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Treatise on the authority,
ends, and observance of





A
TREATISE
ON THE
AUTHORITY, ENDS, AND OBSERVANCE,
OF THE
CHRISTIAN SABBATH:

WITH AN
APPENDIX,
CONTAINING
A VARIETY OF DOCUMENTARY EVIDENCE RESPECTING
PREVALENT ABUSES, AND MEANS FOR THEIR
SUPPRESSION.

BY THE
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PREFACE.

THE Author was induced to draw up and publish the following Treatise, partly on account of the prevalence of Sabbath profanation, of scepticism respecting the divine authority of the Lord's day, and of notions concerning its nature and design, which seemed to leave out the very spirit of the observance ; and partly from his not being acquainted with any work, which, in all respects, supplied what he so much desiderated.

The Appendix has become more bulky than he anticipated. Having been appointed Convener of a Committee of Presbytery on the subject of Sabbath profanation, he felt it to be his duty to obtain as full and minute information on the subjects before them, as his circumstances would permit. And as he has been kindly allowed to avail himself of a variety of information thus obtained, for forwarding the same end by this publication, his materials became more abundant than he at first anticipated. He takes this opportunity of returning his cordial acknowledgments to the Gentlemen who have so kindly and zealously furnished him with the necessary information, and whose readiness to co-operate is well fitted to encourage those more directly engaged.

The author is prepared to expect, that different

opinions will be formed concerning some of the points which have passed under review; but as he has only taken the liberty of expressing honestly and conscientiously, and, he trusts, without any disrespectful feeling towards such as may differ from him, what appeared to him to be according to Scripture, and the interests of true and undefiled religion, he hopes he will not be charged with the intention of giving offence to any one. However much he may desire it, he can scarcely expect that he has, in all his statements and calculations, wholly escaped error; but he assures himself, that there is not on the whole any wilful misstatement; and he will be always glad of an opportunity to correct any mistake which may be pointed out to him. He is not conscious of having offered any statement, or made any reflection, either personal or with a view to do harm to any one, but it is possible that some of these may be so understood. If the warmth of any expression has led to this, it can be owing only to the feeling which he has, respecting the abuse complained of, the true happiness of mankind, and the honour and service of the living God,—to whose care and blessing he would now, humbly and prayerfully, commend these imperfect attempts to serve Him.

“Righteousness exalteth a nation; but sin is a reproach to any people.”—Prov. xiv. 34.

MANSE, RENFREW,
Jan. 10, 1832.

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ON THE
AUTHORITY,
ENDS, AND OBSERVANCES,
OF THE
SABBATH.

THE observance of one day in seven, as a day of rest and religious worship, is believed to have been coeval with the finishing of creation, and to be intended to continue till the end of time. But, although the institution itself should thus be of perpetual obligation, it does not follow, that the ends and observances of the day may not be subject to change. We know, from Scripture testimony, that additions, at least, were made to them, in the introduction of the Mosaic economy; and it is a matter of observation, that the Christian Sabbath differs both from the Mosaic, and that originally appointed.

It is also the opinion of the writer, that the proper authority of the Sabbath, as coming down to us through these past dispensations, has suffered from the want of due attention being given to the nature and design of the changes which accompanied them. And to obviate this, it is proposed to consider the Sabbath under each of the three dispensations, separately; and to inquire, under each, as to its AUTHORITY, its ENDS, and its OBSERVANCES.

CHAP. I.

THE PRIMEVAL SABBATH.*

I. *The Authority of the Primeval Sabbath.*

OUR authority for the observance of the primeval Sabbath, is contained in the first three verses of the second chapter of the book of Genesis:—"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

1. These verses are sufficiently plain; and were we not aware that objections have been raised against this authority, it would not have occurred to add any vindicatory remarks. Having been questioned, however, by writers, both able and popular, who speak of the appointment of the Sabbath, in this passage, as an interpolation, and admit only the fact of God's resting to be of this early date,†—we shall, before proceeding, examine the grounds of this allegation.

* We have adopted the word *primeval*, to express the period of its appointment, but imply under it, the Sabbath as observed down to the time of Moses.

† See, among others, Spencer, 'De Legibus Hebræorum,' and Paley's 'Moral Philosophy.'

Now let it be first observed, that the assertion is wholly gratuitous. There is no intimation of it in the passage itself. The statement concerning the sanctification of the Sabbath, is a consecutive and connected portion of the history. The writers in question, indeed, hold, that we have an account, in Exodus, of the institution of the Sabbath. And they seek to remove the hinderance, arising from this passage, to that scheme, by alleging that the expression, “God blessed,” &c. is indefinite, and needs not refer to so early a period. The alleged account in Exodus will be afterwards examined; and we have only to say of the expression itself, that, although some additional word may be thought of, to render it more definite, neither the grammatical construction, nor any usage of the language, which we either know, or have heard of, requires it. In the second verse, we have the fact of God’s resting on the seventh day. And then it follows, as in the natural order of the narrative—“And God blessed the seventh day, and sanctified it.” And then the reason follows—“because that in it he had rested from all his work which God created and made.” Not only does there not appear to be any thing anomalous in this, but it is, strictly and properly, the natural construction for the connexion of time, as well as of event.

But, again, to suppose such an interpolation, as that alleged, would be to undermine our confidence in the veracity of the inspired writers. And if the foundations be thus destroyed, what hath the righteous left? For how much more plausible would it be, to allege that the 24th verse, concerning marriage,

is an interpolation!—and this would be to unsettle the whole frame-work of society. Or that the history of the fall, contained in the third chapter, was added at some later period!—and then the very ground-work of all that follows will be removed. Or that the promise concerning the seed of the woman is a New Testament gloss!—and then the provision of mercy for a lost world will be merely seen to flow from the Abrahamic covenant.

Such liberties with Scripture have led many—have led churches—into general scepticism, ending in some of the grossest absurdities.

2. It has been added, however, as a second objection, and with a view to support the former, that no mention is made of the observance of the Sabbath, from the time of the alleged institution, down to the time of Moses; which, it is argued, could not be the case were it all the while in force. “If,” says Paley, “the Sabbath had been instituted at the time of the creation, as the words in Genesis may seem, at first sight to import—and if it had been observed all along, from that time to the departure of the Jews out of Egypt, a period of about two thousand five hundred years,—it appears unaccountable, that no mention of it, no occasion of even the obscurest allusion to it, should occur, either in the general history of the world, before the call of Abraham—which contains, we admit, only a few memoirs of its early ages, and those extremely abridged—or, which is more to be wondered at, in that of the lives of the first three Jewish patriarchs, which, in many parts of the account, is sufficiently circumstantial and domestic.”

To meet this, we need only repeat what has been already said by a well-known American writer:*—“ If Sabbaths, in the plural, be supposed to denote the Sabbath, then the first mention of this subject, made after the time of Moses, occurs in 1 Chron. xxiii. 31. in the instructions of David to Solomon, concerning building the temple, at the distance of near five hundred years. Now let me ask, can any person wonder, that, in an account so summary, as the history of the three first Jewish patriarchs, there should be no mention of the Sabbath; where, also, during a period of about five hundred years, containing the histories of Joshua, of the Judges, particularly Samuel, and of Saul, it is not once mentioned? The question certainly cannot need an answer. The only wonder is, that so sensible a writer should have thought this an argument.”

If Sabbath, in the singular number, be supposed to denote the weekly Sabbath, the same author shows his conclusion to be equally well founded; for the first mention of it occurs only in the ninth chapter of the same book, and in the course of a narrative which belongs to the reign of David.

This argument may be stated thus:—If, during a period of five hundred years, of whose history we have seven entire books, no mention is made of the observance, though we know it to have been all the while in force, what can we argue from a similar silence, during a period of nearly two thousand five hundred years; but of which we have only one historical book; and that, instead of narrating the events

* Dr. Dwight, in his Discourses on Theology.

of a single nation, it takes up the history of the world itself?

But is it necessary that we admit even the fact of so long and general a silence? For how then is it, that, in the history of creation itself, time is divided into periods of days, and these are, again, reckoned in the order of a week? We know, also, that men were accustomed, from the beginning, to reckon time by weeks: as we see in the history of the flood; and in the figurative language of Jacob serving his week, first for Leah, and then for Rachel; and in the general use of the number seven, as a number of perfection.

But, if there was no Sabbath before the time of Moses, on what principle did these, and similar practices proceed? The succession of the seasons marked out to men, of the earliest ages, the distinction of years; the changes of the moon marked out to them the division of time into months; and the alternation of light and darkness served to determine the boundaries of day and night—but which, of all the revolutions of nature, can be regarded as having prescribed the boundary of a week? To talk of the number of the planets is only to trifle, as the distinction in question is much too old, to be accounted for from the comparatively modern arrangements of an astronomical system.

But, beyond the evidence to be derived from the early notices of such a division of time in the Bible history, we are able to glean proofs from fragments of the earliest traditional and profane history which have reached our own times. From these it appears, that time has, from the very remotest period of antiquity, been divided into weeks.—“ We find, from

time immemorial," says Goquet, "the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have, in all ages, made use of a week, consisting of seven days. We find the same custom," he adds, "among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America."—But how, if we reject the early institution of the Sabbath, are we to account for a distinction so ancient, and so widely spread?

But antiquity furnishes us with something more than a mere division of time into weeks.—Hesiod tells us,

— και ἑβδομον ἱερὸν ἡμᾶρ.

“And the seventh day is holy.”—Homer says,

Ἐβδοματῆ δ' ἐπεὶτα κατήλυθεν ἱερὸν ἡμᾶρ.

“Then came the seventh day, that is sacred.”—And, again,

Ἐβδομον ἡμᾶρ ἐν και τῷ τετελεστο ἅπαντα.

“It was the seventh day, wherein all things were finished.”—Linus says,

Ἐβδοματῆ δὴ οἱ τετελεσμενα πάντα τετυκται.

“The seventh day, wherein all things were finished.”

Ἐβδομη εἰν ἀγαθοῖς, και ἑβδομη ἐστὶ γενεθλη,

Ἐβδομη ἐν προτοῖσι, και ἑβδομη ἐστὶ τέλειη.

“The seventh day is among the best things, the seventh is the nativity of all things, the seventh is amongst the chief, and the seventh is the perfect day.”—And in some old verses, which some ascribe to Linus, and some to Callimachus, we have it as follows—

Ἑπτα δὲ πάντα τετυκται ἐν οὐρανῷ ἀστεροεντὶ
 ἐν κυκλοισὶ φανεύτ' ἐπιτελλομενοῖς ἐνιαυτοῖς.

“In seven all things were perfected, in the starry heavens, which appear in their orbs throughout the rolling years.”*

In confirmation of these, and similar passages, which might have been added, Porphyry tells us, that the Phenicians consecrated one day in seven, as holy. —Eusebius says, that “almost all the philosophers and poets acknowledge the seventh day as holy.”—Josephus affirms, that “no city of Greeks or Barbarians can be found, which does not acknowledge a seventh day’s rest from labour.”—And Philo asserts, that “the seventh day is a festival to every nation.”

And are we, in the face of all this, to hold that the Sabbath was wholly unknown till the time of the giving of the law? Or is it admissible that the heathen came to the knowledge of it only through the Jews, and subsequently to the giving of the law? —Will it be believed, that records, going back to the times of, perhaps David, and speaking of what was then known throughout the world, and which had been handed down from hoary antiquity, even then, are merely telling us of what some neighbouring nation learned from the Jews. Chronology denies the possibility of such a thing, and the ordinary laws of society permit not the idea, that the whole human race could thus become acquainted with such an observance. It is found in every department of human society, and this being otherwise unaccountable, it

* The above quotations are chiefly made from Owen on the Sabbath; and he refers to Clemens Alexandrinus and Eusebius.

only remains, that it was known to Noah and his family, from whom all the families of the earth would thus have it handed down to them.

Were it necessary to add to this still farther evidence, we have it in the very words of the law, as given at mount Sinai; for it is there said, "*Remember the Sabbath day,*"—evidently implying that it existed before this. Nor is it enough to tell us that the institution preceded this, a few days, for even that alleged institution speaks of it as a thing already in force.*

And this we trust is enough to determine the first point; namely, the primeval appointment of the day.

The Perpetual Obligation of this Authority.

Proceeding on what has been thus ascertained, concerning the primeval appointment of the Sabbath, it now becomes a proper question, whether the authority thus held good be of perpetual obligation?

I. And to show that it is thus binding upon all generations, we remark, that the observance of the Sabbath is itself a moral duty, and alike belonging to men of all ages. We are aware of the discussions which have been raised, as to whether it be or be not a positive duty, and of the objections which are taken to its being moral, on the grounds of its being a positive precept. If by a positive precept, is meant one, which mere moral principle and moral feeling could not of themselves have suggested; the observance of the Sabbath is unquestionably positive, for no moral

* See Chap. II. Sect. III. *Objections answered.*

principle or feeling could have prompted the observance of one day in seven, any more than one day in six, or even a part of every day. But surely a duty may be moral, although the mode of its observance be necessarily commanded. Now the duty of setting apart some portion of our time to the service of God, will be admitted by all to be a moral duty; and as this is accompanied with special and positive directions, these, while unabrogated, must, like the duty itself, be perpetual.

2. But again, there are certain specified ends, which the Sabbath was designed originally to serve, and these are such as belong to all ages, on to the end of time. For some account of these, we refer our readers to the next section,* but presuming on their being, what we now describe them, we argue, that as the purpose is perpetual, so must the means of accomplishing it.

3. The same conclusion may be also drawn from the fact, that the institution of the Sabbath preceded the fall, and could not, therefore, partake of the changeableness of those successive dispensations which marked the progressive fulfilment of a way of recovery. For if "the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect," it is difficult to see how the Sabbath, which was instituted before the fall, and for purposes independent of it, should cease to be, with the commencement of any dispensation of a way of recovery. In this, it differs entirely from every other ordinance on record.

* See page 19.

4. And lastly, we add, that the Sabbath was originally appointed, in the contemplation of its being an ordinance of successive generations. It is thus stated concerning man in his being created:—"So God created man in his own image: in the image of God created he him: and God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. i. 28. From this, it is evident, that man, even in a state of innocence, was designed to propagate his own kind. Now, as it was in connection with this appointment that the Sabbath was given to man; and seeing that the institution is expressed, in terms quite general and applicable, to all the generations of the human race, the natural interpretation is, that it was so designed. We therefore conclude, that the Sabbath, as originally appointed, was designed for men of all ages, and under every dispensation, so long as the world shall endure.

II. *The Ends of the Primeval Sabbath.*

The ends or purposes which the Sabbath was designed to serve, form a connecting link between the evidence for its authority, and rules for its observance. And on both they will be found to throw much light, of which we shall, in part, avail ourselves, more fully to confirm what has already been said on the authority of the Sabbath.

1. The Sabbath was designed to be to man, and to inferior animals, placed under the immediate power

of man, a day of rest. “And on the seventh day God ended his work which he had made; and *he rested* on the seventh day *from all his work* which he had made. And God blessed the seventh day, and sanctified it; *because* that in it he *had rested from all his work* which God created and made.” Gen. ii. 2, 3. And to show that what is here set forth in the divine example, and as a reason of the Sabbath, was to be copied by man in its observance, we have only to point to the name; for the very word *Sabbath*, means *rest*, and is evidently copied from this part of the design, that the Sabbath should be observed as a day of rest. And should this not be enough, we have the inspired commentary of the fourth commandment. “Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.” Nor let it seem strange to any one, that rest should be needful to man in a holy and happy state; for even in this state he was appointed to labour with his hands. “And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.” Gen. ii. 15. The word here translated to dress, לַעֲבֹדָה, is the same with that translated in the fifth verse, to till, and signifies, in general, to labour, or cultivate the ground. And “to keep it,” evidently means, to take charge of it; doing in it whatever was needful.

And as it was thus needful for man occasionally to rest, the same thing must have been true, in respect of the inferior animals, placed immediately under his control.

The alternation of seasons of rest, with those of

activity, is indeed wrought into the whole economy of nature. It is thus, we have, in the annual change of the seasons, an alternation of rest and activity for the vegetable world, and to a considerable extent also for the different tribes of living creatures, whether they inhabit the earth, the air, or the sea. It is thus we have day and night alternately succeeding each other, that under the cover of the latter, the busy world may rest from the active pursuits of the former.

Now these apply to all living creatures, and even to the vegetable tribes, in a greater or less degree; but every one will perceive, that man, and those classes of animals which were to be immediately subservient to his will, were designed to exercise a more abundant and persevering activity than creatures of an inferior rank. And if the great Parent of the Universe has thus provided annual and daily rest for all his creatures, even analogy would lead us to expect some additional provision for the rest of man, and such animals as share with him in his greater activity. And just such a provision as this, we find in the rest of the weekly Sabbath, for it is designed to extend its relief to the very same length, with the immediate influence of the operations of man. It reaches not to animals which roam at large, but to man, and such animals as share in his toil.

2. It was designed to be a day of special service to God.

This we see in the words of the institution,—
“God blessed the seventh day, and sanctified it.”
To sanctify, in respect of an appointment, is to set apart to the service of God, and has thus in it the

nature of consecration. And this, in the case before us, could be nothing less than to set apart to the worship of God; for it will be recollected, that at this time every thing was holy in respect of moral purity. Every day in the week, as well as the seventh day, was in this sense kept holy to God; and there is no sense in which it could, even beyond this, be sanctified or set apart, but by its being set apart to the special service and worship of God. And thus the rest of the Sabbath was intended to be, to man, a holy rest. Throughout the week, he was to mingle with the inferior creation, and like them to engage in bodily exercise; on this hallowed day he was to mingle with holy angels, in their exercises of worship and of praise, and thus to hold communion with heaven and earth; forming the connecting link between them both.

3. It was designed to commemorate God's having finished the work of creation—"Because," it is said, "God rested from all his work." And it will scarcely be denied, that the contemplation of God in these works, was designed to form a leading part of this commemoration.

And, to place this in its proper light, it ought to be borne in mind, that at the time of the first institution of the Sabbath there was no Bible. The revelations which it records, had not then been communicated. And there was, as yet, no history of past times, to illustrate the character of God in providence. What is now called the book of nature, was therefore, then, the only book to which man had access; and it was seen, in the light of a perfectly holy state, and with a spiritual discernment, undimmed

by moral obliquity. It is not, therefore, difficult to see, how in every view, which man, in these circumstances, took of nature, his every feeling would be awakened into holy delight; and how especially, amidst the rest of the Sabbath, he would, with the other sons of God, shout for joy over a newly formed world.

4. And to conclude, the Sabbath was designed to be a day of happiness to man. It is said, “God blessed the seventh day;” and we know, that whatsoever he blesses, is rendered indeed a blessing, to all who enjoy it.

This, like the rest of the Sabbath, may seem, at first sight unnecessary; inasmuch as man, in a holy state, must have been always happy. But as we have already seen that man, when unburdened with labour, was yet capable of enjoying rest, and had it provided for him; and that, though at all times holy, he was yet able to serve God more exclusively and devotionally on the seventh day; it was to be expected that, in the enjoyment of that holy rest, and the solemn services of divine worship, he should receive and enjoy the blessing of the most High God more abundantly. For we ought to bear in mind, that the very nearness of the creature’s communion with God increases, to every holy being, the measure of his happiness. And as “the Sabbath was made for man, and not man for the Sabbath,” we naturally expect, that this should be the day in which God designed especially to bestow his richest blessings; and which he would have man to seek and expect, as often as the day returned. And to mark, therefore, the season, when man was, in the exercise of holy

and spiritual worship, to wait for this blessing, (as well as for other purposes,) the Sabbath was appointed.

That the same Ends are still to be served.

We remarked in the introduction of this department, that the ends or purposes which the Sabbath was designed to serve, form a connecting link between the evidence for its authority, and rules for its observance; and that, on both of them, it is calculated to throw much light. And we referred to these, as furnishing a distinct and corroborative body of evidence for the perpetuity of the original appointment.*

We are now prepared to show this. Now, it will be recollected, that we already saw the fitness of man's enjoying a day of weekly rest, even in an unfallen state; when his labour was not oppressive, and he felt not the anxiety of many cares. But if so then, how much more now, that both his labour of body, and anxiety of mind, have in them the weight and the bitterness of a curse! "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." And how needful is it, even to the inferior animals, seeing that, in consequence of sin, "the whole creation groaneth, and travaileth in pain together, until now!"

We saw, that this day of rest was set apart to the special service and worship of God; and we saw this to be consistent, even with man's unfallen condition, although he was then holy every day. But how

* See page 18.

much more needful is it now, that he is in himself sinful at all times, and is exposed to temptation in all his intercourse with the world ! How much more to have one day in seven reserved for the soul, when six days, out of seven, are in a great measure devoted to the things which concern the body ! How much more when the heart, which is naturally enmity against God, and not subject to his law, must yet be reconciled to God, and made holy, as he is holy, if the individual would not eternally perish !

We saw also, that, in the observance of this holy rest, it was designed that men should commemorate God's having finished the creation of all things ; and that, in doing so, he should devotionally meditate on the works of God. It will not be questioned, that to adore God in all his works is still a duty ; and, although the face of creation is not now the only book in which the will of God may be read, it is still a book ; and one from which, an apostle says, may be clearly seen " his eternal power and Godhead." Moreover, the blessings of creation are just as much ours as they were of any preceding generation, and therefore must it also be ours, gratefully to commemorate the work itself.

And we saw also reason for believing, that the Sabbath was originally designed to be a blessing to man. This, surely, is not less needful now, that the world, and its concerns, with which man is so much conversant, are under a curse. Nor would the Sabbath itself be otherwise continued to man ; for, as we before saw, it is essentially fitted to increase their happiness who rightly observe it : and, if it serve not this end, it serves not the purpose for which it was

intended. And, hence, in a later, as well as the earliest of the three dispensations, it is still made the channel of special blessings:—"Also the house of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, *and make them joyful in my house of prayer*: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isa. lvi. 6, 7.

And if we now bear in mind, that the authority of the Sabbath is alike binding upon all ages, and then add to this, what we have just seen, that the same ends are to be served, to what other conclusion can we come, than that these ends are, by us, to be fulfilled in the Sabbath.

III. *The Observances of the Primeval Sabbath.*

The right observance of any ordinance may be stated, generally, as the right fulfilment of its ends. And, in the present case, this is enough. It will, therefore, be necessary for us merely to review the ends, or purposes, already enumerated, in the form of so many practical rules.

Now we saw, that the Sabbath was designed to be a day of rest to man, and to the inferior animals immediately under his control; and in this, therefore, we have the first rule for a right observance of the

Sabbath. If man would observe the Sabbath, as originally instituted, even without any reference to the special obligations of a Mosaic or Christian appointment, he must rest from all his work and worldly occupations, and he must allow the same to all who are under his control, whether it be his children, or his household servants, or those whom he otherwise employs, and even such of the inferior creation as labour under his hand.

He will also remember, that, while the Sabbath is to be a day of rest, it is, in respect of man, to be a day not of mere indolence, but of holy resting. It is to be a resting from the concerns of this world, that there be the enjoyment of things that are spiritual and eternal; a ceasing to labour on our own account, and a devoting of this portion of our time to the service and worship of God, as set apart to his own special use.

In the right observance of the Sabbath, there will also be the commemoration of God's having finished the creation of all things—there will be the recognition of that important moral truth, that “he made us, and not we ourselves”—that he it is who has so richly and so wonderfully provided for us all things—and there will be the devout contemplation of God in his works, as a part of our worship.

And if we know aright the privileges, as well as the duties, connected with a right observance of this holy day, we will, in these, be waiting upon God, for the blessing he vouchsafed to pronounce on his own appointment—we will expect it—we will wait for it—we will think it needful to the right observance of the Sabbath, that we actually enjoy it.

All this, be it remarked, is descriptive of a right observance of the Sabbath, not merely as applicable to our first parents, but as applicable to all the generations of the human race; and, therefore, every thing short of this is a breach of the Sabbath, even on our part. All this, be it farther remarked, is descriptive of the right observance of the Sabbath, not according to some special enactment of the Mosaic law, but is what the institution required before that law existed, and is not, therefore, to be ranked among the shadows of a passing economy, or the austerities of a Pharisaic observance. It is applicable even to those who reject the Mosaic and the Christian system alike: for it truly and properly belongs to the whole human race; and, like the very elements of morality itself, may be in some measure seen by all, and ought to be observed even by such as will not admit of what is merely a matter of revelation.

CHAP. II.

THE MOSAIC SABBATH.

WE proposed, in the commencement of these remarks, to consider the Sabbath under each of the three successive economies—the Patriarchal—the Mosaic—and the Christian,—and to examine, in respect of each of them, its authority, its ends, or purposes, and how it ought to be observed.

We have already examined these under the patriarchal dispensation; and found that the Sabbath was originally appointed by God himself, and is binding on all ages and generations till the end of time, and that the same purposes which were contemplated in the institution of the Sabbath are still to be kept in view, and carried into effect through similar observances.

From these findings, therefore, we might, at once, infer the authority, the ends, and the right observance of the Sabbath, in so far as these went, even under the Mosaic economy. But it will add to the strength and clearness of these conclusions, if we shall now farther find, that they are recognised and acted upon in the Mosaic law itself. And it will be something different from these, and not to be confounded with them, if we find added, new authority, new ends, and new observances; these last being peculiar to the Mosaic ritual, and forming a part of it. In these circumstances, it will be our duty carefully to distin-

guish between them; and, while we regard the one as primeval in its origin, and permanent in its duration, we can regard the other only as originating and terminating with the Mosaic economy.

Now, these are the actual circumstances in which the Sabbath is found under the Mosaic economy. The Sabbath, as originally instituted, is there recognised and enforced; but there are added to it farther authority, and ends, and observances, which are peculiar to that economy, and which must, from their very nature, have terminated with that dispensation. And it is to the neglect of this, as before mentioned, that we chiefly impute the strange confusion and indistinctness observable in the writings of some, from whom other things might be expected. To render, therefore, this part of our inquiry as distinct as possible, we shall first examine, under each of the heads, evidence for the recognition of what had been before appointed, as already explained; and, then, for what was now superadded, and which belonged entirely to the Mosaic economy.



I. *The Authority of the Mosaic Sabbath.*

“Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and

earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exod. xx. 8—11.

Here we find the same authority recognised and enforced, which belonged to the Sabbath as instituted at the beginning; namely, that God then appointed the Sabbath. And, in conformity with this, Israel is not commanded to do something with which they were, up till this time, unacquainted; but to "remember the Sabbath-day"—as of old appointed—"to keep it holy." And the detail which follows, respecting the rest of the Sabbath, the hallowed character of that rest, the blessing which was pronounced on the observance of it, and the reason assigned for the whole, is as really a detail of what is recorded in the second chapter of Genesis, as of what is commanded in the twentieth of Exodus.

Now the passage, of which we are speaking, is the statutory declaration of the law of Moses on the subject; and cannot, therefore, leave room for any doubt, that the authority of the *primeval* Sabbath was admitted to be of equal force under the Mosaic dispensation, as it had been under the patriarchal. But we shall now see, that, while the original authority was thus continued, as it had been before, there were at this time added to it new grounds of observance, and a distinct and additional sanction, altogether peculiar to the Mosaic economy; and which are, therefore, on no account to be confounded with the former.

In Deuteronomy, fifth chapter and fifteenth verse, the following reason is added to that already noticed—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee

out thence through a mighty hand, and by a stretched-out arm: *therefore* the Lord thy God *commanded thee* to keep the Sabbath-day." And this is explained by what is said in the following, and other passages:—"Verily my Sabbaths ye shall keep; *for* it is a sign between me and you throughout your generations." Exod. xxxi. 13. The Sabbath, besides serving the original purposes of the primeval appointment, was now employed to be a sign of the covenant between God and his people Israel; and this furnished to that people an additional reason for its observance. It did more—it furnished a distinct and additional authority; and this was followed up by an equally distinct and additional sanction. For, in the very same passage, it is added, verse 14. "Ye shall keep the Sabbath *therefore*; for it is holy unto you. Every one that defileth it *shall surely be put to death*: for whosoever doeth any work therein, that soul *shall be cut off from among his people*."—Again, "Six days shall work be done; but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord. Whosoever doeth work therein *shall be put to death*. Ye shall kindle no fire throughout your habitations upon the Sabbath-day." Exod. xxxv. 2, 3. And, in the fifteenth chapter of Numbers, we have an account of a man who was stoned to death for gathering sticks on the Sabbath-day.

The Sabbath became, in respect of whatever was *additional*, a part of the Mosaic law, which punished with death every wilful and presumptuous transgressor; and had, therefore, the sanction of death added; but nothing of the kind belonged to the Sabbath before this.

These additions are so palpable, and so frequently adverted to in Scripture, that several writers, already referred to, maintain, that this was altogether the institution of the Sabbath. We have seen enough, we trust, to be persuaded of the groundlessness of such an assertion as this: but the very assumption corroborates the view we have just taken; showing that there was then a distinct and additional authority given to the observance, supported also, by a sanction altogether belonging to the Mosaic economy. Let us now therefore see, whether the ends, or purposes of the Sabbath, as originally appointed, were still to be served under the Mosaic economy, and whether, in addition to these, new purposes were to be served, peculiarly belonging to that dispensation.

II. *The ends, or purposes, of the Mosaic Sabbath.*

1. To show that the original purposes of the Sabbath were still to be served, under the Mosaic economy, we need only compare these with the fourth commandment, as already noticed. The Sabbath, as originally appointed, was designed to be a day of rest: "Six days," says the commandment, "shalt thou labour, and do all thy work; but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work." The rest of the Sabbath was to be a holy rest: "Wherefore," says the commandment, "the Lord blessed the Sabbath-day, and *hallowed it.*" This holy resting was to be in commemoration of God's having finished the creation of all things:

“For,” says the commandment, “in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore*, the Lord blessed the Sabbath-day, and hallowed it.” And, lastly, the Sabbath was blessed of God, or appointed to be a day of happiness to man: and this we have already found carefully copied into the fourth commandment; which is indeed, throughout, an exact renewal of the original purposes, as well as of the original authority of the Sabbath.

2. But here we shall find additions made, which had no previous existence, and which belong exclusively to the Mosaic dispensation.

Thus, in a passage already quoted, and which stands in connexion with a rehearsal of the ten commandments, it is said, “And *remember* that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: *therefore*, the Lord thy God commanded thee to keep the Sabbath-day.” Deut. v. 15. Which shows, that it was now, among other purposes, to commemorate the deliverance of the children of Israel out of Egypt. Again, it is described as becoming a covenant sign between God and his people: “Wherefore, the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for a perpetual covenant. It is a sign between me and the children of Israel for ever.*” Exod. xxxi. 16, 17. And, still farther, it seems to have been to Israel a prefigurative sign and pledge of the rest of Canaan. This might be argued from the last-mentioned purpose of the Sabbath. For here, in the first place, it is distinctly declared to be

of that covenant which God made with his ancient people; and then it is, again and again, declared to be a sign between God and his people, in respect of that covenant. Now, every sign must signify something. And the sign of a covenant between two parties, ought to signify something with regard to each party. It ought to express the conditions of it. We know that the condition which Israel had to fulfil, was obedience. And it is easy to see in this, why Israel was so strictly charged as to the observance of this sign. But it would be difficult to see, of what the Sabbath was significant on God's part, if it were not this—the rest of Canaan. This was promised to Abraham, to Isaac, and to Jacob, and was promised anew to Israel in the wilderness; and we know that they were especially slow to believe this part of the promise: so that the holding up to them this promise, in a weekly pledge, was like other parts of God's dealing with that people.

But we have also special evidence for this additional purpose of the Mosaic Sabbath. The apostle Paul descants at length, on this, and connected topics, in the third and fourth chapters of the Epistle to the Hebrews. In one of these he quotes a passage from the ninety-fifth Psalm, in which the land of Canaan is called the rest of Jehovah: "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swear, in my wrath, that they should not enter into *my rest*." And then adds, "Although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And

God did rest the seventh day from all his works." Here then we have, first, the land of promise, called the rest of Jehovah; we have then declared, that the generation of Israel who left Egypt should not, on account of sin, be permitted to enter this rest. And we have this stated, in contrast with the rest of Jehovah, in the finishing of creation—"Although the works were finished from the foundation of the world." This, surely, holds out, that the people of Israel, who failed to enter into this rest, did so in the face of a promise, which was held forth in the observance of the Sabbath. And hence it is added, as if to show more fully the thing meant—"For he spake in a certain place on this wise, And God did rest the seventh day from all his works." For what purpose would such a quotation be made? or why at all refer to the Sabbath, unless, as a sign of the covenant, it set forth the rest promised, to which that generation failed to attain?

