

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE SABBATH OBSERVER.

Published by the Committee of the Nova Scotia Sabbath Alliance.

CONTENTS:

	PAGE.		PAGE.		PAGE.
Proceedings in connection with the Sabbath cause since our last publication	9	Reasons for the due observance of the Sabbath	12	The general observance of the Sabbath by a Nation is essential to its religion	15
Young Men's Associations for promoting a better observance of the Sabbath	10	Examination of miscellaneous objections and Popular Falacies	12	A little Letter to Young Folks about the Sabbath	16
Sabbath or Sunday	10	Physiology of the Sabbath	13	Pleasure walking on Sabbath—strolling in the Fields and Woods, &c.	16
The Morality of the Sabbath	11	The Political Economy of the Sabbath	14		

No. 2. }

"THE SABBATH WAS MADE FOR MAN."

{ APRIL, 1853.

PROCEEDINGS IN CONNECTION WITH THE SABBATH CAUSE SINCE OUR LAST PUBLICATION.

THERE are few subjects that derive such benefit from discussion and agitation as the subject of the Sabbath. The more it is canvassed and tested in its bearings, the more fully will the divine wisdom and benevolence of its institution be manifested, and the more complete its adaptation to man,—to man individually and collectively, to man in all stations and relations. We do not, therefore, at all regret the warfare that is being waged at present in almost all Protestant lands, between the friends and opponents of Sabbath observance. Let the former be but valiant and stedfast and persevering in the prosecution of their work, and success will crown their efforts. The truth of this remark has been forcibly brought before our view in several instances since our last publication, which it is alike our duty and our privilege to record.

CRYSTAL PALACE.

Our readers are aware of the efforts that have been made by the Proprietors of this magnificent edifice to have it thrown open on the Lord's day, and that, under the pretext of affording relaxation and amusement to the toil-worn handicraftsman and family. That Company, it would seem, have been thwarted in every attempt they have made for the accomplishment of their object. Finding the remonstrances against the project very strong and numerous, they resolved to throw its gates open only on the afternoon of Sabbath. This was equally unpalatable to the friends of the Sabbath, and they

resorted to another expedient, that of shutting the Palace and opening the Garden, thinking that as the Gardens at Hampton Court and other places were accessible on Sabbath, the same privilege might be granted to them; and Lord Derby seemed to be of the same opinion. In this, too, they have been frustrated, having discovered an Act passed in the reign of George the III., rendering it illegal to take payment for admission into public Gardens on the Lord's day. All these things rendered it necessary to obtain an Act of Parliament for the accomplishment of the object. In order to bring a pressure from without to bear on the Legislators of the land, an Agent was hired for the purpose of addressing the labouring population in and around London, and of enlisting their sympathy and support in behalf of the measure. This too signally failed, and the Company have at length obtained a Charter, in which they have pledged themselves to observe the law of the land respecting the Sabbath. A decided victory has thus been gained; but let the friends of the Sabbath be watchful, and remember that the love of money is the root of all evil.

RAILWAYS IN SCOTLAND.

We rejoice to find that the champions of the Sabbath in those Railway Companies countenancing the running of the Trains on the Lord's day, are still assiduously at work, and protesting, at the semi-annual meeting of the Companies, against this monster evil. A more determined effort than usual was recently made at a meeting of the Edinburgh, Perth, and Dundee Railway Companies, and after a great

deal of shuffling on the part of the desecrators of the Sabbath, they carried the motion only by a very small majority. A noble testimony, too, has lately been made at a meeting of the Caledonian Railway Company. We believe that more accidents have occurred on this line than on any other in Scotland. May not this circumstance be laid at the door of Sabbath desecration? Let the friends of the Sabbath in these Companies be united, and persevere, and, under the blessing of the Lord of the Sabbath, ultimate success will crown their efforts.

POST-OFFICE IN BRITAIN.

Our readers will remember the all but successful agitation which was carried on in 1850 in behalf of a suspension of all Sunday labour in the Post-Office. They will remember the countenance which it received in high quarters,—that, in answer to 700,000 petitioners, the House of Commons agreed on the 30th May of that year, by a majority of twenty-five votes, to present an address to Her Majesty, praying for the entire suspension of the Sunday delivery of letters,—also for an inquiry whether the transmission of the mail on Sabbath could be suspended without detriment to the public service; and that to this address her Majesty returned a most gracious reply, promising compliance therewith. It will be remembered that, on the 23d of June, an order was accordingly issued from the General Post-Office, to the effect that the Sunday delivery of letters and newspapers should be discontinued. The country at large was satisfied; a few Sunday newspaper proprietors almost alone complained. The letter-carriers, a most active and industrious class of men, received the boon with gratitude. With a fulness of heart which did them credit, in some places they walked to the house of God in company, the first Sabbath-day alter, to record their

gratitude there to Him from whom they acknowledged this signal relief had come to them.

It will be remembered that to Mr. Locke's motion for rescinding the former vote the House of Commons (on the 9th July) gave a most decided negative, the numbers being 233 to 92. At this stage, however, at the suggestion of Lord John Russell, a middle course was then unhappily proposed and adopted, praying her Majesty to order an inquiry whether Sunday labour in the Post-Office might not be reduced, without entirely stopping the Sunday delivery. This suggestion was gone into, and the consequence has been, that to a large extent the Sabbath toil in the Post-Office was again resumed, and is continued till this day, if not with all its former rigour in every place, at least to a grievous extent, whilst the inquiry as to the mails has of course been superseded altogether.

Now, is this state of things to be forever submitted to? Is God's holy law of the Sabbath to be thus publicly and nationally set at defiance? Is the act of a Government, on its own responsibility, and in the very teeth of repeated resolutions of the House of Commons, and of her Majesty's ready compliance therewith, to be famely and silently acquiesced in? Is the righteous and reasonable demand of the thousands of Post-Office servants, who are mulcted of their religious liberties, after tasting for a short season of their sweets, to be forever unheeded? Shall not the 700,000 petitioners, who were formerly heard, but whose hopes were yet so suddenly baulked, again bestir themselves, and make their appeal to Parliament with more determination than ever, in the capacity of remonstrants?

In these circumstances, we hail with peculiar satisfaction a movement, which we understand has commenced among the servants of the Post-Office themselves, to bring before Parliament a statement of their grievances.

PROCEEDINGS IN CANADA.

