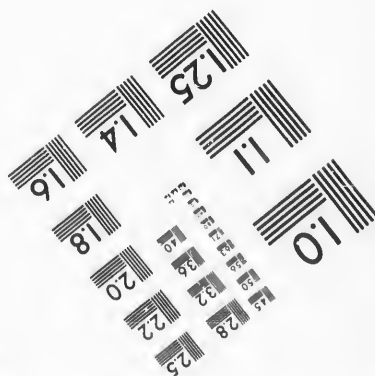
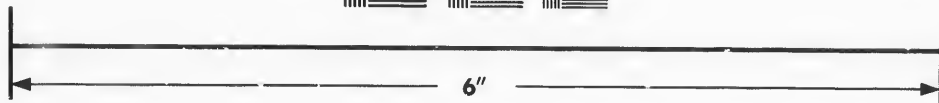
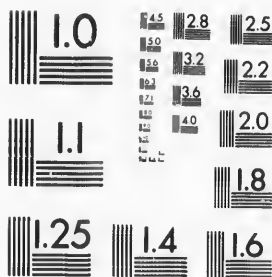


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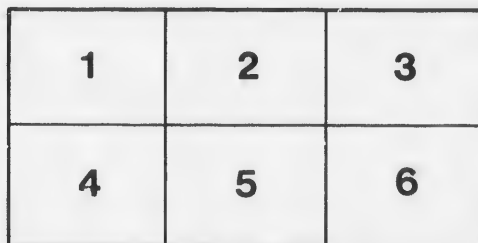
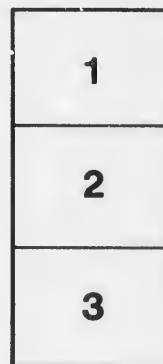
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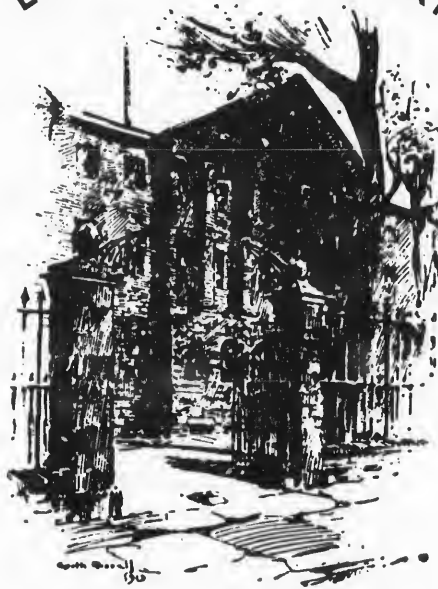
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BEING TWO SERMONS

PREACHED IN THE GRANVILLE STREET BAPTIST CHURCH, HALIFAX,
NOVEMBER 25 AND DECEMBER 2, 1860, BY THE PASTOR,

REV. W. H. HUMPHREY.

[Published by request.]

HALIFAX, N. S.

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Correspondence.

Halifax, Dec. 3, 1860.

Rev. W. H. Humphrey,

DEAR SIR,

It was with much satisfaction we heard your excellent Sermons on the Sabbath, preached on the two past Lord's Days. We are of opinion that if published, they would be useful and instructive to many others besides those who had the pleasure of hearing them. We shall be glad, therefore, if you will favor us with a copy for publication.

We are Dear Sir, yours very truly.

J. W. NUTTING.
J. W. JOHNSTON.
CHARLES TWINING.
W. ACKHURST.
D. MC N. PARKER.
JOHN WHITMAN.
S. SELDEN.

Halifax, Dec. 4, 1860.

GENTLEMEN,

Although the "Sermons on the Sabbath," were prepared as you are aware, in the ordinary routine of pastoral labor—and with reference only to your hearing—still, if their being published, will in your judgment, further the cause of Truth and Christian Righteousness, I accede with pleasure to your request. The Manuscripts are at your disposal:—and I remain,

Yours &c.,

W. H. HUMPHREY.

To J. W. Nutting, Esq.; Hon. J. W. Johnston; Charles Twining, Esq.; W. Aekhurst, Esq.; D. McN. Parker, M. D.; J. Whitman, and S. Selden, Esqrs.

2351

The Sabbath : a Moral Institution.

SERMON No. 1.

EXODUS xx. 8-11.—“Remember the Sabbath-day to keep it holy. 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, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and the earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.”

I discoursed last Lord's-day upon the Law—the *moral* law, as it is sometimes called; though it matters little as to the name. The thing meant is the law of God's rightful and proper government over his moral creatures. In the morning it was shown, that this law is “holy, and just, and good;” — in the evening, that it must be fulfilled—either by its entire obedience, or by its penalties, borne by the transgressor himself, —or, in the case of mankind, by his divinely appointed substitute, who “hath once suffered for sins, the just for the unjust, that he might bring us to God.”

The enactment of this law was in “the beginning of the creation of God,” implied—nay, expressed—*written*—in the constitution and consciousness of all moral beings, angelic and human, “so that they are without excuse.” It is founded in the nature and fitness of things—grows out of the relations and obligations which all rational creatures sustain to the Creator and to one another, and must therefore remain, so long as those relations remain; in other words, must, in the present constitution of affairs, be perpetual and unchangeable.

The following and others are Scripture texts, where this fundamental law of nature—(for *natural* it is, as well as moral—the natural law of moral beings)—is recognized and defined in its relation to man.

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.”—ROMANS ii. 14, 15.

“Wherefore the law is holy, and the commandment holy and just and good.”... “I delight in the law of God after the inward man.”... “So then, with the mind I myself serve the law of God, but with the flesh the law of sin.”—ROMANS vii. 12, 22, 25.

“Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”—MATTHEW xxii. 37-40.

The Decalogue, or Ten Commandments of Moses, (the spirit of which our Saviour meant to indicate in the text last cited) have been usually regarded as a special divinely-revealed epitome, or digest, or brief formal statement of this law, in its various points of application to mankind.

But there are those, I need not inform you, who think they find here an exception! While all the other nine articles of the decalogue are plainly seen, and have to be admitted to be clear, positive, definite enunciations of those great first principles of duty to God and man, arising from our relations and the fitness of things,—*one*, it seems, *is challenged!* That commonly known as the Fourth Commandment or the Sabbath-law, is, by some, virtually expunged or annulled—it being transferred from the table or code, where God, “with his own finger,” wrote it, for an everlasting statute, to another that has been altogether abrogated—by general consent done away! Is there not here, my brethren, a serious wrong—a wresting of the Scriptures—a “*taking away* from the words of The Book”??

