

are confident it will afford equal pleasure to all our readers:—

“It is a wonderful thing to contemplate how good principles are sometimes seen to prevail even among men who are not good. A vast change has taken place in London with reference to the observance of the Sabbath, within the last thirty years; a change, the production of which is not to be traced to any human agency. At the period of the battle of Waterloo the parks were thronged from one o'clock to five each Sunday with people of rank and fashion. Now no one is seen there of a higher class than a man of the turf, or a woman of doubtful character. At the same period, Sunday was the great day for dinner parties at the west-end. Now that practice is also abandoned, or left only to the least respectable of the wealthy classes.

And the same change is still going on. A day or two since, we saw the following advertisement in an Edinburgh newspaper:—

‘ROSLIN CHAPEL AND CASTLE.—By order of the proprietor, the Chapel and Castle of Roslin are NOT in future to be exhibited to any one on SUNDAYS. They will be shown as formerly on every lawful day.’

But this was in Scotland, and it may be said that the change is easily accounted for.—Well, the next news of the same sort comes from France. A steeple-chase is announced to be run at Dieppe, and in France all events of this kind are usually allotted to the Sunday, when the most people can be present. But now, strange to say, it has been resolved to altar the day to *Thursday*, especially with reference to those whose religious feelings would be violated by a Sunday given to racing.—This is quite a new feature in French festivities.

But this is not all. From the very ends of the earth come the same tidings. The latest accounts we have seen of the movements of the insurgents in China dwell on the vast benefit which the three hundred millions of Chinese will derive from the establishment of the Sabbath among them. These ameliorations, flowing from Christianity, but not traceable to a real conversion of heart, are very wonderful. They scarcely fall in with any known theory; and the just and accurate appreciation of them must be left to that day when Christ's followers shall see face to face, and know even as they are known.

We are also delighted to observe that the subject of Sabbath observance received the consideration of the Baptist Convention recently held at Nictaux. We give below the report of the Committee appointed to consider the subject:—

The Committee on the Observance of the Lord's day report:

That, as it has pleased God, in His wisdom and kindness, to set apart one day in seven for rest and devotion, and consequently both for the temporal and eternal good of man, for whom “the Sabbath was made,” and as the religious observance of this divine institution is evidently, according to Scripture, history, and experience, attend with great advantages, and the violation of it fraught with incalculable evils; and, furthermore, as it is often infringed by unnecessary labour, by travelling, by visiting, &c., your Committee respectfully recommend the adoption of the following Resolution.

*Resolved*,—That it be affectionately urged

upon our Ministers to inculcate with frequency the hallowing of the day of sacred rest, and to preach at least once in the year expressly on this duty; on the correspondents of our religious periodicals to furnish communications adapted to promote this important object; and on the members of our Churches generally to be especially careful to let their example be such, under all circumstances, as will tend to secure extensively a strict observance of the Lord's day. And further this Convention are happy to take this opportunity of expressing their satisfaction at learning, that the Sabbath Alliance in Halifax—a society most catholic in its constitution, have for some time laboured successfully for the advancement of this good cause; in which labours and success the Convention hereby declare their heartfelt concurrence and gratification.

All of which is respectfully submitted.

CHARLES TUPPER, *Chairman*.

#### THE WORDS OF INSTITUTION.

“And God blessed the seventh day and sanctified it”.

God had now created out of the chaotic mass light and order. But these were as means to an end. The end is life—life animal,—life intellectual,—life moral,—life spiritual,—life social,—life divine.—Life is the crown and consummation of all; and then all are pronounced to be good.

But man is specially blessed. There is deliberation in heaven respecting his creation. “Let us make man”. He is created after a high model,—after our likeness. He is invested with dominion over all the creatures. “And let them have dominion over the fish of the sea, and over the fowls of the air, and over all living creatures”. He is formed for matrimony, for dwelling in families. “Male and female created he them”. Man stood forth Godlike and social, having under him, as in God's stead, all the creatures, and for his life and for them that food was appointed which the earth was to bring forth.—The Creator beholds man and is satisfied: “And God blessed the seventh day and sanctified it”.

“God blessed the seventh day”; and what does this mean? It means that God ordained the seventh day as a day of holy improvement, and consolation, and joy.—This was to spring from the contemplation of God's ineffable perfections as displayed in creation\* and preservation.—God himself was to make it a day of special blessing to his soul, imparting brighter revelations of his glory and richer communications of himself, meeting with him directly in religious worship, and infusing into his soul a flame of heavenly devotion.

But God did not only bless, he sanctified the seventh day; and what does this mean? It means that He set it apart for His own special worship. The word “sanctify” is sometimes used in reference to God, and sometimes in reference to

man. When taken in the former sense it signifies, generally, to separate and appoint any thing to a holy, a religious use. Thus the tabernacle, the temple, the priests, the altars, the sacrifices, were sanctified under the law. Thus the first-born were sanctified. And thus, too, the seventh day was sanctified. Every day was then holy, and, therefore, it must have been a day specially devoted to worship. In a state of innocence man was not to be idle. The garden into which he was to be placed he was to keep and dress. He was possessed of a physical frame, and that frame was to be cared for, to be provided for.

The seventh day he was to rest, and to devote to the special worship and service of the one living and true God. Six days were enough for his secular employments and recreations, but the seventh day he was to consecrate entirely to the glory of his Creator and Preserver, to devout meditation on spiritual and divine things, to prayer, thanksgiving, and praise. And if it was necessary then, when man was yet in an unfallen state, necessary both for his physical and spiritual well-being, to set apart one day in seven, one whole day for religious exercises, vastly more so is it now, when man is in a fallen and apostatized condition, his natural inclinations diametrically opposed to spiritual objects and pursuits, and all his desires and hopes centering on visible and temporal things.

But not only does man now stand more in need of a Sabbath, from the condition both of body and soul, but from the more extensive fields of exploration opened up to him, from the brighter manifestations of the divine glory in the mediatorial economy, as well as from the nobler prospects which that economy sets before him. If, then, this day was peculiarly welcome to our Great Progenitor, when yet in primeval dignity and innocence, it ought to be vastly more so to us in our present circumstances, and for the purpose for which it was intended.—*Original*.

#### HISTORY OF THE SABBATH UNDER THE PATRIARCHAL DISPENSATION.

This dispensation lasted about 2500 years; the half of the period that intervened between the fall of man and the incarnation of the Son of God. The whole record of the transactions of the church during this long period is contained in the Book of Genesis, and as the grand design of that Book is to trace the origin and early history of the Israelitish people, the record of the general proceedings of the church as was to be expected, is of the most limited description. During the whole of the period, there is no mention made of the Sabbath, and from this circumstance, it has been contended that the Sabbath had then no existence. This is altogether a rash and unwarrantable conclusion. As well might it be said