

SYNOD will meet in the name of Christ and act under His authority. How important then that His Spirit should inspire every heart and control every tongue!—Prove your loyalty to Christ and His Church by pleading earnestly for the Divine guidance and blessing on our Supreme Court about to assemble.

### THE SABBATH ALWAYS RELIGIOUS IN ITS CHARACTER AND DEVOTED TO THE SERVICE OF GOD.

BY REV. G. PATTERSON.

Dr. Norman McLeod in his celebrated three hours speech against the fourth commandment, among other crudities, advanced the notion, that the Sabbath under the Jewish dispensation was not a day of worship or at all events not a day of public worship. We regret to see the same view advanced nearer home. The Rev. James Bennet, of St. John has lately preached on the subject, and his views have been published in the Colonial Presbyterian, as we understand him, to the following effect, that the Sabbath under the Old Testament was merely a day of rest, and that our Lord has added to it under the New, the character of a day of worship, and that from the foundation of the latter dispensation, the Sabbath is to continue to the end of the world with its two-fold character as a day of rest and a day of worship. We by no means confound Mr. Bennett's view with that of Dr. McLeod, that the fourth commandment has been abrogated, nor do we regard him as denying the permanent obligation of the Sabbath, or as intentionally doing anything that would diminish its sacredness in the minds of his hearers or readers. But in all faithfulness and affection to Mr. Bennett, who if the contemplated union with the Synod of New Brunswick take place, will be one of ourselves, we must say that not only is the view which he has promulgated, at variance with the Confession of Faith, but we regard it as entirely contrary to the word of God; and as friends of the Sabbath, we must protest against it as touching the very foundation of the Institution.

The teaching of our Confession of Faith is as follows:—"As it is of the law of nature, that a due proportion of time be set apart for the worship of God, so in his word, by a positive moral and perpetual commandment binding men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto Him, which from the beginning of the world to the resurrection of Christ was the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which in scripture is called the Lord's day, and is to be continued to the end of the world, as the Christian Sabbath.

"This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy rest all the day from their own works, words and thoughts about their worldly employments and recreation, but also are to give up the whole time in the public and private exercises of his worship and in the duties of necessity and mercy."

No man can mistake these words and we cannot see how any person can honestly assent to that book, and yet deny that the sabbath was under all dispensations set apart to the worship of the Creator. That this is the teaching of the scripture we now proceed to show by various proofs.

In the first place this is manifest from the words of institution. Gen. ii. x. 3,—*"God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."* We do not need to spend time in explaining the meaning of the word "sanctify." The original word is universally employed to denote the setting apart to a religious use. Even the enemies of the Sabbath admit that this is its meaning. They have hence endeavored to show that the words were spoken in anticipation of what was afterwards done, when the fourth commandment was given; but they have never attempted to deny, that the words implied the appointment of the seventh day as a day of religious service. Mere abstinence from labor could never be held as coming up to this idea.