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# THE SABBATH OBSERVER.

Published by the Committee of the Nova Scotia Sabbath Alliance.

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No. 3.

"THE SABBATH WAS MADE FOR MAN."

JULY, 1853

### PROCEEDINGS RELATIVE TO THE SABBATH SINCE OUR LAST PUBLICATION.

THE early part of Summer is the season generally chosen for the great annual meetings of the various ecclesiastical bodies both in the old and new world, and on these occasions some one branch or other of the Sabbath question usually engages the attention of these bodies. The great proportion of these meetings have been held since our last; and it has afforded us the highest satisfaction to observe the growing interest in our cause, and the various steps taken with a view to the furtherance of Sabbath observance. It is altogether a misapprehension of the nature and design of Sabbath Observance Societies or Sabbath Alliances, to suppose that they, in any way, interfere with the proceedings of ecclesiastical bodies in their own peculiar spheres. So much is this from being the case, they are designed and admirably fitted to form valuable auxiliaries, collecting into one united phalanx the various sections of the visible church, and imparting to them a moral weight and influence which they could not, in their individual capacity, possess. The great body of evangelical Protestantism is sound respecting the morality of the Sabbath, and, agreeing on this common ground, they are in a position to go forth, unitedly, and to lift a stronger testimony against any one species of Sabbath desecration. From its very nature, the Sabbatic Institute stands more in need of united co-operation on the part of all professing Christians than any other, and Associations for this end cannot therefore be

too much increased. Let the various ecclesiastical Conventions or Conferences, or Associations, or Synods, or General Assemblies, do their part, lifting an unequivocal testimony to the moral obligations of the Sabbath. Let them be all as one man in great emergencies, whether the integrity or sanctity of the Sabbath is involved, or when any clamant violation of the fourth commandment is perpetrated or threatened to be perpetrated;—and what will not such a power, under God, accomplish?

### HALF A WEEK-DAY FOR THE WORKING CLASSES.

The principal topic that is at present engaging the attention of the friends of the Sabbath, and which has been brought under the consideration of some church courts, is the securing for the working classes half a week-day of entire cessation from physical toil, for the purpose of enabling them to enjoy healthful bodily relaxation, without any encroachment on the Sabbath. This movement, growing out of the agitation connected with the Crystal Palace, has met with a very favourable reception in all quarters. Those who would fain turn the Lord's day into a day of pleasure and amusement, throwing open all public places of resort, &c., and all out of tenderest regard for the worn-out sons and daughters of toil, cannot, with any show of consistency, bring any objections against this movement, and the strict sabbatarians who are in reality, the poor man's friend, cannot but wish it all success. If the Sovereign Proprietor of our time has allowed us six days of the week for our own employment, and if he has

challenged a special propriety in the seventh, it were surely alike unreasonable and ungrateful, if the overwrought in body or mind required relaxation, that the time necessary for such a purpose should be taken from the Sabbath. The Sabbath is, no doubt, intended to be a day of entire rest from all physical toil, from all worldly employments. But this is merely a mean leading to a certain end, namely, that we may rest in God, in the contemplation of his character, as exhibited in his works, and especially in the work of human redemption. To employ the physical rest of the Sabbath in the more healthful relaxation of the body, is to convert the means into an end, and what is this but literally to pervert the very object and design of the Institute. The time, then, for bodily relaxation, must be subtracted from the week-days, and what more befitting than that the afternoon of Saturday be devoted to this purpose. This was very generally the case in Scotland during its golden age of religion and morality, and in several places still, the warerooms are closed, the mills stopped, at an earlier hour on Saturday than on any other day of the week. The good intended by such an arrangement is however, in a great measure, frustrated, in consequence of the cessation from labour not being universal, many being forced to toil on for the accommodation of those who are set at liberty. Fully to accomplish the end, there must be an equality amongst all handicraftsmen: in other words, all must needs be set at liberty. This would prove an immense boon to the working population, and, by the

blessing of the Most High, secure a better observance of the Sabbath. Let all true philanthropists persevere in their efforts and the point is gained. The rich man will lose nothing, the working man's condition will be vastly improved, and God will be more extensively honored.

#### SALE OF ARDENT SPIRITS.

Another matter that has engaged the attention of the friends of the Sabbath is, the putting a stop to the sale of Ardent Spirits on the Lord's day. The discussion on this subject has originated in the introduction of a Bill into the Imperial Parliament by Mr. McKenzie, M.P., for the purpose of doing away with the obnoxious clauses in Home Drummond's celebrated Bill, which allows the sale of alcoholic liquors during the hours that are not appropriated to divine worship. This Bill has produced the most disastrous consequences in Britain, and the sooner it is swept away from off the Statute Book, the better—the better for religion—the better for morality—the better for economy. Petitions are being forwarded in favour of Mr. McKenzie's Bill, and we have little doubt but it will be carried. The evils connected with the sale of Ardent Spirits on the Lord's day are innumerable. "Is it", says the godly McCheyne, "is it to be tamely borne in this land of light and reformation, that these pest-houses and dens of iniquity, these men-traps for precious souls, shall be open on the Sabbath, nay, that they shall be erected and kept afloat by this unholy traffic, many of them declaring they could not keep up the shop if it was not for the Sabbath-market-day". It affords us high gratification to be able to state that *Nova Scotia* is considerably in advance of *Antiqua Scotia* in this respect. The Provincial Enactment on the subject runs in these terms:—"No house, tavern, shop, or other place whatever, the occupier whereof holds a shop or a tavern license for selling liquors, shall be open before sunrise or kept open after eleven o'clock at night, all inmates not lodgers shall then depart, and no light shall be kept burning there after that hour. ON SUNDAYS EVERY SUCH PLACE SHALL BE ENTIRELY CLOSED, AND NO BUSINESS DONE THEREIN". Thus it is manifest that, in so far as the city of Halifax is concerned, to secure the entire abolition of the sale of Ardent Spirits on the Sabbath, all that is

required is the thorough enforcement of the law by the City Authorities, and we rejoice to be able to state that all vigilance is employed by them for this purpose. The activity of the City Marshall, aided by the Constabulary force, merits the highest commendation.

