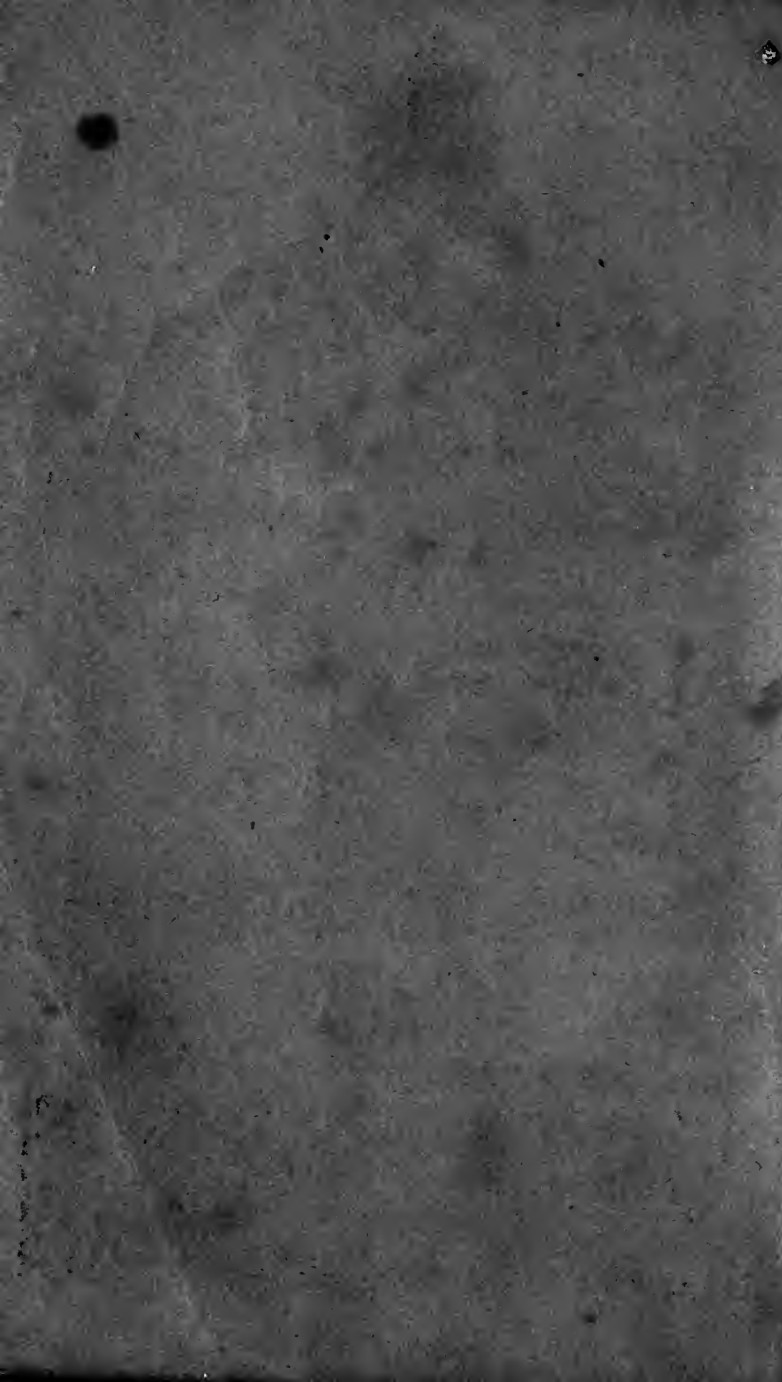


THE
SABBATH MANUAL.

BY REV. J. EDWARDS, D. D.

REVISED BY
THE AMERICAN TRACT SOCIETY,
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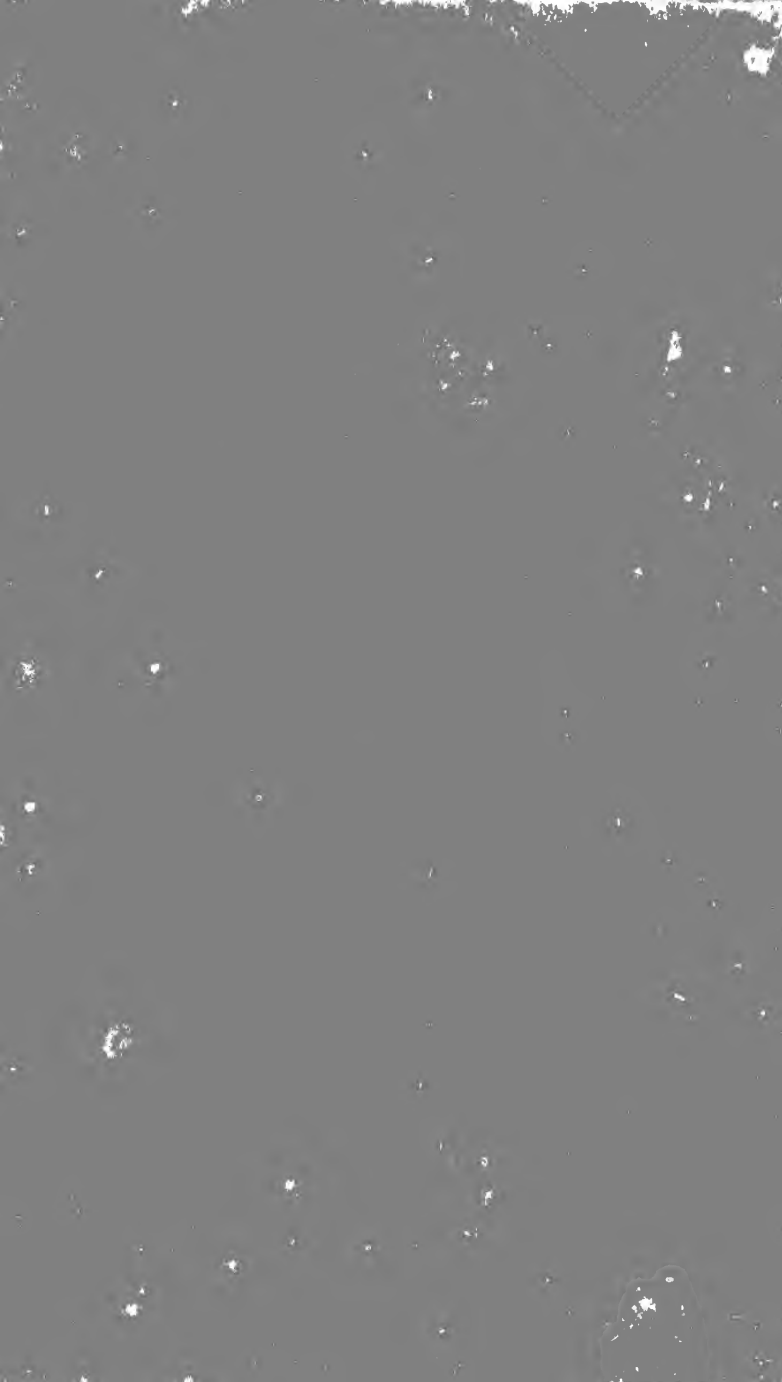
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THE SABBATH MANUAL.

Ends for which the Sabbath was appointed, and
reasons why it should be observed.

Man is mortal and immortal. His body will soon die and mingle with the dust. His soul will live, in a state of conscious, intelligent, moral, and accountable existence, for ever. Knowledge is the food by which it grows in piety, wisdom, usefulness, and bliss. Of all the knowledge of which it is capable, the knowledge of God and of Jesus Christ is the most important. This is life—*eternal* life.

One grand object of Jehovah, in all his dealings with men, is to manifest himself, and give to them correct views of his character and will. This is designed to lead them to exercise right feelings and pursue a right course of conduct towards him, themselves, and one another. By so doing, they will glorify their Maker, benefit themselves, and do the greatest good to their fellow-men.

For this God stretched out the heavens, and laid the foundations of the earth; created man

and made him lord of this lower world. For this he established for him various institutions and laws. Among them was the institution of THE SABBATH, or a day of weekly rest from secular business and cares, of special devotion to the public worship of God, and the promotion of the spiritual and eternal interests of men.

The first great institution established in Paradise, for the human race, was that of *marriage*. This lays the foundation for families, and for social relations among men. The second great institution, established also in Paradise for the race, was that of *the Sabbath*. This was designed to *regulate* families; to point out the period for labor and the period for rest, for the public worship of God, and of special devotion to spiritual and eternal concerns. So important was this arrangement to the glory of God and to the welfare of men, that with reference to it he regulated his own conduct in the creation of the world. He wrought six days—himself. He then came out in the face of creation, and rested one day. He thus gave to this arrangement of six days for labor, and one for rest, the sanction of his high and holy example. This was the proportion which would, in all ages, be suited to the nature of men, adapted to their capacities, and essential to the supply of their wants. With reference to it, time itself was to be divided, not into days, or months, or years, merely, or into any periods measured by the revolutions of the

earth or the heavenly bodies, but into *weeks*—periods of seven days ; six for labor, and one for rest and special devotion to spiritual things. This division of time, measured by the conduct and will of God, and by the capacities and wants of men, was, among those who should know and do his will, to be as permanent and as universal as though it were measured by the revolutions of the earth or the heavenly bodies. It was to be, in all ages and all countries, a sign of the covenant between God and his people ; an emblem and a foretaste of the rest which remaineth for them, and a special season of preparation for its eternal joys.

For this reason, Jehovah not only kept it himself, but he sanctified it, or set it apart from other days for this special purpose. He also blessed it, and with such a fulness of blessings, that they flow out, to those who keep it, not only on that day, but through all the other days of the week. They are blessed in their bodies and souls, in their going out and their coming in, and in all their ways.

In the fifty-eighth chapter of Isaiah and thirteenth verse, Jehovah speaks as if the keeping of the Sabbath were obedience, or would promote obedience to all his commands, and thus insure his blessing ; “ If thou turn away thy foot from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine

own words ; then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father ; for the mouth of the Lord hath spoken it.”

