW OF MOSES,—LAW OF JESUS.

The "moral law," or decalogue, is usually plead as the rule of life to believers in Christ, and it is said that it ought to be preached "as a means of conviction of sin." The scriptures never divide the law of Moses into moral, ceremonial, and judicial. This is the work of schoolmen, who have also divided the invisible world into heaven, hell and purgatory; who have divided the obedience of Christ into active passive, and both; who have divided the members of the church into speechless babes, seekers of religion and regenerated saints; who have divided the kingdom of heaven, or christian kingdom, into clergy, ruling elders, and laity; and who have philosophized, allegorized, and mysticized christianity into an incomprehensible and undefinable jargon of christianized praganism and judaism.

We published, seven years ago, a speech pronounced to the association on this subject, in which we objected to this division of the law; the substance of which, if we recollect right, was this: we objected to this division of the law, First, because it was unauthorized by either the Old or New Testament, i. e. neither God by Moses, his Son Jesus Christ, nor his apostles, had ever made such a division. They always spoke of the law as one grand whole. "The law was given by Moses, but the grace and the truth by Jesus Christ" "The law and the prophets continued until John the Baptist." "You are not under the law," &c. &c. Here is no moral, ceremonial or judicial law, but "the law" Secondly, because this division of the law perplexes the mind of the student of the bible, who, while he meets the words "the law," is puzzled to know which of the three is meant; whereas, if he would always view the phrase "the law," when not otherwise defined, as the one and undivided law of Moses, he would never be perplexed. Because, in the third place, this division is illogical or incorrect, as respects the moral and judicial law. All writers and speakers we have either heard or seen, blend, in their expositions, moral and judicial precepts, making the latter as moral as the former. They have no palpable or distinguishable criteria of distinction. Because, in the fourth place, they represent the ten commandments as the moral law; whereas they tell us that