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THE SABBATH OBSERVER.

Published by the Committee of the Nova Scotia Sabbath Alliance.

No. 5.

"THE SABBATH WAS MADE FOR MAN."

JANUARY, 1854.

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,

presented to his auditors, mainly composed of physicians and surgeons, an admirable exposition of this very interesting but still slenderly-appreciated view of the Sabbath cause. We know not a more remarkable or a more instructive fact than this, that the hebdomedal rest is indispensable for the healthful vigor of our physical frame, thereby placing the Sabbath in the centre of the laws of nature, as well as in the centre of the decalogue.

IN THE COLONIES.

It is cheering to observe the interest that is being taken in the Sabbath in several of the Colonies of the British dominions, and by which, in many respects, its observance is better than in the parent country—a country which owes in a great measure its destination to the Sabbath.

We call the special attention of our readers to the synopsis given in our present number, of the proceedings of the Legislature of Canada,—proceedings which argue well for the future. Let the friends in Canada bestir themselves, and success will crown their efforts. Let the office-bearers of the various churches awake, and gird on their armour. Let them entreat and exhort those over whom they are placed to press the matter on the attention of their representatives. It is the God-fearing and the Sabbath-keeping part of the community that has been instrumental in carrying any important measure in connection with the Sabbath. Already are the Canadians up and doing.—On Sabbath the 15th of this current month, at the request of the Kingston Sabbath Reformation Society, a great number of the ministers in Upper Canada preached on some branch of this important subject. This is a noble beginning for a fresh campaign. We give below the letter of the Secretary of the Kingston Association:—

Sir,—For three years past the *third Sabbath in January* has been devoted by ministers of various denominations throughout the Province to special simultaneous preaching on the subject of the Sabbath.

It was recently resolved by our Society to renew the recommendation, trusting that it may be at least as generally adopted as in preceding years.

In taking a retrospect of the Sabbath movement in Canada, there is much cause of gratitude. As much progress has been made as could really have been anticipated. Taking all the circumstances of the case into account, the Parliamentary defeat was certainly tantamount to a victory. The above occasion will prove a very suitable one for expressing gratitude to the "Lord of the Sabbath," and

for imparting a stimulus and a tone to any practical measure that may be subsequently adopted. Parliament may be expected to meet in February or March. Let us gird on our armour afresh and prepare for the renewal of a contest, with whose successful issue the best interests of our Province are closely interwoven. If on SABBATH, THE FIFTEENTH OF JANUARY, every pulpit throughout Canada be devoted to the advocacy of this great question, it may, (with the Divine blessing) exert a most salutary influence on our Rulers in particular and the community at large.

There are other measures our Executive Committee have in contemplation of which due notice will be given. Meanwhile, however, they were anxious to lose no time in giving publicity to the above recommendation, confident that, as hitherto, it would be taken in good part, and meet from not a few with a favorable response.

ROBERT F. BURNS,
Cor. Sec. Sabbath Reformation Society
Kingston, Dec 12, 1853.

THE CHANGE OF THE DAY, FROM THE SEVENTH TO THE FIRST, UNDER THE CHRISTIAN DISPENSATION.

It does not require to be proved, that a change of the day, for any special and divinely assigned reason, makes no alteration in the moral character and obligation of the institution.—That such a change was made, by divine authority,—by the authority of Him who is "Lord even of the Sabbath day,"—at the commencement of the Christian dispensation, is what we affirm; and that the change was from the seventh day of the week to the first.—We argue this on the ground—1. OF ITS OWN REASONABLENESS;—2. OF RECORDED FACTS AND EXAMPLES;—and 3. OF DIRECT INSPIRED AUTHORITY.

1. ITS OWN REASONABLENESS.—We mean by this its *a priori* likelihood. There would, of course, be nothing conclusive of this, were it unsupported by more direct evidence.—But it is a consideration, which may prepare our minds for that evidence, by showing on what side the probability lay. Our theory of the matter is this. At the original institution of the Sabbath, one special reason is assigned for its celebration:—"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 Sabbath-day, and sanctified it, BECAUSE THAT in it he had rested from all his work which God created and made," Gen ii 2, 3.—The Sabbath was thus, originally, an instituted commemoration of the great work of creation,—a day to keep men in mind of the origin and of the Divine Originator of all things,—of the power, and wisdom, and goodness of the all-glorious Creator,—and of the duty of fearing, loving, worshipping, and serving Him. This was the grand primary reason of the Institution; and by no change has this reason ever been superseded.—But when the law of the Sabbath was long after enjoined upon the Jews, while this original reason was assigned for it, as retaining all its force, an additional reason, arising out of their own circumstances, and the special kindness of Jehovah towards them, supervenes upon the former;—is not substituted for it, but associated with it:—Deut. v. 12—15, "Keep the Sabbath-day to sanctify it, as the Lord hath commanded thee. Six-days shalt thou la-

bour 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, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, thro' a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day."—That the latter reason is not a substituted but an added one, is manifest from the fact, that, when the commandment was announced, along with the rest, by the voice of Jehovah, from Sinai, the original reason alone is mentioned.

It is thus proved that, though the primary reason could not be annulled, others might be added to it. If a second might, so might a third. Let the supposition, then, be made, that at "the fulness of the time," the completion of the Saviour's redeeming work had been assigned as a new reason for the celebration of the Sabbath, and that the day had, at the same time, been retained. Had this been done, we should have been in precisely the same circumstances—(only with the important exception of the immense superiority of our additional reason to theirs)—with the ancient Israelites, when their deliverance from Egypt was superinduced upon the original reason of the Sabbath celebration.—But mark the difference. The transcendent excellence and glory of the work of redemption, and the surpassing preciousness of its blessings, will not admit of its having the place of a mere *additional* reason for the keeping of the day. It must become the *chief*. It must have the first place. It must take precedence even of creation. First in the divine estimate of greatness, it must be first in man's grateful and reverential commemoration.—How, then, shall this priority be marked? How shall the superior importance of redemption be recognised and testified in the celebration?—Why, in order to give it the lead, *the day shall be changed*. Creation had the day before; redemption shall have it now. Not, in either case, exclusively:—for as, from the time of the first promise, God was worshipped as Redeemer as well as Creator; so from the time of the fulfilment of the promise by the finished work of Christ, He continues to be worshipped as Creator as well as Redeemer.—But, his glory as seen "in the face of Jesus"—in the wonders of that work of salvation "into which Angels desire to look"—surpassing his glory as seen in the external universe, —and the benefit to man from the one so prodigiously exceeding that arising to him from the provisions of the other;—He is specially owned and adored, on the Christian Sabbath, in the character of "THE GOD OF OUR SALVATION."—Now, such an arrangement recommends itself to our minds as reasonable and right. From the pre-eminent place which REDEMPTION holds in the revelation of God,—being its grand discovery, and the pervading theme of its celebration, it is no more than we might have been prepared to expect.—That the fact was in correspondence with the previous probability, may appear from—

