

sign, and law of the Sabbath equally with those who devote it to "buying, selling, and getting gain." Let professing Christian people suffer the word of exhortation on the subject. The Sabbath is not the day for common secular intercourse with friends and neighbours. God has given six days of the week for that and other secular purposes. The seventh He has authoritatively and graciously set apart for infinitely higher and nobler ends. To devote, therefore, any portion of that sacred time to the common intercourse and civilities of life, is to pervert it from its original design—it is to rob God of that time which He has specially set apart for Himself—it is to treat with contempt one of God's most honoured institutions—and it is to exclude ourselves from that pure and satisfying enjoyment promised to those who remember the Sabbath day to keep it holy: "Blessed is the man that doeth this, and the son of man that layeth hold on it; *that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.*"

The sanctification of the Sabbath, furthermore, requires an *attendance on the institutions of Divine worship*. It is true that every day is to be a worshipping day. From the closet and family altar there ought to ascend every day the homage of grateful hearts, and the tribute of prayer and praise. Daily mercies should be acknowledged with daily thanksgivings. Daily necessities should be acknowledged by daily prayer. "Every day will I bless Thee," says the Psalmist, "and I will praise thy name for ever and ever." Still, the Sabbath is the great worshipping day. It is specially the day for *public worship*. "Ye shall keep my Sabbaths and *reverence my Sanctuary*; I am the Lord." "Enter into His gates with thanksgiving, and into His courts with praise." Attention to the *private* duties of religion will not be accepted in lieu of *Sanctuary* services, except from those who are providentially excluded from the house of God. According to the Mosaic law all oblations must be brought to the tabernacle of the congregation, and offered there. The God of Israel would thus set his seal upon *public worship*, and teach that no amount of secret or domestic devotion could constitute a valid excuse for its omission. "The Lord loveth the gates of Zion more than the dwellings of Jacob." No amount of private observances can be ordinarily, accepted as a substitute for public worship. Every Christian should, therefore, rejoice in the Sabbath, specially because it is the day in which it is his privilege to come into God's house in the multitude of His mercy, and to worship toward His holy temple. "I was glad," says the Psalmist, "when they said unto me, Let us go into the house of the Lord." "A day in thy courts is better than a thousand." Such is the sentiment of every pious heart, and such will be the prevailing sentiment throughout the world in that "good time coming" when "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

"In holy duties, let the day,
In holy pleasures, pass away.
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end!"