

leading representative of "Higher Criticism."

The Fourth Commandment From God.

Here I part with the "Higher Critics" and come to the "Fourth Commandment."

Mr. Ewart said, "The Fourth Commandment is not binding on us, because God did not issue it."

Now, I would ask him a few questions: If God did not issue the Fourth Commandment, can he tell me who did issue it? Can he find it anywhere else than in God's Book? Can he discover it before the coming of Christ anywhere else than among God's people? If he can, I would beg him to let me have the name of the man who did issue it, the name of the book that contains it, and the name of the people who had it. Till he tells me this, I will continue, millions and millions of people will continue, and the voters upon the Sunday street car by-law will continue to believe that God did issue it. They will say with Arthur Hallam: "I know that the Bible is God's Book, because it is man's Book, because it fits into every turn and fold of the human nature." We may say in regard to God's Day: "The highest proof of its divinity is its humanity."

There is not a single moral precept in the Decalogue, the authority of which is everywhere acknowledged, that has not its counterpart in a natural law behind it, which lies at the very root and foundation of the nature of man and society, of which the written command is the formulated utterance.

So just as back of the written law which commands obedience to parents, or that which forbids murder, or adultery or stealing, men have learned to acknowledge a previously existing natural law; so behind this command of a Weekly Rest Day would we expect to discover, and we do discover, a natural law of periodic rest—just as the other great natural laws—that of the family, of life, purity, property—have each their counterpart in the written word, we expect to find also this law of the Sabbath in God's Word. Hence, then, the origin and authority of the Weekly Rest Day, is a law of nature, that is a law of God, and as such it was written by the finger of God on a table of stone, permanent and eternal, solid as the rock, and written by the pen of Moses in God's Book, and forms the Fourth Commandment of the Decalogue.

To quote Mr. Ewart's own words: "The naturalistic view is based upon the necessities of human life. * * * There is no disagreement then as to

this naturalistic view." According to this admission, the Fourth Commandment is founded on the natural law of the Weekly Rest Day. But if God has made man, such that he needs (and who will deny that he needs it, surely not Mr. Ewart!) the Weekly Rest Day, it is God's will, surely, that man observe that rest. Does not the clearly, experimentally, universally ascertained will of God constitute Divine law? Then the Fourth Commandment of the Decalogue is Divine law, that is, God did issue it. Q. E. D.

Fourth Commandment Still Binding.

"But," continues Mr. Ewart, "if God did issue it (so you see it is merely dialectics with him, there is no moral certainty), then it is not binding, because it was intended for the Jews only." Well, intended for the Jews only? Mr. Ewart from henceforth must take no weekly rest—plead at court seven days in the week.

Now, the Decalogue does not bind us merely because given by Moses from God, but because it is given us as a code of moral laws, which in their very nature as moral, bind all men in all ages and in all lands.

The words of Christ that, "The Sabbath was made for man." For man, for the man as such, i. e., for all men in all ages, in all lands, show that it was intended to be binding on us all.

At the time of the Reformation there were differences of opinion about the Sabbath, but it is generally admitted that the leading facts of the Reformation history in the question at issue is this:

1. In general, that the Decalogue is a code of moral laws, binding all men in all ages and in all lands.

2. In particular, that the Fourth Commandment is a moral law of permanent and universal obligation.

Is not the Fourth Commandment, I would ask Mr. Ewart, as perpetual and universal as human nature? It aims to prevent vagrancy by requiring men to work six days in the week. Is it only the Jews that are vagrants? It aims to secure every seventh day for the rest of body and mind. Is Mr. Ewart a Jew, and is he the only one that needs rest? It aims to culture the soul into righteousness, morality, holiness. Do none but Jews need that? Hath none but a Jew muscles, home, mind and soul? One would think that, if the Weekly Rest Day were for the Jew alone!

The fact of the matter is that the Sabbath is not Jewish, but human and humane. It dates from the creation as well as marriage. The Sabbath as well as marriage dates from creation.