

treat the word of God; which was *once* enforced by Him, whose spirit dictated the sentiments and words thereof. Nevertheless, there could be no *perfect* testament till the *death* of the *testator*. "And for this cause He is the mediator of the *New Testament*, that by means of death, for the redemption of the transgressions that *WERE* under the *first (covenant)* testament, they which are called, might receive the promise of eternal inheritance. For, where a testament is there must also of necessity be (brought in) the death of the testator." Heb. ix. 15.

But, Sir, you may perhaps say: this tends to dishonor the *Moral Law* of Moses. Sir, if the decalogue falls, it falls not in our weak hands; but if the same Almighty power Who dictated that then excellent code, on Sinai's sublime height, and amid its tremendous thunders and lightnings, has since by his all wise dictates, through his Holy Spirit, declared that law null and void, he had the right so to do, and we will at least assume the liberty of noticing the fact.

Paul compares the two testaments to Sarah and Hagar, or rather to their sons, Isaac and Ishmael. He says that they are alligorical or figurative of the "law" and the "faith" or gospel dispensation. "For it is written, that Abraham had two sons, the one by a bond woman and the other by a free woman. But he that was of the bond woman was born after the flesh, but he of the free woman, by promise; which things are an alligory (or figure, or type): for (*mark*) these are the two covenants (or testaments) the one on Mount Sinai which gendereth to bondage, which is Hagar: For this Hagar is mount Sinai in Arabia, and answereth for (or represents) Jerusalem which now is, and in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all."—Gal. iv. 22. "Now *we* brethren, as *Isaac* was, are the *children of promise*. But as then he that was born after the flesh persecuted him after the spirit, even so now, (doth the Jews persecute us). Nevertheless what saith the scripture?" Now mark the fate of the law of Moses delivered *from Mount Sinai*. "Cast out the bond woman (law of Moses, decalogue and all) and her son: for the son (law) of the bondwoman shall *not* be heir with the son (testament) of the free woman (or Church of Christ). So then, brethren, *we* are *not* children of the bondwoman but of the free." Gal. iv. 28.

But what says Paul's exhortation to those who. (as some