

Sunday instead of Sabbath or Lord's Day. But those who profess to hold the Scriptural view of the Sabbath institution, those who venerate the day and desire to see it revered by others, should be careful to speak of it by its proper title.

In reply to those who attach so much importance to this distinction, it has been urged that the term Sunday has lost all its heathen associations, and has thus become an unobjectionable designation of the first day of the week. Let it be conceded that the word has lost its heathen associations, this concession does not imply that the term Sunday has the wealth of meaning that Sabbath or Lord's Day has; and why should Christian people give it the preference? It is not the Scriptural name of the institution, and is a not less objectionable substitute for the Scriptural term than *Christening* is for baptism. The Scriptures attach no small importance to the maintaining and using of "sound words," and that Sabbath or Lord's day is the sound expression, and Sunday the unsound one, admits of no doubt. That very many who commonly use the term Sunday do it thoughtlessly is highly probable or even certain; but such thoughtlessness is closely akin to lax views on the Sabbath. Those who make it a day of visiting and feasting and pleasure, sedulously avoid such a form of statement as, "We are getting up an excursion into the country for pleasure and amusement next Lord's Day." There would be a felt self-administered rebuke in such language, and that Sunday is the term they use in such connections is both notorious and easily understood. Why, then, should not all Christian people leave Sunday to be the shibboleth of those who deny or set at defiance the Scriptural obligation of the Sabbath? I am not disposed to go the length of those who charge all the Sabbath-breaking abroad throughout Christian lands to the common use of the name Sunday; the adoption of the term may be an effect brought about by a previous Sabbath-breaking spirit which inclines the person more and more to speak of the Sabbath by a name that barely distinguishes it from the other six days of the week and keeps its sacredness and divine obligation out of view. But though in this point of view an effect, it may, and I have no doubt does, operate as a cause, of lax views of the Sabbath. Mild names for vicious doings have a tendency to popularize vice, and secular names for sacred things tend powerfully to secularize the sacred. The paramount sacredness assigned to the Sabbath in Scripture is illustrated by the weighty penalty attached by Divine appointment to its violation. The disregard of even circumcision involved only forfeiture of membership in the visible Church, but of the Sabbath it is said—Ex. xxxi. 14—Every one that defileth it shall surely be put to death. The sin of Sabbath-breaking is as heinous in the sight of God now as under the theocracy; and the cause of religion stands or falls with the Sabbath now as really as then. A nation without the Sabbath is a nation without religion; and consequently the Sabbath-breaker assails Christianity as a whole, and is giving his influence to break down its power throughout the land in which he lives. This species of assault on the Sabbath institution is by far the most formidable. All the arguments against the Sabbath that can be put on paper will never accomplish much. The Sabbath cannot be written down; those with whom written arguments in that direction have any weight are persons who in spirit and practice are Sabbath-breakers al-