

He is called upon to declare the Fourth Commandment and mark his instructions, "Cry aloud, spare not, lift up thy voice like a trumpet." He proclaims.

"If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day and call the Sabbath a delight, the holy of the Lord, honourable; and shall honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words—then shalt thou delight thyself in the Lord. . . . ." Isaiah 58: 1-13.

The Law of God is unchangeable. Its interpretation then is its interpretation now.

But we are permitted to interpret it ourselves. The requirement is "to keep it holy." What is the meaning of "holy?" Its meaning determines our obligation. Holiness, as an attribute of God, was unknown to the world. No language had a word to represent it. The Hebrew word "quadhosh," conveyed the idea of purity by a periphrasis. A victim for sacrifice was required to be a male without spot or blemish—from a class of animals styled "clean." It was killed and washed and required to be offered by a consecrated priest—in the outer court, before the Holy of Holies. This course impressed the Israelite with a very solemn idea of purity, and of the sacredness of the victim devoted by consecration to the service of God with an awful idea of the Holiness of the Being within the veil. This Hebrew word is translated by the Greek word, "agios," which is rendered by the Saxon word "holy," losing its original import "Whole, wholly" and taking the meaning of the Hebrew word through the Greek.

The word, "holy," in the Commandments is thus a very sacred word signifying "consecrated to God," excluding the consideration of any thing human beyond necessity and mercy. No man is entitled to modify it, or to substitute any other word for it.

It specially excludes all works for our own convenience and pleasure. God claims the day as His. The observance is not a matter of option but of duty.

Were a lawyer retained to give a professional opinion, on the line of law, he would say,

"That, on the admitted facts of man's trial under a Covenant of Works, his transgression and condemnation, the Legislator had, in a Covenant of Grace, the sole right of dictating its terms; and that any suggestion on the part of the transgressor would be arrogantly irreverent;

"That, in accord with the unchangeable character of the Legislator, the Covenant of Grace must be construed strictly as reme-