Here, then, we have found, that, whilst the original purposes of the Sabbath were allowed to remain in full force, other, and additional purposes, altogether peculiar to the Mosaic economy, were connected with these. It becomes, in the Mosaic economy, commemorative of the deliverance of Israel out of Egypt—a sign of the covenant between God and his people—and a prefigurative emblem and pledge of the rest of Canaan.

III. *The Observance of the Mosaic Sabbath.*

It will be recollected, that we have here, again, two departments of inquiry. First, we have to inquire, whether the observances of the primeval Sabbath were recognised and allowed to be of force under the Mosaic economy,—and then, Secondly, whether any additional observances, peculiar to that economy, were connected with the other.

To ascertain the former of these, we have only, as before, to compare the original observances with the fourth commandment. This has been virtually done already, in our comparison of the original purposes of the Sabbath with that commandment. But as we are now to see what that commandment requires of us, as well as of Israel, we shall repeat the words of it under each of the topics, and add to these, practical statements and illustrations from the history of Israel.

1. The primeval Sabbath was to be observed as a day of rest. And the fourth commandment thus speaks of that rest—“Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.” “Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thine handmaid and the stranger may be refreshed.” Exod. xxiii. 12. “Six days thou shalt work; but on the seventh day thou shalt rest: in

earing-time and in *harvest* thou shalt rest." Exod. xxxiv. 21. " Thus said the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: 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.—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, &c. 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." Jer. xvii. 19—22, 24, 25, 27. " In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the

children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel, by profaning the Sabbath. And it came to pass, that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath-day. So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath-day." Neh. xiii. 15—22.

Should it be alleged, that the strictness of observance discoverable in these passages savours altogether of a Mosaic requirement, and cannot therefore be descriptive of the merely continued obligation of the primeval Sabbath, we need only reply, that there is not, in any of these passages, the slightest reference to any thing purely Mosaic, and that they seem, throughout, simply to refer to the authority of the fourth commandment. And it will be found, on examination, that there is not, in any of them, greater restriction than is inculcated in the command itself.

But, if these be merely descriptive of the obser-

vance of the primeval Sabbath under the Mosaic economy, it is equally descriptive of what is required at our own hands; for we already saw, that the observances of the primeval Sabbath are alike binding on all ages. And what, therefore, we have here seen to be held sinful on the part of Israel, we ought to regard as involving equal guilt on our own part, and in our own times.

2. The primeval Sabbath was to be observed, as a day set apart to the special service of God. It was hallowed unto the Lord. And, accordingly, the fourth commandment thus inculcates the observance of it—"Remember the Sabbath-day to keep it holy—the seventh day is the Sabbath of the Lord thy God—wherefore the Lord blessed the Sabbath-day, and hallowed it." And God, by his prophet, thus speaks concerning it—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour 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." Isa. lviii. 13, 14.

And should it now be asked, how the Sabbath, as a holy rest, was to be mainly employed, we have only to refer to other testimonies of the same word. Thus, "Moses of old time had in every city them that preached him," (that is, the law,) "being read in the synagogues every Sabbath-day." Acts xv. 21. The following are examples of this:—"And he came

to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." Luke iv. 16—22. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and, beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, &c.—And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Acts xiii. 14—42.

It will scarcely be argued, that mere religious instruction, such as that here described, had in it any

thing peculiar to the Mosaic economy, but was simply a following out of the original appointment, in setting that day apart to the special service of God. And hence, we find it alike used for reading and expounding the law, and preaching the gospel.

The meeting together on the Sabbath for public worship, cannot be less a duty now than it was then; and this might be farther inferred, from what we have just seen to have taken place under the Mosaic dispensation, even although we had no separate authority distinctly Christian.

3. Besides the rest of the Sabbath, and its being devoted to sacred purposes, it was originally designed to commemorate the work of creation. And this, no doubt, gave a direction even to the observances of the Sabbath. For it is obvious, that to commemorate the work of creation aright, it is needful that we should meditate on the works of God, and devoutly acknowledge in these, his great goodness. But as this is rather the spirit of the observance and its general tenor, than any separate part, it is enough that we find it enforced as an end or purpose of the Sabbath. And this, we do find, in the commandment itself—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the Sabbath-day, and hallowed it." The same thing is frequently repeated throughout the Scriptures; and we see from the Psalms then used in worship, that this formed a leading department of Sabbath exercise in the temple service. We have already seen that the same is due on our part; and from the specimens thus left us, especially in the book of Psalms, we

might learn much concerning this important element of a rightly observed Sabbath.

4. There is still one other branch of observance, which we noticed as belonging to the primeval appointment. It is, that man was to expect, in the right observance of the Sabbath, a special blessing. Not only was the blessing promised, but we saw that the Sabbath itself could not be rightly observed except in the enjoyment of this blessing. It would not be rightly observing the Sabbath, were its duties to be fulfilled as a task, and not as an enjoyment, seeing it was designed to be to man a day of special and holy joy. Now this also is recognised in the fourth commandment—"Wherefore the Lord blessed the Sabbath-day, and hallowed it." And it is usually repeated, as often as the command itself is repeated, throughout the Scriptures. We shall quote, however, in addition to these, another passage more fully illustrative of this observance—"For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain, and *make them joyful in my house of prayer*: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isa. lvi. 4—7.

And none surely will imagine, that the Sabbath now is not equally fitted to give spiritual joy to the true worshipper; and it were unreasonable, in these circumstances, not also to admit, that it is our duty to seek after this enjoyment of the promised blessing, in all our observances of the Sabbath.

The observances which we have thus been reviewing, are all of them, it will be remembered, common to the Patriarchal and Mosaic dispensations. They are the things required in the original appointment, and their perpetuity is shown not only from the terms of the appointment, but also from their being recognised and enforced under the Mosaic economy, and in the very language and spirit of the institution. There cannot, therefore, remain any question upon this head. But we are now to see, that in addition to these original and perpetual observances, a distinct and additional set, altogether peculiar to the Mosaic economy, were superadded. These correspond, in their general character, with the additional authority and ends of the Mosaic Sabbath; and ought, like them, to be carefully distinguished from the former.

One of these additional and peculiar observances, was the changing of the shew-bread. "Every Sabbath he shall set it before the Lord continually, being taken from the children of Israel by an everlasting covenant." Lev. xxiv. 8. This could not take place before the commencement of the Mosaic dispensation, since before that there was no shew-bread. But the very presenting of shew-bread, was a special acknowledgment of God, in respect of the Sinai covenant. It was the thank-offering of the children of

Israel, designed to express their acknowledgment of God, as he under whom they enjoyed the blessings of Canaan, of which this was a general and representative title.

Again, the morning and evening sacrifices were to be doubled every Sabbath. "And on the Sabbath-day *two lambs* of the first year without spot, and *two tenth-deals* of flour for a meat-offering, mingled with oil, and the drink-offering thereof. This is the burnt-offering *of every Sabbath*, besides the continual burnt-offering, and his drink-offering." Num. xxviii. 9, 10. The morning and evening sacrifices were designed to set forth the atonement of Christ, as the accompanying burning of incense set forth his intercessory work on the grounds of that atonement. And they, together, represented the way of access to the Father; through which also, the people of Israel presented their prayers.* And when therefore we find, that on the Sabbath these were doubled, we infer that there was thus set forth to Israel, the duty of more abundant devotion, of more enlarged communion with God, and of a corresponding enlargement of access to him and the blessings of his covenant.

Now these, and perhaps other observances added after the giving of the law, were altogether peculiar to that economy. They originated with it, they drew their meaning from it, and they were fitted, from their very nature, to terminate with it. They did also terminate with it; for, after the destruction of Jerusalem, there was no temple, and consequently

* It will be recollected, that during the time of the evening and the morning sacrifice, the devout Israelite performed his evening and morning devotions.

neither shew-bread, nor the evening and the morning sacrifices. But that the abrogation of these, or similar observances, either did or could affect the original and perpetual observances, is what we cannot apprehend; the two things being as entirely distinct, as are the moral law, common to all ages, and the Mosaic ritual, which necessarily terminated with Christ.

Objections Answered.

Now this prepares us for explaining what has induced some to allege, that the very institution of the Sabbath took place in the wilderness; and consequently, that the whole is a mere Jewish observance. We before referred to Paley and others, as holding this opinion; and we postponed the consideration of their arguments, as belonging to things connected with the Mosaic law, till we had finished our examination of what that law testifies concerning the Sabbath. We have now done this, and are therefore prepared to examine the principal grounds alleged.

A passage in Ezekiel xx. 12. is one of these. "Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." There is some doubt, whether "Sabbaths" here refer to the weekly Sabbath, or to the Jewish days of observance in general. But even admitting it to be the weekly Sabbath, is there any thing, in the constituting of that day a covenant sign between God and his people, which we did not already see and explain, as an additional and special purpose of the Sabbath, and yet in no respect interfering with the original and perpetual ends of it?

Again, it is alleged, that Nehemiah bears testimony to the same late appointment of the Sabbath. Let us hear his own words. "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments; *and madest known unto them thy holy Sabbath*, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. ix. 13, 14. We have here an enumeration of different portions of the divine will, revealed and commanded from mount Sinai. Some of these, such as the moral law, and even particular parts of the ritual, were known and in force long before this; but they were now embodied, and made so many parts or conditions of the Mosaic covenant; and are here, therefore, spoken of merely in reference to the purpose they were now to serve, and without any mention of their being before known and enforced on more general grounds. The observance of the Sabbath is one of these, and therefore spoken of as the others. But will any one argue from this, that none of these therefore were at all observed up till this time? or will it be thought sufficient, to rest the argument respecting the Sabbath, on the words "madest known?" whilst it must be obvious, that to "give laws, and statutes, and commandments," resemble as much the language of an original institution as to "make known."

But these, even if they were held good, are merely historical references to what is alleged to have taken place at an earlier period. And taking this very passage for our guide, let us see what that period is. "Thou camest down also upon mount Sinai, and

spakest with them from heaven, and gavest them right judgments," &c. It was when Jehovah came down upon mount Sinai, then, that he made known unto Israel his holy Sabbath. What he then said of the Sabbath is contained in the fourth commandment, and was indeed a making it known as part of the covenant then to be entered into; but if any thing farther should be alleged, we have only to call to mind, that the commandment itself begins with these words—"Remember the Sabbath-day to keep it holy;" evidently implying, that there was something to remember before this command was given.

But, say the writers referred to, the institution is contained in the sixteenth chapter of Exodus. How so? The events of the sixteenth chapter did not take place when God appeared on mount Sinai. They began to take place on the fifteenth day of the second month, after the departure of the children of Israel out of Egypt; whereas Israel had not even entered into the wilderness of Sinai before the third month. And will they, who would argue an original institution, from the mere semblance of an expression, allow a disagreement of dates, amounting to several weeks, to go for nothing?

But, to put the matter beyond doubt, let us examine also the sixteenth chapter—the chapter in which we are to find the institution of the Sabbath. The 23d, 25th, and 29th verses, are especially referred to. In the 23d verse, Moses says—"This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." This language, it is alleged, implies, that the rest of the Sabbath was not observed up till this time. But surely a little at-

tention might show, that it was the descent of the manna, and its supposed interference with the observance of the Sabbath, which occasioned the warning. And the people are merely reminded of the Sabbath, so as to regulate their disposal of the manna.—And the very same remark applies to the 25th verse. In the 29th, it is said—“ See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days.” This also is said on account of the manna; and the time when the Sabbath was given is left altogether indefinite: and thus the passage is simply expressive of the Sabbath, as designed for man, and to be strictly observed by the children of Israel. Besides, suppose Israel to have gone much into the disuse of the Sabbath in their idolatrous house of bondage, and what more natural than to speak thus of the Sabbath, when it had already begun to be observed with greater strictness?

But when we have thus disposed of these objections, and are prepared to view the Sabbath under the Mosaic economy, as giving effect to the original appointment, and yet having added other ends and observances peculiar to the Mosaic dispensation, it is not necessary we should imagine this to be something which belongs only to the Sabbath. Instead of this, it is common to the whole moral law, so that if the modifications in question be admitted to invalidate the original authority of the Sabbath, they must be admitted, on the same principles, to invalidate the whole ten commandments.

As a proof of this, let us look at the fifth commandment: “ Honour thy father and thy mother, *that*

thy days may be long upon the land which the Lord thy God giveth thee." Exod. xx. 12. This promise surely was peculiar to the circumstances of Israel; but will it be alleged, that because the duty of children to parents was embodied in the Mosaic institute, and had added to it, in these circumstances, what belonged only to Israel, that therefore the duty of children to their parents did not exist till now?

Or take the whole decalogue together, for it is, as a whole, prefaced with these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," Exod. xx. 2.—and these circumstances are here urged as a reason for obedience. This surely is something additional and peculiar to Israel; but are we from this to argue, that before this there was no moral law?

It is not enough to allege, that the other commandments differ from the fourth, in being moral. Without stopping at present to repeat the question, whether the observance of the Sabbath be, or be not, a moral duty, we simply remark, that with the nature of the command we have at present nothing to do. The simple question to be determined is, Whether the additions and modifications which took effect on the Sabbath under the Mosaic dispensation, invalidate the original appointment? And our answer to this question is, Surely not. For besides, that the primeval Sabbath was instituted for all ages, and that it is recognised as such in the Sinai covenant, a different conclusion would involve principles invalidating the moral law itself.

Whatever was, under the Mosaic economy, added to the observances, or the ends, or the authority of

the Sabbath, was of the Sinai covenant, and dependent on the special relations and circumstances of God and his people Israel; and must, on these accounts, terminate with that economy,—but could not interfere with an ordinance which concerned all the tribes and generations of the human race. Like some feebler and short-lived plant, entwining its tendrils around the arms of an ancient oak, these for a time hung gracefully around the more ancient and enduring institution; but it were surely strange to allege, that because their season was over, and they were now found strewed as the leaves of autumn, mere lifeless forms, that therefore the ancient stock, old as the world itself, on which they for a season grew, must perish with them. The shew-bread of the tabernacle and the temple is no longer to be changed, and figuratively to set forth the thanksgiving of Israel; and the double evening and morning sacrifice have ceased alternately to mark the hour of prayer on God's holy day: but are we from this to infer, that therefore the Sabbath is not to be observed as a day of rest, of holy rest, of commemorative and joyful rest? The return of the weekly Sabbath does not now renew, as it did of old, the promises of God concerning Canaan; and as little is it to us a sign of the Sinai covenant, or a commemoration of the deliverance of Israel out of Egypt: but strange it were to infer, that the original purposes of the Sabbath have, with these, ceased to be in force. And few will be disposed to argue, that the punishment of death has not ceased to be due on every transgression of this command, and that the deliverance of Israel out of Egypt is still a lead-

ing motive to obedience; and yet how much less reasonable is it to allege, that the original authority of the Sabbath has, with these, wholly disappeared?

We trust the above remarks have had the effect, fully to separate between what of the Sabbath was of primeval institution, and what was added under the Mosaic economy; and if, in addition to this, we have succeeded in showing, that while the modifications introduced under the Mosaic economy, have with it ceased, the institution itself, as originally appointed of God, remains unaffected by these changes, and comes down to us, and goes forward from generation to generation, so long as the world stands, requiring the same observances, holding out the same purposes, and under the same authority, we have done all, under this division, we intended to do.

CHAP. III.

THE CHRISTIAN SABBATH.

WE have already seen, that the original authority, ends, and observances of the primeval Sabbath were, in their very institution, designed to be perpetual,—we have seen that they were admitted and enforced as such, under the Mosaic economy,—and we have seen, in connexion with this, that whatever was added to the original appointment, on its becoming connected with the latter economy, was wholly distinct from it, and altogether a part of the economy with which it originated. The Mosaic dispensation has now ceased, its rites and ceremonies having terminated in Christ; and therefore, we are now prepared to see whatever was added as a part of that economy, terminating with it; but leaving behind the original appointment, unchanged, and going down from generation to generation, till it shall have accomplished all the purposes for which it was at first designed.

All this we have already seen, in so far as it could be learned from the history of the Patriarchal and Mosaic dispensations; and with this, we might allow the matter to rest: but, to perfect the chain of accumulative evidence which we have been gathering as we came along, we shall here also inquire, whether there be not the additional evidence of its being also recognised under the New Testament?

I. The Authority of the Christian Sabbath.

1. Now, in the first place, the original appointment of the Sabbath, designed, as we have seen it to be, for all ages of the world, is nowhere in the New Testament abrogated. One passage is sometimes quoted in opposition to this: "Let no man, therefore, judge you in meat or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath-days; which are a shadow of things to come: but the body is of Christ." Col. ii. 16, 17. By the word "Sabbath-days," some understand Jewish festivals. If this be the meaning, the passage is wholly inapplicable, and requires no farther explanation. But others understand it of the weekly Sabbath, and it is on this understanding that the objection is raised. Yet, even in this sense, it can apply to the Sabbath only as a part of the Mosaic ritual; and this, as we have already seen, can affect only such additions as were made to the original appointment, on its becoming connected with the Sinai covenant. This will be farther confirmed by adverting to the context, which entirely confines it to the hand-writing of ordinances done away in Christ.

2. Our Lord admits and enforces the perpetual obligation of the whole moral law, and in it the Sabbath. This he does especially in the following passage: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever there-

fore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 17—19.

We before explained in what sense we understand the fourth commandment to be a moral precept,* and in this sense we hold it to be here declared perpetual by our Lord. Should any even question the grounds on which it is thus admitted to be a moral precept, our Lord's definition is sufficiently extensive to obviate such an objection. He declares, that he came not to destroy either the law or the prophets; for that which ceased with his atonement, received a fulfilment in him, and that of which he was not the end, continued. It will scarcely be pretended, that the Sabbath, as originally appointed, received any fulfilment in the death of Christ, and must therefore be of the things which shall continue. And the circumstance of its being one of the ten commandments, which are here especially intended, is enough to confirm this, if such be necessary. It is therefore true of the Sabbath, that Christ came not to destroy it; and that they who would lessen its authority, are hereby showing themselves to be of those who shall be accounted the least in the kingdom of heaven.

3. Our Lord speaks also of the Sabbath itself, in a way which seems incompatible with the idea of its terminating with the Mosaic economy, and just as we would expect on its being admitted to be of permanent authority. "The Sabbath," says he, "was

* See page 17.

made for man, and not man for the Sabbath." Mark ii. 27. This must surely refer to mankind, and not merely to the tribes of Israel; and if so, then does our Lord speak of the Sabbath, not as a Jewish rite, but as something which concerns the whole human race.

But again; he argues from this, that "therefore the Son of man is Lord also of the Sabbath." The term "Son of man" is nowhere restricted to any relation in which the Saviour stood to the tribes of Israel, but has always a respect to mankind in general. But if the Son of man is constituted Lord of the Sabbath, in virtue of the Sabbath's having been made for man, it is first clear, as already alleged, that *man* here means *mankind*; and then, that even under the special dispensation of the Son of man, the authority of the Sabbath is to be recognised,—only it is placed under the direction of Him who presides over all the appointments of his kingdom.

And finally, our Lord, when foretelling the troubles that were to come upon the church, about the time of the destruction of Jerusalem, tenders to them the following admonition: "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. xxiv. 20. The time when this was to take place, was forty years after he had become the end of the law for righteousness. And although, as we shall afterwards see, some of the ritual observances did linger on till about this period, we scarcely expect to find our Lord so carefully guarding his disciples against any breach of what must, by this time, have lost all its meaning and proper authority. And therefore we see, in this declaration of our Lord, his

recognition of the Sabbath, as appointed to continue in force, during the Christian as well as preceding dispensations.

We have thus seen, that in addition to the evidence which the Sabbath carries along with it, from the Patriarchal and Mosaic dispensations, it acquires farther proof from what is said of it in the New Testament itself.

The chief discussion on this subject, however, respects the change of the day. It is alleged by some, and we doubt not felt by others, who are really desirous of seeing the scriptural grounds of their weekly devotions, that whatever evidence is furnished for the perpetuity of the primeval Sabbath, it avails nothing, so long as the change of the day has not been fully accounted for. It will be admitted, that there are difficulties connected with this subject; but these, it is believed, arise out of the circumstances of the case, which must be understood, to enable us to judge of the evidence. On these accounts, we think it right to examine more in detail, than might otherwise seem necessary, the grounds on which we observe the *first* day of the week, as fulfilling the united purposes of a primeval and Christian Sabbath.

The Change of the Day.

Now there are three questions, into which most, if not all, the usual objections and difficulties on this subject may be resolved:—

I. What reasons can be assigned for the change of the day?

II. How is it that we do not find in the New Testament express authority for the change?

III. On what evidence are we, in the absence of such authority, to observe the change as of divine appointment?

I. What reasons can be assigned for the change of the day?

We offer the following:—

1. All the moral purposes of the seventh day are equally served by the observance of the first.

The one is just as well fitted to be a day of rest as the other,—is as suitable for the purposes of divine worship,—commemorates with equal precision the number of days occupied in the work of creation, and God's having rested at the end of these days,—and may, with equal propriety, be the special season for enjoying the divine favour and blessing, in the right fulfilment of these ends.

2. Now, these statements being admitted, the change itself may be accounted for, from the importance of the event which gave occasion to it.

We shall afterwards furnish evidence to prove, that the change of the day originated with the resurrection of Christ,* but shall in the meantime proceed as if this were granted. We argue then, that the importance of our Lord's resurrection is sufficient to account for the greatness of the change. Nor do we, in this, argue merely on abstract grounds, but from what has already taken place.

We saw that the Sabbath, originally designed to

* See page 84.

commemorate the work of creation, with other general purposes, was, on its admission into the Mosaic economy, so far modified, as to have added to it a new sanction—as to be appointed to serve new ends—and these through the medium of additional observances: all these being distinct from what was before, and wholly peculiar to the Mosaic dispensation.

Now, it requires only to be shown, that our Lord's resurrection was as much more important than the deliverance of Israel out of Egypt, as the change of the day is greater than these modifications, to furnish us with a solemn and important precedent. But how shall we compare things so unequal? or in what balances shall we try the importance of an event so great as the resurrection of Christ from the dead? The completion of the atonement was not, like the deliverance of Israel out of Egypt, to benefit one nation only, but all the nations of the earth, and to affect, beyond these, the whole creation of God. Neither was it something which concerned only temporal matters, but which involved, with these, the spiritual and eternal interests of the whole intelligent creation. And it was to commemorate this, that the day was changed from the seventh to the first.

3. But again, the mere change of the day, instead of making void the original appointment, confirms it.

We are, from the limited nature of our faculties, unable to take in at one glance, any general and connected view of the world's government; and we are therefore obliged to think of it in detached, and often unconnected portions. But no part of creation, or

of the world's government is, in itself, unconnected with the other parts. And these are seen of God, just as they are in themselves, for the mode of their existence depends on his will. Now, in the revelation which God has given us of the economy of the world's government, the creation of all things is evidently designed to be subservient to the work of redemption; for it is described as terminating with the present dispensation of divine grace, and as being then renewed in another form, suited to the more perfect state of that which is to follow. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.—Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 10, 13.

It ought also to be borne in mind, as illustrative of this connection, and farther fitted to show the consistency of the day with the special object of its original appointment, that the creation of all things, as well as the redemption of the church, was the work of the Son. For "all things were made by him; (the Word) and without him was not any thing made that was made." John i. 3. The observance of the seventh day, therefore, as well as of the first, was designed to commemorate the work of the Son, in a special manner. And as the work of creation and redemption were thus in themselves connected, and dependent the one on the other, there seems to be a propriety in the union and dependence of their commemorative signs, as effected through

the change of the day. God, it is said, rested from all his works of creation on the seventh day, and this was commemorated in the observance of the seventh day, down till the time of the resurrection of Christ; for during all this time, he had not rested from his work of redemption. But this he did, on his rising from the dead, which was on the first day of the week, and the observance of the first day, as the weekly Sabbath, shows the work of creation to have now terminated in the work of redemption, and rest from the one, to have terminated in rest from the other, just as the preceding part of any thing terminates in that which follows—just as the rest of the weekly Sabbath shall at last terminate in the rest of the eternal Sabbath.

Should this explanation be deemed satisfactory, it will follow, that the change of the day, instead of lessening the authority of the original appointment, rather strengthens it, carrying forward to a more perfect accomplishment its original ends and purposes.

All that we have in these remarks been attempting to show, is merely, that *provided the change be found to be of divine authority*, there is nothing in it at variance with the original design of the Sabbath, and we have now therefore to take up the question—

II. How it is that we do not find in the New Testament express authority for the change?

This proceeds, it will be observed, on the understanding, that there is no direct and express authority; and this we admit, but assign as reasons, the following circumstances:—

1. The change of the day could not take place

before the resurrection of Christ, as it could not till then commemorate that event, or serve any of the other purposes dependent on it. But nearly the whole of our Lord's ministry preceded that event, and therefore, we are not to expect any thing like an appointment of the change, during our Lord's ministry.

We are aware, indeed, that the Supper has a respect to a finished atonement, and that yet our Lord instituted that ordinance before he suffered. It ought to be recollected, however, that this was wholly by anticipation. The atonement is, throughout, contemplated as already past. "This is my body which *was* broken for you." And "this cup is the New Testament in my blood *shed* for the remission of the sins of many." And we ought to connect with this, that there was a special reason for anticipating the observance of this ordinance, which applied not to any other. This ordinance is designed especially to set forth the communion of believers with Christ as their common head, of which we have a very remarkable example and pledge in what took place in the institution itself. But nothing of the kind is even alleged, to occasion such a departure from the natural order of things, as regards the Sabbath. And therefore, we recur to our statement, that up till the resurrection of our Lord, the observance of the first day would not have served the ends for which it seems to have been designed; and was not therefore to be expected to take place, during any part of our Lord's ministry.

2. It was not usual for the apostles and first Christians, rashly or hastily to forbid the observance

even of Jewish rites, unless they very much stood in the way of the reception of the gospel. The doctrines of the gospel were, in all their essential features, openly and promptly made known. But it was only as the observances of the law were found to stand in the way of the reception of these, that the former were, at least for some time, declared unlawful. But, instead of standing in the way, the observance of the Jewish Sabbath gave the apostles their principal opportunities of preaching, both in Judea, and throughout most parts of the Roman Empire. Wherever there were Jews, the seventh day was observed as a day set apart to religious worship, and in the very synagogues, where they met for worshipping God, after their own way, were the apostles very generally allowed to preach to them Christ.

To show that it was the apostolical practice, thus to deal tenderly, for a time, with the observances of a former faith, we need only quote a single example. "And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, *how many thousands* of Jews there are which believe; and they are *all zealous of the law*: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must

needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." Acts xxi. 17—26.

This took place about the year 60 of the Christian era, and, consequently, about twenty-six or twenty-seven years after the termination of the Mosaic ritual in Christ. Yet even then, do we here find, that the "many thousands" of believing Jews, in the mother church, were "all zealous of the law," and were deeply offended to hear that the Apostle Paul had been teaching the discontinuance of circumcision, and other ritual observances. And the apostles themselves, in solemn deliberation, recommend that, for the purpose of disabusing the minds of the people on this subject, Paul should himself submit to certain observances, which they prescribed, and to which also he submitted. And what is perhaps still more, they issued, as an authoritative and deliberate

act, that even the Gentile converts should be only in part freed from ritual observances. For they prohibit them from the use of blood, and of things strangled, which were as really a part of that preparatory economy that terminated in Christ, as the offering of sacrifices; although, unlike observances of this kind, which stood directly in the way of preaching a finished atonement, they were in themselves unimportant. Now these being facts, of which there can be no doubt, and yet only specimens of the state of things at that time, it will not be wondered at, that the observance of the seventh day should still be permitted; and especially, as we have seen, that instead of standing in the way of a preached gospel, it afforded very important facilities for that work.

Nor let it be supposed, that all this scarcely comports with the singleness of Christian principle manifested in the conduct of the apostles and first Christians; for had not these very observances been commanded by the same authority on which the gospel was now preached? And to tear up violently what had thus been planted of God himself, would have been unlike his usual dealings with man. Instead of this being necessary, we see, in the very tenderness of his dealing with that people, and in the forbearance of his servants, evidence that it was with the God of Abraham, of Isaac, and of Jacob, they had to do, now, as well as during a former economy.

3. There is yet one other circumstance which we ought to bear in mind. The observance of the seventh day, as a day of rest, formed part of the law of the land, and the whole compact of social order among that people proceeded on this understanding.

Moreover, the penalty of death, for any gross and wilful breach of the Sabbath, was still in force.*

In these circumstances, the change of the day was morally impossible, without a civil revolution, every approach to which the apostles uniformly avoided. And although with God all things are possible, the time had not yet come, when, by a sweeping and awful judgment, he was to remove that people and their whole polity; leaving the precepts and observances of Christianity to expand into their full form, and to occupy, undisturbed, the room of the preceding dispensation. This took place only at the destruction of Jerusalem. And it is difficult to see, how, in these circumstances, the change of the day could be fully or authoritatively introduced earlier.

Now all the books of the New Testament, with the exception of the Gospel and Revelation of John, are admitted to have been written before that event, and ought not, therefore, to be expected to record any thing like an appointment of the change, or any rigorous observance of the first day of the week as a day of rest. The Gospel contains a history of our Lord's ministry, and ought not, therefore, to record this observance as it afterwards took place. And in the only remaining exception, we actually have the observance of the first day of the week, under the designation—"the Lord's day,"—"I was in the Spirit on the Lord's day."† Rev. i. 10.

We have seen, then, that the change in question could not take place during our Lord's ministry, in-

* The Jews had not now the power to execute this penalty of themselves; but through the Romans they had. See John xix. 7, 8.

† See page 71.

asmuch as the time of his resurrection, which it was designed especially to commemorate, had not yet come; and this will explain the question, sometimes asked,—How have we no appointment of it recorded in the gospels? We have seen that it was not usual with the apostles at once to abrogate mere observances of the former economy, unless these stood in the way of the gospel, and that the observance of the seventh day rather facilitated than hindered its promulgation, so long as the Jews continued to be a nation, and had the power of having their own laws enforced. And this will explain the farther question—How we have not its appointment recorded in the writings of the apostles generally? And we have seen, that up till the time of the destruction of Jerusalem, such a change as that in question was morally impossible, without a revolution in the government of the country, which the apostles and first Christians always avoided with the greatest care. And we have, in this, therefore, a confirmation of the other conclusions come to, and of the explanations which followed.

And as we have, in the only exception—the Revelation of John—a distinct recognition of the change in the name, The Lord's day, we have thus perhaps all which was in the circumstances to be expected.

Now, it ought to be remembered, that as these were the very circumstances, in which the change did take place, we are not at liberty to judge of the evidence for the change, without taking these into consideration. And should any one do so, he ought to remember, that he is demanding evidence, not for what did take place, but for what his theory requires to have taken place.

III. On what evidence are we, in the absence of direct authority, to observe the change as of divine appointment?

Here we ought, first, to consider what evidence is in these circumstances to be expected. And we submit, whether we can reasonably expect more than that the observance of the first day of the week should take the place of the seventh, as soon after the destruction of Jerusalem as other circumstances would permit? And that previous to this event, we should merely have evidence that the day was observed, in commemoration of our Lord's rising from the dead, by the apostles and first Christians, though not as yet in the full sense of a Sabbath, or day of rest? And whether we ought not, from the circumstances of the case, to be satisfied with such indirect evidence, as shall be found fully to establish these points?

And if evidence, such as we have now described will suffice, we trust it shall not be wanting.

On the 7th of March, 321, a public edict was issued by the emperor Constantine, forbidding all manner of work on the first day of the week, throughout the Roman empire.* This was only 250 years after the destruction of Jerusalem. Even this may, indeed, be thought late, for the first authoritative enforcement of so important a change. It ought, however, to be recollected, that it was only now that Christianity was received as the religion of the empire, and that, without this, it was impossible to enforce the observance of any day as an ordinary Sabbath. Up till this time, Christians could only

* Euseb. Vit. Const. lib. IV. cap. 18. Cod. Just. lib. III. tit. 12.

observe the first day of the week by themselves, and partially, inasmuch as many of them were necessarily dependent on the will of others, who might be Jews or heathens. And that they did observe it to this extent, from a much earlier period, we shall now proceed to show.

Justin Martyr is supposed to have suffered about the year 165, or from that to 168,* that is, only ninety-four, or from that to ninety-seven years after the destruction of Jerusalem. And in an Apology, which he addressed to the emperor, Marcus Aurelius, in behalf of the Christians, he offers the following account of their practice:—"And on the day called Sunday, *all* who live either in city or country *meet together*, and the memoirs of the apostles, and the writings of the prophets, are read."† And the following reasons are afterwards assigned for this observance: "Because it is the first day; on which God, having dispelled the darkness, created the world; and Jesus Christ, our Saviour, rose from the dead on the same day."‡ Here we have the general practice of the church, excepting neither the inhabitants of town nor country. We have it attested, that they were in the habit of assembling together for divine worship, and that, at these meetings, portions both of the Old and New Testament Scriptures were read. And, moreover, we have the grounds of this practice explained.