In the seventeenth chapter of Jeremiah and twenty-first verse, we have an exhibition of the same great principle : “ Thus saith the Lord ; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein ; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem : and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and in-

cense, and bringing sacrifices of praise unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

In the above passages Jehovah speaks as if the keeping of the Sabbath were every thing; as if it comprehended, or would secure obedience to all his commands. This, in an important sense, is the case. Such is the nature of man, such the institution of the Sabbath, and such the effect which the keeping of it will have upon him, that, if he is obedient to God in this thing, he will be obedient to him in other things. A Sabbath-keeping people will be an obedient people. The manner in which they treat the Sabbath will be a test of their character, an index of their morality and religion. God did not think it necessary, therefore, to say to his people, in these passages, that, if they would not commit murder, he would bless them; or, if they would not be guilty of theft, he would bless them. He knew that if they would rightly keep the Sabbath, they would not commit murder or theft, or ordinarily be guilty of any gross outward crimes. Men who regularly observe the Sabbath, and habitually attend public worship, which is a part of the proper observance of that day, do not commit such crimes. While they keep the Sab-

bath, God keeps them ; not by force or coercion of any kind, but by the influence of moral government, through means of his appointment.

The Sabbath is the great and all-pervading means of giving efficacy to moral government, and holds a relation to general morality similar to that which the marriage institution holds to social purity. It was designed, and is adapted to lead people steadily to rest from worldly business, cares, and amusements ; to contemplate Jehovah as the Creator, Preserver, Redeemer, Benefactor, Owner, Governor, Judge, and Disposer of men ; to keep alive, and render practically efficacious, the knowledge of the one only living and true God ; to lead all to worship and adore him, and thus to experience the benefits of his infinitely wise, universal, and benevolent reign.

Hence the reason which he gave to his ancient people why they should keep it—"that ye may know that I am Jehovah." Had all men properly kept the Sabbath, all would have known Jehovah, and worshipped him, from the creation of the world to the present time, and idolatry never would have been practised on the earth. Hence, also, when the wants of his ancient people required that they should no longer depend upon oral communications merely, but should have the unchanging laws by which they were to be governed placed upon a permanent record—such as, "Thou shalt have no other gods before me ;

shalt not bow down to graven images ; shalt not take the name of the Lord thy God in vain ; shalt honor thy father and thy mother ; shalt not kill, commit adultery, steal, bear false witness, or covet,"—he put this among them—"Remember the Sabbath day to keep it holy : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." He placed this in the midst of them ; and obedience to it was essential, in order to obedience to the other commands. If they would not keep the Sabbath, they would not obey him in other things. Sabbath-breaking would be treason against the government of God, and open the way for universal profligacy and ruin.

Hence, as a civil ruler, he would no more suffer the Sabbath-breaker to live among that people than he would the murderer. The *penalty* was placed among the local and temporary regulations of that peculiar people ; it was not designed to be permanent, and was not written by the finger of God on the tables of stone ; but the *law* was written there ; because that was designed to be permanent. It expressed an obligation which arose from the nature of man, and from his relations to his Maker, and which, as really as the obligation expressed by the other laws, would be binding upon him through all time.

It is sometimes said that, if the law of the Sab-

bath is binding upon men now, then we must, as the Jews did, put the violators of it to death, by the hand of the civil magistrate. *This does not follow.* We are not now, as the Jews did, to put the open presumptuous violators of the first, or the fifth, or the seventh command, to death. Yet are not these commands binding upon men? Is it not wicked for men to have another god before Jehovah, to bow down to graven images and worship them, or to dishonor their parents? All the commands of the decalogue expressed obligations which were binding upon men before they were written upon tables of stone, and which will continue to be binding till the end of the world.

The penalty of death attached for a time to the violation of the Sabbath, showed how the Lawgiver abhorred the crime. Nor was this abhorrence without good reason. The Sabbath-breaker violated a fundamental law. He proclaimed, by actions, the most impressive of all language—"No God!" and thus produced the effect of practical atheism on himself and on others. He does this in all ages. And as long as it will be wicked for men in a state of probation to have another god before Jehovah, to bow down to graven images, to take the name of God in vain, to dishonor their parents, to commit murder, adultery, or theft, to bear false witness, or to covet, so long will it be wicked for them not to rest from worldly business, cares, and amusements, one day

in seven; for the purpose of publicly worshipping Jehovah, and promoting the spiritual good of themselves and others.

The *reason* which God gave on the tables of stone for keeping the Sabbath, was not a *Jewish* reason. It was one which applies alike to all men. "For in six days the Lord made the heavens and the earth, the sea, and all that in them is." But he did not make them for Jews merely, or for any particular people. He made them for us and for all men. As a memorial of that fact, he set apart the Sabbath, kept it, sanctified and blessed it, *for the benefit of all*. All are bound, by keeping it, to acknowledge this, and to honor him as the Creator, Preserver, and Benefactor; and, as such, the Owner, Governor, and Disposer of all things. The Sabbath was appointed for that purpose, and, as a consequence, to impress on the minds of men the great truths, that "the earth is the Lord's, and the fulness thereof, the world, and they that dwell therein;" that "the silver and the gold are his," though acquired by human industry, and "the cattle upon a thousand hills."

The earth is not eternal; it did not create itself; no creature called it into being. Nor is its existence to be ascribed to chance, to idols, or to any of the false gods which men have worshipped. In the beginning Jehovah created the heavens and the earth. And the things which are seen were not made of things which do appear. They

were literally *created*. “He spake, and it was. He commanded, and it stood fast.”

The Sabbath was designed to make all men feel this ; and to lead them, by keeping it, publicly to acknowledge, “Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest.” And “Thine, O Lord, is the greatness, and the power, and the victory, and the majesty ; for all that is in the heavens and the earth is thine ; thine is the kingdom, O Jehovah, and thou art exalted as head above all.”

Such are some of the truths, which, by the keeping of the Sabbath, are every week proclaimed to the world ; in a manner adapted to the nature of man, and suited to make on him a strong and lasting impression.

When, on the morning of that blessed day, the sun rises and shines as brightly as on other days, the oxen graze as peacefully, the lambs skip as briskly, and the birds sing as sweetly, yet no man goes forth to his labor, no shop-door or window opens, no wheel rattles on the pavement, or vessel leaves the harbor, no stage-coach or canal-boat runs, no whistling or rumbling is heard on the railroad, or bustle is witnessed in any department of secular business, but universal stillness reigns throughout creation, except as broken by the voice of prayer and praise ascending to its Author—*that stillness is the voice of God to the moral nature of*

man; his still, small, but all-prevading and efficacious voice, proclaiming his existence, his character, and his will; that he is a great God and a great King above all gods; that in his hand are the deep places of the earth, and that the strength of the hills is his also; that the sea is his, for he made it, and his hands formed the dry land; that he is a God that judgeth in the earth, and is not far from every one of us; that on him we are dependent, and to him are accountable; and that he will bring every work into judgment, with every secret thing, whether it be good or evil. And it is a voice which each individual who is enlightened, and not scathed by iniquity till he is twice dead, will hear, and in some measure feel.

In proportion as he hearkens to it, and enters into its spirit, he will have a deeper and more operative conviction of the presence of God, and of the nearness, reality, and importance of eternal things. He will feel more solemn, more as if one thing were needful, as if the favor of God were life, and his loving-kindness better than life; and he will be more likely to say, "O, come, let us worship and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his hand."

This was designed to be the effect of the stillness of the Sabbath, and this is the preparation which men need when they go to the house of

God, and hear his voice speaking, through the living ministry, to the ear, in order to make it like the rain and the snow, that come down from heaven and water the earth, causing it to bring forth and bud, that it may give seed to the sower and bread to the eater. So, when men rightly keep the Sabbath, will the word of the Lord be. It will not return void, but will accomplish that which pleases him, and prosper in the thing whereunto he sends it. In the prophetic language of inspiration, "Men will go out with joy, and be led forth with peace; the mountains and the hills will break forth before them into singing, and all the trees of the field will clap their hands. Instead of the thorn will come up the fir-tree, and instead of the brier, the myrtle-tree; and it will be to the Lord for a name, and for an everlasting sign, that shall not be cut off."

Thus the keeping of the Sabbath makes God known, gives efficacy to his moral government, increases the number and fidelity of his subjects, and communicates, to a greater extent than can otherwise be done, the benefits of his holy and perfect reign.

The keeping of the Sabbath promotes the same end in another way, by directing attention to Jehovah, not merely as the Creator, but as the Preserver and Benefactor, of men. Not only is it true that "*of him are all things,*" but equally true that "*by him are all things.*" He is not only the Former of our bodies and the Father of our spirits,

but "in him we live and move, and have our being." He keeps the breath in our nostrils, the blood flowing in our veins, and the spirit of life within us. He not only piled up the mountains and scooped out the valleys, made the channels for the river, and the bed for the sea, but he maketh the grass to grow upon the mountains, and the corn to spring in the valleys. His rivers run among the hills. He visiteth the earth and watereth it. He maketh it soft with showers, and *he* blesseth the springing of it. The earth is full of the riches of *his* goodness. So is that great and wide sea, wherein are things creeping innumerable, and where goeth that leviathan which *he* hath made to play therein. These all wait upon *him*, and he giveth them their meat. What he giveth, they, in ways of his appointment, gather. And when he withholdeth, they die. He openeth his hand and supplieth the wants of every living thing. *Of him, and through him, and to him are all things.*

The Sabbath was designed to make men feel this, and lead them to act accordingly; to treat Jehovah as their Maker, Preserver, and Benefactor; and render to him the obedience which their relations to him require.

But to men he has *special* claims, over and above those which result from creation, preservation, and the bestowment of all temporal favors. When they, by rebellion, were lost—when there was no eye to pity and no arm to save—then his

eye pitied and his arm brought salvation. He laid help for them upon One who is mighty, and who came to take away their sins by the sacrifice of himself. Though he was rich, for their sakes he became poor, that they, through his poverty, might be rich. He was wounded for their transgressions, and bruised for their iniquities. The chastisement of their peace was upon him, and by his stripes they are healed. He bare their sins in his own body on the tree; entered the holy place with his blood, and obtained eternal redemption for them. Nor did he merely die for their sins. He rose again for their justification. And he now lives, and makes intercession for them, and offers them all the blessings of his salvation, without money and without price. Whosoever will may come to him, and them that come he will in no wise cast out. Though their sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. From all their filthiness and their idols he will cleanse them. A new heart will be given them, and a new spirit put within them. He will take away the heart of stone, and give them a heart of flesh. He will be their God, and they shall be his people.

