

science is awake to the intimations of his Saviour's pleasure, and is prepared to give a hearty welcome to the Sabbath duty. That there was some day emphatically called 'the Lord's day,' is plain from Rev. i. 10. But I have been unable to conceive of any sense in which a day could with propriety be so called, unless it implied that it was a day especially consecrated to the Lord by holy services—i. e. some Sabbath day. In perfect keeping with this view of the expression, it is plain that the apostles observed the first day religiously, as we see from Acts xx. 7. And this fact is often and clearly affirmed by the earliest writers, both Christian and Pagan, as we all know. I really do not want more evidence than this, to confirm me in my Sabbath privileges, and to shew me that the New Testament does not require me to rob my brethren and the world of what is, obviously, one of the most blessed and ameliorating institutions of heaven, apart from which, as unnumbered facts declare, society soon runs rampant in vice and luxury; and the piety of individuals soon languishes."—"But why does Paul deem it his duty to guard the Colossians against observing Sabbath days?" "He does no such thing. He simply guards them against suffering others to *'judge them in respect to Sabbaths.'* The connexion shows, that he was referring to Jewish Sabbaths, as the seventh year's rest, &c; and his meaning seems to be, that they should not, as the judaizers of the day were disposed to do, give others an occasion to suspect that they made their religion to consist in ceremonial observances: advice which I should be disposed to give, in relation even to the Christian Sabbath. It is a sad thing when men have nothing by which to judge of our piety, but our sanctimonious observance of Sunday." "Yet this is all the religion of many; and here is the danger of setting apart one day as more holy than another." "All our mercies and duties too, endanger us, because of the perversity of our hearts. But is it any argument against the atonement of our Lord, that the depravity of some men has actually made it an excuse for licentiousness? Brother, pardon me for saying: Get a sabbatical state of heart, and you

will soon be satisfied with the reason your Gracious Master has afforded you: that you should sanctify the Sabbath."

Such sentiments as these, expressed by my friend, gradually commended themselves to my heart and judgment. But I still found some difficulty as to the time and manner of Sabbath consecration. Providence, however, appeared for me here also. The sentiments of the following pastoral letter, completed my reconversion to the truth on this subject.

My beloved Christian Brother,

Your lowly but sensible communication settled my delightful hopes respecting you. During all your wanderings, I have watched over you with intense concern, and should frequently have endeavoured to convince you of your dangers, but that the positivity which you now deplore, so repulsed my first and only direct attempt, that I deemed it proper to wait an opportunity, in which I might find you less confident, to strive to lead you back into the paths of love and truth, which in reality are identical. That opportunity you now afford me, and I most joyfully avail myself of it, to aid you to receive the statements of Scripture on the point to which your inquiries relate.

It appears to me that both the time and service of the Sabbath are left in a like predicament. The Saviour's law is a law of liberty. It does not rigidly exact the minute detail of duty, as though we were his slaves; but clearly inculcates general principles, and leaves our own consciences, prompted by love, and directed by the intimations of his providence and the monitions of his Spirit, to decide on the particular application of these principles—treating us as friends. In other words, the method he has adopted in making known to us his will, seems to say: "I wish to receive the free obedience of love. If you deem it your most welcome privilege to please me, you have only to abide by the great outline of duty which I have drawn, and endeavour to fill it up as your circumstances and my Holy Spirit, may lead you to think will be most conducive to my glory; and be assured I will accept and bless your service. If, however, you desire to evade my pleasure, or to perform it as