#### CANADA.

The Sabbath Bill, framed by Mr. Brown with the view of putting an end to all Sabbath labour on the Canals and in the Post Office, has been rejected by the Legislature. We referred to this matter already, and expressed the hope that as the majority of the committee were in favour of the report,—strictly a Sabbath observance report,—that it would be carried in the Legislature. We were, in fact, astonished, considering the composition of the committee, that that committee achieved so much, and we trust that the success attained, thus far, will stimulate to unflinching perseverance. Every thing is to be gained by a healthful agitation on the subject of Sabbath observance; and we question whether our friends in Canada have yet done justice to this view of the case? Sir Andrew Agnew, we believe, actually accomplished more in promoting the sanctification of the Lord's day, by his unwearied and judicious agitation without, than ever he did by any legislative action within the Houses of Parliament. The very subscribing of Petitions with a view to the removal of any specific kind of Sabbath profanation, awakens enquiry, induces, in many instances, a sifting examination of the whole nature and design of the Institute. This, again, elevates the tone of feeling in connection with the general matter of Sabbath sanctification, and thus the good that will arise from a well-managed agitation is incalculable. We do trust, then, that the friends of the Sabbath cause in Canada will buckle on afresh their armour, and march forth with redoubled vigor to the battle. If they are steadfast in their allegiance to the Lord of the Sabbath, an ultimate triumph is theirs, and that, too, of such a kind as will sufficiently convince them that He is with them.

#### SABBATH FUNERALS.

In introducing this subject to the notice of some of our readers, we are perfectly aware that we are treading on de-

licate ground. Many professing Protestants not only follow the practice of interring the mortal remains of their deceased relatives or friends on the Sabbath, but actually prefer that day, select it as the most suitable for such a solemnity. There is no small variety of reasons for the adoption of such a course.—In some it may be nothing more than the gratification of a weak and selfish spirit. They imagine that it is a tribute of respect paid to their departed relative when his funeral is largely attended, and as the Sabbath is the most likely day for securing such an attendance, when the people are resting from secular avocations, they, therefore, prefer it. Others, again, may have no other motive than a desire to be conformable to the practice which prevails around. The Romanists and a great number of influential individuals around bury their dead on that day, and therefore they comply with the general usage. Others, again, prefer the Sabbath for this purpose, because they imagine it a most befitting employment for such a day. "It is a very solemnizing service," say they, "and if any external circumstances can be brought in to give it effect, it ought to be taken advantage of. The Sabbath is just such a circumstance. It is the very day of all the rest, when the minds of the people are best attuned for receiving salutary impressions from such a dispensation of Providence—the day when the Minister of the Gospel has it most fully in his power to improve the fresh lesson of morality furnished by such an event." We have placed this last reason in the strongest possible light, because it is the only one which possesses any weight, the only one that assumes an air of plausibility. And in replying to such a reason, or such a train of reasoning, we would ask, first of all, whether there is any where to be found, either in the Old or New Testament writings, any trace of a connection between the Sabbath and the sepulture of the dead, or even any trace of a connection between the act of interment and a religious service. By the law of Moses a dead body conveyed a legal pollution to any thing that touched it—even to the very house and furniture which continued seven days. And this was the reason why the priests, on account of their daily ministrations in holy things, were

forbidden to assist at any funerals but those of their nearest relatives. In the time of Jesus Christ and his Apostles, whilst all decorum was manifested in the sepulture of the dead,—the relatives and friends of the deceased being present at the funeral obsequies, whilst funeral dirges were sung by hired mourners, and these accompanied by musical instruments,—we nowhere read of any religious service either prescribed or performed on such an occasion. We refer to this circumstance here entirely for the purpose of showing that there is not the shadow of Scriptural warrant for any religious service in the burial of the dead, and far less for the celebration of funeral obsequies on the Lord's day. Do we then disapprove of all religious services on such an occasion? Quite the reverse.—The death of a fellow-creature is an event calculated to teach us many important lessons, to show us the evil of sin, to lead us to serious reflection in regard to our own mortality, as well as to a diligent preparation for death, judgment, and eternity. But this can only be by the divine blessing accompanying the dispensation, and this blessing is secured in answer to prayer. "So teach us to number our days that we may apply our hearts unto wisdom." Every fresh instance of mortality that we see or hear of should be made a season of earnest, importunate, and persevering prayer.—All that we contend for here is, that there is no specific religious service enjoined in Scripture in connection with the celebration of funeral obsequies; and instead of there being any warrant in the Bible for the burial of the dead on the Lord's day, there is everything that would lead us to an opposite conclusion.

Having thus shown that there is no scriptural warrant for Sabbath funerals, we are now in a position to inquire how far the practice is defensible on the ground of expediency. And now, we say, without the least hesitation, that Sabbath-funerals, except in clear and unequivocal cases of necessity and mercy, are a direct violation of the fourth commandment. That Commandment strictly enjoins: "But the seventh day is the Sabbath of the Lord thy God: in it, thou shalt not do any work". We ask, then, are not Sabbath funerals in themselves and in all about them a secular work?—

Are not the undertakers on such occasions required to work? Are not those connected with the hearse, man and beast, obliged to work? Are not the grave-diggers and those connected with the Cemetery or Church-yard obliged to work?—It is out and out in itself a secular work, and therefore just as much a desecration of the Sabbath as any other work. But we rise still higher and maintain that Sabbath funerals run counter to the very spirit of the Sabbatic Institute. And what is that? It is love to God and love to man. And do not Sabbath funerals deprive many of those very exercises by which this principle is fed and strengthened? Do they not spoliage our fellow-creatures of their heaven-gifted birth-right? True, in a small community such as this, comparatively few are compelled to engage in secular work, even though all were interred on Sabbath. But the principle is the same whether there be but two or whether there be two thousand. We have other strong objections to Sabbath funerals, but these we must reserve till another opportunity.—Are Sabbath funerals, then, in all cases, a violation of the fourth commandment? No. If a malignant epidemic is raging in a place, and if the keeping of the dead corpse over the Sabbath is calculated, according to the testimony of the Medical Faculty, to spread that disease, then it is just as much our duty to bury the dead on the Sabbath as it is to go to the house of Prayer, for the purpose of supplicating the Lord of the Sabbath that the plague may be stayed.

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

BY REV. ANDREW THOMSON, B. A.

(Continued.)

3. Occasionally, however, the objector strangely alters his tone, and from complaining of the harshness of the institute which sets apart one day in seven entirely to religious services, declares the appointment to be unnecessary, because a true Christian will make a Sabbath of every day. "I am an every-day Christian", you will sometimes hear it said, "why talk of one day in seven for religion, my idea is that every day of the seven should be a Sabbath". It has been justly noticed, that those who speak thus, are not always the most religious of persons, and that if they believe that every day should be a Sabbath, their notions are very low indeed of what a Sabbath should be.—But apart from this, there are two things which we deem it sufficient to urge in reply to this objection.—First, it utterly misrepresents our views. Who ever taught, who ever thought, that in argu-

ing that one day in seven was to be kept holy to the Lord, all the other six days might in this case be given to a uniform and undisturbed secularity? Can a more thorough perversion of our meaning be imagined than this—"Be religious on the first day of the week, and you may be as worldly as you like on other days"? No; the true spirit of the Sabbath appointment is, not that we should condescend the religion of the week into the Sabbath, but that we should carry forth from the Sabbath its hallowed impulses and feelings into the other days of the week, to elevate and sustain us amid its wearisome secularities and depressing cares. Our souls are to be attuned and attempered then, "the Lord has given us the Sabbath", not to relax us of our religion, but so to revive our religion on that day, as to impel its healthy tide into the remotest nook and corner of every-day duty.