* Tillemont, Vol. III. pp. 210, 211.

† Και τη του ηλιου λογομνη ημερα παντων κατα πολεις η αγρους μισυρτων εστι το αυτο συνελυσις γινεται.—Apol. 2. al. 1. p. 98. D. Paris, 1636. See Lard. vol. II. p. 433. Lond. 1815.

‡ Την δε του ηλιου ημεραν κοιτη παντες της συνελυσις τειουμιθα, επειδαν πρωτη εστι ημερα, εν η ο Θεος, το σκοτος και την ολην τριψαλ, κοσμον ειποισει, και Ιησους Χριστος, ο ημιτρεος σωτηρ, τη ταυτη ημερα εκ νεκρων ανιστη.—Ibid. p. 99, A. B. See L. as above.

It was to commemorate, jointly, the work of creation, and our Lord's resurrection. Ignatius is believed to have suffered martyrdom in the year 107; that is, only thirty-six years after the destruction of Jerusalem.* Now, in one of his Epistles, he speaks as follows of the observance of the first day—"Let us no longer sabbatize, but observe the Lord's day, on which our Life arose."† This is both an early and an important testimony. Ignatius is believed to have been himself a disciple and companion of the apostles, especially John and Peter. In his time the Jewish Sabbath was still partially observed along with the observance of the Lord's day; and this aged servant of God recommends, that they should no longer continue to observe the former, but allow the latter to take its place. Now, as Ignatius is supposed to have suffered in the year 107, the date of this Epistle cannot be taken at more than thirty-six years after the breaking up of the Jewish polity; and, during a considerable part of that time, the church was driven from place to place by violent persecution. Let it therefore be considered, whether, in the circumstances of the case, more ought to be expected?

Had we thought it necessary, we might have added to the above other testimonies to the same effect; showing that, during the period we have thus been reviewing, the first day of the week was commonly observed by Christians, under the title—the Lord's day, and in the sense here described. But, as this

* Tillemont, Vol. II. p. 191.

† — μηκετι σαββατιζοντες, αλλα κατα κυριακην ζων ζαντες, εν η και ζωη ημων ανηκειεν δι' αυτου.—Ignat. ad Magnes. Cap. IX. See Lard. vol. II. p. 433.

will scarcely be disputed, and as those given, we doubt not, will be admitted to be unexceptionable, we think it unnecessary to add more.

Now, this brings us to the very verge of the apostolical age, or the time when the canon of Scripture was completed. The book of Revelation is supposed to have been written about the year 97,* that is, about twenty-six years after the end of the Jewish polity, and less than ten years earlier than the writing of the testimony we have quoted from Ignatius. It will scarcely be questioned, that whatever was common throughout the church at the termination of these few years, must have been at least known at their commencement. Now we have seen, that, at the termination of these, there were two days known as held sacred, and of weekly observance; and that the one was accounted Jewish, and the other Christian—that the latter was known by the name of the Lord's day—and that Ignatius, a venerated father of the church, recommended the discontinuance of the one, and the entire substitution of the other. We therefore infer, that, when the book of Revelation was written, the first, as well as seventh day of the week, was in some measure, at least, observed—that it was observed, especially, in commemoration of our Lord's rising from the dead—and that it was commonly known by the term, "the Lord's day."

But, in the book which is believed to have been written by the apostle John, in these circumstances, we have the following testimony: "I was in the Spirit on the Lord's day." Rev. i. 10. John here

* See Horne's Introduction, Vol. IV.

employs the term, "Lord's day," evidently to express some particular day. It is not known, in history, that any other day received this name, except the first day of the week; and we have already seen, that, at the time when John wrote, there is reason to believe that this was the common name, by which it was known throughout the churches. As the apostle, therefore, uses this term for the very purpose of having it understood on what day the vision appeared to him, it would be difficult even to invent any other explanation, than that, by the Lord's day, he meant the first day of the week, and as the Christian Sabbath. Now the apostle is, in that book, addressing himself to the seven churches of Asia; and, as it was for the purpose of communicating to them on what day he saw the vision, they also must have been familiar with the term; and along with the term, they must, as in after times, have been in the habit of observing the day, at least in some measure.

But, along with the practice of the name, we are not to neglect what the apostle says of the thing which happened to himself on that day. He was in the Spirit on that day, and there was vouchsafed to him an extraordinary vision. This seems, at least, to imply, that the example of the apostle, and the extraordinary circumstance which occurred to him, are here recorded, to give greater effect to the observance of the day. For why at all mention the day of the week, unless the writer attached some special importance to that particular day? Suppose, for example, that John had been in the Spirit on the second, or third, or fourth day of the week, would it not be altogether unlike the usual practice of the

New Testament writers to mention the day? They are accustomed to take notice of the day, should it happen to be on any of those held sacred; such as the Passover, Pentecost, and the weekly Sabbath: but it was certainly not their practice to notice ordinary days, undistinguished by any particular observance.

Again, in the history of the apostle Paul, as recorded in Acts xx. 7. we are told that, “upon the first day of the week, *when the disciples came together* to break bread, Paul preached unto them.” It is here not only stated that they met, but this statement is so made, as to imply that they were accustomed so to meet, and that this was one of the ordinary occasions of their meeting. The purpose of their meeting, also, was to break bread; which is commonly understood to mean the observance of the Lord’s Supper. And we know, from ecclesiastical authority, that it was the practice of the early Christians to observe this ordinance on the Lord’s day. All of these circumstances being considered, we can come to no other conclusion, than that the Christian converts at Troas were in the habit of meeting together on the first day of the week, observing it as the Lord’s day. Now this, it is believed, took place in the year 60, that is, ten years before the destruction of Jerusalem, and thirty-seven years earlier than the testimony of John. It would appear, the term, Lord’s day, was not yet current, and that the first day of the week, as commemorating the resurrection, was the term employed.

In 1 Cor. xvi. 1, 2. the apostle Paul gives the following instructions to that church:—“Now concerning the collection for the saints, as I have given

order to *the churches of Galatia*, even so do ye. Upon *the first day* of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This epistle is supposed to have been written in 59, a year earlier than the event just taken notice of. Now here, also, we find that the church was in the habit of meeting together on the first day of the week; and we have already seen for what purposes. But we have, in the present instance, a much more extensive range of observance. The apostle is here giving directions to the church of Corinth, a city of Greece; and he speaks of the members of that church meeting together on the first day of the week. But he adds, that he had given similar directions to the churches of Galatia, which is in Asia, and at a great distance from both Troas and Corinth; so that even now, eleven or twelve years before the destruction of Jerusalem, the first day of the week was observed as the Lord's day, in these three distant parts of the church. And it ought to be taken along with this, that these places are not spoken of as if the observance were confined to them, but as if it were common to the whole church.

May we not, therefore, again ask, What more could we, in the circumstances, expect? We have, in this, every thing short of an authoritative enforcement of the rest of the Sabbath on the first day; which was as yet impracticable. But let us inquire, whether there be not even earlier authority than this; let us follow up the stream, broken and imperfect as it may appear, to the very well's mouth.

In the beginning of the second chapter of the

book of Acts, we are told that, "when the day of Pentecost was fully come, they (the disciples) were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." And we know that the feast of Pentecost was on the Lord's day, as may be seen from the following passage: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." Lev. xxiii. 15, 16. This new offering was to take place at the feast of Pentecost, and it again was to take place fifty days after the morrow of the Sabbath of the Passover. The Sabbath of the Passover was the fifteenth of the month Nisan, and which, at the time our Lord suffered, happened on the sixth day of the week. The morrow was therefore the seventh or weekly Sabbath, and seven Sabbaths or weeks from this, just brings us to the seventh day again. But seven weeks are only forty-nine days, and fifty were to be counted, which brings us to the first day of the week, as the Pentecost of that year.

Now, it is specially mentioned, that on this day the disciples were all with one accord in one place, waiting, no doubt, the promise of the Father; but most probably in the exercise of prayer, and other acts of worship.

But it is not simply on the fact of the church's being so employed on this first day of the week, that we argue, but with it, also on the important event which solemnized the day,—the bestowal of the special benefit of the resurrection, the promise of the Father, and through it the laying of the foundation of the church. All this, we are aware, would come short of proof, if alone, and considered apart from other evidence; but as all the effects flowing from any cause, are evidences of the cause itself, so these also ought to be allowed their place, in proving the early observance of the Lord's day.

In the twentieth chapter of the gospel by John, at the 26th verse, we are told, that, “after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.”

The eight days, here spoken of, are dated from the day of the resurrection, as will be seen by comparing this with the nineteenth verse; and the term, eight days, like a similar phrase among ourselves, means a week. The meeting here spoken of, therefore, must have been on the Lord's day; and in it, we have another and still earlier example of the observance of the Lord's day; for before our Lord at all met with them, the disciples were assembled together. The Saviour also honoured their meeting by appearing among them, and pronouncing over them a solemn benediction. This, like the event at Pentecost, might be thought little of, if alone, but connected with the evidence we had before examined, it serves as another stepping stone to guide us in our researches backward.

In the beginning of the same chapter, we have an account of the resurrection itself, where it is described as having taken place on the first day of the week. Now, at the 19th verse, it is added—"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

Here again, we have the disciples meeting together on the first day of the week,—and we have the Saviour appearing and pronouncing over them the same solemn benediction. Moreover, we have him also breathing on them, and commanding that they should receive the Holy Ghost, which was so remarkably fulfilled, that day seven weeks, or the seventh Lord's day hence.—And this first day, on which we find all this, was, be it remembered, the evening of the resurrection, the very first day which could be kept as a Christian Sabbath.

And, as we have thus a complete body of evidence, drawn from the New Testament Scriptures alone, it cannot at least weaken the proof already found, if we now also quote a passage from the Old Testament, which seems to refer to it. "This is the day which the Lord hath made; (or appointed;) we will rejoice and be glad in it." Psalm cxviii. 24. It will be ad-

mitted by all, that this Psalm has a reference to the Saviour, as it is repeatedly so quoted in the New Testament. And it will not be questioned, by any intelligent reader, that when it is said, in the 22d verse, —“ The stone which the builders refused is become the head stone of the corner,”—the period spoken of is the resurrection of Christ. It is so applied by the apostle Peter. “ Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, *whom God raised from the dead*, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, *which is become the head of the corner.*” Acts iv. 10, 11. In their rejection of the Saviour, and their putting him to death, did they, the builders, reject this stone. But in his resurrection and exaltation to the Father’s right hand, did this same stone become the head stone of the corner. This, says the Psalmist, was Jehovah’s doing, and is marvellous in our eyes. And it is very obviously in reference to the same great event, that it is added—“ This is the day God made,” or appointed, in connection with this marvellous event. And when the Psalmist says, “ we will rejoice and be glad in it,” he is expressing the very spirit of the observance peculiar to the Lord’s day, it being strictly and essentially, to the whole church of God, a day of rejoicing in the finished atonement and resurrection of our Lord and Saviour Jesus Christ.

This last proof, it ought to be recollected, is prophetic; and not therefore designed to speak to us, in the full light of a gospel testimony. It is enough, that we see in it the mere shadowy form of a future

reality, and that subsequent revelations be found to fill up and perfect that form.

There is yet another department of evidence, which though indirect, ought not perhaps to be overlooked. We have already seen, that the Lord's supper was instituted the night on which he was betrayed, and all will admit, that it has been observed from that time down. We have also seen several instances of its having been observed on the Lord's day; and, it may be added, that the testimony of early writers is in favour of its having been observed on that day, and on that only in ordinary cases,—that the church was in the habit of meeting together on the first day of the week to break bread. Now, as we have clear and satisfactory evidence for the observance of the supper, from the night on which Christ was betrayed, we have, in so far as these have gone together, evidence also for the observance of the Lord's day. And although it would certainly be too much to affirm, that the supper was observed only on the Sabbath, during the lifetime of the apostles, seeing we have no direct testimony to that effect, it is at least presumptive evidence, that, in the only instances recorded subsequent to the resurrection, and in which the day of the week is mentioned, it is found to have been on the Lord's day. Moreover, in one of these passages, the disciples are described as being in the habit of coming together on the first day of the week, “to break bread;” which is understood to be the Lord's supper. This practice, therefore, of meeting together to break bread, in commemoration of the sufferings and death of the Lord of glory, is at least fitted to strengthen

the evidence before collected, that the disciples were in the habit of observing the Lord's day from the resurrection downward.

Thus have we finished our review of evidence, for the authority of the Lord's day; but as the different portions of it have been necessarily separated, and been seen only in a retrograde position, we shall now furnish our readers with an outline of the whole in its natural order.

Outline of evidence for the change of the Day.

We have seen, then, that the Lord's supper was observed from the death of Christ down, and, as would appear, commonly on the Lord's day; which renders it probable, that the Lord's day was also observed from the resurrection down.—We have seen that, as would appear, the resurrection of Christ was foreseen in prophecy to be observed as a day of rejoicing to the church; which is also the true character of the Christian Sabbath.—We have seen that it was the first day of the week that our Lord rose from the dead; and that, on the same day, at even, the disciples were assembled together, when our Lord appeared among them, blessed them, and breathed on them, saying, “Receive ye the Holy Ghost.” This was the first Lord's day.—We have seen, that on that day week, the disciples were again assembled together, and that our Lord appeared again among them, blessing them in like manner. This was the second Lord's day.—We have seen, that six weeks after, which was the day of Pentecost, the disciples were again assembled, and the great blessing of the resurrection—the ful-

filment of that pledge, which was given them on the evening of the first Lord's day, was now bestowed. The Spirit was miraculously poured forth on the whole church, and thus was its foundation practically laid. This is the third instance, we have seen, of the observance of the first day of the week, within the space of the first fifty days.—We have seen that, about twenty-six years after, when the church had spread and taken root in most parts of the world, the disciples at Corinth and Galatia, and, as would appear, in all places, were in the habit of meeting together on the first day of the week, for purposes of divine worship, and especially for commemorating a finished atonement. And we found an instance of the same thing occurring at Troas, in Asia Minor, only one year later. And this also is spoken of, not as if it were any thing peculiar, but as if such were then the practice over the whole church.—We have seen that twenty-seven years later, and when the destruction of Jerusalem had now taken place, the first day of the week was not only observed, but was also called *the Lord's day*, in the seven churches of Asia, and apparently throughout the world; the apostle John so calling it, and adding, that he was in the Spirit on that day, and had the vision of the Apocalypse communicated to him.—We have seen, that Ignatius, who was himself a disciple and companion of the apostles, and who is believed to have suffered martyrdom only ten years later than the writing of the Apocalypse, exhorted believers of his time, to discontinue the observance of the seventh day, and to allow the first wholly to take its place, under the name, *the Lord's day*.—We have seen, that Justin

Martyr, who suffered about sixty years after, declares that in his time, all Christians, both from town and country, were in the habit of meeting together on the first day of the week, and of having read to them the writings of the apostles and prophets. And for this practice, he assigns the double reason of the creation of all things, and the resurrection of Christ. — We mentioned, that from about this period, evidence abounds in corroboration of the above state of things; and we found, that on the seventh of March, 321, the Emperor Constantine published an edict, forbidding all manner of work on the Lord's day, throughout the Roman Empire. From this period downward, the church has, with the exception of particular and occasional sects, continued to acknowledge the Lord's day as the Christian Sabbath.

Should it now occur to the reader, that even the above evidence refers to later periods, and is less direct than could have been wished, we have only to request that he will bear in mind the circumstances in which the change was introduced. That it could not take place during our Lord's ministry, as then it would not have commemorated his resurrection. That it was not likely to be soon attempted by the apostles, as it in no respect hindered, but rather furthered the promulgation of the gospel. And that it could not be enforced during the continuance of the Jewish hierarchy, without involving a general revolution. And that, even when the overthrow of that body took place, there were many difficulties still remaining; as the church was yet, for nearly two centuries, exposed to the violence of persecution, and no one country had declared itself

Christian. And allowing these circumstances their due weight, let the reader now judge for himself, how far the evidence furnished is satisfactory.

Supposing, however, that he were to say, "It is not satisfactory," this will not relieve him. He has still to answer the question, whether, if the Lord's day be not of divine authority, the Sabbath has at all been observed in the Christian church, since the early dates referred to? We are not aware that it has, to any extent worthy of notice. And therefore, he will have to adopt the startling opinion, that the church has, during the long period of about eighteen hundred years, been mistaken in one of the most important of her ordinances—yea, of an ordinance which had come down and been observed, from dispensation to dispensation, since the beginning of time.

And should it be suggested, "But may not the obligation have terminated with Christ?"—we have only to answer, that, before this be admitted, it will be necessary to do away, not only with the evidence for a change, but with all the evidence brought forward in support of the primeval Sabbath, strengthened by whatever is added under the succeeding dispensations.

And now let the candid examiner of these statements reflect, whether it will be easier to get quit of evidence thus pervading the history of our race, and mingling itself with the government of the world, and the whole frame-work of human society, than to get over difficulties which are accounted for, from the circumstances in which they occur. And let him farther reflect, whether, if similar evidence were set against the authority of the Sabbath, it would not

be thought sufficient. And finally, whether an unwillingness to be bound by the obligations of the Sabbath, has not a chief share in determining his judgment.

A coming judgment will determine which party is right, but it will not then allow time to retract; and it will require, of each of us, accountability for our opinions, as well as for our conduct. May God enable all of us to know the truth!

II. *The ends of the Christian Sabbath.*

We already examined the ends of the primeval Sabbath, and found them to belong to all the generations of the human race, and to be in nothing peculiar to any particular dispensation. We accordingly found them to be admitted and enforced under the Mosaic economy, and we have already seen the observance in general recognised in the New Testament. As we have thus had repeatedly occasion to examine these in all their bearings, it will now be merely necessary to enumerate them.

1. The Sabbath was designed to be to man and to the inferior animals, placed immediately under his power, a day of rest.

2. The rest of the Sabbath was, in respect of man, consecrated to the service of God; and thus the day was set apart to the purposes of divine worship.

3. This holy rest was appointed to commemorate God's having rested from all his works in creation, and thus the day was to be observed as a season of

devout meditation, and grateful remembrance of God, as the Creator and bountiful Benefactor of mankind.

4. In the right observance of these ends, man was to seek, and he had the promise of God, that he should also enjoy, his special favour and blessing.

These ends, as we have already seen, belong alike to all ages, and are just as much to be served by us, as by our first parents. The promised blessing is held out to us, as well as to them, and the neglect of what God is thus requiring of us, as well as he did of them, will not fail, as certainly, to involve us in guilt.

But as there were, under the Mosaic economy, additional ends to be served, and these peculiar to that dispensation, so is it also with us. We, as living under the Christian dispensation, have, in addition to the primeval ends of the Sabbath, others which belong exclusively to us as Christians; and it is to the consideration of these that we are now to direct our attention.

The change from the seventh to the first day of the week, is a leading peculiarity of the Christian Sabbath. And our reasoning, in support of the authority of the Christian Sabbath, went chiefly to defend and illustrate this change. We are now to see, that the change itself is an important element, in determining the special ends and purposes of the Sabbath as a Christian appointment, inasmuch as it is in the observance of the first day, and that alone, that these could be carried into effect.

The ends themselves we shall now state:—

I. The Sabbath, thus changed, was designed to commemorate our Lord's resurrection.

1. This is apparent in the epithet, “the Lord’s day;” which we have seen to be traceable backwards, till it is found inscribed in the page of inspiration. The Lord’s day must mean a day somehow or other connected with our Lord Jesus Christ; and no event in his history, nor circumstance in his life, is assigned for the observance, except his resurrection.

But the term *Lord*, when applied to our Saviour in its full and proper meaning, has a respect to his exalted condition, as ruling over all; and this, it will be observed, is immediately connected with the resurrection; for it was on his having risen from the dead, and on his being exalted to the Father’s right hand, that all power, both in heaven and in earth, was given unto him: “For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.” Rom. xiv. 9. And thus the term, “the Lord’s day,” will summarily express the day of our Lord’s resurrection from the dead.

2. The day on which our Lord rose from the dead, is that on which the Christian Sabbath is observed. Both belong to the first day of the week, and the observance of the one seems traceable to the very day on which the other occurred. Like the finger of the angel, pointing to the place where the Lord lay, does the history of the observance thus seem to point to its own origin, having inscribed upon it also its own leading end.

3. And, finally, it is the uniform testimony of the early Fathers, that the first day of the week was commonly called the Lord’s day, and was understood to commemorate our Lord’s resurrection. In addition

to the names formerly cited on this subject, we may refer to those of Dionysius of Corinth, Clement of Alexandria, Tertullian, Origen, and others. We are aware, that on doctrinal subjects the authority of the Fathers is not to be implicitly received; for they, as well as ourselves, were liable to err,—substituting opinions for the doctrines of the word. But it is, we believe, generally admitted, that, as witnesses of what then took place, or as reporters of what was handed down to them by tradition, they are, generally speaking, honest in their statements, and worthy of confidence; and when thus united in their testimony, not to be doubted. This, then, is the first and leading end of the Lord's day, and is very much the foundation on which the other special ends are made to rest.

But, before leaving it, we would just notice the analogy which subsists between the observance of the first day, as the Christian Sabbath, and of the seventh, as the Mosaic, in this respect. The primary end of the observance of the seventh, as the Mosaic Sabbath, was to commemorate the deliverance of Israel out of Egypt; and the primary end of the observance of the first, is, as we have seen, to commemorate the deliverance of the church by the resurrection of Christ. The one commemorates the deliverance of the children of promise according to the flesh; the other according to the Spirit: and in both cases this first end is a fundamental one.

II. Guided by this analogy, we are next led to the observance of the Jewish Sabbath, as a sign of the covenant between God and his people Israel. Not

more really was there a covenant between God and his ancient people according to the flesh, than that as many as are in Christ Jesus are in covenant with God through him; and hence, the very language employed in the former covenant is addressed to as many as are under the latter: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." 1 Pet. ii. 9, 10.

Now as Israel, in commemorating their deliverance out of Egypt, acknowledged the deliverer as their God, and did thus virtually renew their covenant with him; it is equally true of as many as rightly and spiritually observe the Lord's day, that they also acknowledge Christ as their Lord and Master, and thus virtually renew their covenant with God. We cannot, indeed, conceive of a right fulfilment of the first end of the Lord's day, without its implying also this other; for, as none but such as are in covenant with God can share with Christ in the joy of his resurrection, and as this is essentially a renewal of our covenant with God, the one, we presume, cannot be present without the other. But we have already seen, that the observance of the Lord's day is designed to commemorate our Lord's resurrection; and therefore we argue, that with it we ought also to join the purpose of renewing our covenant with God, or of commemorating the resurrection itself, as the grounds of our peace, and of every other covenant blessing.

There is a collateral ordinance of the gospel, to which we had before occasion to refer, and which will, at least, illustrate more fully what we mean. During the lifetime of the apostles, it would appear, that the Lord's Supper was usually observed on the Lord's day, and most probably every Lord's day, except when circumstances prevented. Indeed, this seems to have been, at that time, a leading purpose of the observance; for the ordinary instruction of the Sabbath was then communicated chiefly on the seventh day. Now the very fact of the Lord's Supper and the Lord's day being thus united in observance, and to a certain extent in name, leads to the inquiry, whether they were not farther connected? And we find that they were also connected in their leading purpose, inasmuch as the one commemorates a finished atonement, through the sufferings and death of our Lord, and the other a finished atonement, as declared by the resurrection. Both then, essentially agree in their leading end—commemoration. Now, the former holds forth the very end of which we have been speaking, as coming next in order; for, while the broken bread and the wine poured forth are declared, by our Lord, to set forth his broken body and shed blood, it is added, that these are in connexion with the covenant: "This cup is the new testament," or rather covenant, "in my blood." And it will be admitted, that they who worthily partake of the Lord's Supper, do in this act renew their covenant with God, as being not their own, but "bought with a price."

Now, what is thus admitted to be in the right observance of the Lord's Supper, seems equally necessary to the right observance of the Christian Sabbath:

so that we shall not have rightly commemorated the resurrection of Christ, unless we have personally and spiritually entered into the blessings of the covenant, as secured to us by the resurrection of our Lord and Master. It is in this way, that the observance of the Sabbath shall not be less to us than it was to Israel; but shall be to us, what it was to them, on the same principle that the gospel is to us what the law was to them. And should it be thought by any, that a weekly renewal of our covenant with God is too frequent, we have only to reply, that the prosperity of the Christian depends on his living continually as in covenant with God. All he does, or thinks, or feels, ought to proceed upon the principle, that he is not his own, and that he stands to God in a covenant relation: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I *now* live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. ii. 20. And hence, the frequency of duties which bring us into contact with the covenant of promise, is mainly designed to maintain between the soul and God abiding communion, that this life of faith may be constantly maintained. And when, therefore, we feel about us a reluctance thus weekly to be "in the Spirit on the Lord's day," we ought to know, that it is because sin has gained an advantage over us, and that we have, in this, departed from our true and natural condition, as being designed to live by faith on the Son of God.

III. But, finally, the observance of the Lord's day seems designed to prefigure that rest which remaineth to the people of God.

There are several sources of information under this head.

1. The analogy of the Jewish Sabbath seems to point at this, as an end of the Christian observance.

We already saw, that the Jewish Sabbath, besides commemorating the deliverance of Israel out of Egypt, and being a sign of the covenant between God and his people, was designed to set forth, in promise, the rest of Canaan. . What the earthly Canaan was to the natural Israel, that the heavenly Canaan is to the spiritual Israel; as will appear from the Scriptures in general, but especially from the epistles of the New Testament. Now, as the Jewish Sabbath was a sign and pledge of the natural Canaan, to the natural Israel, we can see a propriety in the Lord's day being a sign and pledge of the spiritual Canaan, to the spiritual Israel.

2. But this presumptive argument is confirmed by Christ's having entered on his rest, and in name of his people, when he rose from the dead. He then entered on his rest, as God did at the beginning on his; but he entered on it not singly or abstractly, but in connexion with those whose salvation he had accomplished, and in their name; so as, that his having entered into rest, is to them a pledge that they also shall in due time enter. And hence such language as the following: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John xx. 17. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto

myself; that where I am, there ye may be also." John xiv. 2, 3. "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power *to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.*" Eph. i. 15—23. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) *and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*" Eph. ii. 4—6.

Now, it is this same resurrection—this same exaltation of the Redeemer, which is commemorated in the Lord's day; and we are bidden to rejoice with him in it, as our head and representative. And how then can we but see, in the same observance, a pledge of our own resurrection, and rest with him in glory?

It is on this principle, that an apostle argues for the resurrection of believers: "But now is Christ risen from the dead, and become *the first-fruits of them that slept*.—But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." 1 Cor. xv. 20, 23. And should we not also thus argue from the Lord's day being commemorative of Christ's resurrection, for the Lord's day as a pledge of our own resurrection, and rest with him in glory?

3. And in this we are still farther confirmed, by the statements and reasoning of the apostle Paul, in the third and fourth chapters of his Epistle to the Hebrews.

The apostle is, throughout these generally, showing the superiority of the Christian dispensation over the Mosaic, especially in respect of the rest which had been severally provided under these different covenants. The rest of the former covenant, he describes as having been a subject of promise to Israel in the wilderness, and as having been come short of, by those who perished through unbelief; but as having been attained to, by Joshua and those who entered with him into Canaan. This, therefore, can be none else than the rest of Canaan. But he argues that, beyond this, there still "remaineth a rest to the people of God;" and that we who live in gospel times should fear, "lest a promise being left us of entering into his rest, any of us should seem to come short of it." This, also, can be none else than the rest of Heaven. But we are told, that the Israelites had the rest of God at creation commemorated in the Sabbath, and thus set forth as

a sign and pledge of the rest promised, namely, the rest of Canaan. (Heb. iv. 3, 4.) And it is added, concerning believers now, that the rest which they have in promise, (namely, the rest of heaven,) is as the keeping of a Sabbath; even as the rest of God, when, having created all things, he rested from all his works: "There remaineth therefore a rest"—*σαββατισμος*, the keeping of a Sabbath—"to the people of God. For he"—the believer—"that is entered into his rest, he also hath ceased from his own works, as God did from his."* Heb. iv. 9, 10.

When illustrating the second end peculiar to the Christian Sabbath, we availed ourselves of corroborative evidence from the observance of the Lord's Supper. The same may be done here. "I will not drink henceforth of this fruit of the vine,"—said our Saviour at the institution of the Supper,—“until that day when I drink it new with you in my Father's kingdom.” Matt. xxvi. 29. And says the apostle Paul, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi. 26. These and other testimonies plainly show, that the Lord's Supper was designed to set forth the second coming of Christ, and to be to the church as an earnest of eternal bliss. And as we before saw the two ordinances of the Lord's day and the Lord's Supper, to agree in the purposes for-

* Owen, in his very able Treatise on this subject, understands by the party spoken of in the 10th verse, the Lord Jesus Christ, as having entered into his rest on completing the work of the atonement. (Owen on the Heb. vol. II. pp. 428—430, 8vo. Edin. 1812.)—If this view be admitted, our argument will be direct and conclusive; but as we have not been able to satisfy ourselves as to its correctness, we decline taking advantage of it.

merly noticed, and now, so far as we have seen, to agree in this; the same corroborative evidence may be here employed, which we found to be applicable, especially in respect of the second end. The analogy was there found to confirm the opinion, that the Christian Sabbath is designed to be to the church a special season of renewing covenant with God. It here also bears its being designed to be a pledge and earnest of future blessedness to all who are in Christ Jesus.

And here also, we observe an important practical purpose to be thus served, similar to what we before noticed regarding a weekly renewal of our covenant with God. The same divine authority which commands us to live continually by faith on the Son of God, and as not our own, but God's, commands us to have our loins girded, and our lamps burning, and to be as servants waiting for their lord. And again, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. i. 1—4. And what better fitted to produce and maintain this, as an abiding temper of mind, than the weekly anticipation, and realizing by faith, of an entrance into the rest of heaven?—than to see, in every Lord's day morning, an emblem and pledge of the morning of the resurrection?—than to see, in the holy rest, and proper services of the Lord's day, so many types or resemblances of the rest and the exercises of an eternal Sabbath?—

And than to enter into the right spirit and feeling of these, as so many pledges given and received, of our prospective entrance into the corresponding enjoyments of eternal bliss.

And here we would leave for their reflection, who ardently desire the spiritual welfare of Zion, whether, if even the few who know God in truth, were thus to keep in view the special ends of the Christian Sabbath, we should not soon experience a freshness and a power in gospel ordinances, with which, in the present day, we are but little acquainted?

We have purposely enlarged on the nature and bearing of these special ends of the Christian Sabbath; partly, because to fulfil these aright, it is necessary that we should enter into the spirit of them; and partly, because we have reason to fear, that they are but little attended to, even by many who otherwise respect and reverence the Christian Sabbath, as of divine appointment. And as it is of importance, that we should have clear views of the purposes or ends on account of which we are commanded to observe the day; before we proceed to inquire, how these should be fulfilled, we shall here repeat them, both as concerns the primeval appointment and the Christian dispensation.

1. The Sabbath, as originally appointed and still binding, is designed to furnish to man, and the inferior animals placed immediately under him, a season of weekly rest.

2. It is designed to be to man a season of holy rest, consecrated to the service of the living God.

3. It is designed to commemorate the creation of all things, and God's having rested from all his works.

4. It is designed to be to man a special season for the enjoyment of God, and the blessings which he is pleased to bestow.

5. It is designed, as the Lord's day, to commemorate our Lord's resurrection, and his thus resting from the work of the atonement.

6. It is thus designed for the Christian believer, as a special season of renewed fellowship with God, through the finished atonement and resurrection of Christ, as his head and representative.

7. It is so also designed, to set before him a weekly prefiguration of that rest which remaineth to the people of God.

III. *The right observance of the Christian Sabbath.*

It may seem unnecessary to add any separate remarks on this department, as a right fulfilment of the ends or purposes of the Sabbath, is virtually the same with the right observance of it. It is however necessary, under this head, to explain not merely what the ordinance requires, as to the general fulfilment of its ends, but also, and more especially, what it requires of each of us in the different circumstances in which we may be placed. And moreover, we should now see how, in the same observances, we are to fulfil the purposes of the primeval and Christian appointments, both united in the Lord's day. And with these views, we now proceed to consider the Christian Sabbath—

- I. As a day of rest.
- II. As set apart to the special service of God.
- III. As a day of commemoration.
- IV. As a day of spiritual enjoyment.
- V. As a prefigurative sign and pledge of the rest of heaven.

I. The Sabbath considered as a day of rest.

This formed part of the original institution of the Sabbath, and as such became obligatory on all the generations of the human race. Accordingly, we found it to be admitted as of authority, under both the Mosaic and Christian dispensations.

