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# THE SABBATH OBSERVER.

Published by the Committee of the Nova Scotia Sabbath Alliance.

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No. 4.

"THE SABBATH WAS MADE FOR MAN."

OCTOBER, 1853.

### ENCOURAGEMENTS REGARDING THE SABBATH.

"I will put enmity between thee and the woman, and between thy seed and her seed" is a prophetic intimation that will only receive its complete fulfilment when the kingdom of Immanuel shall be ultimately and triumphantly established on the ruins of the kingdom of Satan.—And so will it be in reference to the Sabbath Institute. Not until the weekly Sabbath has been swallowed up in the everlasting Sabbath will there be a cessation of the warfare between the Sabbatarians and the Anti-Sabbatarians;—between those who love and those who hate this holy institute. If, as we have often and again stated, the Sabbath constitutes the grand bulwark against ungodliness on the one hand, and immorality on the other, then it is clear that the emissaries of Satan will be ever on the alert to seize every opportunity to undermine and destroy, And if this Institute is to be preserved at all, in its integrity and sacredness, the friends of truth and righteousness must be ever on the watch-tower to observe and ward off the first sallies of the enemy.—And let them but remember whose day it is, and whose glory is so deeply involved in its right observance, and they have no reason to fear.

Since our last publication there has been much to encourage and cheer in connection with Sabbath observance; whilst there has been much to call forth redoubled watchfulness, and energy, and zeal, on the part of our friends. We beg to call the special attention of our readers to the communication of Mr. A. P. Stew-

art which appears in our columns, with the remarks of the Editor of the *London Medical Journal* thereon. The testimony lifted by G40 of the most eminent of the professional and scientific gentlemen of the London Medical School, against the opening of places of amusement and revelry on the Lord's day, and that entirely on the ground of the physiological view of the question, is no small matter. The evidence of the celebrated Dr. Farre before the Committee of the House of Commons on Sabbath observance, effected an immense amount of good, especially amongst those who do not view with the respect they ought the theological argument. And so, we believe, will it be with this important movement. It is at least fitted to shut the mouths of such men as Messrs. Hume, Roebuck, and even Sir James Graham.

We have equal satisfaction in directing the attention of our readers to the following extract from the *Church Witness*, of St. John, N. B., one of the ablest Colonial Protestant Newspapers of the day.—We rejoice in having such a powerful advocate of Sabbath observance in the adjoining Province. Could nothing be done in New Brunswick in connection with the postal arrangements, so as to prevent any secular labour in that department of the public service on the Sabbath? It would strengthen much the position of the friends of the cause both in Canada and Nova Scotia.

From the St. John, N.B., Church Witness.

Amongst the absorbing topics of the day, it is of the utmost moment that the all important question of Sabbath observance should not be lost sight of. Whatever events may be in the distance, whatever changes may occur, it

should be distinctly remembered that our highest welfare, individual, social, and national, is intimately and indissolubly connected with the sanctification of one day in seven. It is righteousness that exalteth an individual as well as a nation, and the existence of this righteousness is usually shown in both cases by a careful observance of the Sabbath day. To both is the Scriptural declaration, "My Sabbath shall be a sign between me and you," a true index to their moral and religious condition. Nothing indeed so surely marks the character of a true christian as his observance of the Sabbath. He loves it, rejoices in it, uses it with his whole soul and heart, for gaining fresh strength on his heavenward course. He remembers that it is the Lord's day—a day which He has blessed and hallowed and commanded to keep holy—a day, moreover, which was made for man—particularly for his benefit—set apart from all common uses and employments, that he might have an opportunity of worshipping his Maker and learning his will, and that he and his household, his children, his servants, and even his cattle, might cease from their daily toil. And when thus properly sanctified and kept in a religious manner, this holy institution becomes the greatest blessing to mankind. It is mercifully calculated to promote, and it does promote, both our spiritual and temporal happiness and comfort. On the other hand again, if on the holy day of the Lord we honor him not, but pollute his Sabbath by doing our own ways, and finding our own pleasures, and speaking our own words; if instead of training up our children in the way they should go, we then cause them to go astray through our neglect or bad example, can we expect the Divine blessing to rest on ourselves or on them? No, surely not. Neither nations nor individuals have ever prospered by disregarding God's holy day; but on the contrary, we confidently assert, have invariably suffered under His displeasure. Because ye have forgotten and polluted my Sabbaths, therefore has this affliction come upon you, is the language of Scripture: and again, because ye call the Sabbath a delight, the holy of the Lord, honorable, therefore, "I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Believing this most heartily and firmly, we rejoiced to meet with the following paragraph in a late number of the *Record*, in reference to Sabbath observance in England, and we

are confident it will afford equal pleasure to all our readers:—

“It is a wonderful thing to contemplate how good principles are sometimes seen to prevail even among men who are not good. A vast change has taken place in London with reference to the observance of the Sabbath, within the last thirty years; a change, the production of which is not to be traced to any human agency. At the period of the battle of Waterloo the parks were thronged from one o'clock to five each Sunday with people of rank and fashion. Now no one is seen there of a higher class than a man of the turf, or a woman of doubtful character. At the same period, Sunday was the great day for dinner parties at the west-end. Now that practice is also abandoned, or left only to the least respectable of the wealthy classes.

And the same change is still going on. A day or two since, we saw the following advertisement in an Edinburgh newspaper:—

‘ROSLIN CHAPEL AND CASTLE.—By order of the proprietor, the Chapel and Castle of Roslin are NOT in future to be exhibited to any one on SUNDAYS. They will be shown as formerly on every lawful day.’

But this was in Scotland, and it may be said that the change is easily accounted for.—Well, the next news of the same sort comes from France. A steeple-chase is announced to be run at Dieppe, and in France all events of this kind are usually allotted to the Sunday, when the most people can be present. But now, strange to say, it has been resolved to altar the day to *Thursday*, especially with reference to those whose religious feelings would be violated by a Sunday given to racing.—This is quite a new feature in French festivities.

But this is not all. From the very ends of the earth come the same tidings. The latest accounts we have seen of the movements of the insurgents in China dwell on the vast benefit which the three hundred millions of Chinese will derive from the establishment of the Sabbath among them. These ameliorations, flowing from Christianity, but not traceable to a real conversion of heart, are very wonderful. They scarcely fall in with any known theory; and the just and accurate appreciation of them must be left to that day when Christ's followers shall see face to face, and know even as they are known.

We are also delighted to observe that the subject of Sabbath observance received the consideration of the Baptist Convention recently held at Nictaux. We give below the report of the Committee appointed to consider the subject:—

The Committee on the Observance of the Lord's day report:

That, as it has pleased God, in His wisdom and kindness, to set apart one day in seven for rest and devotion, and consequently both for the temporal and eternal good of man, for whom “the Sabbath was made,” and as the religious observance of this divine institution is evidently, according to Scripture, history, and experience, attend with great advantages, and the violation of it fraught with incalculable evils; and, furthermore, as it is often infringed by unnecessary labour, by travelling, by visiting, &c., your Committee respectfully recommend the adoption of the following Resolution.