The cause of Sabbath observance is rapidly and nobly progressing in the sister Province—since the appointment of the committee of the House of Assembly to inquire into the evils connected with labour in the Post Office and on the Canals, on the Lord's day. The whole of Canada has been aroused—numerous petitions have been presented to the different branches of the Legislature—large and influential meetings have been held in the leading cities both of Lower and Upper Canada, Sabbath Associations formed and thoroughly organized, whilst those already in existence have seized the op-

portunity with praiseworthy zeal, and with determined perseverance. A decided majority of the committee are, we understand, in favour of putting a stop to all secular labour in the Post-office department on the Sabbath, as well as on the Canals. Our valuable contemporary the *Sabbath Advocate*, in the February number, makes the following remarks respecting this movement:—

PROGRESS—PARLIAMENTARY COMMITTEE.—Since our last publication, the good cause has been advancing nobly. A great number of petitions from all parts of the Province and from all classes of the community, have poured into the Legislature. A committee of the House of Assembly has been appointed, to whom all petitions on the subject of Sabbath labour in the Post Office, and on the canals, are to be referred, with power to send for persons, papers, and records; to report by Bill or otherwise. George Brown Esq., M.P.P. for Kent, was the mover, and is the Chairman of this Committee. The Sabbath cause has in him an able and fearless advocate. An animated debate arose upon the appointment of the Committee in the course of which it was most gratifying to hear members of high standing, from every constituency, French Canadians as well as British, declare their high appreciation of the value of the Sabbath, and their wish to preserve it intact, as far as the necessary claims of public interest will allow.

The committee will doubtless report soon after the present recess. We are sanguine in the hope of seeing a measure placed on our Statue Book, which will manifest our national reverence for the Law of God, and secure to many persons engaged in the Public Service, who now enjoy it not, the full rest of the Lord's days.

YOUNG MEN'S ASSOCIATIONS FOR PROMOTING A BETTER OBSERVANCE OF THE SABBATH.

There is no class in the community on whose instruction and moral culture so much depends as the young men. They are to constitute the moral heads of the succeeding generation, and according to their views and sentiments, and aims and ends, will be the tone of the religion and the morality of that generation. Every appliance, therefore, should be brought to bear upon their principles, their exercises, their pursuits;—that they be sound and substantial, and at the same time vigorously and healthfully directed. Now we know no means better fitted for the

accomplishment of those purposes than Associations of the young men in every community, for specific objects. A Young Men's Association for the better observance of the Lord's day has for some time been in existence in the Metropolis of Scotland, and has done good service in the cause. Entirely through the instrumentality of this Association, a course of Lectures is now being delivered in Edinburgh, by some of the most distinguished ministers of the gospel, with the view of diffusing yet more widely, sound and enlightened views on the perpetual obligation of the Sabbath, and the innumerable benefits resulting from its due observance. These Lectures are largely attended, and we cannot doubt but they will be productive of much good.—Were similar Associations in existence and in active operation in all Protestant countries, we should still have good hope for the future in regard to this hallowed Institute. Let ministers and office-bearers direct their attention to this matter.

SABBATH OR SUNDAY?

Why call the first day of the week *Sunday*? Little causes often produce great effects—The reasons why it is so called, are good reasons why it should not be. Why does one denomination call it *First day*, and never *Sabbath*? Is it not because they esteem every day alike? and avoid the term *Sabbath*, because there is a sacredness attached to the very name as used in the Bible? And is it not much for the same reason that another denomination are particular to call it the *Lord's day*, as some of them have said they will do any thing on that day which was lawful to do on any day? Others are as particular to call it *Sunday*: Not because it is the heathen name of the day on which they worshipped the sun; nor because they find it in the Bible; nor do I think that all who call it so, mean by it to do away with the sacredness which is ever associated with the Scripture term *Sabbath*. But many are so attached to the term *Sunday*, that they make it ring in the ear full often. I think I have counted the word *eighteen* times in about one column in the newspapers, joined with *school* I hope "*The Sunday School Union*" will, as the Society has been requested, and may easily do, change the term for "*Sabbath School Union*". My reasons are,

1. The term *Sabbath* is the term the Lord has chosen, and repeated scores of times, for the name of the day which he has commanded us to keep holy. Why depart from the word which the Lord has chosen? Did he not appoint the right word? and had he not a good reason for it?

2. The term *Sabbath* is significant. It means rest; and when applied to the day the Lord calls his own, it signifies holy rest; and no other terms in use is so significant of the design and spirit of the command. And no reader of the Bible can see or hear the word *Sabbath*, and avoid the impression of some-

thing *holy, sacred, reverential*; and are, in some degree, made involuntarily to stand in awe, lest they incur the displeasure of the Lawgiver.

Hence, 3. The *disuse* of it, and the substitution of any other term by which to designate the day, tends to do away the sacredness, awe, and reverence attached to the term. It will be "as when one letteth out water": it will wear a deeper channel. Infidelity and irreligion make advances by little and little; and no doubt the disuse of that sacred term has contributed something towards such unfavorable results. Why do Papists prefix *saint*, i. e. *holy*, to almost every thing peculiar to their system? Do they not know that terms of such significance will induce respect, awe, and reverence, in the minds of the people, and that *without* such sacred terms much of that reverence and awe would be done away, and that words of different and especially opposite import would render them ridiculous? And why do they affix the most *opprobrious* terms to Protestants, if not to bring a scandal upon their character? I know that *words* are *little things*; but often mean a *great deal*, and as often have *great effects*.

Let the *sacred*, the *significant* term *Sabbath*, which God has given to his day, be brought back, be spoken and written always, with all its sacred associations, as in past ages, and it will result only in good.

THE MORALITY OF THE SABBATH.

It has been frequently observed as matter of surprise, that our opponents, while they denounce our interference in this matter as unreasonable and intolerant, uniformly decline entering into the controversy with us. Now, if we may be permitted to account for this unwillingness, we should say that it arises from their regarding this as a purely religious or theological question. This is a mistake which may be easily accounted for. In the first place, they find that it is chiefly the religious portion of the community that are interested in this agitation. Then they see that it is the ministers of religion that take a leading part in carrying it forward. And again, they find that the chief arguments, by which Sabbath observance is enforced, are taken from the Bible. All this may be granted, however, and still the question may be shown to be not a religious one merely, but a point of morality. No doubt Christian men are mainly interested in this question; for true religion and morals are closely and inseparably allied.—"If ye love me," says Christ, "keep my commandments." And need we wonder that Christians, who love the Saviour, should be of all others most anxious to see His commands fulfilled? True, also, the ministers of Christ may be the most prominent advocates of the Sabbath; but who should be the front-rank champions of morality, if not the stewards of that Gospel which teaches all men to live soberly, and righteously, and godly? It is true, moreover, that the Sabbath is re-

