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THE SABBATH OBSERVER.

Published by the Committee of the Nova Scotia Sabbath Alliance.

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No. 1.

"THE SABBATH WAS MADE FOR MAN."

JANUARY, 1853.

THE SABBATH OBSERVER.

THE COMMITTEE of the Nova Scotia Sabbath Alliance have resolved to issue, periodically, a small publication in connection with the Sabbath, similar to the one now sent forth. They have been induced to adopt this course for several reasons. First, they hope that, by the divine blessing resting upon such an exponent of their views, they may be honoured in elevating the standard of Sabbath sanctification, even amongst those classes that acknowledge its divine origin, but who have not sufficiently realized the extent and the solemnity of the obligations thereby imposed;—Secondly, they are desirous often and again, to bring before the minds of the christian public those views of the Sabbath which go to demonstrate its beneficent character, and to show how extensively it conduces, when duly observed, to man's physical, temporal, social, moral, and eternal welfare;—Thirdly, they feel it incumbent upon them to do what they can to furnish their fellow-creatures around, with the most recent intelligence of the efforts that are at present being made by the friends of the Sabbath, every where, with a view to its better observance, and, thereby, to warn and admonish, on the one hand, and to stimulate, encourage, and strengthen, on the other;—And fourthly, they feel persuaded that by such a vehicle they will have the opportunity of again and again directing attention to any species of Sabbath desecration that may exist amongst this population, and of urging to the use of those means that may appear best fitted for its removal. These are some of the main objects contemplated by the committee of the Nova Scotia Sabbath Alliance in occasionally issuing the *Sabbath Observer*; and they would earnestly solicit the countenance and support of the friends of the Sabbath, generally, throughout the Province, in order that this humble instrumentality may prove of extensive practical utility in promoting a better obser-

vance of that day, which is at once the memorial and the pledge of man's highest felicity, as well as the best conservatory of all our religious privileges.

The *Sabbath Observer* will be distributed gratuitously; and it is hoped that those who approve of the undertaking will forward their contributions to the Treasurer of the Nova Scotia Sabbath Alliance, M. G. Black, Esq., or to the Secretary, the Rev. A. Forrester, and thus warrant the committee to continue the publication.—*Original.*

THE PRESENT POSITION OF THE SABBATH QUESTION.

There cannot be a greater mistake than to suppose that the battle of the Sabbath hath been fought and won, and that little fear need be apprehended of further hostilities. It might just as well be maintained that the cause of truth and righteousness hath triumphed over that of falsehood and wickedness, and that the adherents of the former may now return their sword into the sheath, and rest contented. Triumphed! Why the conflict between light and darkness, between truth and error, between faith and scepticism, is, properly speaking, but beginning; and so it is, so must it be, between the friends and opponents of the Sabbath. What constitutes the grand citadel of defence of all the gifts and blessings which the God of truth and life hath committed to the charge of his church? It is the Sabbath. What is it that forms the charter-house of all our sacred and civil immunities and privileges? It is the Sabbath. What is the arsenal whence we must draw all our ammunition and weapons when the powers of this world are leagued in dread array against the ramparts of truth and righteousness? It is the Sabbath. And is it then to be wondered at that such tremendous strokes should be levelled by the emissaries of darkness and of blood, at this grand conservative Institute? Well do they know

that if once its walls are scaled and demolished, they have little to do but to divide the prey. Well do they know that if they could but obtain an entrance into this Treasury, and spoliat this our charter, there would be but little to arrest their tyrannical and domineering principles.—Well do they know that if this weapon were wrested from the hands of the leal-hearted Sabbatharians, they would soon become complete masters of the citadel.—If, therefore, the Sabbath be of such vast magnitude, what have we naturally to expect? That the powers of darkness will wage against it a determined and a ceaseless warfare—a warfare that will put on a different phase, according to circumstances, and be accoutred with those very weapons which the spirit of the age demands. It is well then that the friends of the Sabbath be ever on the alert and anon enquiring, Watchman, what of the night? And all this, that they may be in a state of preparedness for meeting their antagonists and causing their weapons of attack to recoil upon their own head.—And what is the particular phase in which opposition to the Sabbath now presents itself? It is, in our apprehension, three-fold.

1. *It is manifested in the speculative, the scientific, and the literary infidelity of the age.* The upholders and propagators of this species of infidelity are much more numerous, and much more deleterious in their influence, than many seem to be aware of. They come from various starting points, they flow from various fountain-heads, but they all at last arrive at the same awful gulph, the same gloomy chasm. Some start from the veriest heights of superstition, and, finding nought there to satisfy the cravings of their immortal spirits, they are precipitated headlong into the very opposite extremity, the jaws of infidelity. Others originate in intellectual idolatry, which, frowning on all that comes, not within the range of the genius of that idol, would fain subordinate

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

may present itself. To enrol in one great association all the friends of the Sabbath; and by annual subscriptions, rising upwards in amount from the very smallest sum that the poorest member can afford, to secure the necessary resources for the constant and industrious plying of all the moral force and influence that can be brought to bear upon the cause; to circulate in every possible way correct information and sound views on the subject, entering into details, and coming down to what affects every man's home and heart; and to adopt every legitimate measure for persuading those who have so much in their power, to exert themselves for the protection, and for the breach of the Sabbath; such are some of the objects which the Alliance has in view.

