

or its people must become prematurely old and worn out. It scarcely needs any special intervention of Divine justice to inflict on those who disregard the Sabbath the penalties denounced by the Hebrew prophets. Those who would take away the day of rest from the working man on any pretext, are not his true friends; and it is one of the hopeful signs of the times, that in recent discussions of this question the working men and those who might most truly be considered their representatives have shown themselves opposed to innovations, which however plausible and harmless in appearance, might be the thin edge of the wedge which would break down this great privilege. It seems to be a result of physiological and social laws, as well as of moral laws, that the man who works six days and rests on the seventh, will do more and better work than the man who works without interruption, because the Sabbath is a mental and physical restorative to wearied nature. Thus nations which are so unwise as to sacrifice the day of rest find that instead of promoting their wealth and happiness they have involved themselves in hopeless slavery.

The right understanding of the Sabbath also throws light on the true relation of the moral law to the Christian system. That specially Jewish law which related to the Temple service and the Aaronic priesthood, was, we are informed in the

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