vealed in the Bible. But does that exclude it from the catalogue of moral duties? It is a great mistake to suppose that, because a thing happens to be revealed in Scripture, it is therefore purely a matter of religious faith and practice. Revelation has more fully developed the principles of morality, and added new sanctions and motives to morality; but it has neither enlarged its sphere, nor altered its nature. But it is not enough to say that the Sabbath is revealed in the Bible. The Bible contains many ceremonial precepts and local institutions which were of temporary obligation. We maintain that the Sabbath is a moral statute, because it is embodied in the moral law of the decalogue, which is of perpetual and unchanging obligation. This, we are aware, has been denied; but that denial goes to unsettle the very foundations of morality. If the decalogue is discharged as a moral code, we are left without any definite standard of moral practice; we have no rule by which we can determine what is moral and what ceremonial in other parts of Scripture—what was of temporary, and what is of eternal obligation. But is this the case? Is it not, on the contrary, apparent that the law of the decalogue stands out apart from all the prescriptions of the Levitical economy? Is not this apparent from the very form in which it was given—uttered out of the midst of the fire, and the cloud, and thick darkness, by the voice of the great Lawgiver himself, inscribed by His own fingers on tables of stone, and ordered to be kept enshrined in the ark of the covenant? Is it not said that He "gave the law of the ten commandments, and He added no more?" He added a great many more ceremonial, but no more moral precepts than these ten, for it is a perfect standard, comprehending all moral duty; and he gave no less than these ten, for it is an unalterable and inviolable standard, and no man dare diminish the number. And is not the same apparent from the very nature of the commandments? So different from the ceremonial and civil enactments of the ancient law, which are founded on the good will and pleasure of the legislator, this law contains the very sum and substance of morality—love to God, and love to man; and its precepts are based, not on the positive will, but the pure nature of God himself—unchanging and immortal as his own holiness, of which it is the transcript. And what proof have we that any part of this decalogue was ever altered or abolished? Is it not, on the contrary, the very law which the apostle declares is holy, and just, and good; the law which man had broken, and which the Saviour of man obeyed—which He "came not to destroy, but to fulfil;"—that law which was written on his own heart, and which is written on the hearts

of all his renewed ones—that law which faith does not make void, but establishes—the same law, in short, by which men shall be judged at the last day, and of which it is said, that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?" In this eternal code of duty is the precept of the Sabbath embodied—we might say imbedded, and that so firmly that it cannot be wrenched out without destroying the unity and endangering the stability of the whole fabric. There is something positive or arbitrary, we grant, in the fourth precept—even the precise portion of time appointed—the seventh; but the foundation of the precept lies deep in the moral nature of God, that a certain portion of our time must be devoted to his service; and even the selection of the seventh portion, being the dictate of infinite wisdom, and not left to human caprice, must be regarded as having a moral bearing towards us, founded on the very constitution of man, and the very nature of things. But not only does the law of the Sabbath form part of the decalogue, it occupies a place in its very centre, and may be said to be the connecting link between the duties of the first and second tables. It partakes of the piety of the one, and the benevolence of the other.—While it enjoins us to take rest ourselves, it commands us to give rest to all that belongs to us.—"On it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. Thus it corresponds with the sum of the second table,—"Thou shalt love thy neighbour as thyself." If this precept were to be dropped from the decalogue, we then would have laws against robbing people of their money, of their lives and good name, but none against robbing them of their time. The working man would be entirely at the mercy of his master, who might, without infringing on any law, exact from him a life of unremitting toil.

If the preceding remarks are founded in truth, it must follow that whatever interpretation may be put on some passages in the New Testament usually quoted on the opposite side, they cannot be interpreted to mean the abrogation of the Sabbath. Our Lord and his apostles did not and could not, abrogate what was moral. On the contrary, the great object of our blessed Saviour was to show that neither he nor his disciples had been guilty of any breach of the holy commandment. "If ye had known what this meaneth," said he to his accusers, "ye would not have condemned the guiltless." And he deals with the Sabbath exactly as he did with the ordinance of marriage—appealing from Judaical perversions to the original institution in Paradise, and showing that "from the beginning it was not so," as

they had made it by their traditions. "He said, The Sabbath was made for man, and not man for the Sabbath." It was made for man as man, and not as a sinner—for man before as well as after his fall. It was made for man as man, and therefore not for the Jews only. It was made for man as man, and therefore for men of all classes and characters—for all men in every age. In like manner, whatever sense may be put on the language of the Apostles regarding the Jewish sabbaths, it cannot possibly be construed to mean the abrogation of any part of the moral law, which they elsewhere plainly declare to be, in all points, "holy, just, and good." They condemn, it is true, the superstitious observance, common to the Jews and the heathens, of "days and months, and times and years." But we never find them condemning the religious observance of the weekly Sabbath—either of the ancient day, the seventh of the week, on which the holy women who came to the sepulchre, "rested according to the commandment," or of the Lord's-day the first of the week, to which it was transferred in honour of his resurrection. Besides, the Sabbath of the Lord differs, as it always differed, from all the ancient festivals.—Soaring far above all other days, it comes not within reach of the "holidays, the new moons, and sabbaths" or festival days of Judaism. It is the day which God hath blessed above all others. Nor has the benediction been recalled. Man was cursed, and destined to eat his bread by the sweat of his brow; woman was cursed, and doomed to bring forth her children in sorrow; the earth was cursed, and bringeth forth its thorns. But no curse alighted on the day of rest. Like the rainbow, God's witness in the heavens, it remains unchanged by the lapse of time, undimmed in its splendour, and unbroken in its form, an archway leading to the skies.

"For, faithful to its sacred page,
Heaven still reveals thy span;
Nor lets the type grow dim with age
Which first spoke peace to man".

REASONS FOR THE DUE OBSERVANCE OF THE SABBATH.

