

ing to the Commandment *Luke xxiii. 56*; see also *Heb. iv. 9*.

2d.—THE DUTIES OF THE SABBATH. Such as worshipping God &c.

Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord. *Lev. xix. 30*; see also *Lev. xxiii. 3*; *Isa. lxvi. 23*; *Ezek. xlvi. 3*.

When the Sabbath-day was come, Jesus began to teach in the Synagogue. *Mark, vi. 2*; see also *Luke iv. 16*; *Acts xiii. 14*; *Acts xvi. 13*.

3d.—THE CARE OF GOD'S PEOPLE TO SANCTIFY THE SABBATH THEMSELVES, AND TO PREVENT THE PROFANING OF IT BY OTHERS.

In those days I saw in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also, wine, grapes, and figs, and all manner of burdens which they brought into Jerusalem on the Sabbath-day, and I testified against them in the day wherein they sold victuals. *Nehemiah xiii. 15-22*; see also chap. x. 31.

4th.—THE SABBATH IS A DAY OF BLESSINGS.

God blessed the seventh day and sanctified it. *Gen. ii. 3*; see *Exod. xx. 11*.

Thus saith the Lord God, the gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened. *Ezek. xlvi. 1*; see also *Ezek. xlvi. 1-12*.

And they said one to another, did not our heart burn within us while he talked to us by the way, and while he opened to us the Scriptures? *Luke xxiv. 32*; see also *John, xx. 19-22*.

I was in the Spirit on the Lord's day. *Rev. i. 10*; see also *Acts, xx. 7*.

5th.—WORKS OF CHARITY AND MERCY TO BE DONE ON THE SABBATH-DAY.

Jesus went on the Sabbath-day through the corn, and his disciples began to pluck the corn and to eat. *Matt. xii. 1*; see also *Mark, ii. 23*; *Mark iii. 2-5*; and *Luke vi. 9*.

The Sabbath was made for man, and not man for the Sabbath. *Mark ii. 27*.

The Lord said—Doth not each of you loose his ox or his ass on the Sabbath-day; *Luke xiii. 15, 16*; see also *Luke xiv. 3*; *John v. 1-10*.

6th.—PROMISES TO THEM THAT KEEP THE SABBATH.

Blessed is the man that keepeth the Sabbath, from polluting it, &c. *Isaiah lvi. 2-7*; see also *Isaiah lvi. 13, 14*.

7th.—THREATENINGS AGAINST SABBATH-BREAKERS.

Thou hast profaned my Sabbaths—can thine heart endure, or can thine hands be strong, in the days that I will deal with thee? Her priests have hid their eyes from my Sabbaths, and I am profaned among them—Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath, their own ways have I recompensed upon their heads—saith the Lord.—*Ezek. xxii.*; see also *Jer. xvii. 19*, to the end.

8th.—THE SABBATH A SIGN, or Test of our obedience and the favour of God

Verily, my Sabbaths ye shall keep, for it is a sign between me and you, that ye may know that I am the Lord which doth sanctify you. *Exod. xxxi. 13*.

SAYINGS OF EMINENT MEN RESPECTING THE SABBATH.

*The exalted and spiritual character of the Sabbath.*—As soon as the heavens and earth are finished, the Holy Creator enters into his mysterious rest, and calls on the inhabitants of this globe to partake with him therein.—How important are the ends of this institution—the solemn worship of God, the glorification of his infinite perfections, the sanctification of the whole of nature, in its being improved to the honour of its Maker; the bringing down heaven to earth!—*Rev. Dr. Love.*

*The Perpetual establishment of the Sabbath.*—This command was written by the finger of God on one of the two tables of stone originally prepared by himself—a table of stone and a pillar of stone were in ancient times direct symbols of the perpetuity of whatever was engraved on them. This very natural symbol God was pleased to adopt in the present case to show the perpetual obligation of these commandments. The remainder of the law given by Moses was all written in a book, and was here intentionally and entirely distinguished as to its importance from the decalogue—nothing but the decalogue ever received such an honour as this—*Dwight.*