In many of its applications, it belongs alike to the first and the second table of the law. The Sabbath is, under every dispensation, a portion of time which the Creator has reserved for the rest of all his creatures that require it,—for the rest of man, and as many of the inferior animals as are made to share in his toil. It is thus, to the other days of the week, what night is to day, and winter to summer. And it has been shown, that if no such rest were allowed, neither man nor beasts of burden would be able to sustain, for any length of time, the unabated waste of continued labour; and that both are, on the whole, capable of doing as much, with this weekly alternation of rest, as they could comfortably perform without it. Reason, therefore, as well as Scripture, proves the observance of the day to be of general and divine appointment, and not to belong to the master, or employer, or guardian, except in so far as special circumstances establish a special claim; but to be the natural and inalienable right of the crea-

ture, reserved to him by the Creator. And he, therefore, who deprives his fellow-creature, or even his brute beast, of the enjoyment of this rest, is robbing him of his right, and is thus guilty of a breach of the second table of the law.

But were it merely this, room would be left for equivocation. It would be said, by persons interested in the continued labour of fellow-creatures, that they required it not—that they were strong and healthful—or that their labour was light—or that they would be allowed to return to the enjoyment of the Sabbath when some pressing matter had been accomplished, and that their yielding for the time could do them no great harm. And, as power and interest would thus be united on the same side, it is easy to see how the observance of the day would, in these circumstances, become only occasional, like the rest of other days. This is not mere supposition; it is actually found to be the case, in places where the authority of the Sabbath, as of divine appointment, has been disregarded. To prevent practices so directly subversive, even of the merciful design of the appointment, the Divine Being has been pleased to constitute the requirement of this rest, part of the first table of the law; so that it shall not be left to man to say what his fellow-creature requires, this being fixed of God; nor to say when this rule shall be broken in upon, this being also a matter of revelation; nor that it shall be left him in any way to palliate his crime, on account of the relation in which he may stand to the injured individual: every breach of this command being a sin against God, to whom he stands in the relation of a creature to his Creator.

In all this, we have been speaking of the rest of the Sabbath, as it concerns our allowing others the enjoyment of it. And were it merely a duty of the second table of the law, this were all which could well be reached, for it is difficult to speak of a man defrauding himself. It is nevertheless true, that men do defraud themselves. They defraud their own souls. They so covet the things of this world, and so enjoy their communion with these, to the exclusion of spiritual things; and, even of that rest which both body and mind require, as to make it a matter of temptation with them, to break, in their own persons, the rest of the holy Sabbath. Persons indulging in practices of this kind, are ready to tell us, "We injure no one; if we withhold rest from any, it is from ourselves; and with the privations which we are willing to submit to, others have nothing to do." Now, if the observance of this rest were altogether of the second table of the law, it would be difficult, as we before remarked, to reach them under this covering. But this is not the case. The fourth commandment is of the first table of the law; the observance of that command is a serving of God, and every breach of it in our own persons, is as really criminal, as when we are the causes of its being broken by our fellow-men. Nor shall we get quit of the obligation to rest on this day, by merely abstaining from bodily labour, while we are otherwise occupied, as during the week. It is the allotment of one man, to be employed at manual labour; and of another, to be employed chiefly in mental exertion; and of another, to dispose of his time very much as he pleases: and, if the rest of the Sabbath had been designed only as a

cessation of bodily labour, to a large proportion of mankind it would have been inapplicable. But this is not the case. "Six days shalt thou labour, and *do all thy work*"—whatsoever it may be;—"but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do *any work*, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Exod. xx. 9, 10. The rest of the Sabbath is here made obligatory on all the members of the family, whether they were accustomed to manual labour or not; and it will not be disputed, that this and all the other announcements of this command, applied equally to men in every station of life. The words of the prophet also, before quoted, are specially addressed to such breaches of the Sabbath: "If thou turn away *thy foot* from the Sabbath from doing *thy pleasure* on my holy day,"—travelling for pleasure or business, or something in which the individual takes pleasure;—"and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing *thine own ways*, nor finding *thine own pleasure*, nor speaking *thine own words*: then shalt thou delight thyself in the Lord," &c. Isa. lviii. 13, 14. But to prevent all equivocation, the observance of the Sabbath as a day of rest, is commanded of God as a duty which we owe him; and which, therefore, he will require of those who labour not, as well as of those who do labour. And thus is accomplished the gracious design of the Sabbath, in reserving to all men a seventh portion of their time for the special business of eternity; even when, from various circumstances, they would defraud themselves of this gracious provision.

Different opinions have been entertained concerning the extent of time implied in the rest of the Sabbath. Some understand the period during which they are to rest, to be only a part of the day—namely, as much of it as will enable such as choose to attend public worship; and others understand it to comprehend the whole day. It is only from mistaken notions concerning the nature of the requirement, that any could be led to embrace the former of these opinions; for, although the worship of God, as we shall by and by see, is an important part of the observance of the Sabbath, this is neither the only, nor the primary part. The first and most essential part in the right observance of this day, is *rest*; and this rest is no where restricted to any portion of the day, but is uniformly set forth as the rest of the entire day. It is thus it appears in the original institution, as a seventh part of the week, and in all respects just as perfect as any of the other days of the week; and it is in the same sense that it is spoken of throughout the subsequent parts of Scripture. And they, therefore, who would lessen this period, by limiting it to a fitness for the accomplishment of some one end, or rather to a portion of some one end, do in this break the Sabbath which God has appointed, and seek to palm upon him in its stead, an observance devised after their own wisdom.

There is also a diversity of opinions as to the time when the observance of the Sabbath ought to begin and end. Some would have it to commence on Saturday afternoon, and to terminate at a corresponding hour on the Lord's day; and some would have it to begin and end like any other day of the week.

In favour of the former it may be alleged, that in the history of creation, and consequently of the institution of the Sabbath, we have first the *evening*, and then the *morning*, as completing the day; and that this was the Jewish practice. But it does not appear that there was any thing in this, more than that it was then the ordinary division of time; and now that time is differently divided, the same principle would lead to a change. It seems therefore unnecessary to encounter the inconvenience of such an arrangement, and to expose the observance to so many additional causes of interruption; but, instead of it, to observe the day according to the usual mode of dividing time, in the place where the question may be raised; that is, to consider the Sabbath with us, as commencing at midnight and ending at the same hour. But while this may be laid down as the line of demarcation, between what God hath reserved to himself, and what he hath left at our disposal, he who truly reverences this divine appointment, will be averse to carry forward his own worldly concerns to the very verge of this sacred reserve. He will so arrange his affairs, as to be rather waiting for the commencement of this hallowed season, than to be hurried by it out of his worldly business, as if reluctantly, and not of choice.

From this universal rest of the Sabbath there are certain exceptions, and these, like the observances of the day, have been variously employed to serve the will of man. This renders it the more necessary, that we should not trust to our own judgment, in determining what is, and what is not, to be admitted as coming under these exceptions. Indeed,

the mere fact, that the observance itself is of divine appointment, ought to be enough to convince us, that no less authority is warranted to determine any exception. On these accounts, we think it right, first, to review some of the leading instances of exception occurring in the New Testament, with the remarks made on these, as illustrative of the principles on which they were permitted and approved of. —“At that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do on the sabbath-day. But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath-day. And when he was departed thence, he went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit

on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Matth. xii. 1—13. Instances and declarations similar to some of these, will be found in Mark ii. 23—28. iii. 1—5. Luke vi. 1—10. xiii. 10—16. xiv. 1—6. John v. 10—16. vii. 22, 23. But we have not observed in these, any grounds of exception different from what is contained in the passage quoted; nor do we recollect any additional principle to be contained in any part of the New Testament Scriptures. Let us then examine the above instances and declarations, and deduce from them such rules of exception as they may warrant.

Now, in the first place, we have the case of the disciples plucking ears of corn on the Sabbath, they being an hungered; which would not, in other circumstances, have been lawful. And this is vindicated from the case of David and his men, who did eat of the shew-bread, which was unlawful, except on the grounds of their necessity. This, then, is one rule of exception—Whatever may be necessary, especially to man, is lawful even on the Sabbath-day.

Again, our Lord refers to the case of the priests under the law, who served in the temple on the Sabbath, and were held excused, because of the sacredness of the service. For God is to be worshipped on the Sabbath, and whatever is necessary to that worship is lawful. And here we have a second rule of exception—Whatever is necessary to the worship of God, is lawful on the Sabbath.

And finally, we have a work of mercy in behalf of a suffering fellow-creature. Our Lord cured a man who had a withered hand on the Sabbath-day, and he vindicated what he had done, by reminding the Jews, that if even a sheep were to fall into a pit they would relieve the suffering animal, and that much more is it lawful to do good to a fellow-creature on the Sabbath-day. This forms a third rule of exception—It is lawful to do good to our fellow-creatures on the Sabbath.

These different principles, or rules, thus laid down, receive farther light from what is said in the seventh verse: “If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.” That is, that we are to prefer the great moral principles of the law, to every thing merely ritual; and that the latter is to be held as subservient to the former. And this principle is still farther illustrated, from what is added in the parallel narrative as given by Mark: “And he said unto them, The Sabbath was made for man, and not man for the Sabbath:” ii. 27. For here we are first directed to man as the subject of consideration. We are called upon to think of his necessities, and of the moral purposes for which he was created, and then we are to contemplate the Sabbath as appointed in reference to his condition, and for the purpose of enabling him the more perfectly to accomplish these ends. And thus do we see, how, when, in the accomplishment of these ends, the rest of the Sabbath is found to stand in the way, it is not allowed to prove a barrier.

Guided then by these examples and declarations, we have—

1. The exception, that in all cases of necessity, especially to man, the rest of the Sabbath is to be broken in upon.

This rule has chiefly a respect to ourselves, and permits whatever is really necessary to our persons, to our dependants, and perhaps, in certain cases, to our property. But knowing this, we ought to beware lest what we understand to be our own, should blind us to what is not ours, but God's. There is no doubt, for example, that whatever is necessary to the recovery or preservation of health, or even to our comfort, is lawful on the Sabbath-day; but we ought to beware lest these, or similar causes, be alleged, when we are ourselves indisposed to the right observance of the Lord's day.—That, also, is necessary to the comfort, and even to the health of some, which is not so to others; and hence the impropriety of judging concerning others, from what is necessary to ourselves; but as God is the witness of every man's motives, we ought to be on our guard against making a necessity, out of what is a mere matter of custom or habit, or even luxury.—It may, on the same account, be necessary to some, to employ to a considerable extent the services both of man and of the inferior animals on the Lord's day; but it would be well for such to bear in mind, that the comfort they thus enjoy, is at the expense of fellow-creatures, to whom God hath also reserved the rest of the Sabbath; and the very reflection will scarcely fail, in any humane mind, to mark the limits beyond which it ought not to be carried.—It is lawful for the tra-

veller, and others who are from home, to avail themselves of houses of entertainment on the Sabbath, as well as on other days; but surely no one can, from this, defend the practice of meeting in such places *to spend* the Lord's day, far less of indulging in the use of intoxicating liquors, and thus outraging even common decency.—In particular circumstances it is necessary, that houses of entertainment be kept open, and that some should wait upon them, during the Lord's day; but, unwilling as we are to bring charges against any *class* of men, we cannot see how any one can keep open doors, and furnish intoxicating and other liquors, to all who are willing to pay for them, without becoming a partaker of their sin who thus break the Sabbath. We most readily grant the case to be a difficult one, but the very difficulty increases the danger; and as interest is on the side of profanity, the man who would keep his conscience clear, had need to be much on his guard.—There are many things in domestic economy, which must be done on the first, as well as on the other days of the week; but we ought not to allow mere luxury, or unnecessary parade, to increase these, and, as far as we can, we ought to provide against them the day before.—There may be occasions, when even such as are not domestics, have the rest of their Sabbath interrupted on our account; but the friend of his country and of religion, will do every thing he can to lessen this growing evil, even though he should deny himself some of those luxuries which occasion it.—There are various departments of manufacturing, which are alleged to require certain liberties being taken with the rest of the Sabbath, and some of

these are admitted to be truly works of necessity ; but the conscientious manufacturer will feel it his duty to consider, whether this alleged necessity be merely an advantage, or something really indispensable. In the one case, the interference is duty ; in the other, it is sin.—The navigation of vessels renders it necessary for some to be employed on the Lord's day ; and in sailing vessels, there is at least a strong inducement, if not an absolute necessity, to take advantage of wind and tide, even when employment on the Lord's day might not otherwise be necessary ; but it is the duty of owners and masters of vessels to exercise conscience, in not stretching this necessity, so as to make it account for sinful intrusions on the rest of the Sabbath. And it is especially the duty of persons concerned in another description of vessels—we mean vessels propelled by steam—to consider, whether, in availing themselves of what is allowed to sailing vessels on grounds of necessity, which they cannot plead, they are not virtually, though perhaps unconsciously, guilty of Sabbath profanation. There can be no question, that it is on the grounds of necessity, and that alone, that it is lawful to work at sea on the Lord's day, any more than on land. And if this necessity does not exist in the case of steam vessels, it is difficult to see upon what grounds working on the Lord's day can in their case be justified. And supposing that there still remains a necessity in their case, though to a much less extent, it would obviously be as unlawful to go beyond that, as at all to work where there is no necessity.—We believe it to be lawful for a nation or community, or even for individuals, to employ what-

ever means may be necessary in self-defence on the Sabbath; but if, beyond the necessity, bodies of men are to be assembled and paraded, as if to impress the public mind with the superiority of human power over divine authority, the consequences will be mischievous to society, and the thing itself is criminal in the sight of God.—There may also be matters of government and of public order, which call for the employment of various classes; but it becometh the rulers of the nation, and inferior magistrates, ever to bear in mind, that it is from God they derive their power, that at his bar they are accountable for every unnecessary breach of the Sabbath, and especially as setting an example which is to influence all the subordinate classes of society.—And there are, no doubt, many other cases, in which it may be a duty to be employed on the Sabbath; but in all such cases we ought to be jealous of our own will, leading us to tamper with the sacred and declared will of the living and heart-searching God. For assuredly God will not hold any one guiltless, who unnecessarily violates the rest of the Sabbath.

2. A second rule of exception, founded on the example and declarations of the Saviour, is, that it is lawful to be employed, in conducting, and otherwise aiding in, the worship of God, on the Sabbath.

We saw, under the former rule, how our own matters are, in cases of necessity, allowed to interfere with the rest of the Sabbath; and we are now to see, how, in similar circumstances, that which belongs especially to the service of God, is allowed also to interfere. We saw, under the former, how, in the fulfilment of duties which a man owes himself, this

interference becomes lawful; and we are now to see, in the accomplishment of duties which man owes his Maker, that it is lawful to take a similar liberty with the rest of the Sabbath.

The number of persons who thus profane the Sabbath, and are guiltless, is comparatively small; and the ways in which this liberty is liable to abuse, are proportionally few. The persons falling under this description, are chiefly ministers of the gospel, and other office-bearers in the church.

Now, it is not only allowed, but a leading duty of their office, for ministers to labour on the Sabbath. Their chief, their most fatiguing labour, is on the Lord's day; but if any should, under this cover, allow his preparations to be deferred, or to remain unfinished, till the Lord's day, except in cases of special emergency, he is, in this, guilty of abusing the liberty which has been graciously vouchsafed. In making this statement, we have no wish to imply such as make no previous preparation, if such there be; we merely speak of employing the Sabbath in such labour as might have been equally well done during the week; the effect of which being to deteriorate the services of the Lord's day, and the thing itself not coming within the rule of exception.—There may be, and are cases, which church courts can enter upon, in the full spirit of Sabbath observance; but if, as a matter of convenience, and without any real necessity, church courts take up and execute their ordinary routine of business on the Sabbath, we cannot see how they can acquit themselves of Sabbath profanation.—To employ the science of music, in conducting the psalmody of the church, may be actually a duty;

for we ought in all things to serve God, as perfectly as we can; but here, also, professional leaders should beware of taking a general and unlimited liberty with the rest of the Sabbath, or of leaving that to the Lord's day which might as well have been done during the week.—And there are services on the part of church officers, which must be performed on the Lord's day; and the “door-keeper in the house of God” is under the same sacred permission, with him who ministers at the altar: but if, under this cover, operations are gone into on the morning of the Lord's day, which might have been done the day before, there is in this, sin, from the guilt of which no sacredness will protect. It becometh therefore all of us to give heed, that we profane not the Lord's day, under the pretence of being engaged in sacred and commanded duty.

3. The only remaining rule of exception, deduced from the example and declarations of our Lord, is—“That it is lawful to do good on the Sabbath.”

We have already had occasion to refer to two departments of morality,—the duties which we owe ourselves, and the special duties of religion; and these, we have seen, are to be done even at the expense of the rest of the Sabbath, should this prove necessary. There is only one other department of morality—the duties we owe fellow-creatures; and these, we are now to see, ought to be fulfilled, at the same expense. This seems to be the principle on which our Lord himself went, in curing the sick, and performing other works of mercy on the Sabbath; and especially when, in vindication of these, he lays down the general rule, “Wherefore it is lawful to do well on the Sabbath-days.”

From this, we see that the flow of our benevolence is by no means to be checked on the Lord's day, neither are our steps to cease frequenting the walks of mercy; but here also, we ought to be on our guard against abusing the goodness of God. It is allowed, for example, that we should wait on our sick friends, and others, who may require our attention on the Lord's day; and this, and the duties connected with it, we ought to do cheerfully, as knowing that, in this, we are serving God; but we ought to be on our guard, against turning mere pretence into a plea of necessity.—Professional men have the highest of all authority for healing on the Sabbath, which is, at least to the sufferer, a work of mercy; but if, instead of providing, as far as circumstances permit, for the rest of the Sabbath, that be rendered especially a day for professional visits, it can scarcely be reckoned less than an abuse of what has been graciously provided.—It is a work of mercy to visit and sympathise with the distressed, the bereaved, and the sorrowful, even on the Sabbath, and such visits, if well conducted, may be the means of much good to all parties; but even here, we ought to beware of habits of unnecessary visiting, and to which some are addicted, more from the love of gadding about, than from any true sense of duty.—It is, in many cases, a duty to visit and relieve the poor on Sabbath, as their circumstances may not admit of delay; but, if this be taken advantage of, to make the Sabbath a day of ordinary almsgiving, or a special season for inquiring into the circumstances of the poor, the words of our Saviour will be justly applicable,—“Ye have the poor with you always, but me

ye have not always.”—There are various other works of mercy, in which we fear there is abuse. We shall mention only one, which we select on account of its importance and benevolence of design, we mean, the practice of teaching children the elements of reading and other branches of education, on the Lord’s day. We wish here to be distinctly understood, as having no reference to Sabbath Schools for religious instruction. These, we believe, to be among the things that are to be observed on the Lord’s day. But there have sprung up, along with these, especially in the manufacturing districts of England, the practice of leaving the education of a numerous class of society chiefly to these means. We do sincerely sympathise with parents, to whom this is necessary, and much credit is unquestionably due to the many self-denied friends of the poor, who have taken a part in this work; yet still, we apprehend, it becometh even these to be jealous of their own philanthropy. If children cannot be spared from work till they have attained to even the elements of education, will not the practicability of their educating them, without the expense of working time, be likely to render this necessity permanent? and then we will have to witness even children denied that rest which God hath reserved for all, and which their parents and others enjoy. And if they are thus taught from childhood to make free with this sacred appointment, is it to be wondered at, that they should, in mature life, seek not the pleasure of God, but their own pleasure on God’s holy day? Besides, we are not sure that the practice can be defended, under any of the exceptions enumerated, unless in very special circumstances.

Under each of these rules, then, we see how a separate branch of morality is provided for, so as to render it evident, in the observance, that the Sabbath was made to suit man's condition, and not man to come up to any fixed measure of abstinence. Let it not then be alleged, that the observance of the day is unsuitable to our times, or to any times. It is in these very circumstances shown to belong to all times, and to be fitted for the perfecting of every other duty. And, in so far as our circumstances place us under any of the exceptions referred to, we ought readily and cheerfully to forego our enjoyment of rest, and to fulfil every duty; but let us not be partial judges. We ought to judge and feel, not as if it were our wish to get rid of the restriction, but, as if desirous of observing the Sabbath, we yielded ourselves to another duty, according to the will of God. In the exercise of feelings such as these, we are not likely to err, in judging under any of the rules of exception; and in the absence of such feelings, there can be no right observance of the Sabbath.

In these remarks on the required rest of the Sabbath—on the allowed interference with that rest—and on abuses into which men are apt to fall—it has been our aim to lay down rules, not from any pre-conceived set of opinions, but from the light of God's word; and to present the duty of resting on the Sabbath, not under the more rigid aspect of a Mosaic appointment; but as instituted at the beginning, and coming down to us, and requiring of us obedience, according to the mercy and forbearance of a dispensation of grace. It is the right and the duty of the reader, to see whether these things be so, and to act according to conscience and the word of God.

II. The Sabbath as set apart to the special service of God.

We have, hitherto, been viewing the Sabbath simply as a day of rest, and hence the intrusions on this part of the observance, some of which we have been examining, may be summed up, under the general fault of carrying forward the employments of the week, into the rest of the Sabbath. This view of the Sabbath is the most elementary which can be taken. Rest is essential to the Sabbath. It is this which constitutes it a Sabbath, and which must be observed on the part of all for whom the Sabbath was provided. It belongs equally to man and to the inferior creation placed under his power, and made sharers of his toil. But as it is designed for man and the inferior creation, not in the same measure and degree, but according to the nature and purposes of each, in the scale of being; so, while the observance of the Sabbath, or rather the enjoyment of it, must stop here, in respect of the inferior creation, this is but the furnishing of an opportunity for other duties and observances on man's part.

Now the next step toward the accomplishment of these duties or observances, on man's part, is the hallowing, or setting apart of the rest thus reserved, to the special service of the living God. Man was created to serve God, in righteousness and true holiness, and we before saw, that the Creator of all things, in reserving the Sabbath as a day of rest, did hallow or consecrate it to his own special service; and it is in this sense that it comes to man, under the Christian dispensation, and requires of him obedience.

We fear that this second duty of the Sabbath is

not uniformly observed, even by all who admit, and, in form, observe the Sabbath as a day of rest. We fear there are some who discontinue their ordinary occupations on the Lord's day, and cannot, therefore, be charged with intruding on the rest of the Sabbath, but who are, nevertheless, Sabbath profaners, because they carry their observance no farther. Not wishing to become an accuser of any, we leave it with themselves to say, whether the Lord's day be not profaned, in the different ways we are about to specify. We ask of those, who have the best opportunities of knowing, whether it be not common with many, among the working classes, simply to rest from their labour on the Lord's day?—to rest, perhaps, a great part of the day in bed, or in each other's houses, or in the fields and by the way sides, or what is worst of all, in houses of entertainment. We know it will be said, that the man who toils all week requires rest, and ought not to be complained of, even though he should spend a part of the day in bed, or in recreation. The statement on which this apology is founded, we believe to be real. We believe that not a few are really oppressed with the burden of their labour during the week; and we know that, in some employments, the workman is detained even to a late hour on Saturday, so that he must of necessity be fatigued and worn out, and but little capable of more than mere rest on the Lord's day. Such labour, however, it will be admitted, is excessive, and itself an evil and a sin, on the part of all who are the causes of it. It becometh us all to sympathise with the hard working man, in his enjoyment even of rest on the Sabbath. We say not, that in the enjoy-

ment of this rest he is breaking the Sabbath. Instead of this, he is fulfilling one of the ends for which the Sabbath was appointed. He is observing it as a day of rest. But he will permit us to remind him, that though a moral and accountable creature, he is not, in this, carrying his observance of the Sabbath beyond what the irrational and irresponsible parts of creation are capable of. He is, even in this, enjoying a blessing which the common Father of the universe hath provided for all; but he is not at all permitting himself to taste those higher enjoyments, which the same Father hath provided for his rational offspring; and for the bestowal of which, he hath especially appointed the Lord's day. And can it be otherwise than painful for any one, who sees in his fellow-man a fellow-immortal, one for whom God has provided the blessings of salvation, to contemplate such denying themselves, and being denied, access to what has thus been so richly provided. And surely then, it is the duty, even of the hard-working man, to consider, whether his limited observance of God's holy day, be not owing to some secret dislike of its holiness? and whether it would not be equally favourable to the body, and more profitable to the soul, to rest with others of his fellow-workmen, in the service and the sanctuary of Him, who appointed the Sabbath?

We have in this been speaking of the man of toil, to the exclusion of persons in more comfortable circumstances,—to the exclusion of the comfortable tradesman, the wealthy merchant, and men of property and rank, up through the various grades of society. But is there not among these, also, an ob-

servance of the Sabbath, just as much limited as the mere rest of a working man? Is there no such thing as, when relieved of business, and of the other ordinary duties of the week, to occupy the rest of the Sabbath in mere recreation?—in sauntering about, in travelling, in visiting friends, in giving and attending dinner parties? We doubt not, that it will be said by such, should they deign to cast their eye over these pages. ‘Well, and what have you to do with such matters? We hinder no one from pleasing himself, as to his observance of the Sabbath. This is the way we choose to do, and in doing so, we do harm to none.’ This is true to a certain extent. If we were speaking of the duties of the second table of the law, we might indeed demur, and ask, whether these enjoyments can be obtained, without depriving fellow-creatures of the rest which God hath reserved to them? Whether travelling does not deprive hostlers and others of the rest of their Sabbath? and whether dinner parties do not interfere with the opportunities which God hath reserved to domestics and others, that they may prepare for eternity? and whether there will not be responsibility attached to the depriving such of what God hath himself reserved? But it is not of the duties we owe our fellow-men, that we are now speaking. It is the duty we owe God. Now it is quite true, that in respect of this, one man has nothing to do with his neighbour’s sin. To his own master he standeth or falleth. But while man has nothing to do with it, God has, and as it is the will of God we are here endeavouring to make known, it becomes our duty, fully and faithfully to show its application to every class of

society; leaving it to the consciences of individuals to determine, whether they are or are not guilty, and to what extent?

The cases we have thus been reviewing, whether of the upper or lower classes of society, are such as come altogether short of the observance of the Sabbath, except in the single article of rest. They are such as wholly or generally fail to hallow, or observe as hallowed, the Sabbath-day. But there is a class, and in some parts of our country a very numerous one, and on the Continent still more numerous, who carry their observance of the Sabbath a step, or rather half a step, farther, and so stop. They admit, and act on the admission, that we ought to serve God on the Lord's day. And hence they think it right to attend divine service during some part of the day; but having performed this, they regard the requirements of the Sabbath as chiefly over; and that, at most, if they do not cause offence to the devotional exercises of others, they may dispose of the remainder of the day as they find most agreeable. Such as do outrage the common feelings and devotional services of others, are guilty of a double sin; but as we are disposed to believe, that, among ourselves, this is at least not common on the part of any who at all regard even the religious services of the Sabbath, we shall confine our remarks to such as merely take the liberty in question to themselves. Now, with many, at least, coming under this description, we believe it to proceed upon a mistaken notion of the nature and design of the Sabbath. They conceive of it as simply designed for public worship; and having accomplished this, they imagine they have

done all that is required of them, in so far as it concerns themselves; and that, if they give as little offence as possible, to such as think it right to extend their devotions, nothing more is due. Now this, we say, is a mistaken notion of the Sabbath. The furnishing an opportunity for general and united worship, was no doubt one of the ends originally contemplated in the appointment of the day, but it was only one of them. We are, besides this, to commemorate the rest of Jehovah after he had created all things, and the rest of Jehovah-Jesus on his finishing the work which the Father gave him to do; and both the exemplar and the command require the whole day, and not merely any part of it. On these, and on other accounts, this day was first reserved out of the working days, and thus made a day of *rest*; and then it was hallowed of God himself, and appointed to be observed of man as such: and thus it became a day of *holy rest*. And all this was appointed and required, before any thing was said of the special services which were to fill up this holy interval. Now, as every one would see the absurdity of pretending to observe the Sabbath as holy to God, and yet not to rest from ordinary employments, so ought we to see the deception of supposing, that we can serve God in the observance of public worship, and yet not hallow to him the time he hath reserved; or of imagining, that because some one duty may be performed during a part of the day, that therefore other duties, which require the whole day, should take their measure from this; or of at all identifying any particular service with the sanctifying of the day itself.

Here, again, we have thought it right to illustrate the observance of this holy rest, not merely, or even so much, from what it is in itself, as from the mistaken notions and abuses which may prevail concerning it. And we fear, lest this may have the effect upon some minds, of representing the holy rest of the Sabbath as a kind of holy penance, instead of enjoyment. And it ought not to be disguised, that to such as have no relish for spiritual and divine things,—to such as know not what it is to rest in spirit,—to rest in faith and in love, and in the enjoyment of God as our God, reconciled to us, and we to him in Christ Jesus,—it is not, and cannot be a matter of pleasure, but of irksomeness. But is not this the case with every duty, whether of the first or second table of the law? Is it not irksome to love the Lord with all our heart, if that heart has not yet been renewed by his grace? Is it not irksome to forgive our enemies, and seek the peace and happiness even of the undeserving, unless God has, through the forgiveness of our sins, and the manifestation of his tender mercies towards us, enabled us for Christ's sake to forgive, and even love our enemies? The reason why all this does not appear, is just because men deceive themselves, taking a modified form of obedience for the spirit of it: and thus fancying that they are serving God, when they are serving the imaginations of their own heart. It is so also with the Sabbath. We may perform what we call a right observance of the holy rest of the Sabbath, and it may externally resemble what the Bible requires; but it is merely the form, a fitting shadow, which has no reality. But while this is admitted in respect

of all who love not, and serve not in spirit, the Lord Jesus, it does not follow that the rest, the holy rest of the Sabbath, is not designed and fitted to increase the happiness of man. In heaven, where angels and the spirits of the blessed are, it is one continued Sabbath. It is a day, a perpetual day of rest, of holy rest; and in this there is perpetual enjoyment. And to as many as are waiting and desiring this rest of heaven, the rest of the Sabbath will be a cause of happiness. To as many as are sensible of the influence of worldly things in hindering their growth in grace, and enjoyment of what is divine, the holy rest of the Sabbath will be longed for and enjoyed. And indeed, to all who love God, and desire to hold communion with him, it will be regarded as a precious season, and be enjoyed as affording true and proper rest to the soul.

And should any, of whom this is not the case, say, "But what shall we do, so as to be enabled rightly to observe, and truly to enjoy, this holy rest?" we are not at liberty to offer any other answer, than "Believe in the Lord Jesus Christ," through whom, and through whom alone, we can be qualified for the observance of any duty, or the enjoyment of any spiritual privilege.

III. The Sabbath as a day of commemoration.

Under the immediately preceding topic, it was our wish to illustrate the duty of hallowing the rest already secured, so as that it be not, either in whole or in part, merely a day of idleness or recreation. This is something additional to rest, and proceeds upon it. What we are now to speak of, differs

from both, and is additional to the latter, proceeding also upon it. It is the employment of this consecrated rest, in the immediate service of God; or rather, it is the service which God would have us to perform during this holy day.

Now, there are certain departments of thought, or classes of subjects, with which he would have us to be occupied on this day.

1. We are to commemorate, and therefore think, of God's work of creation. He has left it on record, as well as imprinted it on the face of nature, that all things were made by him. And he has done so, that from his works we may learn concerning himself; and that we may know, that he made us, and not we ourselves; and that in him we live, and move, and have our being. It is therefore our duty, and a fitting exercise for the Lord's day, that we meditate upon his works; that we study, and seek to understand, the traces of wisdom, and power, and goodness, which are every where apparent in these; and which, while legible in many parts to the meanest capacity, reach farther back into the depths of divine workmanship, than to be measured or searched out by the sagacity of man.