Such a day as the Sabbath, one would have imagined, would have been anticipated with delight, would have been welcomed with warmest affection, and would have been observed, throughout all its hours, with adoring gratitude,—with devoutest praise. Whatever might have been the arguments and appeals advanced to enforce obedience to the other commandments of the moral law, one would have thought that the Fourth Commandment, whether we consider the benignity of the appointment, or the temporal, social, moral, and spiritual advantages resulting from its sanctification, might have been safely left to itself,—to its own merits. But the Lord of the Sabbath, who is conversant with the most latent springs of human nature, who is thoroughly acquainted with the selfishness, worldly-mind-

edness, and ungodliness, that cling to the best, saw it to be needful to fence in this commandment with higher and holier considerations than all the others,—with stronger reasons,—with more powerful motives. A few of these we shall now place before our readers,—and we would notice

1, *The graciousness of the Command*—We allude not here to the benefits resulting to mankind,—to the whole creation, from this institution. We allude to the indulgence of the Almighty, in allowing us six days of the week for our own employment. His might have demanded the half of the week, nay, the whole six days for his worship, and left us only one day for our labour; but he has given almost the whole week to be occupied by man in his own pursuits, and has reserved only a small portion for himself. Can there be, therefore, anything more base than to attempt to deprive Him of this pittance of our time when God has granted us so much, to claim all. You brand the covetousness of Ahab with every mark of disapprobation, because when in possession of the whole kingdom of Israel, he was resolved to get the field of Naboth, though it was for no other purpose but to be converted into a garden of herbs. And how shall we characterize the conduct of the man, who, though he has six days of the week for his own employment, makes the most unhallowed encroachments on the Sabbath, occupying it in bodily indulgence, in the service of Mammon, or in the works of the Devil, what should be devoted to the service and worship of Him who is the proprietor of all our time, and who challenges a special propriety in the seventh day? Hear the thrilling words of the godly Mr. McCheyne on this point—"Oh, Sabbath-breaker, whoever you be, you are a sacrilegious robber! When you steal the hours of the Lord's-day for business or for pleasure, you are robbing Christ of the precious hour which he claims as His own. Would you not be shocked if a plan were deliberately proposed for breaking the fence of the Lord's table, and turning it into a common meal, or a feast for the profligate and the drunkard? Would not your best feelings be harrowed to see the silver cup of communion made a cup of revelling in the hand of the drunkard?" Surely we may well say in the words of Dr. Love, that eminent servant of Christ now gone to the Sabbath above, "Cursed is that gain, cursed is that recreation, cursed is that health, which is gained by criminal encroachments on this Sacred day."

2. Another reason for the due observance of the Sabbath, is to be found in the fact, of its being the day of blessing. In the account given of the institution of the Sabbath in Paradise, we read that, "God blessed the seventh day." He not only set it apart as a sacred day, but made it a day of blessing, and so has it been down to the present time, and especially, since the introduction of the Christian era, when it received the dignified designation of the Lord's day. It was the very day on which the divine Redeemer rose from the grave, that he appeared to the two disciples journeying to Emmaus, and made himself known unto them in another way than he doth unto the world. It was on the evening of the same day that he appeared to the eleven disciples, and greeted them with the salutation of that peace which the world cannot give, and which the world cannot take away—"And he breathed on them and said, Receive ye the Holy Ghost" Again,

after eight days, i. e., next Lord's day, he revealed himself to doubting, unbelieving Thomas, and said unto him, "Thomas, because thou hast seen me, thou hast believed, blessed are they that have not seen, and yet have believed." It was on the Lord's day, too, that the Holy Spirit descended in Pentecostal effusion, imparting not only miraculous gifts, but ordinary manifestations of his love and power. It was on the Lord's day that the beloved disciple, an exile in his sea-girt Isle, was filled with the Holy Ghost, and beheld such glorious visions, and received such heavenly revelations. And what shall we say more? In all succeeding ages, it has been on this day that the Saints of God have obtained the brightest Pisgah views of the heavenly Canaan, and of the King in his beauty. It has been on this day that the Ordinances of divine grace have been most efficaciously, most extensively blessed—that the Ministers of the sanctuary have realized more upon their own souls, of the fulness of the blessing of the Gospel of Peace, as well as handled the consciences of others—that the divine word has been felt to be a very lamp and light, discovering the thoughts and intents of the heart, and causing the proudest sinner to quake and to cry, "What must I do to be saved" And shall such a blessing be slighted by us? Shall not such a favour be esteemed by us as far more precious than gold or rubies, and carefully improved, by spending it in the spirit and practise of genuine devotion.

EXAMINATION OF MISCELLANEOUS OBJECTIONS AND POPULAR FALLACIES.

BY REV ANDREW THOMSON, B.A.

1. Sometimes an aspect of harshness is attempted to be thrown around the Sabbath, and it is spoken of as a thing of mere arbitrary restraints. It is said, for example, why forbid the ingenious mechanic, who has been sweating over the anvil, or bending over the loom, or cooped up in the crowded factory, to give himself up on this day to amusement and recreation? Let him angle in the stream, or sail on the river, or explore the forest, or ascend the mountain, and inhale its breeze and expatiate in its sublime prospects; and let the rustic labourer, on the other hand, visit our cities, and enter our museums, and libraries, and picture-galleries. Must not that be a burdensome institute which interdicts such recreations, and must not those be wanting in all benevolence and sensibility, who would vindicate it from popular encroachment?—Such is the covert of assumed philanthropy, from which the Sabbath is not infrequently assailed. But, on what pretence is the Sabbath to be charged with trenching on the enjoyments of the artisan? What is it but the Sabbath that has secured for him a seventh day of rest, and fencing it round with a divine barrier, has said to tyranny,—This is the poor man's day, you may not wrest it from him; to secularity, you shall not buy it from him; to the poor man himself, you may not yield it up or sell it. Doubtless, it is most intensely to be wished that far more time were allowed to the hard-wrought masses of our population for bodily recreation and amusement, and in a state of society which the principles of the Bible thoroughly leavened and regulated, this would most certainly be secured. But are not the intelligence and morality of a people of infinitely more imper-

tance, both to their individual happiness and to national strength? We wish to see secured for the artisan time for recreation, but we wish to see secured for him time for religion too, and shall we be asked to sacrifice the more important for the less important?—Would not recreation itself, without intelligence and morality, rapidly degenerate into brutal licentiousness? And how are these to be secured by those sons of toil, without a weekly recurring day given to converse with divine truths and eternal realities? Let the real state of the case be clearly seen. The hours for recreation on common days, have gradually passed from the hands of the working man—commercial enterprise has bought them up and changed them into hours of toil: and now when the question is asked, what time shall he have for recreation, the answer given is—his Sabbath-day! Well, let us suppose the presumptuous and impious demand yielded, what security has he that his Sabbath once given to recreation, would not soon be demanded for toil also, and the poor deluded artisan discover, when it was too late, that that blessed institute which had enshrined his dignity, his liberty, and his immortal interests, was lost; and that, in an evil hour, he had sold his birth-right for a mess of pottage. The man of toil is insulted by that sentimentalism which never looks above his physical condition, and shuts out the idea that he is an immortal being, travelling to an eternal world. And surely it is a far truer philanthropy which delights to behold him exchanging not mere animal toil for animal recreation, but moving with a virtuous household to that hallowed place where rich and poor meet together, raising his thoughts above all that is sordid and secular, holding converse with themes that at once dignify and purify, receiving motives to virtuous action, solace to grief, and with “looks commercing with the skies”, meditating on those things into which even angels desire to look. These are the men that make an empire great, by keeping it virtuous,—the salt of the earth, the lights of the world.