2. RECORDED FACTS AND EXAMPLES.—It is assumed, that such facts and examples, if found recorded in the New Testament, as

having had place under the eye and with the sanction of Apostles, are equivalent to preceptive injunctions. What the Apostles did, and what the Churches did under their supervision, must have been done in accordance with their divine Master's will.—Notice, then—

1. Act xx. 6, 7.—“And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days: where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight.”

The inference from this passage is clear.—we wish not to press it further than it will bear,—that Paul waited at Troas for an opportunity of meeting with the assembled church; that the day on which he enjoyed this opportunity was, not the seventh or last day of the week in the beginning of which he had arrived, but the first of the following week. The conclusion is, that the Christian brethren were not accustomed to meet on the day of the ancient and Jewish Sabbath; and that they were accustomed to meet on a day of their own; that *as their day of public worship* they solemnized, not the *seventh* day, but the *first*.

2. 1 Cor. xvi. 1, 2 “Now concerning the collection for the saints, as I have given orders to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one lay by him in store, as God has prospered him, that there be no gatherings when I come.” The same inference follows, beyond contradiction, from this passage; that the first day of the week was the day of their regular public assemblies for the worship of God. On that day they were to lay apart a portion of their gains, as their prosperity might enable them to afford,—“putting it into the Treasury” (that is of the Church) so that when the Apostle came, there might be no collections; that all might be ready to his hand. But while this inference is indisputable, there is another and a farther one from this passage, which is not less valid. We have here, very evidently, the original week, with a change in the day of rest. We have a *period of secular business*, during which it is supposed they may have experienced various degrees of prosperity in their respective callings:—and we have a *day* on which a proportion of the proceeds of such business was to be set apart, and put into the Church's Treasury, for a benevolent purpose. Is not this just the ancient arrangement, only with the change specified,—six days' work, and one day's rest? Are not the Apostle's words of much the same import as if he had said—*Upon the day of rest, put your contributions into the treasury, conscientiously precepting them to the measure of your success during the days of labour?*—We have more, then, in this passage, than the mere fact of the first day of the week having been the day on which the churches met for worship:—we have the further fact established, we do not say with absolute certainty, that that day had now become *the day of cessation from the secular engagements of the other six*:—the original week,—God's instituted week,—being, not merely a period of seven days,—but a period of *six days of labour* and *one of rest*,—sacred religious rest.

3. Rev. i. 10. “I was in the Spirit ON THE LORD'S DAY.” It is assumed that this was a *natural day*; and that it was the *first day of*

the week. None will dispute this who are worthy to be reasoned with.—Such was the designation, then, which that day had acquired among Christians at that early period.—And what designation could be more appropriate for the day on which, after having been “delivered for our offences,” he was “raised again for our justification?”—the day which sealed the divine acceptance of his finished work, and was the prelude to his final and universal triumph? The day is *not* sacred to Him, and to the exercise of thankful commemorative adoration for the redemption effected by his resurrection.—And with this passage we cannot but connect those recorded appearances of his to his disciples after his rising from the dead,—in which he, in a manner, practically claimed it as his own, and set the example of its hallowed appropriation. He appeared to them in the evening of the day of his rising. He permitted Thomas to remain for a week in his incredulity, and on the next first day of the week presented himself again,—satisfied his doubts, and received his adoring homage. His first two appearances seem thus to have been designed to mark out the day as henceforth the appropriate commemorative day for the people of God,—commemorative of his own work, the work of redeeming love.—And after his ascension the glorious day of the Spirit's effusion,—the blessed day of the commencement of his reign—the pentecostal day,—was also “the first day of the week.”—And to complete this department of our plea, it ought to be observed that a correspondence there is between “the *Lords day*” as the designation of the Christian Sabbath, and “the *Sabbath of the Lord*” as one of the designations of the seventh day from the beginning. “*My Sabbath*” it was called by Jehovah.—Does not the one thus stand for the other?

3. DIRECT INSPIRED AUTHORITY.—We hesitate not in at once referring, for such authority, to Heb. iv. 9, 10. There remaineth, therefore a rest for the people of God:—for he that is entered into his rest, he also hath ceased from his own works, as God did from his.”

Before directly stating the argument from this passage, which to us appears clear and decisive, there are two remarks as to its phraseology which require the readers attention.—1. The word which in the former is translated *rest*—“there remaineth a rest for the people of God”—is not (as an English reader cannot but suppose it to be) the same with that which is so rendered throughout the chapter. The English reader who has a Bible with marginal annotations, will see that on the margin it is rendered “a *Sabbatism*, or the *keeping of a Sabbath*.” It is in this verse alone that this particular word is used. In all the other occurrences of the English word “rest,” the Greek word is different;—in verses 1st, 3rd, 5th, 8th, 10th, and 11th. The word in verse 9th, is a noun of regular formation from the verb which, in the Septuagint translation of the Old Testament, is used for *keeping a Sabbath*. We are satisfied, that there is more under this change of the term, than can be accounted for on any mere principle of taste in composition, or the desire to represent the rest of heaven under the figure of an eternal Sabbath. How just and pleasing soever such a figure may be, a sound reasoner will beware, without some better cause, of introducing into his conclusion a different term, and one capable of a different meaning, from that which he had used in his premises

