

sons who break down are dismissed, and replaced by fresh hands.

Because, Though workmen are at liberty to refuse to work on the day of Rest, yet thousands and tens of thousands of the poor, in all large cities of this country, live from hand to mouth. Many of these would accept the terms that masters offered them; and if masters are permitted to employ any on the day of Rest, the evil must spread, and a poor or dissipated people, in the midst of the universal and eager competition both of masters and servants, will drag down others to the same level as themselves; and thus, by the yielding of a few, a whole people may be defrauded of their best privileges.

Therefore, To make the liberties of all secure, all must be kept free on the day of Rest; and all should set their faces like a flint against the enslaving of any. AND THE CONCLUSION OF THE WHOLE is—That the commandment, "Thou shalt do no manner of work" one day in seven, CONFERS A RIGHT ON THE WORKING MAN, which is as essential to his prosperity and independence, as the right conferred by the commandment, "Thou shalt not steal" is to the security and prosperity of the rich. THIS GREAT RIGHT OF THE WORKING CLASSES ought to be protected by all the efforts, and by all the safe-guards, which protect the right of property itself, and the very first encroachment upon it should be resolutely repelled.

In a dense and industrious population, the rest of the first day of the week is the security for, and very foundation of individual and family comfort; as well as of civil and religious liberty. The commandment was given ere the world was so densely peopled;—But the precepts of Revelation are fitted to every stage of society.

THE GENERAL OBSERVANCE OF THE SABBATH BY A NATION IS ESSENTIAL TO ITS RELIGION.

BY THE REV JOHN ANGELL JAMES.

This observance is itself one great duty of religion, and it is necessary to the due performance of all other duties. Religion consists of two parts, piety and morality. By the first we understand a right state of heart towards God; that is, the existence of a supreme love, arising out of faith in our Lord Jesus Christ; expressed by complacency in God's nature, reverence for his character, obedience to his commands, gratitude for his services, and all those acts of worship which he himself has enjoined in his word. By the second part of true religion, we mean all those moral duties which we owe to our fellow-creatures and to ourselves. Now even if it were contended that we could perform the latter without the observance of the Sabbath, we could not the former. The Sabbath is God's institute; and, at the same time, his memorial set up by, and for, himself first of all, and then given to man for his own benefit. It is God's witness to the world as its Creator and Redeemer, and is ever delivering a most solemn and impressive testimony for him as regards his existence, works, attributes, and authority. It is a weekly proclamation from heaven of the claims of the maker, upholder, and governor of all things.—On the dawn of every Sabbath a voice goes forth over the earth,—“There is a God. Jehovah is He! He made and redeemed the world,—arise and worship him.” It is true that men have other witnesses for God, espe-

cially the Bible, the church, and the Saviour, but how heedless would they be of all these if the Sabbath were forgotten. They could meet for divine worship, and thus acknowledge God on other days, if they did not assemble then! But would they? Is it probable? There are meetings on other days, but by whom are they attended? Only by those who keep holy the Sabbath, and by only a few of them. So that if the Sabbath were given up, public worship would soon be given up also, and the people would abandon all appearance of religion, and assume the aspect of a nation of atheists. How impressive a testimony for God are the silence and repose of the day of rest. How the closed shops and the open churches, and especially the stream of population flowing through the streets at the hour of worship into the sanctuaries of religion, remind us of God. This observance of the Sabbath is the visible type—the outward expression, of a nation's religion, and is a far more emphatic testimony for Him than the buildings themselves in which the congregated multitudes assemble. Not the lofty spire nor ample tower; not the gorgeous pile, upon which architecture, sculpture, and painting have lavished their affluence, and which, by the power of association, fills the rapt soul with all the shadows of departed centuries, bear such an impressive witness for God, as the intelligent minds, and holy hearts, and heaven-tuned tongues, gathered on the sacred day beneath its ample dome to worship God at his own selected and appointed time.