2. Would we then interdict the study of the works of God, it is sometimes asked, and denounce every man as a Sabbath-breaker, who, on the first day of the week, was found meditating in the fields, or musing by the river-side or the ocean shore, or turning his gaze upward to the starry firmament. It is worthy of remark that the objector has here shifted his ground. Formerly, he demanded the Sabbath for amusement, now, he asks that a portion of its precious hours may be given to the devout contemplation of the divine handiworks. This is a favourite position with some, but two simple statements will be sufficient to dispose of it. 1. It is never to be overlooked that the most important revelation which God has given of himself to man, is that contained in his written word, and that it is to the study of this, especially, that the return of the Sabbath invites him. He stands to God in the relation not of an innocent creature, but of a guilty sinner, and it is in the knowledge of God as he is revealed in his word, that is, not simply as his Creator, but as his Redeemer, that he finds the means of his deliverance. Now, it is to God in this combined relation, as the God and Father of our Lord and Saviour Jesus Christ, that we are to offer worship, and one of the most prominent and gracious ends intended by the gift of the Sabbath, was to secure opportunity to his people for performing this service, and

for performing it socially—“not forgetting the assembling of themselves together”. Any service rendered to God merely viewed as his Creator, by a human being in the assumed position and character of innocence, would be rejected, like Cain’s proud and impious offering of fruits and flowers. A mere intellectual homage to the power, wisdom, and beneficence of God as seen in creation, made a substitute for the evangelical and contrite worship of a scripturally enlightened and renewed heart approaching God in his own appointed ordinances, and through his own blood-consecrated medium of access, is an utter perversion of the very spirit and purpose of the Sabbath, and a kindling upon the altar of God of strange fire. 2. At the same time, there is no enlightened friend of the Sabbath who would hesitate to admit, that in connexion with the more peculiar and prominent services of the Sabbath, and in subserviency to them, no exercise can be more appropriate or congenial, than the devout contemplation of the works of God. The Sabbath intermingles in itself the memorials of creation and redemption, and so should he that would rightly hallow the Sabbath, intermingle them in his thoughts. But then, let us clearly understand what is meant by the *devout contemplation* of the works of God. Not surely what so often passes for this in practice, the mere Sabbath-walk or holiday-stroll, the enjoyment of which principally depends on keeping God out of the thoughts, and which so often beginning with undevout frivolity, ends in crime. Not even the solitary musings of the man who has an eye for the mere beauties of scenery. The truth is, that everything in a case like this, depends on motive and spirit. So that we can easily conceive two sons of a pious father going forth on a Sabbath evening, from beneath the parental roof, into the neighbouring garden or field, and while their external conduct is very much alike, the one shall in the sight of God be a Sabbath-breaker, and the other not.—For, the first has merely gone forth to escape from pious exercises and holy conversation which he does not relish, to while away the vacant hours that make him exclaim, in heart, of the Sabbath, “what a weariness is it,” to indulge unmolested the waking-dreams of avarice or ambition, perhaps even to invite temptation in its grosser forms. The other has walked forth like Isaac, with a heart attuned to devotion, intent to “meditate at even-tide,” and every object in nature is like Jacob’s ladder the pathway of his thoughts to heaven, each flower suggests an emblem or a lesson,—the azure firmament is itself a sublime revelation,—ocean is to him the mirror of the Almighty and the emblem of eternity,—

“His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say—My Father made them all.”

This would undoubtedly be Sabbath-keeping, though even from the solitary walk in the field or by the ocean-shore, we can conceive a Christian disciple, in the present state of society, to abstain, aware how liable his example is, in such a case, to be abused, and well knowing that many things are lawful which are not expedient.

(To be Continued)

PHYSIOLOGY OF THE SABBATH.

It seems to be one of the laws of nature,—a law essential to the preservation and health of all organized beings, that there shall be seasons of periodic repose. Whilst things without life are ceaselessly in motion, the planets in their orbit,—the ocean in its capacious bed,—and the rivers in their wonted channels, it is otherwise with things possessing life. Plants, and Trees, and Animals have their alternations of summer and winter, of day and night, and by natural consequence of activity and repose.

But, besides, what is common to man and the inferior animals, in the rest arising from the alternations of day and night, some further provision was wanted.—Man’s mind as well as his body was to be exercised; he was morally allied with angels as well as physically allied with inferior animals; and, to recruit from the waste of nervous action in thinking and feeling, it was necessary that he should have, in addition to nightly rest, a season of weekly rest. “A physician”, says the celebrated Dr. Farre of London, in his evidence before a committee of the British House of Commons, appointed to investigate the effects of labouring seven days in the week, compared with those of labouring only six and resting one, “A Physician, says that truly scientific man, always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end—a physician is anxious to preserve the balance of circulation as necessary to the restorative power of the body. The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the kindness of Providence, is thrown in as a day of compensation, to perfect by its repose, the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the

superior vigour with which he performs his functions on the other six days, that his rest is necessary to his well-being.—Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of continued diurnal exertion and excitement on his animal system, is not so immediately apparent as it is in the brute; but, in the long run, he breaks down more suddenly; it abridges the length of his life, and that vigor of his old age which (as mere animal power) ought to be the object of his preservation.

"I consider, therefore", continued Dr. Ferre, "that in the bountiful provision of Providence, for the preservation of human life, the Sabbatical appointment is not, as it has been sometimes theologially viewed, simply a precept, partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty and the premature destruction of it a suicidal act".

In another place he states—"That researches in physiology by the analogy of the working of Providence in nature, will show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it as contradistinguished from precept and legislation; I would point out the Sabbatical rest as necessary to man, and that the great enemies of the Sabbath and consequently the enemies of man, are all laborious exercises of the body and mind, and dissipation, which force the circulation on that day on which it should repose".

NEW HAVEN MEDICAL ASSOCIATION.

At a regular meeting of the New Haven Medical Association, composed of twenty-five physicians, among whom were the professors of the Medical College, the following questions were considered:—

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

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

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

The vote on the above was unanimous in the affirmative; Signed by Eli Ives, chairman, and Pliny A. Jewett, clerk.

TESTIMONY OF WILBERFOCE.

