

are much more generally persuaded of the truth of the sentiments we hold, in consequence of the state of our temper than of the force of argument.

I hope I look back with shame to the many instances, which my own experience furnishes of this position, whilst I was disaffected, through the workings and mortifications of my conceit, towards the Christian world. I then unconsciously wished to differ from my brethren, and felt a proud complacency in every point in which I could persuade myself, that I discovered their departure from the word. It therefore became a principle with me, that their general acknowledgment of any sentiments was a presumption and almost a proof that those sentiments were wrong; and this principle soon assisted me to reject very many views and practices, which have ever been received by almost all believers.

One of the most prominent of these repudiated sentiments, was the Divine appointment of the Christian Sabbath. Formerly that day was almost invariably a festive season to my heart; and I could as readily have consented to neglect my necessary food, as give up the special consecration of that day to the worship of my Lord. But at the period specified, I found little pleasure in its ordinances, and wished to consider it merely as a human institution, that I might not have the mortification of being of one mind with "the professing crowd."

I soon discovered evidence, abundant as autumnal leaves and clear as noon-day brightness, in support of my desired views. "We live not under an economy of carnal ordinances, but under the dispensation of the Spirit, where the sanctity of special seasons is nugatory, and every day should be a Sabbath. There is no express precept for the received holiness of the first day; and as for the Mosaic law, we have long since done with that badge of pupilage. Paul expressly guards us against suffering any man to judge us in respect of a holy day, or of the Sabbath days. And where is any instruction as to when the sacred day should begin and end, or as to the order of its services or manner of observing it?" Such arguments were irrefragable in my estimation. I wondered that I should so long have been holden

in the bonds of superstition, in having supposed myself under obligation to dedicate the Sunday entirely to religious worship; and I pitied "the ignorant weakness of the church so called" in deeming such a "priestly invention" to be divine.

I did not, however, find my secularizing the Sunday incline me, to make the other days more spiritual than I had made them previously, but much the contrary, despite of all my boastings that every day was a Sabbath to the Christian. This I have since seen is a common fact with all my fellow boasters, and it ought to have gone far to persuade me that I was wrong.

Nor did my new opinion conduce to my increased enjoyment, but much the contrary, notwithstanding all my vauntings about my Christian liberty. My conscience often felt dissatisfied after I had been advocating the desecration of the Sabbath; though I persuaded myself that it was the weakness or obstinacy of my opponent which occasioned my uneasiness. And on the Sabbath I was invariably unhappy, especially if I talked or acted on my professed sentiments; though I thought such feelings were the lingerings of the superstition of my education. The longer, however, I persisted in my foolish course, the greater my unhappiness became.

At length, when my conceit had begun to lessen, and by consequence my mind to be more genially disposed toward my brethren, a train of thought remarkably coincident with a paragraph in "Wardlaw on the Sabbath," arose before my mind with considerable force. That writer's words will best express the thoughts adverted to. "The professor who is disposed to regard the observance of the Sabbath, as a day of rest and religious exercise, as weakness or legality, would do well to examine closely the principles or state of heart, from which such a disposition springs. It is true that we live under a new and more spiritual dispensation; but surely never was employed argument more unfortunate and self-destructive, never premises more fatal to the conclusion they are brought to support. We live under a spiritual dispensation: and is the secularizing the Sabbath more befitting a spiritual dispensation, than the religi-