And general experience abundantly proves, that constituted as human nature is, and circumstanced as the vast majority of our race are, and ever must be, some such appointment as the Sabbath, is indispensable to the keeping alive of religion in the hearts and habitations of our people. For the question is not how a man of retired habits and abundant means could keep his godliness in vigor without a Sabbath-day, but, how the erasure of this day from the list of moral appointments, in other words the degrading of it to common uses, would affect those whose waking hours on other days, are almost wholly engrossed by traffic or toil. Extinguish the Sabbath, and religion has only the little intervals between the hours of labour in which to proclaim her lessons and to assert her claims. And if, even with the Sabbath on her side, which commands all to be silent that she may be heard, she finds it difficult to maintain her supremacy, what would be the case were her voice only to be raised amid the thousand discordant sounds of secular pursuits. You bid her fashion the iron, and you will not give her time to heat it; you bid her paint her image, but it is upon moving canvass. With one hand you propose to draw water from the cistern, while, with the other, you have cut off the communication of that cistern with the lake that feeds it. That man may be kept religious, he must give to the subjects of religion more than the mere snatches of time or half thoughts; hours upon hours must be set apart, in which its hallowed associations and holy employments shall have opportunity to exert their full influence. Deprive him of this, and your every-day Sabbath will soon turn out to mean no Sabbath at all.

4. Another attempt is sometimes made to loosen the sense of obligation in respect to Sabbath observance, by insinuating that the evidence is of so dubious a nature, that much may be said on both sides. It is at the most a balancing of probabilities. No one will be blamed for not discovering a law but dimly written,—so dimly, that if it is binding at all, it must be admitted that there are persons of undoubted piety in our age, especially on the Continent, who do not feel or acknowledge it to be so. We have said enough in previous portions of this tract, to show that we do not admit the truth of the statement on which this apology proceeds. We hold with Jonathan Edwards, that "the command is so plainly spoken that the ear may hear it, and this is enough". At the same time, we are prepared to admit, in reference to this and many other duties, that it is quite a possible thing

for a mind that is desirous of evading the evidence regarding it, to succeed in doing so. It is a profound observation of Pascal's, that many principles and precepts are presented in the word of God, in such a manner as to operate as moral tests. That is, they are presented with just so much of distinctness that an individual free from prejudices, and seriously intent to discover the mind of God, will find them there; while on the other hand, they do not stand forth upon the sacred page, with such a prominence and amid such a blaze of demonstration, but that the mind that dislikes the doctrine or the duty, may evade its evidence. Suppose this to be in some degree the case with the law of the Sabbath, would it excuse the man who did not see it in the Bible, or would not his rejection of the Sabbath in such circumstances, afford a culpable instance of that moral perversity which makes the eye dim that it will not see, and the ear heavy that it will not hear.—The reference to some of the Protestant Churches on the Continent, will not serve the purposes of the objector. We know how long familiarity with a sinful practice, diminishes the sense of its sinfulness. It is thus that we account for the feeble tone of condemnation, in which some of the American Churches speak of the heaven-defying slave system. But the assertion itself is much too unqualified, for it is a fact, that just as the slumbering Churches on the Continent are awakening to life, they are acknowledging the necessity of a Sabbath, and that their most enlightened and pious pastors are at this moment sighing for its restoration, reminding one of Nehemiah going forth by moonlight, and marking the ruined walls of Jerusalem, and the gates thereof consumed with fire, and calling to the people to rise up and build the wall.

(To be Continued.)

### PREVAILING FORMS OF SABBATH DESECRATION EXPOSED.

BY REV. PETER M'OWAN.

Whilst the institution of the Sabbath is a fence to the general interests of religion, and a bulwark thrown up to repress the floods of ungodliness, it also operates as a moral and religious test to the children of men; discovering either their love or their hatred, their loyalty or their rooted enmity to Jehovah, their Sovereign Lord. In proportion as nations, churches, or individuals rise, in the scale of religion and morality, they venerate and religiously improve this holy day; and in the same degree as they decline from the love of God, and the belief of His truth, they despise and profane it. The righteous call it "a delight, the holy of the Lord, honorable"; and they honour Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words. But the ungodly say, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?"

Some boldly deny its moral obligation; affirming that it originated in state policy or in priestcraft: or, that it is, at best, a fragment of the Jewish economy. Others admit its avine origin, and concede that its design is humane and wise, but, on the plea of public utility, infirm health, or the heavy stake they have in the trade and commerce of the country, they pervert it, more or less, to purposes of secular toil, or of worldly pleasure. The proud profane it, because it encroaches on their fancied independence;

the avaricious, because it limits their opportunities of amassing wealth; the lovers of pleasure, because it interferes with the gratification of their lusts; the undevout, because of the spirituality of its duties and design; and the unbelieving, because it assumes the Being of a God, the existence of Providence, the responsibility of man, and the truth of revealed religion.

Convinced that the profanation of this blessed day is one of the great national sins on account of which God continues to visit us with judgment, and that its sanctification is essentially connected with our national prosperity, the advancement of the divine glory, the salvation of the world, and the permanent revival of religion in the churches of Christ,—we proceed to point out "SOME OF THE PREVALENT FORMS," or modes, in which the day is desecrated by those for whose present and everlasting benefit it was instituted.

1. *The Sabbath is desecrated, the efficacy of its ordinances is neutralized, and its benignant design is frustrated, when men are at no pains to prepare their hearts, or to set their affairs in order for its due sanctification before it arrives.*—True religion is no enemy to industry. On the contrary, the scriptures commend it as a virtue, while they denounce idleness as an odious vice. The fourth commandment, in particular, is not more explicit in enjoining that we rest on the seventh day, than that we "labour and do all our work," on the preceding six days. It is the divine will that we so dispatch and arrange our worldly and domestic affairs during the week, that they may stand still without detriment to them, or distraction to us, while we "wait only upon God," in his house, or in our closets, on his own day. The history of each well-instructed religious family and firm in the land, proves, that such a plan of preparation is both practicable and profitable.

