

but rather made a boast of his doings; so, at least, I am credibly informed." A bold stand must be taken on this vital question by Christian men. The pulpit and the press must do their duty. In view therefore of recent and transpiring events, we are disposed to glance at *the position now occupied by the Sabbath on the authority of its Lord.*

The Sabbath is the institution of one day in seven, to be kept holy to the Lord. It is of permanent and universal obligation. It was made for MAN. Not of one age, class or country; but from all the light we can gather in the Divine oracles, it appears to be of perpetual and general obligation. If it was made for man, then it contemplated his highest good in the succeeding generations of the human family. It belongs to all the forms of religion which have met the Divine sanction. It has force in every dispensation, Patriarchal, Jewish, and Christian. Looking at Patriarchal times, we behold the solemn inauguration of that holy day by the Almighty himself. The Lord rested from his creating work on the seventh day. The fair works of his hand drew forth the shoutings of the Sons of God, and the morning stars sang together. The Lord crowned his work by the appointment of a sacred time in memory of his Almighty power and goodness. God blessed the seventh day and sanctified it. Amid the verdant bowers of Eden there was a holy Sabbath calm, when earth had come forth from the womb of an all-creating energy. There is probably an allusion to the Sabbath as observed in the ark, when Noah waited repeatedly seven days between the times of sending forth the dove. We have traces too of patriarchal observance among the nations of antiquity. The division of time into weeks cannot be satisfactorily accounted for otherwise than by traditional remembrance of the Sabbath. There is nothing in nature to suggest it to the mind. For days, we have the evening and the morning. For months, we have the phases of the moon. For years, we have the annual revolution of our earth. But there is nothing for weeks; and yet the week existed as a division of time among different nations. There is evidence of this in our own week-days, which have all names of heathen origin. The Sabbath also was known and observed by the children of Israel before the giving of the Law. When God fed them miraculously in the wilderness there was no gathering of manna on that day, and the previous day a double supply was sent. As to the Jewish dispensation the evidence is clear, so much so that some are disposed to represent the Sabbath as altogether Jewish. There is indeed an additional reason given in the deliverance from the house of bondage; but it is clear that the Sabbath stands apart from the types and ceremonies which were intended to last till Christ should come. For it stands recorded in the solemn code of man's duty, contained in the decalogue. It may as well be supposed to be merely Jewish to honour our father and our mother—to abstain from murder or other crimes which are forbidden by the law of God. Whose hand can dare to put a pen through any of these ten commandments. Railway companies may have the hardihood to drive a tunnel through Sinai itself. Human governments may infringe on the sacred commandments of the king of heaven. But there inscribed in the justice hall of the Eternal are those ten commandments. These are apples of gold set in pictures of silver. The avaricious hand of man attempts to pluck that fruit to appropriate it for the altar of Mammon. Strange reasons. The western trade will find another channel. The short seasons we have will thereby be shortened. Can it enrich to steal a jewel from the crown of God?