It will be my object, this morning, to show that the Sabbath-law, like the others of the decalogue, is indeed a moral law—one of the “holy and just and good” laws of our natural being, and hence, like the others, from the nature of the case, perpetual and universally binding on mankind, under whatever dispensations or forms of religions they may live.

Let me say, however, at the outset, that, in doing so, it is not my ambition to enlist in the public discussion of this question, now going on among us, but, availing myself of whatever special interest may have been awakened in it, I take the occasion to urge upon you the claims of a great truth—the solemn sanctions of a prime constitutional law, under which we are placed, and in harmony with which we must act, if we would avoid evil consequences.

I. I wish to call attention to the fact, and to substantiate it, that *the Sabbath-law is a moral law*,—or a natural law of our moral being—it being authorized by our relations to God, made proper and binding on us by the inherent fitness of things.

Said an infidel once, “If there *be* a God, he *ought surely to be worshipped*. It is *suitable* that there should be an outward homage, significant of our inward regard. And if God be worshipped,” continued he, “it is proper that *some time* should be set apart for that purpose.” This, my hearers, is the dictate of reason—of infidel reason even, it seems!—a thing in itself so obviously fit and right and just, as to commend itself to the judgment and command the assent of all! And is not this evidence of a natural law or truth? In the *nature of things* it is eminently proper—meet—fit that God should be worshipped by his creatures—and equally so is it, that his corporeal or physical creatures should be under a law of *fixed periods*, in which especially to do this, though the precise nature of the periods might not be obvious

to reason. For man—however it may be with higher intelligences—man is something more than a spiritual being, and has to do, therefore, in his present state, with something more than spiritual duties and with something more than the *spirit* of this great duty, viz., Divine Worship. Spirit and form—soul and body go together in this world—have to be provided for together, and here is danger !

Even though mankind were not as now,—naturally sinful, selfish, worldly,—though as pure and upright as were the first pair in Eden, yet clothed with a material body, having to do with material things—constituted as they are and originally were to a life of physical exercise, in order to physical subsistence—which in its own nature is adverse to spiritual duties—for these reasons would they not seem absolutely to require, not only that they should have special periods or parts of time set apart for Worship,—for exclusive spiritual rest, devotion, and self-improvement, but also that *such periods or parts of time should be ordained and definitely prescribed by law* ? Else would they not be in sad danger of encroachment ? Would not those great paramount duties just alluded to, be fearfully liable to be infringed upon, *in the case of holy beings even* ? And may not this account for that early intimation of the Sabbath-law to our first parents, *prior to the Fall*, and prior to the formal intimation—so far as appears of any other law of the decalogue ! The creation record informs us, that “ 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.”—*set it apart* ! And can we doubt, brethren, that it was in merciful condescension to the limited, finite powers of man that all this was done!—as otherwise this important law of his being might not have been seasonably recognized and sufficiently understood in its particulars, to admit of its immediate and proper observance.

Let it be definitely stated, then, that the difference between

the Sabbath-law and the others of the decalogue does not lie in this—that the others are moral, inherently right, founded in the nature and fitness of things, and this not; but in this only—that the fitness and justice of the others are more obvious to our comprehension, so that we might have discovered them very well of ourselves: while in the case of the first this could not be so fully and positively done, without the aid of revelation,—which revelation, as we have seen, was graciously supplied at the earliest practicable moment, when in six days “God ended his work” and “blessed” and “sanctified” and “rested on the seventh,”—thereby adding *example* to precept, as if to render it doubly sacred—doubly obvious and binding on the race, as a *Universal Sabbath*. “Remember the Sabbath-day to keep it holy. * * * For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it.”

II. I remark again, that further evidence of the *moral* and constitutional law of the Sabbath, is to be found *in its effects*—its moral, mental and physical effects, upon individuals and society at large.

The striking effects of the Sabbath on man, as a day of relaxation and rest—of needed abstinence from physical exertion and worldly care, seem to point us most significantly to an organic law demanding it. We know there are laws of our being, whose very existence has become known and established only in this way, *i. e.*, by the benefits of their observance and the penalties of their violation! And just so might it not have been also, had it been deemed wisest and best, in regard to this? Indeed there have not been wanting men—sharp observers—close calculators—studious investigators of facts and their causes in relation to this subject, who have been compelled—and many of them contrary to apparent self-interest and their religious prejudices—to recognize and

admit the traces here of a *deep fundamental law*, written, as it were, in our very structure !

"In the year 1832 the British House of Commons appointed a Committee to investigate the effects of laboring seven days in a week, compared with those of laboring only six days and resting one." That Committee consisted of Sir Andrew Agnew, Sir Robert Peel, Sir Robert Inglis, Sir Thomas Baring and twenty-five other members of Parliament. Among the large number of witnesses of different professions and employments, examined, was Dr. John Richard Farre, of London, whom the Committee commend as "an acute and experienced physician."

"I have practised as a physician," testifies Dr. Farre, "between thirty and forty years. * * * I have been in the habit, during a great many years, of considering the uses of the Sabbath, and of observing its abuses." * * * As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continual labor and excitement. A physician always has respect to the preservation of the restorative power, because if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man run down the circulation every day of his life ; and the first general law of nature, by which God prevents man from destroying himself, is the alternation of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, *one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system.*"

"I consider, therefore," Dr. Farre adds, "that, in the bountiful provision of Providence for the preservation of human life, *the Sabbatical appointment* (I speak as a physician) *is not*, as it has been sometimes theologically viewed,

simply a precept, partaking of the nature of a political institution, but that it is to be numbered among the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act !"

This important testimony of Dr. Farre has been endorsed as follows :

At a regular meeting of the New-Haven Medical Association, Connecticut, composed of twenty-five physicians and Medical Professors, the following questions were submitted for their decision :—

"1. Is the position taken by Dr. Farre, in his testimony before the Committee of the British House of Commons, in your view, correct ?

"2. Will men who labor but six days in a week, be more healthy and live longer,—other things being equal,—than those who labor seven ?

"3. Will they do more work, and do it in a better manner ?"

The vote on each of the above questions was unanimously in the affirmative.

Eight physicians of Rochester, N. Y., have put forth the following :—

"Having most of us lived on the Erie Canal, since its completion, we have uniformly witnessed the same deteriorating effects of seven days working, upon the physical constitution of both man and beast, as have been so ably depicted by Dr. Farre."

