

days shalt thou labour, but the seventh day, &c." No particular day to count from is given. The seventh portion of time would seem to be the measure of the law.

In his Epistle to the Romans, St. Paul defends his doctrine, "Justification by faith," against any works by fallen man being considered as meritorious in earning salvation. He explains fully in the 3rd chap., which should be carefully read throughout, and noted *verbatim*.

Anticipating a possible objection by an opponent, he abruptly, in the last verse, asks a question, "Do we then make void the law through faith?" and answers it with strong feeling, "God forbid : yea, we establish the law."

St. Paul was a man whose yea was yea, and whose nay was nay. And we must take this unambiguous declaration with us in judging of any future remarks in this, or his other letters.

A passage in the 14th chap., 5th verse, "One man esteemeth one day above another ; another esteemeth every day alike, &c.," is regarded by some as favoring the idea of the abrogation of the Sabbath. But a mere inference, in a matter of such deep importance, is not to be received against a plain declaration. Besides, as Dr. MacNight shews, the contention here is not about the Decalogue Sabbath, but as between the Jewish and Christian Sabbath.

Ignatius, a companion of the Apostles, says, "Let us no more sabbatize, but let us keep the Lord's day, in which our life arose."

In the 13th chap., 9th verse, he urges obedience to the second table of the Law, quoting the words. Is it conceivable that he would mutilate the first table?

In his letter to the Ephesians he writes : "Having abolished in His flesh the enmity, even the law of commandments, contained in ordinances (*en dogmasi*) for to make in Himself of twain one new man, so making peace, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2 : 15.

The enmity of the Jews and Gentiles was mutual. Tacitus says "Moses appointed them new rites, contrary to those of all other mortals, and they account as profane every thing held sacred by us"

Christ, the antitype, abolished the ceremonial typical law, the dividing line, by suffering on the cross. By thus slaying the cause of enmity between the Jew and the Gentile, He made of twain one