

beyond all question, was a part, a most important part, a central part, of the Jewish economy.

But, further, the Sabbath, as revealed to us in the Old Testament Scriptures, is much more than a part of Judaism. The Scripture that has been read this morning decides that point. After the six days of creation, God "rested on the seventh day," and "blessed the seventh day and sanctified it." Now this is, as you are aware, 2,500 years, according to the most limited chronology, before the Jewish institutions were established. This blessing and sanctifying of the Sabbath takes place before nations are formed, when the population of the earth consists of the first man and the first woman. The Sabbath, therefore, was given at the beginning, and it was given—I shall afterwards refer to this more particularly—to commemorate an event, a fact, which has no greater significance for the Jews than it has for other peoples; it was given to commemorate God's creation work. He created the world in six days; He rested upon the Sabbath day. This, then, is the second point.

No person who accepts the Bible as historically true will dispute these two positions that have been laid down—the first, that the Sabbath was a part of Judaism; the second, that it has wider relations and wider scope, as signified in the Old Testament. But we now advance to a third position, as to which issue will be taken with us. Many deny that under the New Testament we have anything to do with the Sabbath in any form. Now, this is a position which it behooves us carefully to examine, and upon which we should have a distinct opinion; because, if there is misgiving here, if there is doubt in our minds about the divine authority of the sacred day—call it the Sabbath day, the Christian Sabbath, or the Lord's Day, call it what you will—if there is any doubt about the distinct divine authority of it, the Sabbath will not be preserved to us simply on account of its