

miss that view, therefore, as untenable and unnatural. I may notice, further, as showing that the Sabbath was instituted before Sinai, that as recorded in the sixteenth chapter of Exodus, when the manna first came, no manna fell upon the Sabbath day, and Moses instructed the people in regard to that fact, telling them what to do on the day preceding, and forbidding them to go out to seek manna on the Sabbath of the Lord. Now this shews, does it not, that the Sabbath was in existence before Sinai? The decalogue, recorded in the twentieth chapter of Exodus, was not yet spoken from amidst the thunders and lightnings of the Mount.

A second consideration is this: The Sabbath law was enshrined in the very heart of the decalogue. It is the fourth of the ten words or commands. Mark this, that the decalogue, the ten words, is the centre of the whole Jewish legislation, and confessedly every other part of it (should you except the fourth commandment), related to what is moral and of permanent obligation—not judicial, not ceremonial, but distinctly moral. The first, second, third, fifth, sixth, seventh, eighth, ninth, tenth commandments are moral in their nature. Is it probable, then, that the fourth belongs to a different category? Is it a probable thing, I might almost say, a conceivable thing, that an institution which is not moral, which is purely positive and ceremonial, to be abolished when Judaism comes to an end, should find its way into the heart of the decalogue? This is an argument for the perpetuity of the Sabbath that has never been fairly met. Excellent people have said to me, even in Toronto, during our recent street-car contest—people that were with us, that fought with us—“Now, you must be careful how you seek to put the Christian day of rest on the ground of the commandment. That is not very safe. We would advise you to bring to the front