*Resolved*,—That it be affectionately urged

upon our Ministers to inculcate with frequency the hallowing of the day of sacred rest, and to preach at least once in the year expressly on this duty; on the correspondents of our religious periodicals to furnish communications adapted to promote this important object; and on the members of our Churches generally to be especially careful to let their example be such, under all circumstances, as will tend to secure extensively a strict observance of the Lord's day. And further this Convention are happy to take this opportunity of expressing their satisfaction at learning, that the Sabbath Alliance in Halifax—a society most catholic in its constitution, have for some time laboured successfully for the advancement of this good cause; in which labours and success the Convention hereby declare their heartfelt concurrence and gratification.

All of which is respectfully submitted.

CHARLES TUPPER, *Chairman*.

#### THE WORDS OF INSTITUTION.

“And God blessed the seventh day and sanctified it”.

God had now created out of the chaotic mass light and order. But these were as means to an end. The end is life—life animal,—life intellectual,—life moral,—life spiritual,—life social,—life divine.—Life is the crown and consummation of all; and then all are pronounced to be good.

But man is specially blessed. There is deliberation in heaven respecting his creation. “Let us make man”. He is created after a high model,—after our likeness. He is invested with dominion over all the creatures. “And let them have dominion over the fish of the sea, and over the fowls of the air, and over all living creatures”. He is formed for matrimony, for dwelling in families. “Male and female created he them”. Man stood forth Godlike and social, having under him, as in God's stead, all the creatures, and for his life and for them that food was appointed which the earth was to bring forth.—The Creator beholds man and is satisfied: “And God blessed the seventh day and sanctified it”.

“God blessed the seventh day”; and what does this mean? It means that God ordained the seventh day as a day of holy improvement, and consolation, and joy.—This was to spring from the contemplation of God's ineffable perfections as displayed in creation\* and preservation.—God himself was to make it a day of special blessing to his soul, imparting brighter revelations of his glory and richer communications of himself, meeting with him directly in religious worship, and infusing into his soul a flame of heavenly devotion.

But God did not only bless, he sanctified the seventh day; and what does this mean? It means that He set it apart for His own special worship. The word “sanctify” is sometimes used in reference to God, and sometimes in reference to

man. When taken in the former sense it signifies, generally, to separate and appoint any thing to a holy, a religious use. Thus the tabernacle, the temple, the priests, the altars, the sacrifices, were sanctified under the law. Thus the first-born were sanctified. And thus, too, the seventh day was sanctified. Every day was then holy, and, therefore, it must have been a day specially devoted to worship. In a state of innocence man was not to be idle. The garden into which he was to be placed he was to keep and dress. He was possessed of a physical frame, and that frame was to be cared for, to be provided for.

The seventh day he was to rest, and to devote to the special worship and service of the one living and true God. Six days were enough for his secular employments and recreations, but the seventh day he was to consecrate entirely to the glory of his Creator and Preserver, to devout meditation on spiritual and divine things, to prayer, thanksgiving, and praise. And if it was necessary then, when man was yet in an unfallen state, necessary both for his physical and spiritual well-being, to set apart one day in seven, one whole day for religious exercises, vastly more so is it now, when man is in a fallen and apostatized condition, his natural inclinations diametrically opposed to spiritual objects and pursuits, and all his desires and hopes centering on visible and temporal things.

But not only does man now stand more in need of a Sabbath, from the condition both of body and soul, but from the more extensive fields of exploration opened up to him, from the brighter manifestations of the divine glory in the mediatorial economy, as well as from the nobler prospects which that economy sets before him. If, then, this day was peculiarly welcome to our Great Progenitor, when yet in primeval dignity and innocence, it ought to be vastly more so to us in our present circumstances, and for the purpose for which it was intended.—*Original*.

#### HISTORY OF THE SABBATH UNDER THE PATRIARCHAL DISPENSATION.

This dispensation lasted about 2500 years; the half of the period that intervened between the fall of man and the incarnation of the Son of God. The whole record of the transactions of the church during this long period is contained in the Book of Genesis, and as the grand design of that Book is to trace the origin and early history of the Israelitish people, the record of the general proceedings of the church as was to be expected, is of the most limited description. During the whole of the period, there is no mention made of the Sabbath, and from this circumstance, it has been contended that the Sabbath had then no existence. This is altogether a rash and unwarrantable conclusion. As well might it be said

that the Sabbath had no existence from Moses to the prophet Amos, about 650 years, as during the whole of that period there is no mention made of the Sabbath. But though there is no direct mention of the Sabbath during the period under consideration, there are the most abundant traces and indications of the existence of this Institute both in sacred and profane writings, and to these we shall now advert.

And here the practice of family worship may first be noticed. That social worship existed under this dispensation sometimes in a more domesticated, and, at other times, in a more public character, is abundantly apparent. To this the worshippers of the one living and true God were guided alike by the dictates of our own common wants and necessities, and by the very nature of the religion they professed. Accordingly Moses, the historian informs us that, at the birth of Enos, which was 105 years after that of his father Seth; "Men began to call upon the name of the Lord". This cheering intelligence, doubtless, refers to the families in connexion with which it is spoken, and denotes not that there had been no calling upon the Lord till that time, but that thence true religion assumed a more visible form,—the seed of the woman afterwards called the sons of God assembling together for religious worship, whilst the seed of the serpent might very probably be employed in deriding them. And this practice was plainly continued amongst the descendants of that generation. Abraham, Job, Isaac, and Jacob, and all their contemporaries were all scrupulously observant of social worship. How ennobling, in connection with this very subject, the eulogium pronounced by Jehovah on Abraham, as the ground of his disclosing to the Patriarch the doom impending on the cities of the plain. "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him". And such being the universality of social worship among the people of God, there is the strongest probability that there were set times allotted for its observance, and that the chief of these times was the return of the weekly Sabbath.

