

presented to his auditors, mainly composed of physicians and surgeons, an admirable exposition of this very interesting but still slenderly-appreciated view of the Sabbath cause. We know not a more remarkable or a more instructive fact than this, that the hebdomedal rest is indispensable for the healthful vigor of our physical frame, thereby placing the Sabbath in the centre of the laws of nature, as well as in the centre of the decalogue.

IN THE COLONIES.

It is cheering to observe the interest that is being taken in the Sabbath in several of the Colonies of the British dominions, and by which, in many respects, its observance is better than in the parent country—a country which owes in a great measure its destination to the Sabbath.

We call the special attention of our readers to the synopsis given in our present number, of the proceedings of the Legislature of Canada,—proceedings which argue well for the future. Let the friends in Canada bestir themselves, and success will crown their efforts. Let the office-bearers of the various churches awake, and gird on their armour. Let them entreat and exhort those over whom they are placed to press the matter on the attention of their representatives. It is the God-fearing and the Sabbath-keeping part of the community that has been instrumental in carrying any important measure in connection with the Sabbath. Already are the Canadians up and doing.—On Sabbath the 15th of this current month, at the request of the Kingston Sabbath Reformation Society, a great number of the ministers in Upper Canada preached on some branch of this important subject. This is a noble beginning for a fresh campaign. We give below the letter of the Secretary of the Kingston Association:—

Sir,—For three years past the *third Sabbath in January* has been devoted by ministers of various denominations throughout the Province to special simultaneous preaching on the subject of the Sabbath.

It was recently resolved by our Society to renew the recommendation, trusting that it may be at least as generally adopted as in preceding years.

In taking a retrospect of the Sabbath movement in Canada, there is much cause of gratitude. As much progress has been made as could really have been anticipated. Taking all the circumstances of the case into account, the Parliamentary defeat was certainly tantamount to a victory. The above occasion will prove a very suitable one for expressing gratitude to the "Lord of the Sabbath," and

for imparting a stimulus and a tone to any practical measure that may be subsequently adopted. Parliament may be expected to meet in February or March. Let us gird on our armour afresh and prepare for the renewal of a contest, with whose successful issue the best interests of our Province are closely interwoven. If on SABBATH, THE FIFTEENTH OF JANUARY, every pulpit throughout Canada be devoted to the advocacy of this great question, it may, (with the Divine blessing) exert a most salutary influence on our Rulers in particular and the community at large.

There are other measures our Executive Committee have in contemplation of which due notice will be given. Meanwhile, however, they were anxious to lose no time in giving publicity to the above recommendation, confident that, as hitherto, it would be taken in good part, and meet from not a few with a favorable response.

ROBERT F. BURNS,
Cor. Sec. Sabbath Reformation Society
Kingston, Dec 12, 1853.

THE CHANGE OF THE DAY, FROM THE SEVENTH TO THE FIRST, UNDER THE CHRISTIAN DISPENSATION.

It does not require to be proved, that a change of the day, for any special and divinely assigned reason, makes no alteration in the moral character and obligation of the institution.—That such a change was made, by divine authority,—by the authority of Him who is "Lord even of the Sabbath day,"—at the commencement of the Christian dispensation, is what we affirm; and that the change was from the seventh day of the week to the first.—We argue this on the ground—1. OF ITS OWN REASONABLENESS;—2. OF RECORDED FACTS AND EXAMPLES;—and 3. OF DIRECT INSPIRED AUTHORITY.

1. ITS OWN REASONABLENESS.—We mean by this its *a priori* likelihood. There would, of course, be nothing conclusive of this, were it unsupported by more direct evidence.—But it is a consideration, which may prepare our minds for that evidence, by showing on what side the probability lay. Our theory of the matter is this. At the original institution of the Sabbath, one special reason is assigned for its celebration:—"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 Sabbath-day, and sanctified it, BECAUSE THAT in it he had rested from all his work which God created and made," Gen ii 2, 3.—The Sabbath was thus, originally, an instituted commemoration of the great work of creation,—a day to keep men in mind of the origin and of the Divine Originator of all things,—of the power, and wisdom, and goodness of the all-glorious Creator,—and of the duty of fearing, loving, worshipping, and serving Him. This was the grand primary reason of the Institution; and by no change has this reason ever been superseded.—But when the law of the Sabbath was long after enjoined upon the Jews, while this original reason was assigned for it, as retaining all its force, an additional reason, arising out of their own circumstances, and the special kindness of Jehovah towards them, supervenes upon the former;—is not substituted for it, but associated with it:—Deut. v. 12—15, "Keep the Sabbath-day to sanctify it, as the Lord hath commanded thee. Six-days shalt thou la-

bour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, thro' a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day."—"That the latter reason is not a substituted but an added one, is manifest from the fact, that, when the commandment was announced, along with the rest, by the voice of Jehovah, from Sinai, the original reason alone is mentioned.

It is thus proved that, though the primary reason could not be annulled, others might be added to it. If a second might, so might a third. Let the supposition, then, be made, that at "the fulness of the time," the completion of the Saviour's redeeming work had been assigned as a new reason for the celebration of the Sabbath, and that the day had, at the same time, been retained. Had this been done, we should have been in precisely the same circumstances—(only with the important exception of the immense superiority of our additional reason to theirs)—with the ancient Israelites, when their deliverance from Egypt was superinduced upon the original reason of the Sabbath celebration.—But mark the difference. The transcendent excellence and glory of the work of redemption, and the surpassing preciousness of its blessings, will not admit of its having the place of a mere *additional* reason for the keeping of the day. It must become the *chief*. It must have the first place. It must take precedence even of creation. First in the divine estimate of greatness, it must be first in man's grateful and reverential commemoration.—How, then, shall this priority be marked? How shall the superior importance of redemption be recognised and testified in the celebration?—Why, in order to give it the lead, *the day shall be changed*. Creation had the day before; redemption shall have it now. Not, in either case, exclusively:—for as, from the time of the first promise, God was worshipped as Redeemer as well as Creator; so from the time of the fulfilment of the promise by the finished work of Christ, He continues to be worshipped as Creator as well as Redeemer.—But, his glory as seen "in the face of Jesus"—in the wonders of that work of salvation "into which Angels desire to look"—surpassing his glory as seen in the external universe, —and the benefit to man from the one so prodigiously exceeding that arising to him from the provisions of the other;—He is specially owned and adored, on the Christian Sabbath, in the character of "THE GOD OF OUR SALVATION."—Now, such an arrangement recommends itself to our minds as reasonable and right. From the pre-eminent place which REDEMPTION holds in the revelation of God,—being its grand discovery, and the pervading theme of its celebration, it is no more than we might have been prepared to expect.—That the fact was in correspondence with the previous probability, may appear from—

2. RECORDED FACTS AND EXAMPLES.—It is assumed, that such facts and examples, if found recorded in the New Testament, as