

dition to this, we have the Sabbath spoken of as an existing ordinance or institute previous to the command given from Mount Sinai. In Ex. 16. 23., we read: "And he said unto them, This is that which the Lord hath said," &c. If the Sabbath had not been instituted before, how could this language be justified? It is obvious that it existed previously, and God makes provision to preserve its sanctity by working a miracle for the purpose, when the people must have either gathered the manna as usual, or suffered from the want of food. It is worthy of remark, too, that the words of the commandment which applies to the Sabbath are: "Remember the Sabbath day to keep it holy," &c., from which the inference is very fair and legitimate that the day existed, as a sacred day, before; and the holy observance of it was made one of the injunctions of the decalogue, in order to guard its sanctity, and secure its observance. "Remember the Sabbath day to keep it holy"—the Sabbath, a day not unknown, a day familiar to their minds: "Remember that day with which you are familiar, and keep it holy." But more than this, we cannot see how the command respecting the Sabbath could be inserted in the moral law, if the Sabbath belonged only to a typical dispensation, and was not an ordinance proper to all ages of the world, to the time previous to the giving of the law on Mount Sinai, and to all time succeeding. How should it be inserted in the moral law, and why was it not enjoined with the other commandments which were of a ceremonial or typical character merely?—It is true that the Apostle reckons the Sabbaths amongst other days of a ceremonial character, in regard to which he admonishes the Colossians: "let no man judge you;" for they were a shadow of things to come, but the body was of Christ. But while it is to be admitted that the Sabbath possessed a ceremonial and typical nature, and in its character as such was no longer to be observed, it undoubtedly possessed a moral character, which appears both from the place which it occupies in the decalogue (or moral law) and from the language respecting it in many a page of Scripture. No day is called God's day in the sense that the Sabbath is: "If thou wilt turn away thy foot from the Sabbath, from doing thine own pleasure, on my holy day," &c. He calls it *his* Sabbath: "thou hast profaned my Sabbaths:" "they shall keep my laws and hallow my Sab-

*baths.*" Its chief character indeed was as a day commemorative of the work of creation: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore* the Lord blessed the Sabbath day and hallowed it." And does not that stamp the institution with a moral character, applying to one age equally with another? But the allusion of the Apostle may be, and most likely was, to the Sabbaths of weeks, which were entirely of a ceremonial character, and were in no manner binding after the time of Christ: they were but the shadow, the body was of Christ; so that no argument can be drawn from the words of the Apostle against the permanent obligation of the Sabbath day. The same argument which would prove the fourth commandment to be the first institution and promulgation of the Sabbath, would prove the other commandments to have been instituted on Sinai for the first time, an absurdity not to be entertained for a moment. The commandments of the moral law were binding from the first, and are given in the shape of the Decalogue, or ten commandments, to invest them with greater solemnity to man, and to present them in a condensed and authoritative form. The "thou shalt" was written before on the hear, and when in the progress of ignorance and sin it became so defaced as to be hardly traceable, it was then put on the tables of stone, and copied into the revealed word of God, where it stands an unerring guide to duty, and an awful testimony against all who break God's law. It cannot be doubted, then, that the Sabbath was instituted immediately after the creation of the world. It was authoritative before the moral law was publicly promulgated: it had an authority independent of that, and in virtue of a prior appointment; and it must be binding *since* the ritual dispensation, as it was before it. It is a commandment or ordinance of permanent obligation. Those who would make it out as of a temporary character are put to the most awkward and unsatisfactory shifts; and the evidence of its permanent character is so abundant and so solid that the wonder is, that a question could be at all raised on the subject. It is a bad cause which needs so much and such ill expended ingenuity to defend it. The matter is too plain to allow even an apology for those who would destroy the permanent character of the Sabbath. It is by escaping argument,