And all this will appear still more manifest when we take into consideration the division of time into weeks, at this early period. Of this division of time we possess the most abundant and satisfactory traits and evidences. In the account given of the offering of Cain and Abel, it is plain that these two individuals presented their offering to God at one and the same time. They were, no doubt, animated by very different principles and dispositions, and, in token of this, they

presented very different offerings, the one unbloody and the other bloody, but they met together at one and the same time, at one and the same place; and it is altogether improbable that they would have done so, save by divine appointment.—And this, in our opinion, is placed beyond all doubt by what is stated regarding the time of their meeting: "And in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord, and Abel, he also brought of the firstlings of his flock and of the fat thereof". The expression, "in process of time", is rendered in the margin of the Bible as more in accordance with the original, "at the end of the days it came to pass", thus plainly pointing to that day, which was the end of days, *i. e.*, the seventh, on which God ended his work which he had made, and which he had blessed and sanctified. But the division of time into weeks will appear still more obvious if we look into the transactions connected with the flood. This event was next in importance to the creation, and, therefore, its transactions are recorded with the utmost minuteness and circumstantiality; and brings out in bold relief the point before us. And here we have a great variety of days distinctly specified,—days on which important events took place in connection with the flood,—days chosen not by hap-hazard but with the utmost appropriateness, and evidently for the purpose of subserving high and important ends. One of these days, however, stands forth with peculiar prominence, even the seventh. In the seventh chapter of Genesis and fourth verse, we are informed that Noah was allowed one week to prepare for embarkation. "For yet seven days and I will cause it to rain on the earth forty days and forty nights; and every living substance which I have made will I destroy from off the face of the earth". And in the tenth verse of the same chapter it is written, "And it came to pass after seven days, that the waters of the flood were upon the earth". And these words, "after seven days", seem to mean on the seventh day, for that was the day when Noah made his final entrance into the Ark, *viz.*, the seventeenth day of the second month, answering to our November, in the six hundredth year of his life. After eight months, Noah's Ark alights on the mountains of Ararat. Noah waited forty days and sent forth the raven on the seventh day which never returned.—Seven days after he sent forth a dove, and that dove, finding no rest for the sole of its feet, returned and was taken into the Ark. Seven days after, the dove was again sent forth, and it returned to him in the evening with an olive leaf plucked off. Waiting yet seven days longer, he sent forth the dove, which returned not again to him any more. The repeat-

ed mention of seven days seems to imply that, from the beginning, time had been divided into weeks, which can no otherwise be accounted for than by admitting that from the beginning, those who feared God remembered the Sabbath day to keep it holy.

But there are other circumstances that go far to prove the primitive institution of the Sabbath, and there is, perhaps, nothing so remarkable or instructive as the great importance attached to the number seven from the earliest period, the mystical and superstitious reverence with which this number was regarded both by those who were favoured with a revelation from heaven and those who were not.

The first intimation of this we have in the case of Cain. When that murderer was trembling for his fate, and conscience stood sentinel at the door with a drawn dagger in hand, ever and anon reminding him of his wickedness, the Lord said unto him.—"Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold". And this expression is confirmed and multiplied by the declaration of Lamech, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold". And when we descend the stream of history, we find the term occurring with still greater frequency and expressiveness. Seven ewe-lambs did Abraham present to Abimelech, in token of his forgiveness for the injury done to him regarding Bersheba. Seven times did Jacob bow before Esau, in proof of his submission to him. Seven years did Jacob serve Laban for Rachel, and seven more for Leah. And how, it may be asked, did this frequent use of the number seven originate? In no other way than in that Institution which commemorated the course and progress of God's great and glorious work,—the work of creation.

And if we leave the descendants of Shem and go to the page of profane history, to the descendants of the other two sons of Noah, *viz.*: Japheth and Ham, we shall find the same sacred and reverential use made of this number. The descendants of Japheth, as is well known, peopled Europe and a great portion of Asia, and in their writings, their rites and customs, there are innumerable traces of this division of time, derived plainly from early traditions, and not from their intercourse with the people of Israel. Herodotus, the celebrated Greek poet of Bœotia, who lived about nine hundred years before the coming of Christ, says, "The seventh day is holy". Homer, who flourished about the same period, and Callimachus, also a Greek poet, who flourished in the reign of Ptolemy Euergetis, about seven hundred years later, both speak of the seventh day as "holy". Lucian, also a Greek writer, born at Samosata, who flourished about four hundred years after Callimachus, says, "The

seventh day is given to the schoolboys as a holiday". Again, amongst both Greek and Latin poets, we find the number seven mystically employed. The seventh day is spoken of as propitious;—the warrior's shield is constantly represented as sevenfold;—vast heaps of snow are said to be coiled sevenfold, also;—and the coils of the serpent as he lies in act to spring are said to be sevenfold. Bees are said to live for seven summers; and seven bullocks and seven rams are offerings made by the heathen to their Deities. Our own immediate progenitors,—the Saxons—have left us, to this day, our week of seven days, which evidently must have had its origin in the highest antiquity. The Hindoos, also, of Japhethian origin, whose astronomy is the most ancient in the world, divide their time into weeks. In their writings as well as in their architectural monuments the number seven is employed by them in much the same way as in the Scriptures and in the classical writings.

Of the descendants of the other son of Noah, namely, Ham, many of whom continued to sojourn in the plain of Shinar, and others of them under Mozraim repaired to Africa and laid the foundation of the Egyptian monarchy;—of this branch of Noah's family we have very little information from which we can glean anything on the point under consideration. The curse denounced against it was fully verified in its moral, mental, and physical degradation. Herodotus who visited Babylon ere its glory had passed away, describes the temple of Japheth Belus "as a town of the solid depth and height of one furlong; upon which resting as upon a base, seven other lesser towers are built in regular succession".

That this use of the number seven is not a hap-hazard or a casual occurrence, but indicative of its mystical character and early origin, is manifest from the account we have of some of the pyramids of Egypt, which were evidently not tombs but temples of worship, and the first of them, in all probability, built by those very individuals who had lent their aid in the construction of the Tower of Babel. In all the descriptions we possess of these pyramids, it is evident that, on the same level with the great pyramid, and on a platform apparently prepared for them all, there are placed at equal intervals, along the southern side of its base, six lesser pyramids, all of equal size; and thus enhance not only the number seven, indicating its mystical use again, but while the six small pyramids all note the six days of labour, the mighty and majestic seventh pyramid elevates itself to the heavens, an appropriate symbol pointing to the heavens, and intimating expressively that the glory of the seventh day far transcends that of all the other six.

Such is a brief account of the proof of

the existence of the division of time into weeks, derived not only from sacred but from profane history. That such a division of time existed among all nations, whether or not they were favoured with the light of a revelation from heaven, cannot, we think, admit of a doubt. And to what are we to trace the origin of such a fact? It cannot be ascribed to any natural or astronomical cause, such as the division of time into days, or months, or years. It can alone be ascribed to the primitive institution of the Sabbath, in accordance with the plain intimation of the Mosaic record. Such nations and people may have ceased to observe the Sabbath, but they retained what was a witness against them, viz: the time of its celebration.—*Original.*

For the Sabbath Observer.

#### THE SABBATH.

*Almighty Lord!* Sovereign of earth and heaven:  
Obedience to thy mandate shall be given!  
Thy \*Throne on high, in mildest radiance shines,  
For Jesus' love encircles and entwines.

"Sinai" no more deals forth vindictive ire  
To rebel man:—love's the consuming fire;  
The victim's slain! the Atoning Blood, hath flow'd,  
The debt immense, of gratitude is ow'd!