In referring to this part of the right observance of the Sabbath, we cannot help noticing what may be called a prejudice on the part of many, who are otherwise pious and observant of the ordinances of God,—we mean the abstaining from such exercises on the Sabbath, under the idea that they are less holy than exercises connected with the word; and that they ought not to be indulged in on the Lord's day. One circumstance which has perhaps contri-

buted to this, is the practice of many, who deny the precious doctrines of the gospel, usually called peculiar, and whose Sabbath exercises are thus little more than what they would be, without any revelation from God. And perhaps the excuse sometimes offered, by persons who would profane the Sabbath, that they are going forth to the fields to worship God as the God of nature, may have had its share in strengthening this feeling of jealousy. But if, instead of being carried away by mere opinion or prejudice, we calmly consider the matter, it will appear very different. The profaner of the Sabbath avails himself of this as an apology, but is his false pretension to be to us a rule of duty? Those who do not believe in the special doctrines of revelation, have nothing more legible to read than the works of nature; but because they confine themselves to these, are we to give them wholly up? Because they will not see the will of God under the light of day, and are therefore to be found seeking it, or rather pretending to seek it, under the imperfect and starry light of creation, are we, on this account, to leave with them, and deny ourselves, even this light, which is also of God? "But it is not now necessary," some will say. It is not certainly so necessary, as when there was no other. It is not even necessary,—that is, it is not necessary to salvation, that we should hold converse with God through this less perfect medium, seeing we have access to a more perfect one. But the views which nature presents of God, are fitted to confirm, and render more perfect, the views which we obtain of God in his word. And to the neglect of this department of divine manifestation, we would

impute much of that narrowness of view, and many of those unworthy conceptions of God, which even true Christians are sometimes found to entertain. It is well to conceive of God, and to dwell on the conception of him, as condescending to hold converse with man, and as giving his Son to die for him; but we ask any rational and reflecting Christian, whether it does not greatly heighten his sense of the value of that gift, and of the divine condescension, when he has been contemplating him as the Creator of all things, and as filling heaven and earth with his presence; or when he has been tracing, and has lost himself in seeking to trace, some of his wondrous ways? And we doubt not, that it will also be admitted, by such as have reflected on the subject, that such exercises would do not a little to preserve our Christianity in a sober and healthful tone, without at all lessening either the fervour of our devotion, or the simplicity of our faith in the tidings of salvation. But what ought especially to weigh with believers on this head, are the precept and example of God's people in former ages. The patriarchs and prophets of old, seem all to have been observant of the works of God; and in so far as their habits of thought are recorded, we have evidence of this in the inspired volume. This will be seen in the songs and addresses of Moses; it will be abundantly seen in the speeches of Job and his friends; and it will be especially seen in the psalms of David, which were designed to guide the devotions of Israel. As beautiful specimens of these, we refer to the 8th, the 19th, and the 105th Psalms. It will not surely be pretended, that the light of revelation shone not in the

days of David, and onward to the end of that economy, during which time these were employed to direct the devotions of the church. In the New Testament Scriptures, we grant that the same frequency of meditation on the works of God is not observable. But this may be explained on other grounds, than that now the manifestations of a divine Being in his works were unattended to. A great part of the New Testament Scriptures are epistles, written with the express purpose of revealing to the churches, what had been hid from ages and generations up till this time—the mystery of redemption. And in the remaining division, we have chiefly the history of events—the ministry of our Lord, and the acts of his Apostles. The only remaining parts in which we could expect to find any thing of this kind, are the discourses of our Lord and of his disciples. In our Lord's discourses we have very frequent allusions to the works of God, and on some occasions we are sent thither to learn lessons concerning God and our duty; and in the addresses of the Apostles, we find them reasoning from the works of God, towards the establishment of his being and attributes.

Instead, therefore, of departing from the strictness of a well observed Sabbath, in meditating, with David, on all the works of God, we would in this, be only fulfilling one of the leading ends of the Christian Sabbath. And it is difficult to see any good reason, why the wisdom, and goodness, and power, and other attributes of God, as they appear in his works, should not form a more considerable portion of the public instructions of the Sabbath. There are reasons why the lessons of revelation should be

preferred—why men should be first taught concerning God, under the stronger light, and in the more legible characters of the word; and be only afterwards led to examine the less legible characters, which are to be found written on his works. It is most necessary to know the will of God, as contained in his word. It is the more natural way of understanding both, and it is the only way in which we can contemplate God in his works, standing to us in the relation in which he does stand to us, through his Son Christ Jesus. But if we once know him as revealed in his word, it will exalt and purify our conceptions of his character, to contemplate him in his works; and we shall thus be able to see around us, on every hand, traces of the God whom we adore, of the Father in Christ whom we love and serve, a God in covenant with us, and yet the Creator of all things. To meditate thus on the works of God, is one of the observances of the Christian Sabbath.

2. Intimately connected with the manifestations of God in his works, are the operations of his hand in providence. So intimately connected are these two departments of divine manifestation, that the one is incomplete without the other, and the one is inseparable from the other. For what is creation, but the bringing into existence the agents or instruments, by which God would accomplish his will. And what is providence, but the direction of these in the accomplishment of that will. The one is the forming of the instrument, the other is the employing of it. It is impossible fully or satisfactorily to see the design of God in the instrument, unless we view this instrument operating in the accomplishment of the

divine will, and this under the control and direction of a presiding providence; and it is just as impossible, satisfactorily to understand these operations in providence, without knowing something of the nature of the agency put in motion, which is to know something of the work of creation. Now, what is thus linked together with creation in the very nature of things, it is our duty to reflect upon, and to make a leading subject of Sabbath observance. "Whoso is wise, and will observe these things," says the Psalmist, on concluding a long Psalm on providence, "even they shall understand the loving-kindness of the Lord." Psalm cvii. 43.

Over the whole face of nature, are the attributes of God legibly inscribed: "The heavens declare the glory of God; and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge." Psalm xix. 1, 2. Yet not more universal and unceasing are these lessons of God in his works, than are those brought to light in his providence. Every event, whether in nature or among the affairs of mankind, is an event in providence, has a meaning which it is designed we ought to learn from, and many of these are specially addressed to individuals, and families, and nations. It must, therefore, be the duty of man to attend to these, to reflect on them, and to learn from them wisdom. When is this to be done? On all the days of the week, no doubt, but especially on the Sabbath. In the Bible, and through the ministrations of that Bible, we have set before us the operations of God in providence uncovered. The veil of invisibility is drawn aside. We see, in the history of the church

and the world, as recorded by the pen of inspiration, the secret wheels of providence moving and counter-moving, and bringing up, on the great dial of human affairs, many of the wonderful things of which man can give no satisfactory account. We see this, in the unerring light of revelation, and by it we are taught to interpret, and learn from the events of providence, which are every day taking place around us. And in this we see, as we did before respecting creation, how revelation reflects its fuller light on the traces of a divine will in the works and the ways of God, and how therefore, instead of neglecting these because of revelation, we ought to observe and improve them the more. Every week unveils another portion of our history, as individuals, as families, and nations; and what more natural, than to throw upon these the light of revelation; than that the rest of the Sabbath should be the special season of reflection on the affairs of the week; and that thus its holy rest should be supplied with materials for thanksgiving, for confession, and for prayer?

And here also it may not be improper to remark, that perhaps, even in the public services of the sanctuary, this ought to be more attended to than it usually is. A very large proportion of inspired truth, is just a history of providence. Perhaps the examples thus furnished are too little referred to, and perhaps even the events which are taking place around us, and on the great theatre of nations, are too much considered as apart from religious instruction. Be these things as they may, the duty of observing the work of the Lord, and of considering the operation of his hand, is clear and obligatory upon

all. And in proportion as the Christian does thus acknowledge God in every thing, even as his covenant God in Christ Jesus, so shall he be enabled in all things to serve him, in all things to enjoy communion with him, and thus in all things to act and feel as a Christian.

3. We have had occasion in these remarks, to notice a very close connexion between the works and the ways of God in creation and providence. We have seen creation to be to providence, as the forming of some machine is to its operation; and that providence is to creation, what the employment of such a machine is to its erection. We have seen it to follow from this, that the work of creation cannot be rightly contemplated separate from God's works of providence, and that, in the appointment of the Sabbath, to commemorate the former, there is virtually an appointment to commemorate also the latter. And we saw, that besides this, we are, throughout the whole Scriptures, commanded to be observant of the doings of God in providence, and to make these subjects of prayer and of praise in the observance of divine worship. We are now to notice a similar connexion between the doings of God in providence, and his work of redemption; and through the former, between the work of redemption and creation itself. It will scarcely be denied by any one acquainted with his Bible, that the events of this world are directed in subserviency to the great plan of redemption. The Old Testament is a continued commentary on this, as respects the history of the world before Christ came. The New Testament unfolds to us a farther portion of it; and both the Old and New assure us,

that when the purposes of redemption shall have been completed, the present state of things shall cease, and a new economy of the world's government shall then succeed. If, therefore, we are at all to extend our views of providence, so as to embrace great periods of the world's history, and to see in these the purposes to be served, we shall thus be necessarily led to imply also the work of redemption, and especially in respect of its great central point and foundation, the atonement of Christ. We shall, in short, be led in principle, whether in form or not, to commemorate a finished atonement by the resurrection of Christ from the dead. But if providence be the mere operation of what was formed in creation, the connexion between God's creating all things and the atonement of Christ, is close, and one which will scarcely permit creation to be commemorated, and redemption not; but which, as in the former case, supposes the one to be present when the other is thought of. And thus it comes to be, that even if the peculiar observances of the Lord's day were objected to, the commemoration of our Lord's finished atonement would still be virtually served, by as many as fully and intelligently observed its original purposes.

But although we think it of importance, thus to notice the connexion which subsists between these different observances, and which shows them to be not separate and arbitrary appointments, but so many parts of one great requirement, we must now remind our readers, that the commemoration of a finished atonement, rests also on distinct and special authority. The Lord's day, as we before saw, was observed

from the time of the resurrection of our Lord, to commemorate that event, and hence it is called the *Lord's day*.

We had, under the former inquiries, occasion also to see, how the works of creation and providence spread out before the mind two great departments of divine manifestation. Every portion of the works of God bears an impress of his hand, and reflects an image of some of his attributes, from which it is designed, that we should learn concerning God, and concerning duty. And every event, or connected train of events, is, in like manner, an intimation of some part of the divine will, or an illustration of some part of the divine character; and from these also, we are daily to learn wisdom. Now, as these two seem to take up all the ordinary communications of the divine will, except what concerns the work of redemption, the revelation of this last, must complete the knowledge which man has of the will of God. Respecting this last department, our Lord testifies—“If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” John iii. 12, 13. And, says the apostle Paul—“We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that

love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 7—10. It is by revelation then, and revelation alone, that we are to learn concerning God's plan of mercy in man's behalf.

There is a central point in this work, on which all its other parts also depend; and which is, therefore, sometimes spoken of, and commemorated in the room of the whole. This is the atonement made on mount Calvary, and declared to be complete, by Christ's rising from the dead. Towards this point all the predictions and ritual observances of a former economy looked forward, and to the same point we are now led back in the ministrations of the gospel. To this looked forward the purposes of God from eternity, and on this shall the praises of an eternity to come especially rest. It is therefore with much propriety, that we are called upon to commemorate this special portion of the work,—a finished atonement. But the very place which it holds in this work, requires that it be viewed in connexion with all the other parts of the scheme, as revealed in the word of God. The mere atonement, considered apart from these, is without meaning. It ceases to be a medium of communion, a ground of reconciliation between God and man. And it will not, in these circumstances, be a proper subject of commemoration. To commemorate the resurrection of our Lord from the dead, virtually and necessarily implies, that we view it in connexion with the whole plan of redemption, as revealed to us in the sacred Scriptures; and this revelation of the divine will ought to be as ex-

tensively as possible examined and meditated upon, that the light of the whole Scriptures may thus be made to rest on the work which was accomplished at Jerusalem. In this way, the only department of divine communication, not implied in commemorating God's works of creation and providence, is taken up; and thus we see, how all the manifestations of the divine attributes and the divine will, are the proper and commanded subjects of our meditation and devotional exercises on the Lord's day.

In these remarks on the three great departments of divine communication and Sabbath commemoration, we have been illustrating merely the things about which our minds ought to be occupied on the Lord's day; we have not at all been speaking of the duties which grow out of the contemplation of these. The single class of duties which we have been seeking to explain, are those which concern the devout examination of the divine will, expressed in his works, in his ways, and in his word. This we may do by observation and reflection, and by reading and hearing the ministrations of God's word. The work of redemption is that which ought first and chiefly to occupy our attention on the Lord's day; and as it is wholly contained in the word of God, we are to make ourselves acquainted with it by reading, by hearing the word expounded, by reflecting on what we do read and hear, and by applying to our own hearts and consciences whatever we find to be the will of God concerning ourselves. But beyond this, we are to be observant of the doings of God in providence, as concerns ourselves, those who stand to us in special relations, and as concerns the church and even the

world; the range, however, of our observation and reflection being necessarily limited by our opportunities and circumstances. And these intimations, also, we are to receive as addressed to us, and as designed to teach us wisdom, and enforce duty. And much in the same way, is it our duty to meditate on the works of God, and to learn from these, lessons of practical wisdom, as well as knowledge concerning God.

In all this, however, we are merely learning of God. He requires that we should also do; that the communications which we thus receive, should produce upon us certain effects, corresponding to their nature and design. The more abiding and ultimate effects, no doubt, are the sanctification of the heart, and obedience to all the commands of God. And these are effects which belong, not exclusively to the Lord's day, but to our whole life. There are, however, certain effects more immediate than these, and which appear in the form of duties especially belonging to the Lord's day. The effect, for example, of meditating on the attributes of God in his works, is to fill the mind with admiration and reverence, and to lead to the exercise of adoring and worshipping God as the Creator of all things. And this is a primary duty in observing the Lord's day. To be observant of divine providence, and to read in visitations of mercy and of judgment, of affliction and of prosperity, the will of God concerning ourselves and others, will naturally induce a sense of the divine presence, and the exercise of walking humbly and in the fear of God; but these, and kindred feelings will especially predominate, when, amidst the rest of the

Lord's day, we review the business of the week, and reflect on the ways of God. And it is especially in the exercise of these feelings, that we ought to observe the Lord's day. And when we read, or have made known to us, the revealed will of God on this holy day, it ought also to produce corresponding feelings and actions. If the requirements of the law reveal to us our short-comings, there is room for self-abasement and grief; and these will, or ought to lead to confession of our sins, to prayer for the forgiveness of them, and to the exercise of faith on a finished atonement, that we may be delivered from the power of indwelling corruption, and that we may henceforward serve God more perfectly. If we have made known to us the mercy of God in Christ, it will awaken in our minds feelings of gratitude, of love, and of humility; and these will express themselves in devout acknowledgments, in prayer, and in praise. And on similar principles will the promises, and the threatenings, and all the other varieties of divine communication, produce on the mind of the true worshipper corresponding effects, and lead to corresponding acts of worship. And these are the things which make up a right observance of the Sabbath, as a commemorative appointment. It is not however to be inferred from this, that our exercise of prayer and of praise, and other acts of worship dependent on these manifestations of the divine will, are to be left to the suggestion of some spontaneous feeling. This would lead to a general neglect of duty altogether, and is inconsistent with united worship. It is a duty, every Lord's day, to make ourselves acquainted with the will of God; and it is

a duty to apply the communications thus received, to our own circumstances and conduct; and it is equally a duty, every Lord's day, and according to some regular and prescribed order, to respond to the divine will, in acts of prayer, and of praise, and other devotional exercises.

But we all stand in a variety of relations, and, as such, the will of God is addressed to us. We are addressed as individuals, and in this capacity it becometh us to worship God, especially on his holy day. The duties of the closet, and of private reading and meditation, are of this kind. Members of families are addressed as such, and in every family the worship of God ought to be set up and observed. And, in this capacity, ought those matters which concern the family to be especially attended to. But beyond this, we are addressed as churches, as the professed disciples of Christ; and hence the duty and the practice of public worship—of worshipping assemblies of professed Christians. It is here, especially, that the worship of God assumes its full and most perfect form, and which we ought, with the greatest care, to maintain in its purity, and conscientiously to attend. Besides, there are various special seasons for divine worship: such as meetings for ordinary and special prayer; such as larger and special meetings for the extension of the Redeemer's kingdom throughout the world; and meetings for a variety of other religious purposes. But, however important these are to individuals, and to the church at large, it would be scarcely in place, to consider these as so many necessary observances of the Lord's day; whereas the duties of secret, of private, and of public

worship on the Lord's day, seem essential to the right observance of it. Nor do they at all interfere with each other. They rather mutually promote each other. The giving of our hearts to God in secret, enables us to contribute to the spiritual communion of family devotion; and families thus given first to God, are, when congregated in the public assembly, the fittest materials for uniting in true and spiritual worship. And, assuredly, if our congregations were thus even generally composed of praying families, it is morally impossible but that the gospel of the grace of God would have a more powerful and holy influence. On the other hand, the services of the church are well fitted to qualify families for the more private exercises of domestic duty. They have been in public, learning of God, and they ought in private to meditate on what they have learned: and it becomes parents to take an account of their children and servants, and to instruct them in what they have not attained to; and in the private exercises of worship, to turn to account the public ministrations of the sanctuary. The same is the case in respect of secret devotion. The ministrations of the sanctuary ought to give life, and power, and a direction to these, and the exercises of the family ought to correct, and strengthen, and improve these impressions; that each might thus serve God more perfectly. In this way, individuals, and families, and churches, would mutually aid each other; and the result would be, an increased spiritual power in all of these ordinances, a greater measure of holiness in the church, greater happiness and prosperity among men, and greater glory to God.

We have, in these remarks, however, purposely omitted one Christian observance which especially belongs to the Lord's day, as commemorative of his resurrection: we mean the observance of the Lord's Supper.

We have already seen it to be intimately connected with this leading purpose of the Lord's day; and, in the instances referred to, as occurring in the New Testament, and the writings of the early Fathers, we admitted the observance of that ordinance to be usually on the Lord's day. If we have been right in making these admissions, and adopting these views, it will follow, that the observance of the Lord's Supper ought to be especially attended to on the Lord's day. And all this we believe to be generally, if not universally, admitted in the Protestant churches. But while they seem to agree in holding it to be a duty to observe the Lord's Supper on the Lord's day, and, except in special emergencies, only on the Lord's day, they are not agreed, whether it ought to be observed every Lord's day, or only occasionally; and, in the latter case, whether more or less frequently. It would have been most agreeable to the writer altogether to avoid noticing these differences, inasmuch as the right observance of the Sabbath is a matter common to all; and which it were well all would unite in promoting. As we have, however, been already so much led into the subject, in the use made of the early observance of this ordinance, to strengthen our evidence for the change of the day, we fear that any suppression of our remarks, even on this difference, might lead to misapprehension. As we are most unwilling, however, to provoke discussion

on this subject, with such as are on other grounds willing and disposed to unite in promoting the sanctification of the Sabbath, we shall merely state the length to which the word of God seems to carry us on this point; leaving it to such as believe the evidence of the word to go farther, to retain their opinions unmolested.

Now we have already admitted, that the right observance of the Lord's day virtually implies the leading purposes of the Lord's Supper. It commemorates, in his resurrection, a finished atonement: and it looks forward, with the Supper, to his second appearance. Moreover we admit, and we shall, by and by, have occasion more fully to explain, that in the right observance of the Lord's day there is virtually a renewal of our covenant with God, as reconciled to us in Christ Jesus. And all this we admit to be obligatory on every returning Lord's day. And therefore the only question on this point is, whether, with these, we ought also to observe, *in form*, the Lord's Supper itself every Lord's day. Now here also we admit, that even this should be observed frequently, as giving a fuller and more perfect form to what is rather implied than expressed in the observance of the Lord's day, and to serve, with these, certain other ends, scarcely at all implied in the former; but we are not satisfied, that it is the duty of the whole church to observe this ordinance every Lord's day. We do not conceive, that, if any church find it otherwise for edification, there is any thing wrong in observing it even thus often; but we are not aware of any authority, rendering it *imperative*, or even a duty of the church, *in all circum-*

stances, thus to observe it. It will be admitted, on all hands, that there is no express command of Scripture to this effect. It will be observed, that we have an account of the institution of the Supper, given us in detail, by three separate evangelists, and of the revelation made to Paul concerning this ordinance, given us in still fuller detail, and with expository remarks by himself; but we are not aware that, in any of these, the Supper is commanded to be observed weekly. Moreover, it is said in one of them, “As often”—ὡσάκις—“as ye eat this bread, and drink this cup:” a mode of speaking, which does not seem to imply any fixed and regular return of the ordinance, as if it were of necessity, or by commandment, a weekly observance. And although we are disposed to believe, that the apostles and first Christians did, as often as circumstances permitted, observe the Lord’s Supper on the Lord’s day, this may be accounted for from the state of the church at that time, without inferring an obligation to the same effect on all succeeding generations. If this be not admitted, and if it be considered obligatory on the church, still to copy, in all things, the example of the apostles, however much their circumstances and ours may differ, it will be difficult to see, why it should not also be a standing rule to observe the early love-feasts, which seem to have been, in many parts of the church, observed with as much regularity as the Lord’s Supper, and, in the same way, various other observances of apostolical and early practice. These, we humbly apprehend, depended on circumstances, and are obligatory upon us only in similar circumstances, or when they are fitted, in a similar way, to

promote edification. The same, we believe, to be the duty of the church concerning the observance of the Lord's Supper. Where it is really for edification, and is found convenient, we think it well that it be observed even every Lord's day. But when this is not the case, we conceive it would not be right to *impose* the observance.

Dismissing, however, the question of authority, we think it right to express our regret, that the Lord's Supper is not more frequently administered, in many of our churches, than it is. Either these are not in the condition they ought to be in, or this ordinance ought to be more frequently administered. As expressive of the sentiments of the founders of the Church of Scotland on this subject, we feel pleasure in furnishing our readers with the following extract from Pardoan's Collections: "In the manuscript Acts of Assembly, there is an Act, Dec. 1562, appointing the communion to be celebrated four times a year in towns, and twice a year in country parishes; yea, it was administered then *once a month*, as may be seen by the old Discipline, bound in with the old Psalms and Forms for Prayer, in Mr. Knox's time. And, by Article xiv. chap. xii. of the French Church Discipline, it is recommended to their national synod, to give directions about the more frequent celebration of the Lord's Supper; and their custom then was four times a year. But our Acts of Assembly, 1638, sess. 23, act 12,—act 19 of Assembly, 1701, and Directory for Worship,—do only recommend *the frequent celebration* of the Lord's Supper. But how often, is to be determined by the kirk-sessions, as they shall find *most convenient for the people, their*

comfort and edification.”—Compendium of the Laws of the Church of Scotland, p. 293.

In the above remarks, we have not thought it right to speak of the ordinance of baptism, and of other duties, chiefly belonging to the Lord's day,—regarding them as rather occasional and special duties, than such as enter into the ordinary observances of the Sabbath. Such, however, as form the more ordinary and regular duties of the Lord's day, have, we trust, been taken up; and we now leave it with the reader to consider, how far we have followed the rule of God's holy commandments, and how far he also has conscientiously followed the same rule, in the observance of these duties. It will perhaps seem to some, as if these were hard sayings, and not to be fulfilled without much irksomeness and self-denial. And there is no question, that where this is felt, the individual will be, of himself, inclined to lessen the duties thus described, and if possible to weaken their authority. It were well for such to consider, that their lowering of the standard of God's law, does not in reality lessen the strictness of his requirement. The obligation is still the same. It is reasonable, also, that such should be jealous of their own judgment; seeing their minds are confessedly under a very strong bias. And they ought to permit themselves to be informed, that all duty is irksome to a mind unreconciled to God through the death of his Son, and unregenerated and unsanctified by his Holy Spirit; and that if any would hide from themselves the full measure of the requirement of God's holy law, they are, in this, hiding from themselves the necessity of a real change of heart, of their being at

peace with God, and of their becoming partakers of his grace, which alone can render the heart of man subject to the law of God, and delighting therein. But there are, perhaps, even among true believers, who will account such an observance of the Sabbath, as we have described, burdensome. This, we are persuaded, will not arise from any thing Christian about them, but from what remains of an unholy nature. And such need scarcely be reminded, that we are commanded to mortify every sin, and to submit to every ordinance of the Lord blameless; and that it is thus, by casting forth the root and cause of our feeling the day of the Lord not a delight, but as a burden, that we shall overcome it, and experience the very holiness of our observance to be an enlargement of our enjoyment. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.” Isa. lviii. 13, 14.

IV. As a day of spiritual enjoyment.

It has been our wish, under the former section, to take up whatever concerns the external observances of the day, viewing them also in connexion with their design and spiritual fulfilment. We have no wish now to recur to any detail of these observances, or of the purposes served by them, but merely to show in general, how, when the Sabbath is thus observed, it is virtually, and ought truly to be regarded as a day for renewing our covenant with God,

—for calling to mind the relation in which we stand to him,—and for entering anew, and with growing attainment, on the privileges and the duties of one, who is not his own, but bought with a price, and in covenant with God, as reconciled in his Son Christ Jesus. This is especially to be observed, in the right commemoration of our Lord's finished atonement. In all the duties of that commemoration, it is virtually present, and ought to be recognised; but especially in the ordinance of the Supper, it is fully and undeniably expressed. In meditating on God's works of creation and providence, it may seem less necessary thus to avouch the Lord as our God, and so to worship him; but this is more apparent than real. For however much we are accustomed to hear of natural religion, as something which might be known and cultivated, while the God of the Bible is not even acknowledged, this is obviously the sentiment, not of a believer in the Bible, but of an infidel. The Bible knows no distinction between Him who speaketh in the word, and Him who speaketh in his ways and in his works. And it were as unphilosophical as it is unscriptural, to suppose, that while we can worship God according to the one, only through his Son, he should nevertheless be willing to accept of our worship through the other, independently of this appointed medium. And as there is no serving of God through his Son, except by being in covenant with him,—by being in reality the “sons and daughters of the Lord Almighty,”—what is necessary in the one case, must be equally so in the other.

But if we now turn from this character of the

Lord's day, merely as an obligation, and view it as the source of that blessing originally pronounced upon the first Sabbath, and more fully opened up by the resurrection of our Lord, we shall, instead of viewing it with jealousy, regard this as what gives to the day its special charm. The contemplation of the great scheme of redemption, and particularly as viewed in connexion with a finished atonement, is of itself an exercise of mind in which the most gifted may take pleasure. And even to know that Christ died and has risen again, to give redemption to fallen man, is cause of hope, and may through hope be a cause of joy, even to those who are not in Christ. But what is the intellectual enjoyment of the mere student, or the hope of the unregenerate sinner, or even of the unestablished and doubting Christian, when compared with his joy, who sees in all this something in which he has an interest, something in which the glory of his God is concerned, and the triumphs of Emmanuel, his Saviour, are made manifest? We can all see, how in this case, and *according to the measure* of the spirituality and faith of the individual, joy and peace, and holiness, and praise, and humility, will all follow, and be among the blessings which God vouchsafes to bestow, on this day of the Son of man. It is certainly in this part of Sabbath commemoration, that the first of these is to be looked for. It is this which is especially to open to the believer these wells of salvation; but they are not, with this, to be shut. In realizing God as our God, on the footing of that reconciliation which is in Christ, we see him also as the God of providence; and all his dealings with us are thus to be regarded, as administered un-

der that covenant which unites us to him in Christ. Instead, therefore, of viewing him merely as the righteous Governor of the world, we are bound to regard him in these also, as our Father in Christ Jesus; causing it, that all things work together for our good, as the called according to his purpose. It is easy to see how, in these circumstances, providence will be, to the single-hearted Christian, as the pen of a father making known his will; yea, rather as the very presence of a father treating us according to his will. And it must be equally obvious, that the fruit of this also, will be holiness unto the Lord, and a growing measure of nearness to him in devotional exercises, and in the ordinary habits and state of the individual's mind. And we have only to follow out a step farther, the application of these principles to the works of God, to see that here also duty leads to enjoyment. The works of God are proverbially agreeable subjects of meditation to the intelligent and learned. And pious reflections on these are within the reach of the most illiterate. But, to him who sees in these the God of the Bible, and who sees in that God the Father of his Lord and Saviour Jesus Christ, there is in the exercise a purifying, an elevating, and a regulating power, which is found in no other case. The grandeur of the heavens may fill the mind with admiration, and the beauty of the earth may delight, and the laws which regulate both may leave behind the utmost efforts of the understanding; and thus the individual may be left to wonder and adore: but if, in these, God were realized as a Father in Christ Jesus, the splendour of the heavens, and the beauty of the earth, and the

unsearchableness of the divine government, would have an humbling, a purifying, and a devotional effect, which the mere student of nature can never know. In the one case, self is overcome by the surpassing greatness of what is God's; but in the other, self is cast forth, and a sense of what is divine takes its place, and the will of Him who is divine regulates the conduct.

Nor will the effect of this so much appear as arising out of these separately. It is when creation, and providence, and redemption, as so many parts of one great whole, rise before the mind, and give it an idea of what God is, and what, especially, he is to the Christian, as reconciled to him in Christ—and when the believing soul, approaching God on this footing, attempts lifting its thoughts, through these, to the inconceivable Jehovah,—it is then it experiences the feelings of the prophet—“Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.” Isa. vi. 5.

Yet all this we apprehend to be the duty and privilege of the believer. And should it be felt by any, that such an account of the Lord's day is rather discouraging, inasmuch as they fear that it is beyond their reach, we have to reply, that unquestionably to him only who hath, in this respect, much shall be given; but that we ought rather to aim after a coming up to the privilege, than being satisfied in our imperfect condition, to attempt bringing down the measure of God's gift to the measure of our own capacity. But it is not less true and important, that, according to the measure of our faith, and spirituality,

and holiness, so shall we be able to reach a corresponding measure of whatever we have here spoken of as the enjoyment of the Lord's day. Let all, therefore, who are truly Christians, thus seek to worship God on his holy day, and their communion shall not fail to be, according to their measure, communion with the Father, and his Son Christ Jesus. This is glorifying to God; it is profitable to the individual; it is beneficial to the world. Let us, then, seek to be thus in the Spirit on the Lord's day.

V. The Sabbath as a prefigurative sign and pledge of the rest of heaven.

It is said of the patriarchs, that they "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi. 13. This has no doubt a reference to their particular circumstances, as living before Christ, and dying even before the seed of Abraham had become a great people, and were put in possession of the land of Canaan; but it was also generally descriptive of their state in this world, and as viewed in connexion with their hopes of another and better condition, which is not of this world; and hence it is added, that they desired "a better country, that is, an heavenly." In this general sense, the saying is equally true of believers still: "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25. The whole life of the believer is thus

a season of hope and of patient waiting. And as it is in itself, so is it commanded to be. We are reminded, that "here we have no continuing city, but we seek one to come." Heb. xiii. 14. And it is on this principle that all the duties of life are commanded, and to be observed: "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 11—13. "Therefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Pet. i. 13—16. And it is the express command of our Lord, that our "loins be girded about," and our "lights burning;" and that we "be like unto men that wait for their Lord." Luke xii. 35, 36. But if this attitude of waiting, and watching, and looking forward to the second coming of the Son of man, be characteristic of the whole life of the believer, it must be especially descriptive of the acts of his devotion in his observance of the Lord's day. It cannot be, that one, thus living by hope on the promises of God, shall nevertheless meditate upon them, take them home to himself, live upon them by faith, and yet not be led forward by them to their ultimate fulfilment in an-

other and better state. We have indeed already seen, that instead of this being the case, one of the very ends of the Lord's day is to enable us, the more perfectly, to look forward by faith to that same heavenly country which the patriarchs saw afar off. We had also occasion to see, how the very appointment of the Sabbath becomes a sign and pledge of that rest which remaineth to the people of God; and how the very observances become so many parts of a prefigurative resemblance, setting forth, as we are able to apprehend it, what the rest of heaven shall be. And all, therefore, which we have now farther to illustrate, is, in answer to the question—What are we to do, so as to observe the Lord's day as a prefigurative sign and pledge of heaven? We answer this by observing—

I. That it does not require any separate observance, but is descriptive of the way in which we ought to observe those already detailed. It requires that we should commemorate the resurrection of our Lord, as laying the foundation of that kingdom, into which we hope yet to enter. That we should contemplate him as now exalted on the throne of that kingdom, and waiting the accomplishment of events which are to terminate in his second appearance. And we ought to regard the resurrection of Christ as a sure pledge of our own. And we ought thus, from one Lord's day to another, to be waiting in faith and in hope, for the coming of the Son of man, and the realization of his promises as concerns the church. It requires that we should regard the providence of God, especially in respect of the world at large and the church, as so many of the steps of his procedure in forward-

ing this great event; and that we should be observant of his dealings concerning ourselves, as designed to fit and prepare us for the enjoyments of another state, as well as for lessening our attachment to the things of time. And it requires, that when beholding the glory of God as shed abroad in the heavens, and engraven on every portion of this lower world, we should view these only in connexion with the change which is to be wrought upon them, and with the promise of new heavens and a new earth, wherein we hope to dwell.

In making these remarks, we are not proceeding on any mere theory of the second coming of the Son of man. We are entirely leaving out of sight, whatever is beyond the plain declarations of the word,—that he will come and gather unto him his elect, and that then they shall enjoy what they were throughout life looking forward to. There is indeed reason to fear, that the many theories which have been published on this subject, have been allowed so to identify themselves with the subject itself, that attention to the one is in a great measure given up with the rejection of the other. This surely is wrong. Theories may, or may not be according to the word of God; but it will not surely be pretended, that the subject itself is not a doctrine of Scripture, and urged on our attention as an important and practical department of Christian duty. And on these broad grounds, we conceive it to be inseparable from the right observance of the Lord's day.

