

your light so shine before men, that they may see your good works, and glorify your Father in heaven."

D. OLIPHANT, Oshawa, C. W.

Ira, N. Y. 19th March.

FIRST PRINCIPLES.

No. II.

NOT THE OLD, BUT THE NEW TESTAMENT.

Several important conclusions are to be deduced from the main fact developed in our last essay: for if it be true, as we then attempted to show, that we have a new lawgiver, it follows self-evidently that we have a new code of laws, a new order of things, and a new place of record where these new laws and this new order of things may be found. Our chief inquiry, therefore, at present, will be, Where does the new lawgiver speak to us?

Now, the admission that Moses is deposed, and, in his legislative authority, superseded, not only makes null and void, as books of law, the writings usually called "The five books of Moses," but silence, in the legal sense, is imposed upon every teacher, wise man, and scribe in all that dispensation where Moses legislated. All the teachers and scribes of the first church were subject to the first lawgiver, and hence their ministry was as truly the Mosaic ministry as though Moses lived and legislated personally from the giving of the law on Sinai to the death of Christ on Calvary. While the Jewish church stood, every thing said and done in it, as a divine institution, was essentially Jewish; and therefore every law, ordinance, or ceremony of that first institution, must, of necessity, refer to that institution itself and not to another: for should we speak of the same laws for a first and second institution, or old laws for a new lawgiver, the inconsistency would be too apparent for general credence or acceptance.

The whole sacred writings are divided into two principal parts, commonly called testaments, the old and the new. Two lawgivers, two testamentary documents, two institutions or churches. First the lawgiver; then the covenant or constitutional document; then the institution or church founded upon said document. Moses was the Jewish lawgiver—gave a Jewish constitution—on which was erected the Jewish church; Jesus is the Christian lawgiver—has given a Christian constitution—on which is built the Christian church. As, therefore, the Jews consulted the writings of him who spoke from Mount Sinai, so we should make our appeals to the writings of him who speaks from Mount Zion. The old institution is learned from the Old Testament;