"Mount Zion" now the City of our King,  
Rises Jehovah's praise to sound and sing!  
With voice, of heavenly accent to entreat—  
Come yield obedience, worship at His feet.

The hallowed day, our God to man hath given,  
His soul to train, for services in heaven;  
To afford his ransomed spirit here below,  
In faith, and love, in grace, and hope to grow.

To attain the full conformity divine!  
That o'er the earth, His light and truth may shine,  
Thus sending forth the savor of His name;  
And man, (his fellow-man) to bless and to reclaim.

Welcome! thrice welcome then, the "Seventh day,"  
Apportioned by our God:—would it could stay,  
Nor pass so swift:—but linger out its hours,  
We "call it a delight;" It shall absorb our pow'rs.

We'll grateful listen to the Gospel sound,  
Its truths refresh, its promises abound,  
With strength'ning comfort to the believing ear,  
Diffusing life, and scattering every tear!

Oh praise the Lord!—whose love to man hath given,  
His "Sabbaths to be a sign" 'tween earth and heaven.

That he may know,—'tis God the Lord doth set apart—  
Doth Sanctify and yield the obedient heart.  
Guysborough, Aug. 19th., 1853. A.

\*Isaiah lxvi. †Ezekiel xx 12th.

#### APOLOGIES FOR TRAVELLING ON THE SABBATH.

(Extracted from "Practical Thoughts," by Rev. W. NEVINS, D.D.)

[The following "THOUGHTS," from the pen of the late Dr. NEVINS of America, have proved useful in his own country, and, it is presumed, may prove useful also in ours. In a few places they have a somewhat local reference, but an honest conscience will have no difficulty in making the necessary application. Had Dr. Nevins lived in the days of the "Railway," instead of the "Stage-Coach," when the land is threatened, not with occasional, but with universal Sabbath-desecration, we can well sup-

pose him to have written with greater urgency, and to have raised a note of yet louder alarm.]

Some of those who do the work of journeying on the Sabbath, do not condescend to make any apology for it. They care neither for the day, nor for Him who hallowed it.—With these we have nothing to do. Our business is with those who, admitting the general obligation of the Sabbath, and knowing or suspecting Sunday travelling to be a sin, offer apologies which they hope may justify the act in their case, or else go far toward extenuating the criminality of it. I propose to the judgment of my readers some of the excuses for this sin, as I cannot help calling the breach of the fourth commandment, which from time to time I have heard alleged.

[I am sorry to do it].

I would premise that I know of no sin which men are so sorry for before it is done, and so ready to apologize for afterwards. I cannot tell how many persons, about to travel on the Sabbath, have assured me that they were very sorry to do it; and yet they have immediately gone and done it. They have repented and then sinned—just like Herod, who was sorry to put John the Baptist to death, then immediately sent an executioner to bring his head. It does not diminish the criminality of an act, that it is perpetrated with some degree of regret: and yet the presence of such a regret is considered by many as quite a tolerable excuse.

[It is against my Principles.]

One gentleman, who was sorry to travel on the Sabbath, added, I recollect, that it was against his principles to make such a use of the day. I wondered then that he should do it—that he should deliberately practise in opposition to his principles. But I was still more surprised that he should think to excuse his practice by alleging its contrariety to his principles. What are principles for, but to regulate practice; and if they have not fixedness and force enough for this, of what use are they? A man's principles may as well be in favour of Sabbath-breaking, as his practice; and certainly it constitutes a better apology for a practice, that it is in conformity to one's principles, than that it is at variance with them.

[It is not my Habit].

Another gave pretty much the same reason for his conduct, in different words: "It is not my habit," said he, "to travel on the Sabbath." It was only his act. He did not uniformly do it. He only occasionally did it. A man must be at a loss for reasons, who alleges an apology for travelling one Sabbath; that he does not travel other Sabbaths. The habit of obedience forms no excuse for the act of disobedience.

[I have done it once Already.]

An intelligent lady, who was intending to travel on the Sabbath, volunteered this exculpation of herself. She said she had travelled one Sabbath already since she left home, and she supposed it was no worse to travel on another. What, then, are not two sins worse than one?

[We can have as good thoughts in one place as in another.]

Another (and she was a lady too) said she could read good books by the way, and you know, said she, that we can have as good thoughts in one place as in another. I assent-

ed, but could not help thinking that the persons employed in conveying her might not find their situation as favourable to devout reading and meditation. This, I suppose, did not occur to her.

[*I do not commence my Journey on Sabbath.*]

Another person said that he would never commence a journey on the Sabbath; but when once set out, he could see no harm in proceeding. But I, for my part, could not see the mighty difference between setting out, on Sabbath, and going on, on the Sabbath. My perceptions were so obtuse that I could not discern the one to be travelling, and the other to be equivalent to rest.

[*If I stop on Sabbath, I must wait on the road.*]

Again, I was frequently met with this apology for journeying on Sabbath: "The stage was going on, and if I had laid by on the Sabbath, I should have lost my seat, and might have had to wait on the road, perhaps for a whole week, before I could regain it." This apology satisfied many. They thought it quite reasonable that the person should proceed under those circumstances. But it did not satisfy me. It occurred to me, if he had honoured the Sabbath, and committed his way to the Lord, he might not have been detained on the road beyond the day of rest.—But what if he had been? Are we under no obligation to obey a command of God, if we foresee that obedience to it may be attended with some inconvenience? Better the detention of many days, than the transgression of a precept of the decalogue.

[*We take only a small portion of the Morning, or Evening.*]

One person told me that he meant to start very early in the morning, for he wished to occupy as little of the Sabbath in travelling as possible. Another proposed to lie by all the middle of the day, and proceed in the evening, and he was sure there could be no harm in that. Ah, thought I, and has not Sunday a morning and an evening appropriate to itself, as well as any other day of the week? Is the morning of Sunday all one with Saturday, and the evening no more sacred than Monday? Did God hallow only the middle of the day? And is the day of rest shorter by several hours than any other day? I never could see how one part of the Sabbath should be entitled to more religious respect than another part. It seems to me a man may as properly travel on the noon of the Sabbath, as in the morning or evening.

[*We manage so as to attend Church.*]

One person was very particular to tell me what he meant to do after he had travelled a part of the Lord's day. He expected, by about 10 or 11 o'clock, to come across a church, and he intended to go in and worship. That, he supposed, would set all right again.

[*I journey to attend a Church Meeting, or to Preach.*]

Another, a grave-looking personage, was travelling on the Sabbath to reach an ecclesiastical meeting in season. Another, in order to fulfil an appointment he had made to preach. These were ministers. They pleaded the necessity of the case; but I could see no necessity in it. I thought the necessity of keeping God's commandments a much clearer and stronger case of necessity. The business of the meeting could go on without that clergyman, or it might have been deferred a day in waiting for him, or he might have left home

a day earlier. The appointment to preach should not have been made; or if made, should have been broken.