While the observance of the Sabbath is of itself one part of our national religion, consider how it tends to support all other parts, whether they relate to God or man. Let any one examine the varied exercises of the christian sanctuaries,—the prayers, the psalmody, the reading of the Scriptures, the eucharist, and especially the sermon, and he cannot fail to perceive their intimate connection with public morals and genuine piety.—It might be said, that the general circulation of the word of God, and religious books and tracts, renders the people less dependent upon the pulpit than they once were. But is it not a fact, that where one sinner, even now, amidst all this abundance of religious publications, is converted from the error of his ways by private reading, twenty or even fifty are reclaimed by hearing sermons? Preaching is God's chief instrument of regeneration.—this is the power of God unto salvation, and so it must ever remain. Nothing ever will, or ever can, supersede the preacher and the sermon. the press will never supplant the pulpit. Public speaking, in its power, is in strict accordance with all the principles of our mental economy. There is a singular adaptation in the living voice and “human face divine” to the work of instructing and impressing the soul of man, the chords of which are made to vibrate to the various modulations of the speaker's voice. What lessons of purity, temperance, and industry, of relative duties, amongst which subjection to magistrates holds a high place, of justice, integrity, and benevolence, are taught every Sabbath: and as the result, even when the soul is not truly converted to God, what a multitude of base thoughts, unworthy inclinations, shameful designs, destructive plans, suggested by ambition, avarice, or voluptuousness, are stifled in their birth, and their execution happily prevented. How much of the peace of families, the order of society,

and the wellbeing of nations, depends, then, upon the ministry of the word of God. We know very well that education, regard to public opinion, the power of law, and the salutary dread of justice, all help to repress crime and promote virtue; but what multitudes are there who need something else besides all these, to restrain them from transgression when temptation is urgent, and the hope of impunity is flattering. And what can supply this so well, and what has supplied it so frequently, as the ordinances of divine worship and the preaching of the word of God. These do more to keep up our national morality than the stringency of law and the terror of its penalties—the solemnities of trial and the most dreadful inflictions of justice. Let any one conceive of the myriads of churches, chapels, and school-rooms which are open every Sabbath to the millions upon millions of children and adults who are assembled within their walls, and also of the amount of moral and religious instruction which is thus made to bear upon those masses of our population, and imagine, if he can, the quantity of sin which is kept out and rooted out of the public mind, and the amount of virtue and piety, which, through God's blessing, is introduced. Were all these churches, chapels, and school-rooms closed, even for a few months; were sermons discontinued, and Sabbaths employed in business or amusement, not only would the influence of religion over the minds of the pious be well nigh extinguished, but the bond of moral obligation over the unconverted would be relaxed, the laws of God and man would be trampled under foot, and an awful reign of unbridled sin commence. “Blind is that country, and wretched must it be, where pure religion is not taught, and where the worth of the faithful watchman is not known till the want of those true friends of the prince and of the people introduces envy, strife, confusion, and every evil work.”

I will strengthen and recommend all I have said on this subject by the testimony of a pious and learned foreigner. Dr. Merle D'Aubigne, the eloquent historian of the Reformation of the sixteenth century, has the following remarks in a work just published, entitled, “Germany, England, and Scotland.”—“There is no people to whom religion is so necessary as the British. The material, agricultural, manufacturing, and mercantile interests are so predominant, that were not religion to counterbalance them, the nation would be undone. The energetic activity which distinguishes the Britons; those gigantic enterprises that characterize them; the founding of an immense empire in India; the gates of China which her powerful hand has wrenched open, that creation of Australia; those expeditions to the poles and every climate, that abolition of the slave-trade and slavery itself,—all these giant-like labours require that a pure religion should animate the people—that oil should be always pouring into the lamp—and that a holy moral force should inspire, moderate, and direct these efforts.—If the Britons, and even the Germans, are much better colonisers than the French and the nations under the papal rule, it is to the gospel they are indebted for it. Neither is this all. Even the admirable political institutions of Britain have need of the rule of faith, the liberal in politics should be conservative in religion. If the people of the United States, notwithstanding their many elements of disorder and dissolution, are not