

morals. Where it is wanting, the tone of morality must be low, and where it exists in a high degree, a healthy state of moral principle and honorable feeling may be expected. Something like a general respect for the Sabbath is not confined to one age or country, it is almost universal. Indications of it may be found amongst most nations. Indeed, the Sabbath seems to be an institution not only well adapted to our race, but indispensably necessary to the well being of mankind; and were its nature and design better understood, there is reason to think that the day would be better improved and more generally hallowed than it is.

It is intended to treat of the Sabbath in a short series of articles: the first is on the necessity of such an institution to mankind.

The necessity of such an institution as the Sabbath arises out of the moral constitution of man and out of the nature of society.

Man is a being of a high order. His superiority consists in his being endowed with intellectual and moral powers, by which he is rendered capable of knowledge and of moral government. The book of nature invites his attention and opens up extensive fields for investigation. In tracing the works of the Creator he learns much of his power, wisdom and goodness; he becomes convinced of his own insignificance amongst the endless variety of objects that meet his eye, and of his continual dependence on God. Many seek no other instruction respecting their duty but what they derive from this source. The book of revelation, however, not only teaches the same things more fully and clearly; it does more; it unfolds God's character and discloses his purpose of redemption; it teaches man the way to heaven and happiness which he could not learn from any other quarter. Deriving from these sources correct views of the divine character and purposes, and of his own condition, his moral powers will teach him to adore a Being so full of majesty, to admire His unbounded goodness, to tremble before His power and justice, to love him for his mercy, and to cherish feelings of gratitude for benefits continually received. Knowing that his life is the gift of his Creator, and taught by numerous instances of preservation that it is entirely at the disposal and under the care of Divine providence, he must feel that he is accountable for the manner in which he spends it, his own experience must teach him submission and resignation to God's will; gratitude must lead him to acknowledge and to praise his Maker, and if he has sinned he must naturally be desirous to deprecate his anger. Whilst the inferior animals are wholly concerned about having their hunger satisfied, their thirst allayed, and about the enjoyment of their liberty; and having these, realize all the happiness of which they are susceptible; man is capable of varied and extensive knowledge of the Creator and of his works, which knowledge calls up the loftiest and purest emotions in his heart, the expression of which constitutes the worship due to God.

It is, however to be observed, that the obligation to these duties is universal: no one is exempted; and as this obligation imposes a certain