[*I am anxious to be home to my Family.*]

There was one apologist who had not heard from home for a good while, and he was anxious to learn about his family. Something in their circumstances might require his presence. I could not sustain even that apology, for I thought the Lord could take care of his family without him as well as with him, and I did not believe they would be likely to suffer by his resting on the Sabbath out of respect to God's commandment, and spending the day in imploring the divine blessing on them.

[*I cannot lodge at a Public House, or Country Tavern.*]

Another apologist chanced to reach, on Saturday night, an indifferent public house. He pleaded, therefore, that it was necessary for him to proceed on the next day, until he should arrive at better accommodations. But I could not help thinking that his being comfortably accommodated, was not, on the whole, so important as obedience to the decalogue.

One person thought he asked an unanswerable question, when he begged to know why it was not as well to be on the road, as to be lying by at a country tavern. It occurred to me, that if his horses had possessed the faculties of Balaam's beast, they could have readily told him the difference, and why the latter part of the alternative was preferable.

[*My Companions are going Forward.*]

There was still another person who was sure his excuse would be sustained. He was one of a party, who were determined to proceed on the Sabbath in spite of his reluctance, and he had no choice but to go on with them. Ah, had he no choice? would they have forced him to go on? could he not have separated from such a party? or might he not, if he had been determined, have prevailed on them to rest on the Lord's day? Suppose he said, mildly yet firmly: "My conscience forbids me to journey on the Sabbath. You can go, but you must leave me. I am sorry to interfere with your wishes, but I cannot offend God." Is it not ten to one such a remonstrance would have been successful? I cannot help suspecting that the person was willing to be compelled in this case.

[*Strict Sabbath-keeping is Puritanical.*]

But many said that this strict-keeping of the Sabbath was an old puritanical notion, and this seemed to ease their consciences somewhat. I remarked that I thought it older than puritanism. A *Sinaitical* notion I judged it to be, rather than puritanical.

[*Pray, do not tell my Friends.*]

Many Sunday travellers I met with, begged me not to tell their pious relatives that they had travelled on the Sabbath. They thought, if these knew it, they would not think so well of them, and they would be likely to hear of it again. No one asked me not to tell God. They did not seem to care how it affected them in his estimation. It never occurred to them that they might hear from the Lord of the Sabbath on the subject.

I do not know any purpose which such apologies for Sabbath-breaking serve, since they satisfy neither God nor his people, but one, and that is not a very valuable one.—They serve only, as far as I can see, to delude those who offer them.

I love to be fair. I have been objecting lately against the Catholics, that they reduce the number of the commandments to nine. I here record my acknowledgment that some of us Protestants have really but nine. The Catholics omit the second; some of our Protestants the fourth.

[The true secret of all such apologies is to be found in an alienated heart. The heart first rebels against the Sabbath, and then the head goes forth in search of excuses. Doing right pays so well, that one can afford to be at some trouble and expense to do it. The course of sound reason, therefore, is first to ascertain what is duty; and then, we may be as sure as that there is a Moral Governor in the Universe, that it is our interest, in all places and at all times, to do what he commands.—Think of an apology for disobeying God!—Think of a man's calculating the advantages of disobeying God!]

Some talk of present gratification; but are sound health, a refreshed intellect, an approving conscience, holy feelings, the smile and blessing of heaven, things of no value? Yet all these are sacrificed by the Sabbath-breaker.]

#### EXAMINATION OF MISCELLANEOUS OBJECTIONS AND POPULAR FALLACIES.

BY REV. ANDREW THOMSON, B. A.

(Continued.)

5. Driven from all other shelter, the enemies of the Sabbath have been fain to take refuge under the authority of a few great names. Luther and Calvin, it is said, did not hold your rigid views. Suppose they did not. It is forgotten that their position was peculiarly unfavourable for the examination of the subject. They looked at the Lord's-day among many days of mere human appointment,—it was hidden like Saul among the stuff,—is the wonder great that they were tempted to reject all sacred days whatever? The impetuous nature of the great German Reformer led him to reject other things that were divine, such as the Epistle of James. What wonder that in removing some of the rubbish of the temple, these great men should un consciously have swept away with us, some of its purest gold. Their circumstances called more for energetic action, than for discrimination.

But we who live in these later and calmer days, have had time to discriminate, and we can now discover in the lax views which some of the leading Reformers entertained on the subject of the Sabbath, and in the laxer practices which those views introduced into the churches, one reason why the tide of the Reformation ebbed so soon. They planted a vineyard, but they forgot to place around it God's wall of defence; and thus it is that "the boar out of the wood doth waste it, and the wild beast of the field doth devour it".

But has it indeed come to this, that a duty may be held as uncertain until there is perfect unanimity among Christians regarding it, and that so long as some great name can be quoted as speaking doubtfully on the subject, the obligation is suspended. Admit this principle, and then tell us what error or folly is there, that may not borrow the sanction of some great name. Luther might then be quoted as advocating views of the Lord's Supper that savour of mysticism, if they do not border on absurdity; the name of Calvin might be used to consecrate intolerance; Milton

might be brought in as the patron of lax and dangerous notions on the subject of divorce; Baxter might be appealed to as a believer in ghosts and apparitions; one illustrious name of our own times, might be cited in favour of the use of the crucifix in our secret devotions; and another, in opposition to the formation of christians into distinct and visible societies. But what would this be but falling back upon one of the worst maxims of the Jesuits, that any practice is allowable to a disciple in favour of which he can quote one of the Fathers, and which drew upon that society the polished and scorching sarcasm of the "Provincial Letters". Has it yet to be proclaimed that true Protestantism involves in it not only the *right* but the *duty* of private judgment, and that rising above all Reformers and Fathers, the christian disciple has ever to remember that "One is his master even Christ"

Were it not that a far abler pen has already referred to another fallacy, we should have been tempted to notice it at some length.—"Every thing ceremonial", it has been said, "was done away, when Christ arose from the dead. Not one lingering shred of carnal ordinances remains, under this mature and spiritual economy". Admitted,—but what then? Is the Sabbath-law therefore repealed? Oh, most preposterous conclusion! The law which provides for the children of toil and the sons of commerce—

"Hackney'd in business, wearied at that oar  
Which thousands, once fast chained to, leave  
no more!"—

opportunity of undisturbed attention to spiritual things, this day the badge of an immature economy, a burdensome rite which was against us and contrary to us, too carnal for christianity or for christians! Surely it is enough to put such a suggestion as this in plain language in order to expose it. Would not the real state of the case be found to be, not that the Sabbath was too carnal for those who speak thus, but that they are not spiritual enough for the Sabbath. At least, it is a significant fact which these objectors might do well to ponder, that the most eminently spiritual christians have ever been those who relished the Sabbath most. "Oh, surely", was the frequent exclamation of the pious Philip Henry, at the close of a well-spent Sabbath, "if this be not heaven, it must be the way to it".

