

THE SABBATH OBSERVER.

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"THE SABBATH WAS MADE FOR MAN."

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A WORD TO OUR READERS.

You are aware that our unpretending periodical has now been in existence for a year, and we would fain hope that our efforts for the better observance of the Lord's day have not proved altogether unavailing. Our articles, whether original or extracted, have, we believe, given forth no uncertain sound. We have endeavored to base the Sabbath Institute on divine authority, as the sure and safe guarantee of its sanctification. We have, too, often and again, expatiated on its inestimable benefits and privileges, whether these appertain to man's physical, social, intellectual, moral, or spiritual well-being. We have also fairly stated, and weighed in the balance of the sanctuary, the most plausible objections that are brought against its moral character, its perpetual obligation and its rigid observance, whilst we have presented motives of encouragement to perseverance in upholding the integrity of this hallowed Institute. The progress of the Sabbath cause all over the world has also had a due share of our attention and space.— In one word, we have done our best to furnish, on the one hand, sound material for Sabbath reading, and, on the other, to stimulate to those exercises and employments, calculated to make that day the best preparative, as well as the surest foretaste of that rest which remaineth for the people of God. And now we have to ask you, what improvement you have made, whether you have been stirred up to abandon certain practices which your consciences, enlightened by the Word of God, distinctly told you, were repugnant to the design of this Institute, whether you have yourselves drunk more deeply into the spirit of the observance of this day, and felt yourselves inspired with more earnest longings to see it more devoutly consecrated to its high and important ends. If, in any quarter, the Alliance has been honored in effecting, through this humble instrumentality, any of these objects, we desire to be thankful, and to ascribe to the

Lord of the Sabbath all the praise. At all events, the committee, from the countenance and support they have received from the friends of the Sabbath, have resolved to continue this publication for another year, in the earnest hope that it may prove self-sustaining. We have again to remind you that you may have ten copies of each issue for a dollar per annum; and surely this opens a door of usefulness at a very small cost. Ten copies assiduously and perseveringly circulated might spread a large amount of the most valuable information connected with this high and holy Institute, throughout a district.

OUR PERIODICAL STATEMENT.

Since our last publication, nothing of any stirring interest has transpired in connection with our cause. The various agencies, whether operating through the medium of ecclesiastical councils or courts or Lord's day observance societies, or Sabbath Alliances, have been prosecuting their work, steadily and perseveringly, and, by various appliances, been lifting up a standard against the enemy, whilst they have been pervading the mind of the Christian public with enlightened and exalted views of the nature and design of this Institute.

AT HOME.

We are glad to observe that the friends of the Sabbath are still continuing their agitation on the matter of a half-holiday, or a total cessation from all secular toil one half day of the week, on behalf of our laborious handicrafts men, that they might give themselves to physical and mental relaxation. The pseudo-philanthropists of the day are still vociferating *humanity for the working classes*, and on this plea are they urging the necessity of running the Railway trains, and of opening places of amusement on the Sabbath—that they may thereby get relaxation for the tired and exhausted bodies and minds of such. Miserable philanthropy! They would deliberately rob God of what he has challenged as his own special proper-

ty; whilst they would begrudge in veriest selfishness—the gain of one half-day of the week. Let the friends of the Sabbath continue to agitate this point, and ere long will their efforts prove successful, and thereby rid their opponents of this apology, at least, for practices which are not only in direct violation of the fourth commandment, but utterly subversive of the best and dearest interests of men.

The discussion of the Popish question and of the cause of Temperance, is completely engrossing the attention of the religious and moral public, in Great Britain, at present. Both these matters are intimately connected with the Sabbath, both theoretically and practically. In no purely Popish country on the face of the earth is the Sabbath respected and sanctified.— On the contrary, with the exception of an hour or two in the forenoon, it is the principal day for pastime, sinful amusement, dissipation and revelry of all descriptions. The saints' day's are externally, at least, far more scrupulously observed than the Lord's day. And who has not seen the connection between Sabbath profanation and intemperance, and how completely they act and re-act on each other? It is matter of congratulation, then, to every true friend of the Sabbath, to see the prominence now given to the Popish controversy, and to the suppression of intemperance.

We believe that many of our readers have noticed, with thankfulness, the great religious change, judging externally, that has within the last twenty years discovered itself in those belonging to the medical faculty, in Britain, and the aid they are rendering to the Sabbath by their unequivocal testimony to what we have styled the *physiological* argument in favor of the sanctification of that day. At a recent meeting of the Medical Missionary Society of Edinburgh, Dr. Miller, Professor of Anatomy in the University of the Metropolis of Scotland, and with the spirit, aye, and with the intellect too of a Dr. Farre,