

that the true idea of the Sabbath as the Lord's Day from the beginning is gradually weakening and going from the mind and heart even of professing Christians? And, therefore, to-night I want to base my remarks upon the scriptural view of the Sabbath and upon the necessity of urging in all our churches that are represented here, in the church, prayer-meeting, in every Sabbath School in the province the scriptural authority for the Lord's Day and the Sabbath Day from the beginning. The command of the decalogue says, "Remember the Sabbath Day to keep it holy." That is the very point of remembering it—to separate it from the work and thought of other days, to separate it from the pleasure of other days. The very indictment that Almighty God brought against His ancient people was that on the Lord's Day, the Sabbath Day, they did their own pleasure, and consulted that and not the Lord's. "If you will restrain your foot from the Sabbath; if you will delight yourself in my Day," saith the Lord, "if you will stop your own pleasure and consult my pleasure, and be pleased with that which pleases me, then," He said to that ancient people, "I will make you to ride over the top of the nations." And hence the defence of the Sabbath Day is a defence of righteous government; it is a defence of that government which God himself will sanction in its beneficent sway and rule over the people. Secularize your Sabbath; make it a mere human institution; make it a mere day of rest; make it to conserve simply the humanity of our fellow-men and the best interests of the labor classes, and you have no Sabbath of the Bible that can stand or will stand. Now, I have no doubt that many teachers and ministers here have had this question put to them: "What is the reason that we have the Lord's Day the first day of the week? What is the sanction of the Lord's Day as compared with the commandment in the decalogue?" That commandment is a Jewish commandment. The Jewish ceremonial law is abrogated; we are not in the Jewish school at present; we are in the liberty of the Christian dispensation, and the Sabbath was made for man, and our rest is consulted, and we refrain from labor that we may be refreshed for further labor, and we meet for worship that we may honor God by this external exhibition of loyalty to Him. But, dear friends, if we search the Scriptures, the ground upon which the Lord's Day has been given in this dispensation, and the Sabbath Day in previous ones should be understood by every one of us teachers. We go back to the beginning and we find that the Lord rested upon the seventh day and hallowed the seventh day, and that seventh day of the Lord's creation was the first day of man's life; and therefore the first Sabbath Day was the first day of the week for Adam and his family. That lies right on the face of the text of Scripture. That seventh day God finished His work and rested the seventh day; it was Adam's first day of creation, first day of living; he observed it the first day, and so from that time down to Egypt the Sabbath Day was the first day of the week, and all the mythologies and