The celebrated Wilberforce ascribes his continuance, for so long a time under such a pressure of cares and labours, in no small degree, to his conscientious and habitual observance of the Sabbath. "O what a blessed day," he says, "is the Sabbath, which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects. *Observation and my own experience have convinced me that there is a special blessing on a right employment of these intervals.* O what a blessing is Sunday interposed between the waves of worldly business, like the divine path of the Israelites through Jordan. There is nothing in which I would recommend you to be more strictly conscientious than in keeping the Sabbath holy. By this I mean not only abstaining from all unbecoming sports and common business, but from consuming time in *frivolous conversation, paying or receiving visits*, which among relations, often leads to a sad waste of this precious day. I can truly declare that to me the Sabbath has been invaluable.

THE POLITICAL ECONOMY OF THE SABBATH,

Or reasons for the cessation of work, and Railway and other traffic, on the first day of the week

I. *Because*, If one day in seven be thus observed, the services of an assistant or workman can only be secured, by giving as much for six days' work as will afford support to the workman for seven days

Because, Already, the hours of business and labour, on the other six days of the week, have, in many instances, been unreasonably extended—so as to produce oppression and mental and moral degradation; and it is, therefore, the more indispensable to keep the only remaining day entirely free from encroachment.

Because, The yoke of labour on the day of rest has recently been laid upon many public servants and others in various trades; and to relieve them, great efforts have been made, with some success, and with good hopes of more. But all such efforts would be at once arrested and swept away by the introduction of a system of Sabbath traffic on Railways.

Therefore, The Right way to afford proper time to the industrious classes, for Recreation, and for mental and moral culture, is—*first, and above all*, to protect the first day of the week from all needless or systematic encroachment; and *second*, to shorten the times of business and labour on other days, particularly on Saturday afternoon and Monday forenoon, as our ancestors did.

II Because, The industrious classes in the days of our ancestors, though poorly paid, firmly demanded the full protection of the day of Rest to all—as security for the common good; and in this way, preserved their independence, and raised themselves to a very high state in morals and temporal comfort.

Because, Had they consented to a SYSTEM promoting work on the day of Rest, the

drudgery of unremitting toil would, long ere now, have been spread through all occupations; and would have brought the industrious classes down—through want and competition—to seven days' labour instead of six, for their daily bread.

Therefore, It is our duty to transmit our liberties and privileges UNIMPAIRED to the generations following.

III. *Because*, After numerous cross and connecting Railways are completed, if the system be commenced, passengers, arriving at any one point, will need to be carried forward (at whatever hour) by succeeding trains and other conveyances, as on other days of the week;—in the same manner as passengers were formerly carried forward from the mail-coach in post-chaises and otherwise,—but to one thousand fold greater extent.

Because, No work creates so much other work or attendance, or tempts so much to other work and attendance, as passenger traffic,—In the first instance, to Railway servants and officers, Public porters, Hack vehicles, and at Hotels, Inns, Taverns, Public-houses, Tea-gardens, &c., &c., &c.; and this leads to the opening of not a few descriptions of Shops and Public Offices,—and, thereafter, any tradesman, shopkeeper, manufacturer, or contractor, in any business, who begins to serve the public, by having work done on the day of Rest, compels others to do the same in self-defence;—so that there is no end to the evil, when once begun,—as has been lamentably proved by experience in various places in England.

Because, Rest to all on the first day of the week is attainable; but RECREATION to all in this way is utterly unattainable;—the attempt being inevitably attended with ever-spreading drudgery, imposed upon thousands and tens of thousands of the poor on the day of Rest.

Therefore, A general system of Railway travelling on what is now the day of Rest, would in time compel the Industrious Classes to add that day to their days of toil; and enable the rich to add it to their six days of money-making and pleasure-seeking.

IV. *Because*, The effect of the extension of the hours of work, but especially the introduction of work on the day of Rest, is to lower the rate of all kinds of wages; the adding of one-seventh to the working time, being, in this respect, precisely equivalent to the adding of one-seventh to the working hands. This would make greater cheapness in the labour market; which greater cheapness would be a clear gain to all who do not work for their bread, but would not be a clear gain to those who do work for their bread,—the cheapness being produced by the sacrifices of the latter alone;—that is to say, by their getting less wages for seven days' work than they before got for six days' work.

Therefore, However imperceptibly the change might go on, the effect of working on the day of Rest would be—that the RICH would become RICHER, and the POOR would become POORER, and more oppressed and degraded.

V. *Because*, Though all masters know, that in the case of quarriers and others who do very heavy work, more work is done in the other six days, by allowing them the day of Rest; yet this is not the case in lighter work, or in mere attendance of any kind,—because, then the sinking of the health, spirits, mind, and morals, is gradual,—and per-

sons who break down are dismissed, and replaced by fresh hands.

Because, Though workmen are at liberty to refuse to work on the day of Rest, yet thousands and tens of thousands of the poor, in all large cities of this country, live from hand to mouth. Many of these would accept the terms that masters offered them; and if masters are permitted to employ any on the day of Rest, the evil must spread, and a poor or dissipated people, in the midst of the universal and eager competition both of masters and servants, will drag down others to the same level as themselves; and thus, by the yielding of a few, a whole people may be defrauded of their best privileges.

Therefore, To make the liberties of all secure, all must be kept free on the day of Rest; and all should set their faces like a flint against the enslaving of any. AND THE CONCLUSION OF THE WHOLE is—That the commandment, "Thou shalt do no manner of work" one day in seven, CONFERS A RIGHT ON THE WORKING MAN, which is as essential to his prosperity and independence, as the right conferred by the commandment, "Thou shalt not steal" is to the security and prosperity of the rich. THIS GREAT RIGHT OF THE WORKING CLASSES ought to be protected by all the efforts, and by all the safe-guards, which protect the right of property itself, and the very first encroachment upon it should be resolutely repelled.

In a dense and industrious population, the rest of the first day of the week is the security for, and very foundation of individual and family comfort; as well as of civil and religious liberty. The commandment was given ere the world was so densely peopled;—But the precepts of Revelation are fitted to every stage of society.

THE GENERAL OBSERVANCE OF THE SABBATH BY A NATION IS ESSENTIAL TO ITS RELIGION.

BY THE REV JOHN ANGELL JAMES.