We believe the ninth verse to be an inference from what he had established in the six preceding verses; while at the same time, the inference was what he had it principally in his view to bring out, from the argument contained in those verses,—an argument of apparent intricacy, though real simplicity, into which it is impossible here to enter. He is writing to Hebrews; and reasonably might it be expected that amongst the variety of topics to which he adverts, connected with ancient observances and the changes under the new economy, the *Sabbath* should not be without notice. Here, as we believe, it is.—He vindicates the observance of a new Sabbath-day, under that economy, by “the people of God”—the New Testament Israel.—The *ground* of vindication we shall see presently.—2. The other observation relates to the word “remaineth.”—“There remaineth, therefore, a Sabbathism to the people of God.” That the word may naturally refer to what is “reserved in heaven for them”—as remaining to be obtained and enjoyed by them all in succession—is not denied. It is enough for our purpose, that it is capable, with equal propriety, of referring to what was in reserve for God's people under the new spiritual economy, called by him “the time of reformation.” Of the Old Testament saints he says—“These all, having received a good report through faith, received not the promise; God having provided some better thing for us, that they, without us, should not be made perfect”—Heb. xi. 39, 40. “When the fulness of the time came,” the “promise” was “received,”—the “better things,” before “provided,” were obtained. And in commemoration of the glorious accomplishment of the promise, and the finishing of the work of redemption, there “remained” this new “Sabbatical rest” to “the people of God.” The word is used in a sense similar to that in which he applies it, negatively, to the subject of *sacrifice*:—“If we sin wilfully, after that we have received the knowledge of the truth, *there remaineth* no more sacrifice for sins.”—The “one offering” of Christ has finished and set aside the entire sacrificial system. But, on the contrary, there did “remain” a special “Sabbath-keeping,” adapted to the commemoration of this one offering, and of the completion by it of the great work of redemption. The sacrifices, though not exclusively Jewish, yet being typical and ceremonial, were set aside, as having answered their end:—but the Sabbath, being in its character moral, and having ends to serve that were as important under the last as under previous dispensations, “remained.” But it remained as a *new day*, and with a *new and special subject of celebration*.

We have before taken notice of the reasonableness of the appropriation of a new day to the celebration of the most glorious of divine transactions. And having thus cleared our way, let the reader candidly observe,—divesting himself of all prepossessions in behalf of the common interpretation, which has all the force of habit, and all the influence of pious and delightful associations, on its side,—

1. The beautiful and striking analogy between the reason assigned from this new Sabbath day, and that originally assigned for the old:—“There remaineth, therefore, a Sabbathism to the people of God: FOR he that is entered into his rest he also HATH CEASED FROM HIS OWN WORKS, AS GOD DID FROM HIS.”—Just suppose CHRIST to be meant by “He that is entered into his rest;” and the a-

analogy is perfect and forcible. The very reading of the words renders the conclusion so simple as to be irresistible. As when God ceased from his work of creation, the day of his resting was hallowed as a Sabbath, or a day of commemorative rest and religious celebration; so, when Jesus finished his work—the work of redemption, and rested from it in his reception to the right hand of God, that blessed day was, in all time coming, to be the day of Sabbatical rest and celebration. In the ordinary interpretation, the spirit of this allusion, and of the analogy suggested by it, is entirely lost. There is not a vestige of it left. But, interpreted as above, so completely is it preserved, that the language of God in Gen. ii. 1—3, might, in the full spirit of it, be accommodated to the work of Jesus when he rose from the dead, and the consequent sanctification of the first day of the week: “Thus the work of redemption was finished, and all its glorious ends secured.—And on the first day of the week, Jesus rose from the grave, and finally rested from the work he had done:—wherefore the ascended Lord blessed the FIRST DAY, and sanctified it.”

2. The “*For*” in verse 10, is plainly designed as assigning a reason for what had been stated in the verse preceding. But according to the ordinary interpretation of the passage, it neither assigns a reason, nor adduces a proof, of what is there affirmed. The supposed affirmation is—“there remaineth a rest”—the heavenly rest—“for the people of God;” and what seems to be assigned as a reason, or adduced as a proof, of this is—“for he that is entered into his rest”—the believer, namely, who dies and goes to heaven—he also hath ceased from his own works, as God did from his.” Now, apart from the *unnaturalness* of any such analogy as that between the believer’s ceasing from his works on earth and God’s ceasing from the six days work of creation,—and, we think we might add, the *presumption* involved in it,—we have to ask—how the believer’s ceasing from his works on his entering the heavenly rest can be a reason why that rest remaineth for him—or how it can be a proof that it does remain for him? What kind of argument is imputed to the inspired writer, when he is made to say—“There remaineth, therefore, the heavenly and everlasting rest to the people of God; for the believer who enters into that rest ceaseth from his own works, as God did from his?” Surely, there is here neither reason nor proof. There is an unnatural and (to say the least of it) sufficiently bold analogy; and to the illative particle “*for*” there is left no meaning whatever:—whereas, on the other view, the analogy—between God ceasing from the work of creation, and the Son of God ceasing from the work of redemption—is beautiful and striking,—and the reason thence arising—for a new Sabbathism to the people of God—is pertinent and satisfactory.—Then—

3. All other considerations are in full harmony with this interpretation. The change of the word—from that signifying *rest* to that which the Hebrews could hardly fail to understand as meaning *the keeping of a Sabbath*—has been already adverted to.—So too has the reasonableness of expecting that in such an epistle—an epistle addressed to Hebrews, and for the express purpose of showing the harmony between the old state of things and the new, and reconciling their minds the more fully to the latter—some notice should be found of the transition, in the worship of the

New Testament Church, from the seventh day to the first,—a notice which is nowhere in the epistle, unless here—We now add—that the view which we consider the passage as giving of the First Sabbath is one which accords precisely with the fact as to its real nature and design. For what is that Sabbath? It is not exactly what our explanation of the passage intimates,—a commemoration of the finished work of Jesus,—of his triumphantly “ceasing from that work, and entering into his rest?” Is it not just a solemn and delightful celebration of this?—a rest of the believing soul in the completed redemption?—in Jehovah’s perfect and eternal satisfaction in it,—his “smelling a savour of rest” in the accepted sacrifice of his Son? Is it not a day of personal and social jubilee, of spiritual joy and praise, in memory of Him who was “delivered for our offences, and raised again for our justification?” And did not the Spirit, by the inspired Psalmist, anticipate the celebration of this day, when he dictated the prophecy—“The stone which the Builders rejected, the same is become the Head of the corner. This is the Lord’s doing; and it is marvellous in our eyes. THIS IS THE DAY WHICH THE LORD HATH MADE: WE WILL REJOICE AND BE GLAD IN IT?”

