

physical benefits. (Hear, hear.) The Sabbath, as we all believe, has immense economic value, immense sanitary importance, and certainly no adequate discussion of this subject would overlook these facts; but we do not know the strength of the forces that are against us—the power of avarice and the power of pleasure—unless we recognize that considerations such as these would be quite overborne, apart from a clear conviction that we have divine authority for keeping holy one day to the Lord. (Hear, hear.) Now, it is this position that I would like very briefly to support. I can, of course, do little more than bring forward heads, so to speak, main propositions, because there is not time within the limits necessarily prescribed to this address for an adequate development of the subject.

There are weighty considerations, then, in support of the position, that the Sabbath was instituted for all nations and for all time. Some of the principal arguments in support of this view I shall now seek to adduce.

The first is: That the weekly Sabbath, as already said, was instituted at the beginning. Now, I am quite aware of what is said by Dr. Paley and other theologians, that the passage read to-day from the second chapter of Genesis does not institute the Sabbath, but simply notices a historical fact which, many centuries after, became the basis of Sabbath legislation. I have to say about this exegesis that it is entirely unnatural. The statement is, that the Lord rested on the seventh day, and that He blessed and sanctified it. And why did He sanctify it? To commemorate His work of creation. Then, pray, why, if the Sabbath commemorates God's work of creation, should the institution of it be held in abeyance until at least twenty-five centuries had passed? Is that probable? It is not in accordance with the plain meaning of the words, and it has every consideration against it. I dis-