

exclusively to higher aims and nobler realities. Let a man toil unremittingly, ungrudging of the Sabbath, and he will soon find his physical strength give way, and, what is worse, his mental powers becoming impaired. Or let him rest on Sabbath as many do, who, by their week day labours, encroaching often on its sacred hours, most recklessly inordinate and utterly unnecessary, are but self-made slaves of Mammon—let him spend that day in sleep and sluggishness, bodily recreation, or sinful pleasure, and he imperils his most important interests. Let such a one be assured that, sooner or later, the principle affirmed by Christ, namely, that the Sabbath was made for man, will vindicate itself in the very bitterness of his experience.

Another part of the inauguration of the original Sabbath consisted in its Author blessing and sanctifying it. This is said to have been done because God rested from his work on the seventh day. That indeed might be supposed to be reason enough. But, whatever be the motive or occasion for acting thus, we may be sure that when God blesses or sanctifies anything he gives us, it is that some good, all the greater and more precious on this account, may accrue to us. By this solemn and instructive act of consecration the Lord made the Sabbath a blessed and a holy day—a day peculiarly sacred in its character and productive of numerous blessings to all mankind, more especially to those who employ it for religious purposes. This was a special mode of constitution, the particular way in which the Sabbath was made, being notably distinguished from the other days of the week, and being set apart from a common to a holy use. According to the doctrine of our Lord this was done for the sake of man. It was therefore to be subservient to his happiness. All history shows that, wherever the sacred character and beneficent design of the day are respected, a remarkable impetus is given to the advancement of human interests, the public peace is singularly preserved, social progress is steadily maintained, and the blessings of health and happiness, and the best of these in every sense that is good, are with true spiritual heartiness enjoyed.

The Better Choice.

“For what shall it profit a man, if he shall gain the whole world and lose his own soul?”

—JESUS.

O' tis a sorry freak for deathless souls
 To make this world their portion; to believe
 An aberration of the moral vision,
 Disturbing the proportions of the present,
 And of the future; so to act, as if
 The things of time were greatest, since they seem so;
 As if eternal things were little worth,
 Because foreshortened in the vast abyss!
 How poor his portion is, and how unworthy
 Of his high destiny, who makes this world
 His all in all; who lives but in his gold,
 Or in the breath of popular applause,
 Or in the dreams of his ambitious brain!
 His gold is fled; the sweet-toned voice of praise
 Is changed into the serpent's hiss; his dreams
 Remain but phantoms, and he feels it so.
 And yet his soul lives on, and lives for ever,
 Impoverished, and naked, and distressed;
 While in eternity there is enough
 To clothe, and feed, and make him rich indeed.
 Happy is he whose soul, before it breaks
 Its tenement of flesh, is taught to feel
 The utter vanity of such frail store
 As earth affords; and turns away in time,
 Satiated, loathing such gross earthly food,
 And longing for its own pure nourishment—
 The spiritual manna sent from God.