Surely they are not their own. They did not create themselves. They do not preserve themselves. They are not the authors of the blessings which they enjoy. Above all, they "are bought with a price," and "redeemed not with corrupti-

ble things, as silver and gold, but with the precious blood of Christ," who loved them, and gave himself for them, that whosoever believeth on him should not perish, but have everlasting life.

Such are some of the truths which the Sabbath inculcates. *It commemorates the work of God, as Creator, Preserver, Benefactor, and Redeemer.* It is the day which the Lord has made for this purpose, and which he blesses to this end. It also points to a rising Savior, a finished redemption, deliverance, through grace, from an eternal hell, and exaltation to an eternal heaven. And it is a powerful means of leading men to live not unto themselves, but unto HIM who died for them, and rose again; and thus to glorify him in body and spirit, which are *pre-eminently* his.

They are his by creation, his by preservation, and his by all the blessings which they enjoy. They are his by redemption; and his, through the influence of the Sabbath and its attendant means of grace, they may be, and, if not rejected, will be, by *adoption*, and heirship to an inheritance incorruptible, undefiled, and not to fade away.

Thus the Sabbath was designed to commemorate and enforce THE RIGHTS OF GOD—those which result from creation, preservation, and redemption.

His right to men, to all which they possess, or can obtain, and to all things, is *higher* and more

perfect than does or can belong to any other being. His rights are original, independent, eternal. His are the kingdom, the power, and the glory. His the absolute ownership, the rightful possession, and the just final disposal of all things. For he hath created all, and for his pleasure they are and were created. And his pleasure is always right, always perfect, and promotive of the highest good of all who obey him.

One conclusion which results from the above-mentioned truths, and to which we invite universal attention, is, *Whatever Jehovah does, or suffers to be done, he wrongs no one.*

Though his way be in the great deep, his goings past finding out, and the reasons of his dealings to mortals are not known, yet he has reasons—good reasons, the best reasons—reasons which, like himself, are perfect, and which, when published, will lead all the good to cry, “Alleluia! for the Lord God omnipotent reigneth.”

When he lets the winds out of his fists, and they sweep the ocean, break the pride of navies, and sink the treasures of a thousand hearts, he wrongs no one. When he suffers a fire to be kindled, and insurers and insured see their all go up in smoke, he wrongs no one.

If, with his providential finger, he touch the currency or the commerce of a country, and all is in confusion, and the wise men, the great, and the mighty men who try to adjust it, dash one

against another, like the waves of the sea, and accumulated millions vanish, he wrongs no one. Though he turn the fruitful field into a wilderness, and the mart of nations into a desert, he wrongs no one. When he comes and lays his hand on that little child who has just opened its eyes on creation, and it closes them and passes away, he does not wrong even *her* who gave it birth; "for the Lord gave, and the Lord hath taken" *only his own*. And though he doeth his pleasure in the armies of heaven, and among the inhabitants of earth, and with all things throughout the universe, he doeth all things well.

This the Sabbath was appointed to make men feel, and lead them to say in view of all that God does, "It is the Lord: let him do as seemeth good in his sight." "Though the fig-tree should not blossom, and there be no fruit in the vine, the labor of the olive should fail, and the fields yield no meat, the flocks be cut off from the fold, and there be no herd in the stall, yet will I rejoice in the Lord, and joy in the God of my salvation." "Though he slay me, yet will I trust in him."

Another conclusion, which results from the facts above mentioned, is, that *men have no rights to any thing but those which God gives them*. Their rights are derived and dependent. Without information from the Giver, they would never know what these rights are. This information he has given in the Bible; all of which is given by inspi-

ration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness, that men who receive and obey it may become perfect, and be thoroughly furnished unto all good works. It shows them what to believe, wherein they are wrong, and how to return to that which is right. It instructs them in what is right, in feeling and conduct, toward God, themselves and their fellow-men; and it sets before them the highest motives to do it. It is the voice of God to the soul, testifying words by which it may be enlightened, sanctified and saved.

For this reason every person should *own* a copy, search it daily as the word of God, with earnest supplication for the teaching of his Spirit; and as they know his will, they should do it. They will then know the truth, and the truth will make them free. God will shine into their minds, and give them the light of the knowledge of his glory in the face of Jesus Christ. In his light they will see light, and will become light in the Lord. They will know him, and Jesus Christ whom he has sent, and will let the light of holiness so shine that others will be led to glorify their Father in heaven.

They will also know their rights, learn the way to exercise them to the mutual good of all, and be disposed to take that way. *And they will know that the right to work seven days in a week is not one of them.* That right God never gave. That

light no man ever had. That right no man can get. Human governments cannot give it. It was never given to them. They do not possess it. They cannot obtain it, nor can they bestow it upon others.

Then will all men know, too, that if any one, in the government or out of the government, takes seven days each week for secular business and gain, he does it *wholly without right*.

For such purposes the Sabbath was not made or given to man. *It is not theirs*. And an honest man will not knowingly take what is not his. He will be content with that which belongs to him, and will conscientiously abstain from taking more. The Sabbath, for secular business and gain, belongs to no man, and no honest man, who knows this, will take it. This should be understood by all.

As the Bible and the knowledge of facts are disseminated, and the will of God made known, it will be understood, through the length and breadth of the country, and throughout the world. Honest men, who know the truth in regard to the Sabbath, will act accordingly. They are doing it to a great extent now. The manner in which men treat the Sabbath is developing their character, and showing whether they are contented with the periods of labor which belong to them, or are disposed to take more. If they are intelligently disposed to take more, they are not, at heart, honest men.

To six days, for secular business, men have a right. God has given it. "Six days shalt thou labor, and do all thy work." Why must men do *all* their work in six days of the week? Because there are no more days, in which to work. God never made but six working days. He never gave any more. No man has any more.

Yet another day is added to every week. To that, also, every man has a right, for the purpose for which it was made. He has a right to *remember* it; that, at such a time, it will come; and to order all his worldly concerns in such a manner as to be prepared for it. When it comes, he has a right to keep it holy to the Lord; not as a day of worldly business; but as a day of rest, and of special devotion to the worship of God and to the spiritual good of men. This is the right of the *poor*, as really as of the rich; of servants, as well as of masters. All have a right to labor six days in a week, because God has given it. All have a right to rest one day in seven, because God has given that. His command is, "Remember the Sabbath day, and keep it holy. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates;" and all men have a right, and it is their duty to obey him.

This right does not come from men. It comes from God. Like the right to live, to see the sun,

and breathe the air, it vests in humanity, and is *inalienable*. No human government gave it, and no human government, without deep injustice, can take it away.

Though government is an ordinance of God, and magistrates are his ministers, designed to be a terror to evil-doers, and a praise to them that do well, yet it was not instituted to *give* rights, but to *guard* them; to protect men in the enjoyment of them, and in the proper application of them to the concerns of this life. The right to keep the Sabbath lies back of human government, and rests on the same foundation with government itself; namely, the revealed will of God, and the wants of the human family.

There is not a laborer on the canal, or railroad, in the manufactory or workshop, or in any department of worldly business, who has not a right, when the Sabbath comes, to keep it holy to the Lord; to worship him, and promote the spiritual good of men. This right is understood, asserted and maintained, by increasing numbers.

The crew of a vessel in one of our harbors was ordered by the captain to labor on the Sabbath, in preparation for a voyage. They refused, assigning a reason their right to rest on the Sabbath while in the harbor, and to attend to the appropriate duties of that day. The captain dismissed them, and attempted to procure another crew. He applied to numbers who refused. He then

met an old sailor, and asked him if he would ship. He said, "No!" "Why not?" said the captain. "Because," said the sailor, "the man who will rob the Almighty of his day, I should be afraid, would, if he could, rob me of my wages." The captain could not find a crew, and on Monday was glad to take the old one. They engaged again, and showed by their conduct, that the keeping of the Sabbath had fitted them the better for the duties of the week.

A man was applied to, and offered a large salary, to superintend the running of the cars on a railroad. He consented to take the office on condition that no cars should run on the Sabbath. This caused the board of directors to discuss the question whether they should confine the running of the cars to the six working days. A part were in favor of it; but two, who were very rich, were opposed to it, and had sufficient influence to turn the vote the wrong way. The man refused to accept the office. "It will not do for me," said he, "to work on the Sabbath. I know how it will end. I have seen it tried, till I am satisfied. It is the way to fail and come to nothing." Soon after, one of those rich men did fail. The other died. Did either of them receive any lasting benefit from the running of their cars on the Sabbath? And do men ordinarily, on the whole, gain any thing valuable in that way?

Another man, who had been accustomed to go

with the cars on week days, informed his wife that he had been requested to go with the cars on the Sabbath. She replied, "I take it for granted that you do not intend to go." Such was her confidence in her husband, that she took it for granted that he would not do a wicked thing for money. He told her that, if he should not go, he might lose his place; that he had no other employment, the times were hard, and he had a family to support. "I know it," said she, "but I hope you will not forget that, if a man cannot support a family by keeping the Sabbath, he certainly cannot support them by breaking it"—a sentence which ought to be written in letters of gold, and held up to the view of all Christendom. *If a man cannot support a family by keeping the Sabbath, he certainly cannot support them by breaking it.* "I am very glad," said the man, "that you think so. I think so myself. That was what I wanted—to see whether we think alike." He told the superintendent that he liked his situation, and should be very sorry to lose it, but that he could not go with the mail on the Sabbath; that he wished to attend public worship, and go with his children to the Sabbath-school. He did not lose his place, nor did he suffer in a pecuniary point of view. He prospered more than before, and lives to bear his testimony, not only to the duty, but to the utility, even for this world, of keeping the Sabbath. The prospects of children whose parents go regularly

with them to the house of God on the Sabbath, are far different from those of children whose parents go with the rail-cars, or engage in secular business on that day. The Lord visits the iniquities of the fathers upon the children to the third and fourth generation of those who hate him, and shows mercy to thousands of those who love him and keep his commandments. In the way of righteousness there is life, and in the pathway thereof there is no death.

There is a sense in which, under God, a man owns himself. But he has no such title even to himself, as gives him a right to employ himself in worldly business on the Sabbath. That right was *not* given, when his body and soul were given. When a man buys a horse he owns him. But he has no such title as gives him a right to use the horse in secular business on the Sabbath. That right was *not* given when the horse *was* given. A man raises an ox on his farm; but that gives him no right to employ the beast in worldly business on the Sabbath. That right was not given when the beast was given. On the contrary, that right was expressly withheld by the Maker and Owner of the beast. Though the heaven of heavens cannot contain him, yet he cares even for *oxen*, and provides for their wants. He has guarantied to them one day of rest in seven, and he will not suffer any one to deprive them of it with impunity.