This observance is itself one great duty of religion, and it is necessary to the due performance of all other duties. Religion consists of two parts, piety and morality. By the first we understand a right state of heart towards God; that is, the existence of a supreme love, arising out of faith in our Lord Jesus Christ; expressed by complacency in God's nature, reverence for his character, obedience to his commands, gratitude for his services, and all those acts of worship which he himself has enjoined in his word. By the second part of true religion, we mean all those moral duties which we owe to our fellow-creatures and to ourselves. Now even if it were contended that we could perform the latter without the observance of the Sabbath, we could not the former. The Sabbath is God's institute; and, at the same time, his memorial set up by, and for, himself first of all, and then given to man for his own benefit. It is God's witness to the world as its Creator and Redeemer, and is ever delivering a most solemn and impressive testimony for him as regards his existence, works, attributes, and authority. It is a weekly proclamation from heaven of the claims of the maker, upholder, and governor of all things.—On the dawn of every Sabbath a voice goes forth over the earth,—“There is a God. Jehovah is He! He made and redeemed the world,—arise and worship him.” It is true that men have other witnesses for God, espe-

cially the Bible, the church, and the Saviour, but how heedless would they be of all these if the Sabbath were forgotten. They could meet for divine worship, and thus acknowledge God on other days, if they did not assemble then! But would they? Is it probable? There are meetings on other days, but by whom are they attended? Only by those who keep holy the Sabbath, and by only a few of them. So that if the Sabbath were given up, public worship would soon be given up also, and the people would abandon all appearance of religion, and assume the aspect of a nation of atheists. How impressive a testimony for God are the silence and repose of the day of rest. How the closed shops and the open churches, and especially the stream of population flowing through the streets at the hour of worship into the sanctuaries of religion, remind us of God. This observance of the Sabbath is the visible type—the outward expression, of a nation's religion, and is a far more emphatic testimony for Him than the buildings themselves in which the congregated multitudes assemble. Not the lofty spire nor ample tower; not the gorgeous pile, upon which architecture, sculpture, and painting have lavished their affluence, and which, by the power of association, fills the rapt soul with all the shadows of departed centuries, bear such an impressive witness for God, as the intelligent minds, and holy hearts, and heaven-tuned tongues, gathered on the sacred day beneath its ample dome to worship God at his own selected and appointed time.

While the observance of the Sabbath is of itself one part of our national religion, consider how it tends to support all other parts, whether they relate to God or man. Let any one examine the varied exercises of the christian sanctuaries,—the prayers, the psalmody, the reading of the Scriptures, the eucharist, and especially the sermon, and he cannot fail to perceive their intimate connection with public morals and genuine piety.—It might be said, that the general circulation of the word of God, and religious books and tracts, renders the people less dependent upon the pulpit than they once were. But is it not a fact, that where one sinner, even now, amidst all this abundance of religious publications, is converted from the error of his ways by private reading, twenty or even fifty are reclaimed by hearing sermons? Preaching is God's chief instrument of regeneration.—this is the power of God unto salvation, and so it must ever remain. Nothing ever will, or ever can, supersede the preacher and the sermon. the press will never supplant the pulpit. Public speaking, in its power, is in strict accordance with all the principles of our mental economy. There is a singular adaptation in the living voice and “human face divine” to the work of instructing and impressing the soul of man, the chords of which are made to vibrate to the various modulations of the speaker's voice. What lessons of purity, temperance, and industry, of relative duties, amongst which subjection to magistrates holds a high place, of justice, integrity, and benevolence, are taught every Sabbath: and as the result, even when the soul is not truly converted to God, what a multitude of base thoughts, unworthy inclinations, shameful designs, destructive plans, suggested by ambition, avarice, or voluptuousness, are stifled in their birth, and their execution happily prevented. How much of the peace of families, the order of society,

and the wellbeing of nations, depends, then, upon the ministry of the word of God. We know very well that education, regard to public opinion, the power of law, and the salutary dread of justice, all help to repress crime and promote virtue; but what multitudes are there who need something else besides all these, to restrain them from transgression when temptation is urgent, and the hope of impunity is flattering. And what can supply this so well, and what has supplied it so frequently, as the ordinances of divine worship and the preaching of the word of God. These do more to keep up our national morality than the stringency of law and the terror of its penalties—the solemnities of trial and the most dreadful inflictions of justice. Let any one conceive of the myriads of churches, chapels, and school-rooms which are open every Sabbath to the millions upon millions of children and adults who are assembled within their walls, and also of the amount of moral and religious instruction which is thus made to bear upon those masses of our population, and imagine, if he can, the quantity of sin which is kept out and rooted out of the public mind, and the amount of virtue and piety, which, through God's blessing, is introduced. Were all these churches, chapels, and school-rooms closed, even for a few months; were sermons discontinued, and Sabbaths employed in business or amusement, not only would the influence of religion over the minds of the pious be well nigh extinguished, but the bond of moral obligation over the unconverted would be relaxed, the laws of God and man would be trampled under foot, and an awful reign of unbridled sin commence. “Blind is that country, and wretched must it be, where pure religion is not taught, and where the worth of the faithful watchman is not known till the want of those true friends of the prince and of the people introduces envy, strife, confusion, and every evil work.”

I will strengthen and recommend all I have said on this subject by the testimony of a pious and learned foreigner. Dr. Merle D'Aubigne, the eloquent historian of the Reformation of the sixteenth century, has the following remarks in a work just published, entitled, “Germany, England, and Scotland.”—“There is no people to whom religion is so necessary as the British. The material, agricultural, manufacturing, and mercantile interests are so predominant, that were not religion to counterbalance them, the nation would be undone. The energetic activity which distinguishes the Britons; those gigantic enterprises that characterize them; the founding of an immense empire in India; the gates of China which her powerful hand has wrenched open, that creation of Australia; those expeditions to the poles and every climate, that abolition of the slave-trade and slavery itself,—all these giant-like labours require that a pure religion should animate the people—that oil should be always pouring into the lamp—and that a holy moral force should inspire, moderate, and direct these efforts.—If the Britons, and even the Germans, are much better colonisers than the French and the nations under the papal rule, it is to the gospel they are indebted for it. Neither is this all. Even the admirable political institutions of Britain have need of the rule of faith, the liberal in politics should be conservative in religion. If the people of the United States, notwithstanding their many elements of disorder and dissolution, are not

only still in existence, but increasing more and more in power and importance, it is because they are the sons of the Puritans.—From the very moment that England begins to yield, nay, from the very moment she ceases to press onward in religion, we think she will decline towards her abasement, perhaps, to her ruin. Evil elements are not wanting. She possesses, to a greater extent, perhaps, than any other country, a low, impious, and impure literature; and the efforts made to diffuse it among the public are very great. If ever the flood-gates which religion and morality oppose to these infamous publications are thrown down, the torrent will break forth and overwhelm the whole nation with its poisonous waters."