"REMEMBER the Sabbath-day to keep it holy."—That is, look before you to the conclusion of the week; anticipate the Sabbath, and do not allow yourselves to be so immersed in worldly pursuits, that it shall come upon you unawares. Have respect to it through the whole of your week-day duties; and give no pledge, neither enter into any engagement, which will entangle your consciences, or lay you under temptation to neglect its ordinances, or to secularize its hours. The ancient Jews so venerated this solemn injunction, that they devoted the day preceding their Sabbath to preparatory duties, and hence it was called "the day of preparation".

Had those professing christians who are shareholders in Sabbath-breaking railways, or partners in other companies which desecrate this day, remembered this injunction, they would have demanded a legal pledge, that no Sunday trading would be allowed, before they bought a share, subscribed a pound, or signed a document. But they forgot, if they did not utterly disregard, the word of the Lord; and many of them are now suffering the penalty of their unfaithfulness. Had some professing parents remembered it before they apprenticed their children to Sabbath-breaking tradesmen, they would not now have had to deplore the undutifulness of those who ought to have been the joy of their hearts and the glory of their declining years. And had some commercial travellers so remembered it, as to have stipulated with their employers, that they should neither transact business at home, nor travel abroad, on this holy day,

they would not have been so lost to God, and to honour, as they unhappily are.

Neither the Sabbath nor its ordinances operate as a charm on the soul of man. It is awfully possible for us to observe the day without securing its design; to be in the house of God without realizing his presence; and to hear his gospel without feeling its power. These results are not only possible, but they will infallibly ensue, unless we "set the Lord always" before us, and so subordinate our worldly affairs to our spiritual interests, that instead of hindering, they may contribute to our being "in the Spirit on the Lord's day".

Considering how intimately the efficacy of ordinances and the salvation of men are linked with the observance of the Sabbath, and how necessary previous preparation is to its due sanctification; those *Masters* incur a fearful responsibility, who, by tasking their servants to perform an unreasonable amount of work, or who, by postponing the payment of their wages till a late hour on Saturday night, lay them under strong temptation, not only to neglect all preparation for the services of the day, but to desecrate the day itself. Those *Heads of Families* also are culpable, who not only permit, but encourage their servants and children, to leave certain departments of household service to be performed on the Lord's day morning, which, with forethought, might have been done on the previous night; or who teach them to anticipate certain duties on the Sunday evening, which properly belong to the following morning.

The comparative inefficacy of gospel ordinances in these lands is a ground of grief and surprise to all holy persons and faithful ministers. With an unprecedented number of faithful men in the ministry, who generally preach the gospel in a plain, powerful, and persuasive manner, and with the most untrained liberty to profess and practice true religion, a large proportion of those who attend our sanctuaries remain unsaved. Without denying the existence of auxiliary hindrances, it is our firm conviction, that a chief cause of the inutility of gospel ministrations with multitudes, both men and women, is the hurry, and distraction of mind, induced by the absorbing avidity, and idolatrous devotedness with which they pursue the world, up to, and often beyond, the sacred precincts of the Sabbath-day. If the ground be unprepared, it avails nothing though the seed be good, and the sower diligent, for it will lie on the surface, and, in that case, it will either be devoured by the birds of the air, or scorched by the sun, or choked by the briars and weeds. If we grieve away the Holy Spirit during the six days, how can we hope he will come and comfort us on the seventh. If we do not supplicate his aid in private, and are unmindful of his motions in our daily walk, how can we expect to be favoured with his celestial influences in public, when, with minds preoccupied, we go with the multitude who keep holy day. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The Sabbath must be remembered *before* it comes, in order to be enjoyed *when* it comes. Sabbath ordinances must be approached in a Sabbath frame, otherwise they will harden rather than soften, and blind, rather than enlighten; and to secure this frame, we must not only lay the world aside with our hands, in proper time, but eject it from our hearts; praying with all prayer, that the Lord of the Sabbath, would possess them by his Spirit,—"casting

down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of himself."

II. *The Sabbath is desecrated when only a portion of its hours are devoted to sacred purposes, the remainder being spent in business or in pleasure.*—The spirit, as well as the letter, of the Sabbath law requires, that we consecrate each seventh day to the worship of God. No one doubts whether the six days given for worldly business are to be taken entire; and were not the carnal mind enmity against God, and not subject to his law, the distinction of "church hours" would never have been heard of. This is one of the many ways in which the church of Rome, and those who symbolize with her, make void the law of God by their traditions; and the fact, that some of our statutes, and many of our church-going population, still recognize "church hours" as possessing an exclusive sanctity, and a special obligation, which do not appertain to the other parts of the day, proves, that the Reformation was incomplete, and that Protestants have yet much to learn, in respect of duty, as well as of privilege.

This distinction has not even the shadow of scriptural authority; and, if admitted, it would utterly destroy the harmony which exists between the type and the antitype—the earthly and the heavenly rest. It is obviously based upon the assumption, that our obligations to keep the day holy, are human and conventional; and it involves the double guilt of taking from, and of adding to, the things written in the book of God. It implies that the duty we owe to God is altogether public and ceremonial; that family worship, the religious training of our children, and the cultivation of a devout spirit, in the use of closet exercises, are matters of trivial importance, and may be neglected without loss, or guilt, or any great risk; provided we spend a given number of hours in the great congregation.—Nay more, it implies an insinuation that God has claimed an undue proportion of our time; that his Sabbath is a tax on our temporal interests, and a bar to our happiness; and that consequently, we do well to alienate part of it to business or pleasure, as we may feel inclined. These are some of the guilty implications with which this irreligious mutilation of the Lord's day is chargeable; and the bare mention of them is sufficient to draw forth the cordial condemnation of each lover of the Sabbath. Every sound argument which can be adduced to prove that a part of the Sabbath ought to be sanctified, carried to its legitimate issue, will prove that the entire day is holy, and ought to be employed in the public and private exercises of religion.