Again, in 1839 the Pennsylvania Legislature appointed a Committee to report on the same question, in relation to their Canal operations. In their report the Committee cite the testimony of certain others on the subject, who "assert, as the result of their experience, that both man and beast can do more work by resting one day in seven, than by working on the whole seven"—and the Committee then add, "Your

Committee feel free to confess, that their own experience as business men—farmers or legislators—corresponds with the assertion."

An experiment like this was tried some years ago in England, upon two thousand working men! They were for a series of years employed seven days in a week—"receiving double wages for the Sabbath, or eight days' wages for seven days' work." But it was found that they could be kept neither healthy nor moral! Things went badly. The course was changed. The workmen were employed but six days in a week. Much more was accomplished than ever before;—which the superintendent attributed to "two causes, viz., demoralization of the people under the first system, and exhaustion of bodily strength—which was visible to the most casual observer!"

Hall's "Journal of Health."—a Medical Journal of high authority, has the following:—

"The Almighty rested one-seventh of the time of creation, commanding men to observe an equal repose; and the neglect of this injunction will always, sooner or later, bring mental, moral and physical death. Rest is an invariable law of animal life. * * * 'It will take about five years to clear them off,' said an observant master of an Ohio Canal boat—alluding to the wearing-out influences of the boatmen who worked on Sundays—almost as destructive as a life of prostitution, of which four years is the average,—while, as to the boatmen and firemen of the steamers on the Western rivers, which never lay by on Sundays, seven years is the average of life! The observance, therefore, of the seventh portion of our time for the purposes of rest, is *demonstrably a physiological necessity—a law of our nature!*"

So much for the strange physical phenomena attendant on non-Sabbath observance. Take a few eases now, bearing more directly on the mental and moral aspects of the question.

A distinguished merchant, who had, for twenty years, been

extensively engaged in his line of business, once remarked ; " Had it not been for the Sabbath, I have no doubt I should have been a maniac long ago ! " The remark being repeated in a company of merchants, it was assented to, and the case of one of their heaviest importers cited, who was accustomed to regard the Sabbath as the best day in the week to plan successful voyages,—but who had been in the Insane Asylum for years !

Cases of this kind are so numerous, that a writer remarks : " We never knew a man work seven days in the week, who did not kill himself or kill his mind ! "

" O what a blessed day is the Sabbath," exclaims Wilberforce, the extent of whose arduous mental labours and cares, for so many years, all perhaps are aware of—" O what a blessed day is the Sabbath, which allows us a precious interval wherein to pause ; to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects ! Observation and my own experience have convinced me, that there is a special blessing on a right employment of these intervals. * * * I can truly declare, that to me the Sabbath has been invaluable ! "

Rev. D. Ruell, twenty-eight years chaplain of London prisons, who had had the spiritual charge, during that time, of more than one hundred thousand prisoners, and had taken special pains to ascertain the causes of their crimes, affirmed, that he did not recollect a single case of capital offence, where the party had not been a Sabbath-breaker !

Of the one thousand two hundred and thirty-two convicts, of the New York State Prison, prior to 1838, only twenty-six had kept the Sabbath !

Of the one hundred sentenced to the Massachusetts State Prison in one year, eighty-nine had lived in the habitual violation of the Sabbath !

These testimonies, already too extended perhaps, let me conclude with that of Dr. Thomas Sewall, Prof. of Pathology

and Medicine, Columbia College, Washington. Remarking on the effects of the Sabbath on man, Dr. S. says,—“ I have long held the opinion that one of its chief benefits has reference to his *physical and mental constitution*. * * * I have no hesitation in declaring it as my opinion, that if the Sabbath were universally observed as a day of devotion and of rest from secular occupations, far more work of body and mind would be accomplished—more health would be enjoyed, with more of wealth and independence ; and we should have far less of crime, and poverty and suffering !”

But what, it may be asked, have all these citations, now made,—and with which perhaps you have been wearied,—to do with the subject of this discourse? How do they bear on the question in hand? I answer, in this way. Do they not seem to point most conclusively to a law—a *controlling law of our being*, that is involved here? A few years ago, a celebrated Astronomer predicted the existence and position of an unknown planet. That planet has since been discovered. So from given data or premises, with what certainty, may other important facts in other departments of Nature, be predicted and discovered—or illustrated and confirmed! Who that has ever witnessed the direful effects on mankind, of licentiousness, of intemperance, of gluttony, and the like, can for a moment entertain a doubt that there are *imperative laws* against these things—laws of Nature as well as of revelation—laws physical, mental, moral in the human constitution, that strictly and most sternly forbid all such debasing excesses! Just so in view of the many sad effects upon man, of non-Sabbath observance, are we not authorized to look for, and to certainly conclude that there is in like manner, a *grand fundamental law*, to which man is subject, and which is *inherent*, so to say, into his very constitution and being—requiring the Sabbath ; and prohibiting, on pain of all those natural penalties, referred to, its violation !

Nor does the fact that those penalties or evils *are*, mainly,

natural, i. e., physical and mental, forbid at all, the moral and spiritual inferences we draw from them. For be assured, we cannot transgress *physically*, without transgressing *morally* at the same time, if we know it! We cannot violate the laws of our constitution in any particular, without violating the laws of God! For God has placed us under these laws! And his government over us, physically, mentally, morally is *one government!* His law, that "holy and just and good" law, we considered last Sabbath, and a part of which are considering to-day, is *one broad, deep, all-embracing law*, having to do with man in his *every* capacity, body, mind, spirit; taking cognizance of, laying its strict and impartial claims upon, all the powers and faculties of his being; so that here as elsewhere, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all!"

Nor does it matter again, so far as the particular point in question is concerned, to be told, that all the benefits, moral, physical and intellectual, now claimed for the Sabbath, would be as surely and amply realized by resting on any other day of the week, Monday, Wednesday, Friday. Very well, grant it! Be it so! What then follows, but the very same conclusion I am endeavouring to establish, viz: *that there is a law, in our moral, physical and mental constitution, answering to the Law of God in the decalogue*—just as the original, answers to its copy—a law demanding from all our worldly avocations and pursuits, *a Seventh of time for rest*, in other words, *a Sabbath*. And let now, our indebtedness to God as Creator, Preserver, Benefactor, and his own independent claims upon us as a Being in himself infinitely excellent and praiseworthy, be considered in connection with this, then do we arrive doubtless, at something like a proper conception of the *original Sabbath*—viz. a day in seven—for grateful repose from labor—for spiritual cultivation and improvement, and for supreme religious devotion and thanksgiving to God, for what he is, and for what he did in the creation of the world.

