

it; for the day on the Mount will make the face shine all the other days of the week.

Thanks be to God for the Sabbath; precious to the believer, to him a *delight and desirable*; but proved, even to the unbeliever, to be necessary for man's welfare, for health of body, for family union, worldly prosperity, for social well-being. Truly the *Sabbath was made*, not for the Jew only, but for man; as even an infidel socialist, Proudhon, has seen and shown. While man is man, the morality of the Fourth Commandment will assert itself; for not merely the seventh portion of our time, or of a year, or of a month, but the seventh day of the week must be employed by us in holy rest, under pain of disease of body and mind, dulness of conscience, deadness of affection, perversity of will, of disunion in families, confusion in cities, and demoralization of nations. Thanks be to God for the Sabbath.

Two objections to the moral obligation of the Fourth Commandment strike us as demanding consideration: one from Geology, the other from Chronology.

The Geological objection is, that God's six days were immense periods. We ask, in reply, whether God's seventh day was a short period? Why, it is enduring still! see the Epistle to the Hebrews (chap. iv.) It continues until the creation of new heavens and a new earth, wherein shall dwell righteousness.

The Chronological objection is, that the Fourth Commandment specifies *the seventh day*. We ask, in reply, what spot on the earth's surface are we to select, as that whose seventh day shall be seventh day for all the world? Six o'clock on Friday night in England, is six o'clock on Saturday morning in Australia, as Dr. Owen observed long ago. Are we to be bound to keep that portion of time which answers to the seventh day in the longitude of Sinai? Nonsense; man is bound to keep holy one whole day in every seven as the Sabbath of the Lord. That is all. We need not mention the additional difficulties that would be met in attempting to arrange the calendar; it is not so very long ago since riotous mobs were shouting, "Give us back our eleven days again;" and, in Russia, they reckon still both by old style and by new. The whole objection is ridiculous, from every point of view.

*Eng. Pres. Mess.*

## DIVINE LIFE IN THE SOUL.

The human heart is unwilling to walk by faith in spiritual things. Often as we are compelled in every-day life to act on mere report believed, we are reluctant to carry this plan into religious concerns. Our hearts are deceitful, and inconsistent in their deceitfulness. We would fain reduce the Christian's path to the condition of a highway, with mile-stones to mark how far we had travelled and how much remained of the journey. We would fain see rather than believe. We—and by "we" is meant all natural and unrenewed men, and all renewed men as far as the "old man" still rules them—want visible palpable way-marks to tell us where and how we are advancing, without being dependent on the Word of the Lord.

1. Human systems generally meet this human weakness indulgently, and find their interest in providing for it. An initiatory rite practically removes any evil that entered the world with us, and enables us to start fairly with life. For childish errors some supplementary rite makes satisfaction, and youth is entered with no unsettled accounts. A man who "minds his duty" and does as he is ordered may at successive stages satisfy God's supposed representa-