Men have a right to fire and to water. But it is

only for the purposes for which those elements were made. A man has no such right to fire that he may throw it into his neighbor's building. He has no such right to water that he may drown his neighbor's child in it. And he has no such right to fire, or water, as makes it proper to kindle the one, or raise the steam of the other, to run a rail-car on the Sabbath for purposes of worldly gain. That right was not given when the fire and water were given. Nor was the wind given to take a vessel from the harbor on the Sabbath, carrying the sailors away from the house of God and all the means of grace, for the purpose of making money. And men have no moral right to employ it for that end.

They have no right to the elements, or the animals, except for the purposes for which they were made and given to men. To be employed in secular business on the Sabbath *is not one of those purposes*. No man has a right so to employ them, and if he does so, *it is wholly without right*.

It is also in opposition to AN EXPRESS STATUTE, written, by the finger of God, on tables of stone, among the permanent, unchanging laws of his kingdom, which will be binding, in their spirit, upon all who shall know them, in all countries, to the end of time.

It is in opposition to another law; not merely to

that which was written on the tables of stone, but to a law written, by the finger of God, ON THE NATURE OF BOTH MAN AND BEAST. They were not made for seven days' labor in a week, and they cannot endure it without diminishing their strength and shortening their lives.

The sabbatical institution is not a positive or moral institution merely. It is based upon a *natural* law. And if it is the duty of laboring men not to commit suicide, it is their duty to keep the Sabbath.

In the year 1832 the British House of Commons appointed a committee to investigate the effects of laboring seven days in a week, compared with those of laboring only six, and resting one. That committee consisted of Sir Andrew Agnew, Sir Robert Peel, Sir Robert Inglis, Sir Thomas Baring, Sir George Murray, Fowell Buxton, Lord Morpeth, Lord Ashley, Lord Viscount Sandon, and twenty other members of Parliament. They examined a great number of witnesses, of various professions and employments. Among them was John Richard Farre, M. D. of London; of whom they speak as "an acute and experienced physician." The following is his testimony :

"I have practised as a physician between thirty and forty years; and during the early part of my life, as the physician of a public medical institution, I had charge of the poor in one of

the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit, during a great many years, of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labor and dissipation. Its use, medically speaking, is that of a day of rest.

“As a day of rest, I view it as a day of *compensation* for the inadequate restorative power of the body under *continued* labor and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalises the circulation, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. 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 vigor 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 to mere animal power) ought to be the object of his preservation.

“I consider, therefore, that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the *natural* duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effects of real christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigor to the mind, and through the mind to the

body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy: but this I will say,—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 or mind, and dissipation, which force the circulation on that day in which it should repose; while relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one’s family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life,—constitute the beneficial and appropriate service of the day.

“I have found it essential to my own well-being, as a physician, to abridge my labor on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from *continued* exertion. In warm climates and in active service this is painfully appa-

rent. I have advised the clergyman also, in lieu of his Sabbath, to rest one day in the week: it forms a continual prescription of mine. I have seen many destroyed by their duties on that day; and to preserve others, I have frequently suspended them, for a season, from the discharge of those duties. I would say, further, that quitting the grosser evils of mere animal living from over-stimulation and undue exercise of body, the working of the mind in one continued train of thought is destructive of life in the most distinguished class of society, and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life. Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, I would recommend to abstain on the seventh; and in the course of life, by giving to their bodies the repose, and to their minds the change of ideas suited to the day, they would assuredly gain by it. In fact, by the increased vigor imparted, more mental work would be accomplished in their lives. A human being is so constituted that he needs a day of rest both from mental and bodily labor."

Such is the opinion of this distinguished man. Nor is it peculiar to him. Other physicians of great eminence, and in great numbers, have expressed the same; and facts show that this opinion is correct. *Men who labor seven days in a*

week are not as healthy, and do not ordinarily live as long as those who work but six, and rest one. Many a man has lost his reason and his life, who, had he kept the Sabbath, might have continued to enjoy them.

The celebrated Wilberforce ascribes his continuance for so long a time, under such a pressure of cares and labors, 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.* One of their prime objects, in my judgment is, to strengthen our impressions of invisible things, and to induce a habit of living much under their influence." "O, what a blessing is Sunday, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan." "Blessed be God, who hath appointed the Sabbath, and interposed these seasons of recollection." "It is a blessed thing to have the Sunday devoted to God." "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.*"

In writing to his friend, he says, "I am strongly impressed by the recollection of your endeavor to prevail upon the lawyers to give up Sunday consultations, in which poor Romilly would not concur." What became of this same poor Romilly,* who would not consent, even at the solicitation of his friend, to give up Sunday consultations? He lost his reason, and terminated his own life.

Four years afterwards, Castlereagh came to the same untimely end. When Wilberforce heard of it, he exclaimed, "Poor fellow! He was certainly deranged—the effect, probably, of continued wear of mind. The strong impression on my mind is, that it is the effect of the *non-observance* of the Sabbath; both as to abstracting from politics, and from the constant recurring of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminutiveness. Poor Castlereagh! He was the last man in the world who appeared to be likely to be carried away into the commission of

* Sir Samuel Romilly, solicitor-general of England during the administration of Fox, who terminated his life November 2, 1813.

such an act ; so cool, so self-possessed." " It is curious to hear the newspapers speaking of incessant application to business ; forgetting that by the weekly admission of a day of rest, which our Maker has enjoined, our faculties would be preserved from the effect of this constant strain." Being reminded again, by the death of Castle-reagh, of the case of Sir Samuel Romilly, he said, " If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over-tension. Alas ! alas ! Poor fellow ! "

Well might Dr. Farre say, " The working of mind in one continued train of thought is destructive of life in the most distinguished class of society ; and *senators themselves* need reform in that particular. I have observed many of them destroyed by neglecting this economy of life."

A distinguished financier, charged with an immense amount of property during the great pecuniary pressure of 1836 and 1837, said, " I should have been a dead man, had it not been for the Sabbath. Obligated to work from morning till night, through the whole week, I felt on Saturday, especially Saturday *afternoon*, as if I *must* have rest. It was like going into a dense fog. Every thing looked dark and gloomy, as if nothing could be saved. I dismissed all, and kept the Sabbath in the good old way. On Monday it was all bright sunshine. I could see through, and I got through. But had it

not been for the Sabbath, I have no doubt I should have been in the grave."

A distinguished merchant, who, for the last twenty years has done a vast amount of business, remarked to the writer, "Had it not been for the Sabbath, I have no doubt I should have been a maniac long ago." This was mentioned in a company of merchants, when one remarked, "That is the case exactly with Mr. ——. He was one of our greatest importers. He used to say that the Sabbath was the best day in the week to plan successful voyages; showing that his mind had no Sabbath. He has been in the Insane Hospital for years, and will probably die there." Many men are there, or in the maniac's grave, because they had no Sabbath. They broke a law of *nature*, and of nature's God, and found "the way of the transgressor to be hard." Such cases are so numerous that a British writer remarks, "We never knew a man work seven days in a week who did not kill himself or kill his mind."

Thomas Sewall, M. D. professor of pathology and the practice of medicine in the Columbian College, Washington, D. C. remarks, "While I consider it the more important design of the institution of the Sabbath to assist in religious devotion and advance men's spiritual welfare, I have long held the opinion that one of its chief benefits has reference to his *physical* and *intellectual* constitution; affording him, as it does, one day in seven

for the renovation of his exhausted energies of body and mind ; a proportion of time small enough, according to the results of my observation, for the accomplishment of this object. I have remarked, as a general fact, that those to whom the Sabbath brings the most *entire* rest from their habitual labors, performed the secular duties of the week more vigorously, and better than those who continue them without intermission. For a number of years, I have been in close intimacy and intercourse with men in public life, officers of the government, and representatives in the national legislature, and eminent jurists, whose labors are generally great, and whose duties are arduous and pressing. Some of them have considered it their privilege, as well as their duty, to suspend their public functions, while others have continued them to the going down of the Sabbath sun. Upon the commencement of the secular week, the one class arise with all their powers invigorated and refreshed, while the other come to their duties with body and mind jaded and out of tone. I have no hesitation in declaring it as my opinion, that if the Sabbath were universally observed as a day of devotion and of rest from secular occupations, *far more work of body and mind would be accomplished, and be better done ; more health would be enjoyed, with more of wealth and independence, and we should have far less of crime, and poverty, and suffering."*

Reuben D. Mussey, M. D. professor of surgery

in the Ohio Medical College, remarks, "The Sabbath should be regarded as a most *benevolent* institution, adapted alike to the physical, mental and moral wants of man. The experiment has been made with animals, and the value of one day's rest in seven, for those that labor, in recruiting their energies and prolonging their activity, has been established beyond a doubt. In addition to constant bodily labor, the corroding influence of incessant *mental* exertion and solicitude cannot fail to induce *premature* decay, and to shorten life. And there cannot be a reasonable doubt, that, under the due observance of the Sabbath, life would, on the average, be prolonged more than one-seventh of its whole period; that is, more than seven years in fifty."

John P. Harrison, M. D. professor of materia medica in the same institution, adds, "The Sabbath was made for man. This truth is forcibly exemplified in the benefits conferred on the bodies of men by a proper observance of God's holy day of rest. Incessant uninterrupted toil wears out the energies of man's limited strength. The elasticity of the spring is destroyed by unabated pressure. The nervous system is especially relieved by alternations of activity and repose, and by diversification of impressions. The sacred quietness of the Sabbath takes off from the brain that excessive fulness of blood which the mental and bodily exercise of six days is calculated to pro-

duce. The change of dress, the social worship, the physical rest, and the transfer of thought and feeling from earthly interests to higher objects, not only harmonize the moral, but they refresh and invigorate the *bodily* powers. All experience is expressive of this universal proposition, that *a longer life, and a greater degree of health, are the sure results of a careful regard to the commandment, 'Remember the Sabbath day, to keep it holy.'*”

In the above remarks of Professors Mussey and Harrison numerous other educated and highly respectable physicians fully concur.