We need hardly say that in the last of these objects, we point to such instances as the Railways, the Post-office, the opening of public-houses on the Sabbath, reading-rooms, the sailing of steam-boats, &c.

The railways must be our first and chief concern. It is they that have occasioned the formation of the Alliance: and it is in connection with them that the risk is greatest, and the consequences most alarming. In England, there are already 810 Sabbath trains, employing about 47,000 railway servants. The number will soon be 127,000, when the railways now in progress are completed. Trains in many parts run every hour, especially about London and Newcastle, and at half-price on the Sabbath. As yet, in Scotland, the plea is for two trains on the Sabbath, a morning and evening one, to meet alleged cases of necessity and mercy. The plea is worthless. There is no need of such a provision; as is proved from the entire stoppage of public means of communication on the Glasgow and Greenock, and Glasgow and Ayr lines, from the first and more recently on the Edinburgh and Glasgow line. With every possible inducement, and one or two attempts, to get up cases of hardship or inconvenience, none have really occurred—absolutely not one. The thing, moreover, is impracticable. What is a morning train in one place becomes a mid-day train 50 or 100 miles off. The so-called morning trains pass Cupar with their whistles sounding, the one as the bells are ringing, the other when the people are in church. It is sheer infatuation to dream of thus restricting the trains, if once allowed to run at all; and it is a cruel mockery to talk of a few hours in the morning and evening being all that is taken from the workman's day of rest, when it must be obvious that every train at every station creates, and cannot but create, work enough, and more than enough, in coaches, omnibuses, porters, inns, &c., &c., to occupy hundreds for the whole forenoon. Above all, it is a sin, and the beginning of more sin. Some good people may deceive themselves for a time; and many designing people may take advantage of their simplicity, till Scotland has her two or three thousand miles of railway all up and down over the whole land. Then men will begin to open their eyes. It is the aim of the Alliance to try to open men's eyes a little beforehand. Prevention is better than cure—In this case, cure would be impossible.

The Post-office department is a monstrous engine of Sabbath-breaking. Take the following illustration:—On reference to the *Post-office Directory* (page 1689), the following statistics will be found. In England and Wales alone there are 4,250 post-towns and

sub-towns; in Scotland, 715; and in Ireland, 750; making a total of 5,715 towns and villages which make up a letter-bag on Sunday. Allowing two officers only to each of these places—viz., a postmaster and letter-carrier—and to 800 *post-towns* a clerk each additional, we arrive at a numerical result of TWELVE THOUSAND TWO HUNDRED AND THIRTY persons who are compelled by a Government which supports a religious Establishment, to break the Fourth Commandment. Truly an army of Sabbath-breakers under the patronage of the Crown! Take another in reference to Scotland: it is from a document, furnished by the late Sir Edward Lees, Secretary to the General Post-office for Scotland, dated 15th April, 1839, in which he calculated the number of individuals engaged directly in Post-office labour in Scotland on the Sabbath to be upwards of *five thousand*. And to this estimate falls to be added the enormous amount of Sabbath-breaking to which the delivery of letters and newspapers inevitably leads—the opening of reading rooms, attendance in counting houses and chambers, and generally the distraction and exhaustion of mind produced by a ceaseless attention to worldly business. Take a more particular instance, at a small country town in Scotland. The minister writes thus:—"The postmaster tells us, that the Sabbath is by much the busiest day of letter-despatching; while not a few call for their letters, and at all hours, to his great annoyance. The first Sabbath morning after his appointment, he was surprised by the arrival, at seven A.M., of gentlemen's servants, seeking their letters and newspapers. I was in his house two Sabbaths ago, visiting his son on a dying bed, and had the very unpleasant interruption, over and over, of persons coming with their letters, and others to receive letters. The greatest number, the postmaster told me, were sent off on Sabbath evenings. The inference is plain and sad, that some leading people must employ a great part of the Lord's-day in writing business and other letters. The happy arrestment of railway travelling between Glasgow has had the effect of breaking up a drinking place at ——— station, and otherwise cutting off one very offensive occasion of Sabbath desecration." There is no shadow of even a decent pretence for all this. Letters are never given out or dispatched in London; the merchants there not only do not want them, but would not have them. Now that travelling is so rapid, and all places brought so near one another, no inconvenience of any sort could arise from the entire stoppage of all Post-office work and mail carriage on the Sabbath. If this was once effected, every one would feel a relief. No man would be afraid of his neighbour getting his letters before him, and so having an undue advantage. All would have a day free from annoying business interruptions; and the wonder would be, that they ever submitted to so harassing a system as the present. We aim at the shutting of every Post-office, and the suspension of all Post-office travelling, during the whole twenty-four hours of the Sabbath.

The horrid evils of open public-houses on the Sabbath, with other usages tending to make police offences more common on that than on any other day, demand, and will receive, the immediate attention of the Alliance, in all its branches. The extent of these evils may be estimated from a single fact:—The number of persons admitted into the Edinburgh Police Frison, for drunkenness,

during the three months of January, February, and March, 1840, from Fridays at four o'clock P.M., to Saturdays at the same hour, was 82; and from the Saturdays to the same hour on Sundays, 221. Nor will the Alliance, under God, fail to exert its influence and lift up its testimony against any prevalent and public form of Sabbath desecration, whatever may be the class on which the responsibility may lie.