III. Finally, that the Sabbath institute, is not ceremonial, but moral, i. e.,—inherently just, right and sacred, is forcibly evinced, by another class of facts which I can no more than advert to this morning.

What reader of the Old Testament Scriptures has not marked *the position occupied by the Sabbath* in the former dispensation—the peculiar prominence there given to it—the special sanctity attached to it—the rare blessings promised to its observance, and the sore judgments everywhere attendant on its desecration! Indeed, before the Mosaic dispensation is inaugurated, (consequently before the existence of the ceremonial law) *special* divine communications are made to the Jews respecting the Sabbath—its observance insisted upon—the double miracle of two days' manna in one, wrought in favor of it, and the Lord's displeasure signified toward its violators! Ex. xvi: 22–30.

And when subsequently, it is formally proclaimed from Sinai, it is *along with the moral* (not the ceremonial) precepts. Ex. xx. It is twice written on the “tables of stone with the finger of God!” Deut. ix. 10, 17; x. 1, 2.—then deposited in the Ark of the Covenant, Deut. x. 4, 5—to be kept henceforth in the innermost tabernacle, “the holy of holies,” and afterwards in the corresponding apartment of the Temple, far from the sight or approach even of the people, so extremely sacred was it to be regarded. Ex. xl. 3. 1 Kings viii. 6. Num. iv. 15. 2 Sam. vi. 6, 7.

Again, how often do we find Sabbath-keeping *inserted among moral duties* and made to appear the test and essence of practical holiness, as Is. lvi. 2, 6; lviii. 13, 14! And with what emphasis, plainly, are such words as “pollute,” “profane,” “defile,” often coupled with it!—*Ib.* Who has not been struck with the glowing representations of national stability, prosperity and glory hinged on its observance, as Jer. xvii. 24–26,—and with the severe admonitions and national calamities uttered against its desecration, as Jer. xvii. 21, 22,

27 ! And how signally, for that sin prominently among others, were those calamities more than once realized in national defeat, overthrow and captivity ! Read for example, Jer. lii. Thus we find it throughout the old dispensation ! Next to the First Commandment God seems ever to regard the Fourth ! No mere ceremonial is so hallowed ! *Next to his own "GREAT NAME" is he jealous for his Sabbath !*

For reasons, my hearers, such as those I have briefly indicated this morning, I have to regard the Fourth Commandment or the Sabbath precept of the Decalogue *a moral* & *recept*, and as all moral precepts are in the nature of things *permanent and universally binding* on mankind, it follows, that in my view, the Sabbath precept is so likewise. But I cannot further pursue the subject this morning. I here suspend the discussion, promising to renew it, if permitted next Lord's Day morning.

Meanwhile let us "Remember the Sabbath-day to keep it holy !" Let us *remember* it—to prize it more highly—improve it more faithfully, and labor more prayerfully to extend it with its many accompanying blessings throughout the earth !

Of all the rich unspeakable gifts, next to Christ and the Holy Spirit, for which we have cause for unceasing gratitude and thanksgiving to the Father of all mercies, for none have we so much cause—as for an open Bible—a closed Sabbath and uninterrupted freedom to worship God ! May God bless us, that we prove ourselves not unworthy of these precious gifts !

The Sabbath : a Positive Institution.

SERMON No. 2.

GENESIS ii. 3, 4.—“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.”

On resuming the consideration of the Sabbath Question, this morning, it is proper to state briefly the positions already taken. In the first discourse the so-called *moral law* was defined to be the law of God's rightful and proper government over his moral creatures,—a law growing naturally—necessarily—out of their relations, obligations, and the fitness of things; hence always existing—always binding—so long as those relations, &c. exist.

The Decalogue or Ten Commandments were considered an express formal revelation of that law in its various applications to man.

But while *nine* precepts of the decalogue are *seen* to embody those natural—first principles of duty to God and man, arising from our relations and the fitness of things. *One*—the Sabbath precept, strange to say—is disputed and virtually expunged, or transferred from that code, where Jehovah with his own finger wrote it, for an everlasting statute, to another in its nature and design temporary, and long ere this entirely abrogated!

The object of that discourse, therefore, was to show, that the Sabbath-law, like the rest of the decalogue, *is a moral law*,

or one of the natural laws of our moral being, and hence like the rest, in the nature of the case, permanent and essentially unchangeable in the present constitution of affairs.

It appeared a moral law,

I. It being, like the rest, authorized by our natural obligations to God—made proper and binding on us by the inherent fitness of things,—apprehended, in the main, and approved by our natural sense of right and wrong.

II. By its *effects*—its happy, physical, mental, and moral effects upon man—thereby showing that it “was *made* for man.”—that it is but a transcript or copy of a corresponding law of his nature, demanding its observance and severely punishing its violation—as is true also of such violations as those of intemperance, gluttony, licentiousness, and the like. All such violations of natural law, under God’s moral government, were shown to be moral violations as well: and the penalties or evils suffered therefrom to be intended to inform us of the existence and sanctity of such laws, and to warn us against their infraction. Non-Sabbath observance is found to operate badly, physically, mentally, morally. There must be a physical mental and moral law, therefore, requiring the Sabbath.

III. Finally, prominent facts of Scripture were adverted to, as further indicating the Sabbath to be a moral—not a ceremonial institution.

Such, briefly stated, my hearers, were the main points urged last Sabbath morning. I now resume the discussion. Let it be, however, from a somewhat different stand-point. The ultimate aim *then* was, to establish the perpetuity and universal obligation of the Sabbath, by shewing it a *Moral Institution*, which, in the nature of things, must be perpetual and universally obligatory.

I shall seek this morning to establish the same conclusion for the Sabbath, by shewing it a *Positive Institution* also—

and of such terms as to render it perpetual and universally obligatory.

The difference between a moral institution, or precept, or obligation, and a positive one is marked, and will at once appear. "Thou shalt not kill"—is a moral obligation or precept, because it is *in itself* wrong to kill. Our relations to God and man are such that it can never be moral or right to murder, even though no law had ever been given forbidding it. The same is true also of such commands as "Thou shalt not steal,"—"Thou shalt not bear false witness,"—"Thou shalt have no other Gods before me"—"Thou shalt not take the name of the Lord thy God in vain,"—"Remember the Sabbath-day to keep it holy." All these and others are *moral* obligations or precepts, inasmuch as they are transparently right, and just, and good in themselves, and hence would have been duty, *had they never been formally commanded*, obviously arising, as they do, from our natural relations, obligations, and the propriety of things.

