

and worship. These are stated in the apostolic writings, and conformity to them is enjoined upon disciples from the new obligations which arise out of the new law. The precepts found in the apostolic epistles and those found in the Pentateuch or writings of Moses, have one differential attribute which cannot be too clearly presented here. The precepts found in apostolic epistles originated or were occasioned by the mistakes and misdemeanors found in Jews and Pagans, recently converted to the christian faith. But the precepts or laws found in the Pentateuch were promulgated before the people began to act at all, as a part of the institution itself. Hence it was an institution essentially of *law*—the New essentially an institution of *favor*. All the actions of the former were prescribed by law; but subordination to the latter is implied in the gracious promulgation itself.

The relation established between God and Israel was a different relation from that established between God and christians. As all duties and privileges arise from relations, if the relations are different, the duties and privileges are different also. Now God made himself known to Israel simply as their God and deliverer from Egyptian bondage, and as their King in contra-distinction from the kings of all other nations. Upon this fact, as the grand premises, as the Old institution proclaimed. Thus it began:—"I am the Lord your God who brought you out of the house of bondage. Therefore you shall acknowledge no other God besides me," &c. But the premises upon which the New institution proceeds are of a much sublime and exalted character. Relations more sublime than national and temporal relations, enter into its nature, and lay the foundation of the New Economy. He is the God and King of christians upon *higher considerations*—and more than simply their God and King—he is their Saviour and Redeemer from worse than bondage; their leader and guide to a better inheritance than Canaan; and their Father by a new and glorious provision which the national compact at Mount Sinai knew nothing of.

The relation of Master and Servant is a very different relation from that of Father and Son. This is rather an illustration, than a full representation of the difference of relation in which Jews and Christians stand to the God of the whole earth. The relation of Creator and creature is the natural relation existing between God and all mankind. But besides this he has instituted political and gracious relations between himself and human beings. These flow from his own good will