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ON KEEPING THE SABBATH.

SIR, — I think your correspondent "*Religiosus*" ably defined the word *holiness*, as required in keeping the Sabbath, in your last number; but upon a second perusal of the article, I could not forbear contemplating the serious importance attached to a negligence of that sacred duty. These thoughts, when added to his request, that he hoped other contributors would express their views on the subject, have prompted me to make the same the theme of the present paper. In the sentiments and arrangement of which I am a good deal indebted to Mr. Dick, author of the "*Christian Philosopher*," &c. whose remarks are written in that eloquent and convincing manner, for which he is so highly and deservedly celebrated.

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God," &c. This injunction palpably enjoins the setting apart one day in seven as a day of rest from secular employments, and to be exclusively absorbed in religious exercises, but more particularly to the public worship of God. "The Sabbath," says Christ, "was made for man, and not man for the Sabbath."

In appointing for man a day of rest, we find another instance of the wisdom and mercy of God; for when we look abroad upon the present condition of mankind, fated to toil and labour, and

endure many sorrows, we cannot do otherwise than admire the benevolence of a Creator, who has appointed a weekly jubilee for the refreshment of labourers worn out with toil. We know by experience that the six days out of seven appointed for labour, the necessary operations of agriculture, and for the manufacture of every useful article for the comfort of mankind, can be easily performed, without injury to any class of men. Could there be any more accomplished if the Sabbath were converted into a day of labour? Suppose such a thing did take place, the labouring part of the community would certainly acquire a seventh part more wages than they did before; but then, in a very short time, when the affairs of the social state were brought to an equilibrium, the wages of seven days would be reduced to what is now given for the labour of six, besides carrying in its train a continued series of toilsome and unremitting exertions.

The Sabbath was also appointed for man as a *season of pious recollection, and religious contemplation* "Remember the Sabbath day to keep it holy." The numerous cares and laborious employments human nature is subject to, renders it impossible to fix the mind permanently on the divine glory as manifested in the works of creation—on the important facts and doctrines of revealed religion—and on the grand