Ebenezer Alden, M. D. of Massachusetts, remarks, “After much reflection, I am satisfied that the Sabbath was made for man, as a *physical* as well as an intellectual and moral being. I view it as a day of compensation for the inadequate restorative power of the body, under continued labor and excitement. The Sabbath holds the same relation to the week that night does to day. It is mercifully interposed as an interruption of labor; a day when the cares and anxieties of life, so far as they relate to the body, should be laid aside, that man may recruit his strength and renew his exhausted powers. Unnecessary labor on the Sabbath is a *physical sin*, a transgression of a *physical law*, a law to which a penalty is attached, a penalty which cannot be evaded. Whoever tramples upon the Sabbath, making it a day of toil, instead of a day of rest, is living ‘too fast,’

and will, in consequence, the sooner reach 'that bourn from whence no traveller returns.' Such is my opinion, and such, I apprehend, will be found to be substantially the opinion of every reflecting and well-educated physician."

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 labor but six days in a week be more healthy and live longer, other things being equal, than those who labor seven ?

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

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

John C. Warren, M. D. of Boston, professor in the Medical College of Harvard University, observes, "I concur entirely in the opinion expressed by Dr. Farre, whom I personally know as a physician of the highest respectability. The utility of observing the Sabbath as a day of rest, considered in a secular point of view, rests upon one of the most general of the laws of nature, the law of *periodicity*. So far as my observation has

extended, those persons who are in the habit of avoiding worldly cares on the Sabbath, are those most remarkable for the perfect performance of their duties during the week. The influence of a change of thought, on the Sabbath, upon the minds of such persons, resembles that of the change of food upon the body. It seems to give a fresh spring to the mental operations, as the latter does to the physical. *I have a firm belief that such persons are able to do more work, and do it in a better manner, in six days, than if they worked the whole seven.* The breathing of the pure and sublime atmosphere of a religious Sabbath refreshes and invigorates the spirit. It forms an epoch in our existence from which we receive a new impulse, and thus constitutes the best preparation for the labors of the following week."

Gilbert Smith, M. D. late president of the College of Physicians in the city of New York, says, "I have read with much satisfaction Dr. Farre's testimony, and unhesitatingly subscribe to his views."

The opinions of the above and many other distinguished medical gentlemen are abundantly confirmed by facts. Men who labor but six days in a week are more healthy and strong than those who labor seven. They do more work, and live, upon an average, to a greater age. This has been strikingly exemplified in numerous cases.

Dr. F. Backus and seven other respectable phy-

sicians of Rochester, New York, have given the following testimony: "We fully concur in the opinions expressed by Drs. Farre and Warren. Having most of us lived on the Erie Canal since its completion, we have uniformly witnessed the same deteriorating effects of seven days' working upon the physical constitution, both of man and beast, as have been so ably depicted by Dr. Farre." They are more sickly than others, bring upon themselves, in great numbers, a premature old age, and sink to an untimely grave.

Nor is it true that men who labor six days in a week, and rest on one, are more healthy merely, and live longer than those who labor seven; but *they do more work, and in a better manner*. The experiment was tried in England upon two thousand men. They were employed for years, seven days in a week. To render them contented in giving up their right to the Sabbath as a day of rest, *that birthright of the human family*, they paid them double wages on that day, eight days' wages for seven days' work. But they could not keep them healthy, nor make them moral. Nor can men ever be made moral, or kept most healthy in that way. Things went badly, and they changed their course—employed the workmen only six days in a week, and allowed them to rest on the Sabbath. The consequence was, that they did more work than ever before. This, the superintendent said, was owing to two causes, viz. *the*

demoralization of the people under the first system, and *their exhaustion of bodily strength*, which was visible to the most casual observer. Such a course will always demoralize men, and diminish their strength.

It was tried on the northern frontier of the United States, during the last war. When building vessels, making roads, and performing other laborious services, the commander stated that it was not profitable to employ the men on the Sabbath, for it was found that they could not, in the course of the week, do as much work.

In the year 1839 a committee was appointed in the legislature of Pennsylvania, who made a report with regard to the employment of laborers on their canals. In that report, they say, in reference to those who had petitioned against the employment of the workmen on the Sabbath, "They assert, *as the result of their experience*, that both man and beast can do more work by resting one day in seven, than by working on the whole seven." They then add, "Your committee feel free to confess, that *their own experience* as business men, farmers, or legislators, corresponds with the assertion."

The minister of marine in France has addressed a letter to all the maritime prefects, directing that no workman, except in case of absolute necessity, be employed in the government dockyards on the Sabbath. One reason which he

gives is, that men who do not rest on the Sabbath do not perform as much labor during the week, and, of course, that it is not profitable to the state to have labor performed on that day. Another reason is, that it is useful to the state to promote among the laboring classes *the religious observance of the Sabbath*. This is, no doubt, the case. And one way to promote among the laboring classes the religious observance of the Sabbath, is for functionaries of the government to suspend their secular business, and religiously observe the day themselves. Let the distinguished classes of society set an example of keeping the Sabbath, and others may be expected to follow it. And let employers in no case *unnecessarily* deprive those whom they employ of the rest and privileges which God has provided for them, and the enjoyment of which would promote the mutual good of all. *The policy which seeks to gain by the violation of the laws which infinite wisdom and goodness have established, is selfish, short-sighted, and defeats its own end.*

The experiment was tried in a large flouring establishment. For a number of years they worked the mills seven days in a week. The superintendent was then changed. He ordered all the works to be stopped at eleven o'clock on Saturday night, and to start none of them till one o'clock on Monday morning, thus allowing a full Sabbath every week. And the same men, during

the year, actually ground thousands of bushels more than had ever been ground, in a single year, in that establishment before. The men, having been permitted to cleanse themselves, put on their best apparel, rest from worldly business, go with their families to the house of God, and devote the Sabbath to its appropriate duties, were more healthy, moral, punctual and diligent. They lost less time in drinking, dissipation and quarrels. They were more clear-headed and whole-hearted, knew better how to do things, and were more disposed to do them in the right way.

This, under similar circumstances, will always be the case. Men who labor six days in a week, and rest one, can do more work in all kinds of business, and in all parts of the world, and do it in a better manner, than those who labor seven. The Sabbath was not designed, and it is not adapted, to injure men, even in their business for this world, but to benefit them; and those who will not keep it reject their own mercies.

It has been said that those who manufacture salt by boiling must violate the Sabbath, because it will not do to let the kettles cool down as often as once a week. But a gentleman tried the experiment, who said that, if he could not keep the Sabbath, he would not make salt. He had thirty-two kettles. He allowed the fires to go out, and all the works to stop from Saturday till Monday. His men attended public worship on the Sabbath.

In the course of the season they boiled seventy-eight days, and made, upon an average, over two hundred bushels of salt a day—in all fifteen thousand eight hundred and seventy bushels; and at an expense, for breakage and repairs, of only *six cents*. At the close of the season he told his Sabbath-breaking neighbors how much he had made; but it was so much more than they had made themselves, that they could hardly believe him. Their expenses for breakage and repairs had been much greater than his. Not a man, with the same dimension of kettles, had made as much salt as he. Resting on the Sabbath does not, on the whole, hinder men in their business. It helps them both as to the quantity and the quality of their work.

Even fishermen abroad on the ocean, who fish but six days in a week, ordinarily prosper better than those who fish seven. A gentleman who resides in a fishing town, and who has made extensive inquiries, remarks, "Those who fish on the Sabbath do not, ordinarily, take any more, during the season, than those who keep the Sabbath. They do not make more money, or prosper better for this world. They are not more respectable or useful, nor are their families. Their children are not more moral, and it seems to be no better for them, *in any respect*, than if they fished and did business only six days in a week.

"One man followed fishing eight years. The first four he fished on the Sabbath. The next four

he strictly kept the Sabbath, and is satisfied that it was for his advantage in a temporal point of view. Another man, who was accustomed for some years to fish on the Sabbath, afterwards discontinued it, and found that his profits were greater than before. Another man testifies that, in the year 1827, he and his men took more fish by far than any who were associated with them, though he kept the Sabbath and they did not. It was invariably his practice to rest from Saturday till Monday. Though it was an unfavorable season for the fisheries, he was greatly prospered in every way, and to such an extent that many regarded his success as almost miraculous.

“Examples like the above might be multiplied to almost any extent. So far as I can learn by diligent inquiry, all who have left off fishing on the Sabbath, *without an exception*, think the change has been for their temporal advantage.

“He who has been more successful than any other among us this season, has strictly kept the Sabbath, as have also his men. They went to the coast of Labrador, were gone less time than usual, took more fish than the crew of any other vessel, and more than they could bring home. They gave away thirty-five hundred fish before they left the ground. In thirteen days they caught eleven hundred quintals.”

A gentleman belonging to another fishing town, which sends out more than two hundred vessels in

a year, writes as follows: "I think it may safely be stated that those vessels which have not fished on the Sabbath have, taken together, met with *more than ordinary success*. The vessel whose earnings were the highest, the last year and the year before, was one on board which the Sabbath was kept by refraining from labor, and by religious worship. There is one firm which has had eight vessels in its employ this season. Seven have fished on the Sabbath, and one has not. That one has earned seven hundred dollars more than the most successful of the six. There are two other firms employing each three vessels. Two out of the three, in each case, have kept the Sabbath, and in each case have earned *more than two-thirds of the profits*."

The Sabbatical institution is in accordance with the nature of man, and the observance of it is profitable unto all things.

The same law is impressed by the same Divine hand on the nature of the laboring animals. When employed but six days in a week, and allowed to rest one, they are more healthy than they can be when employed during the whole seven. They do more work, and live longer.

The experiment was tried on a hundred and twenty horses. They were employed, for years, seven days in a week. But they became unhealthy, and finally died so fast that the owner thought it too expensive, and put them on a six

days' arrangement. After this he was not obliged to replenish them one fourth part as often as before. Instead of sinking continually, his horses came up again, and lived years longer than they could have done on the other plan.

A manufacturing company, which had been accustomed to carry their goods to market with their own teams, kept them employed seven days in a week, as that was the time in which they could go to the market and return. But by permitting the teams to rest on the Sabbath, they found that they could drive them the same distance in six days, that they formerly did in seven, and with the same keeping preserve them in better order.

