

tain the marks of divinity belonging to each, and is unwilling to admit any conclusion from the Law, which appears unworthy of that all-wise, all-powerful and merciful God by whom it was promulgated.

In doing this, he is assisted by considering, that the separation of the Israelites and the pure religion committed to them, was a step in the sublime scheme of the redemption of man by Jesus Christ; and although this revelation was confined to a clear view of the Majesty of God, his Sovereignty, infinite wisdom, and glory, it bears striking marks of the divine mercy, and many proofs of his tender regard for the children of men. Nor are we rashly to infer that this mercy was confined to those who lived under the Law, or that the penalty was rigidly executed upon the disobedient; for we have the best grounds for believing that the wonderful efficacy of the Sacrifice on the cross, applied to all the sons and daughters of Adam, as well those who were born before as those who live after the ascension of our Saviour. Agreeable to this, we find that the same conditions were required for acceptance, under every dispensation of revealed religion. Every true believer, as well as Abraham, was accepted; and every true penitent, as well as David, pardoned. The truth is, that the Gospel offers no new method of acceptance with God from what is contained in the Old Testament; but only explains the promises, and points out the purposes of God, in a clearer manner. "The same righteousness of God was the object of Faith—the same Divine mercy, through the very same medicine, was the source of forgiveness—and the same exercise of faith and repentance in sincerity, was demanded in every period." The moral Law is as much in force now, as it was in the days of Moses and David. To pronounce it, therefore, rigid and inflexible; and the Gospel mild, easy, and remedial, is to consider them distinct, and having no connection: but the Law was subservient to the Messiah's advent, and though attended with many rites and ceremonies which made it galling and burdensome, it was a wise and necessary appointment.

This view of the subject, reconciles the two dispensations, and shews them to be parts of the same glorious scheme for the salvation of mankind. It satisfies the doubts and misgivings of those who consider the ancient heathens hardly dealt with, and those born of Christian parents since