There is one objection to the view given which naturally occurs to the English reader,—but which a single word or two of explanation will be sufficient to set aside. In the verse immediately subsequent to those on which we have been commenting, the Apostles adds—“Let us labour, therefore, to enter into that rest.” How—is it naturally enough asked—can believers be exhorted to labour to enter into the keeping of a Sabbath? Certainly they cannot. And were the only reference of the *rest* in verse 11th to the Sabbathism in verse 9th, this would be fatal to our interpretation. But it is not so. The objection proceeds on a misapprehension. The admonition to “labour to enter into that rest” has reference, not at all to the Sabbathism in the 9th verse, but to the rest in the 10th,—the rest into which “He who has ceased from his work” has entered; a rest which his people are all destined to share with Him; and of which our Sabbath on earth, in commemoration of his work, are at once the prelibation and the pledge.—*Dr. Wardlaw.*

THE SABBATH IN GOSPEL TIMES, SPOKEN OF BY THE PROPHETS.

“Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am as a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.”

And again, in another verse, express mention is made of the keeping of the Sabbath, as a characteristic mark of godliness, on the part of the strangers generally; that is, the Gentiles who should join themselves to the Lord. Now that this

prophecy could not refer to Jewish, and must refer to Gospel times, is evident, not only from the place it occupies in the chain of prophecy, of which it is a part, but also from certain notices occurring in itself, and not admitting of any other interpretation. For it is connected, first of all, with the revelation of “God’s righteousness,” and the “coming night of his salvation;” which can only be understood of Gospel times, as is admitted by all sound interpreters, and proved, in particular, by the learned Vittinga. There the duty and blessedness of observing the Sabbath are spoken of as belonging to the eunuch, who, under the Mosaic dispensation, was excluded from the congregation of the Lord; and also to the sons of the stranger, who might also be said as a body to be excluded; the calling of the Gentiles, and the removal of all outward personal disabilities in God’s service, are unquestionably marks of a New Testament Church; and yet, of such a Church it is expressly predicted, that the observance of the Sabbath was to form a distinguishing peculiarity. And finally, not only is the observance of the Sabbath three times repeated with singular emphasis—which alone might sufficiently distinguish it from a mere ceremonial institution—but it is coupled with the greater things of the law, with laying hold of the covenant, doing justice, and loving the name of the Lord; clearly importing that its place was with the more important and permanent appointments of God’s kingdom.

The only possible objection, to which the application of this prophecy to the continuance of a Sabbath in gospel times may seem liable, is, that in verse 7, it is said of those to whom the prophecy refers, “Their burnt-offerings and their sacrifices shall be accepted upon mine altar.” From which it may be thought, that if the prophecy does indeed point to gospel times, yet as the things predicted are couched in language derived from the Jewish worship, no certain conclusion can be drawn from the express mention of a Sabbath. For, if the offering of sacrifices must be understood spiritually, why may not the observance of the Sabbath also be understood of that spiritual rest which believers in Christ enjoy under the gospel? If, in the one place, by outward institutions and services, practised under the Jewish religion, the prophet intends inward spiritual acts, is it not natural to infer that he does so in the other also? There is the appearance of truth in this objection, but nothing more than the appearance. For the way in which the sacrifices in question are mentioned is such as necessarily to imply, that not outward and carnal, but inward and spiritual, exercises are meant—being spoken of as oblations that were to be offered by eunuchs and Gentiles—that is, by their personal ministry; for the word *serve*, in verse 6, used of the con-

verted Gentiles, is in the original that which properly denotes service at the altar. In short, the persons named are represented as exercising the priest's office; and, therefore, what was said of them could not possibly refer to anything peculiar to the Jewish priesthood, which was strictly confined to the family of Aaron, but must certainly have been spoken of that royal priesthood, composed of every tribe and kindred of men, who continually offer up, by Jesus Christ, spiritual sacrifices to God. But there is the very reverse of any necessary limitation of this kind, in regard to the mention which is made of the Sabbath. It is placed among those duties which are common to all ages and all dispensations; and the expression used to describe the duty, "Keep the Sabbath from polluting it," is such as unavoidably to imply a strict and literal observance of the day of sacred rest. So that the argument drawn from this passage, in support of a Christian Sabbath, remains in all its force; and the pious observance of it is held up to our view, as both a clear evidence of a sound Christian state, and an essential part of God's worship and service in Gospel times.

3. Another argument, precisely similar, is afforded by Isa. lviii. 13, 14:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it."

This prophecy does not contain such definite marks as the preceding one, by which we might at once determine, to the satisfaction of every reader, its immediate reference to Gospel times. That it does refer, however, if not exclusively to these times, at least not less to them than to other times, or rather to them mainly, will scarcely be doubted by any one who considers the connection in which the prophecy stands, as both preceded and followed by predictions undoubtedly pointing to Gospel times, and who duly weighs also the words themselves, in which the prophet here celebrates the Sabbath.—The observances of the ceremonial worship were, indeed, strictly binding upon the Jewish worshippers, and, therefore, inseparably connected with their interest in God's favour and blessing, so long as the dispensation stood to which they belonged. But still they were in themselves a yoke heavy to be borne, and imposed only till the time of reformation—observances not absolutely, but only relatively good, and so inferior to the higher parts of the law, that, apart from these latter,

God could take no pleasure in the other. But how different is the idea here given us of the Sabbath! All solemnity, honour, and delight to the pious heart; and in itself so precious, that the due observance of it, as required by God, should certainly bring along with it the highest tokens and blessings of his love! This, surely, does not savour of a ceremonial institute, itself of inferior value, and, like all of its class, soon to pass away into oblivion!

