

stitution of a Sabbath under the Christian dispensation? the answer is plainly this:—Neither more nor less than was due to it in the patriarchal ages, before the Mosaic covenant took place. It is a gross mistake to consider the Sabbath as a mere festival of the Jewish Church, deriving its whole sanctity from the Levitical Law. The contrary appears, as well from the evidence of the fact which sacred history affords, as from the reason of the thing which the same history declares, the religious observation of the seventh day hath a place in the Decalogue among the very first duties of natural religion. The reason assigned for the injunction is general, and hath no relation or regard to the particular circumstances of the Israelites, or to the particular relation in which they stood to God as his chosen people. The creation of the world was an event equally interesting to the whole human race; and the acknowledgment of God as our Creator, is a duty in all ages and in all countries, equally incumbent upon every individual of mankind. The terms in which the reason of the ordinance is assigned, plainly describes it as an institution of an earlier age: “Therefore, the Lord blessed the seventh day, and set it apart;” (that is the true import of the word “hallowed it.”) These words, you will observe, express a past time. It is not said, “Therefore the Lord *now* blesses the seventh day, and sets it apart;” but, “Therefore he *did* bless it, and set it apart in times past; and he now requires that you his chosen people should be observant of that ancient institution.” And in farther confirmation of the fact, we find, by the sixteenth chapter of Exodus, that the Israelites were acquainted with the Sabbath, and had been accustomed to some observance of it, before Moses received the Tables of the Law at Mount Sinai. When the manna was first given for the nourishment of the army in the wilderness, the people were told that on the sixth day they should collect the double of the daily portion. When the event was found to answer to the promise, Moses gave command that the redundant portion should be prepared and laid by for the meal of the succeeding day; “for to-morrow,” said he, “is the rest of the holy Sabbath unto the Lord: on that day ye shall not find it in the field; for the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days.” He mentions the Sabbath as a Divine ordinance, with which he evidently supposes the people were well acquainted; for, he alleges