These, and similar objections are easily disposed of, and yet their very existence and public reiteration prove to us, that we have reached a crisis in the cause of the Sabbath in our land. And we shall be sinfully blind to the magnitude of the interests that are imperilled, and to our own responsibility, if we do not strain every nerve to make the crisis terminate favourably. It is a thing of no secondary or transient interest that is assailed, when the weapons of an unhallowed warfare are lifted up against this institute of heaven. With our Sabbath-day, all that is most valuable to us as citizens, and most sacred to us as christians, stands in jeopardy. Call for testimonies to its importance and benignant influence, and what "a cloud of witnesses instantly compass us about". View it simply as a day of rest, and the whole medical world will arise to proclaim its beneficent tendencies.—View it in its relations to the industrial wealth of kingdoms, and statistical enquiries will attest that six days of labour, followed by the weekly rest, are more productive than a sys-

tem of continuous toil. View it in its bearings on the stability of commonwealths, and the greatest of modern statesmen, Edmund Burke, will tell you that it is inestimable.—View it as a bulwark against the inroads of infidelity, and Voltaire, who not only rejected christianity, but vowed to crush it, will confess that he despaired of effecting his object, so long as people would assemble every week for religious worship. View it as affecting the prosperity of christian churches, and all history will point to its observance or neglect as the infallible index of spiritual prosperity or decay, and the churches of Great Britain, of New England, and of the Waldenses, will be named as having been for ages the most Sabbath-keeping and the most pure. View it as contributing to fan the flame of personal piety, and to deliver the soul from the gathering mists of earthly feeling, and Wilberforce will hasten to assure you, that it was his Sabbath-musings which raised his soul when it was ready to cleave to the dust, and saved him from plunging into the troubled and turbid waves of party-warfare; and every man of living piety will tell you that it accords with the instincts of his new nature, and that, if God had not given him a Sabbath, he would have prayed for one. Oh, shall we lightly sling from us this blessed balm? or shall we not rather be jealous against even the least invasion of its integrity, and seek to transmit it to our children, and to our children's children, in unimpaired sanctity. How does its weekly return, bending over us, like the bow in the cloud, with its sublime memorials of creation and redemption, invite and attract our meditations upwards, and even seem to open up a pathway for our feet into the heaven of heavens. Would we have this radiant memorial blotted out, and gaze upward only upon the dark clouds that have been gathered from our human cares and sorrows. Or remembering the truths which it commemorates, and the blessings of which it is the divinely constituted vehicle and guard, shall we not hail its earliest beams with those words of the Psalmist: "This is the day which the Lord hath made: we will be glad and rejoice in it".

"O day most calm, most bright,  
The fruit of this, the next world's bud,  
The indorsement of supreme delight,  
Writ by a friend, and with his blood;  
The couch of time; care's balm and bay;  
The week were dark, but for thy light:  
Thy torch doth show the way.

Thou art a day of mirth:  
And where the week days trail on ground.  
Thy flight is higher, as thy birth;  
O let me take thee at the bound,  
Leaping with thee from seven to seven,  
Till that we both, being toss'd from earth,  
Fly hand in hand to heaven!"

#### SUNDAY AT THE CRYSTAL PALACE.

To the Editor of the London Association Medical Journal.

SIR—As a petition, signed by not fewer than 640 of the medical men of this metropolis, is about to be presented to the Houses of Parliament, I think you will agree with me that some account of its origin and object is due to the world. Its promoters have been charged both publicly and in many private circles, with going beyond their province, with making an unwarrantable jumble of medicine and theology, and with insisting on a religious dogma, to the prejudice alike of phy-

siological truth and the health of the working classes. We meet these charges with a general and unhesitating contradiction. We have not transgressed our province; but if we had, we were challenged to do so by our accusers; and though resting our appeal for the maintenance of the existing law mainly on the sanitary requirements of the working classes, we felt bound at the same time to declare without reserve our convictions of what is due to religious truth and public morality. Let me state, in a few words, the history of the petition, which I hope you will be able to insert entire.

Those who are interested in the opening of the Crystal Palace at Sydenham on Sundays, considering that their other arguments would be strengthened if they could enlist the support of the medical profession, sent petitions to all or most of the hospitals and dispensaries in London (and one I understand, was stealthily laid on the table of the Royal Medical and Chirurgical Society), requesting signature in favour of the proposed Measure. In some quarters, this application was more or less favourably received; in others it was rejected with unqualified and unanimous reprobation. Several signatures having been attached to the petition at the Middlesex Hospital, those who decidedly disapproved of it felt bound to accept the challenge thus addressed to them *from without* and fully as well as fearlessly to express their opinions on a subject of so great importance. Had they declined it, they would have laid themselves open to the just imputation of time-serving, and (let me add) cowardly unfaithfulness to their most sacred convictions of duty. Finding that many of their friends most heartily concurred in their views, and desired an opportunity of expressing them to Parliament they resolved that the petition should embrace the whole of London, so far as it could be reached by them; and also that, as the movement had spontaneously originated within the pale of the medical profession, it should be, as it has been, carried on and completed solely by its members. It was not at first expected that it would receive more than fifty or a hundred signatures, but six hundred and forty-one have appended their names, among which are many of very high professional and scientific celebrity. Many others are at one with them on the question at issue, but object to signing petitions not strictly professional. Woe worth the day, when the lips of the medical man shall refuse to utter that noble sentiment—  
"Homo sum, nihil humani a me alienum puto."

The innovators demand the repeal of the existing law, which forbids the opening of places of amusement on Sunday FOR GAIN. The connection between the health of the people and the pecuniary gains of a powerful trading company is by no means self-evident; yet, but for the tempting profits, we should have heard but little of the public health. The petitioners on the other hand, plead for the maintenance of the existing law, on the ground that a seventh day of rest is essential to the well being of ALL men in every condition of life. They condemn the system, yearly gaining ground, which, in the name of a portion of Society, denies to many what God in his sovereignty and mercy designed for ALL—a seventh day of spiritual improvement and bodily repose. They see with alarm the statement, that the demands of cupidity, amusement, and vice—of the newspa-

per press, the canal, the steamer, the railroad, the public carriage, the tavern, the bake-house, and the tobacco-shop, have already engulfed in the ever-widening vortex of Sunday traffic nearly a million of the working men of Britain! If these human machines were beasts of burden, we might have some hope of bettering their condition under the Act for the prevention of cruelty to animals; but as they are only men, gifted with reason and with deathless souls, they are to be sacrificed for the good of society—used up with appalling rapidity—compelled for the sake of their fellows, to do harder work on the day of rest than any other day of their toilsome week—doomed as an omnibus driver once said to a friend of mine, to look for rest only in their graves. Is this, we ask, in accordance with sound physiology, with ordinary humanity, above all, with Christian morality? Yet this is the system to which it is proposed, by the opening of the Crystal Palace on Sunday, to give a development hitherto unknown in England. We earnestly protest against it, not only on moral and economical, but “on sanitary and medical grounds,” because we consider the Sabbath rest essential to the health of ALL, and believe that, under the proposed relaxation of the law, the million of men now doomed to incessant toil would be quickly doubled. Then, if not before, the mass of the working classes would find, when too late, that, under a delusive expectation of increased facilities for healthful recreation, they had been sacrificed, in the first place, to “the claims of capital,” and next, to the aristocracy of their own order and the middle classes, who can take their holiday when they please, without encroaching on the liberty of their more needy and helpless neighbours. We venture to think that the concluding paragraph of the of the petition, which pleads for a weekly half-holiday to the labouring population, suggests “a more excellent way.”

