

principles of integrity, and truth and righteousness, which govern the people. The patriotic fire that burns in the Christian's bosom must glory in marks of righteousness which exalteth a nation. The true patriot will sigh and cry for the abominations that are done in a land. *This feeling has scope for action among ourselves.* The arrangements of the Post Office Department demand reform. We know of a godly postmaster required by government to open on Sabbath, but compelled by conscience to resign his situation, whose successor has since been set aside as a defaulter. We know of another case, in which the post office was allowed to remain closed because it was the wish of the respectable portion of the community, but which has recently been opened by the command of government, on the complaint of some party unknown. Man's physical constitution requires what the Lord has provided—a rest day. The infidel decree of the first French revolution, or such a general order as that issued to the troops of the United States in their recent march towards Utah—"Every *eighth* day shall be a day of rest"—may evince enmity to Christian truth and practice, but fail to establish an argument in opposition to the Sabbath. He who reared the temple of our bodies knew its wants and met its requirements. The Sabbath was made *for man.*

In a recent work by the distinguished Professor of Surgery in the University of Edinburgh, the following paragraphs on Sabbath occupation occur :

"Rest assured that the more the physiologist advances in the exact knowledge of his science, the more will he be convinced that the physiology of the Sabbath, as contained by manifest implication in God's revealed word, is not only true, but imbedded there, and embodied in corresponding enactments, alike in wisdom and in mercy. And the more faithfully man observes the Sabbath according to God's law, the purer pleasure and the higher happiness will be his. Let him *walk* on the Sabbath; but let it be, Enoch like, with God—walking to or in the sanctuary, whether that be roofed by mortal hand or canopied by the spacious firmament. Let him *read* on the Sabbath; but let it be of God and godliness—not concerning the things of time which are seen, but touching the great things which are not seen, and are eternal. Let him *talk* on the Sabbath; but let his conversation be as "*becometh the gospel of Christ.*" Let him *meditate*; but let it be on the law of God, "*day and night,*" that he may observe to do according to all that is written therein; for then he shall make his way prosperous, and then he shall have good success. Let him *eat* on the Sabbath; but while the sustenance of the body is not neglected, let his soul's feeding be upon the "*bread of life.*" Let him *drink* on the Sabbath; but let it be of the "*water of life,*" and that freely.

"Let him *sing.* Aye, let him sing. For the Sabbath is no day of sadness; the sanctuary is no place of gloom; religion is no creed of melancholy. There are times for saddened thought, and true "*affliction*" of soul on that day, for who has not many sins and shortcomings over which to mourn? But the dark cloud has a very bright and silver lining; the very sorrow of sin brings to mind the great and glorious gospel, the good news of pardon and of peace, of which the Sabbath is as it were the perpetual token and pledge. And that day has ever been associated with *singing and gladness.*"

The engagements which are more peculiarly to be viewed as belonging to the day are spiritual in their nature. With its observance the prosperity of the soul