

ginning of the world till the resurrection of Christ," of all this the Sabbath was the memorial. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it."

But (not to speak of that deliverance from Egypt, which to the ancient Jew added another ray to the glory of the Sabbath. See Deut. v. 15.) this day is a delight to the christian as it commemorates a work still mightier than that of creation. The Sabbath is a memorial of a finished atonement. On this day Jesus rose from the dead. On this day the Son of Man triumphed over death and the grave. On the cross indeed he cried "it is finished." But his resurrection fitly changing the Sabbath from the seventh to the first day of the week, "to continue to the end of the world," was the grand and glorious proof that his work was not only finished but accepted. This declared him to be the Son of God with power and great glory. The death of Christ purchased the believer's pardon—but the resurrection of Christ is the proof that his death was efficacious. Hence it is said he "was delivered for our offences and was raised again for our justification." The Sabbath is a delight to the christian, then, as a memorial constantly recurring that the work on which his title to heaven rests, is all complete. To him it is the

Blest morning whose first dawning rays
Beheld the Son of God
Arise triumphant from the grave
And leave his dark abode.

And remembering that in thus rising the Redeemer brought for every one who believed upon his name, "life and immortality to light," it is not wonderful that he often sings—

This is the day God made in it
We'll joy triumphantly
Save now, I pray thee, Lord I pray,
Send now prosperity.

II. But "the Sabbath is a delight" to the believer in Christ when he considers the present privileges with which it is connected. All the week the christian has access to his heavenly Father. Every day the way is open to him to a throne of grace. And in his Word God is ever speaking to his children. But for six days man must labor. For six days he must be much employed in the engagements of the present life. And although it is his duty to pursue these with a constant reference to the presence of his heavenly Father, yet who has not felt how difficult a thing it is to maintain a devotional spirit amidst the cares and toils and bustle of worldly avocations. To meet this difficulty the Sabbath is provided. It is "made for man." It meets a necessity of his condition. After six days employed to a great extent in earthly pursuits it is indeed "a delight" to withdraw from these on the Sabbath,—to have one whole day in seven on which the world is to be shut out—on which the soul tied down during the week to earth may soar upward and seek communion with the skies. On this day the closet has a holier aspect and the sacred page itself a brighter illumination. On the family altar too the "fire burns" in higher flame when the household is collected to worship God. And then there is delight peculiar to this day in the public service of the sanctuary in the great congregation. For they who delight in God's Sabbath—delight also in God's temple:—"Lord, I have