We think no person, who candidly considers what has now been advanced, can fail to conclude that the testimony of the prophets, concerning the Sabbath, is in perfect accordance with the testimony of the law. They both ascribe to the Sabbath a place in the ordinances of God very different from that assigned to those institutions of which the use was inferior and temporary; and clearly teach, that as the appointment of a Sabbath, coeval with the birth of time, had only been formally announced at the giving of the old covenant, so it should survive the existence of that covenant, and continue to the end of time, through the ages of that new and better dispensation, which was to provide for the highest well-being of man, both in time and in eternity.—*Alliance Tract.*

THE DOMESTIC INFLUENCE OF THE SABBATH.

To begin with those parties whose piety, if simple and devoted, is likely, by the divine blessing, to diffuse itself over the whole domestic circle, it is impossible to overlook the influence of the Sabbath on parents themselves, both as regards their own spiritual prosperity, and their fitness for discharging the momentous duties which they owe to their offspring. It is too apt to be forgotten that the bond which unites human beings together as husbands and wives, is not only the nearest and dearest, but the holiest of all earthly ties. It is selected by God himself to shadow forth that ineffable and indissoluble union which subsists between the church and her Redeemer Lord; it is a rare and precious relic, amidst all the imperfections that adhere to it, of the estate of primeval innocence and bliss; and in alluding to the connection between the duties of the married life, and the use of means and ordinances, it is striking, that almost the only other peculiarity of paradise which has survived the ruins of the fall, is to be found in that gracious appointment which perpetuates the *keeping of a Sabbath to the people of God.*

And close, indeed is the connection that subsists between the right and holy observance of this primitive institution, and the right and holy fulfilment of conjugal obligations. To husbands and wives having the light of the gospel to guide them, it is the plainest of all requirements that they live as heirs together of

the grace of life, helping and encouraging one another in the way that leads to heaven. But how willingly will all testify, who know the thing experimentally that but for the stated return of the day of holy rest, with its quietness, its sacredness, and its seasonable aids and opportunities, the things that remain would soon sicken and die! Not that I mean to insinuate—far be the thought from every Christian husband and wife—that it is not both binding and attainable on other days to walk together as in the Lord's holy presence, and to supplicate together His gracious and effectual benediction. Nay, the mutual and holy obligation lies on them continually to care for one another's souls, to watch over one another in love, to take sweet and holy counsel together for the godly upbringing of their offspring, to bear one another's burdens in that strength which God alone can impart, and to seek from Him the Sanctified use of every comfort and of every trial. And evident, most evident it is, that this cannot be attained without the daily reading of God's word, maintaining of spiritual converse, and bowing together at the footstool of the throne. But still, in the overwhelming majority of instances, the *daily* opportunities for these are comparatively brief, imperfect, and interrupted. To this the experience of thousands—sincerely desirous if were otherwise—will readily and abundantly testify; to say nothing of the undeniable fact, that but for the full flood of Sabbath opportunities, under the scorching influence of worldly cares and temptations, these precarious brooks by the way would speedily disappear and be forgotten. And it is only when the hallowed morn returns, that those who have been harrassed and exhausted, and sometimes even tempted to relinquish their efforts, can court upon sure and satisfying opportunities of helping one another to make up their spiritual way, and to recover their spiritual strength and comfort. Then it is that, the world's din being hushed into a blessed silence, they can listen with holy composure to the still small voice of divine wisdom and consolation, and without hindrance or interruption repair often to the footstool, and linger together there. Then it is that, with glad and thankful hearts, they walk to the house of God in company, and having beheld the beauty of the Lord, and been satisfied with his goodness in the secret of his tabernacle, they return with renovated faith and patience to discharge their respective obligations, and to bear one another's burdens. And then it is that, after the public service is over, being furnished out of God's own house, and having bread to eat which the world knoweth not of, they are able with singular advantage, to confer together about their doubts and their dif-

ties, their hopes and their fears, their sorrows and their privileges; the Christian husband sustaining with peculiar effect the comely and venerable character of a king and a priest in his own house; and the Christian wife, sitting beside him in week and matron-like submissiveness, and hearing, in the accents she loves best, the words of eternal life. It should of course be carefully remembered, that this implies the exercise of foresight and previous arrangement, to prevent worldly cares and sometimes worldly visitors, from intruding on their sacred seclusion, and also much prayerful fidelity in appropriating the Sabbath of the Lord to its own sacred employments; but when it is thus wisely provided for, and faithfully devoted, how often is it found, even from the influence it sheds on the days that follow, to have been a day of the Mediator's power, and a season much to be remembered!

But this naturally leads to another view of the subject closely connected with the foregoing. To christian parents it belongs, not only to comfort, and edify one another, but to train up their children in the nurture and admonition of the Lord, to watch for their souls, as they that must give account. Interesting and momentous charge! Awful responsibility! The thought of which might well discourage the most assiduous, were they not abundantly furnished with God's own instituted means, and animated to the diligent improvement of them by his exceeding great and precious promises. But here again, it cannot be but evident, and the most faithful and diligent parent will most readily verify the assertion,—that were it not for Sabbath advantages and Sabbath opportunities, the result of all other efforts would be unsatisfactory indeed. Here, however, let me again guard myself, and that most carefully, against misconception. I do not mean to insinuate—and far be the thought from every Christian parent—that there should not be, as far as possible, amidst all the activities of life, the daily use of means and appliances. That would be a strange engrossment with the concerns of a present world, that would lead us to withhold from our tender offspring what is needful, from day to day, for their bodily sustenance: and surely, it will scarcely be denied by any genuine Christian, that the health of the soul of his offspring is, at least, as precious and important as this temporal life. And accordingly, in pious and well-ordered families, the daily employment, as far as may be, of the following simple, but important, means of grace, will not be neglected. In addition to reading by themselves a short portion of the word of God, as a strictly devotional, and not merely rational or scholastic exercise; (and to this, children should be trained, as soon as they

can read at all; and that they may feel religion to be a strictly personal concern, no domestic duty, however sacred, should be allowed to supersede this exercise;) in addition to this, there ought to be the daily reading, in the presence of the assembled household, of a portion of that holy word, from which parents derive their authority, and children their encouragement, which is the appropriate means of spiritual nourishment to a Christian family as such, and which, in order to the right discharge of every relative, as well as holy duty, they all constantly stand in need of for *a light unto their feet and a lamp unto their path*. Besides, also, secret prayer, one of the first and most precious lessons that the young can be trained to, and which they will not easily forget altogether, if early and duly impressed on them with the sacredness of a father's authority, and the tenderness of a mother's love—there should be stately offered, on the domestic altar, however humbly, the morning and evening sacrifice of prayer and supplication with thanksgiving; old and young bowing together at the throne of the heavenly grace, and pleading with united hearts for all that they stand in need of, from Him who is their Father in heaven, the Maker, the Preserver, and the Saviour of them all. And in addition to that blameless example which every parental movement should exhibit to the filial eye there should be seen, at all times, a practical and intelligible reference to Him who is the guide of all his people's footsteps, the strength of their hearts, and their everlasting porportion.

