

for this object particularly, and how concerned should we be to improve it! It is a day for seeking God—a day for waiting for salvation—a day for coming to the pool of ordinances for the healing of our souls—a day for resting from our worldly avocations that the spirit of God may rest upon us, or may take possession of us, and abide with us. And then our song of praise should be even louder and sweeter than that of the Angels, for it would be to Him that hath loved us and washed us from our sins in His blood, to Him be glory and dominion for ever and ever!

Let us attend to the privilege and advantages of the Sabbath. That it is a privilege is implied in the words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a *Delight*"; and it must be a privilege, and fraught with the most important benefits; for God promises if we keep it, that then "we shall delight ourselves in Him, and he will cause us to ride on the high places of the earth, and feed us with the heritage of Jacob"; all which is guaranteed to us, "for the mouth of the Lord hath spoken it." The Sabbath is a privilege both in a temporal and spiritual point of view. Must it not be a privilege to cease from the wearisome routine of daily business or employment, to rest our faculties of body or soul, to withdraw our attention from the distracting cares of life, and have one day to think of the spiritual part within us, and direct our views to an unseen and eternal world! What a delight do they deny themselves who still, on that day, take up with the world and the world's avocations, who say in respect to the proper engagements of that day, "What a weariness is it!" and who have no relish for any thing like heavenly meditation? To those who have to toil every day, and from early till late, for their earthly subsistence, it must be especially a privilege to rest upon the Sabbath from worldly employments. Hence the poet chiefly regards it as the poor man's day:

Hail Sabbath! thee I hail, the poor man's day!

And if they are spiritually minded, and have a relish for heavenly things, it must be doubly dear. Precious will it be to them as giving an opportunity, so little enjoyed, of attending to their spiritual and eternal interests. Much may be done in this matter even in the midst of worldly business, but when we consider the power of external things over us, and

the advantage of leisure and quiet for the prosecution of our religious duties it must appear how precious the Sabbath must be to the laborious and the poor. O! what a boon and blessing is the Sabbath, so little thought of! Is the business of the world on that day suspended? Is there intercourse on that day between earth and heaven? Do the Earth and the Heavens seem blended for a period in one delightful occupation, or folded in one loving embrace? Is every house of the religious occupant for the time a Bethel, a little sanctuary? Does peace "with dove-like wing brood over all"?—And is there then let down in a peculiar manner a ladder from the sanctuary above, to the sanctuary below? And then, is Christ in the midst of the assemblies of his people? Surely, the Sabbath is a delight, and a privilege!

It is fraught with the most important advantages. And these also divide themselves into temporal and spiritual. Look at it in a temporal point of view. It is a curious fact that when the Sabbath was abolished at the Revolution in France, as an encumbrance, and a restraint upon business and upon liberty, it had to be restored. Man's overtasked powers were inadequate to the incessant demands of labour; and even the tenth day which was substituted in place of the seventh, was found not to be the proper proportion of time, and the seventh had to be recurring to, as imperatively demanded by the physical constitution of man! This is a very instructive fact. It appears then that God had regard, after all, to our temporal welfare, as well as our spiritual benefit, in the institution of the Sabbath. And how had he regard to the meanest, to all, in that institution: "thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates," "that thy man servant, and thy maid servant, may rest as well as thou." Some men would pretend to know our nature and our wants better than God: they would make changes on the laws of God: they would at least abridge them so far, lessen them in the extent of their application; but disturb any of the laws of God, and you inevitably introduce disorder and evil. The physical advantages of a seventh day's rest are demonstrable. More may be an advantage in many respects, but less is a decided encroachment, to the extent that it is made, on our physical capabilities.

But the faithful observance of the Sab-