2. Again we saw it to be an essential part of a well-observed Sabbath, to renew our covenant with God, and thus to realize by faith the blessings belong-

ing to this condition. This will now be seen to belong equally to the Sabbath, as a prefigurative sign of the rest of heaven. We are to look on the rest of the Sabbath itself as a sign and pledge of the rest of heaven. We are in this, to share by faith in the anticipation of that rest. We are to regard the services of the Sabbath, as patterns of the things that are in the heavens, and we are through these to dwell by faith and in hope, on these unseen realities as awaiting us. We are in commemorating our Lord's resurrection, to look forward to the resurrection of the bodies of believers, and the glory of Emmanuel's kingdom; but this ought to be only as a channel for being ourselves carried forward, by faith, to sit with Christ in his kingdom. And thus the Lord's day will be to us, as a pledge as well as a sign. We are in the events of providence, to see the stepping-stones, by which the church is to be led forth of the wilderness into her promised inheritance; but we ought, with this, and from the events which befall ourselves, to be carried forward by faith to that moment of time, when our place shall be assigned us, among the ransomed captives, returning to Zion, with songs and everlasting joy upon their heads. And we are to view even the works of God, in reference to this coming change, but it is needful with this, that we contemplate these, not as some work of God unconnected with the salvation wrought out by Jesus, but as the instruments of his will; and that we regard the change, which shall then come upon all things, not as some event in which we have no interest, but as connected with that in which, if we are the people of God, we are to have a share. We are in this, also,

to look forward by faith to our own part in it. It is not difficult to see how exercises and feelings such as these are fitted to wean from this world, and to enable to live above it. We do not fear but this will be granted. But, judging from the general feelings of Christian society on this subject, we do fear that it will be thought too much to expect, and something from which the great bulk of professors will recoil. And, perhaps, some will seek to awaken controversy, as to the question, whether such a personal and appropriating faith as this be necessary. Like the woman of Samaria, who was ready to argue, with our Saviour, about the unusualness of a Jew asking water of a Samaritan—about his inability to bring up living water from the bottom of the well—about his not being greater than Jacob, who was satisfied with the same water the woman drew—and about the comparative sacredness of the mountains of Samaria and Jerusalem, rather than learn and receive at his hand the gift of the Spirit, to dwell in her heart by faith,—do many still show the presence of a carnal spirit, by turning from the bread of life to the husks of controversy. What we have been saying concerning the duty of the believer on the Lord's day, is no doubt descriptive of a perfect, rather than an imperfect obedience; and may, therefore, be come short of by true Christians; and hence we repeatedly stated, that it was only according to the measure of our Christian perfection, that we could either reach the duty, or attain to the full enjoyment described. But if any would, from this, or on similar grounds, infer, that the coming short in these duties is either less sinful, or less to be regretted, than other short-

comings, we need only say, that their views of this duty are different from what we believe the Bible to teach. "Thou shalt love the Lord thy God with all thy heart—and thou shalt love thy neighbour as thyself"—are duties as unattainable, by an imperfect creature, as the observances of the Lord's day, according to the above explanation. And will any one pretend, that he ought to be content with an imperfect observance of these two great commandments, or that he is at liberty to excuse himself, on the grounds of their being high above him, so that he cannot reach them? Their very highness is designed to convince him of sin, and of his need of divine grace, and to induce to live humbly, as having nothing of his own, but as receiving all out of Christ. Moreover, he is thus enabled, with the apostle, to say, "I can do all things through Christ which strengtheneth me." Phil. iv. 13. The very same thing is true of the right observance of the Lord's day; but here, especially, it is as the receiving of strength. The exercises which we have been detailing, and the feelings and principles on which these ought to proceed as such, give us to receive from God quickening and spiritual power. And therefore, if we are weak and faint, we ought the more to drink at these refreshing streams; if we are under the influence of sin, of the world, and of unholy indulgences, which weigh us down, and render our services carnal, we have the more need to be up and doing; and we ought the more to rejoice in such an observance of the Lord's day, as will lift off from us our burden. And if such be the prevalence of unbelief, that we cannot at all observe and enjoy the Lord's day, as given us to enjoy, then ought we to prove

ourselves, and to see whether we have at all faith in a risen Saviour: and if we have, it will assuredly become stronger, as we thus draw near to God, not according to the suggestions of an unbelieving heart, but simply on the testimony of his rich and all-sufficient grace. But the true account of the matter is, Much of the spirit and of the power of Christianity has departed from the church. We have lost the vigour, and the healthy condition, of the apostolical church; and hence it comes, that, when we go back to the Scriptures, and learn from them what were the spiritual viands on which believers were then fed, and attempt to set them before the church now, they are loathed and rejected, as the manna was by unbelieving Israel. This surely indicates an enfeebled and diseased state of our moral and spiritual feeling, and one which ought to call forth the energy and co-operation of all who care for the prosperity of Zion and the glory of God. And, instead of spurning away from us attention to what God thus requires still, and which was the enjoyment and the glory of the church in former days, we ought especially to attend to such, to take our measure of duty from the infallible rule of God's word, and our measure of enjoyment ought to be sought after only according to the measure of his gift, as revealed in Christ Jesus; and, with the simplicity of little children, ought we thus to sit down at the feet of the meek and lowly Jesus, listening to the gracious words which proceed out of his mouth, and receiving from his hand, as he is pleased to bestow, the bread and the water of eternal life. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy

and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend your money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. lv. 1, 2. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture saith, out of his belly shall flow rivers of living water." John vii. 37, 38. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John xv. 7, 8.

APPENDIX.

THE foregoing Treatise is, we trust, in some measure complete, without any Appendix. It is however our wish, to bring the remarks already made more directly to bear on the present state of Sabbath observance; and thus, if possible, to do something towards stemming the flood of profanation, fast flowing in upon us. With this view, we shall, in a series of consecutive remarks, advert to some of the leading and prevalent abuses; and endeavour, at the same time, to point out some of the most likely means for correcting them. The abuses themselves are various, yet in part growing out of each other, and to be rightly understood only by being examined in connexion, and, as far as may be, in that order in which they are causes one of another.

I. *The neglect of some of the special ends of the Lord's day.*

The ends which we have here in view, are those connected with the resurrection of Christ, and on account of which, the Lord's day was especially appointed. The original institution of the Sabbath requires it to be a day of rest, a day for religious observances, and for commemorating the work of creation. At least the first and second of these are generally admitted, to be essential to the right observance of the day, by as many as believe the observance itself to be of divine authority. But no inconsiderable proportion of this very class, seem practically to leave out of sight the special purposes, which it is designed to serve as the *Lord's day*. When any question is

raised concerning the change of the day, they are ready enough to refer it to our Lord's resurrection; but as to the important spiritual ends, which it was designed to serve in connexion with that event, as setting forth a finished atonement, and an exalted Redeemer; many seem to be either ignorant of them, or extremely neglectful. In the accomplishment of these ends, we before saw, that it is the duty and privilege of the Christian, to rise together with Christ, in a renewed participation of his finished atonement, in the fresh enjoyment of realizing God as reconciled to him in Christ Jesus, and in looking forward to his second coming, to rest with him and reign with him for ever. But with this part of Sabbath observance, we fear that not a few professing Christians seek not to meddle.

The neglect of every duty is sin. And if these form part of the required observance of the Sabbath, as we trust has been shown, the neglect complained of must be sin. But besides being itself sinful, it is productive of consequences which aggravate the evil. Generally speaking, declensions in religion begin with the church herself; and when they have wrought their way forth into the world, they appear in gross, and sometimes offensive abuses. The forms and external services of religion, are but the mere covering or expression of principles which are spiritual, and having life in them. While that which is living and spiritual remains, and is kept in activity, it will express itself in corresponding forms; but let that which is spiritual greatly abate or become extinct, and these forms will be gradually moulded after the imagination of man's heart, leaving ample room for every conceivable species of abuse. Now, that part of Sabbath observance which is so much neglected, is the part most fitted to maintain and promote spirituality and communion with God in the services of the Lord's day. And therefore it is not difficult to see, how, through this neglect, the mere rest and religious services which remain, will be apt to degenerate into a system of restrictions and requirements; having about them but little to interest, or to render the Lord's day

a season of actual enjoyment. The consequence is, even the other duties and exercises of the Sabbath become comparatively inefficient. The prayers and praises of the church cease to be the expressions of a living and appropriating faith, and the preaching of the word, though maintained in form, is found to be as a work of man, powerless in every thing which concerns the regeneration of the heart, and the actual edification of the body of Christ. These effects will not indeed be found in all their extent, in every case, where the special ends of the Lord's day have been neglected; but they will be found in proportion as the power of divine truth is affected, and which is dependent on the right fulfilment of these ends. And even this, surely, is enough to awaken into concern as many as really care for the interests of Zion.

The question—How might this be remedied? will, of course, be variously answered. The most certain grounds, however, to proceed upon, are, in so far as they can be detected, the causes of the abuse. If these can be cut off, the abuses themselves will be sapped in their foundation. The causes of this neglect are various, and some of them so involved with the general state of the church, that no specific means could be hopefully employed for their removal. A general decline of vital godliness, must, we fear, be placed under this head. And perhaps we ought to add, as connected with this, the accommodation of religious ordinances to the taste and maxims of the world, falsely called Christian. When a considerable proportion of any church, consists of persons who are not Christians in heart and in life, there is a continual and powerful tendency, on the part of the church herself, to become assimilated to the world. And this influence will indirectly reach the minister as well as his people, and the ministrations of the pulpit as well as the communion of church members. And to hope, therefore, to reach the evil in its full extent, by any direct and specific means, would be only to lead to disappointment. A thorough cure of the evil must

depend on some general revival of pure and undefiled religion. But as even this branch of the evil is dependent on other branches yet to be considered, so these also are dependent upon this; and as a general reformation of Sabbath observance will require a general application of the means variously fitted to correct the different abuses, it is right, that even here, means should be put in motion for commencing this work.

Now, of the various causes operating in the propagation of this evil, the one which may be most directly and efficiently employed, in restoring a more spiritual observance of the Sabbath, is the preaching of the gospel. We are proceeding on what has, we trust, been already proved, that these special ends are of divine authority. And as this is the foundation on which they rest, no means can be more fitly employed for enforcing these, than a full and faithful exposition of that authority, and of the benefits connected with the observance of the duty. And to none is this entrusted as to the minister of God's word. It is his duty to explain and enforce the whole counsel of God, and especially such parts as he has reason to fear are neglected, though forming important parts in the economy of redemption.

It is not however enough, that the ministrations of the pulpit shall be directed to this point. It belongs especially to the church, the spiritual Israel, to give effect to these ministrations, in rebuilding the broken walls of Zion. Let such satisfy themselves, that these are designed to form part of the observance of the Christian Sabbath; let them weigh in their own minds the importance attached to them; and if they find the matter to be as we have represented it, let them begin with their own example; and let them bring the matter frequently before others, who also desire to see amongst us a revival of the power of religion. But this will be especially successful, if taken up by associations for prayer, and other religious exercises. Let such make it the subject of their special medita-

tion; let them spread it before God, in their united and often-repeated prayers; let the hearts of many be lifted up to God in secret, and yet simultaneously, and he will not deny us the thing that we ask. He is only waiting that we should ask, and see the blessing coming down from himself.

II. *The neglect of divine ordinances on the Lord's day.*

We do not, under this title, wish to exclude the neglect of family duties. The observance of these has, according to almost universal testimony, greatly declined in this country, during the last forty or fifty years. And this has no doubt tended not a little to let in upon us the flood of Sabbath profanation, with which our land is almost deluged. For it will scarcely be supposed, that if the young of both sexes had been early accustomed to the regulations of family discipline on the Lord's day, they would, even in mature life, give themselves up to that open profanation of the day, now so common. And beyond all mere conjecture on this subject, it is a well-known fact, that the great body of Sabbath profaners have been without this teaching.

But as we cannot, from the nature of these duties, have access to such evidence as we wish to lay before our readers on the subject of abuses, we shall chiefly confine our remarks to the neglect of public worship. And here evidence is within reach of all. It is not necessary that we should refer to documentary evidence; and as little, that we should pry into the arrangements of families, to satisfy ourselves of the extent of this evil.

In some parts of the country, the neglect of divine ordinances is manifest, in the groups which may be seen, during fine weather, resting in the fields, or by the way sides, where they happen to meet. And in the neighbourhood of our large towns, multitudes both of grown persons and boys, may be seen strolling forth, as if to escape the solemnity of divine worship. And yet these are but the overflowings of the vast body who

remain at home, and in each other's houses, spending the day in idleness and foolish conversation.*

The extent to which the neglect of divine ordinances is, by these and other abuses, carried, is truly distressing to every pious mind; and the more that any one gives attention to the subject, the greater will he find the evil to be. But it is especially appalling, when viewed in connexion with its dreadful consequences. It is a matter of public notoriety, that a very large proportion of criminal offences originate with the habits of which we have been speaking. The common practice in this part of the country, of boys going forth during divine service, and plundering the fields of farm produce, has, in many instances, been the first training of those unhappy young men, who prowl about our large cities, and live by theft and house-breaking. And even, where matters are not carried so far, scepticism in religion, and general profligacy of manners, have very commonly followed. For, when profaners of the Lord's day are thus banded together, it is not to be expected, but that the evil practices and sentiments of the worst, will be propagated among the less vicious.

But, without at all attending even to such consequences as these, there is, in the ruin of their own souls, who thus despise the ordinances of God, and in the ruin of their souls who are led to follow their example, enough to awaken the sympathy and the zeal of all who have learned to weigh these matters in the balances of the sanctuary. "If our gospel be hid," says an apostle, "it is hid to them *that are lost.*" And, if this be the case, even with such as wait on the ordi-

* Among the various means employed for renovating the religious character of our country, associations have, in some places, been formed to visit some of the worst districts during the hours of public worship, to induce the inhabitants to assemble in little meetings for religious instruction. And I have been assured by gentlemen on whose testimony I could fully rely, and who took part in this work, that the church-going public can have no idea of the vast numbers who thus spend the Sabbath at home in profane idleness.

nances, but profit not thereby, how can it be less with such as wilfully and presumptuously, shut themselves out from the hearing of the word, and refuse to take any part in the worship of God? And if it be thus with as many as habitually and unnecessarily neglect the ordinances of religion, what shall we think of the condition of families trained up in these very habits, by the example and influence of their parents? And how shall we estimate the propagation of this moral evil, among the thousands and tens of thousands, who, from a variety of other circumstances, are brought under the same ruining influence?

It is difficult, perhaps even impracticable, to give any full and satisfactory account of the causes which have led to this state of things—these being so interwoven with the circumstances of our age and country. As some of these, however, stand out to the notice of all, and may be at least lessened, if it were possible to awaken the sympathy and the zeal of even the Christian public, we shall here venture to specify some of them:—

One cause, noticed by most who have been for any considerable time observant of the deteriorating change in question, is the large importation of strangers from other parts of the United Kingdom, where the observance of the Sabbath has been comparatively neglected for ages past. These have introduced habits of profanation, and of the neglect of ordinances, to which our fathers were unaccustomed. And such as are induced to follow their example, are thus kept in countenance, till they have formed themselves into a large and obtrusive body of Sabbath profaners; presumptuously trampling on the laws of Christianity, and on the habits of the country. We do not in this complain, that so many strangers have settled among us. We are all of one blood, and for all of us has there been provided only one Saviour. And the very fact, that so many, ignorant of the gospel, and regardless of its ordinances, are in providence brought to our very doors, seems intended to remind us of the neglect of our country towards theirs. For they are thus brought

to ask from us in our own country, what we ought to have gone forth with, and to have communicated to them in theirs. And we are not sure, whether we ought to expect any thing like a *perfect renovation* of Sabbath observance among ourselves, till these also have been taught to observe with us the Lord's day ; and, perhaps, even till the country from which the great body of these come, has been delivered from a Popish and demoralizing yoke. Our own country, at least, attained not to such an observance of the Lord's day, till she had been delivered from this yoke : nor are we aware of any Roman Catholic country in Europe, or of any Protestant country in which there is a large mixture of the adherents of Popery in it, where it is even pretended that the Sabbath is well observed. And, therefore, for the sake of the morality of our own country, and the hallowing of its Sabbaths unto the Lord, ought we to bestir ourselves in behalf of so many fellow-creatures, under the influence of a moral plague, whose very contagion is so much to be dreaded.

Another cause may be found in the close confinement and long hours of labour, to persons employed in factories and other public works about large towns. A large proportion of both adults and children, employed in such places, are, we understand, confined in apartments, in some cases, far from being healthy, at least twelve hours a-day, besides the time allowed for meals. It is not difficult to see, that persons in these circumstances, not under the influence of any powerful moral principle, must be often induced to break through the restraints of a holy rest on the Lord's day ; and to satisfy themselves with that kind of Sabbath observance, which belongs as much to the inferior creation as to man.

It is not easy to say, what in these circumstances ought to be done. Nor would it be becoming on the part of persons, neither practically acquainted with the details of such employments, nor having any right to legislate concerning the property of others, even to propose any measure. But as the practice itself is

equally unfavourable to public and family devotion, and must, in many cases, be actually oppressive, it is a subject well worthy the humane consideration, both of manufacturers and legislators. Yet even in present circumstances, and before any farther relief can be obtained, there is, in the power of workmen themselves, more than such as neglect the Sabbath are disposed to admit. There are, in the circumstances already described, not a few who regularly and devoutly observe the Lord's day, waiting on the ordinances of religion. And we believe it will not be denied, that such persons enjoy at least an equal share of actual rest and comfort, with their more neglectful fellow-workmen. And that the kind of rest which they enjoy, is not less healthful, is more productive of the comfort and happiness of their families, and contributes more to support against the ills and the sufferings of life. To change their dress and assemble in the house of God, and to take a part in divine ordinances, are all different from their ordinary condition during the week, and must thus contribute to the refreshment of their bodies. And it is of the very nature of divine worship, and of right and believing views of divine truth, to cheer and elevate the mind; enabling the individual to forget, for a time, the mere toil of his animal nature, and to feel as an immortal being, engaged about the things of eternity. And we have sometimes thought, that to persons who have comparatively little exercise during the week, it might be farther advantageous, were they to travel a mile or two, or even more, to church. We can easily see abuses which might grow out of this; but to persons who would steadily attend in the same place of worship, and with religious motives, we conceive there might be benefit, without any necessary or even probable consequences of an improper kind.

Another source of the neglect complained of, is, the mixture of poverty and luxury so noticeable in mercantile and manufacturing districts. The wages of many so employed, enable them to dress in a style, at least not apparently different from persons in a su-

perior rank of life. But these very individuals may, in consequence of the vicissitudes of business and other circumstances, be in a few months reduced to the greatest straits; and they, or at least their families, be unable to appear in public as they were accustomed to do, and so discontinue their attendance on divine ordinances. And even although no such reverse should take place, there are always some branches of employment so depressed, as to put it out of the power of many, to appear as others of the same rank and condition of life, but in more prosperous circumstances; and rather than appear to disadvantage, the habit of waiting on divine ordinances becomes at first broken, and is in many cases given up. Such a pressure as this on particular branches of employment, has been for a number of years very severe; and has thus contributed, in no small degree, to the present state of the neglect of ordinances. It ought indeed to be observed, to the credit of not a few, in the most unfavourable circumstances referred to, that they have steadily, and with beneficial results to themselves, even in a worldly point of view, continued their regular attendance on the means of grace, and in other respects walked in all the ordinances of the Lord blameless. But we ought not, on this account, to forget the strength of the temptation by which others fall, neither ought we to neglect any means by which they may again be restored to the bosom of the church. The removal of the original cause is obviously beyond our power, but something may be done towards curing the evil which it has inflicted. Means may be used for bringing the ordinances of religion within their reach, and in the way best fitted to raise, and gradually to elevate the broken, and perhaps even dissolute mind. And there is a power in the very moral recognition of a fallen brother, which awakens within him the feelings of a man, and which, if blessed of God, may lead to happy results. We rejoice that the Christian public has been in some measure awakened to this duty, but much is yet due to our fallen countrymen, pining in poverty, and uncheered by the fellowship of the church, and the glad tidings of salvation.

But there is another cause of the neglect of divine ordinances still more palpable, and of easier calculation,—we mean the deficiency of church accommodation. The population of the manufacturing districts in the West of Scotland, has been going on at a rate which seems either to have escaped those whose duty it was to provide church accommodation, or to have surpassed their power; or, what would be worse, that they have been guilty of criminal neglect. To furnish our readers with some idea of the rapidity of this increase, and of the inadequacy of church accommodation to keep pace with it, we shall take the city of Glasgow for an example; and we shall extract our calculations from a very minute and able work, just published, on the Statistics of that city, by Dr. James Cleland, well known over a great part of Europe, for his talents and indefatigable exertions in that department of inquiry. According to this authority, the population of Glasgow and Suburbs was, in 1780—42,832, and the church accommodation afforded by all the different denominations of Christians, was sufficient for 22,881, or in the proportion of one sitting to about $1\frac{87}{100}$ persons, and which was 3076 *more* than the law required. In 1821, the population was 147,043, with accommodation for only 57,145, or one sitting to about $2\frac{57}{100}$ persons, and which was 10,845 sittings *less* than the amount required by law. And in 1831, (the present year,) the population is found to be 202,426, with accommodation for only 73,425, or in the proportion of one sitting to $2\frac{75}{100}$, or 20,291 sittings *less* than the legal requirement.* From these statements it will be seen, that, in the short period of 50 years, church accommodation has, in that great and wealthy, and comparatively religious city, passed from one sitting to every $1\frac{87}{100}$ persons, to $2\frac{75}{100}$, or very nearly as *three is to two*; so that every *two* thousand of the population of that city in 1780, had nearly as much church accommodation as *three* thousand have at the present time.

* Enumeration of the inhabitants of the city of Glasgow, and County of Lanark, for the government census of 1831, &c. By James Cleland, LL. D.—Pp. 72, 73.

But even this does not show the actual amount of deficiency, as regards pastoral care and ministerial instruction. The places of worship are in this country, and especially in populous towns, comparatively large; and yet collegiate charges are rare. With the exception of assistants to aged or disabled ministers, it can scarcely be said that collegiate charges at all exist in this part of the country. It cannot, in strict propriety, be said of any Protestant charge in or about Glasgow. Now, we have already seen the present population of this city to be 202,426; and for these, there are only 81 places of worship, including even those small meetings where there is no regular or separate pastor.* This leaves an average of about 2499 persons for every place of worship. The United States contain a population of 14,000,000, for which they have 19,000 places of worship;† or one to about every 736 persons. That is, there are more than *three* places of public worship in the United States, for *one* in the city of Glasgow, in proportion to its population. And in as many cases as there is a distinct pastor to every church, the families of an American congregation enjoy *three times* as much ministerial labour, as do the families of a Glasgow congregation. I am aware that congregations in a thinly peopled country, must be smaller and more difficult to minister to. But then we have to bear in mind, that some of the United States are but newly settled, and cannot possess the facilities of a wealthy town population; and that we are including, with the rural population of that country, also its city population. We hear much of American revivals in religion, and of the exertions there made to promote sanctity and religion; and many of us, taking an interest in these, are often putting the question, Why is it not so also with us? We here see one reason. Much good may be done among us, even circumstanced as we are; but other and greatly additional means must be

* See Dr. Cleland's work, as above.

† Quarterly Journal of Education. No. IV. p. 389.

employed, to bring a living gospel into contact with the great masses of our population.

And this leads us to notice a circumstance which very much cripples the means which are thus provided. Churches are now generally got up in a greater or less degree, on the common mercantile principle of expecting a corresponding return in pounds, shillings, and pence. This seems very generally to direct all the principal arrangements of church accommodation. Seats are let at a rate, if possible, to meet this. And hence they become no small item in a man's yearly expenditure, especially where there is a family. This is, in many cases, so heavy, that industrious and well-disposed parents, find it necessary to detain a considerable part of their family at home, because they cannot afford to procure for them seats in church; and thus are they trained, even under the eye of their parents, to neglect public ordinances. And will it then be wondered at, that careless parents should absent both themselves and their children, and plead this as their excuse? Again, it is found here, as in any other department of business, that seat-rents are best paid by the more wealthy; and that seats fitted to *their taste*, yield the best return; and, moreover, that they give respectability to the congregation, and are rather helpful than burdensome to it. And hence, when new churches are built, they are generally fitted up with ample accommodation of this kind, and with seat-rents sufficient to render any other measure unnecessary, for shutting out the sons of toil, and preventing the unseemly sight of "a poor man in vile raiment." Whether from this principle or not, it has also become common, to leave little or no room at all for the destitute poor.

How short-sighted and unwise, even according to the maxims of the world, is all this? Is it not a matter of observation, as well as of Bible truth, that as it is sin which causes misery and leads to depression, so it is the enlightening influence of the divine word which is to lift up and restore? And if our brethren have fallen in their circumstances, whether from their

own sins, or from national judgments on account of national sins, is it not just that very same word which is to lift them up, and to restore them to society? Was it not on this very principle that our fathers acted, under whose moral regimen, Scottish piety and Scottish veneration for the Sabbath were reared? Their principle was, not to narrow the way of entrance to the knowledge of the Saviour, or to render it accessible only to him who has something to pay; but to make it open and accessible to all, as the Saviour himself is, in the terms of the gospel. They held that, as the word of God's grace is to be made known to all, so the means of having and hearing that word should be within reach of all. And as they were themselves professedly a Christian nation, and formed into Christian communities, so they thought it their duty, as such, to see that the words of their Master should still be held good: "And the poor have the gospel preached to them." And then, as to the expense of building churches, and otherwise maintaining the ordinances of religion, instead of calculating how many inches of a seat an individual or family might happen to occupy, and so making this the measure of his share of expense, they thought it in no respect unrighteous, to lay this burden on men as they were able to bear it; frankly inviting the poor man to bring his family along with him; and without at all looking forward to any corresponding charge being made against him. We have forsaken these old-fashioned principles, adopting the language of Cain, as more befitting modern refinement, saying, "Am I my brother's keeper?" and it becomes us not therefore to complain, that those who have thus been shut out of the house of God, should now become the disturbers of our Sabbath solemnities, and the despisers of our national laws.

In making these remarks, we are far from wishing to reflect, either on magistrates or on the managers of Dissenting and other chapels; and especially in connexion with that city, to which these remarks are designed more especially to apply. The late residence

of the writer in that city, as a minister of the gospel, enables him to know that its magistrates have, for a number of years, done much to promote the efficiency of gospel ordinances, and to enlarge the accommodation; and that the managers of Dissenting chapels, and of chapels in connexion with the Establishment, have done also much to earn the gratitude of the religious communities with which they are severally connected. But these, and all others in similar situations, must be mainly guided by the views of their constituents, and of public opinion; which will, we fear, be discovered when too late, to be at present greatly at fault on this head. Perhaps in this we are saying too much. The opinion which seems to prevail on this head may be correct and wise, according to certain principles applicable to mercantile or political transactions; but judging of them as we do, by the Bible, and with regard to the interests of the souls of men, we fear they are wrong, and entailing ruin on our country.

Nor do these evils exist merely in large towns. In country parishes also, where manufacturing villages have been formed, our population is brought into the same unnatural state. In many of these, chapels have been erected; some in connexion with the Established church, but a much greater number in connexion with some of the leading Presbyterian denominations of Dissenters. These, and the members of the Established church, having the same creed, observing essentially the same discipline, and looking back together through a long line of pious forefathers, who fought for Scottish liberties, and freely bled in defending and handing down to us entire, the faith once delivered to the saints; have much reason to rejoice in each other's welfare and efficiency, and to unite in building up the walls of that moral Zion, where our fathers so long worshipped God. These different bodies, whom we hail as our fellow-servants and fellow-workmen in Christ Jesus, have done much to follow and keep pace with the tide of population; but as these chiefly consist of the working and middle classes of society, it was not to be expected, as it is not found, that they should be able to provide

either church accommodation or ministerial labour, for the destitute poor, and for those who, having scarcely any religious profession, are not even inclined to attend worship, much less to pay for its maintenance. The task of carrying the gospel to these, and of furnishing them with church accommodation, properly belongs to the Established church. This is one of the very ends of a parochial division, and an endowment independent of church members. But how are these parochial arrangements to meet the vast influx of population which flows in upon a parish, perhaps in the course of a few years, and sometimes without any other provision? What is to be done, when the church will not contain this additional population? It is said by some, compel the heritors to pull down the church and build a larger one. We defer offering any opinion as to the power which church courts possess, for enforcing such a measure. But we conceive it must appear to every intelligent and unbiassed mind, to be away from the principle, on which heritors are, in ordinary cases, bound to provide church accommodation. It is in these circumstances supposed, that the population are substantially agricultural, and therefore the proprietors of land are held bound to provide church accommodation for its cultivators. And on the same principle, the magistrates of a burgh are the heritors of its parishes. But as another class of population, not coming under either of these two descriptions, are to be provided for, new means, and some corresponding arrangement, ought long ere now to have been adopted. Such an arrangement, like all others which have to be formed, might have difficulties connected with it, but not greater than those which our fathers had to encounter, and which they overcame. It is desirable still, that some arrangement should be adopted, and that a legislative enactment should be obtained, to render it efficient and permanent. But in the absence of this, it were well, if parties connected with these different interests, were of themselves to unite in thus opening the house of God to all, and so stemming the current of profanity, and of sins which are the ruin of any nation.

Another circumstance connected with this change of things, and which is peculiar to the Established church, is the necessity which exists for the division and erection of parishes. The population has, as we have seen, been going on rapidly, for perhaps fifty years; and yet the work of dividing and erecting parishes has, in many instances, been absolutely standing still. And now, some of our parishes have amounted to a population, which would once have been accounted great for a county. Two parishes in the immediate neighbourhood may be given as examples. The Abbey parish of Paisley contains a population of 26,000,* and the Barony parish of Glasgow, a population of 77,385.† To talk of one minister performing the parochial duties of such parishes, even if he had no congregational duty to discharge, is only to trifle. One twentieth part of the population of the Barony parish, is quite as much as any faithful and conscientious minister could engage to take charge of, with the hope of fulfilling its duties.‡ As to the practicability of dividing and erecting parishes, we can see no real obstacle now, which did not exist two hundred years ago; except that we are less zealous than our fathers were, for the *substantial* inter-

* See the County Report of the census for the present year.

† See Dr. Cleland's Statistical work, as above.

‡ In reference to this parish, we have much pleasure in laying before our readers the following remarks from the pen of the same able writer, so often quoted:—"In the Barony parish, where there is a population of no less than 77,385 souls, it is much to be regretted, that there is accommodation for only 6,932 in the parish church, and the chapels connected with it. This glaring evil ought be remedied. The teinds of the Burgh and Barony belong to the Crown, and are chargeable with the stipends of the ministers of St. Mungo's and Barony parishes. The free teind, after paying the above stipends, is *more than two thousand pounds per annum*. Were the Crown to set apart even a tithe of the free teind towards the maintenance of one clergyman, and concede, for this overgrown and important parish, the patronage of an additional church to trustees, they would build the church, and make up the deficiency of stipend from the rents of the church seats. Every right thinking person will readily admit, and the government is well aware of the fact, that suitable accommodation for public worship is of vital importance to the community, in a religious, moral, and political point of view."

ests of our country, and the prosperity of religion. But as this is a matter which may be thought to interfere with the rights and property of others, we willingly leave it in their hands; praying that God may give to such as have the power, also the will and wisdom to devise for his glory; and thus to dry up one class of under springs, which are so fast desolating some of the fairest portions of our Lord's vineyard.

Another cause connected with the above, and also in a great measure peculiar to the Establishment, must not be omitted—we mean the appointment, by patronage, of ministers unacceptable to the people over whom they are to preside in holy things. Much has been said and written on the general subject of patronage. And as, on every other controversial subject, where party ends are to be served by the particular views advocated, there have been many things stated which were neither true in themselves, nor fitted so much for any thing, as to minister strife and cause divisions. We wish therefore, as much as possible, to avoid at all entering on any general discussion. We believe it to be the opinion of most competent and unbiassed judges, that neither patronage nor popular election, in the *full* and *unqualified* sense of these terms, would be either scriptural or wise. We at least know, that neither would, in this unmodified form, be according to the laws and practice of the Church of Scotland during her best days. But whatever opinion may be entertained respecting the abstract principle of right, or the most prudent way of exercising that right, it is difficult to see, how any intelligent man, acquainted with his Bible, and really caring for the interests of religion, and the salvation of perishing sinners, should bring himself to approve of the appointment of a minister, contrary to the wishes, and without the concurrence of the church over whom he is to preside. Certainly, such an appointment as this receives no countenance from the word of God, and is at variance with the spirit; and, in the judgment of many well qualified to form an opinion, equally with the existing laws of the Church of Scotland. The evil consequences of

this abuse, not merely to the Establishment, but to the character of our country as a church-going people, have been much greater than parties implicated in the charge can be expected to allow. They will be found, we fear, among the earliest causes of the delapidation of that admirable frame-work erected by our forefathers, for promoting piety in the church, and respect for religion, and reverence for its ordinances, among all classes of the community. It is cheering, however, to observe the rapid change which the exercise of patronage, both in the Crown and otherwise, has undergone during the last dozen years; and it is corroborative of the above sentiments, that very much in proportion as patronage has been exercised in accordance with the wishes of the people, so have the practices and efficient ministrations of the fathers of our church been imitated and introduced. And it is still more cheering, when proceeding on these facts and experiments, to look forward in thought, to the spreading of this over our mother land; and the renewal of those halcyon days, when the Sun of Righteousness seemed to shine without setting on our beloved country.