But with *positive* precepts or obligations, on the other hand, such is not necessarily the case. God's command to Abraham to offer up his son—to the Jews to circumcise—to believers in Christ to be baptized,—to observe the Lord's Supper, all such as these are positive precepts,—the *ground* of their obligation not being that they are right, and just and proper *in themselves*,—(it may not be so)—but in this, that they are commanded. They are positively commanded, and must be obeyed therefore,—*simply because commanded*. They have been made known as the will of God, and are to be obeyed by those addressed, *because known to be His will*.

Now here, my brethren, is another of the pillars—another of the chief corner-stones of the Sabbath institution! 'Tis a *positive* institution as well as a moral one! It has been expressly *made known as the will of God*, and as such is to be regarded.

At the close of Creation, when God in six days had ended the great work he had made, we are told, "he blessed the seventh day and *sanctified it*,"—*i. e.*, set it apart! He set it apart from common to *sacred* purposes, to holy uses! And for whom? Was it for Himself—and for the holy inhabitants of Heaven that *they* might from henceforth "keep it holy"—appropriate it to holy uses? Was it for *one little tribe or people* of the earth, then more than two thousand years in the future! At that early period, I ask was the Sabbath *set apart*—and by Jehovah's own example, hallowed and consecrated for the *Jewish nation alone*? Was it not rather "*for man*"—for man *as man*—the *race* of man, in whatever nation, country, or age of the world thereafter to be found!

Many are the vestiges of this original appointment, in the early history of the race—sacred and profane. The offerings of Cain and Abel are said to have been made "in process of time"—or, as the Hebrew has it, "at the end of days"—most naturally of the week, hence the Sabbath. Repeated allusions to periods of "seven days" are found in the history of Noah and the flood—of Jacob and Laban. The three friends of Job "sat down with him upon the ground seven days and seven nights." (Job was probably cotemporaneous with the Patriarchs)—The number Seven, early became a sacred and complete number, nor was it altogether peculiar to the Jews. Why was this?

And notice particularly the decalogue, my hearers. Mark how unlike all the others is the Sabbath precept there introduced—"Remember the Sabbath day!" Mark other peculiarities. "Six days shalt thou labour and do all thy work, but the seventh day *is the Sabbath*,": not *shall be a Sabbath*, as would have been natural, on instituting a *new or before unknown* observance. And mark especially the *reason* there assigned for its obligation and observance,—"*For* in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it"!

More remarkable still, in some particulars, as will be seen, are the still earlier Sabbath allusions, found recorded in the 16th chap. of Exodus. "And Moses said unto them, This is that which the Lord hath said, To-morrow is *the rest of the holy sabbath,*" not something yet to be created or put into existence—but something that *was in existence already and was of authority to them,* although the decalogue was not then given! "Six days ye shall gather it [manna] but on the seventh day *which is the Sabbath,* (observe the tense) in it there shall be none! "There went out some of the people on the seventh day for to gather," however, which provoked the Lord; and mark His rebuke—"How long refuse ye to keep my commandments and my laws"! *What "Commandments?" What "laws"?*

Now, do not these early Sabbath allusions most clearly demonstrate the following points—1, that the Sabbath was in existence prior to the Mosaic law 2, that it was of force *to the Jews* prior to that law and 3, that *in that law itself,* its injunction and grounds of obligation are based on the original institution or appointment! And that that original institution or appointment was designed *for the race*—not for the Jews alone—does not common sense as well as revelation abundantly testify! And does not common history also, loudly testify of the same fact, in those striking traces of that original institution which it declares to be almost everywhere observable among the nations, to this day! The learned Thomas Hartwell Horne's remark on this point, is but the testimony of all learned historians. "One of the most striking confirmations of the Mosaic history of the creation, from heathen sources," says Horne, "is the general adoption of the *division of time into weeks,* which extends from Europe to Hindostan—and has equally prevailed among the Hebrews, Egyptians, Chinese, Greeks, Romans, and Northern barbarians! The *other divisions* of time arise from natural causes, respecting the sun and moon. The *division into weeks,* on the

contrary, seems perfectly arbitrary, and to have been derived from some remote tradition, (as that of the creation) which was never totally obliterated from the memory of the Gentiles."

My brethren, these testimonies of history—of reason—above all, of Divine revelation, I heartily accept—and conclude, that, as "the Sabbath was made for man"—was originally set apart and divinely hallowed for man—*for man* that divine beneficent institution still exists, and in its original *design and obligation* at least, will continue to exist, so long as man exists! That it was subsequently *reaffirmed* and with God's own hand recorded in the decalogue, which thereby became a code of *positive* laws, as well as moral ones—for the race, *for all time*, "till heaven and earth pass away," *this also*, I accept, of course, however others may treat that sacred instrument,—but that that instrument after all is absolutely necessary, in order to create authority for, or give durability to the Sabbath, I do not accept. In this only sure Word of Testimony I do not find it, that the Sabbath either *began* with Moses or *ended* with Moses; but that "in the beginning" of all earthly affairs it began; and only with the end of the same is it to end—"not of Moses—nor of the fathers" of Moses—but the first hallowed gift to the race, of the Great Common Father of us all—"from whom cometh down every good gift and every perfect gift—with whom is no variableness neither shadow of turning!"

With the matter of "change of time"—as it is sometimes called, and of which so much is made by some, you will bear me record, my hearers, that, in my present views, I have very little to do! That there has been in reality *a change from the original intent* remains yet to be demonstrated! All that can be certainly shown from the Word, is that God worked *six* days—then rested and consecrated *one*—and was pleased to institute the same order of things for man's observance on the earth. "Six days shall thou labor and do all thy work; (from

what date or starting point is not prescribed) but the *seventh day* is the Sabbath of the Lord thy God."

And how improbable,—unlike Infinite Wisdom to appoint a *universal* observance—an observance *for the whole world* with any other terms! How inconsiderate, absurd, to talk of a Sabbath at *any one and the same time*, the world over! With latitudes and longitudes time varies!—days and nights vary! Suppose the "seventh day," that first dawned on Eden, had been universally observed as Sabbath from that time to this, how far think you, from "the first day of the week," Eden time, would now be the Sabbath in China, Burmah, India, Turkey and the neighboring parts! On the supposition that there has been a change of just one day or 24 hours, how nearly are our brethren in those countries—those dear missionary brethren and their little churches of heathen converts, *to-day worshipping God on the very identical Eden Sabbath!* and don't we almost envy them their happiness? Not at all! We need not do it! For our merciful Heavenly Father, as we may believe, has taken pains to put us all on equal footing in this respect!—has taken pains not to privilege one nation of his people to worship Him—keep holy time—dwell in the light of his special presence on his own specially consecrated hours, more *literally* or more *fully* than another! In short, 'tis not, I am positive, so much a particular *portion*, as *proportion* of time for the Sabbath that is required, either by the divine precept itself—by the constitution and necessities of our being—or by reason and the fitness of things!

