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ARTICLE III.

ON THE *Day* OF THE SABBATH.

That indifference to the Sabbath, which prevails, to a great extent, in this country, may be traced to the impious assertions that are made by persons who hate the restraints which the Sabbath imposes.

Some assert that the Sabbath is abolished; others say that any day may be set apart for the Sabbath as well as the first day of the week. Some affirm, that if mankind render to God a seventh portion of their time, it is not important *when*, or in *what way*, this tribute is given. The Quakers, for example, in some places, keep half a day during the week, and give the half of the Lord's day: and, again, there are some who choose to dispute when the Sabbath should *begin* and *end*.

A statement of the truth is the best thing that can be opposed to such reckless and impious speeches. Such a statement is due to the interests of the truth; and it is also necessary to guard the youth of the church against the moral poison which is disseminated so plentifully around them. It is hoped that the following reasons will meet these assertions, and refute them.

I. The Sabbath cannot be abolished.

It has been shown that the Sabbath is essential to the well-being of mankind, and that wherever intelligent and moral beings exist, there must be institutions similar to the Sabbath. Sooner will the eternal foundations of rectitude be destroyed, than the Sabbath be abolished: God will not do it; man is not competent to do it; no earthly king or government has power to do it. Man may refuse to acknowledge the relations subsisting between him and the Creator; but his refusal will not relieve him from the obligations arising out of these relations. The Sabbath is not a ceremonial institution which might or might not have existed. It is a permanent institution, and inseparable from the social state. It is equally proper under a state of innocency, and under a dispensation of mercy. It can never become obsolete and useless; but in proportion as the saints of God increase in knowledge and in virtue, they will anticipate and desire the Sabbath with delight; and as an evidence of the importance of the Sabbath, the heavenly rest is set forth to us under the emblem of a Sabbath.

II. The alteration of the day by God does not imply the abolition of the Sabbath, nor the extension to man of a liberty to order the time of the Sabbath.

The alteration of the day, without injury to the interests of morality, is conceivable. The Sabbath might have been celebrated on the second or