

sation, our Saviour says, "I say unto you swear not at all, neither by Heaven for it is God's throne, nor by the Earth for it is his footstool—neither by Jerusalem for it is the city of the great king—neither shalt thou swear by thy head, because thou canst not make one hair black or white—but let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil."—But besides abstaining from blasphemy ourselves, we are to avoid causing the name of God and our holy profession to be blasphemed by others—but rather to endeavour to glorify him by our Christian conversation—for the Apostle tells us that we are not only to be careful that the name of God be not blasphemed, but we are to study to adorn the doctrine of Christ in all things.—Nothing can be more wicked or shocking than the too universal practice of profane swearing.—Besides the passage already quoted, our Saviour tells us that we are not to swear by any of God's creatures, for they are all at his disposal not ours—nor by our life for it is in God's hands—nor by our own soul or body, for he who made them is able to destroy them both in Hell.—In short those who are themselves most prone to this practice cannot bear to see it in others—a plain proof, if proof be wanting, that it is both disgraceful and shocking.

The fourth commandment relates to the Institution of God's Sabbath, and to the manner in which it is to be observed. If it be asked what regard is due to this institution, under the Christian dispensation, the answer is plainly this—neither more nor less than was due to it in the Patriarchal ages before the Mosaic covenant took place. It is a gross mistake to consider the Sabbath as a mere festival of the Jewish Church, deriving its whole sanctity from the Levitical law.—The contrary appears, as well from the evidence of the fact, which sacred history affords, as from the reason of the thing itself, which the same history declares.—The religious observance of the seventh day has a place in the Decalogue among the first duties of natural religion.—The reason assigned in the commandment itself, is general, and has no particular relation to the Israelites—"For in six days the Lord made Heaven and Earth, the sea, and all that in them is and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it."—The Creation of the world was an event equally interesting to the whole human race—and the acknowledgment of God as our Creator, is a duty in all ages and in all countries, equally incumbent on every individual of the human race.—The terms in which the reason of the ordinance is assigned, plainly describe it as an ordinance of an earlier age—"Therefore the Lord blessed and hallowed it."—It is not said, "therefore the Lord now blesseth and setteth apart the seventh day"—But that he *did* bless it and set it apart in time past—and he now requires that his chosen people should be