Let none, therefore, deceive themselves, by imagining, that if they attend a place of worship once or twice, they are at liberty to spend the remainder of the day in journeying, pleasure excursions, domestic amusements, or preparatory arrangements for the business of Monday. The day, the whole day, is the Lord's, and He commands us to "KEEP IT HOLY." He scorns a divided allegiance; and it is at our peril if we divide its hours between his worship and the service of Mammon. If we mar the type we dishonour its author, we destroy its efficacy, and we forfeit our interest in its heavenly anti-type. To rob God of a part of his day in private, after we have been professing to worship him in public, is rank hypocrisy; it is to enact the sin of those deceivers who called Jesus "Lord, Lord," but

did not things he commanded them, and if we become partners in their guilt, we shall assuredly be made sharers in their punishment. If we condemn the secularity of the Jews, who turned the temple into a house of merchandise; and abhor the impiety of Belshazzar, who, "with his princes, his wives, and his concubines," in their proud revelry, "drank out of the golden and silver vessels which Nebuchadnezzar had taken out of the house of the Lord," let us shrink from the no less palpable sacrifice of prostituting the evening hours of the Lord's-day to writing letters of business, taking stock, fagging at the ledger, or a survey of the farm. If we would escape the curse of him "that doeth the work of the Lord deceitfully, there must be no mistake in this matter, no halting between two opinions—no trimming between God and Mammon. The "sign" \* will take effect, proving, either that we are for the Redeemer, or that we are against him, that we are of those who gather with him, or that our perilous employment is to scatter and destroy. The commandments of the Lord are not grievous; and he will not allow us, with impunity to treat them as if they were so, or to asperse him, by word or deed, as if he were an austere Master "reaping where he had no sown, and gathering where he had not strawed."

"But wisdom is justified of her children;" and the people of God are forward to confess that his "service is perfect freedom;" and that in keeping his commandments "there is great reward." "This is the DAY, which the Lord hath made, we will rejoice and be glad in it." "A DAY in thy courts is better than a thousand I had rather be a door-keeper" (or as the margin reads, "I would choose rather to sit at the threshold") "of the house of my God, than to dwell in the tents of wickedness." This is the genuine language of all who love God, in all churches, and in all parts of the earth. To them the Sabbath-day is the best and brightest of the seven. They long for its dawn; they regret its decline; they rejoice to know that on it "God rested from all his work which he had made;" and that he "blessed it and sanctified it," from its commencement to its close. They exult in the fact that their Lord broke forth from the captivity of the grave, and entered into his state of meritorious REST, "very early in the morning, when it was yet dark;" and that he continued to commune, and to break with his disciples till it was "toward evening, and the day far spent." Whether they consider the example he has set them, the commandments he has given them, the claims of his love, the interests of his cause, the happiness of their fellow-men, the wants of their own souls, or the fatigues of their bodies, they dare not alienate any part of his day from its divine and legitimate uses; and to all who tempt them to do so they say, "How can I do this great wickedness, and sin against God?"

\* Ezekiel xx. 12.

#### A FEW WORDS TO THE WORKING CLASSES ON THE SABBATH QUESTION.

FRIENDS AND FELLOW-COUNTRYMEN,—

The question as to keeping sacred the rest of the Sabbath is creating every day a deeper and more extended interest. Both parties engaged in the discussion plead your

welfare as largely staked on the sides which they respectively defend. On the one hand, it is alleged, that the industrious poor should have the means of recreation and enjoyment on the Lord's day, and that what is called a better observance would only prove a better observance of that sacred season: while, on the other hand, it is argued, that pleasure can only be procured by labour; and that if the rest of the Sabbath be to any extent compromised, all its inestimable benefits must be brought into jeopardy. I do not see all regret that the controversy has taken this direction. In all religious questions, our grand appeal must be to the scriptures. But the bible itself represents the Sabbath as a day of rest—a day on which servants are not to do customary work—a day of relief, in other words, for the labouring and heavy-laden; and, therefore, any view of the Sabbath really unkind and inimical to the Working Classes must be equally opposed to revelation as to a humane and enlightened expediency.

A great effort has recently been made to limit the hours of labour. After many debates resumed in successive sessions, a ten hours' factory bill has actually passed through Parliament, and become the law of the land. By private negotiations and combined remonstrances, the victims of long hours in shops, warehouses, offices, &c., have in many instances, obtained a similar, though not equal abridgement of daily service. The success of this latter movement is far from being complete, but the movement is not over,—it is now prosecuted more energetically than ever; and I rejoice in this opportunity of expressing, though in an incidental manner, my warmest desires for its triumphant issue.

It is of very great importance to limit the hours of labour. Every argument, however, on behalf of such a cessation of toil, applies with tenfold force to a limitation of the days of labour. Whether the respite be demanded as conducive to health, or to domestic order and fellowship, or to mental cultivation, a part of each day can have no such efficacy as an entire stated day, in attaining the ends contemplated. Suppose a labourer to have only one hour of leisure out of the twenty-four, how great is the unlikelihood that he will turn it to any profitable account? If he should think of improving himself in any way, this work of self-improvement must be so soon arrested that he has no heart to begin it. He is wearied and jaded, and the hard experience of the day still affects his spirits, when his task is concluded. He is tempted to sink into stupor, or to seek a remedy for indolence, worse than the disease, in some pernicious stimulus. When a laborer has two hours, he has double encouragement to make a good use of them. What, then, shall he think of a whole day to himself? If the idea were not so familiar to us, it would be resplendent with fascinations; and the delight which it inspired would be qualified only by the fear that a conception so charming was too good to be realized. The Jews reckoned the day as beginning with sunset. Give the workman all the Sabbath to himself, and he will feel as if sunset on Saturday were the beginning of a day. At evening time it will seem light. His pillow will appear to be softer and sweeter than usual, while he lays his head on it, saying, There is to be no toil tomorrow! And when he awakes, he will wonder, perhaps, what is making him so glad, till he remembers that the light which shines upon him is the light of liberty, and that the

breeze which he hears invites him with cheerful accents to participate in its freedom, while it bloweth where it listeth, and no overseer or ruler can govern its movements.

It is justly said, in an address to the people of the United States, and unanimously adopted, that the Sabbath, 'as a period of rest after six days' continuous toil, is indispensable to the labourer. Without this great interval, his health and vigour prematurely decay, as certainly, although not as speedily, as if debarr'd from the refreshment;—and health and vigor are the poor man's capital. The statistics, now so greatly accumulated that we cease to gather them, showing the fearful waste of life in those employments which know no such suspension, are full of warning and instruction. Sad, indeed, is the lot of the labourer without this jubilee of the week to recruit his exhausted energies; when he may wipe the sweat from his brow, and lift up his body, and lift up his spirit, alike bowed down by daily toil.'

When a reduction of the hours of labor is advocated, the appeal is made to reason, and persons are left to the exercise of their unaided powers in forming an opinion. But the Sabbath is believed by the great body of professing christians to be a divine institution; and this conviction is of immense consequence in claiming the repose of the Sabbath for a toil-worn population. An appeal hence lies to conscience, and religious consistency; and such is the veneration in which the word of God is held, even amid abounding vice and scepticism, that thousands, and tens of thousands, whatever may be their temporal rank, or political party, or ecclesiastical denomination, will concur with you, and co-operate with you, in giving effect to the law of the Sabbath. So far from blaming you for demanding this day, they will esteem you more on that account. The fact of your demanding it, will raise you in their estimation, and give you a permanent hold on their sympathies, and secure you new and potent allies in acquiring other rights to which you are entitled.