But here again, it must be equally obvious, as in the case formerly illustrated, that, without the advantages of a Sabbath, shutting out the cares of a present world, and affording time, and quiet, and seclusion for more sustained and concentrated efforts and more abundant supplication,—it must be evident, especially to parents themselves, and that exactly in proportion to the experience they have had in the discharge of their heavy responsibilities, that without the protection, the opportunities, and the precious privileges of the Lord's-day, all their other efforts would be extremely apt to be given up, and, while they continued to be put forth, would be of little avail.

Wherever the Sabbath is honoured, there are associations of sacredness, arising from the very return of that day which is called the *Lord's*, and is devoted to his service, which tell powerfully on the tender minds of the young, and which, among other endeared associations, recur frequently even to those who have bid adieu to their native country, when they travel back in imagination to the scenes of their early days in this chosen land of Sabbaths and of ordinances. This feeling is capable of being turned to the very best

account by pious and judicious parents; not, indeed, by making the blessed day a season of gloom or of melancholy, (an error to be sedulously avoided,) but by strictly guarding it against the intrusion of worldly cares and occupations, and associating it in the youthful mind with all that is attractive and interesting in the discharge of pious obligation, in the knowledge of a once crucified but now risen Saviour, and in the experience of the powers of the world to come.—When in the morning of life the Lord's day is thus rightly understood, and truly honoured, it is often the happy means of producing impressions which are never afterwards effaced; and then, what a wide and effectual door does it open for the full influence of all that is most precious and venerable in the domestic economy—parental instruction, parental authority, parental wisdom, parental piety, and parental love! Sacred, indeed, is a parent's authority, and more than usually depraved is that youthful heart which is not alive to its sacredness; but, assuredly, it has double efficacy, when the evil influences of the world being for a season altogether suspended, the domestic king and priest, in the name of the Lord of the Sabbath, commands his children and his household after him to keep the way of the Lord, and lead them to the mount of ordinances, *to behold the beauty of the Lord, and to inquire in his temple*. Venerable and lovely indeed, is the example of a pious parent, and fitted at all times and in all circumstances to exert a most salutary influence and that in many different ways; for it is one of the admirable provisions of the domestic constitution, that he whom God has placed over them, invested with a portion of his own authority, and whom they are to *"obey in all things, for this is well pleasing unto the Lord,"*—supposing him to be a Christian indeed, conformed to the image of the Great Master of the household, and behaving himself wisely in a perfect way,—is an object in every way fitted to tell powerfully and beneficially on the tender affections of the young; at once commanding their veneration, engaging their undoubting confidence, inspiring them with gratitude, awakening their strongest sympathies, and by all these concurring influences, attracting them to the imitation of those virtues which are the daily objects of their admiration and love. Of all this, every one knows, the influence is proverbial, and peculiarly fitted to impress the minds of the young, both while the loved example lives and moves before them, and still more when he whom they trusted and venerated comes to be laid in the silent grave. But now, of all that is interesting and sacred in a parent's worth and a parent's tender love, what, I would ask those who can speak from experience, affect the young so strongly at the time,

or recurs so readily to the memory afterwards, when dwelling on holy and happy passages of their history that will be repeated no more on earth, as Sabbath scenes and Sabbath lessons, and Sabbath sanctities, and Sabbath endearments? And how easy an explanation does this admit of, when we think either of those public privileges or those private opportunities which the Sabbath brings along with it, and to both of which I have alluded already. It cannot fail, one would think, to have some powerful and permanent effect on the young, when they go with their parents to the house of God, at their desire, under their authority, after their example, and in their loved society, and there, in solemn fellowship with God's people, and in the way of God's appointment, unite in adoration of that Gracious Being whom their parents worship, and wait on the preaching of that gospel which, while it is the power of God unto salvation, ever tends, in proportion as it is received into the heart, to draw closer those pure and happy ties which God himself has appointed. And when the solemn assembly is over, a blessed influence goes home upon the family, which tells, both at the time and afterwards, on their character and conduct; promoting to the discharge both of pious and relative duty; strengthening and sanctifying the filial, as well as the parental affections; and producing a result which even the world can appreciate, and which should always distinguish the dwelling-places of the righteous, the comely and consistent exhibition of "*the things which are true, and just, and honorable, and pure, and of good report.*"—Rev. W. Glover.

EVILS OF SECULAR LABOUR.

1. The certainty of the first great evil to which we have referred, viz.—*an increase in the number of the unemployed*—will be apparent, when we consider that the adding of one-seventh to the working time is precisely equivalent to the adding of one-seventh to the working hands. Any given quantity of work which it requires fourteen men to complete in six days may be accomplished in seven days by twelve men. Thus two of the number remain unemployed. It is true, and this furnishes an additional argument against the upholders of Sunday labor, that in heavy work, where the exercise of the physical powers is overstrained, the result will exhibit a directly inverse ratio. In this case, that which might be finished in six days by fourteen men who enjoy their weekly interval of rest, will, in all probability, require sixteen or eighteen men who have not this advantage to accomplish in seven days. But in light employment, where the sinking of the health and spirits is gradual, and therefore not so speedily felt, the result to which we have alluded is inevitable.

2. A second evil, and one with which the former is closely connected, is—*a diminution in the rate of wages.* We have seen that the necessary tendency of Sabbath labour is virtually to increase the number of working hands. The labour-market is thus overstock-

ed. And, as is always the case, when a general glut takes place in any department of public business, the price of labour falls—Men who happen to be destitute of work are ready to volunteer their service at a cheaper rate than those who are in employment.—The scale of prices is thus made to decrease, and it will continue to do so, until the unfortunate operative is reduced to the unavoidable alternative of accepting less pay for seven day's work than he formerly received for six.

