

gives sanctity to it. The sacredness and sanctity of the Christian Sabbath is not in word or in diurnal selection: it is in the fact of Christ's resurrection shedding abroad upon the Sabbath institution an effulgence of glory before which the estimation of days, made sacred by time-honored usage, becomes a thing of the past, and must vanish away as the deadness of the letter before the spirit which giveth life. It is the revealed Christ upon the mount of worship that throws the mantle of sanctity over the assembled hosts, who, by offering praise and adoration, seek to crown him Lord of the Sabbath.

Vain would be the oblation if Christ disclaimed the coronation with which men thus seek to honor Him. This we need not fear, since His lordship, over the Sabbath in dispensations that have passed, concedes the continuity of His lordship over the Sabbath of the Christian dispensation.

I fear the reason why seventh-day sabbatarians see no beauty or blessedness in the Lord's day is that they lose sight of Christ and look at Sabbatism alone. If so, their blindness may be regarded as a deserving judgment. But, perhaps, the seventh-day saint sinning against an established custom affords us an opportunity of exercising charity, for others' convictions; for while we believe he labors under a mistaken sense of duty and obligation, we cannot say he has not an honest sense of duty behind his peculiarity.

One th
in this our
or in love.
have us all
us always
maintain th
Sabbath, t
seventh day
is not the s

It is e
who would
for over e
sanctity an
handed dov
hallowed th

Howev
subject; an
day for the
versary tra
day is the
country.
sidious tea
not keeping
vance of th
they must
Christian h
stranger an
a good bo