Thus, then, the Alliance proposes to act, quietly and calmly, yet energetically and perseveringly. It is in no spirit of mere agitation, far less with any feeling of hostility to any party, that the Alliance starts upon this benevolent enterprise; but from love to God's law, and regard to man's best interests, temporal as well as spiritual. That success is sure, the Alliance dare not presume to say—the issue is in higher hands than ours. But similar means have succeeded elsewhere. In America, a Sabbath Convention, similar to ours, "met in November, 1844, at Baltimore. Its influence was felt immediately. One railway and canal after another discontinued traffic; and in the beginning of 1847, Sabbath travelling and traffic on the Lord's-day in the Northern States had nearly disappeared. I cannot state the date of the change taking place in the American Post-office on Sabbath. The stoppage was produced by the force of public opinion on the community of travellers on Sabbath, on railway companies, and on the Government, as I gather from scattered notices. In 1847, travelling on the Lord's-day in the New England States, New York, Jersey, Pennsylvania, Delaware, was little known." This is encouraging. Trusting in God, who alone can command the blessing to descend on any labour, the Alliance is resolved to go forward. And we go as, in a manner, almost the forlorn-hope in this moral warfare. It seems to be now or never.—Without some such association as this, many desultory and detached exertions might be made, memorials got up, protests lodged, excellent tracts written, and excellent speeches delivered. But the random firing expends itself; the train of mischief moves on; line after line is opened; familiarity begets indifference; and people cease to be alarmed or shocked. To combine the energies of good men in this cause, and to perpetuate them, is the grand aim of the Alliance. We may form our ranks slowly, but we shall form them deliberately, not to be disbanded till, by God's blessing in his own cause, the peaceful victory is gained.—*Alliance Tract.*

DIVINE INSTITUTION OF THE SABBATH.

There are few subjects of which we approach the examination with a more cheerful assurance that research will not be in vain, either as regards its importance or its success, than that stated at the head of this article.

It is important, for vain were all endeavours to enforce an institution so hostile to corrupt tastes and selfish calculations as the Sabbath, unless based on Divine authority; and that it is successful, we trust the few observations now to be offered, though unavoidably limited, will be sufficient to evince.

If there be a Supreme Being who has a right to require from His intelligent

creatures the worship of the heart in its "intents and thoughts"; and it man, His creature, either from his busy occupation in many unavoidable cares, or from an evil tendency of his mind towards the love and service of the creature rather than the Creator, is exposed to the danger of omitting that higher and nobler worship; nothing seems more supposable than that there would be made, on the part of the Supreme Governor, a provision by which the employment of a portion of the time of man's busy and distracted life should have all the authority of command, should be found standing on the same foundation as every other moral requirement;—and accordingly, we think, a candid examination of scriptural testimony will shew, that no point of the moral law is announced with greater clearness or explicitness than this, perhaps none so clearly or explicitly.

The same care which has announced the wondrous action of creation, the six days work of completing the visible earth and heavens in their present aspect, has equally marked the Divine rest that ensued. The curtain falls on the animated scenes of a peopled earth and dazzling sky, to rise on the still sublimer scene of God reposing, and thereby revealing to us the "rest that remains" for His people.

In Genesis ii. 2, 3, we read, "and on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work that he had made. And God *blessed* the seventh day and *SANCTIFIED* IT: BECAUSE THAT IN IT HE HAD RESTED from all His work that God created and made." To sanctify, every one knows, is to make holy; and to make holy when spoken in relation to things, is to set apart to a sacred purpose. This passage, therefore, informs us, that God set apart to a sacred purpose the seventh day; that is, every seventh day; for it would be altogether too trivial to suppose that only the first seventh day is here intended; especially, as there was, then, no man on the earth to keep that first day; and it must be for man's observance that the day was made holy. Not for angels, for days and times belong not to them. Not for God Himself, for He cannot be the object of His own laws.

Here, then, we think, is unequivocally the announcement of a series of Sabbaths, or holy seventh days, commencing immediately after the completion of the work of creation; to be observed by the only beings who could, in the nature of the case, observe them—the race of man.—What moral law is more explicitly announced than this? We know of none. Even the shedding of blood has, in the earlier scriptures, no clearer mark set on it as the breach of God's law, than the Institution of the Sabbath is thus set forth

as a Divine command. And until the clearer announcement of the Decalogue on Sinai, other moral actions seem to have been left chiefly to inference, or the natural impulses of conscience, for their evidence; while the authority of the Sabbath blazed forth from the first with all the distinctness and magnificence of Sovereign enactment.

With light so distinct bearing on this question, we scarcely know how to meet with any gravity or calmness, those, however weighty their names, who propose to reduce this solemn appointment of moral obligation to the level of those enactments of Mosaic ritual, that of necessity passed away with the dispensation to which they belonged. How, we may reasonably ask, with what shew of reason or evidence is a law made immediately on the completion of the work of creation, and then announced as law to be regarded as a part of that ceremonial system which was not instituted until so many centuries afterwards, and for a purpose limited and specific? We know not in what terms a moral law of universal obligation could be promulgated more clear and conclusive than those now cited from Genesis.

