

goodness are so striking, and so abundant, that whether we walk abroad or sit at home, we have reason to exclaim: "Great and manifold are thy works, O Lord, in wisdom hast thou made them all." Then, it must be reasonable in us to love God supremely. Were there one greater and better than He, the supreme love most rise to that higher one.

But the law is just and reasonable, because it calls upon us to love our neighbors as we love ourselves. Not more than we love ourselves. My neighbour is just of as much importance in the scale of being as I am. It must therefore be right and reasonable to love him as I love myself, and the Saviour puts it thus: "As ye would that others should do to you, do ye even so to them, for this is the law and the Prophets." Not as others *do* to you, but as ye *would* others should do to you, do ye even so to them. Are you in trouble or difficulty, and if so, how *would* ye that men should do to you? do ye even so to them,—What a reasonable law! And, what a loving law! Then, that which would make such a law void, must prove inferior to the interests of moral beings such as we. But does faith make void the law? If so, then faith must be the enemy and not the friend of man. If faith make void this just and reasonable law, it must be the enemy of all moral aid, and, the destroyer of all social enjoyment. The apostle anticipates the objection from the doctrine of the preceding context. He had proved that all were under sin, and, that by the deeds of the law no flesh living could be justified in the sight of God. But, men may be justified through the righteousness of faith. Then must faith be set against the law? Must it be set aside by the power of faith? The apostle strongly denies that he makes void the law by preaching salvation by faith. "God forbid!" But Paul does not stop short with the mere negative statement, he gives something positive,—“Yea, we establish the law,”—We remark, 1st. That faith establishes this law, because Christ the great object of faith, was lovingly attached to the law. His language is, “Thy law is within my heart.” Here we have the secret of Christ’s sufferings and death,—it was his attachment to the divine law, coupled with a desire for the salvation of the sinner, that carried the Redeemer through his propitiatory sufferings, and all the teachings of Jesus were in harmony with his professed attachment to the law. He says: “Think not that I am come to destroy the law and the prophets, I come not to destroy, but to fulfil; for verily I say unto you, that not one jot or tittle