

would I fly away and be at rest." ¹ So it is in regard to the Lord's Day. Just as we honour and trust in the Saviour, so shall we regard the day which commemorates His entering into His rest. Just as we appreciate that rest which He gives us in part here, and as our hearts long for that rest which remains in the Father's house, so shall we hold in loving remembrance the day which points to it, and which enables us to have some faint realization of it in the midst of sorrow and trouble. In a lower sense the Sabbath was made for man as a relief from the heavy curse of unrelenting labour, and though the world will never gain much spiritually by a merely legal observance of the Sabbath, even this is of priceless value to the working man in a moral, social, and physical point of view. It is thus not merely an arbitrary enactment, but a statement of an effect depending on an adequate cause, that the man or the nation honouring God's day of rest will itself be honoured and prospered.

The primitive Sabbath of Genesis and of the Moral Law has thus a definite connection with human labour and with the physical well-being of man. "In the sweat of thy face shalt thou eat bread," is the doom of fallen humanity—a doom too fearfully felt in the whole history of the world, and strange to say, apparently not less so in our times

As we honour the Saviour we shall regard His day.

The Sabbath a relief from unrelenting labour.

The connection of the primitive Sabbath with labour

¹ Psalm lv. 6, R.V.