

labor arguments and social arguments which are undoubtedly good ; but in regard to this theological argument, this argument from the decalogue, we have very serious doubts about it." I am quite aware that when we come to discuss the question of transference, as I may call it, of this ordinance from the Old Testament to the New Testament, there are difficulties, there are points which require to be carefully stated ; but as to the great, broad, obvious fact of a Sabbath law given to commemorate creation, which has authority for the whole race and for all times, there cannot be reasonable doubt ; and I should decline to accept any interpretation of the decalogue which would degrade the fourth commandment to the place of a mere provincial statute.

The next argument is the great importance which the Old Testament prophets uniformly assign to this day—the great importance in comparison with what is purely ceremonial. Keeping the Sabbath is joined with reverencing the sanctuary, as a fundamental thing in worship. Isaiah, for example, both in the fifty-sixth chapter and in the fifty-eighth, attaches the greatest importance to the Sabbath. Hear his language : " Blessed is the man that doeth this, and the son of man that layeth hold on it ; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." " 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, honorable ; and shalt 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, and I will cause thee to ride on the high places of the earth." etc. Again I say, it is extremely improbable that an institution which was purely ceremonial, should be singled out by Isaiah—Isaiah, who, in some passages, seems almost to scorn ritual—to speak of it after this fashion, if it