

are based on the perpetual necessities of human nature; and there consequently when we find the Sabbath, we learn that it, too, has a similar basis. It, too, is a law of perpetual obligation. A Divine Institution for all times, and all nations, blessed, or made happy, "because" God rested on the Sabbath day, and because there remaineth for the people of God a rest which that day, so long as time lasts, shall typify—and for which it shall evermore prepare the people of God.—*Orig.*

WHEN WAS THE SABBATH INSTITUTED?

Genesis ii. 1—3. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made"

THINE is something very impressive and majestic in this review of creation.—"Thus the heavens and the earth were finished, and all the host of them,"—wisely, mightily, kindly, gradually, but perfectly. Man's work, especially when great, is commonly a work of ages. One lays the foundation, and another the top-stone; or, what is worse, one pulls down what another had reared, but God finished his work. He is a rock—his work is perfect. Now, we are here informed, that after the work of creation was completed, and reviewed, and the high seal of heaven's approbation affixed, Jehovah rested; not that he was weary, or could not have accomplished the work as easily in one day, or in one moment, as in six days, but that he might thereby furnish to us an example. And immediately thereupon he proceeded to institute the Sabbath, "and he rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it." It is thus clear that the first act of Jehovah after creation, was the institution of the Sabbath; that, in fact, the first complete day, and perhaps the only complete day of man's innocency upon earth was the Sabbath; an interesting and instructive circumstance, well fitted to show to Adam, and to all his posterity, that the chief end of man's existence is the glorification of his Creator, and that from this exercise springs his true and essential happiness.

And what a bright and blessed day must that have been to our first parents! In looking abroad upon the face of the world, with its teeming myriads of inhabitants, all designed, as they were fitted, to minister to their bliss, they beheld in every object presented to the view, some display of the divine perfections, some feature of the divine glory, and thus held sweet and endearing fellowship with their Creator God. In looking within and in-

specting their own mental and moral constitution, they saw the beautiful adaptation of their faculties, and powers, and emotions, to the external world around them, and the prospect thereby afforded of an ever flowing and an ever increasing tide of felicity, must at once have regaled their minds and satisfied their hearts. But what were all this, in comparison with the pure gratification of soul which they experienced, while they held direct and immediate intercourse with God through the worship and religious services of this hallowed day. Then God, as Creator and Preserver, was felt to be very near, directing their thoughts to new discoveries of his glory, revealing to them yet brighter manifestations of his character and government, satisfying and ravishing them with the enjoyment of the divine presence.

But not only was the Sabbath appointed when man was in primeval innocence, it was appointed even before Adam was formally constituted the federal representative of his posterity. From the moment of his creation, he became, of course, the natural root of his offspring, but he was not constituted the moral and spiritual head till afterwards, as is manifest from the contents of the second chapter of the Book of Genesis. There, we are informed that after the appointment of the Sabbath, God entered into covenant with Adam, not only for himself but for his posterity, and, to give greater solemnity to this transaction, to invest this covenant with more impressive grandeur, he is taken from his abode in the wide world, and placed in a particular spot, where there were gathered into one whole, all that was beautiful, and magnificent, and refulgent of nature's products. This spot was designated a Garden, the Garden of Eden, and Paradise; and amply entitled was it to this designation;—for here not only did the natural attributes of Deity irradiate with resplendent lustre all the works of creation, but God specially and directly revealed himself as the blessed portion of the soul, as well as the moral Governor of the Universe, proclaiming, on the one hand, the requirements of his law, and, on the other, the glorious reward of obedience, all sacramentally and symbolically exhibited in the tree of the knowledge of good and evil, and in the Tree of Life. And why all this? Why this constitution and arrangement of things? Just that the Sabbath law might be seen to be altogether independent of man's apostacy, altogether unaffected either by the continuance or non-continuance of man in primeval dignity and glory.

We maintain, then, according to the plain common sense import of the language employed, that the Sabbath was instituted the day after the completion of the work of creation, that it is, in short,

co-eval with creation. The transactions of the seventh day immediately followed those of the sixth, precisely as those of the sixth followed the fifth. The history is chronological, unbroken, complete.—Each day's work comes in order. As on the first day the chaotic mass and the light were called into being, and, on the second, the firmament was created, &c., so, on the seventh, God ended his work, rested from all his labour, "and blessed and sanctified the seventh day, because in it he had rested from all his work, which God created and made." These were the transactions of the seventh day, which came as directly in succession after the preceding, as any of the other days, How beautiful and expressive, then, the language of the immortal Bacon, "The first creation of God in the works of the days was the light of sense, the last was the light of reason, and the Sabbath work ever since is the work of his Spirit. First, he breathed light upon the face of matter or chaos, then he breathed light into the face of man, and, still, he breatheth and inspireth light into the face of his chosen."—*Original.*

THE SANCTIFICATION OF THE SABBATH THE DUTY AND THE PRIVILEGE OF ALL.

The institution of the Sabbath is coeval with the creation of man, from which it is plain that it was not intended for any particular tribe or nation, but for the whole human race. We are told that God finished the work of creation in six days, and that he blessed the seventh day, and sanctified it; because that in it he had rested from all his works which he created and made. Let us not, however, suppose that God rested from his works because he needed repose. He rested simply because the work of creation was finished, and devoted the Sabbath to the survey of his works, experiencing a holy complacency in contemplating their beauty, and grandeur, and beneficence.

Two things are here stated with regard to the Sabbath—that God blessed it, and that he sanctified it. In other words, he made such arrangements regarding it, and so honoured it with his enriching blessing, as to make it a special means of blessing man, and he claimed it as a day peculiarly his own, setting it apart to be devoted exclusively to his own service. Thus we see that the Sabbath was made for God's glory and man's advantage. Let us contemplate it for a little under each of these aspects.

THE SABBATH WAS MADE FOR GOD'S GLORY.

First, The Sabbath was appointed as a memorial of the work of creation—that every week as the Sabbath came round, it might arrest the attention of man, so apt to be engrossed with worldly pursuits; and by an appeal to the outward senses, as well as the intellect, compel even the most careless to think of God. As a witness to the agency of the living God in the work of creation, the Sabbath lifts up its weekly testimony in the ears of all, whether they will hear or whether they will forbear, and calls upon men to look up from the visible creation to the invisible Creator, and learn something of the glory of his