

that they had regular assemblies for worship, which were held that day (Heb. x. 25; 1 Cor. xvi. 1, 2); and that Paul, at Troas, though hastening and pressed in spirit, tarried a whole week till the Lord's day came round again, "the first day of the week, when the disciples came together to break bread," (Acts xx. 7).

That the Jewish and Judaizing Christians of the first ages observed, as well as they could, *both days* (contrary to Paul's repeated decision), is plain from church history; that there never was a time when they did not observe the Lord's-day, as well as they could, is as plain. The whole matter in dispute is concerning the right mode of sanctifying the Lord's-day.

Now, here, to clear the ground, let us understand what it was not wrong to do upon the old Sabbath-day.

The Sabbath-day's journey was not wrong. For the measure of that, the Jews referred to the distance, ordained by Joshua, to be between the host and the Ark, 2,000 cubits measured from the skirts of the host beside the Ark. The same distance was afterwards allowed outside the walls of cities, that dwellers in the suburbs might worship in the cities. But even this could have been no stringent rule in Elisha's time (2 Kings iv. 23): it was the custom, not rebuked by the prophet, of the women of Shunem to ride to worship on new moons and Sabbaths.

Holy duties were not forbidden; in the tabernacle and temple the daily sacrifices were not diminished but doubled (Numb. xxviii. 9). So with other holy duties (John vii. 23).

Works necessary for decency, health, or order, which could neither be done on the previous days, nor delayed till the day after, were right and proper (John v. 11; Mat. xii. 1, 2).

Works of mercy, alleviating the sufferings of the sick, delivering those who are in danger, defending those who are assailed in war, and such like, were right according to the precept and example of the Lord, and consistent with strict sanctification of the Lord's day (Mat. xii. 2—13, and elsewhere).

What, then, was forbidden?

1st. Servile work, and all labour for mere pleasure or for worldly gain; labour either of ourselves or of those we employ. 2nd. All such recreations as, though lawful on other days, unfit us for true and happy communion with God: the best test of the lawfulness of either the work or the recreation, being the question, "Can I, at once, in the middle of this, lift up my heart to God in praise and prayer?" The marrow of libraries of cases of conscience concerning Sabbath observance, is in that one test. That being honestly used, we shall not judge nor set at nought our brother, though we should see him doing what we dare not do; and we demand from him like brotherly consideration.

Finally, what is required?

*Rest and refreshment of soul and body*, for ourselves and others. Rest for the conscience, in an approach to the blood of sprinkling; rest for the mind, in turning from week-day studies and cares to the oracles of God; rest for the affections, in all the dutiful love wherewith we should serve God, and the warm affection wherewith we may cheer and gladden our brother; rest from worldly ambitions, or Gospel hopes; from worldly sorrow, in holy joy; from wayward wilfulness, in the peace of God, which alone can bring us into the Sabbathism of the believer; rest in the worship of God.

Let every Christian man strive to attain this rest, and to help those about and under him to the enjoyment of it; and then, though we may hear, sometimes, of glum Calvinism, and Scotch austerity, we shall be well able to bear