But the passage cited gives out further light than that as yet noticed in our comment. It not only states the fact that the series of seventh days was consecrated, but it gives also the reason of that consecration—"God sanctified" the day, we read, "because" He then "rested from his work." Nothing is plainer than that His resting from His work, is, in these words, stated as the reason why the seventh day, or series of seven days, is sanctified. But why is that rest a reason for the consecration that ensued? A most pregnant inquiry. How, we ask, is it to be satisfactorily answered? Does any reply appear more simple and natural than this:—that as the rest from labor, which seemed to a human eye to ensue when the work of creation ceased, happily symbolized the spiritual rest of heaven, therefore the seventh day, that is the day when that symbol occurred, was set apart to be itself a symbol of the same rest, as well as an appropriate occasion to prepare for it, and to enjoy its foretaste? It would, then, according to this view be, to every right-minded person, a very happy day, a day of holy enjoyment. But is not this also expressly asserted in the passage? We read there, not only that God "sanctified" the day, or made it holy, but also that he "blessed" it or made it happy, which seems to complete the view now taken of the entire passage as a harmonious whole; for it must, we conceive, be admitted, by all who allow that the worship of God is a delightful employment, that, if the seventh day was consecrated to that service, this was indeed to make it blessed; and, by all who admit

that the rest from the work of creation is a symbol of heaven, that there could be no fitter reason for its consecration.

With this plain declaration of the will of God that a seventh day, a Sabbath, should from the first, and always, record the creation, symbolize Heaven, and be above all other days a happy day, we cannot doubt that holy Patriarchs, previous to the Mosaic dispensation, must have observed gladly the Divine appointment.—It must have been, we conceive, well and commonly known and acknowledged by all sincere worshippers of Jehovah throughout the Patriarchal ages; and when, therefore, we read in Exodus xvi. 23,—"And he said unto them, 'This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord,'" we feel that the balance of evidence is far more in favour of regarding the passage as referring to a usage already in existence as derived from the Patriarchs, than as designed to intimate the commencement of a Mosaic appointment.

Passing this, however, we come to the announcement of the Decalogue. Distinct as has appeared the evidence already cited from Genesis, still, if the law of the Sabbath had not taken its place with other moral laws of acknowledged perpetuity, we should be compelled to confess a deficiency for which it would be difficult to account consistently with that earliest record. A Divine law of Sabbatical rest announced for purposes and reasons in their nature, evidently co-extensive with time, demanded the sanction of Sinai. We turn, however, to the record of that wonderful renewal of the moral law, and are not disappointed. Side by side with the first and great commandment, the law of Divine love, the prohibition of idolatry, and of the abuse of oaths, and the law of filial piety, in the first and loftiest table of perpetual moral law is found the law of Sabbatical observance. To us it seems to throw inexplicable confusion, where otherwise everything seems symmetrical and explicit, to suppose that into such high place should be raised a mere rite of Mosaic appointment; a shadow that was to pass away; a type merely of the new covenant in Christ. Why not exalt to the same position, other positions of that typical ritual? the law of the Passover for instance? As a portion of typical service, the passover would appear as important as any other portion, if not more so from its not only recording the protection of the Israelites in the destruction of Egypt, but shadowing forth the great sacrifice to come, on whom hinges all the hopes of mankind, the salvation of the world and the glory of the Mediatorial Kingdom.

But the law of the Passover is not there; no other rite of the dispensation of types and shadows is there; there only, besides the Sabbath, are the laws that

are based on the perpetual necessities of human nature; and there consequently when we find the Sabbath, we learn that it, too, has a similar basis. It, too, is a law of perpetual obligation. A Divine Institution for all times, and all nations, blessed, or made happy, "because" God rested on the Sabbath day, and because there remaineth for the people of God a rest which that day, so long as time lasts, shall typify—and for which it shall evermore prepare the people of God.—*Orig.*

WHEN WAS THE SABBATH INSTITUTED?

Genesis ii. 1—3. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made"

THINE is something very impressive and majestic in this review of creation.—"Thus the heavens and the earth were finished, and all the host of them,"—wisely, mightily, kindly, gradually, but perfectly. Man's work, especially when great, is commonly a work of ages. One lays the foundation, and another the top-stone; or, what is worse, one pulls down what another had reared, but God finished his work. He is a rock—his work is perfect. Now, we are here informed, that after the work of creation was completed, and reviewed, and the high seal of heaven's approbation affixed, Jehovah rested; not that he was weary, or could not have accomplished the work as easily in one day, or in one moment, as in six days, but that he might thereby furnish to us an example. And immediately thereupon he proceeded to institute the Sabbath, "and he rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it." It is thus clear that the first act of Jehovah after creation, was the institution of the Sabbath; that, in fact, the first complete day, and perhaps the only complete day of man's innocency upon earth was the Sabbath; an interesting and instructive circumstance, well fitted to show to Adam, and to all his posterity, that the chief end of man's existence is the glorification of his Creator, and that from this exercise springs his true and essential happiness.