We must still advert to one other source of the neglect of divine ordinances. We mean the neglect of private clerical duties, such as the instruction of the young, parochial and congregational visitation and catechising, and week-day and other instructions, brought down to the level of the least informed. The neglect of these is, no doubt, in part owing to ministerial charges being so much overgrown, as to put it out of the power of any one man to reach them. And this has perhaps sometimes led to general neglect. But we fear that the evil complained of will be found where such an apology cannot be urged. We trust, however, that deficient as we are in many things, there is in this a begun and growing improvement. The young is, we believe, in most parts of this district of country, taken under charge by their pastors, and parochial and congregational visitations are carried on in circumstances which a stranger would account impracticable. And we trust it will not be long, when these and other

clerical duties referred to, shall have become quite general. And should this be realized, church ordinances will not fail to be attended. Let but the time once come, if we are again to see it, when parochial and congregational charges shall be so manageable, as to put it in the power of the pastor to know all the families of his flock. Let him in these circumstances be found treading in the very steps of the fathers of our church, and she will again put on the beauty and the vigour of youth. Our churches will then be full of devout worshippers, and our streets will be still and solemn on the Lord's day; and the sound of the evening and the morning devotions of families, will be heard from house to house as in the olden time.

III. *Scepticism as to the divine authority of the Lord's day.*

The neglect of divine ordinances, which we have just been considering, naturally tends to foster every awakened or suggested doubt, respecting the divine authority of the appointment. It tends to destroy all reverential regard for the day itself, and leads to abuses, which, becoming more and more gross, require even, in such hardened consciences, some excuse. And none can be so acceptable or more easily suggested, than that the day itself is merely a human ordinance, and may be profaned without any great harm being done. Suggestions of this kind are not wanting in places where profanation abounds; and they are admitted on authority, which, if offered in support of the divine institution of the Sabbath, would be accounted fanciful, and unworthy of serious consideration. Scepticism of this kind, that is, scepticism resting on little more than mere presumption, but strengthened and rendered acceptable from the desirableness of the conclusion, is prevalent, and we fear growing. It reaches, in a greater or less degree, the great body of Sabbath profaners, with the exception of the very ignorant; and is propagated with an ease, evidently proving its congeniality with our corrupt nature.

It is scarcely necessary to remark, that a general

disbelief in the divine authority of the Lord's day, would be one of the most desolating curses which could visit our land. If the confidence of the people in general, were once shaken in the divine authority of the Sabbath, our habits, and our laws to protect its observance, might, like the Sybil's leaves, be scattered on the winds of heaven. And it is not easy to see, how religion itself, or a belief in it, could remain among us, when once these sacred walls of the divine sanctuary had been broken down. Nor is it necessary to contemplate what would be the case,—we already see what it is. We see Sabbath profaners thus confirmed in their profane habits; we see irreligion following in their steps; and we see that, in so far as this influence extends, the ordinances of the gospel are regarded as merely a mode of human instruction.

We have already spoken of this, as the offspring of growing irreverence for the ordinances of religion, and of the general neglect of them. There are, however, with these, other concurring causes. We before noticed one of these; namely, the influence of certain writers, otherwise deservedly popular, who have lent their names and authority in support of such views. We mentioned the names of Selden and Paley; and we regret to have to add that of Dr. Whately, the well-known Professor of Logic at Oxford, who places the authority of the Sabbath on grounds which virtually deprive it of a divine sanction. The arguments of such men as these, though the very weakest and most illogical of their productions, are handed about, and employed by many who have, perhaps, never compared their premises with their conclusion. That which we *wish* to believe, requires neither truth nor reason to recommend it to us. It requires but a veil, whether of authority or indifference, to spread over it, to prevent the light of truth and of reason from discovering its nakedness. It is also to be regretted, that some professedly pious people have, from particular, and, as we think, fanciful views of the Christian economy, very much laid aside the observance of the

Sabbath on the Lord's day; and have thus widened the breach.

But, perhaps, a still more influential cause than either, is to be found in the importation of Continental manners, and, with these, of Continental notions respecting the observance of the Lord's day. It is well known, that, from a variety of causes, the Sabbath is worse observed in most parts of the Continent than in our own country; and that, for a length of time, Neological and Infidel opinions have there greatly prevailed, and have tended very much to sap the divine authority of revealed religion and its observances. As travelling on the Continent has become fashionable, it seems to be thought necessary by some, to give evidence of their having complied with this custom, by acting over some part of Continental manners; and, among others, by profaning the Lord's day. Others, who have not enjoyed these advantages, are, nevertheless, willing to copy their manners who have; and hence, we have fine gentlemen cultivating the art of breaking God's holy commandment, and of denying its authority. We fear we must also add to the above causes, a bold spirit of innovation, which recklessly and ignorantly rejoices in overturning every thing ancient. We are far from regretting the spread of education, and the extension of superior branches of knowledge, among the body of the people. We sincerely rejoice in every thing fitted to elevate human nature, and to fit man for nobler enterprises than he has yet achieved; and we are quite sure, that an increase and maturity of these, if accompanied with a corresponding knowledge of the word of God, will only give the greater effect to every thing which is pure, and holy, and divine, in our religious observances. But every one acquainted with human nature, and with the history of mankind, must be aware, that when a people are passing out of a state of comparative ignorance, into a state of greater knowledge, they are generally rash, and disposed to question and overturn every thing. We have said that this is human nature. It is the case with individuals. When science opens to any

one her fair portals, he is apt to become elated. He becomes vain of what, though known to multitudes, is new to him. He looks down, with a species of contempt, on his less informed neighbours. He smiles at their simplicity; he laughs at their faith; and he loves to speak paradoxes, and to question realities; on the very same principle, that another sets off the fair proportions of his form, or displays his strength and agility, by doing something to distinguish himself from others. What is true of the individual, is equally true of the many, or of the generation thus passing under such a change. Men in these circumstances are bold and restless; they are disposed to question every thing which is not of their own framing, and even, recklessly and presumptuously, to question that which bears on it the name and the seal of Jehovah himself. We believe that we are now placed in such circumstances as these, and that it is the duty of those who wish well to their countrymen, to deal with them very much as we would ourselves be dealt by in similar circumstances. To attempt to stem this current of mental energy would be ungenerous and unwise, if practicable, and is impracticable though it were even desirable. What, then, are we to do? Let us swell the noble tide of thought, and at the same time neutralize it; correcting its evil qualities. Let us aid in the acquisition of general knowledge; but let us especially labour to let in, on the minds of the rising generation, the light of divine truth. It is this, and this only, which can truly emancipate the human mind. This will not only strengthen and elevate the mind, but it will also direct its movements in sobriety, and cause all to work together for good.

On these principles, and with the knowledge of the prevalence of scepticism respecting the divine authority of the Sabbath, it would appear to be a right thing, to endeavour to instruct the public at large, on this subject, from the press. And the circumstance of not being able to lay his hand on any short, clear, and conclusive argument, for the divine authority of the Christian Sabbath, was one of the leading motives

which induced the Author to draw up, and submit to the public, the foregoing treatise. He has felt not a little satisfaction, in observing, since the first part of his own work went to press, that the pens of many, much more able and better known than himself, were employed on the same subject. He trusts it will, on this subject, be like some of the past doctrinal controversies, which raised around truth a bulwark that infidelity seems afraid any more to attack.

But we must not satisfy ourselves with the labour of the pen, we must follow up the attention which these may excite, by clear, sound, and scriptural exhibitions of this important doctrine from the pulpit. We must faithfully, and in the name of the great Head of the church, require of all, to "remember the Sabbath-day to keep it holy." We must watch over, and seek out practices of Sabbath profanation, and humbly, yet faithfully, as in the sight of God, reprove such; and employ whatever other means we possess, for putting down such abuses, and checking such opinions. And when, like Nehemiah and his companions, we thus betake ourselves to work on the walls of our beloved Jerusalem, God will help us, and give us success.

IV. Some of the more prevalent forms of abuse practised on the Lord's day.

However painful it is, and with however much respect it becomes us to speak of our civil rulers, faithfulness requires that we should first notice the unhappy example, set by our wisest and most elevated senators, in holding cabinet and other meetings on the Lord's day. The former may, we hope, have taken place only in cases of necessity. And as we cannot have the means of determining when such cases occur, we ought to judge charitably, and to beware of allowing ourselves to believe, that the rulers of a Christian nation, who have solemnly sworn to rule in the fear of God, and to observe and promote the due observance of his laws, should yet, in their own persons, trample on these, and by their high example

lead others into the same sin. Yet is it very unfortunate, that these occasions, whether of necessity or otherwise, should occur so frequently, and be so faithfully reported and circulated throughout the whole empire. If they who are the causes of such exhibitions, were but to consider how fearful the influence of such an example is on society, and especially how much it tends to undermine the religious character of the country, and thus to weaken its moral strength, we cannot allow ourselves to believe, that any of our king's ministers would admit of its recurrence when it could possibly be avoided. Nor would we have it to be understood, that the present ministry are chargeable with such practices, more than several of those which preceded. The practice in question, whether profane or altogether a matter of necessity, has been observed and lamented, under several successive administrations; and, even if coming under the former description, ought not perhaps to be so much associated with any particular class of men, as that it is an indication of the low state of reverence for the Lord's day throughout the nation. Much, however, is in the power of our rulers, and of the upper classes of society, as it is from them that the subordinate orders of the community chiefly copy their manners. And perhaps there is no one thing which they could do more truly patriotic, and fitted to raise the moral character of the people, and to increase the amount of their happiness, than the promoting, by their example and influence, a better observance of the Lord's day.

In now proceeding to detail prevailing abuses among the lower ranks of society, it may be well, first, to advert to London, as not only containing in itself a considerable proportion of the population of England, but as having so much communication with other parts of the empire, keeping up towards all of them, a kind of moral radiation, whether of good or evil.

I. Abuses prevalent in and about London.

The first document from which we shall draw our information under this head, is an address which was

drawn up in 1829, by the Secretaries of the Christian Instruction Society; and submitted to a special meeting of the subscribers and friends of the Society, held at Albion Chapel, on Tuesday, Nov. 3, 1829, and afterwards published. The respectability of the parties who drew up and approved of this address, guarantee, at least, its general correctness. And the publicity afterwards given to its statements, by an extensive circulation, both separately and in periodicals, afforded an opportunity for correcting any lesser mistakes which might be inadvertently admitted. And to show that this, instead of leading to a conviction of the picture being overcharged, only tended to confirm and deepen the painful impression thus produced, we shall here quote from a letter written by one of the Secretaries, about eight months after this address had been submitted to the public meeting in Albion Chapel:—“The statement read at our special meeting, and of which more than 10,000 copies have been distributed, furnish facts with regard to the metropolis of an awful character, but I grieve to know *the half was not told therein.*”*

The following is an extract from the address:—

“It devolves on the Secretaries of the Christian Instruction Society, to present to the audience now assembled, a detail of those facts and circumstances which have induced the Committee of that Society to convene the present meeting. At its formation in 1825, the gross violation of the Christian Sabbath was a subject which pressed heavily on the minds of its earliest friends, and therefore was prominently introduced to the notice of the public, as one of the reasons for the establishment of the Society. And ‘*promoting the observance of the Lord’s day,*’ was enumerated in their second rule, as the first mean which the Committee should employ to advance evangelical religion in this metropolis. For four years the Committee have been content with the indirect influence which their agents have exerted over the many thousand families under their friendly visitations; but, during that period, the profanation of the Sabbath has fearfully increased, and attained to such an offensive and alarming height,

* Letter from Mr. Pitman, Secretary to the Christian Instruction Society, No. 5, Paternoster Row. July 27, 1830. Published in “Correspondence,” &c. by Herbert Smith, B. A. Curate of East Stratton, Hants.

that no body of persons, associated as that Committee is, to promote Christian instruction, could contemplate it without attempting to reprove, and, as far as possible, to subdue it. This subject has, therefore, occupied their attention for many months, and the measures they are now about to recommend, are the results of long and anxious deliberation. But before we detail those proceedings, it will be necessary to sketch, with all practical brevity, the state of this metropolis and its environs on the Sabbath-day, with which the more serious part of its inhabitants cannot, in general, be familiar; only premising, that nothing will be now detailed of which the Secretaries have not *satisfactory oral or documentary evidence*. Much, very much, will remain undescribed, but enough will be recited to cause every serious mind 'to sigh and cry for the abominations' of our great city.

"The earliest dawn of God's holy day is met by scenes of dissipation and riot, occasioned by abandoned characters of both sexes, returning to their homes after a night of debauchery, in those haunts of vice which are now to be found in every part of the metropolis, under the specious names of coffee, oyster, and liquor shops. And it has occurred, that peaceable inhabitants have been roused from their slumbers by the noise and violence of those who thus prowl the streets. As the sacred day advances, it is melancholy to know that the bustle of business commences in the various markets of this city; where, in defiance of the laws of the country and of God, an open traffic commences, which continues with unabated activity till the hour of prayer arrives, when, in some instances, a veil is partially drawn, till, as the phrase is, the 'church hours' are over.

"Thus Covent Garden market has for years exhibited, not only the fearless exposure of goods for sale on several hundred stalls, but also the assemblage of multitudes of the most abandoned characters, who indulge in language so filthy and blasphemous, as to make them the terror of every sober inhabitant or decent passenger.

"The other markets in the west of London, exhibit congenial scenes. In the Hungerford, Newport, Fleet, and Carnaby markets, there are to be seen persons in almost every shop, ready to sell their various commodities, though in some cases, by the appearance of a few shutters, deceitful homage is offered to the hallowed day. But in Clare market, near Drury Lane, no attempt is made to hide their iniquity; every shop is completely open, and every avenue is crowded by people, who are invited to purchase, by the most public display of articles of every kind, and by the shameless importunity of those who sell them.

"It is the deliberate opinion of the gentlemen who visited these markets for the Committee, that in each of them might be openly purchased, whatever the lower classes should wish to eat, drink, or wear. There is every reason to believe that Billings-gate, and the markets in the eastern and southern parts of the metropolis,

are in no better state. Happy would it be, if this unholy traffic were limited to the market places; but it extends to the streets, and the number of open shops is truly appalling.

“ Let any serious person walk through Rosemary Lane, White-chapel, Spitalfields, Bethnal Green, Shoreditch, and St. Luke’s, on the one side, or by Drury Lane, Soho, St. Giles, Tottenham Court Road, Paddington, and the Edgeware Road, on the other side; or by Clerkenwell, Saffron Hill, and Leather Lane, in the centre of this city, and he will behold scenes which must deeply affect his mind.

“ The following description of one of these neighbourhoods, is supplied by a gentleman connected with the Society:—‘ In walking from Pentonville to the Minories, I had observed numerous persons lounging about the public-houses and wine-vaults, and many others offering various articles for sale at the corners of the streets. This I was in some measure prepared for, having witnessed such things on my former visits to London. When going down the Minories, however, toward the lower end, I was astonished to perceive many of the clothes’ shops partially open, the door-ways within and without hung round with various articles of wearing apparel, having the prices marked on tickets in glaring characters, and the pavement occupied with salesmen inviting the attention of the populace to the quality and cheapness of their merchandise. I went on from hence, through Rosemary Lane, to St. George’s Road, and here (in the lane) the guilty scene obtruded itself upon my notice, without any attempt to cover its deformity, or conceal its shame. The shops of grocers, butchers, bakers, coal and corn-dealers, salesmen, and others, were wide open; while stalls and benches were arranged throughout the street, and covered with articles for food and clothing of all descriptions; and what I took to be, when looking on them in the distance, a mob collected to witness a quarrel or a fight, I found was a dense mass of persons engaged in all the interest, and bustle, and confusion of worldly traffic. I had heard of Sunday markets in the West Indies, and of the benevolent attempts of government to abolish them; but who ever heard of a Sunday market in London? I blushed for my country—I sickened at the scene, and would fain have turned away my eyes and supposed myself deceived; but I could not—the facts were too appalling and apparent. Here were garments of all sorts, and attire of all descriptions, for young and old, male and female, hung up in the open street, row upon row; there were carcasses, and sides, and joints, and cuttings, exposed to the view, and thrust upon the notice of every passer-by, in the most tempting manner; while scores were crossing and re-crossing the street, laying hold of any who seemed disposed to look and listen, and inviting all to examine and cheapen, to fit on and buy. In one part of the street, a number of poor creatures were arranged before and around as many boards covered with boots, and shoes, and slip-

pers, busily employed in blacking and polishing their several wares; to avoid whose elbows and filthy sprinklings, I turned into the cart-road, and then I narrowly escaped being required to interfere by a busy butcher, who, finding the quality of his meat arraigned by some of his customers, turned to the crowd, and darting his eye toward a tall Irish labourer on my right, appealed to him, with horrid oaths, whether the meat was not equal to any in London, and was answered by blasphemies equally revolting and offensive. I had scarcely passed by the swearing butcher, when my ears were assailed by the cries of those, who, in announcing the qualities and prices of their fruit and vegetables, evinced their anxiety to secure customers, and empty their baskets. To their noisy din was added the quarrellings of drunken men and women of the lowest description; the choppings, and bargainings, and reckonings, and cursings, of buyers and sellers; while the loud vociferations, and disgusting gestures, of the ragged crowds surrounding the gin-shops, occasioned the most horrid discordances, and completed the frightful picture. And this is London!—London in the nineteenth century!—London on the Sabbath-day!—London between the hours of ten and eleven on the morning of that hallowed day; while the bells of the several steeples were calling to worship, and announcing the hour of prayer!

“ Another gentleman, who is an active and liberal friend of this Society, has supplied the Secretaries with the results of his personal inspection of various streets, and other public avenues in the north-western out-parishes of this metropolis; and it is affecting to know, that in twenty streets, &c. he numbered no less than 473 shops, of different trades, open for business on the Lord's day, besides multitudes of fruit and other stalls; crowds of squalid and profligate persons around the liquor-shops; and many places exhibiting rather the bustle of a fair, than the quietude of the Sabbath.

“ Happy would it be, could we believe that this is the extent of the evil; but the half is not yet told. For whilst the streets and markets present these scenes, the fields and banks of various canals in the environs of the city, exhibit the same wanton neglect of God's holy day, though in other forms. The fields of Mile End, Stepney, Bethnal Green, Hoxton, Islington, Somers' Town, Chelsea, and Southwark, are the resorts of young and abandoned persons, who are engaged in the fights of dogs and pugilists, the shooting of pigeons, the hunting of ducks, and in various knavish games; while multitudes of others are employed in the Surrey, the Regent's, and the Grand Junction canals, and the New and Lee rivers, in fishing and bathing.

“ It has been given in evidence by several magistrates, before the last Police Committee of the House of Commons, ‘ that in the parks and outskirts of the town, numerous gangs and parties of young persons assemble on the Sabbath-day, for the express purpose of indulging in the vice of gambling.’

“ If we turn from these scenes to the banks of our noble river, we shall find that they also are crowded by those who are seeking ‘ their own pleasure on God’s holy day.’ The passage of steam-boats to Margate, the Nore, Gravesend, and Richmond, on every Sunday during the summer months, affords an opportunity of Sabbath-breaking which multitudes always embrace, but which the unusual cheapness of their ‘fares, during the last season, greatly increased. Thus the walls of our city were covered with placards, announcing ‘ Sunday excursions to sea ;’ and it has been boastfully declared, by a notorious Sunday newspaper, that 6000 persons were thus engaged on the several Sabbaths in the month of August. The town of Gravesend alone, has witnessed more than 2000 Sabbath-breakers land on her new pier, and spreading, through her streets and fields, the folly and crime of a London population. Nor do the upper parts of the river present a more satisfactory scene ; for, besides the steamers which run to Richmond, many hundred wherries are known to pass through Putney Bridge, filled by thoughtless multitudes, who, regardless alike of the sin and the danger, madly pursue their imaginary pleasures.

“ The parks have always presented attractions to Sabbath-breakers of every rank, from noble senators, who display their brilliant equipages in open defiance of the laws they are bound by every obligation to uphold, down to the humblest pedestrians, who can reach those agreeable places of resort. The recent alterations in St. James’ Park have given the public access to a beautiful range of pleasure-grounds, which possess many attractions ; and it is, therefore, greatly to be deplored, that his Majesty’s Commissioners of Woods and Forests have not thought fit to close these gardens on the Sabbath-day, even during the hours of divine service, though application has been made to them on that subject, from a quarter they were bound to respect. Thus, even at this unfavourable season of the year, it is computed, that from eight to ten thousand persons may be found strolling there in the afternoon of the Lord’s day. But these are scenes of innocence, when compared with the disgusting exhibitions of Sabbath-breaking, which result from the unrestrained use of spirituous liquors on the Lord’s day.

“ The multitude of liquor-shops that are to be found in all the populous thoroughfares of this city, become the resorts of myriads, who, without restraint or concealment, obtain those noxious drams, which excite them to riot and outrage, or cause them to sink in a state of disgusting insensibility in the public streets, even before the bells have announced the hour of morning prayer. The necessary consequence of this is, that before night arrives, the watch-houses are crowded with the miserable victims of Sabbath-breaking and drunkenness, who are kept in durance till the following day, when large and squalid herds are dragged before the magistrates, whose time is principally occupied on the Monday mornings, in correcting the crimes which neglected and desecrated Sabbaths have produced.

“ Let us now call the attention of the meeting to another feature of this deplorable case. There are published at the present time, twelve Sunday newspapers, which circulate at least forty thousand copies, through the agency of about three hundred shops, placarded with all the affairs and follies of the week. It is unnecessary to describe the licentious details and infidel opinions which are to be found in most of these journals. It is probable they have, on each returning Sabbath, two hundred thousand readers!—readers of the records of sensuality and crime, gathered into those columns with a baneful industry. These must be, as a magistrate stated before a Committee of the House of Commons, amongst the most productive means by which crime is so fearfully increased.

“ Nor can we omit to notice the scenes which the evening of God’s holy day presents, when the public-houses and tea-gardens are thronged with noisy Sabbath-breakers,—when the cattle, which have been purchased at the various fairs in the suburbs, in the morning of that day, are crowding through the streets towards the public market,—and when Smithfield itself exhibits a scene of uproar and confusion equal to its annual fair,—when oaths, shouts, execrations, and cries are heard on every side!

“ These facts form but a feeble outline of the picture which might be drawn of the public state of this metropolis of Protestant Christendom on the Sabbath-day.

“ But it must be remembered, that the greater part of the evil is not seen, though its existence is too well ascertained. The Lord’s day is employed for festive purposes by thousands, and these entertainments, from the family party to the cabinet dinner, cause thousands more to violate God’s sacred commandment. Amongst the lower classes, the milliner, the tailor, the shoemaker, the hair-dresser, the butcher, and the baker, in untold myriads, are in requisition, to minister to the persons and appetites of the multitude; while the costly festivities which are given by the higher orders, from the private gentleman to the prime minister, require the Sabbath labours of the fishmonger, the poulterer, the fruiterer, and confectioner; and command also all the efforts of their domestics, who thus find the Sabbath not a day of rest, but of unceasing toil.”

To the above extract from the address drawn up by the Secretaries of the Christian Instruction Society, we shall now add others from a letter drawn up soon after by the Bishop of London, and addressed to the inhabitants of London and Westminster. Statements coming from so high an authority, and published on the spot, will not be questioned; especially as they will be found to agree with those we have just been examining:—

“ Although the relation in which I stand to you, as Bishop of this diocese, does not lay on me any positive obligation to address you upon subjects of religious interest, otherwise than through the medium of the parochial clergy, yet occasions may present themselves, and the present appears to me to be one, when such an obligation may be conceived to arise out of some peculiar and pressing exigency. When an evil of great and crying magnitude threatens the well-being of religion amongst us, and that evil is most conspicuous and formidable in this metropolis; when the number of the parochial clergy, whose special duty it is to watch and to oppose its progress, is notoriously and lamentably inadequate to the extent of the province entrusted to them; and when the nature of the evil is such as to require a speedy, a zealous, and a general resistance on the part of all sincere Christians; it seems to me that I cannot justly be accused of forwardness, if I raise the voice of authority in the cause of God and of his gospel; especially when it is considered, that the more unusual such a warning is, the more likely it is to meet with attention. The evil of which I speak, is the profanation of the Christian Sabbath; an evil which has often been noticed and deplored by good and pious men at different times within the last hundred years; but which now bids defiance to remonstrance and authority, and seems to threaten the destruction of all religious habits in the lower classes of society.”—Pp. 3, 4.

“ The first offence against public decency which I shall notice, is the traffic which is carried on during the greater part of the day in all the different articles of food. In spite of prohibitions, which are almost forgotten—and of penalties, which are now oftentimes too trivial to be worth enforcing, the markets are full of buyers and sellers. A few shops are partially closed in some of those places of resort; but in Clare market there is not the least show of respecting the day; an unusual degree of activity seems to prevail, and an ostentatious disregard of the Redeemer’s command, ‘ Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.’ In the public streets also, nearly every shop which is occupied by a butcher, a baker, a cook, a confectioner, a green-grocer, is open during the whole morning of the Sunday, and many of them throughout the day; and all this in defiance of the laws, which either prohibit or restrict the carrying on of trades or callings during the Lord’s day. But the irregularities of this kind which occur within the limits of the two cities of London and Westminster are trivial, compared with the shocking profanation of the Sabbath which goes on in the populous suburbs of the metropolis. The vast parishes to the east and north-west of London, in particular, where there is but a scanty provision for the religious instruction of the people, where there are few persons of property resident, and where the parish officers are quite unequal to the superintendance of their respective districts, present the most frightful scenes of depravity and ungod-

liness, upon the day which the Lord calls his own. In the neighbourhood of the New Cut, on the Surrey side of the Thames, the sale of provisions on Sunday is one of many open violations of decency, which have called forth, from several respectable inhabitants, an earnest representation to the Secretary of State, of the evil which results from the want of power in the magistrates.

“ A gentleman, who had personally inspected various streets and public avenues to the north-west of the metropolis, counted no less than four hundred and seventy-three shops, of various trades, open for business on the Lord’s day, besides stalls for fruit and other articles of consumption; and this in the chief city of a Christian nation, the legislature of which has solemnly declared, that ‘ The keeping holy of the Lord’s day is a principal part of the true service of God,’* and that ‘ No tradesman, artificer, workman, labourer, or any other person whatsoever, shall do, or exercise any worldly labour, business, or work of their ordinary callings on the Lord’s day, or on any part thereof, works of necessity and charity only excepted.’†

“ But there is one evil of enormous magnitude, which is now too obvious at all times, but more distressingly so on the Lord’s day; I mean the resort of the lower orders to the almost numberless wine-vaults and gin-shops, in which the work of ruin goes on through the week without intermission. The low price of British spirits is one principal cause of the lamentable increase of drunkenness within the last few years, and consequently of pauperism and crime. I am glad to perceive that the government of this Christian country has been led to consider, whether the prevention of illicit traffic, by the remission of duties upon home-made spirits, be not dearly purchased at such a price. One most painful feature of the case is, the increase of drunkenness amongst females. One can hardly pass a gin-shop without seeing women, either entering or leaving it, some of them in rags, the infatuated victims of a vice now grown unconquerable by habit; but many of respectable exterior; and many, as I can testify from frequent observation, with infants in their arms, tempted by the cheapness of a pernicious beverage, to waste their husbands’ earnings, and their own respectability and health. Whoever has watched the details of female dishonesty and profligacy in the police reports, knows in how large a proportion of cases they may be traced to this cause. And this work of sin and death, far from being checked by the recurrence of the Christian Sabbath, is then most actively carried on; advantage being taken of that leisure which is afforded for very different purposes. Some notion may be formed of the extent to which this pernicious habit is carried by the poorer classes, when we learn that there are more than eighty liquor-shops in the single line of street which lies between the two churches of Bishopsgate and Shoreditch.

* 1 Car. II. c. 1.

† 29 Car. II. c. 7.

“In the outskirts of London, and especially on the Surrey side of the Thames, and in the neighbourhood of the parks, Sunday is marked by the resorting together of youthful profligates of both sexes, for the purpose of fighting, pigeon-shooting, gambling, and all kinds of improper pastimes. Even in the Green Park, during the time of divine service, troops of boys are playing at ball and other games unmolested. A more respectable class of Sabbath-breakers, (if indeed they can be called more respectable, who, with better opportunities of knowing their duty, neglect the doing of it,) resort, not to any place of worship, but to the public-houses and tea-gardens which are within a walk of their homes; while many, who can afford it, spend their Sunday in an excursion to some more distant scene of festivity and revelry. This may be done at a very trifling expense, by means of what are usually called ‘the short stages.’ The principal streets of the town are kept in a continual rattle, by the passing and re-passing of these noisy vehicles, which disturb our public worship, and afford too great facilities to many, who ought to form a part of our congregations, to desert their Sabbath duties. Nor is it only by land that this profanation of the Lord’s day is carried on. The steam-packets up the Thames to Richmond, and downwards to Margate and the Nore, are crowded with gaily dressed Sabbath-breakers. It has been stated, that in the month of August last, six thousand persons availed themselves of this convenience, to take their pleasure, as it is called. A waterman, who lives near my own house, has told me, that he has known more than five hundred boats pass under Putney Bridge, on a fine Sunday, carrying parties of pleasure. To this I may add, that on the Paddington canal, business is carried on at the wharfs, and the boats are loaded and unloaded upon the Sunday, as upon the other days of the week; and the excuse alleged by the masters is, that their workmen are thus kept out of mischief.”—Pp. 9-15.

“Another instance of the inducements which are held out to Sabbath-breaking, are the Sunday news-rooms, which may be described as a sort of moral dram-shops, where doses of the most deleterious poison are imbibed by thousands of persons who ought to be engaged in reading and hearing the word of God. There are, at this time, twelve Sunday newspapers, of which forty thousand copies are circulated, principally by means of about three hundred shops, which, by placards, attract the notice of passengers, and offend public decency. As might be expected, the most licentious, and the most irreligious of all the public papers, are to be found amongst those which are published on Sundays. I am aware that the persons who are engaged in printing a Monday’s newspaper, are necessarily employed during a part of the Sunday: but one evil practice does not justify another; and in this case there is, at least, no outrage committed upon public decorum.”—P. 16.

“I cannot forbear from taking this opportunity of lifting up

my voice, ineffectually I am too well aware, against the scandalous and shameless manner in which the gaming-houses are now resorted to on the Christian Sabbath. The number of those dens of infamy, those monuments of splendid profligacy, is every year increasing. One has been lately opened within a few doors of my own residence, which, for a time, was closed upon the Sunday. But the plunder of every seventh day was too valuable to be long foregone; and now the work of fraud, and rapine, and ruin, goes on without even the decent show of intermission on the Lord's day. Yet for this enormous evil, destructive as it is of individual and domestic happiness, and of national character, the law, it seems, has provided no effectual remedy."—Pp. 26, 27.

The following remarks on this very painful state of things, are added by the same excellent prelate:—

"I will not go so far as to say, that the strict observance of the Lord's day is in all cases a just criterion of the religious state of a Christian nation, (although, if the *private* observance of it correspond with the public demonstrations of piety, I should think it no doubtful test); but this I may safely say, that the neglect and profanation of that day is an unquestionable indication of the *want* of national piety; and if the word of God, and the past experience of his providential government do not deceive us, the want of national piety will surely be followed by the gradual decay of national prosperity, if not by some sudden visitation of calamity. It is a truth as certain as it is little remembered, that 'Righteousness exalteth a nation; but sin is a reproach to any people;' and not only its reproach, but its ruin. Are no symptoms of this truth discernible in the signs of the times?"—Pp. 7, 8.