At a tavern in Pennsylvania, a man, who had arrived the evening before, was asked on Sabbath morning whether he intended to pursue his journey on that day. He answered, "No." He was asked, "Why not?" "Because," said he, "I am on a long journey, and wish to perform it as soon as I can. I have long been accustomed to travel on horseback, and have found that, if I stop on the Sabbath, my horse will travel farther during the week than if I do not."

A gentleman in Vermont, who was in the habit of driving his horses twelve miles a day seven days in a week, afterwards changed his practice, and drove them but six days, allowing them to rest one. He then found that, with the same keeping, he could drive them fifteen miles a day,

and preserve them in as good order as before. So that a man may rest on the Sabbath, and let his horses rest, yet promote the benefit of both, and be in all respects the gainer.

Two neighbors in the state of New-York, each with a drove of sheep, started on the same day for a distant market. One started several hours before the other, and travelled uniformly every day. The other rested every Sabbath. Yet he arrived at the market first, with his flock in a better condition than that of the other. In giving an account of it, he said that he drove his sheep on Monday about seventeen miles, on Tuesday not over sixteen, and so lessening each day, till on Saturday he drove them only about eleven miles. But on Monday, after resting on the Sabbath, they would travel again seventeen miles, and so on each week. But his neighbor's sheep, which were not allowed to rest on the Sabbath, before they arrived at the market, could not travel without injury more than six or eight miles in a day.

Two men from another part of the same state, each with a drove of sheep, started at the same time for another market. One rested and the other travelled on the Sabbath, through the whole journey. And the man who kept the Sabbath arrived at the market as many days before the other as he rested Sabbath-days on the road.

A number of men started together from Ohio, with droves of cattle for Philadelphia. They had

often been before, and had been accustomed to drive on the Sabbath as on other days. One had now changed his views as to the propriety of traveling on that day. On Saturday he inquired for pastures. His associates wondered that so shrewd a man should think of consuming so great a portion of his profits by stopping with such a drove a whole day. He stopped, however, and kept the Sabbath. They, thinking that they could not afford to do so, went on. On Monday he started again. In the course of the week he passed them, arrived first in the market, and sold his cattle to great advantage. So impressed were the others with the benefits of thus keeping the Sabbath, that ever afterwards they followed his example.

A gentleman started from Connecticut with his family for Ohio. He was on the road about four weeks, and rested every Sabbath. From morning to night others, journeying the same way, were passing by. Before the close of the week he passed them. Those who went by late on the Sabbath he passed on Monday; those who went by a little earlier he passed on Tuesday; and so on, till before the next Sabbath he had passed them all. His horses were no better than theirs, nor were they better fed. But having had the benefit of resting on the Sabbath, according to the command of God and the law of nature, they could out-travel those who had violated that law.

A company of men in the state of New-York

purchased a tract of land in Northern Illinois, and started with their families and teams to take possession of it. A part of them rested on the Sabbath. The others continued their journey on that as on other days. Before the next Sabbath those who had stopped passed by the others. This they did every week, and each succeeding week a little earlier than they did the week before. Had the journey continued, they would soon have been so far ahead that the others would not be able to overtake them on the Sabbath. They were the first to arrive at their new homes, with men and teams in good order. Afterwards the others came jaded and worn out by the violation of the law of nature and the command of God.

Great numbers have made similar experiments, and uniformly with similar results; so that it is now settled *by facts*, that the observance of the Sabbath is required by a *natural law*, and that, were man nothing more than an animal, and were his existence to be confined to this world, it would be for his interest to observe the Sabbath. Should all the business, which is not required by the appropriate duties of the Sabbath, be confined to six days in a week, the only time which God has made or given to man, or to which he has a right for that purpose, both man and beast might enjoy higher health, obtain longer life, and do more work, and in a better manner, than by the secular employment of the whole seven.

But man is an angel as well as an animal. He has a soul as well as a body. The Sabbath was made for both, especially for the soul. It derives its chief importance from its influence on that which is *deathless*. *It is the great institution for elevating, purifying, and blessing the soul, and fitting it not only for usefulness and happiness on earth, but for glory, honor, immortality, and eternal life in heaven.*

Even the intellect, incessantly employed, becomes jaded, enfeebled, and deranged. Men of strong and vigorous powers, disciplined and trained for the most effective efforts, have found, by experience, that they can accomplish more, and in a better manner, by employing the mind, especially in one continued train, not over six days in a week, and resting one, than they can by employing it the whole seven. After trying both ways, they find that they can accomplish in one what they cannot accomplish in the other, and have thus proved that the Sabbath was made for the *intellect*, as well as the other parts of man. Scientific and literary men, who study but six days in a week, ordinarily make greater progress, in the course of the year, than those who study seven. Experience has shown the same with reference to students in colleges. After the rest and duties of the Sabbath, the mind is in a better state for vigorous and successful effort. The following declaration of Sir Matthew Hale is an illustration of this truth :

“ Though my hands and my mind have been as full of secular business, both before and after I was judge, as, it may be, any man’s in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord’s day to prepare for it, by study or otherwise. But, on the other hand, if I had, at any time, borrowed from this day any time for my secular employment, I found it did further me less than if I had let it alone ; and therefore, when some years’ experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord’s day, which I have now strictly observed for more than thirty years.” He also declared that it had become almost proverbial with him, when any one importuned him to attend to secular business on the Sabbath, to tell them that if they expected it to “ succeed amiss,” they might desire him to undertake it on that day ; that he feared even to *think* of secular business on the Sabbath, because the resolution then taken would be disappointed or unsuccessful ; and that the more faithfully he applied himself to the duties of the Lord’s day, the more happy and successful was his business during the week.

The late distinguished Dr. Wilson, pastor of the First Presbyterian Church in Philadelphia, for a number of years before he became a preach-

er of the Gospel, was an eminent lawyer in the state of Delaware. He was accustomed, when pressed with business, to make out his briefs and prepare for his Monday's pleading on the Sabbath. But he so uniformly failed, during the week, in carrying out his Sunday plans, that it arrested his attention. As a philosopher, he inquired into the cause of his uniform failure, and came to the conclusion that it might be, and probably was on account of his violation of the Sabbath, by employing it in secular business. He therefore, from that time, abandoned the practice of doing any thing for his clients on that day. The difficulty ceased. His efforts on Monday were as successful as on other days. Such were the facts in his case, and many others have testified to similar facts in their experience.

A mechanic in Massachusetts, whose business required special skill and care, was accustomed, at times, when pressed with business, to pursue it on the Sabbath, after having followed it during six days of the week. But he so often *made mistakes*, by which he lost more than he gained, that he abandoned the practice, as one which he could not afford to continue. Mind is no more made to work vigorously and continuously in one course of effort seven days in a week than the body; and it cannot do it to advantage.

There are *laws* of mind as well as of body, which no man can annul; and they have penalties which

no transgressor can evade. He may seem for a time to escape, and even to prosper; but judgment will come. If he continues his course of transgression, he will wither and droop, or, long before the proper time, and often suddenly, will come to his end, and have none to help him. The memory of many a man can recall instances among his own acquaintance which have been striking illustrations of this truth. Mind as well as body must have *rest*, and the more regularly it has it, according to the Divine appointment, other things being equal, the more perfect will be the health, and the greater the capability of judicious, well-balanced, long-continued and effective efforts.

Clergymen, whose official duties require vigorous and toilsome efforts on the Sabbath, must have some other day for rest, or their premature loss of voice, of health, or of life, will testify to them and to others the reality and hurtfulness of their transgressions. Distinguished scholars, jurists, and statesmen have often fallen victims to the transgression of this law. Students, literary and professional men, who have thoroughly tried both ways, have all found that they could accomplish more mental labor, and in a better manner, by abstaining from their ordinary pursuits on the Sabbath, than by employing the whole week in one continuous course of efforts.

But the great evil of transgressing the law of the Sabbath is on the *heart*. Man is a *moral* as

well as an intellectual being. His excellence, his usefulness, and his happiness depend chiefly on his *character*. To the right formation and proper culture of this the Sabbath is *essential*. Without it, all other means will, to a great extent, fail. You may send out Bibles as on the wings of the wind, scatter religious Tracts like the leaves of the forest, and even preach the Gospel, not only in the house of God, but at the corner of every street; if men will not stop their worldly business, travelling and amusements, and attend to the voice which speaks to them from heaven, the cares of the world, the deceitfulness of riches and the pride of life will choke all these means, and render them unfruitful. Such men do not avail themselves of the institution which God has appointed to give efficacy to moral influence, and which he blesses by his Spirit for that purpose. On the other hand, men who keep the Sabbath feel its benign effects. Even the *external* observance of it is, to a great extent, connected with external morality; while its internal as well as external observance will promote purity of heart and life.

Of twelve hundred and thirty-two convicts who had been committed to the Auburn State Prison previously to the year 1838, four hundred and forty-seven had been watermen, either boatmen or sailors—men who, to a great extent, had been kept at work on the Sabbath, and thus deprived

of the rest and privileges of that day. Of those twelve hundred and thirty-two convicts, only twenty-six had conscientiously kept the Sabbath.

Of fourteen hundred and fifty who had been committed to that prison previously to 1839, five hundred and sixty-three had been of the same class of men; and of the whole, only twenty-seven had kept the Sabbath.

Of sixteen hundred and fifty-three who had been committed to that prison previously to 1840, six hundred and sixty had been watermen, and twenty-nine only had kept the Sabbath. Of two hundred and three who were committed in one year, ninety-seven had been watermen, and only two out of the whole had conscientiously kept the Sabbath.

Thus it appears, from official documents, that while the watermen were but a small proportion of the whole population, they furnished a very large proportion of the convicts; much larger, it is believed, than they would have done had they enjoyed the rest and privileges of the christian Sabbath. It appears, also, that nearly all the convicts were Sabbath-breakers—men who disregarded the duties and neglected the privileges of that blessed day.

The watermen had been kept at work, in many cases, under the *delusive* plea that, should they be permitted to rest on the Sabbath, they would become more wicked—an idea which facts, under the means of grace, show to be false.

On the Delaware and Hudson Canal, on which are more than seven hundred boats, the experiment has been tried. The directors were told at first, that should they not open the locks on the Sabbath, the men would congregate in large numbers, and would become more wicked than if they should continue to pursue their ordinary business; but the result is directly the reverse. Since the locks have not been opened, and official business has not been transacted on the Lord's day, the men have become more *moral* as well as more healthy, and the interests of all have been manifestly promoted by the change.