And what a bright and blessed day must that have been to our first parents! In looking abroad upon the face of the world, with its teeming myriads of inhabitants, all designed, as they were fitted, to minister to their bliss, they beheld in every object presented to the view, some display of the divine perfections, some feature of the divine glory, and thus held sweet and endearing fellowship with their Creator God. In looking within and in-

specting their own mental and moral constitution, they saw the beautiful adaptation of their faculties, and powers, and emotions, to the external world around them, and the prospect thereby afforded of an ever flowing and an ever increasing tide of felicity, must at once have regaled their minds and satisfied their hearts. But what were all this, in comparison with the pure gratification of soul which they experienced, while they held direct and immediate intercourse with God through the worship and religious services of this hallowed day. Then God, as Creator and Preserver, was felt to be very near, directing their thoughts to new discoveries of his glory, revealing to them yet brighter manifestations of his character and government, satisfying and ravishing them with the enjoyment of the divine presence.

But not only was the Sabbath appointed when man was in primeval innocence, it was appointed even before Adam was formally constituted the federal representative of his posterity. From the moment of his creation, he became, of course, the natural root of his offspring, but he was not constituted the moral and spiritual head till afterwards, as is manifest from the contents of the second chapter of the Book of Genesis. There, we are informed that after the appointment of the Sabbath, God entered into covenant with Adam, not only for himself but for his posterity, and, to give greater solemnity to this transaction, to invest this covenant with more impressive grandeur, he is taken from his abode in the wide world, and placed in a particular spot, where there were gathered into one whole, all that was beautiful, and magnificent, and refulgent of nature's products. This spot was designated a Garden, the Garden of Eden, and Paradise; and amply entitled was it to this designation;—for here not only did the natural attributes of Deity irradiate with resplendent lustre all the works of creation, but God specially and directly revealed himself as the blessed portion of the soul, as well as the moral Governor of the Universe, proclaiming, on the one hand, the requirements of his law, and, on the other, the glorious reward of obedience, all sacramentally and symbolically exhibited in the tree of the knowledge of good and evil, and in the Tree of Life. And why all this? Why this constitution and arrangement of things? Just that the Sabbath law might be seen to be altogether independent of man's apostacy, altogether unaffected either by the continuance or non-continuance of man in primeval dignity and glory.

We maintain, then, according to the plain common sense import of the language employed, that the Sabbath was instituted the day after the completion of the work of creation, that it is, in short,

co-eval with creation. The transactions of the seventh day immediately followed those of the sixth, precisely as those of the sixth followed the fifth. The history is chronological, unbroken, complete.—Each day's work comes in order. As on the first day the chaotic mass and the light were called into being, and, on the second, the firmament was created, &c., so, on the seventh, God ended his work, rested from all his labour, "and blessed and sanctified the seventh day, because in it he had rested from all his work, which God created and made." These were the transactions of the seventh day, which came as directly in succession after the preceding, as any of the other days, How beautiful and expressive, then, the language of the immortal Bacon, "The first creation of God in the works of the days was the light of sense, the last was the light of reason, and the Sabbath work ever since is the work of his Spirit. First, he breathed light upon the face of matter or chaos, then he breathed light into the face of man, and, still, he breatheth and inspireth light into the face of his chosen."—*Original.*

THE SANCTIFICATION OF THE SABBATH THE DUTY AND THE PRIVILEGE OF ALL.

The institution of the Sabbath is coeval with the creation of man, from which it is plain that it was not intended for any particular tribe or nation, but for the whole human race. We are told that God finished the work of creation in six days, and that he blessed the seventh day, and sanctified it; because that in it he had rested from all his works which he created and made. Let us not, however, suppose that God rested from his works because he needed repose. He rested simply because the work of creation was finished, and devoted the Sabbath to the survey of his works, experiencing a holy complacency in contemplating their beauty, and grandeur, and beneficence.

Two things are here stated with regard to the Sabbath—that God blessed it, and that he sanctified it. In other words, he made such arrangements regarding it, and so honoured it with his enriching blessing, as to make it a special means of blessing man, and he claimed it as a day peculiarly his own, setting it apart to be devoted exclusively to his own service. Thus we see that the Sabbath was made for God's glory and man's advantage. Let us contemplate it for a little under each of these aspects.

THE SABBATH WAS MADE FOR GOD'S GLORY.

First, The Sabbath was appointed as a memorial of the work of creation—that every week as the Sabbath came round, it might arrest the attention of man, so apt to be engrossed with worldly pursuits; and by an appeal to the outward senses, as well as the intellect, compel even the most careless to think of God. As a witness to the agency of the living God in the work of creation, the Sabbath lifts up its weekly testimony in the ears of all, whether they will hear or whether they will forbear, and calls upon men to look up from the visible creation to the invisible Creator, and learn something of the glory of his

character, from the grandeur and beneficence of his works. Thus, whether we look upon the great deep or the winding stream, the towering mountain or luxuriant landscape, the Sabbath teaches us to recognise in such an evidence not only of the being but of the glory of God, not only of his wisdom and power, but of his beneficence and love. Thus the institution of the Sabbath, as the festival of creation, naturally calls us to holy contemplation, and thanksgiving, and praise; and its appointed ordinances are meant to direct and stimulate us in these exercises. And thus, by releasing us from all worldly pursuits, and making it a duty to forget them, and leading us into close contact with God, into solemn meditation on our own origin and destiny, our present condition and future prospects, the Sabbath is calculated to exercise the most beneficial effect on the moral and spiritual nature of man.