I am, &c.,

A. P. STEWART.

74, Grosvenor Street, June 20 1853.

#### SUNDAY—AT HOME, OR ABROAD? (From the London Association Medical Journal)

In a subsequent page will be found a letter from a member of the Association (Dr. Stewart of the Middlesex Hospital), announcing that six hundred and forty London medical practitioners have signed a petition to Parliament against granting to the proprietors of the new Crystal Palace at Sydenham, the power of opening it for profit on Sundays.—Upon inquiry, we find that among the six hundred and forty signatures, there are the names of many of the most eminent of our profession. The step which has thus been taken by so numerous and influential a body of metropolitan physicians, surgeons, and general practitioners, undoubtedly claims the attention of the journalist. We might perhaps avoid the question, by declaring that it is not professional in its character; and that medical men have nothing to do with state politics; but such a course would not only be opposed to our own convictions of duty, but would likewise be a deliberate censure upon our esteemed colleague Dr. Stewart,

and his coadjutors in the present movement. We would not willingly incur such a reproach. Most cordially do we say with Dr. Stewart:—“Woe worth the day, when the lips of the medical man shall refuse to utter that noble sentiment—*Homo sum, nihil humani a me alienum puto.*” It is nothing short of professional cant and social heresy to abdicate the responsibilities and the prerogatives of the man, when we assume the functions of the medical practitioner. In becoming members of a profession, we cannot guiltlessly ignore the fact, that we still remain members of the commonwealth; and that while our position as medical men imposes upon us certain special duties, it does not release us from any of the obligations which every citizen owes to the State.

There is a depth and a magnitude in the question before us which is not sufficiently recognised by many of those with whom we are in the habit of associating and conversing. The question is not merely, Shall the Crystal Palace be open or closed on Sundays? It is the broader question, whether Sunday is to be made in this country—what it has long been in France—a day of increased toil to the minority, that the majority above them in the social scale may seek pleasures at a distance from their homes, or amid scenes more brilliant and more exciting than the domestic circle? This is the real aspect of the question at issue. Were Parliament to grant to the proprietors of the Crystal Palace the privilege of throwing it open on Sundays to the myriads of this huge metropolis, for gain, assuredly the speculators of Vauxhall and Cremorne, and the lessees of the theatres, would clamorously demand, and ere long obtain, a similar concession. Then, again, in accordance with an universal law, the example of London would be imitated in every provincial town in the kingdom. In this way a rapid and a radical change would be induced in the habits of the people—a change for the better, we shall be told by some of our prominent statesmen and popular orators—a change for the worse, we shall be as positively assured by politicians of another stamp. We can fancy that we see before our eyes the familiar speeches of Mr. Joseph Hume and others in behalf of Sunday amusements for the people—“intellectual and elevating recreations, calculated to entice the toil-worn mechanic from his tavern debaucheries;” or, sailing back over the ocean of Parliamentary debate, we can stop at a memorable speech delivered during the discussion on the “Public Houses Bill,” on the 1st of June, 1842, by an able statesman, at present a Cabinet Minister of the Queen.—Upon the occasion referred to, Sir James Graham said:—

“I see no evil in a hard-working man taking a little refreshment more stimulating than tea, perhaps, in a public house on a Sabbath

morning; and I have been told that in the manufacturing districts it was customary for the artizans to take their breakfasts on such occasions in public houses, that they might enjoy a little more comfort than ordinary.”

We believe that both Sir James Graham and Mr. Hume have a higher object in view than the speaking of pleasant things to ten-pound voters—the aristocracy of the working-classes; and that they sincerely desire to improve society by affording facilities for Sunday extradomestic indulgences and amusements. But while we accord to them all praise for honest philanthropy of purpose, we venture to charge them with a great political blunder. All history proclaims their panacea to be worthless. We cannot help stating our deep conviction that it is shallow statesmanship—charlatanic treatment of the body politic. It is palliating symptoms by soothing syrups, and at the same time allowing the diseased condition, whence the pains arise, to remain without a remedy, and ready on any slight provocation to burst forth with implacable violence.

Amusement is essential to all classes of the community—to those who work with the mind as well as to those who work with the body; and we would go all lengths with Mr. Hume in earnestly striving to obtain for our toil-worn population a weekly holiday. But we would take the ground of the petitioners, and not purchase this boon at the price of weakening home attractions, and of seducing the heads of families from the cultivation of home affections, amid which only can be acquired enduring lessons of virtue, patriotism, and religion. It is because we believe virtuous homes to be the nurseries of patriots, that we wish to maintain Sunday as a domestic day. Times are fast coming in which much patriotism is certain to be wanted; and it is, therefore, well for us jealously to refrain from weakening the relish for the purifying pleasures of domestic life, whether by such reckless suggestions as those which fell from the lips of Sir James Graham, or by systematically enticing people to career over the wide world in search of amusement, on the only day in the seven which gives to the majority an opportunity of family converse.

This is not the place for a discussion upon the theological aspects of the Sabbath question; but, nevertheless, we may be allowed to guard ourselves from misapprehension, by declaring that our convictions are opposed to the puritanical austerities of Sabbath observance. We have adverted to the subject, because there appeared to be imposed upon us the duty of adding our voice to the protest of our medical brethren. With them we feel that the introduction of public amusements on Sunday would be a tremendous stride towards national demoralisation; inasmuch as it would be the commencement of a system which would generate a titanic influence similar to those which have been produced in France, and which have formed within the Parisian vortex the most dangerous populace in the world—a populace giddy and improvident—governable only by the physical supremacy of an ever present army. If there be any reader who has thoughtlessly admired the glitter and seeming joyousness of a Sunday in Paris, we would ask him to read the bloody chronicles of the guillotine and the barricade; and to ponder well the fact, that one-third of the gay crowd by which he had been charmed are destined to die in the hospitals.



## CORRESPONDENCE.

We trust that the civil authorities in Dartmouth will speedily direct their attention to the matter complained of and justly reprobated in the following communication. We believe that the evil is clamant, and, both for the interest of religion and morality, demands immediate interference. We shall be glad to hear from any friends of the Sabbath throughout the Province, as to any species of Sabbath desecration that may exist in their neighbourhood.

