

"of such is the kingdom of heaven." But it will be quite soon enough, we deem, to interdict all application to those venerable and inspired oracles of God, on the point at issue between us and our opponents, when we shall have ascertained either, that they are perfectly silent on this subject, or that their responses are as equivocal in their import, as history informs us were those of the oracles of Paganism.

There are several interesting and important aspects in which the great *commemorative* rite of Christianity, as well as the initiatory one, is susceptible of illustration only in the light which the Old Testament throws forward on the New. It so occurred, that the very last Sabbath on which the writer of these observations administered the Lord's Supper, he addressed the congregation from 1 Cor. v. 7, 8,—“Purge out therefore, the old leaven, that ye may be a new lump—therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness—but with the unleavened bread of sincerity and truth.” With the recent recollection of the references which he found it absolutely requisite to make to the institution of the Passover, the preparations for its observance, and the manner of its celebration, in order to a due exposition of the words of the Apostle, how, he would ask could such allusions, replete as they are with materials of Christian edification, be elucidated independently of the Old Testament?

There lies another objection of a most serious nature against the principle assumed by Mr. Crawley, that “the New Testament is the only rule of Christian ordinances”:—It strikes at the root of the obligation of the sabbatic institution under the gospel economy. This objection he endeavours indeed to dispose of, by classing the duty of observing the sabbath with those principles of moral truth that have “belonged to religion under every dispensation, such as, love to God and salvation by faith.”* But the fallacy of this mode of reasoning appears, from its confounding the palpable distinction between duties of a nature purely *moral*, and those which are of a *mixed* character—being partly *moral* duties and partly *positive* institutions. Now of this latter kind is, unquestionably, the law of the Sabbath. The consecration of a part of our time to the worship of God is indeed a *moral* duty,—and one of pre-eminent practical importance; but the *proportion* of time to be thus appropriated, the designation of every *seventh* day to be observed as a holy rest,—must obviously be matter of *positive*

* Treatise on Baptism, p. 6.