But, perhaps, I am doing injustice to objections. Let us look at the strongest of them, and see what they are worth.

It may be thought absurd to speak of the Sabbath as being in danger if it be a divine institution, since God must be fully competent to maintain his own cause. As well may it be alleged that despotic cruelty is impossible, because God loves benevolence, and can easily secure its ascendancy. God works by means, and where ordinary means suffice, he will not work miracles. He gives us privileges, and faculties to discern the value of them, and defend them resolutely; but if we are so recreant as to part with them, he will punish a despicable servility by a galling slavery.

The Sabbath is a benignant day to all classes. It relieves the wasting cares of the master, as well as the manual toils of the servant. In improving the labourer, it makes him more trustworthy and valuable to his employers.—It gives security to the public generally, that all functionaries will be benefited by its privileges; and that the best interests of society will, in consequence, be respected and promoted. Still, you are the parties most immediately and deeply interested. If you consent to lie down and lick the dust on this day of release and independence, then, no doubt, men will go over you. While you are kissing your chains, it will be in vain that philanthropists propose to sever them; nor will God

perform signs and wonders to exempt willing serfs from a merited vassalage.

If the Sabbath is to be preserved to you, or rather, in many cases, recovered to you, it must be through the instrumentality of your own exertions; and no small effort will be needed to make good to you the weekly jubilee. The whole tendency of business is to encroach on your time, till the moments allowed you for eating and sleeping are stinted and inadequate. Some tell us that the sea, if its agency were not neutralized, would ultimately wash down all the dry land into itself, till the globe would present one level surface of prevailing waters. Commerce is that ocean, which invades time, and which, if not counteracted, would eventually submerge every hour of leisure, every holiday, every Sabbath, or would spare only a miserable remnant of them, resembling one of the Drongs—the jutting rocks of Shetland—which geologists describe as the monumental remains of once large and verdant islands. The agent that checks the sea is fire—the internal heat of the globe—which, in melting substances or turning them into vapour, expands their mass, and thus upheaves mountains, on the frowning cliffs of which is inscribed the Divine address to the deep, 'Hitherto shalt thou come but no further; and here shall thy proud waves be stayed.' The fire that is to arrest the overflowing of commerce is the fervour of your zeal in behalf of your day of rest. The upheaving that is here to avail is an upheaving of society—to shake off and keep at a distance all desecrating labours from this most needful, most blessed, and heaven-gifted quiet—above all a lofty and still rising determination in the labouring classes to serve man faithfully during six days of the week, but no more; and whoever may invade the remaining day, to repel the invasion, and stand fast in the liberty wherewith Christ has made them free.

But the working man, it will be said, should have recreation on the Sabbath; and if so, boats should sail, and trains should run, to translate him from enveloping smoke to enchanting scenery. Willingly would I institute a comparison between the health of church-going and church-deserting operatives; willingly would I suspend the issue of the controversy—so far as it may be suspended on anything besides scrip ure—on the comparative comfort or wretchedness which their abodes respectively exhibit. As it is not all gold that glitters, neither is it all true pleasure that usurps the name: 'There is a way which seemeth right unto man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.' Never shall I forget the mournful accents with which a condemned criminal, shortly before he was executed, said in my hearing, that his crimes began with small thefts, and pleasure excursions on the Lord's-day. But if you will not listen to such suggestions, I address to you another that may obtain your attention. Accept of no pleasures on the Sabbath, interlarding with fidelity to each other. If each of you help to enslave his fellow, there is no hope for you. Look to countries where the labouring classes are oppressed, and mark how that oppression is maintained. The operatives are kept down by the soldiery; and whence come the soldiery? From the working classes. One mechanic is lured to keep another in bondage, till they are all ruled with a rod of iron, and stripped of every distinction that makes a hu-

man being a man and a citizen. When benevolent gentlemen, then, propose to furnish you with pleasure on the Sabbath, make free to inquire by whom the working part of it is to be executed?—whether these affluent philanthropists are themselves to be the Sabbath-day labourers, and serve you one day when you have served them six? But if it appear that one section of your number is to be compelled to toil on this day for another section of your number, then touch not, taste not, handle not the luxury which a fellow-workman's strength has produced, and his sweat has sinned. Such are the relations of labour, that if one working-man toil, another must toil, all of you must toil. The principle is obvious in itself: its truth is confirmed by the general condition of the Continent of Europe; and I tell you again—I press it on your consideration—that IF YOU ARE NOT TRUE TO ONE ANOTHER, YOUR CAUSE IS LOST.

But the friends of the Sabbath are hypocrites, you are told—a set of Pharisees, who object to Sabbath trains, while they impose far heavier burdens on their dependents.—Easy would it be to retort this personal charge. The friends of the poor man who, on his account, started Sunday trains on the Edinburgh and Glasgow line, strangely forgot to lessen the price of his return ticket, when this privilege was extended to first and second-class passengers. The omission is sufficiently remarkable to merit a word of explanation from these compassionate benefactors. Instead however, of interchanging accusations, I beg simply to ask what they have to do with the question in hand? After all that has been said, or can be said about sanctimoniousness on the one side, and infidelity on the other, the single point for you to determine is, whether you are to have or are not to have one day out of seven for yourselves?—That point is in your determination. Will to have this day, and with the word of God and with the friends of God on your side, the expression of your will must be irresistible. There is, however, no time to be lost. One Railway company, and one Steam-boat company after another, resolves to have secular service on the Sabbath. The difficulties of this week may be trebled the next. If you are, then, to arise, arise now—be up and doing! From land's end to land's end besist yourselves, and let your first rest be that of an undisturbed Sabbath, rescued by your courage and intrepidity from vexatious and wasting thralldom.

It may be said that I have made no account of unavoidable service on the Sabbath. I answer in one sentence, that the rule is rest, and that exceptions must, in their nature, be few and occasional. See you to the establishment of the rule: the exceptions will make room for themselves. In ninety-nine cases out of a hundred, where the necessity has been pleaded, it has been created; and under a cry about works of mercy, cruelty has been inflicted.

It may be objected that my treatment of the subject has not been sufficiently religious. I answer, that a part, and a large part of religion is humanity, and that this is the fast which God has chosen, 'to let the oppressed go free, and that we break every yoke.' At the same time, while I have demanded that the way in which the working-man is to spend the Sabbath shall be left to his own responsibility, and not determined for him by an aggressive and insatiable avarice, I conclude by the statement—earnestly and affectionately

made—that the Lord's-day, to be fully enjoyed, must be sanctified—that the heart cannot then be entirely disordered by simply quitting secular employment, but must accede to the invitation, 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest.' It is your day, but it is also the Lord's-day; and it will be found most of all your own when it is most dedicated to his honour. The worship of the Sabbath will react on the rest of the Sabbath, and no power on earth will take it from you if you give it to God.

