

sistent with its hallowed character. By these we serve and honour God, and by these we promote our own spiritual improvement. Attendance upon the public sanctuary is especially a duty on that day. This seems to be implied in the close juxtaposition between these two things, keeping the Sabbath and reverencing the sanctuary, in the exhortation: "Ye shall keep my Sabbaths, and reverence my sanctuary, saith the Lord." It is taught us in the example of the early church. For "on the first day of the week, when the disciples came together to break bread," we are told, "Paul preached unto them." We have here the assembling of the disciples for the purpose of observing the ordinance of the Supper, and we have Paul preaching unto them; both on the first day of the week. It was upon the first day of the week that the disciples were exhorted to lay by them in store, as God had prospered them. David went up with the multitude to the house of God, with the voice of joy and praise, with the multitude that kept holy day. He says, "I will pay my vows unto the Lord now, in the presence of all his people." And in the 118 Psalm, from the 19th verse, we find these beautiful words in reference to the sanctuary, prophetic of Christ, and ascriptive of praise to God,— "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.— God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the Lord; for he is good: for his mercy endureth for ever." "I was glad," says he in the 122nd. psalm, "when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."— And it is prophesied of the happy and millennial state of the church, Is. lxxvi. 22, "And it shall come to pass, that from

one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."— But while the sanctuary is more especially intended for the worship of God and the other exercises of religion, it is not to be thought that these are over when the sanctuary is closed. Some have openly advocated the opinion, that the public worship of God is all that is required of religious and sacred duty, on the Sabbath, and that after it is at an end, the Sabbath may be spent in any way, or that nothing more can then be required of us than rest from our worldly avocations and employments. But this is keeping not a day holy unto the Lord, but a few hours, and employing the rest of the day for our own secular or selfish purposes. Is such an opinion consistent with the words of the commandment, "Remember the Sabbath day, to keep it holy." Till it can be shown that that commandment is not binding upon us, we must maintain that it is a whole day and not a part merely that is to be consecrated to God and to religious duty.

And what we are to do ourselves on that day, we must allow others to do also. What is a duty incumbent upon us, is equally a duty incumbent upon them, and we must throw no obstacle in the way of their performing it. What is necessary for us, is equally necessary for them— Their improvement and salvation are as much an object with God as our own, and we must throw no hindrances in the way. Ah! did we remember that it is the eternal well-being of our souls we have to care for, that it is not merely certain duties we have to perform, but this object that has to be gained!— we should both be more anxious ourselves to improve the Sabbath and to keep it holy, and to allow others to do the same. We should see that our domestics attended to the duties of the Sabbath as well as ourselves; and we should promote the sanctification of the Sabbath, God's holy day, in our neighbourhoods, and in the world at large. Yes, it is nothing less than salvation that is to be gained: this is the object that is to be promoted or secured. In Heaven there is an eternal Sabbath; there is no temple there, for all Heaven is a temple, and its inhabitants are ceaselessly occupied with the services of Jehovah. And here it would be all *praise and service* too, were this not an apostate world, and were not the *salvation of the soul* a grand and a chief concern. Ah! the Sabbath is given us