But then, to take another view of the matter—suppose a change of time, in some sort, has been allowed to take place, in the letter or custom of the original institution,—suppose there was a day allowed to be lost—*blotted out* apparently from the regular Calender of time, amid those *irregular* occurrences that marked the dissolution of the Old Dispensation—above all the dissolution of God's own well-beloved Son.

What, I ask, more natural! What more in keeping with the rest! Was it a time—a scene—an event that convulsed Nature—that shook the earth—eclipsed the Sun—aroused the sleeping saints from their long quiet rest!—and was it an *unbefitting memorial* of the whole, that the Sabbath of our Lord's deepest humiliation and subjugation to the powers of sin and death should be thus signally *stricken out* from the records of Holy Time—to be joyfully restored again to the world, on the bright morning of his glorious resurrection and triumph! With reference to a certain day of his life, another, in the bitterness of his humiliation and sorrow, has said,—“Let that day be darkness—let not God regard it from above, neither let the light shine upon it! As for that night let darkness seize upon it—let it not be joined unto the days of the year—let it not come into the number of the months!”—Job. iii. 4, 6

Again how frequently and emphatically are we referred in the Scriptures to *two creations*, the old—the new—the one of God—the other of Christ! The gospel dispensation is everywhere spoken of as a renewed state of things—wherein “*old things* are passed away, behold all things are become new”! Mankind “dead in trespasses and sins” are said to be “*raised up* together with Christ”! “*created* in Christ Jesus!” “renewed in knowledge after the image of Him that created him!” In short, many and joyful are the assurances given us that the world is to be more than *re-created*—more than restored or brought back again to its first perfection and glory by the Lord Jesus Christ!

But when God finished the great work of the first creation, he “rested” and “hallowed” the following day; and in commemoration of that work and that rest it was, especially, that the original Sabbath was observed! So, when our Saviour finished that great fundamental work of the new creation, and triumphed over all the hosts of sin, satan, death and the grave, and “entered into his rest” *on the first day of the week*; how appropriate, beloved, that *that* day—that work and that *tri-*

ump'h should be forevermore commemorated in his own redeemed world, by observing it as the Christian Sabbath,—the first not being abrogated thereby, nor in spirit changed—but outwardly merged in the second! “Behold I create new heavens and a new earth, and the former *shall not be remembered nor come into mind*. But be ye glad and rejoice forever, in that which I create: *For behold I create Jerusalem a rejoicing and her people a joy!*—Isa. lxy, 17, 18.

But whether, after all, my hearers, the explanations or suggestions I have now named, one—all—or none of them are the correct ones, may be uncertain, and little moment is it, in my esteem, if they are so. Nevertheless, *one thing is certain*, “our (Sabbath) enemies themselves being judges!”—one thing there is that may be relied on as fact undisputed and indisputable! viz :—that *the first day of the week was observed by the primitive church*, from Christ to the last of the Apostles, and thence by the universal church, down through the 2nd, 3rd, 4th, *all the centuries*, indeed, to the present! And *how came this about!* How is this to be accounted for! Here is a question, my hearers, more difficult of solution, than the other—except on *one hypothesis!* We know the apostles went forth from Christ to the churches, “teaching them to observe *all things whatsoever He had commanded them*”, with the promise, furthermore, that the Holy Spirit should “teach” them, “guide” them—“take of his and show it unto them,” “bring all things to their remembrance whatsoever he had commanded them,” so that “whatsoever they should bind on earth should be bound in heaven; and whatsoever they should loose on earth should be loosed in heaven”—and yet under *these circumstances*—under all these unequivocal, *infallible* instructions, guarantees, pledges, powers, those very apostles went forth, formed, instituted, trained up the churches to the observance of the first day of the week as Sabbath! and I ask again, *how is this to be accounted for*—consistently with the instructions of Christ, and *with their sabbath obligations previously existing!*

Who *says* "there were no such Sabbath obligations previously existing"? Where is the proof? "Where the chapter and verse" that either Christ or the Holy Spirit ever annulled those obligations! Where the chapter and verse, that either Christ, the Holy Spirit, or the inspired apostles ever annulled *one* of the precepts of the moral law,—*one* of the articles of the decalogue,—or indeed the *original Sabbath institution given to man* "in the beginning!"

These, my hearers, are questions, that *belong to Sabbath objectors to answer*, before they have any right to ask me for chapter and verse to the contrary! The "*burden of proving*," in this matter, lies with them, *wholly with them*, not at all with others! The way this question of the Sabbath is raised sometimes, and thrust on the Christian Community, is most anomalous and not a little absurd! As if one should meet you to-morrow, and affirm, "The Sabbath-law of the land is abolished,"—assigning as the grounds of his assertion—"The Revenue Laws are abolished, the Militia Laws are abolished, the Election Laws are abolished, &c." You reply, "What have all these to do with the *Sabbath Law*? *Their* abolition has not affected that!" "But," he adds, "I have been looking over the doings of the Legislature for the last two, five, ten years, and while I find other statutes ratified, revised, or in some way endorsed or acknowledged, not a word do I find about that for the Sabbath!" You remark perhaps, "There *must be* a law for the sabbath, and it is of force *fc. all that*.—When you are stoutly challenged to "*prove it!*" I repeat, my hearers, *all the proofs* in this matter of the Sabbath *belong to objectors!* All proper laws, under a proper government, are of force till abrogated; and of such abrogation there should be some record! *Where is it* in this case! Here are proper, legitimate laws in reference to the Sabbath, of long-standing and universally acknowledged authority. They should be *scripturally and fairly* invalidated, shown to be repealed, before proofs can be challenged from others. And what *are proper legitimate laws*, under the government of Christ—to be acknowledged and submitted to by all his real disciples? I answer, *all moral laws*; all *positive* laws given to the race; all the *official acts and doings* of Christ and his apostles—their *practice* as well as their precepts: their *examples*, as public teachers, as well as their positive instructions. The former of these ascertained, my brethren,

even where the latter is wanting, our duty, as Christians, is *plain and imperative!* Obligation at once follows. There is *an ought, a must, an absolute authority about it*, however much our carnal, selfish natures may clamor for the luxury of freedom—untrammelled freedom of all law and obligation. The *ultimate law* of Christ to his people is *His Will*, in *matter where or how* made known, directly or indirectly, expressly or impliedly—by his own words and acts, or by those of the Holy Spirit, or those of his inspired messengers; all are alike valid, obligatory; and happy they whose cheerful obedience waits for no higher, more express authority!

