

and the fittest that could be adopted ; this is proved by its universal reception even amongst the heathen. One attempt was made in France to alter the Sabbath, and to substitute every tenth for every seventh day ; the consequence was, that society became unhinged ; a state of things occurred, that rendered the common intercourse of life impracticable ; and the only remedy was a return to the original, the Divine institution. The readiness with which all nations have adopted this arrangement, proves that it must be peculiarly adapted to mankind ; the most ancient writers whose works have come down to the present age, speak of the Sabbath as an holy day. Josephus informs us, that there is no city, whether among Greeks or Barbarians, that does not acknowledge the seventh day as a day of rest ; numerous testimonies, later than his, could be adduced, to show that amongst the heathen nations the Sabbath was known and observed : and even at the present day, although all nations do not agree respecting the day of the week, yet they concur respecting the quantity of time, viz. a seventh part ; for whilst the Christians observe the Lord's day, (very properly called Sunday by some,) and the Jews observe Saturday ; it is well known that the Turks observe Friday ; the Egyptians, Thursday ; the Assyrians, Wednesday ; the Persians, Tuesday, and the Greeks, Monday ; the universal concurrence of mankind in this arrangement, proves that it is peculiarly adapted to mankind, and that it must have originated in Divine wisdom.

B. B.

What Connexion has the Church with the World ?

THE whole human race is divided between the Church and the World. The Church consists of all who make a credible profession of the true religion ; the World consists of all who are without the pale of the Church. To one or other of these divisions every human being must belong ; secession from both is absolutely impossible. There is no neutral ground upon which any person can stand in a state of separation from both ; no neutral society to which he can possibly join himself.

The Church is the device of infinite wisdom and love, and the fruits of Christ's mediation ; the World is the device of Satan, and the fruit of man's rebellion against his Maker and Sovereign Lord. The latter became visible with man's first transgression ; the former became visible on the first announcement of a Saviour to man. These two great divisions or kingdoms of men have therefore been cotemporaries since the days of Adam and Eve ; and they will continue to be so, until time shall conclude its period and be no more.

The Church is, indeed, divided into many congregational and denominational sections ; but they are all united together in the bonds of love and devotion to Christ. Their profession of faith in Christ and their obedience to his revealed will, make them "one body," and "members one of another." The World is divided into empires, kingdoms, and states ; but, in relation to the Church, all these subdivisions make only one body, and that body is the World. The subjects of both kingdoms are the natural descendants of one common parentage, and the inheritors, by nature, of guilt and corruption. They have the same natural faculties of mind and body, and are equally the heirs of dissolution and the bondage of corruption in the grave. They have to use the same means in procuring temporal sustenance, and are, generally, indiscriminate sharers of the same temporal prosperity and adversity. They have a common interest in the peace and prosperity of the nation to which they belong : and have necessarily