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ON THE LAW AND THE GOSPEL.

THE beauty and tenderness of the Gospel, so graciously accommodated to the wants and longings of the human heart, has sometimes been the cause of engendering in the minds of weak professors an opinion derogatory to the law of Moses. Hence, in comparing the two revelations, they dwell upon the awful and solemn character of the Deity, so frequently described by the prophets, and contrasting their sublime conceptions with the more endearing titles of Father, Friend, and Benefactor, by which he is represented in the New Testament, they are apt to draw conclusions unfavourable to the Law. They consider such conclusions justified, from the nature and tenure of these two revelations—the Law is a dispensation of justice—the Gospel of mercy. Under the former, there is no promise of reward, except the condition of perfect obedience be fulfilled; but as no man is able to perform this condition, all become liable to the punishment of transgressors. The Law offers no reprieve, no means of escape, no plea of mitigation; and being just, holy, and good, it can never be repealed.

But under the Gospel, the most tender invitations are given, and the most earnest solicitude for our salvation, manifested: which proceeding from love and mercy, appear easy of acceptance, and attended with the most precious advantages. According to many, the Law seems harsh and forbidding, and unworthy of the greatest and best of Beings, and the Gospel, on the other hand, altogether lovely.

As both proceed from the same benevolent Creator, the Christian who is desirous of worshipping God from the understanding, as well as from the heart, is anxious to ascer-