

fourth commandment* with the holy commandment itself, abandoned the Sabbath of the fourth commandment as a Jewish ordinance, and undertook to set up the Christian Sabbath on the basis of convenience, and for the ends of bodily rest, and moral and religious culture. It is not to be imagined for a moment, that such men as Calvin meant to remove the Sabbath from its sacred place in the week as a day holy to God. Read what he says to the people of Geneva in a discourse on the Sabbath.

"It is for us to dedicate ourselves wholly to God, renouncing ourselves, our feelings, and all our affections; and then since we have this external ordinance, to act as becomes us, that is to *lay aside our earthly affairs and occupations so that we may be entirely free* (vaqion de tout) to meditate on the works of God, may exercise ourselves considering the gifts which he has afforded us, and above all, may apply ourselves, to apprehend the grace which he daily offers us in his gospel, and may be more and more conformed to it. And when we shall have employed the Sabbath as praising and magnifying the name of God and meditating on his works, we must through the rest of the week show how we have profited thereby."

The Reformers retained the Sabbath and sanctified it, as the above words show, by a holy rest from labour and a heavenly industry in religious duties, but they fell into a very serious doctrinal error in abandoning the divine authority of the Sabbath, as contained in the strict and positive injunction given forth from Sinai in the fourth of the ten commandments given to the Church amid awful solemnities, and engraven on stone, to be, (all the ten), an infallible and unchangeable rule of practice to the universal Church of God to the end of the world. That error into which the continental Reformers unfortunately fell—an error into which Dr. Norman MacLeod wished, foolishly, to draw the Presbyterian Church of Scotland, an error into which have fallen able Protestant Divines of America, ("may we," as Leighton said "be saved from the errors of wise men, yea and of good men")—that doctrinal error in regard to the authority for the Sabbath has resulted, now at length, in the aband-

* Here is a specimen from one of twenty four-chapters of the Mishna on the Sabbath rest:—"He that extinguishes his lamp on the Sabbath because he is afraid of robbers or that the sick may sleep, is absolved; but if to save his lamp wick or oil he is guilty. A tailor must not carry his needle about on his person on the Sabbath-day. He who carries a loaf is guilty; two carrying it are absolved" because in the latter case it is not a complete work.