3. A third evil is—the *deterioration which this is calculated to produce in the character and condition of the labouring classes.* Here we have no need of arguing the question. The facts are before us in the demoralized state of those workmen who are subjected to Sabbath toil. Take, for example, our drivers of street vehicles: The degradation and immorality of this class is universally acknowledged—their dishonesty is proverbial. They are suspected by their employers—suspected by the public—suspected by one another. Again, take the workmen engaged on the English canals. There were few facts elicited in the evidence before the Select Committee of the House of Commons in 1832, so melancholy and appalling as those which related to the condition of this class of labourers. Mr. James Panther, clerk to a firm trading between London and Birmingham, declared, that in consequence of the men being deprived of their day of rest they had become completely demoralized—nay, that the moral principle had become so vitiated in its nature and tendency that the commission of one sin was made the plea for abounding in iniquity. "I have reprov'd sin," said he "in all its forms, swearing, for instance; when I have done so, they say, 'What is the use of leaving off sin, we are obliged to break one, we will break the whole.' That was the general principle they advocated, and they put it in practice in a great measure." "There was no confidence reposed in them by their employers, so much so, that they required a quarter of the boat to lock up the spirits, wine, furniture, &c., so that they should be secure, in addition to the locks put on them." If such are the effects in the case of those trades who have not the opportunity of observing the Sabbath, what shall they be in the event of every trade being deprived of this opportunity?

4. A fourth evil which we have mentioned as consequent upon the introduction of a general system of Sabbath labour is—the *destruction of all public confidence.* It is manifest, that the prosperity of society depends in a great measure upon the degree of confidence subsisting between the various sections of the community. Where the employer has little or no confidence in the employed, or where the public have little or no confidence in either, it will invariably be found that trade stagnates, property and life are endangered, and a spirit of insubordination and dissatisfaction pervades all classes of the people. The preservation of this confidence must therefore be an object of importance.—Let us see whether this will be effected by the institution of a system of Sabbath labour. The Working Classes, as we have shewn, will be thereby deprived of all time and opportunity for mental and moral improvement—the rate of wages will be reduced—the demand for labour diminished—the number of the unemployed increased—and as an inevitable result, new and heavier taxes imposed upon the body of the people in order to meet the de-

mand for pauper-relief which will thereby be created. We have only to turn our eyes to a neighbouring country to be satisfied that such a state of things cannot fail to destroy all public confidence, and thus produce a separation of interests which ought to be, and which in other circumstances would have been, united.

THE SABBATH IN CANADA.

The Canadian Legislature, during its recent session, appointed a committee to make inquiries into the subject of Sabbath labor under government control, including the conveyance and delivery of letters by the Post-office on the Lord's day. Public attention had previously been very wisely directed to the subject of Sabbath observance generally, as is evident from the number of petitions sent to the Legislature from both provinces; 156 petitions, with 17,481 signatures, having been presented from Upper Canada, and forty, with 3000 signatures, from Lower Canada, making a total of 20,481 petitioners, Episcopalians, Presbyterians, and Methodists. The committee of the Legislature issued a schedule of inquiries to intelligent and leading men in every department of business and public life in both provinces, with a view to gathering the prevailing opinion. A digest of the replies to the questions is embodied in the committee's report, from which we shall extract a few specimens, showing, upon the whole, a remarkably healthy state of feeling in regard to the moral and religious obligations and the physical advantages of the Sabbath, and a strong concurrence with the opinions of the christian community in the mother country.

To the question, "Would the injury to trade, or inconvenience to individuals, arising from the closing of the Post-office on the Lord's day, be so great as to justify the opening of all offices on that day?" forty in Upper Canada reply that it would not, and only three take the opposite view, Lower Canada being again nearly equally divided, sixteen in the negative and fourteen in the affirmative. Again, "Do you think mail steam-boats and mail stages should be relieved from starting on any route on the Lord's day, so far as the government is concerned?" Forty-four in Upper Canada and twenty-four in Lower Canada answer in the affirmative, two adding, "except in cases of urgent necessity"; eight only are of a contrary opinion. A diversity of opinion is brought out as to "the stoppage of stages and steamers on the Lord's day", whilst travelling with the mails; but thirty-six answers affirm that the arrest put upon these conveyances on Sabbath would be productive of no injury. One answer bears that by doing the business of seven days in six, a seventh part of the expense would be saved; another, that by discontinuing Sabbath travelling, a better class of men would be employed on the conveyances, and proprietors and the public be proportionally benefited. Two more questions from the schedule: "Do you think the canals should be closed on the Lord's day?" Forty-five in Upper Canada, and nineteen in Lower Canada, answer in the affirmative, and only seven in the negative. "Would the closing of the canals on the Lord's day be injurious? And if so, how?" Thirty-two answer simply, that it would not be injurious, and many others give special replies to the same effect. In Lower Canada fourteen answer in the negative, and only four in the affirmative.

The testimony of the Mayor of Kingston, John Couter, Esq., is specially of importance. This gentleman stated that he employs 150 men, and turns over £100,000 in a year, but has not opened his letters on Sabbath for the last quarter of a century that he has been in business, nor has he ever compelled his servants to work on the Lord's day. He is of opinion that the stoppage of the Sunday mails and Post-office delivery would be a public benefit: "I believe", said he, "that from the active nature of man, an occasional cessation from labor is necessary to prevent him from being too much engrossed with the things of the world, enabling him also to resume his labors with renewed vigor of body and mind. I think that man could not remain a moral and religious being, while living in disobedience to the divine command, 'Six days shalt thou labor 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', &c.