Let any class of men enjoy the rest and privileges of the Sabbath, and the effects will prove that it "was made for man," by Him who made man; and who in view of all its consequences, especially as the great means of giving efficacy to moral government, with truth pronounced it "very good."

On the other hand, take away from man the influence of the Sabbath and its attendant means of grace, and you take away the safeguard of his soul; you bar up the highway of moral influence, and lay him open to the incursions and conquests of Satan and his legions. Thus man becomes an easy prey, and is led captive by the adversary at his will.

Of one hundred men admitted to the Massachusetts State Prison in one year, eighty-nine had

lived in habitual violation of the Sabbath and neglect of public worship.

A gentleman in England, who was in the habit, for more than twenty years, of daily visiting convicts, states that, almost universally, when brought to a sense of their condition, they lamented their neglect of the Sabbath, and pointed to their violation of it as the *principal cause* of their ruin. That prepared them for, and led them on, step by step, to the commission of other crimes, and finally to the commission of that which brought them to the prison, and often to the gallows. He has letters almost innumerable, he says, from others, proving the same thing, and that they considered the violation of the Sabbath the great cause of their ruin. He has attended three hundred and fifty at the place of execution, when they were put to death for their crimes. And nine out of ten who were brought to a sense of their condition attributed the greater part of their departure from God to their neglect of the Sabbath.

Another gentleman, who has been conversant with prisoners for more than thirty years, states that he found in all his experience, both with regard to those who had been capitally convicted and those who had not, that they referred to the violation of the Sabbath as the chief cause of their crimes ; and that this has been confirmed by all the opportunities he has had of examining prisoners. Not that this has been the only cause of crime ;

but, like the use of intoxicating liquors, it has greatly increased public and private immorality, and been the means, in a multitude of cases, of premature death.

Another gentleman, who has had the charge of more than one hundred thousand prisoners, and has taken special pains to ascertain the causes of their crimes, says that he does not recollect a single case of capital offence where the party had not been a Sabbath-breaker. And in many cases they assured him that Sabbath-breaking was the first step in their downward course. Indeed, he says, with reference to prisoners of all classes, *nineteen out of twenty have neglected the Sabbath and other ordinances of religion.* And he has often met with prisoners about to expiate their crimes by an ignominious death, who earnestly enforced upon survivors the necessity of an observance of the Sabbath, and ascribed their own course of iniquity to a non-observance of that day.

Says the keeper of one of the largest prisons, *"Nine-tenths of our inmates are those who did not value the Sabbath, and were not in the habit of attending public worship."*

It is not so strange, then, if human nature were the same and the effect of Sabbath-breaking the same, under the Jewish dispensation as it is now, that God should cause the Sabbath-breaker, like the murderer, to be put to death. Sabbath-breaking prepared the way for murder, and often led to

it; and it would not be possible to prove that Sabbath-breaking, now, is not doing even more injury to the people of the United States than murder. Should every person in this country habitually keep the Sabbath and attend public worship, murders would, to a great extent, if not wholly cease; and prisons become comparatively empty. *Sabbath-keepers very rarely commit murder, or perpetrate other heinous crimes.*

The secretary of a Prison Discipline Society, who has long been extensively conversant with prisoners, was asked how many persons he supposed there are in State Prisons who observed the Sabbath and habitually attended public worship up to the time when they committed the crime for which they were imprisoned. He answered, "I do not suppose there are any." An inquiry into the facts, it is believed, would show, with but few exceptions, this opinion to be correct. Men who keep the Sabbath experience the restraining, if not the renewing and sanctifying grace of God. *While they keep the Sabbath, God keeps them. When they reject the Sabbath he rejects them; and thus suffers them to eat the fruit of their own way, and to be filled with their own devices.*

A father, whose son was addicted to riding out for pleasure on the Sabbath, was told that if he did not stop it his son would be ruined. He did not stop it, but sometimes set the example of riding out for pleasure himself. His son became a

man, was placed in a responsible situation, and intrusted with a large amount of property. Soon he was a defaulter, and absconded. In a different part of the country he obtained another responsible situation, and was again intrusted with a large amount of property. Of that he defrauded the owner, and fled again. He was apprehended, tried, convicted, and sent to the State Prison. After years spent in solitude and labor, he wrote a letter to his father, and, after recounting his course of crime, he added, "*That was the effect of breaking the Sabbath when I was a boy.*"

Should every convict who broke the Sabbath when a boy, and whose father set him the example, speak out from all the State Prisons of the country, they would tell a story which would cause the ears of every one that should hear it to tingle.

A distinguished merchant, long accustomed to extensive observation and experience, and who had gained an uncommon knowledge of men, said, "When I see one of my apprentices or clerks riding out on the Sabbath, on Monday I dismiss him. Such an one cannot be trusted."

Facts echo the declaration—"Such an one cannot be trusted." He is naturally no worse than others. But he casts off fear, lays himself open to the assaults of the adversary, and rejects the means of Divine protection. He ventures unarmed into the camp of the enemy, and is made a de-

monstration to the world of the great truth, that "he that trusteth to his own heart is a fool." Not a man in Christendom, whatever his character or standing, can knowingly and presumptuously trample on the Sabbath, devoting it to worldly business, travelling, pleasure, or amusement, and not debase his character, increase his wickedness, and augment the danger that he will be abandoned of God, and given up to final impenitence and ruin.

It was on Sabbath morning, while out on an excursion for pleasure, that he who was intrusted with great responsibilities, and was thought to be worthy of confidence, committed an act which was like the letting out of great waters, which ceased not to flow, till, wearing their channels broader and deeper, they overwhelmed him and others in one common ruin. Many a man, setting at nought the Divine counsel with regard to the Sabbath, and refusing, on that day, to hearken to his instruction or reproof, almost before he was aware of it, has found himself abandoned of God, in the hands of the enemy, chained and fettered by transgression, sinking from depth to depth, till he was suddenly destroyed, and there was no remedy.

Let every young man, especially he who has gone out from his father's counsels and his mother's prayers, remember the Sabbath, and keep it holy, be found habitually in the house of God, and

under the sound of that Gospel which is able to make him wise unto salvation, through faith in Christ Jesus. Let him avoid worldly business and amusements on that day, as he would avoid the gate of hell.

Even where they do not lead to abandonment in crime, they harden the heart, pollute the affections, sear the conscience, and prevent the efficacy of all the means of grace. They carry the soul away from God, on the rapid stream of time, towards eternal perdition. Their language is, "No God—no heaven—no hell! No human accountability for the things done in the body! Who is Jehovah, that I should serve him? I know not Jehovah, neither will I obey his voice."

In its progress, Sabbath-breaking sometimes seems to become a trial of strength between the Sabbath-breaker and his Maker. So besotted is he, that he acts as if he thought he could outwit or overcome the Almighty, and gain something valuable by opposing his will.

A man in the State of New-York remarked that he intended to cheat the Lord out of the next Sabbath by going to a neighboring town to visit his friends. He could not afford to take one of his own days, and therefore resolved to cheat the Lord out of his. On Saturday he went with his team into a forest, to get some wood. By the fall of a tree he was placed in such a condition that he did not attempt to carry his intended fraud

into execution. He was willing to stay at home.

But another man in the same State, who had spent the Sabbath in getting in his grain, said that he *had* fairly cheated the Almighty out of one day. He boasted of it as a mark of his superiority. On Tuesday the lightning struck his barn. He gained nothing valuable by working on the Sabbath.

Another man acted as if he thought all the evil of working on the Sabbath consisted in its being seen. He went out of sight, behind the woods, and spent the day in gathering his grain, and putting it into a vacant building near his field. But the lightning struck the building, and, with the grain, it was burned to ashes. He who made the eye saw what this man did, and so ordered things, in his providence, that he gained no real good by his transgression. *Men are not apt, in the end, to gain in that way.*

Seven young men, in a town in Massachusetts, started in the same business nearly at the same time. Six of them had some property or assistance from their friends, and followed their business seven days in a week. The other had less property than either of the six. He had less assistance from others, and worked in his business only six days in a week. He is now the only man who has property, and has not failed in his business.

A distinguished merchant, in a large city, said

to the writer, "It is about thirty years since I came to this city; and every man through this whole range, who came down to his store, or suffered his counting-room to be opened on the Sabbath, has lost his property. There is no need of breaking the Sabbath, and no benefit from it. We have not had a vessel leave the harbor on the Sabbath for more than twenty years. It is altogether better to get them off on a week day than on the Sabbath." It is better even for this world. And so with all kinds of secular business. Men may seem to gain for a time by the profanation of the Sabbath; *but it does not end well*. Their disappointment, even here, often comes suddenly.

The writer of this, in a late journey, passed near the houses of four men who started together for the Far West. On Sabbath morning they discussed the question whether it was right and best for them to travel on the Lord's day. The result was, three of them went onward, and reached the city of Buffalo in time to take the steamboat Erie, on her last voyage. On that same Sabbath morning a company of travellers, in another place, discussed the same question with regard to the propriety of their travelling on that day. And they separated one from another. A part went on their journey, and a part stopped and attended public worship. Those who went on arrived in time to take the same boat. But they had not proceeded far when it took fire,

and was soon in a blaze. Some were consumed; others jumped overboard and were drowned. "Never," said a man who went out to their assistance,—“never shall I forget the sound that struck upon my ear when I first came within hearing of that boat. They were hanging on the sides, and the burning cinders were pouring down on their heads, and they were dropping off, and dropping off. O, it was like the wailing of despair.”

Those who stopped and attended public worship arrived in safety, took another boat, and live to testify not only to the duty, but to the utility of remembering the Sabbath-day and keeping it holy. “My own brother,” said a man who heard the above statement, “was in that very company. He stopped and saved his life.” How many other men have saved their lives, and how many have instrumentally saved their souls, by keeping the Sabbath and performing its appropriate duties, none but the Lord of the Sabbath and the Savior of souls can tell. Certain it is that in the keeping of his commands, though it should not exempt men from sudden death, there is great reward.

A man and his wife were very desirous of arriving in New-York in season to take the steam-boat Lexington. They were so anxious that they travelled a great portion of the Sabbath. They arrived in season, took the boat, and were among the multitude who, on that dismal night, perished in the flames or found a watery grave.