Says Jonathan Edwards, that profoundest interpreter of Moral principles: "The mind and will of God concerning *any duty to be performed*, may be sufficiently revealed in his Word without a particular precept in so many express terms enjoining it. The *human understanding is the ear* to which the word of God is spoken, and if it be so spoken that *that ear* may plainly hear it, *it is enough!* God is sovereign, as to the *manner* of speaking his mind, whether he will speak it *in express terms*, or whether he will speak it, by saying several other things which *imply* it, and from which we may, by comparing them together, plainly perceive it. * * *

If God discovers his mind *in any way whatsoever*, provided *we be according to our faculties*, we are obliged to obedience, and God may expect our notice and observance of his revelation in the same manner, as if he had revealed it in express terms."

Are we then challenged for proof from the Scriptures, that there is still a Sabbath of divine authority and obligation? See Gen. ii. 1-3. Ex. xx; 8-11. John xx; 19, 26. Acts ii; 1-4. xx; 7. 1 Cor. xvi; 2. Rev. i; 10. These texts are of three classes. In the first, a seventh of time as Sabbath, is "sanctified," set apart for man.—a positive, divine, institution for the race, announced "in the beginning." In the second, a seventh of time as Sabbath, is revealed as a *moral law*, among other moral laws,—a *natural institution to us as moral beings*, required by our constitution, by our relations, obligations and fitness of things, hence in the nature of the case, of permanent, unchangeable authority. And in the third, a seventh of time as Sabbath, and that *the first day of the week*, is shown to be the will of Christ and the practice of the apostles and the primitive church.

Until these *laws* are done away, *abrogated*, there will be required of mankind, "the rest of the Holy Sabbath unto the Lord," Ex. xvi; 23. *Have* they been so abrogated? Where is the record? Have prophets predicted it? Did Christ authorize it? Did his first messengers to the world proclaim and leave record of any such abrogation? *Eight* apostles and disciples were inspired to write the New Testament,—make known therein, as far as needful, the will of God additional to its revelation in the Old Testament,—“that the man of God may be thoroughly furnished,” with all that is “profitable for doctrine, for reproof, for correction, for instruction in righteousness;” but where in all their communications, have those eight inspired penmen, so much as alluded to such an abrogation! And how should *their silence* be construed? By all analogy, is it not one of the strongest possible proofs that no such act had taken place at the time of their writing!

True, from the peculiar circumstances of the persons immediately addressed, one of the eight has so written, in a few instances as to seem, on a superficial view, to indicate disregard for the Sabbath. But *is it so in reality?* Can so serious a charge be substantiated against him? To the Colossians, ii. 16. St. Paul writes, “Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath-days.” Why are all the Jewish observances here specified, put in the *singular number*, except the last,—“the sabbath-days?” Why if the *common Sabbath* is referred to, is *that alone* in the plural, when the ordinary manner of writing it and speaking it was in the singular,—the Sabbath, (to Sabbathon), *not* the Sabbaths, (ta Sabbata) which more often referred to *other* sacred days of the Jews! Does not the choice of his language here seem to show, that the apostle *meant* not to be misunderstood? Compare Isa. i. 13, 14. Hos. ii. 11.

Or, admitting that the reference *is* to the common Jewish Sabbath, as claimed, is the apostle’s renouncement and disregard of *that* anything inconsistent or remarkable? Is it not in harmony with his admonitions and instructions to the Gentile churches everywhere? The Christian Sabbath, or the first day of the week seems never, at that age, to have been called the Sabbath, but “*the Lord’s day*,” as if, while associating intimately with their Lord, to separate it as far as possible from all connection with Judaism, that fruitful source of error and trouble. To observe *that* was enough. But Judaizing teachers

“unawares crept in” were for ever urging the observance of *all their sabbaths*, sacred days and seasons of feasting, fasting, &c. Paul as vigilantly opposed them. He tells the Colossians to make no account of these things. Let no man judge them in respect of such observances. They were not essential to Christians—oftentimes were positively injurious!

Hence his language also to the Galatians, iv. 10, 11.—“Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.”—They were being carried away with Judaism.

The same remarks account for his language to the Romans, xiv. 5, 6. “One man esteemeth one day, &c.” *i. e.*, the sacred days of Jewish feasts, fasts, &c.,—as is evident from the allusions in the context and throughout the chapter to “eating,” “drinking,” “meat and drink,” “things esteemed unclean,” &c.—Let the chapter be read. The observance of *the Lord’s day* seems never to have been in question, among the Primitive Churches. All agreed in that, so far as appears, Jews and Gentiles—(The church at Rome was composed of both.) But must *other days* be observed? This was the great question—and was answered somewhat according to circumstances. To the Romans, in view of their mixed character, the apostle counsels charity, forbearance, liberty of conscience. They must, “every man be fully persuaded”—must “walk charitably”—“not judge one another,”—but “follow after the things which make for peace.” If one regarded the day (of his former observance, Sabbath or otherwise) let him regard it *unto the Lord*, and if one regarded it not, *to the Lord* let him not regard it—all things being done with supreme reference to what was conceived to be the will, honor, pleasure of the Lord and the best interests of His cause. Another has well said,—“If any man is disposed to plead *this passage* as an excuse for violating the Sabbath and devoting it to *pleasure or gain*, let him quote it *just as it is*, *i. e.*, let him neglect the Sabbath *from a conscientious desire to honor Jesus Christ*. Unless *this* is his *motive* the passage cannot avail him. But this motive never yet influenced a Sabbath-breaker.”

In conclusion,—as last Lord’s day, an argument for the Sabbath was found in its *natural effects or benefits*; so this morning (to meet more directly the peculiar considerations in encouragement of Sabbath-desecration, to which this com-

munity has of late been so publicly called) I may adduce as divine authority for the Sabbath, and that *the first day of the week*,—the marked *Providential benefits or blessings* attending its conscientious observance.

And here I am well aware I tread on uncertain ground. It is ever to be remembered, that in this confused, incomplete probationary state, not always and with entire certainty, is the gracious will and approbation of Heaven to be determined in this way; yet in *this* matter, strange to say, facts are so abundant and significant—so forcibly suggestive and almost entirely in one direction, that minds, greatest and smallest, wisest and best, as well as worst, have alike been constrained to yield to the convictions those facts seem intended to carry.

