

PROOF 2nd—PSALM xlii, 4. David had been wont to go with all the devout of Israel to the house of God to keep the "holy day" with "the voice of joy and praise," though the Sabbath is not exclusively it is principally intended.

PROOF 3rd—NEHEMIAH xiii, 15, 22. In these verses we have an admirable instance of the excellent Tirshatha, or chief magistrate of the Jews, returned from captivity, insisting on the maintenance of the Sabbath rest. Every ruler and head of a family ought to profit by it.

PROOF 4th—LUKE iv, 16; xiii, 10. The example of our Lord when upon earth may frequently be met with in the narrative of the Gospel.

PROOF 5th—xxiii, 56. This is a most affecting case of Sabbath sanctification. The noble Joseph and Nicodemus, after they had taken down from the cross the dead body of their Lord, intended, with the loving female disciples, to express their last tribute of respect to their revered Master by a most honorable interment. But, as the Sabbath drew on, they intermitted their preparations, and "rested according to the commandment."

ADDITIONAL PROOFS—ACTS xiii, 42; xvi, 13; xviii, 4.

For June 8th.

Prove that the Sabbath rest was changed from the seventh to the first day of the week in commemoration of the resurrection of Christ.

The very wording of the 4th commandment seems to imply that the day might be changed. The blessing is not attached to the seventh but to the Sabbath-day. The enlightened reader of Scripture, prior to the death of Jesus, may be supposed to have seen this. Immediately after the resurrection such an anticipation was realized.

Proof 1st—John xx, 19. **2nd**—xx, 26. **3rd**—Acts ii, 1*. **4th**—xx, 7. **5th**—1st Corinthians xvi, 2. **6th**—Revelation i, 10.

These passages will also enable the teacher to point out various employments promotive to the holiness of the Lord's Day.

For June 15th.

Prove that the Saviour of sinners is God. While we can easily perceive the necessity and advantage of the Saviour of mankind being truly and fully a partaker of our nature, we can also see how essential it must even be that He be Divine. We shall find that the Redeemer is "God and man in two distinct

* That this was the first day of the week is seen on referring to Leviticus xxiii, 15, 16. Pentecost signifies the fiftieth day.