

against the law, and against this place," (the Temple). The Apostle verily was no disciple of Moses, and well did the Jews know it.

Standing before Governors Felix and Festus, while still wearing the galling chain of a prisoner, simply because he preached Jesus and not Moses, he is reported by Luke to have said, "But this I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and the Prophets"—"witnessing both to small and great, saying none other things than those which Moses and the Prophets did say *should* come." Acts xxiv 14 and xxvi 22. Thus Paul fulfilled the law and the prophets as he ministered to his Lord. The Apostle taught no other things than the very things that Moses, Samuel, Jeremiah, and Daniel said should be taught in the school of Christ. Moses intimated in most explicit terms that his own authority should cease, and a prophet take his place having all authority. The lesser and greater prophets, subsequently, all gave notice that in Christ's name salvation should be enjoyed. And hence Paul felt himself acting in happy unison with Moses and the prophets though preaching that all the things which they taught were old and had passed away; for his ministry was in accordance with, and in *fulfilment* of, the predictions of those faithful men of old who spake the things which the Spirit moved them to speak.

But it is desirable that we pursue the subject more pointedly and orderly. We are therefore willing to stand by the side of the Apostle to the Gentiles when he argues:—

1st. That two promises were made to Abraham.

2nd. That the Mosaic covenant grew out of the one promise, and the Christian covenant was the fulfilment of the other promise.

3rd. That so radical the difference between the two, that there was an entire change of priesthood and of law when the second covenant was ratified.

4th. That while the ground or basis of the first was flesh, the great principle of the other was faith.

5th. That the laws embraced in the first covenant were written on stone, while the laws of the second covenant were written on the heart.

6th. That while the grace of the former was restricted to a single family, agreeably to one of the promises made to father Abraham, the grace of the latter was designed to extend to all families and nations of the world.

7th. That the characteristic differences between the two covenants