

The season is short for navigation, then it is equally short for other lawful pursuits; but do our lawgivers say let the brickyards all be open on Sundays in fine summer weather, for bricks cannot be made when it freezes. The law of the Sabbath stands in the midst of those solemn requirements which cannot be repealed. Heaven and earth shall sooner pass away than the dominion of God. The Lord reigneth. From that holy code of duty to God and duty to man in which all righteousness is written, the law of the Sabbath is not blotted out. Christ abolished the ceremonial law, but not the moral. He himself has said, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." We have the sanction of the Saviour's example in the observance of the Sabbath. He is the Lord of the Sabbath, and must not be supposed capable of dishonoring his own day. There is indeed a change as to the time, together with the addition of a reason. This was no novelty, as the Israelites celebrated their deliverance from the oppression of Egypt, we celebrate our deliverance from the galling tyranny of sin; as the rest of creation was an event worthy of celebration, much more the rest from the finished work of redeeming love is celebrated on the day that brings to view the resurrection of the Son of God. The great event of the Christian Sabbath is the remembrance of the resurrection of Christ. In this change the spirit of the law is preserved, which is the consecration to God of the seventh part of our time, more directly to worship and serve him. The change of time is not a change of the spirit. It is manifest, from natural laws, that the exact moment could never have been specially regarded by the God of truth; for in different parts of the world the day and the night succeed by a perpetual process. The Sabbath is consequently over in Palestine while many of its hours are yet to come in Britain, and still more in America. The literal time could not therefore be essential. The amount of time in each place must be so; but it never could be at the same moment in all places. The dedication to God of the seventh part of our time is the requirement. The additional reason, having salvation to rejoice in, shall not lead us to heedlessness and forgetfulness of the day which the Lord hath made, we will rejoice and be glad in it. We gather from the New Testament the practice of the disciples. They were doubtless directed by him who is the Lord of the Sabbath, and also the Lord of the Church. The Church is indeed one in every age. Therefore what has been connected with spiritual worship in one age cannot be abolished; it may be changed, but it is to beautify and perfect the privilege, to confirm and enlarge the blessing. There remaineth therefore a Sabbath-keeping to the people of God.

We are disposed further to enquire concerning *the engagements belonging to the day*. The word Sabbath means rest. On this day there is to be a cessation from toil. In this respect the Sabbath is a blessing of no ordinary magnitude. Religion stands between the encroaching spirit of Mammon-worship and the worker. The sanctity of the day as Heaven-ordained alone protects from the aggressive spirit of this money-making and work-exacting age. Sweep away its holy sanctions, and you do away with the weekly rest of the sons of labour. No affront should be put on that day by those for whom it secures so large a blessing. And in this jealousy the government of a country should share. The glory of our land consists not in vast resources of a physical and secular nature, but in the