

ance is binding upon one nation, it is binding upon all.

The question, however, may be put here, is there any use in the preceding reasoning, unless the original Sabbath be adhered to? And this may be answered very easily. The change of the Sabbath from the seventh to the first day neither lessens the weight of obligation, nor affects the number on whom it falls: the relative proportion of labour and rest remains now as it did before: we have six days of labour and one day of rest; and the only conclusion we can draw from the change is, to own that God has magnified his claim to a weekly day of holy rest. Obviously so: When his Son, on the first day of the week, was brought forth from the power of the grave, did he not rest from a greater work than the work of creation? yes, "'twas great to speak a world from nought, but greater to redeem;" and the work from which he then rested had no merely national reference; it had reference to the Gentile as well as the Jew, to those that were afar off, as well as to those that were nigh; so that if it was worthy of being commemorated, it was worthy of being commemorated by all, even down to the end of time. No wonder then that, before ascending on high, the Saviour sanctified the first day of the week; no wonder that his followers and friends regularly rested the same day; no wonder that in all parts of the Christian world the day is honoured by his people still. And the same practice will be reckoned imperative by all who are awed by supreme authority, and wish to be guided by supreme example.

In reference to the manner of observing the Sabbath, it will not be needful to say much. From the well-known meaning of the term Sabbath, the conclusion is obvious, that the day should be kept as a day of rest; hence the express words of Jehovah, "in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger, that is within thy gates." To this, of course, there are some exceptions—as in works of necessity and mercy. The Saviour himself expressly taught so; for he said to the Pharisees, "what man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay

hold on it, and lift it out? how much then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath days; and he said to the man with the withered hand, stretch forth thine hand; and he stretched it forth; and it was restored whole, like as the other;" Matt. xii. 11-18. Similar cases might be easily multiplied; as when property is overtaken by fire, when human life is exposed to danger, when a corpse requires to be speedily interred, when vessels are away out on the ocean; in these or in any similar cases, work is allowable, or perhaps imperative, even on the Sabbath. But in ordinary circumstances it ought to be otherwise: if the Sabbath be kept as its name suggests, shops will be closed, farm and mechanical work will be stopped, all the engagements of the world will be desisted from, and even most of domestic operations will be left off. It is not enough, however, that labour be suspended: there ought to be also a suspension of recreation; the Sabbath should not be kept as a holiday, but rather as a holy day; and if so, amusements and sports, of whatsoever kind, require for the time to be given up, and so with unnecessary travel; the man who converts a part of the Sabbath to the mere purpose of animal enjoyment, or in order to indulge in social gossip, must be charged with the guilt of Sabbath profanation, because he is turning sacred into common, and setting aside the divine interdiction, "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

Passing, however, from negative matters, it is needful to notice matters positive. And surely for the right observance of the Sabbath, it is requisite to engage in religious reading. This will embrace the reading of the Scriptures. I have no intention of saying to any one, that the Scriptures may be neglected on the other days: no; it were well for all classes of men if a portion of them were read daily. But they ought to be read particularly on the Sabbath; the leisure and the quiet connected with the day, afford exceedingly fine opportunity, not only for reading them at some length, but with solid advantage; and if such opportunity be turned to account, their interesting stories and their wonderful prophecies, their valuable doctrines and their wise precepts, their whole