Leaving Canada, with this noble example of the Mayor of Kingston, we turn from the subject of Sunday work to that of Sunday play. Germany is often held up to us in this country, by frivolous tourists, as an example for our imitation in the matter of Sunday merrymaking. This habit is indeed the usual concomitant of a state of political despotism, as witness France and Prussia in the present day, and our country in the time of the Stuarts and the Book of Sports. The German emigrant settlers in Newark, wishing to indulge their loose notions of Sabbath-keeping in the fashion of their own country, presented a petition to the Common Council, praying for such a modification of the existing law as to permit them to "visit wine and beer saloons, and the like, and to engage in such amusements as they had been accustomed to in their native country". The petition was remitted to a committee, whose report is published in the New York papers, and an admirable document it is, although too long for being transcribed at length. The report bears a powerful testimony to the divine obligation of the Sabbath, to its religious and social benefits, and,—what we request the working classes of this kingdom earnestly to consider,—the inseparable connection betwixt a well-kept Sabbath, on the one side; and on the other, the rights of citizenship, and the progress of the laboring man in all that conduces to his welfare and dignity.

The decades of France, when the Sabbath was abolished during the madness of the first revolution, afford a salutary warning to nations, which, like England, Canada, and the United States, have prospered in proportion to their reverence for the laws of God. The miserable condition of Mexico, and the South American republics, where the Sabbath is practically annulled or made a mere holiday, might have afforded another example of the danger of casting off the fear of God in the government of the world:—

"The example of France, fifty years since, where the christian religion and the observance of the Sabbath were set aside by the wild frenzy of a people just released from the restraints of law, was succeeded by a 'reign of terror', before which was swept out of existence every vestige of religion, virtue, happiness, and liberty, and all France was made a vast charnel-house, which found its necessary termination in despotism; and such would be the result here if the same unrestrained licence should be given to the passions of men unschooled in the elements of self-control, and

regardless of a due subservience to religious principles. Your committee would commend to all our citizens the superior claims to regard and veneration of the time-honored custom of our fathers; and they trust the day is far distant when we shall exchange the 'sound of the church-going bell' for bands of music and revelry; and the services of prayer and praise, befitting a christian people in the service of God, for the plays of pastimes, such as are granted by despots to their enslaved subjects. If we value at all the priceless legacy of our free government, which has been bequeathed to us by its founders, wherein we enjoy all that is valuable in liberty and freedom (for we regard liberty without law as the most awful infliction with which Heaven ever permitted a doomed people to be cursed), we can look forward with no pleasant anticipations to the day when all the hallowed associations that cluster around the christian Sabbath shall be drowned by the din and defilement of Sunday desecration and debauchery".

The committee, wisely regarding the national happiness as depending less upon the form of government than upon the virtue and intelligence of the community, recommend a steadfast adherence to those principles with which the welfare of the people and the hopes of the republic are inseparably identified; and whilst offering a welcome to the natives of every land to settle in their territory, they remind them that their choice is voluntary, and must be made on the reasonable condition that whatever their previous habits may have been, they must conform to the laws and practice of the country of their adoption. These laws the committee conclude by recommending to be firmly and rigorously enforced, without respect to persons or country. The unanimous deliverance of the Common Council was in accordance with the recommendation of their committee. It is subjoined:—

"Resolved, That the City Marshal and his assistants, and all other executive police officers of the city, be, and are hereby directed to enforce strictly or rigorously the laws and ordinances for the preservation of the tranquility of the Sabbath, and the prevention of the traffic in intoxicating liquors.

"The report and resolutions were unanimously adopted".—*Scottish Guardian*.

THE PILGRIM FATHERS AND THE SABBATH.

From the highest point amidst the scenery that overlooks the rock of our forefather's first permanent landing, and includes so many points now of the deepest interest, we have looked abroad over the harbour, the islands, and the sea. By the providence of God, these pilgrims stopped at Plymouth. This rock, then washed by the flowing tide, and surmounted above by the primitive forest, was their first landing-place, indeed, for the purpose of a habitation and a grave, upon this rock-bound coast, but not the first spot hallowed by the freedom and the sacredness of their religious worship. No! There is a spot here, within the sweep of your eye in this beautiful scene, more sacred than this.—As you follow the horizon, you see there towards the north-east, where the land breaks the sea view, and where the central peninsula in the harbour almost seems to join the mainland on the other side, a green and partly-wooded island. It seems to you, perhaps, to be the continent, but it is an island! It is the spot of all places in North or South

America to my mind the most hallowed. It is the island where the fatigued, desolate, almost perishing pilgrims spent their first Sabbath. Yes! there they stopped and rested the seventh day, and hallowed it, because they would not desecrate it even in seeking rest. O noble commemoration of the foundations of an enterprise, like which the world never saw, nor probably will again see ever! Within half an hour's sail of the coast, nay, within ten minutes' sail, if the wind and tide favoured, of the place where they were to abide all the rest of their pilgrimage, they moored at the island, and would not again set sail that day, or take an oar in hand, or do aught of worldly work, because it was the Lord's day! And there upon that desolate island, frost-bound, habitationless, beneath a snowy sky, or what was worse, freezing sleet, they dedicated the hours of the Sabbath to the worship of God! There is no spot in all this scene, on which the vision rests with so solemn and thrilling an interest as that.

And what a remarkable manifestation of character it was,—what a proof of supreme regard to God, and belief in his Word, and obedience to it! Might they not have reasoned that the work of seeking shelter, in which they were then engaged, was a work of necessity and merey, that the season of winter was already far advanced, that every day was precious, and that one night's delay might be productive of great evil? Might they not have argued that here, where none but God beheld them, God who knew their hearts, and knew that they were labouring for him, and who had said that the Sabbath was made for man and not man for the Sabbath, they might relax for once their strictness, and continue their course, more especially as there were none to be affected by their example? How many a descendant of the pilgrims, under the pressure of a much less necessity, has put the claims of conscience beneath those of expediency, and made the demands of God's institution to wait upon man's convenience! None to be affected by their example! And what one movement or act of those pilgrims, or sentiment, or opinion, or courting of life, that will not exert an influence to the latest generation? It might be said that the guardian genius of the after age was watching them; and in acting conscientiously and faithfully towards God, they acted safely, wisely, righteously towards man. They so acted in this manner of keeping the Sabbath, that a world might imitate them. That day, kept for God on that island, has sent down a blessing for all the posterity of the pilgrims—those costly prayers and praises, a preserving sustaining influence throughout New England, to make the descendants to the Pilgrims a Sabbath-keeping people; and none but a Sabbath-keeping people can be truly free.—*Dr. Chaeffer*.

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