To the Editor of the Sabbath Observer.

We have a friendly word of warning to speak to a class with whom we by no means agree as respects their views of Sabbath observance, although we have no motive to wish for them anything but good. We allude to those who permit their children and dependents to wander about the suburbs on the Sabbath in search of pleasure.

Hundreds of these young persons resort to Dartmouth where, we are sorry to say, the Sabbath is openly and systematically desecrated by the sale of intoxicating liquors. We cannot conceive what the Magistrates, the temperance folk, or the public are about, to allow such an intolerable nuisance to exist in the place, in all the impudence of unblushing notoriety,—without either the semblance of primacy, the appearance of decency, or the shadow of control.

The consequence of this state of affairs is, that many steady soakers who are prevented, by the vigilance of the city authorities, from spending their Sabbaths in taverns in the city, now resort to Dartmouth, where they come into injurious contact with the young men of respectable families who are strolling and idling about. But this is not all. Many of the most infamous of our population who are prevented by the police from carrying on their nefarious occupations in the city, resort on the Sabbath to Dartmouth where they prowl about the streets to entrap the unwary young men and boys whom they find reeling in a state of semi-intoxication out of the Sunday Tavern. Some of the young persons belong to respectable families, and their parents fondly imagine them to be enjoying what they consider to be an innocent stroll in the woods, while they are in fact becoming the victims of the ungodly and vicious. Others are clerks, whose employers would be startled to observe the manner in which the earnings of the week are spent by them on Sabbath afternoons, and the associations which they form on that sacred day.

The evil which we now notice is too monstrous to evade public indignation much longer. Measures must be taken by somebody to have the Sabbath Liquor

traffic abolished in Dartmouth, or else the improvement in the city arising from the commendable vigilance of the city authorities will be rendered almost entirely nugatory by the increase of facilities for Sabbath dissipation and vice on the other side of the harbor.

## SABBATH INTEMPERANCE AND TRAFFIC IN INTOXICATING LIQUORS.

In one of the dark closes of the Canongate of Edinburgh once dwelt a family of eight souls—a father, and mother, and six children. A missionary, on one of his errands of mercy to the heathen of that section of our Scottish metropolis, visited them on the 29th of December 1847. Miserable was the single room which they inhabited! No table, no chair, no bed! The only article to be seen, was a broken coffee-pot. In a corner, upon a bundle of shavings, and covered with a small piece of carpet, lay four of the children; while on a stone before a few dying embers sat the mother. A single fact accounted for all the wretchedness of that family—the love of whisky. The unhappy woman said, that her husband made twenty-eight shillings a week, but ‘he liked the drink.’ They both drank; and she confessed—“*We spend the Sabbath in drinking*”

The missionary soon called again, but that house was closed. Fever and death had been there. Within a fortnight from his former visit, the father, mother, and three children, had passed into eternity; two others have since followed, and the eldest, a boy, ten years of age, alone remains, an inmate, for the present, of the Infirmary, but soon to become a burden upon the public. Can the records of depravity supply a more awful illustration of the habits of thousands of our population than this? and yet, strange to say, because it is so common, it produces but a momentary thrill of horror. *It is so common!* “Drunkenness is, in truth, one of the most prevalent, formidable, and destructive vices of our times. It is beggaring and sweeping into hell thousands of our city population. Of its frightful ravages every one has heard; but we are not yet affected as we ought to be by its wide extent and desolating power.”—*Edinburgh City Mission Report, 1848.* Is it not high time that a question like this, connected as it is with the social, moral, and religious condition of the people, should be investigated by those in authority? The intemperate habits of great masses of the people have led to results of the most appalling character—meeting the minister of the gospel, the physician, the magistrate, the political economist, at every turn—neutralizing and overwhelming with resistless power every scheme for the improvement of the poorer classes. This is not an overcharged picture; and among the important domestic questions which claim the attention of Government, there is not a graver one than that which regards the present licensing system—a system which virtually amounts to neither more nor less than an authorized corruption of public morals. Those who are invested with power to grant licenses, and to regulate the conduct of publicans, too often overlook the responsibility connected with their office; and the Chancellor of the Exchequer himself, anxious for a flourishing revenue, promotes the consumption of gin and whisky, not reflecting,

perhaps, that the interests of morality and religion are at stake. It has been pithily remarked by an American writer, that Governments are apt to be quite above religious scruples, and that real Christianity is generally long in growing up so tall. Its richest flowers and fruits commonly grow nearer the ground. Still, Governments do feel from time to time the power of public sentiment; and in regard to the present question, it rests very much with the respectable sections of the people themselves, whether the enormous evils of the present licensing system shall be remedied, and, above all, whether publicans shall be privileged beyond the dealers in the necessaries of life, and be allowed to continue to traffic in intoxicating liquors on the Lord's day.

This is not the place to enter upon certain questions connected with the intemperate habits of a large portion of the poorer classes in this country—subjects, however, which imperatively call for official investigation from any Government professing to care for the real interests of the people; such, for example, as whether the consumption of ardent spirits in any shape should be encouraged as an article of diet, seeing that, in every country where they have been so used, drunkenness on a large scale has invariably followed; seeing, also, that above 1200 of the highest medical authorities in the kingdom have pronounced them to be deleterious to the human constitution; and seeing that, after keeping an account of some thousands of cases of disease in the London Hospital, Dr. Gordon found 75 per cent. to be referrible to the use of ardent spirits. These and similar topics are, however, more nearly connected with the immediate subject of this Tract than appears at first sight. It is one of the special objects of the Sabbath Alliance to endeavour to put down the shameless desecration of the Sabbath, now so prevalent, in the public-houses; but it cannot be blind to the fact, that the present system of unlimited temptation during six days of the week, leads inevitably to wide-spread demoralization, one of the first symptoms of which is the breaking of the Sabbath-law.—Take, as an illustration, the Grassmarket of Edinburgh, on one side of which two-thirds of the shops sell spirits. “There”, says the author of the Plea for Ragged Schools, “the sheep are near the slaughter-house—the victims are in the neighbourhood of the altars”. But where is it otherwise? What a history of infidelity, immorality, crime, pauperism, disease, and death, would the MILLION A-YEAR said to be spent in Glasgow on ardent spirits unfold, could it be exposed in its hideous nakedness to the public gaze! Surely all who love religion and social order must grieve over the miserable condition of our poor people, environed as they are with snares laid for their destruction. If it be true, as it undoubtedly is, that intemperance is followed by a decay of piety, and that contempt for the Lord's day is the open festering of the sore, what a melancholy conclusion must we draw from another fact, that between 1842 and 1846, there was an increase in the home consumption of ardent spirits, to the amount of 6,325,543 imperial gallons!

The following sums have been received in aid of the publication of the “Sabbath Observer”:

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