

ciated church. Our Lord, when instructing his disciples how to deal with an offending, refractory brother, said: "And if he shall neglect to hear thee, tell it to the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man, and a publican." The Church in this passage must, obviously be understood of those whose office it is, to deal with offenders, and to administer discipline.

We have now answered the question What is the Church? and the substance of the answer is this: Every voluntary association of professedly converted persons, observing the ordinances and laws of Christ, is the true Church. It is therefore evident, that no one section of the Church, however high its pretensions, has a right to claim being considered more than merely an integral part of the Universal visible Church.

W. B.

### **On the Need there is for a Sabbath.**

#### ARTICLE I. ITS NECESSITY.

#### *Mark II, 27,—The Sabbath was made for Man.*

There is a certain degree of sacredness associated with the Sabbath, which does not belong to any other day of the week. There are few who do not regard that day with more or less reverence. The cause of this general respect for the Sabbath is probably tradition; men have always been accustomed to distinguish it from other days by a cessation from labour and by an observance of religious duties. The motives which lead men to venerate the Sabbath differ according to the different views which they have of its nature and importance. There is also a great diversity in the degree of reverence that is paid to the Sabbath owing to the kind of motives which influence men in keeping it. The utility of the day as one set apart for a general cessation from labour is universally admitted; but how few possess correct notions of its nature and design as a day of rest. Some spend the Sabbath as a common holiday, others regard it as a fit season for devotion; they attend divine service in the church, and spend the rest of the day in visiting, or, as they phrase it, in harmless recreation; some observe the day from habit, because they have been trained to the external observance of it from their youth; others follow the example of their associates, but there are some who have derived their views of the nature and design of the Sabbath from the Scriptures, and who improve it as a day of rest and spiritual communion with their God in the public and private ordinances of religion. Nor is this general respect for the Sabbath a matter of small importance; it is intimately connected with general