I am,

FRIENDS AND FELLOW-COUNTRYMEN,

Yours faithfully,

DAVID KING

### THE SABBATH A FAMILY INSTITUTION.

Children are the creatures, and, as such, the property of God. He commits them to their parents as his representatives and officers, to receive and train them for his service. For this purpose they are, from the beginning, to consecrate them to him, and early to teach them the first great lesson of his moral government, "Not my will, but thine be done:" that they must not be permitted to have their own way, to govern themselves, or others. They are not qualified to govern. They have not lived long enough; they do not know enough, they are not good enough, they are not strong enough. Their interest, safety, excellence, and usefulness, their happiness, and the happiness of others, all require that they should not govern, but be governed. Parents are God's officers to teach them this truth, which lies at the foundation of his moral government, and the practical experimental knowledge of which is essential to the excellence, usefulness, and happiness of every human being.

And yet every child is disposed at first to govern himself—to have his own way. No sooner does he possess and manifest desires, than he is disposed to gratify them, and to oppose all who undertake to control him. Yet he must be controlled, and taught to submit his will to the will of his parents. And it is an instructive fact, that there is not a child in the world, of common sense, that cannot be taught to do this, and so early that he will never remember the time when he began to do it; and so perfectly too, that he will not forget it; and so constantly that it will, by habit, become a kind of second nature; and so kindly, that it will, by and by, be his delight. And among his highest joys will be that of the approbation of his parents.

He can be taught not to disobey them, as he is taught not to put his finger in the candle, which burns so brightly, looks so beautifully, and so strongly tempts every little child that sees it to take hold of it. He is warned of danger. He is told that it will burn. But having no faith and little experience, and not choos-

ing to submit his will to that of another, he tries it, and he finds a law there—the law of God; and a penalty—the penalty which God in love has established, prompt, uniform, and efficacious. It is a penalty suited to the nature of the child, is appropriate to his condition, and exactly meets his wants. He does not try it again: certainly not often. The way of transgressors is found to be too hard to be often tried, and he learns a lesson for life: *you must not touch the fire*. You may look at it, and have all the benefit of its light and heat, but you must not put your hand in it. If you do, it will burn you. There is a law there, and a penalty. These God has joined together, and no man can put them asunder. Fire will burn, and burn hard enough to make any child of common sense, very early, keep out of it. It has left its impress, and a burnt child ever after dreads the fire. *This obedience to natural laws is an apprenticeship for obedience to moral laws*.

So, when that child is old enough to understand what is meant and is told not to disobey his mother, or his father: that it is not safe; that it will give him pain—suppose he tries it, and the parent does his duty; the child will find a law there, and a penalty, both of God's appointment, namely this: "Chasten thy son while there is hope, and let not thy soul spare for his crying." If it be needful, and nothing else will do, "withhold not correction from the child, for though thou beat him with a rod he shall not die: thou shalt beat him with the rod, and shalt save his soul from hell." This is the great object of family government, to save children from hell and fit them for heaven. "He that spareth the rod," when it is necessary to keep his child from knowingly and wilfully disobeying his parent, "hateth his child:" that is, he acts as if he hated him: he takes the way to ruin him. But the parent that loveth him with the love that God requires, and acts according to the dictates of heavenly wisdom, "chasteneth him betimes". He does it early—as soon as it is needed. He does it uniformly and kindly: he does it promptly and firmly. He does it thoroughly, and thus he does it efficaciously. He does not wait till the child has become a rebel of long standing, and by fixed habits of treason against lawful authority, become obdurate, and his heart like the nether millstone. He takes him while young and tender, before he has learned the tactics of war, or acquired by practice the arts of self-defence. In no pitched battles does he ever allow him to conquer; or to come off doubtful as to the result; both parties claiming the victory, and both provoking each other to wrath and future contests. No: he settles the question, *once for all*.

The parent has the power, he has the right, he has the authority, he has the opportunity: upon him rests the obligation; and his will be the guilt, and his the condemnation, if he does not have the victory; and so decisively that the conquered shall feel it, and henceforth understand that to contend with heaven-appointed parental authority, power and love, is *hopeless*.

The wisdom and the goodness, the strength and the patience, the firmness and the perseverance are all comparatively, when the parent does his duty, on one side. If the little, selfish, imbecile thing will contend with any hope of success, it must be with his equal: but woe to him that contendeth with parents, the divinely-appointed representatives of his Maker, in the great, the glorious, the everlastingly momentous work of applying the great principles of Jehovah's government, according to his will, to the souls which he has made and by the blood of his only begotten Son redeemed, that they may be forever to the praise of the glory of his infinite grace. In that contest is torment—prompt, continued, and great enough to lead every child of common sense, early, very early, to cease from pursuing it. And if for a moment it is tempted to renew the contest, the parent that suffers it to usurp and retain the reins of government, is recreant to his duty to the child, to himself, to the community, and to God; and nought but grace divine, triumphing over guilt of a crimson dye, can save him or his children from perdition.

Nor does the teaching of a child even by the rod, if it be necessary in order to lead it promptly and habitually to submit its will to the will of its parent, imply any want of wisdom, or affection, intelligence, or refinement. It is the dictate of them all. As well might a man contend that the law of fire and its penalty indicate a want of wisdom or kindness in their Author. They are the dictate of both, and are adapted to the nature and condition of every child of Adam.

So with family government. The voice comes from the heart of God, saying, "Chasten thy son while there is hope, and let not thy soul spare for his crying." That is, do this, if it be necessary, to take the government out of the hand of the child, and place it, by mutual consent, permanently in the hand of the parent, where God designed and commanded that it should be placed, and where the good of the universe requires that it should be continued, in order that the government of God in due time may have its legitimate effect on the children, and through them on their children, and all who in time or eternity may feel their influence.

Parental government is sometimes treated as if it were a small or trivial af-



fair. Through carelessness, or imbecility, false affection, or sloth, or on account of covetous devotion to the world, it is suffered to slip out of the hands of parents, or they neglect to use it, and suffer it to be taken and retained by the children. This is treason against the King of heaven, and against the welfare of the universe.

