

to many who desire nothing better than to practise this irreverence under the agis of his great name."

Further Dr. McLeod's words, when not intended to invalidate the divine authority of the Lord's day, were unnecessary. No christian man in a condition of sanity, even on the supposition that the moral law *qua* Decalogue was abrogated, would think it imperative on him to tell men, in the present state of the world, that they were not required to know and love and serve their God on the authority of the first three commandments, and that it was quite permissible to murder, bite and devour one another for anything the Sixth Commandment said to the contrary. Just as little was it requisite to tell men whose unhappiness and loss it is that they do not love and sanctify the Sabbath too well, that no obligation was laid upon them by God's solemn words, who was thinking on them and providing for their good when He made the Sabbath for man, and said, Remember to keep it holy.

But the words of Dr. McLeod leave also a clear distinct meaning: they both affirm and deny in express terms: and so far as they touch upon the old doctrine respecting the Sabbath and the Decalogue they are fallacious and untrue.

There is fallacy which almost wears the appearance of disingenuousness, when in the argument *the Fourth Commandment* is coupled with "*all these ceremonies which are nailed with Jesus Christ to the Cross.*"—The ceremonies of the Mosaic Dispensation ceased with the order of things to which they belonged: but the Sabbath—made for men—instituted in Eden—is not a ceremony, but the day of holy rest, and for the special observance of such religious ceremonial as God may ordain. Surely the distinction between ceremonial law and moral law is recognizable. An ordinance designed to serve a temporary purpose—to be a symbol in an earlier age, of a truth to be apprehended by a later, or the sign of something better to come, can be distinguished from an ordinance grounded on the nature of God and man in their relation to each other, and in the eternal fitness of things. Christ frequently refers expressly to the Decalogue—and ever as the unquestionable Law of righteousness. Its most concise and beautiful summary was framed by Him,—"*Thou shalt love the Lord thy God, &c.*" He speaks again of the Law, or the earlier Revelation comprehensively, and says, "*Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.*" Heaven and earth are existing yet, and so is the Law of God.

The command respecting Cities of Refuge, for example, was fulfilled, when, in the advancing civilization of the people of Israel, the practice of redressing ones' own wrongs fell into abeyance and was supplanted by slower, but safer and more humane juridical proceedings; and now it serves no purpose but the moral one of teaching us by vivid illustration about Christ our Refuge from the avenger. And the command respecting sacrifice was fulfilled when "once in the end of the world Christ appeared to put away sin by the sacrifice of Himself," and when by that "one offering He perfected for ever them that are sanctified." And now the Law of sacrifice remains only to remind us of "the Law of God," "who loved us and gave Himself for us," and how we should present ourselves living sacrifice to God. But the command respecting the Sabbath can be fulfilled in no other way than by keeping the Sabbath holy. The Sabbath is indeed the shadow of a good thing to come—the Rest which remaineth for the people of; but it is also the substance of a good thing now—the day which the Lord hath made, and blessed. Fulfilment in the sense of accomplishment and termination which applies to temporary and ceremonial enactment, does not apply in that sense at all to Sabbath Law. That Law in the nature of things is only fulfilled by a perennial doing of what God hath rejoined.

There is fallacy again in the reasoning when it is maintained that the Decalogue is abrogated, because specially given to the Hebrew people with the

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