But the Sabbath serves now as a memorial not only of the work of creation, but of the work of redemption. It is the festival of our Saviour's resurrection, when he rested from the finished work of the new creation. Well, then, might the Psalmist say, in looking forward to this day in the spirit of prophecy, "This is the day which the Lord hath made; we will rejoice and be glad in it." It is a day not for the exhibition of gloom, but of holy joy; for celebrating the goodness of God in the work of redemption; for praising the Father, in that he spared not his Son—the Son, in that he spared not himself—and the Holy Spirit, in that he applies to the diseased souls of men the grand remedy which the Saviour provided.

Second, The Sabbath was appointed as a memorial of God's sovereignty. As he granted to Adam all the trees of Paradise for his use, but reserved one as a token of his own sovereignty and man's dependence, so he granted him six days of the week for his own purposes, and reserved one to himself, that it might be devoted exclusively to his service. Thus we are taught that we hold our time, as well as our possessions, by special grant from God. If, then, we devote any part of the Sabbath to our own purposes, whether of pleasure or of profit, we rob God of his time, and so are no less guilty of sacrilege than they who rob his temple of its furniture; we set his sovereignty at defiance, and are guilty of a sin similar to that of Adam when he ate the forbidden fruit.

THE SABBATH WAS MADE FOR MAN'S ADVANTAGE.

It was made to promote our permanent welfare, both bodily and spiritual, both temporal and eternal. And here we see a beautiful illustration of the inseparable connexion which God has established between the performance of duty and the enjoyment of happiness. What a blessing even in a physical point of view, what a source of comfort and enjoyment and healthful advantage, is the rest of the Sabbath to the children of labour, whether mental or manual! But great as is the blessing of Sabbath rest, this is the least of its advantages. It affords us the most precious opportunities of spiritual improvement. It not only furnishes us with leisure for meditation, but with ordinances of Divine appointment, which, whilst they are primarily meant to glorify God, are calculated also to enlighten the understanding, and purify and comfort the heart. He blesses his ordinances, and honours his house with his presence, there waiting especially to be gracious, inasmuch

that oftentimes the devout worshipper feels as if the distance between heaven and earth were annihilated, and its joys begun in his heart, from the presence of God there. Thus it is that God blesses the Sabbath, giving us not only the means of spiritual improvement, but blessing these means, so as to render them effectual to the conversion and sanctification of the soul. And thus the sanctification of the Sabbath infuses happiness into the hearts of devout worshippers, dignifies their character here, and fits them for glory hereafter.

It is alleged by some that the Sabbath was an exclusively Jewish institution, and never meant for this more advanced dispensation. This statement is most discreditable to those who make it, clearly proving, as it does, either their dishonesty, or ignorance, or inability to comprehend a very plain and simple subject. The Sabbath was instituted at the creation, more than 2,500 years before the Jewish economy was set up, and therefore it has nothing peculiarly Jewish about it. From the measurement of time by weeks in the days of Noah and Jacob, the Sabbath must then have been observed. Again, before the giving of the law, and establishment of the peculiar economy of the Jews, in connexion with the withholding of manna on the Sabbath, Moses speaks of it as an institution with which the Israelites were familiar. And, above all, from the Sabbath law being enshrined in that short sum of indispensable duties contained in the ten commandments, written with the finger of God himself to command universal respect, and on two tables of stone, indicating their perpetual obligation—from this we conclude that the institution of the Sabbath is meant for all men, and binding throughout all time. It is important to observe, that whilst strangers resident among the Jews were not subject to the ceremonial law, they are expressly mentioned in the fourth commandment as bound by its authority. By not distinguishing between the judicial law, which was peculiar to the Jews, and the moral law, which is common to the human race, an unnecessary prejudice has been raised in the minds of some against the due sanctification of the Sabbath. Thus, for instance, the Jews were forbidden to kindle a fire in their houses on Sabbath, and the open violation of it was punished with death; but this was according to their judicial law, which was never binding upon us, and therefore it is most unreasonable and injurious to argue from these enactments in carrying out the principle of the Sabbath law in modern times.

With respect to the change of the Sabbath from the seventh to the first day of the week, there is ample evidence to satisfy any reasonable inquirer that the apostles, by whom it was introduced, acted under the authority of Christ. There is no special enactment in the New Testament regarding this change, but there are several circumstances which, taken together, clearly show that it was of Divine appointment.

1. This seems to have been the day on which Christ ordinarily met with his disciples (John xx. 19–26), after his resurrection.

2. It was on the first day of the week that the Holy Ghost was poured on the disciples* (Acts ii. 1), when they were all with one ac-

* That the day of Pentecost happened on the first day of the week, is evident from Lev xxiii, 15, 16.

cord in one place; i. e., met for the purpose of worshipping God. And thus both by Christ's meeting with the apostles on the first day of the week, and the Holy Ghost's being poured out upon them on that day, an especial honour was put upon it.