Here is an heir of immortality starting on his course of endless being, to rise forever higher and higher in excellence, usefulness and bliss, or sink deeper and deeper in debasement, infamy and woe. All for eternity depends upon his saying voluntarily, cheerfully, and habitually to his heavenly Parent, "Not my will but thine be done." Earthly parents are his representatives, who, by teaching the child thus to submit his will to theirs, are to prepare him to submit his will to the will of God. One is an apprenticeship for the other; and if not secured, all may be lost, irretrievably lost. It is to be secured without correction, if it can be; but if it cannot be, no needful correction is to be withheld. Secured it must be, and wherever parents obey God, secured it will be, and there be in each family but one head; and that, not the children, but the parents—that united and divinely-appointed head of father and mother. Their voice, echoing the voice of God, will come as one having authority. And though uttered in meekness, and answered in love, *it will govern*. That government, administered in love, will awaken, secure, and perpetuate love; and the family, under its guidance, with the blessing of God, will become a nursery for heaven. The effects of it will show that the parental government "was made for man." It is adapted to his nature in the morning of life, and essential to his present and future good.

Obedience on the part of the children, by habit, uniform and kind, will by and by become easy, and even delightful.—They will not need, like the horse and mule, to be held in and guided with bit and bridle. They may be guided by the eye. A look, or a motion, a wish expressed in any way, is sufficient. They hear a voice within echoing the voice of God, "Children obey your parents, for that is right." Conscience echoes, "that is right." And the soul, if it does not obey, *feels guilty*. Though surrounded with the darkness of midnight, and seen by no mortal eye, if it does what it knows is forbidden by its father, or its mother, it condemns itself. The footsteps of its parent make it feel somewhat as Adam felt, when he heard the voice of his Father among the trees of the garden, and sought to hide, and perhaps it will try to sew fig-leaves together to cover its shame. *Moral government has begun; the government of God; a preparation for, and an introduction to which is, by*

*Divine appointment, the government of earthly parents.* On the basis of this, when they come to know Him who made them, and who has nourished and brought them up as children, a voice from heaven will be heard, saying, "If I be a father, where is mine honor; and if I be a master, where is my fear?" And they will be much more likely in future life to have that fear of the Lord which is the beginning of wisdom, and that good understanding which is imparted to all who obey him, than they would have been if they had not been taught thus early, promptly, habitually and conscientiously, to obey their earthly parents.

#### THE MOTHER AND HER CHILDREN.

A good many years ago I had the pleasure of knowing an excellent Christian lady, who moved in the higher circles, who thus employed herself on the morning of the Sabbath.—Having a large family, she collected around her such of them as were able to engage in such an exercise; and, after reading, or making them read, an appropriate passage of Scripture, accompanied with such a commentary as was suited to the capacities of her interesting little charge, for which she had a peculiar talent, she commended them to God, praying for a blessing on the exercises of the day. It is impossible to conceive a better preparation for the services of the sanctuary. She has been for many years removed to her heavenly home; but, in so far as her family have grown up, a signal blessing seems to have attended her labours. We have here a fine model for the imitation of Christian mothers placed in similar circumstances.

With this account I connect a beautiful representation of a mother spending an hour of the Sabbath afternoon with her children, found in "Abbott's Young Christian." It is too long to quote at large, but it is in substance as follows.—Mama proposes to Mary, the eldest girl, to spend an hour in looking back to the faults of the past week. She cheerfully agrees; and three or four of the children, from six to fifteen years, come round her. Mama asks Mary if she recollects doing any thing wrong; saying, now mention it or no, as you please. Mary thinks a little; at last says, that John and she had quarrelled in the nursery. John interposes, But you know, Mary, you began. Mama interposes, Remember, my dears, we did not meet to revive former quarrels, and blame one another; but to improve for the future, and to guard against again doing what is wrong.—She then prays with them for pardon for the past, and grace that they may be kept from future evil.

How much more likely is this kind of exercise to be useful than that stern severity which was often practised in a former age, when what was required was merely committing to memory some questions or portions of Scripture, without any explanation to render the exercise interesting; and when the memory of the child was so burdened as to make the Sabbath, instead of a day of rest, a day of more mental labour than any other of the seven. Let it not be supposed by this observation, that we undervalue the importance of storing the memory with select passages of Scripture. It is a most useful exercise as it is matter of, I may almost say, uni-

versal experience, that portions thus committed in early life, are rarely, if ever forgotten. What we object to is, merely loading the memory, and thus creating disgust, without exercising the intellect. But this subject is now better understood; and, by a proper appeal to the understanding and the heart, what was formerly a day of weariness is, in many families, a day of thankful relaxation from the incessant cares of life, and a genuine, calm, and peaceful enjoyment.

#### SABBATH AMONG THE GOLD FINDERS.

In a little volume, entitled "Four Months among the Gold Finders in Alta California," by J. Tyrwhitt Brooks, M.D., the author, after describing very graphically the manner in which lawless adventurers from all parts of the world were recklessly, and in many instances murderously engaged in the attainment of gold, states:—

"4th June.—Bre.kfast was soon dispatched, and the question as to the day's operation asked. Don Luis was the only one who, on the score of its being Sabbath, would not go to the diggings. He had no objection to amuse himself on Sabbath, but he would not work. To get over the difficulty, we agreed to go on the principle of every man keeping his own findings, our bonds of unity as a party to extend merely to mutual protection and defence. Leaving Don Luis then smoking in the tent, we proceeded to work, and found that the great majority of the gold-finders appeared to entertain our opinions, or at all events to imitate our practice, as to labouring on Sabbath. . . . I worked hard, as indeed we all did, the whole morning. The toil is very severe."

It does not appear that Dr. Brooks or his associates felt the slightest remorse at the agreement they had so shamelessly entered into to desecrate, for the sake of gold, the Sabbath, and yet, in the brief space of three weeks, the doctor makes the following very remarkable entry in his journal.—

"Sabbath, 25th June.—We have all of us given over working on Sabbaths, as we have found the toil on six successive days quite hard enough. . . . A few of the miners pursued their avocations on the Sabbath, but the majority devoted the day to rest, smoking and sleeping in the shade alternately."

Thus, even in the picking up of gold (an occupation so exciting, that it had burst the bands of almost all human compacts, people of all conditions having deserted from their engagements to rush to "the diggings"), one day's rest out of seven was practically found to be absolutely necessary. "The fact is," preaches J. T. Brooks, M.D., as soon as he became dead tired, "the human frame will not stand, and never was intended to stand, a course of incessant toil." One holiday per week was accordingly not only agreed on, but it was moreover carried, nem. con., that they might just as well have it on Sabbath as on any other day, and thus, from no sense of religion, did the worshippers of "the diggings" most powerfully subscribe to the wisdom of that commandment which has beneficially desired us to *keep holy the Sabbath-day.*—*Quarterly Review.*

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