“It is a little remarkable”—says Captain Scoresby, of his celebrated voyage in the Greenland Seas—“that during the whole of this voyage, no circumstance ever occurred to prevent us engaging in public worship on the Sabbath-day! * * * And it is worthy of observation, that in no instance, when on fishing stations, was our refraining from the ordinary duties of our profession on the Sunday, even supposed eventually to have been a loss to us! for we in general found, that if others, who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath-day, succeeded in their endeavours to promote the success of the voyage, we seldom failed to procure a decided advantage in the succeeding week.”

Captain Brown, who went out in a brig from Rhode Island with a crew of thirteen men, on a fishing voyage along the coast of Labrador, in company with three other vessels from the same State, with larger crews, affirms, that, “during the voyage, he and his crew sacredly regarded the Sabbath.” “The other crews prosecuted their employment on that day the same as on others.” But, “he and his men succeeded in getting ‘a full voyage’—cured their fish and sold it, some four weeks sooner—making more profits to a share in less time, than those who profaned the Sabbath and wore themselves out, by laboring hard seven days in the week!”

Again, some years ago, a gentleman, writing from a fishing town, where more than two hundred vessels are sent out annually, remarks—“The vessel whose earnings were the highest last year and the year before, was one on board of which, the Sabbath was kept by refraining from labor and by religious

worship. There is one firm which has had eight vessels in its employ this season—seven have fished on the Sabbath and one has not. That one has earned seven hundred dollars more than the most successful of the six! There are two other firms employing each three vessels. Two out of the three in each case, have kept the Sabbath, and in each case, have earned more than two-thirds of the profits!"

Another man who was himself in the business in 1827, testifies, that he and his men took more fish by far than any who were associated with them, though he kept the Sabbath and they did not. It was his invariable practice to rest from Saturday till Monday. Though "an unfavorable season for the fisheries, he was so greatly prospered in every way, and to such an extent, that many regarded his success as almost miraculous!"

Said an old gentleman in Boston, once, with a good deal of emphasis. "Men do not gain anything by working on the Sabbath. I can recollect men, who when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath-day. But they have come to nothing! Their children have come to nothing! Depend upon it, men do not gain anything in the end, by working on the Sabbath!"

But my hearers, other marked cases of Providence, in favor of Sabbath-keeping, might be cited, besides those relating to fishermen and sailors. The following is the confession of a distinguished mechanic. "I used to work on the Sabbath, and often obtained higher wages than on other days—but I so often lost during the week, more than all I could gain on the Sabbath, that I gave it up years ago!"

It was the remark of a gentleman merchant, twenty-five years in business in New-York,—“I have particularly observed that those merchants, who have kept their counting-rooms open on the Sabbath-day, have failed without exception.”

Another from another place testifies,—“I can recollect more than fifty years, but I cannot recollect a case of a man in this town, who was accustomed to work on the Sabbath, who did not fail or lose his property before he died!”

Dr. Wilson, Pastor of the first Presbyterian Church in Philadelphia, who, for a number of years previous to his becoming a preacher, was an eminent lawyer in the State of

Delaware, "was accustomed when pressed with business, to make out his briefs and prepare his Monday's pleadings on the Sabbath. But he so uniformly failed in carrying out his Sunday plans that it arrested his attention. He inquired into the cause of his uniform failure and came to the conclusion that it might be, and probably was on account of his violation of the Sabbath. From that time he abandoned the practice of doing anything for his clients on that day. The difficulty ceased. His efforts on Monday were as successful as on other days."

Sir Mathew Hale, furnishes the following, as *his* "experience" in the matter. "Though my hands and my mind have been as full of secular business, both before and after I was Judge, as any man's in England, it may be, yet * * * if I had, at any time borrowed from this day any time for my secular employment, I found it did further me less than if I had let it alone—and therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved, never in this kind, to make a breach upon the Lord's-day, which I have now strictly observed for more than thirty years."

But instances like these, I need not further multiply, as it were easy to do. They arise on almost every hand, and not a few probably, from the personal experience and acquaintance of us all. The foregoing are sufficient. They have been cited not so much as curious facts, remarkable occurrences, for the purpose of entertainment in themselves, as for the purpose of illustrating a principle,—verifying an important truth, viz.,—that *God puts his seal upon his own Day!* He does not fail even now to signify his pleasure and delight in the Sabbath. He takes care to own it, by thus Providentially owning those who regard it, and as signally frowning upon those who make light of it;—"Them that honor me I will honor, and they that despise me shall be lightly esteemed."

We have here, then, additional authority for the Sabbath. *It is indicated as the will of God.* The indications of his Providence harmonize with the precepts of his Word in authorizing its sanctification; and shall we be "slow of heart to believe!" Let all the facts on this subject be collected, and the safest induction made—let all classes of laborers—all branches of industry be summoned to testify fully and truth-

fully in the case---and I have no doubt, that the Divine authority for the Sabbath from this source, would be felt to be hardly less positive and conclusive than that supplied by revelation itself!

But how many nevertheless, practically disregard the Sabbath! How many in this town---how many in all our religious congregations, it is to be feared, who dishonor the Lord by dishonouring His Day! Are we not compelled to the belief, my brethren, that there is among us a vast deal of Sabbath-breaking, even by those who make professions of better things---those who claim to hold themselves divinely obligated to sacredly observe the Sabbath! What numbers on God's holy day, promenade the streets---recreate in the suburbs---call socially on their neighbors and friends---visit their shops, offices, counting-rooms,---inspect their stocks, look over accounts, post books, draft bills, lay out work and plans for the week. &c.! And what numbers besides, professedly more devout and consistent, who do not scruple to devote the sacred hour to reading newspapers and secular books, conducting correspondences, doing small work, indulging in common topics of conversation, and it may be in unusual and unrequired sleep; in all these ways and others, I repeat, have we not the most indubitable evidence that there is in our midst a lamentable amount of Sabbath-deseccration! My hearers, these things ought not to be so. If the Sabbath is right this is all wrong---all sin! And *sure* in the sight of Heaven, is *always* "exceeding sinful,"---*always* "that abominable thing which God hates," but how much more His own day---during His own specially, "sanctified" and "hallowed" hours! As for us, then, let us see to it, as individuals, as families, and as a congregation of worshippers, that we "Remember the Sabbath-day," to sanctify it in our hearts, in our words, and all our concerns; so shall the blessing of the Lord our God be upon us. "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."