3. On that day the primitive Christians met to hear the gospel preached, and celebrate the sacrament of the supper. (Acts xx. 7.) It is important to observe, that, though Paul abode seven days at Troas, we read of him preaching only on the first day of the week. He seems to have waited for that day, and then preached, ready to depart on the morrow.

4. On the first day of the week collections seem to have been made for the poor saints, just as is often the case in churches at the present time. (1 Cor. xvi. 1, 2.)

5. It is undoubtedly the first day of the week which is by St. John termed the Lord's day, when he was favoured with the special influences of the Holy Spirit. (Rev. i. 10.) It is most appropriately called the Lord's day, because Christ claims it as exclusively his own, just as God originally claimed the seventh day, when he sanctified it; i. e., set it apart to his own service.

It is not the keeping holy of a particular day which constitutes the essence of the Sabbath, but the hallowing of that portion of time which God has specified. And the change of the day is evidently contemplated in the fourth commandment. It is not said, "Remember the seventh day, to keep it holy;" but, "Remember the SABBATH day." Again, when it is said, towards the close, "And rested the seventh day"—it is added, very remarkably, "Wherefore the Lord blessed" (not the seventh day, but) "the SABBATH day, and hallowed it."

Miserably, then, do those pervert and degrade the Sabbath, and with awful presumption sin against God, who would convert it into a day of amusement or healthful recreation. The Sabbath is not ours, but God's, and therefore we are not at liberty to spend it as we please, but as he directs. He allows us six days of the week for our own purposes; he claims only one for himself, when he might have claimed the whole; and gratitude should constrain us to improve it diligently for the promotion of his glory and our own spiritual interests. It ought to be spent in acts of worship, and such exercises as are calculated to fit us for the service and enjoyment of God both here and hereafter. How should we value Sabbath-time above all time, and consider every hour lost that is not spent in exercises fitted to glorify God and exalt our own spiritual nature! If men are careful to gather up the filings of gold and silver, how much more careful should we be to gather up the fragments of Sabbath time, that none of it be lost! Time has been compared to a gold ring, and the Sabbath to a diamond in its centre. (CASE. See *Sup. to Cripple Gate Lectures*.) Let us set its due value on the ring, but let us especially prize the diamond of the Sabbath. O delightful day, meet emblem of, and preparative for, the eternal rest which remains for the people of God, when Christ still meets with his own people, and manifests himself to their hearts, as he did to the senses of the apostles when met after his resurrection in the upper room at Jerusalem! If the Sabbath was needful for man in Paradise, how indispensable for him now! for what else could prevent his spiritual nature from being overlaid and stupified by the bu-

business, and cares, and pleasures of an engrossing world? Blessed day! when the wells of salvation are open, and the fountain of grace unsealed; let my soul now drink its fill of the water of life, that I may be strengthened so as to resist the temptations and surmount the difficulties which beset us in our Christian course! Let my soul be bathed in that river whose streams do make glad the city of our God, so that, sanctified, and refreshed, and comforted, I may go on my way rejoicing!

Finally, let us not venture to make free with God's time, or think that he will be satisfied with a smaller portion of it actively spent in his service, than would an earthly master. Let us not presume to spend more of God's day than our own in sleep or relaxation. "If David's heart smote him," says the quaint old author before quoted, "for cutting off but a lap of Saul's royal coat; so should our's for profaning, or unprofitably wasting, any part of Christ's day. It is like his seamless coat, and cannot be divided without sacrifice."—Let us make the most of it, and never be satisfied unless we derive spiritual benefit from its holy exercises. In the evening let us recall and reflect upon what we have heard and experienced; let us consider what we have gained, and not "be as the unclean beasts, which chew not the cud." (*Boston.*)

THE CRYSTAL PALACE—WEEKLY RECREATION WITHOUT SABBATH DESECRATION.

When the Commission of the Synod of the Presbyterian Church in England lately met at Liverpool, it was unanimously agreed that a petition should be presented to the Queen, praying that no charter might be granted to the Crystal Palace Company which would authorize the opening of the house or grounds on any part of Sabbath. At the same time, the Presbytery of London was instructed to seek an interview with the Directors, in order to remonstrate against the proposal. The Directors did not consent to an interview, but invited a written statement of the views of the Presbytery, which has consequently been conveyed in the following document:—

"Presbytery House, 51, Great Ormond Street, London, December 13, 1852.

"GENTLEMEN,—The Presbytery of London was instructed by the Synod of the Presbyterian Church in England to seek an interview with the Directors of the Crystal Palace, in order to remonstrate against its being opened to the public on the Lord's day. And although we have not been favoured with a personal interview, we gladly avail ourselves of your courteous invitation to communicate our views in writing.

"We believe that we are at one with the Directors in the desire that cheap and harmless recreations should be provided for the working classes; and we have watched with intense interest a project which promises to secure for them instruction combined with amusement on a scale so magnificent. We also agree with those who regard the hours of week-day labour as in many cases oppressively long. Our remedy, however, would not be to alienate from its original destination the day of religious resting; but we would endeavour to secure for the working-classes more relaxation on other days of the week.—Already there are some employers who give their servants half a holiday every week; and we can imagine nothing more likely to give an impulse to this excellent practice than a

resolution, on the part of the Directors, to open the Palace at a reduced rate of admission,—say every Saturday or every Monday,—as is now done each Monday in the Regent's Park Zoological Garden. Whereas, on the other hand, the tendency of Sunday amusements is to multiply Sunday employments, and we believe that the countries in which there is the largest amount of Sunday merry-making are also the countries where there is the largest amount of Sunday drudgery.—We do not see how the Palace can be kept open seven days instead of six, and crowds of visitors be transported to and fro in public conveyances, without adding to the toil of the Palace attendants, the railway servants, and many others among the industrious classes.