A man on the previous Sabbath requested his neighbor to go with him to New-York, for the purpose of taking the same boat. His neighbor refused because it was the Sabbath. He was urged, but would not go. The other man then went to his son, and urged him to go. He was reluctant, but, being strongly urged, he finally consented. They started on their journey. They reached the boat; but it was to die, and go to judgment. They did not gain what they expected by travelling on the Sabbath. Great numbers have often, very often, when they expected to gain an important object, been disappointed, suddenly and awfully disappointed.

That company of persons who went out on the Sabbath in a pleasure-boat, expected to be gainers. But the tumult within, before the tumult without, told them that all was not right; and when the boat upset, and the hapless victims sank to rise no more, new testimony was added to that of thousands, that disobedience to God is not the way to gain, even for this world.

A distinguished mechanic, in a part of the country where the Sabbath was disregarded, had been accustomed for a time to keep his men at work on that day. He was afterwards at work for a man who regarded the Sabbath, and who, on Saturday, was anxious to know what he intended to do; and therefore asked, "What do you expect to do to-morrow?" He said, "I expect to stop, and keep

the Sabbath. I used to work on the Sabbath, and often obtained higher wages than on other days. But I so often lost, during the week, more than all I could gain on the Sabbath, that I gave it up years ago. I have kept the Sabbath since, and I find it works better." It does work better. And all who make the experiment will, in due time, find it so.

Men who work against the commandment of God, work against the providence of God ; and that providence will be too strong for them.

"I used," said the master of a vessel, "sometimes to work on the Sabbath ; but something would happen, by which I lost so much more than I gained by working on the Sabbath, that on one occasion, after having been at work and met with some disaster, I swore most profanely that I never would work again, or suffer my men to work on that day. And I never have." He finds it works better. He does not swear now. He has induced many others not to swear, and not to break the Sabbath. He finds that in the keeping of God's commands there is great reward. All who obey them will find the same.

An old gentleman in Boston remarked, "Men do not gain any thing by working on the Sabbath. I can recollect men who, when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath-day. But they have come to no-

thing. Their children have come to nothing. Depend upon it, men do not gain any thing, in the end, by working on the Sabbath."

In another part of the country an old man remarked, "I can recollect more than fifty years; but I cannot recollect a case of a man, in this town, who was accustomed to work on the Sabbath, who did not fail or lose his property before he died."

There are some cases, however, where men who habitually break the Sabbath do not fail; they make property, and keep it till they die.

A case of this sort came to the knowledge of the writer. The man was notorious for disregarding the Sabbath, and prosecuting his worldly business on that day. He increased his riches till he thought that he had enough, and began to make preparation to retire and enjoy it. But before he was ready for that he lost his reason, and died a maniac.

But all Sabbath-breakers who make property and keep it, do not lose their reason. Some continue to enjoy it while they live, and transmit their property to their children. But it is less likely to be a blessing to them than if it had been acquired in obedience to the laws of God. It does not wear well, and, while it lasts, often appears to be under a curse.

"Those views," said a man, "are all superstition; the idea that it is not profitable or safe to

work on the Sabbath as on other days is *false*. I will prove that it is false." So he attempted it. He ploughed his field and sowed his grain on the Sabbath. It came up and grew finely. Often, during the season, he pointed to it, in proof that Sabbath-day labor is safe and profitable. He reaped it, and stacked it up in the field. His boys took the gun and went out into the woods. It was a dry time, and they set the leaves on fire. The wind took the fire; it swept over the field, and nought but the blackness of ashes marked the place where the grain stood. "Let not him that putteth on the harness boast himself as he that putteth it off." He could not prove, though he tried long and hard, that it is safe or profitable to work on the Sabbath.

But another man thought he had succeeded better. He even boasted that he had found, by experiment, that it was more profitable to work on the Sabbath than to rest and attend public worship. The Sabbath on which he had finished the gathering in of his crops he told his neighbors, who had attended public worship, how much wiser he had been than others. He had worked on the Sabbath all the year, and had thus gained more than fifty days, which his neighbors had lost by their superstition. But that very day the lightning struck his barn, and his Sabbath-day gains and his week-day gains were burnt together. His neighbors were not convinced that it

was profitable or safe to work on the Sabbath. It was not in his power to convince them. They were more disposed than ever to confine their secular business to the six days which were made and given to men, and to which alone they have a right for that purpose.

Though this is not a state of full retribution, yet Jehovah is "a God who judgeth *in the earth*," and sometimes, even here, he visits certain sins with his curse; causing a fearful looking-for of judgment and fiery indignation, which are to come hereafter. The intemperate man cannot compete with the temperate, nor, continuing such, can he escape the drunkard's grave. Notorious rebels against earthly parents will look in vain for those smiles of Providence which fall upon filial virtue. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

And he that contemneth his Father in heaven, and openly trampleth on that institution which he hath appointed for giving efficacy to his moral government among men, and diffusing the blessings of his parental love over the great human family, will find that, though his long-suffering is amazing, while his sun rises on the evil and the good, and his rain descends on the just and the unjust, judgment, in due time lingereth not, and damnation slumbereth not. In many cases, before it comes, there are indications of violated

laws, by attendant retributions. Every intemperate man is an evidence of this truth.

A man of remarkable talents for business, and good opportunities for the acquisition of property, was confident that he could succeed, and keep what he gained, without regarding the Sabbath, or obeying the natural and moral laws of God. He had no idea of being confined in his efforts to six days in a week. He would take all the days, and employ them as he pleased. For a time he succeeded. Property flowed in upon him, and he grew increasingly confident that the idea of the necessity or utility of keeping the Sabbath, in order to permanent prosperity, was a delusion. The last year his property was sold for the benefit of his creditors by the sheriff; and he now seems farther than ever from being able to prove that ungodliness is profitable even for this life. It sometimes, for a season, appears, to superficial observers, to be so. But the end corrects the mistake; and sometimes the retribution which follows convinces the transgressor himself that it comes from God, and leads him to abandon his violations of the Sabbath.

A man who ridiculed the idea that God makes a difference in his providence between those who yield visible obedience to his laws and those who do not, had been engaged, on a certain Sabbath, in gathering his crops into his barn. The next week he had occasion to take fire out into his

field in order to burn some brush. He left it, as he supposed, safely, and went in to dinner. The wind took the fire and carried it into his barnyard, which was filled with combustibles, and, before he was aware of it, the flames were bursting out of his barn. He arose in amazement, saw that all was lost, and fixing his eye on the curling flames, stood speechless. Then, pointing to the rising column of fire, he said, with solemn emphasis, "That is the finger of God."

Do you say, barns sometimes are burnt whose owners do not break the Sabbath; buildings are struck with lightning while their owners are engaged in public worship; steamboats take fire, and good men are burnt up in them; or their property takes wings and flies away, as well as the property of notoriously wicked men? That is sometimes the case. Calamities in this world come, to some extent, upon all. But do they come as often, and to as great an extent, upon those who obey the natural and moral laws of God, as upon those who openly and habitually violate them? Do the intemperate, the thief, and the murderer ordinarily secure and retain as many blessings in this world, as the temperate, the honest, and the pious?

Do notorious and habitual Sabbath-breakers who devote the day to worldly business, traveling and amusement, acquire as much property, keep it as long, and as often transmit it, as a bless

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ing, to their children, as those who conscientiously abstain from those practices, and regularly attend the public worship of God on the Lord's day? Let the Bible and facts determine. Look at the men who, for the last forty years, have disregarded the Sabbath, and pursued their course of business or amusement seven days in a week; look at their children and children's children, and compare them, as a body, with those who kept the Sabbath, and trained up their children in the nurture and admonition of the Lord; and let the convictions of every sober, candid and reflecting man determine. Aged men in great numbers, after extensive observation through a long course of years, have expressed a strong conviction that facts echo the declarations, "Six days shalt thou labor and do all thy work; but remember the Sabbath day, and keep it holy."

Any man may die suddenly by fire or water, lightning or disease. It is not a part of the Savior's promise, even to his friends, that they shall not die *suddenly*. He evidently teaches that they may, and in view of it says, "Watch therefore, for in such an hour as you think not the Son of man cometh." "And what I say unto you, I say unto all, Watch!" No man, whatever his character, can be sure that he will not, the next hour, be in eternity. That is a reason why no man should break the Sabbath, or in any way knowingly disobey God. He may die while doing it.

That is a reason why every man should, at all times, be found doing the will of his Father in heaven, in dependence on his grace, for the purpose of promoting his glory and the good of men. "Blessed is that servant whom his Lord, when he cometh, shall find so doing. If he shall come in the second watch, or in the third watch, blessed is that servant." While "the wicked is driven away in his wickedness," "the righteous hath hope in his death." However suddenly, in whatever way he is removed from earth, though to live were Christ, through him that loved him and gave himself for him, *to die shall be gain.*

Let each one then, in every condition, fear God and keep his commands; for this is the duty, the right, the privilege, the wisdom, the safety, the excellence and the blessedness of man.



Resolutions adopted by numerous bodies of men in various parts of the United States.

1. *Resolved*, That, as but six days in a week have been made for secular business, and no more have ever been given to men for that purpose, if they take more, it is without *right*, in opposition to the revealed will of God, and in violation of his law, the penalty of which will show that "the way of transgressors is hard."

2. *Resolved*, That, as the Sabbath was made for man, and

the observance of it is essential to the highest social, civil and religious interests of men, it is not only the duty, but the *right* and the privilege of all men to remember it and keep it holy.

3. *Resolved*, That the loading and unloading of vessels, the sailing of vessels from the harbor, the running of stage coaches, rail-cars and canal-boats, and the travelling in them, the visiting of post-offices, reading-rooms, and other places for secular reading, business or amusement, are not only unnecessary, but are violations of the law of God, and ought to be abandoned throughout the community.

4. *Resolved*, That it be recommended to all families to supply themselves with some good Sabbath Manual, that the rising generation may all understand the reasons for the universal and perpetual observance of the Christian Sabbath.

5. *Resolved*, That all persons who are acquainted with *facts* which illustrate the duty and utility of observing the Sabbath, and the evils of violating it, are requested to cause them to be published and circulated as extensively as possible, that the voice of God in his providence, as well as in his word, with regard to this subject, may be heard by the people.

6. *Resolved*, That such is the fundamental importance of the christian Sabbath, and such its influence upon all the great interests of men, that its due observance ought to receive the earnest attention, the fervent prayers, and the hearty, active, and persevering co-operation of all friends of God and man throughout the world.

THE END.



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