*The Sabbath a day of blessing.*—In all ages, from the beginning of the world, and in every place where there is a believer, the Sabbath has been a day of double blessing. It is so still, and will be, though all God's enemies should gnash their teeth. True, God is a God of grace, and confines his working to no time or place; but it is equally true, and all the scoffs of the infidel cannot alter it—that it pleases Him to bless His Word most on the Lord's day. Saints, like John, are filled with the Spirit on the Lord's Day, and enjoy their calmest, deepest views into the eternal world.—*Rev. R. M. M. Cheyne.*

I have, by long and sound experience, found that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me. The observance of this day hath ever had joined to it a blessing on the rest of my time.—*Sir Matthew Hale.*

*Inroads on the Sabbath.*—Cursed is that gain, cursed is that recreation, cursed is that health, procured by criminal encroachments on this sacred day.—*Rev. Dr. Love.*

*No Sabbath—no Religion.*—Where no Sabbath is, there is no religion. But for this day; earthly things would have engrossed all our thoughts. Honour, wealth, and pleasure, are the real syrens which charm mankind to shipwreck and death. To their songs the ear of man is by nature attuned, and the heart beats in regular response. But for this day, the world as a canker would rust, corrupt, and consume all the disposition to piety, and all the hopes of heaven. The soul would be benumbed—religion would die, God would be forgotten—the death of Christ would be vain—mankind would cease to be saved; and heaven would fail of her destined inhabitants. How desolate the prospect! How strongly would this world resemble the regions of final despair.—*Dwight.*

*Defend the Sabbath.*—Lift up a calm and undaunted testimony against all the profanations of the Lord's-day—Use all your influence, both publicly and privately to defend the entire Lord's-day. This duty is laid upon you in the fourth commandment. Always remember that God and the Bible is on your side.—*Rev. R. M. M. Cheyne.*

LETTER FROM DR. CHALMERS TO SIR ANDREW AGNEW.

“DEAR SIR ANDREW,—I cannot possibly attend the meeting to be held on Monday night. I need not assure you how desirous I am for the fulfilment of its object—a better observance of the Sabbath, and a prevention, in every right and practical way, of all those desecrations which, in whatever country they obtain a footing, never fail both to indicate and to augment the irreligion, and, by consequence, the immorality of the people.

“And, in connection with this subject, I cannot but lament the manifold adverse influences which are now in operation against the Christianity of the working classes. Every encroachment on the sacredness of the Sabbath is an encroachment on their best and highest interests, even in this world as well as in that which is to come. We have only to imagine that, by successive inroads, our people are at length brought, as in France, to work alike on the Sabbath and on week days. It is a well-known economic law, that even in infant, or in rapidly progressive countries, every addition to the quantity of work is attended by a corresponding reduction in the rate of wages; and this will infallibly happen, whether the increase arises from an additional number of workmen, or an additional number of work days. If ever the seventh day shall come into competition with the other six, for common week-day employment, it will as effectually overstock the labour market as if a seventh man were to come into competition with every six men all over the empire, and so bring down universally the recompense for labour. In other words, the population, doomed to incessant toil, as they already are in some trades, both in the French and British capitals, will not thereby earn a greater amount of wages than before. Their condition in respect of income will be as depressed as ever; and, over and above, they will have been cheated of their Sabbath.

“I am sensible that this is but an inferior and secondary view of the question; and yet it is of importance that it should be understood, were it for nothing else than to evince the benevolent character of your enterprise, and that the cause on which you have embarked involves the most precious rights of the poor man and the labourer.

“But, after all, your best and highest ground is the commandment of God. That the Sabbath law is not of temporary obligation, like the rites and ceremonies of the older economy, is obvious from the place which it holds in the Decalogue—that unrepeated code of religion and morality—where it stands enshrined among those duties to God upon the one side, and those duties to man upon the other, which, all of them, are of immutable and everlasting obligation.—I have the honour to be, &c.

“THOMAS CHALMERS.”

A young man, on the Sabbath, climbed up a tree to get some fruit. While plucking the fruit, he slipped, lost his hold, and fell upon a sharp-pointed stake. It pierced his body and killed him. There he hung, with the stake through his body, a monument of the folly of breaking the Sabbath.