"We would not, however, disguise that our great objection to the proposed partial opening of the Crystal Palace on the Sabbath is on the score of principle, we believe that it will be a desecration of a Divine and primeval institution; and that, sinful in itself, it will lead to an increase of intemperance, and recklessness, and consequent misery, which already so fearfully abound. We have no hope that the fountains and fresh air of Sydenham will depopulate the gin-palaces of Westminster and Wapping; but we greatly fear lest some who are at present sober, and respectable, and church-going, may be led to abandon those wholesome usages which have hitherto been the safeguards of their character, and through the violation of one commandment, be tempted to the transgression of many more.

"We would therefore urgently entreat the Directors to pause before they take a step so fraught with evil consequences to the very class whom they seek to benefit, and which, in the eyes of many, will degrade the Crystal Palace to the rank of a Sunday tavern, whilst it threatens to keep back from the undertaking that smile of approving Providence which so signally attended its Sabbath-keeping predecessor.—We have the honour to be, gentlemen, your faithful servants,
(Signed by order and behalf of the Presbytery of London),

"JAMES HAMILTON."

To one point in the above memorial we invite the attention of our readers, viz., the desirableness of securing for the working-classes a weekly half-holiday. No labourers or artisans toil so hard, nor to such good purpose, as those of Britain, and yet few are rewarded with so little recreation. The French *ouvrier* is cheered by the prospect of ever-recurring *fetes*, and the labours of the German mechanic are enlightened by numerous fairs and Church festivals; but except Good Friday and Christmas in England, and New Year's Day in Scotland, the industry of Britain knows no break nor breathing time. Save the Lord's day, which the conscientious labourer cannot make *his* day, there is no season in all the weary year when the town-pent shopman or mechanic may regale himself and his little ones with the freshness of the fields, or enjoy the delights of friendly intercourse.—Except the brief and drowsy evening which closes a day of exhausting drudgery, there is no mental improvement or social enjoyment. As it is, the Sabbath is the blessed restorative to the mind and body of many a labouring man; but there are many objects in themselves innocent or desirable to which the God-fearing labourer cannot appropriate its sacred hours. He cannot devote it to the railway excursion, as to visiting his country cousins. He cannot spend it in reading "Un-

cle Tom" or Macaulay's "England." He cannot set it apart for climbing the mountain or exploring the glen; and he would not exchange the House of Prayer for the Polytechnic Institution, or Zoological Garden, for the British Museum or the Crystal Palace.

But if for such uses he cannot take God's time, is there no other available? Without robbing God, might not the handicraftsman be enriched with an occasional holiday?

So great a boon as a half day's unbroken leisure, that, in order to earn it, we believe many would cheerfully work five days of the week a half or a whole hour extra. And very wise they would be, as, to say nothing of the advantage for purposes of recreation or self-improvement of a solid and unbroken afternoon, there would be inspiration in the very prospect. Looking over the shoulder of the sweltering labourer, the coming Saturday would comfort him concerning the work of his hands, and its cheerful countenance would do him good like a medicine.

Something of this sort has already been attempted. In Manchester the warehouses are closed at one o'clock every Saturday afternoon. In the west of Scotland the factory hands are released from work on the same day at two. And on Saturday, at one, not a few houses in the city of London dispense with the attendance of their clerks. Nor have we ever heard that any material loss or inconvenience has attended the practice.

We forbear entering further into the subject at present. Meanwhile we commend it to the consideration of Christian employers, and of ministers of the gospel, who can scarcely be more appropriately employed than in considering the case, and pleading the cause, of the labouring man. Even one partial holiday, such as we have suggested, once a month, would be better than the present system of interminable toil, but could the afternoons of every Saturday be gained, besides conferring a priceless boon on Christian and well-condition families, it would effectually remove the most plausible pretext for Sabbath desecration.

SAYINGS OF SCRIPTURE RESPECTING THE SABBATH.

EXAMPLE OF GOD.

And on the seventh day God ended his work which he had made; and he rested on the seventh day. . . . And God blessed the seventh day and sanctified it. *Gen. ii. 2, 3.*

The first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst and saith unto them, Peace be unto you. . . . And he breathed on them and saith unto them, Receive ye the Holy Ghost. *John xx. 19-22.*

COMMAND OF GOD.

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; in it thou shalt not do any work, thou nor thy son, &c. *Exod. xx. 8-11.*

1st.—THE SABBATH A DAY OF REST FROM SERVILE WORK.

The Lord said—To-morrow is the rest of the holy Sabbath—Let no man go out of his place on the seventh day to gather manna. *Exod. xvi. 22-29*; see also *Jer. xvii. 21*, to the end. And they rested the Sabbath-day accord-

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.