

side of the present question, it is evidently established that the Decalogue is as binding now on all, as at its promulgation. This is clearly proved by Christ Himself, who, before entering on His mission, declared absolutely "I am not come to destroy the Law, or the prophets: I am not come to destroy but to fulfil."

Again, when asked by a lawyer, "Which is the great commandment?" summarizing the two tables, He said,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"This is the first and great commandment,—and the second is like unto it,

"Thou shalt love thy neighbour as thyself." Matthew 22: 36.

"On these two Commandments hang all the law and the prophets." Moreover His Apostle Paul indignantly repelled the least insinuation that he made void the Law through his doctrine of Faith, by declaring "God forbid—yea we establish the Law."

"That the Apostles and founders of the Church kept as their Sabbath the first day of the week.

"That the fourth Commandment is impressively enforced. It has peculiar features. The first word, "Remember," strikes us—Its command is unambiguous by one solemn word "Holy." Its details go beyond personal obligation and extend to our responsibility for any man or beast—or any thing under our power.

"That the term 'Holy,' is unequivocal—and that any engagement outside of it is a transgression, which merits condemnation.

"That the interpretation of it by Isaiah, as a *prophet*, is authoritative.

"That Christ's remark "the Sabbath was made for man, not man for the Sabbath," referred merely to cases of necessity and mercy, in accord with true Gospel doctrine, "I will have mercy—not sacrifice."

"That running street cars or public conveyances for general purposes or convenience is evidently a violation of its command, meriting condemnation.

"That public games, however healthful and innocent at other times, cannot be considered "holy," and must of course be a breach of the Commandment.

"That such is the inviolability of Law that argument for maintaining a contract contrary to its terms is vain—but is silenced in face of an overt breach, clearly proved by evidence."

Suggestions as "I see no harm in this, or that," may be multiplied by the many to nullify the Sabbath. They are akin to the