And then, a little farther on, speaking of the Sabbath, Dr D'Aubigne says, "I do not hesitate to say, that this submission of a whole people to the law of God is something very impressive, and is probably the most incontestable source of the many things that have been showered on the nation. Order and obedience, morality and power, are all in Britain connected with the observance of the Sabbath. Amidst the activity which pervades all things, the bustle of the towns, and the energy with which the inhabitants pursue their earthly callings, what would become of them if they had not a day of rest in which to recruit themselves, and laying aside things temporal, which are seen, to look forward to things eternal, which are unseen? Yes, no doubt, if a remedy is not found out for the evil, immorality and disorder will be brought into England by these new roads. The old Puritan habits are disappearing. This claims the earnest attention of the friends of religion and their country. We say again, the severity of England as to the Lord's day and other institutions, is, in our eyes, an essential feature of the national character, and an imperative condition of the greatness and prosperity of her people."

Such a testimony from such an authority will, it may be expected, have much greater weight than any thing my pen could write, and I therefore adduce it, though a long extract, to corroborate what has been already written in this Tract.

A LITTLE LETTER TO YOUNG FOLKS ABOUT THE SABBATH.

Remember the Sabbath-day to keep it holy—
Exod. xx. 8.

The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.—*Assen. Short. Cat.*

MY DEAR YOUNG FRIENDS,

The Sabbath-day is not yours, but the Lord's who made you, and sees you every moment, and who is soon to be your Judge in the world of Spirits. But in great mercy and tenderness he gives you the use of this day, during your short and uncertain lifetime, to prepare for a never-ending Sabbath in Heaven. Therefore when you profane it, you rob God and hurt yourself sadly.

On Sabbath—avoid idleness and sloth; do not speak about worldly or week-day things; do not work, stroll, visit, or travel, except when real necessity requires it.

On Sabbath—pray much, read the Bible and

good books, attend the House of God and Sabbath School, keep much by yourself, think much about God, about the love of Christ, your souls, your sins, your death-bed, your grave, the day of judgment, and about Heaven and Hell

Thousands of young persons have begun a course of wickedness and crime by Sabbath-breaking, and not a few have ended their days on the scaffold? Multitudes of Sabbath breakers are sorely punished by God, even in this world, and many are every year cast into Hell in the very act of Sabbath-breaking, never to get out again, and are in awful torment

But thousands like you, too, have asked and got the new heart from God on the Sabbath, and by spending that day well, have through grace, grown holy, and have tasted on it the heavenly rest which awaits them when they die. Great numbers of Sabbath-keepers are, at this very moment in Heaven with God and holy angels, and are happy, happy.

In this country there is a terrible battle going on about the Sabbath. Christ and his followers are on the one side, and Satan and his followers are on the other, and the war will continue till Christ wins the victory. You are, by nature, on the enemy's side; but Christ entreats you to desert the rebel army, and to enlist under him, and fight for him in defence of his own day. Young recruits, you know, when well trained, make the best soldiers. It is surely good to be on the winning side.

Come to Christ, then, and you will be able to sanctify the Sabbath and be safe for ever; and may the Holy Spirit enable you to do so now; for we may well weep and tremble for you if you pass the season of youth refusing Jesus, the friend of sinners, and despising his holy Sabbath.

If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.—*1st Chron. xxviii. 9.*

I love them that love me, and those that seek me early shall find me.—*Prov. viii. 17.*

Come unto me all ye that labour and are heavy laden, and I will give you rest.—*Mat. xi. 28.*

Ah, Young Reader! the Devil may perhaps whisper into your heart—"Wait till to-morrow," although you know you may be dead and gone before to-morrow comes. Will you then believe the Devil rather than Christ, and so shut yourself out from heaven for ever? Think a little on this solemn question, before you let this paper out of your hand—and pray that the Spirit of the Lord may help you to answer it aright.

Yours very affectionately,
P DRUMMOND, *Seedsman.*

THE SABBATH.

"O day most calm, most bright,
The fruit of this, the next world's bud,
The endorsement 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 work 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 loosed from earth
Fly hand in hand to heaven.

PLEASURE WALKING ON SABBATH —STROLLING IN THE FIELDS AND WOODS, &c.

No one can deny that this is a practice that prevails to an alarming extent in and around Halifax, and in many other parts of the Province, on the Lord's day. Hundreds upon hundreds leave the Metropolis every Sabbath day, with no other intent than to indulge for a few hours in rural pastime, in frolicking mirth, and, in not a few instances, in criminal leasure; and the most lamentable feature of all is, that not a few of these would consider themselves insulted were they not to be ranked amongst professing christians, nay, it may be, some are in full membership with the religious denomination to which they belong. That those who have turned their back upon the ordinances of God's house should thus profane the Sabbath, is not to be wondered at; but that those who have even a form of godliness should follow such practices, and not only so, but stoutly and resolutely defend these practices as perfectly consistent with the design of the Sabbath, is a lamentation, and shall be for a lamentation.—The recreation of mind and body, say some, is their sole object. We soberly affirm that there is not the vestige of recreation for the one or the other in such a course. It is dissipation and that with a witness, aye, and a dissipation too far more enervating to both the physical and mental powers, than their week-day manual or secular employments.—The contemplation of the works of the Creator, say others, is their object. "Can any thing be more harmless", say they, "than to breathe the sweet air of the surrounding country, than to pluck the vernal, fragrant May-flower, than to listen to the mellow notes of the returning warblers of the forest"? If such are sincere in their declarations, they would do well to remember that, as fallen creatures, they can only, with saving profit, contemplate their Creator-God, through the medium of the Lamb slain, that the very law of the economy of grace is the law of love—of love to their fellow-creatures—and that in very manifestation of that law they are bound to abstain from these practices, seeing that in their indulgence therein they are doing all in their power to encourage the God-despising and the Christ-rejecting to persevere in their infatuated career. Let such ponder the preceding article on *Popular Falacies*.

In noticing these things, it may here be stated, that it has afforded the friends of the Sabbath in this neighbourhood the highest gratification to observe that Mr. Andrew Downs, at the North West Arm, has prohibited all strollers from entering his premises on the Lord's day. Not many Sabbaths ago, it is supposed that there were not less than 150 visitors! This conduct is all the more to be admired, seeing that Mr. Downs has now imposed a small charge for admission to his place, one of the most picturesque and interesting spots in the vicinity. Mr. Downs will be no loser even in a pecuniary point of view, by his staunch adherence to such a course.

Printed for the Committee of the Nova Scotia Sabbath Alliance, by JAMES BARNES, No. 179 Hollis Street, Halifax, N. S.