

and subjugate the loftiest discoveries of the character and will of the infinite and eternal One to its puny dictates, and would resist, without one pang of remorse, the obligations of a code of morality, the most sublime and salutary the world ever saw. Others take their rise in the physiological speculations of the day, which would either trace all our intellectual and emotional powers to the peculiar structure of organized substances, or, in order to preserve the existence of a Supreme Intelligence, would fain resolve the mind of man into a piece of organization, gradually refined and sublimated, and developed from a mass of gelatinous-matter. But whatever be their source, all tend to the same conclusion; and whether this spirit exists in the breast of the infidel savan, or the politico-philanthropist, or the man of science and literature, its aim and end in them all is the demolition of the integrity and sanctity of the Sabbath as an institute of Heaven.

2. *Another species of antagonism to the Sabbath, is that spirit of utilitarianism, that at present reigns with all but absolute sway.*—Every fact or truth once established, through whatever channel it flows, is of utility, brings us closer to the fountain of all truth, and contributes, in one shape or another, to the well-being of man, the Lord of this nether world. The fact or truth may continue in a state of inactive dormancy, or in a state of quiet abeyance for generations or centuries, but it shall, some time or other, be regarded in its own intrinsic worth, occupy the position it ought, and subserve high and important purposes. Now, what is the spirit of the age, and what are its practical tendencies? In the height of its impatience it would at once discard every fact or truth that cannot be turned into direct or immediate account, and drive its chariot wheels over all that is sacred and pure. Hence, it boldly repudiates all moral restraints that would check its presumption and daring. Hence, it violates, without the vestige of compunction, the highest and holiest commands, when these would venture to obstruct its course. And hence, too, in the exercise of its spurious philanthropy, it would provide places of amusement and relaxation for the working population of the land, on that day which the Creator has claimed as his own peculiar property, and which in very love he has given to man, as a preparation for a glorious eternity.

3. *Another species of antagonism to the Sabbath is a self-indulging, self-aggrandizing, and a money coveting spirit.*—This is the grand characteristic of the age. The whole world is hasting to be rich. Individuals are vying with individuals, nations with nations, in their ardent pursuit after opulence. Some are following one course, and others another, but they all meet and pay their obeisance

at the altar of Mammon. For the satisfying of this unquenchable thirst, the laws both of God and man are set at open defiance. That this idol may be more fully adored, they do their best to retain the reputation of a Christian profession; and, to pacify their consciences, they gloss over the most plain and positive precepts of the Bible, by the most barefaced and erroneous interpretations.—Hence they plead for secular traffic on the Lord's day, the running of the locomotives on the railways, and of the boats on the canals, and the like,—though, in their attempts to reconcile such conduct with their religious profession, they are guilty of the use of arguments and language bordering on infidelity, if not on blasphemy. Witness the proceedings at present going on in connection with the Chrystal Palace at London.

These are some of the phases which the opposition to the Sabbath is now assuming. It were well that the friends of the Sabbath were surveying more watchfully these roads of attack. It were well that they were girding on more valiantly the armour that the Bible hath provided, and above all, that they were rallying more closely around the standard of the Lord of the Sabbath.—*Original.*

#### PRINCIPLES AND AIMS OF THE SCOTTISH SABBATH ALLIANCE.

The Alliance rests upon the Fourth Commandment. And why? Not because the Fourth Commandment instituted the Sabbath; nor because the rest of the Bible, particularly the New Testament, is silent about it; but because the whole Moral Law, binding upon all men, at all times and in all places, is summed up in the Ten Commandments. To keep holy to God one whole day in seven, is as much a duty of universal obligation as to reverence parents and not to take God's name in vain. Much light is thrown by other parts of Scripture on the origin of the Sabbath, and on the right way of observing it; but it is on Sinai that the Sabbath receive its highest sanction. It is there that it is incorporated and imbedded in that comprehensive rule of morality which must last while the world stands. The divine law of right and wrong, and the Sabbath, must now stand or fall together. If the Fourth Commandment goes, all the others go with it; henceforth the love of God and the love of man cease to be commanded duties, and are left merely to the impulse of feeling. The Sabbath, in the Fourth Commandment, is the great safe-guard of both tables of the law.

All experience bears witness to this. Let men give up keeping the Sabbath as a moral duty, exactly on the same footing with the other duties to God and man taught in the Ten Commandments; and what follows? They may profess and try for a little to keep the Sabbath on the footing of expediency or the authority of the Church, or some other reason of decency or devotion: but it is no longer kept in obedience to an express law of God. And this is always the beginning of great evil. It leads to a lax exercise of private judgment as to the way of keeping the Sabbath: for it is all now matter of discretion together. The

habit of obedience is broken; men learn to act upon the promptings of their own minds, instead of the formal commands of God; even the best are injured in the whole tone of their religion by this sort of assumed independence; and how rapidly, in the case of the vast majority, it runs into universal lawlessness, the records of every criminal court in the country can tell.

The Alliance, therefore, stands forth for the Sabbath, not merely as good for man, but as made by God; and good for man, because made by God: the Sabbath was made for man.

Hence the Alliance can consent to no compromise—it can pursue no half-measures.—The entire day of twenty-four hours, is the only Sabbath the Alliance knows, for it is the only Sabbath the law of God knows. The fiction of canonical hours, or hours of church service, and the notion of restricting the Sabbath-rest to them, is a mere unauthorized invention either of the god of this world, or of the Man of Sin.

Hence, also, the Alliance can approve of no systematic provision for cases of necessity and mercy. That such cases will occasionally occur, and that all possible facilities should be afforded for meeting them when they do occur, the Alliance most fully admits. But then, from their very nature, they must be occasional. They occur also much more rarely than many people think; for the God of the Sabbath is the God of providence; and he has not given men an institution that clashes, in any serious measure, with his own procedure in the ordering of the events of life—And, at any rate, to mutilate the Sabbath for the general community, by holding out a constant, regular, and uniform bait for cases of necessity and mercy, is not to meet them when they occur, which alone is lawful, but to court and create their occurrence. All experience, accordingly, proves—what a knowledge of human nature might lead us to expect—that, where arrangements are not studiously made beforehand in such cases, they are extremely rare; while you have only to hold out ostentatiously systematic facilities for accommodating them, and they rapidly multiply on your hand;—the most frivolous occasion becoming suddenly a mighty crisis.

Thus, taking its stand on the law of God, and contending for the entire day as the Sabbath, the Alliance proposes to deal with the general mind and conscience of this professedly Christian nation, and particularly to influence those who may be said, to a large extent to have the destinies of the Scottish Sabbath in their hands.

To call forth, collect, and combine the convictions of the Scottish Christian people—so as to form a sound public opinion on the subject, and give it voice and utterance—is one chief design of the Alliance. This, evidently, must be a work of time. The present movement, therefore, is not a single isolated effort for carrying, by one stroke a particular measure. We do not expect all at once to secure success in the great work we have on hand. On the contrary, our design is to make arrangements for a permanent, patient, and persevering system of peaceful aggression on all forms of Sabbath-desecration, with a view to the progressive improvement of all classes of the community in the habits of Sabbath-observance. Hence the necessity of a large organization, branching throughout all the land, and having the means of vigorous and effective action, on every occasion that