

species of this unhallowed leaven? Equally with the professed Antinomian, the standard of the law of God is exchanged for some indefinite and every-varying standard of inclination or caprice. The notions of mercy and salvation, as in the other case, are here used as the palliation of sin. All hope, and no fear—is the character of this preaching. How frightful to think of deluded souls sliding into eternity in this golden dream! And of what vast importance is it for the resistance of error, and for an effective exhibition of Divine truth—that our Ministry should be distinguished by a full display of the spiritual character, and unalterable obligations, of the law of God!

Section II

THE CONNEXION OF THE LAW WITH THE GOSPEL

MR. NEWTON admirably remarks upon the importance of this subject—‘Clearly to understand the distinction, connexion, and harmony between the Law and the Gospel, and their mutual subserviency to illustrate and establish each other, is a singular privilege, and a happy means of preserving the soul from being entangled by errors on the right hand or the left!’¹ Some in the Apostle’s time “desired to be teachers of the law; understanding neither what they said, nor whereof they affirmed.”² This seems to imply the importance, in a Christian teacher, of a clear understanding of the law in all its connexions. And indeed the momentous matter of a sinner’s acceptance with God cannot be accurately stated without a distinct view of the subject. The Judaizing teachers of the Galatian Church, from misconception of this point, had “darkened the counsel” of God “by words without knowledge;” “bewitched” their “foolish” hearers from the simplicity of the Gospel; and—instead of establishing them “in the liberty, wherewith Christ had made them free” had well nigh “entangled them again with the yoke of bondage.”³

I. The subject embraces an explicit statement of the

¹ Newton’s Works, i. 322.

² 1 Tim. i. 7.

³ Gal. iii. 1. v. 1.