There is yet one great branch of Sabbath profanity, prevalent in and about London, which we have reserved, to connect it with the profanation of other places,—we mean Sunday travelling by coaches. On this subject we feel it difficult to lay before our readers, such a view of the matter as will give them any correct idea of it as it exists. Sunday travelling by coach to and from London, with the large towns and public places throughout England, such as Southampton, Portsmouth, Brighton, Bristol, Bath, Liverpool, Leeds, Shrewsbury, Sheffield, Cheltenham, &c. is, or was very lately, so common, as to render unnecessary to English readers, either statements of the abuses, or evidence in support of them. And it may well be conceived, that in a country where coach-travelling prevails to such an extent, the number of persons thus

led into Sabbath profanation, not merely as passengers, but also as drivers and hostlers, and attending at the inns and hotels where these coaches called or stopped, must be painfully great. And what shall we say of the national sin of such a practice, when, besides the consideration of so many immortal and responsible creatures being thus found every Lord's day trampling on his authority, we take also into view the many thousands of dumb animals which are thus forcibly deprived of the rest which their Creator and our's reserved for them, and whose oppression is thus weekly ascending into his ears, who careth for the meanest of his creatures? As illustrative of the nature of this profane and bustling scene, but not of its extent, we shall again extract a portion from the Bishop of London's letter:—

“ For several years I had the charge of a parish, in which there was a large inn, (situated close to the church,) where persons travelling to Newmarket usually stop for their last change of horses. The line of towns and villages between London and that place is kept in a state of continued noise and bustle, during the whole of the Sundays which precede the Newmarket meetings. As the Easter meeting is the most numerously attended, so it is Easter-day, the anniversary of our blessed Saviour's resurrection, which is most outrageously and scandalously profaned. It has been customary for booths to be erected, and refreshments to be sold on the road, at the different stages, on that day, for the accommodation of the country people, who come in great numbers from the surrounding parishes, ‘ to see the gentry go down to Newmarket.’ This indecent practice I succeeded in doing away with in my own parish; but I could not prevent the concourse of people, nor the disturbance and confusion which it occasioned amongst my own flock, upon a day which ought to be regarded as peculiarly a day of holy joyfulness and devout recollection. More than forty pair of horses have sometimes been changed there on Easter-day, a great proportion of them while I was celebrating divine service. Not only all the servants and dependants of the inn, but a great number of the young men of the parish, were taken away from their own Sabbath duties, to assist in this flagrant violation of them by others; not to mention that hundreds were engaged in observing their betters thus ostentatiously setting at nought the ordinances of religion; some urging with bribes, and others with execrations, the drivers of those poor jaded animals, for whom the merciful provision of a Sabbath seemed almost to have been made in vain: while others were seen engaged in gambling, and scattering the implements of their unholy pastime about the road.”—Pp. 19, 20.

This is descriptive, not of ordinary Sunday travelling, but of what occurs at particular times, and in particular lines of road ; but from it may be learned, what it is in nature, though not in extent, every Sabbath.

It is fortunate for our own country, that such practices are as yet unknown north of the Tweed. But we ought not to forget, that what is common in England, cannot be without evil and danger to Scotland, even if we had no regard for our brethren in the South, and for the observance of God's law by us as a nation. We ought not yet to forget, that in many of those departments of Sunday labour, now practised among ourselves, under the name of works necessary to be carried on during Sabbath, men were at first brought from the sister kingdom, to do what our own countrymen accounted a profanation. And we ought not, though with pain, but to observe, that in these very employments are now to be found many who were born and educated in this land of Sabbaths. It therefore becomes an interesting question, even with Scottish readers, Is there any thing doing to check these grievous abuses in London and throughout England? We are happy in being able to give to our fellow-countrymen, whose attention may not have been specially directed to this subject, some information on this point, which will, we hope, induce others to give a fuller and more cheering view of the lifting up of a standard against this flood of iniquity.

And, first, a portion of the press has begun to be directed against this growing evil. The religious newspapers, especially the *Record*, has fully enlisted in this good work. And although the general newspapers have yielded less support to so good a cause, as might have been expected, they also have co-operated in many parts; and will no doubt take a more active share, as soon as the subject has awakened a more lively interest in the general feeling of the country. But, in speaking of the press, we refer more especially to separate and special publications on the subject. The Bishop of London has done himself no

small credit, in coming forward so openly and manfully, with his high authority, bearing testimony to the evil, and recommending measures for its removal. And he has been either preceded or followed by a variety of writers of name, both among churchmen and dissenters. And these different publications have called forth other writings, and various means, tending to the same result.

Again, associations have been formed in and about London, and in other principal seats of Sabbath profanation throughout various parts of England; such as Birmingham, Liverpool, &c. for the express purpose of employing every lawful and practicable means, of restraining, and, if possible, of entirely removing these abuses. These associations are also, we trust, becoming every day more numerous and efficient, and co-operative the one with the other, giving us the hope, that at least a Christian public may be awakened to some sense of the importance of the object. The following extracts will illustrate their nature and design.

The London Christian Instruction Society, whose special attention is directed to this object, has already been noticed. And we need only add, that they continue their praise-worthy exertions.

A Society was formed, we believe, last year, in the parishes of St. Mary-le-bone and Paddington, called "The Society for promoting the observance of the Lord's day," in these parishes, from whose rules and regulations we extract the following:—

"I. That the object of this Society be the suppression of the evil of Sabbath-breaking; and to form, promote, and carry into effect, such plans as may be deemed advisable for the attainment of this important object.

"II. That the members of this Society stand personally engaged to promote this object by all proper means, refraining as much as possible from all manner of work upon the Lord's day; and using their influence with tradesmen and others, in their respective employ, to close their shops; and to avoid all those practices which encourage the profanation of the Lord's day."*

A still more extensive Society, however, and which

* Correspondence, &c. by the Rev. H. Smith.—P. 4.

is designed to unite and strengthen the influence of local Societies, was formed in London during the present year. And as the resolutions passed at the general meetings, formed for the establishment of this Society, throw light on the whole subject, and make us acquainted with the sentiments and designs of the religious public about London on this subject, we shall reprint them, at length, from the number of the *Record* for Thursday, Feb. 24, 1831:—

“ At a Meeting held on Tuesday, January 25, and by adjournment, on Tuesday, February 8, 1831, for the purpose of considering what means could be properly adopted for lessening the great evil of Sabbath-breaking, and for restoring, under the blessing of God, a due reverence for the divine authority and practical duties of the Lord’s day, it was resolved unanimously—

“ I. That this Meeting is firmly persuaded, that the dedication of one day in every seven to religious rest, and the worship of Almighty God, is of divine authority and perpetual obligation, as a characteristic of revealed religion, during all its successive periods; having been enjoined upon man at the creation—recognized and confirmed in the most solemn manner in the ten commandments—urged by the prophets as an essential duty, about to form a part of the institutions of the Messiah’s kingdom—vindicated by our divine Lord, from the unauthorized additions and impositions of the Jewish teachers—transferred by Him and his Apostles, upon the abrogation of the ceremonies of the Mosaic law, to the first day of the week, in commemoration of the resurrection of Christ, and on that account called the “ Lord’s day”—and finally, established in more than all its primitive glory, as an ordinance of the spiritual universal Church of the New Testament, and a standing pledge and foretaste of the eternal rest of heaven. And that this Meeting believes, that every person in a Christian country, is bound in conscience to devote this seventh portion of his time to the honour of God, by resting from the business of his calling; by abstaining altogether from the pursuit of gain, and from ordinary pastimes and recreations; by guarding against every worldly avocation and interruption; and by spending the entire day in the public and private duties of religion, with the exception of such works of necessity and charity as our Saviour, by his example, was pleased to allow and commend; so as to designate this one day of rest and divine service, after six days of labour, as a more distinguishing privilege of the Christian, than it was of the Patriarchal and Jewish dispensations.

“ II. That this Meeting witnesses with sorrow and alarm, the attempts which have of late years been deliberately and systematically made to impugn the divine obligation of the Lord’s day, and to remove the foundations of the duty of keeping it holy, from

the express command of God, to the uncertain dictates of human authority and expediency; thus virtually releasing the consciences of men from the paramount claims of this primeval ordinance, as repeated in the fourth commandment, and affording to its actual profanation, excuse and encouragement. And this Meeting cannot but further lament the license which has thus been given, perhaps often unintentionally, to the corrupt propensities of our fallen nature, generally, in their opposition to the worship of God; as well as the countenance which has been lent, in particular, to the carelessness of the worldly-minded, and the impieties of the sceptical and profane.

“ III. That this Meeting contemplates also with grief and dismay, the present widely-extended violations of the Lord’s day, which have arisen from these and other causes—the many infractions of its primary duties, which are too often exhibited by the great and wealthy, and which are thus diffused through all the classes of the community—the opening of shops, and the trafficking in the early part of the day, for which the late payment of workmen’s wages on the Saturday is often made an excuse—the encroaching abuses and disorders of beer and spirit houses—the multiplication of tea-gardens, and other places of public resort for amusement and dissipation—the systematic violation of the Christian Sabbath by steam-vessels, rail-roads, stage-coaches, barges, packets, and other public conveyances—and, above all, the enormous evil of the Sunday newspapers, which are published and vended with pernicious diligence, openly trampling upon the first duties of Christianity, and introducing all that destruction of the great principles of morals and religion which a Sunday press necessarily involves. And that this Meeting believes, that these and other instances of contempt and profanation of the Lord’s day, are already threatening a general dissoluteness of manners, and are loosening those bonds of civil order, and religious obedience, by which the tranquillity of nations is maintained.

“ IV. That this Meeting is persuaded, that it is the paramount duty of a Christian nation, to confess its allegiance to Almighty God, and its faith in a divine Redeemer, by honouring in every proper manner this solemn institution—by encouraging amongst all classes of persons the due observance of its sanctity—by making the most ample provision for the public worship of God—by discouraging and repressing open inroads upon its sacred duties—by inserting suitable guards for its observance, wherever necessary, in new Acts of parliament—by providing for the suppression of outrageous offences—by reviving and mending the statutes which have become obsolete and inefficient—and by doing every thing in its power to defend, mildly and firmly, the Christian Sabbath from open violence and desecration,—so as not to interfere with the conscience of individuals in their private and retired sentiments or conduct, or to attempt any thing beyond that protection of this fundamental institution of revealed religion, which it

is the province of a Christian legislature to afford. And this Meeting considers the British nation as more especially bound to grant this protection, because the divine authority of the Lord's day has ever been admitted and acknowledged as a law of the land, however particular enactments may have fallen into disuse, or become ineffective.

“ V. That this Meeting is persuaded, that the welfare of nations is intimately connected with the due sanctification of the Christian Sabbath; as it lies at the foundation of all practical religion, and is the season peculiarly appointed for instructing mankind in the doctrines and duties of Christianity; and also, as the conscientious observance of it tends to secure the blessing of God, while its violation brings down his severest judgments upon all the undertakings and interests of a nation—that the favour and blessing of the Almighty are the only source of peace and tranquillity, and his displeasure the most certain precursor of confusion and rain—that the divine chastisements now abroad in the world, place before us, with awful warning, the critical danger of neglecting any of the appointments of Christianity, or of subtracting any portion of the time which our Creator claims for his immediate service—and that a contempt of the Sabbath, at all times sinful and criminal, would be more signally so at this period, when that very contempt has visibly led to the fearful decay, and in many places almost extinction, of spiritual religion among the nations of the Continent; and to the proportionate growth of superstition, profaneness, Neologism, Socinianism, and Infidelity; and has been visited with a series of tremendous judgments, during the last forty years, which hold them up to us as beacons to avoid their sins, if we would escape their punishment.

“ VI. That this Meeting, being persuaded that Almighty God will favour every sincere endeavour to confess his truth, and glorify his name, in the midst of the infidelity and lukewarmness which surround us, is desirous to attempt something, however feebly, for the vindication and revival of the dignity and authority of the Lord's day, on the basis of its divine institution, and its indissoluble connection with all the various and immense spiritual and temporal blessings, which Christianity is designed to diffuse;—that each of its members will endeavour to scrutinize and amend his own spirit and conduct; to exert all due influence with his domestics and dependants, and among his neighbours and tradesmen; to aim at raising the tone of sentiment and feeling among all classes of society, from the highest to the lowest; and to promote and encourage earnest prayer to Almighty God, for the grace of his Holy Spirit, to accompany and bless the efforts which may be made to further this momentous object.

“ That this Meeting rejoices in the interest *which is beginning to appear in different parts of the country, in this sacred cause*; and relies on the active co-operation of all the sincere followers of our divine Redeemer and Lord, to aid it in the plans which it may

adopt, consistently with the spirit of the gospel, for advancing the scriptural honour and sanctification of the day on which the consummation of His sacrifice has ever been celebrated in the universal Christian Church.

“ VII. That a Society be now formed, consisting of such persons as approve of the above resolutions, and subscribe the sum required by the rules to be hereafter agreed to, to be designated ‘ The Society for promoting the due observance of the Lord’s day :’ the objects of which shall be—

“ 1. To diffuse information as widely as possible on the subject, by the publication and circulation of Books and Tracts on the divine authority of the Institution—on the objections raised against it—on its practical duties—its unnumbered benefits—the prevailing violations of it—the newinroads made on its sanctity—the best means of abating or preventing those evils, and promoting the sanctification of the day—and on similar topics.

“ 2. *To open a correspondence throughout the British Empire, and, if possible, on the Continent of Europe, and wherever else suitable opportunities may occur, for the purpose of forming Local Associations, and for maintaining a friendly intercourse with Societies already existing, or that may be established, with the same object in view.*

“ 3. To aid, as far as the funds of the Society may allow, the Local Associations which may most stand in need of support.

“ 4. To promote, by all proper measures, *petitions to the Legislature, throughout the country, for the enactment of such laws as may be necessary for repressing the open violation of the Lord’s day, and for protecting the Christian worshipper in the peaceful exercise of his duties.*

“ 5. *And, generally, to form a point of union, if God should be pleased to bless the design, for the efforts which may be made in every part of the world towards this great object.*

“ VIII. That the following gentlemen be a Committee for carrying the above resolutions into effect, with power to add to their numbers.

“ That Thomas Hankey, Esq. be requested to act as Treasurer ; and J. Wilson, Esq. as Secretary.

“ IX. That the above resolutions be published as widely as possible, under the direction of the Treasurer, Secretary, and Subcommittee.

“ Communications may be addressed to the Secretary, Joseph Wilson, Esq. Clapham Common ; by whom donations and subscriptions will be received ; as also by Messrs. Hankey, Bankers, Fenchurch-street ; the Rev. Daniel Wilson, Vicarage, Islington ; and the Rev. Henry Blunt, Sloane-street, Chelsea.

“ The friends of the object throughout the country will greatly promote the design, by making known the formation of the Society, and inserting the above resolutions in the local newspapers in their respective vicinities.”

Besides these, and similar means, designed to bear

on Sabbath profanation in general, other means are, in various parts, directed against particular departments of abuse.* And we are happy in being able to report exertions made to put down travelling by coach on the Lord's day, and the friendly feeling discovered on the part even of coach proprietors to give these effect. Our account of these will be gathered from a little work already quoted, entitled, "Correspondence, containing some interesting particulars concerning the Lord's day, published for the purpose of promoting well-organized Sabbath Societies throughout England." The Rev. Mr. Smith, whose correspondence is here published, was himself the prime mover of the efforts made.

As Mr. S. was brought into contact with this department of Sabbath profanation, in the discharge of his parochial duties at Stratton, by the running of the Southampton coaches, he first applied in that quarter; and found, that provided they could be protected against other intruders, they were generally disposed, and some wishfully, to discontinue running their coaches on Sunday. It was however found, that other lines of road were so intimately connected with this, as to render it scarcely possible to discontinue running on one line of road, so long as travelling continued on others immediately adjoining. This led to an enlarged correspondence with coach proprietors, and clergy, and other influential individuals, over most parts of England, and to the circulation of tracts and other information on the subject generally. The result was, in so far as the feeling of the country was concerned, that many, in almost every place where these abuses greatly prevail, were ready to co-operate, that coach proprietors did not generally seem to think that the rest of the Sabbath would be to them any real loss. Some were decidedly of opinion that it would be profitable, inasmuch as it would lessen their expense, in men, in

* For an account of a variety of means so employed some years ago, and for a general description of Sabbath abuses in England at the same date, see Lectures on the Christian Sabbath, by the Rev. Wm. Thorn. London, 1823.

cattle, in tear and wear, and in tolls, and would not on the whole so much lessen their receipts. And the principal hindrances seemed to be the two already mentioned. The want of a legislative enactment, left no protection to the proprietors who should discontinue running, against opposition. And the practice being continued on most lines of road, it became almost impossible, by any combination of private means, to interrupt the same profane course in particular places. Let this not be lost on the lovers of whatever remains of a Sabbath among ourselves. Let it not be lost on us, as concerns English abuses. Let us not flatter ourselves, that although profanation should deluge England, it will not reach us in our land of Sabbaths. One of the leading and recently formed branches of our Scottish profanation, is, we understand, chiefly occasioned, to maintain a line of communication with other parts of the United Kingdom; where the rest of the Sabbath interrupts not the currents of business, from communicating between place and place. We refer to the trade by steam, between this and Liverpool. Let it not be lost on us, as concerns the maintenance of existing laws in protection of the Sabbath. It is easy to speculate on fine moral principles, and to awaken many objections to the employment of civil power, in restraining abuses of this kind. But let us learn from others the practical lesson, that unless certain abuses be forcibly restrained, it is morally impossible for the great bulk of our population, either to enjoy the rest, or to observe the sanctity of the Sabbath. And that, except by legislative enactment, such nuisances cannot be put down or prevented. And let us learn from the experience of our fellow-subjects in the South, that it is wise to bestir ourselves in time, as every additional branch of Sabbath profanation consolidates the system, and renders it the more difficult, even if the parties concerned were willing, again to return to the enjoyment of that rest which God hath reserved to all.

As yet, Scotland is comparatively an exception. The sunshine of the stilly Sabbath yet rests on her

mountains, and on many tracts of her low country. From the Continent of Europe, and even from the sister kingdom, her sons are wont, like Israel of old, to remember the Zion of their fathers, and the simple but solemn observances of her hallowed Sabbath.

“O Scotland! much I love thy tranquil dales;
 But most on Sabbath eve, when low the sun
 Slants through the upland copse, 'tis my delight,
 Wandering, and stopping oft, to hear the song
 Of kindred praise arise from humble roofs;
 Or, when the simple service ends, to hear
 The lifted latch, and mark the grey-haired man,
 The father and the priest, walk forth alone
 Into his garden-plot, or little field,
 To commune with his God in secret prayer.”

The following is the testimony of the Bishop of London, to the comparative sanctification of the Sabbath in Scotland:—“With respect to the observance of the Christian Sabbath, I fear that this country (England) has at all times fallen short of its sister kingdom of Scotland; whose practice still continues to be an example and a reproach to her more powerful neighbour.”* And if Sabbath profanation has been, to every place and every people among whom it prevailed, a curse in itself and a cause of ruin, is it too much to infer, that the better observance of the Sabbath in our native land, has been one of the chief causes of the superior moral character of many of her population, and thus indirectly of her prosperity? Let not the lover of his country, then, refuse to aid in shutting out and staying this moral pestilence. But let patriotism itself, if no warmer or more elevated feeling animates his breast, induce every friend of his country to become a defender of this hallowed palladium, and noblest honour—a well-observed Sabbath.

II. Some of the abuses prevalent in the manufacturing districts of the West of Scotland.

Having given some account of abuses prevalent in and about London, and more generally in other parts

* Bishop of London's Letter, p. 8.

of England, our plan leads us next—to examine the state of matters in Scotland. And did we possess the means of furnishing our readers with a correct view of the actual state of Sabbath profanation throughout Scotland generally, we would account it a duty to endeavour to expose it,—partly because we fear, that the neglect of Sabbath observance has spread more widely than most are aware, and partly because a general and national effort seems necessary to stem the torrent of profanation, which is thus pouring in upon us. But it is obviously a matter of great importance, that, in drawing up such an account as this, nothing shall be admitted, which has not, as much as possible, been sifted, and verified by unquestionable evidence. And this can scarcely be done, unless the writer be himself on the spot, and be personally acquainted with the sources of his information. For it is often necessary to obtain, by personal inquiry, explanations, and an acquaintance with circumstances, which none but a person engaged in drawing up such an account could anticipate. And this puts it very much out of the power of any one, to ascertain the true state of matters over any considerable extent of country. And the writer has accordingly thought it his duty to confine his remarks to the districts around his own field of labour, and with the circumstances of which he has the means of making himself in some measure acquainted. The districts to which he refers, are chiefly along the banks of the Clyde, the lower ward of Lanarkshire, and the counties of Dumbarton and Renfrew in general,—and which contain a population of nearly 400,000 inhabitants,* the great bulk of whom are dependent on trade and manufactures.

On directing his attention, however, even to this limited sphere, the author has felt himself unprepared to come forward, at least for the present, with any general review of Sabbath abuses. These so thicken on inquiry, and become so involved in circumstances, of which it requires considerable time to obtain even

* The exact number is 383,490.

a moderate knowledge, that the author cannot venture at present to speak particularly of more than two departments of prevalent abuse.

But in the absence of any statements of his own on general profanation, he has much pleasure in referring to an Address, drawn up by his esteemed friend, the Rev. Gavin Struthers, Anderston, on abuses said to be prevalent in and about Glasgow, and in some other places.

The two departments of abuse which we are more particularly to examine, are those connected with PUBLIC-HOUSES, and NAVIGATION, especially by Steam.

1. *The practice of keeping public-houses open on the Lord's day, and the abuses of which this is productive.*

To enable our readers to form some idea of the importance of this department, we first solicit their attention to the number of public-houses, and to the proportion which these bear to the population. And as the districts of which we are speaking, consist partly of a city population, partly of the inhabitants of towns and villages, and are partly rural, we shall furnish our readers, as far as is practicable, with separate statements corresponding to these.

1. The royalty of Glasgow.

The number of families contained within the royalty are 19,467, and the number of public-houses licensed within the same, are 1360; which is one public-house for about every $14\frac{1}{3}$ families.*

There are two circumstances which will, in part, account for this extraordinary proportion. It is believed that a considerable number sell spirituous liquors within the royalty, who live in the suburbs, and in different parts of the country near town, and this will of course lessen the number of families, and increase the number of public-houses; thus affecting the pro-

* The number of inhabitants assigned to each of the following districts, is given on the authority of the Government Census for the present year; and the number of public-houses, except when otherwise mentioned, is taken from the Records of Certificates granted by magistrates and justices.

portion both ways. Again, there are no doubt considerable sales made within the royalty, for the consumption, and even for retail in the suburbs, and in the country round about; and this will affect the proportion both of town and country: for, while it raises it within the royalty, it must depress it without; but this will be corrected in the common proportion, for the whole of the under ward of the county, and still more in the general proportion.

2. The lower ward of the county of Lanark, exclusive of the royalty of Glasgow, but including its suburbs.

There are 25,413 families within this district, and 1010 public-houses, which makes about $25\frac{1}{6}$ families for every public-house.

This accords with the explanation before given, the proportion being so much less throughout the lower ward of the county, including the suburbs, than within the royalty. It will therefore be proper that we now throw them together.

3. The lower ward of the county, including also the royalty, contains 44,880 families, and has for the present year 2370 public-houses; making one public-house for somewhat less than 19 families. It is likely that even this is above the natural proportion, as sales are no doubt made for a much larger district than even this; but we shall afterwards have an opportunity of trying this also.*

4. The town of Paisley.

There are 7002 families within the burgh, and 256 public-houses; which is one to about every $27\frac{1}{3}$ families.

5. The Abbey parish, including the suburbs of Paisley and surrounding villages.

The number of families within this district are 5306, and the number of licensed houses are 193. There are 26 licensed toll-houses in the upper ward of

* As the above is taken from the Record of Certificates for License, which the author understands may contain $\frac{1}{18}$ more than the actual number of licenses used, the reduced number will be 2239, which is one public-house for about every 20 families.

the county. Suppose five of these to be in the Abbey parish, which cannot be far from the truth, there will be 198 public-houses in all; and which is one public-house for somewhat less than every 27 families.

6. The burgh and parish of Renfrew.

The parish of Renfrew, including the burgh, contains 535 families, and has 30 public-houses; which is one for somewhat less than every 18 families. This very high proportion is no doubt, in part, owing to its being in the neighbourhood of Glasgow and Paisley, and having within it the common thoroughfare across the Clyde. But we fear, that even this will not satisfactorily account for so high a proportion.

7. Upper ward of the county of Renfrew, including Paisley and suburbs.

The number of families in this district, exclusive of the parishes of Govan, Dunlop, and Beith, which are partly in other counties, are 19,671, and the number of public-houses are 768; which is one public-house for about every $25\frac{1}{2}$ families.*

8. The town of Greenock.

This is the largest town in the lower ward of the county. Taking in the landward part of the west parish, there are 6353 families, including 1500 seamen, the supposed average at home together, and 327 public-houses; † which is one public-house to about $19\frac{1}{2}$ families.

9. The town of Port-Glasgow.

There are in this town and parish 1279 families, including 250 stationary seamen, and 81 public-houses: ‡ which is one for somewhat less than every 15 families. The very high proportion observable in

* As the number of public-houses in the upper ward of the county is chiefly taken from the Record of Certificates, kept in the Justice Court, we obtained the opinion of the Clerk of that Court, as to the average number of certificates left unused, and find it to be about $\frac{1}{20}$ of the whole. This makes the aggregate number of public-houses only about 730, and which is one public-house for nearly every 27 families.

† Extracted from the Excise Record.

‡ Ibid.

these two towns, especially the latter, is no doubt, in part, owing to their being seaports; but we leave it with persons better acquainted with the circumstances to say, whether this be sufficient to account for so extraordinary a state of things.

10. The under ward of the county of Renfrew, including Greenock and Port-Glasgow.

The number of families in the lower ward of the county are 8383; and for these there are 444 public-houses,* which is one for nearly 19 families. This modifies, in some measure, the proportion in the towns; but still it is very high.

11. The burgh of Dumbarton.

The number of families contained in this burgh and parish is 804, and the number of public-houses is 71; which is one for about every $11\frac{1}{3}$ families. The circumstances of this town, as a seaport and county town, and the thoroughfare to the Highlands, must give occasion to a considerably increased sale, above the natural consumpt of the inhabitants; but we fear that this will not sufficiently account for so extraordinary a proportion.

12. The county of Dumbarton, including the burgh.

This county contains 6343 families, and 270 public-houses; which is one public-house for about every $23\frac{1}{2}$ families.†

13. The above districts considered as one. The number of families contained in the lower ward of Lanarkshire, and the counties of Renfrew and Dumbarton, are 79277, and the number of public-houses, 3852;‡ which is one public-house for about every $20\frac{1}{2}$ families.

The statements which we have now laid before our

* Extracted from the Excise Record.

† The number of public-houses for this county is taken from the Record of Certificates, but the author was informed, that the difference would not sensibly affect the proportion.

‡ Taking the reduced number of public-houses given in the foot-notes, for the under ward of the county of Lanark, and the upper ward of Renfrewshire, the aggregate number will be only 3683, which is one public-house for nearly $21\frac{1}{2}$ families.

readers, will scarcely be questioned by any, as it is difficult to see how any mistake, affecting in any considerable degree the proportions assigned, could take place unobserved. And we hope that it will also be admitted, that no population, in a healthful moral state, was likely to have so many public-houses. But if we now call to mind, that perhaps nine-tenths of these are supported by not more than one-half of the population, in how much more debased a state must that half be! When considered, therefore, merely as indicating the state of public morals, its testimony is a very painful one; and in proportion as we narrow the range of its application, do we deepen the colouring of their character to whom it does apply.

But the number of these does more than indicate the moral condition of our country. The very fact of so many doors being open to receive the thoughtless, and to train to habits alike ruinous to soul and body, is an evil. But it is well known, that, in many places at least, each house has its select number of friends, who influence their companions and fellow-workmen, often with both zeal and address; and are thus, as so many agents, forming a connexion between those many points of attraction, and the whole body of particular classes in society. And thus it happens, that, in proportion as these houses are multiplied in the circumstances alleged, new classes of agents are also called into action; so that it is with this, as with any other branch of business, sales are pushed the more as competition increases.

But to enable our readers to see the bearing of all this on Sabbath profanation, we must now advert to the management of these houses on the Lord's day.

In large towns, there are various classes of dealers in spirituous liquors. Some merely sell these as any other merchandise, and others keep houses of entertainment. As the carrying on of sales, in the former of these, would come under the same description of traffic as any other merchandise, it is not common, so far as we have learned, to keep such houses avowedly open on the Lord's day. But we have been informed,

by magistrates, and others of unquestionable veracity, that, in many instances, drinking, and other abuses, are carried on in these houses to a great extent; and that some of these are of the very worst description. But the great body of houses licensed to sell spirituous liquors, are houses of entertainment; and the author has been informed, by the proper authorities in different parts of each of the counties referred to, that these have of late been accustomed to plead, in open court, their right to keep open doors during the Lord's day, as on other days, with the exception of the time of divine service. The grounds upon which this is presumed, will be afterwards examined. We have at present to do only with the fact, that this right is in most places claimed, and from which it may be inferred, that it is generally used.

But it is not necessary to confine our statements to mere inferential reasoning. The author, when minister of a charge in one of the suburbs of Glasgow, had often occasion to witness, on the Lord's day, whole ranges of public-houses, noisy and stirring, as if it had been during the observance of some market. And this was partly within the royalty of Glasgow, and partly within one of the suburban burghs. He had also occasion to know, through the information of others, that, especially about the outskirts of the city, such scenes were too common to be generally taken notice of. And he has had, since, access to know, through various sources of information, that in parishes and villages around the city of Glasgow, and the towns of Paisley and Greenock, similar, and in some instances even grosser abuses, greatly prevail—especially during the summer season. During this season of the year, vast bodies, especially of men and boys, leave their habitations when others have gone to the house of God, and stroll forth to the surrounding villages and country; and finding, in the places of their known resort, public-houses ready to welcome them, they flock in thither, and, in many instances, give to such places more the appearance of a country fair, or of some scene of amusement, than of the still quiet of a Sab-

bath, holy to God. This is a circumstance which the church-going population of our large towns have no idea of. Their streets are comparatively still, and even their public-houses, in the central parts of these, are, at such times, unusually quiet; and they naturally fancy that the Sabbath is in the same measure observed; whereas their quiet is obtained at the expense of an overflowing desecration of the Lord's day, in the places around. Nor is even the time of divine service made always an exception in this abuse. While one part of the community are together worshipping God in his sanctuary, another may be found occupying these places of public resort, trampling on the sacred authority of God's holy day, and interrupting its solemn stillness with noisy and riotous conduct. It is not necessary to cite particular instances, or to go into a detail of evidence respecting matters of so much notoriety, and of which unavailing complaints have been so often made.

It is scarcely necessary to say, that, besides the sin which is thus week after week, and season after season, committed against God, and which is swelling a dark cloud of judgment, already suspended over our land, such habits are productive of very alarming consequences, as concerns the morality of our country. The persons who thus ruin themselves both in soul and body, are also setting an example, by which many of the young and thoughtless are ensnared into similar habits. They thus keep vice, and especially Sabbath profanation, in countenance; so that to attempt promoting a better observance of the Sabbath in places thus infested, is very much as if one were to attempt the filtration of a stream, into which some foul current were still permitted to flow.

But to enable us to bring this more tangibly before our readers, we instituted certain inquiries as to the cases which come before the police-courts, in the neighbouring towns; and shall now lay before them the result.

We inquired, first, concerning the reports of the Glasgow police-office, and were readily admitted to

an examination of these, and had every assistance politely offered; but from the hour at which the entry for each day commences, and some other circumstances connected with the disposal of the cases, we despaired being able, without much time, to make out any correct list, distinguishing the cases which occurred on Sabbath, from those taking place on the other days of the week. The following statements, however, will show, that the proportion of cases connected with the Lord's day, and originating in public-houses, or in connexion with them, must be great:—

The number of sentences passed in the police-court during 1830, were 5508; and of these, 2398, or nearly one-half, were for being drunk and disorderly.* The author was also informed, by those who had the best means of knowing, that the great body of these cases occur at a late hour on Saturday night, and towards the morning of the Lord's day. And this, again, chiefly depends on two causes,—the having just received wages on Saturday, and the anticipated rest from ordinary occupations on the Lord's day. But it will scarcely be denied, that the result must be profanation of the Lord's day, and that to a fearful extent, as is shown from the number of disorderly cases growing out of it, and taken notice of.†

Not having succeeded in obtaining a proper classification of cases in Glasgow, the author made similar inquiries in the police-office of Paisley, where he met with the same frankness and civility; and he is happy to add, that, from the way in which the records in that establishment are kept, he was able to obtain what he desired. Having been favoured with the assistance of one of the officers, we counted off all the cases which occurred on Sabbath during the first six months

* See Dr. Cleland's work as above, p. 139.

† It will be gratifying to many to know, that offences against Sabbath observance are not overlooked, as will be seen from the following entries:—"Keeping public-houses open during divine service, twenty-two cases. Driving cattle through the streets on Sunday, nine cases. Barbers shaving in their shops on Sunday, five cases."

of the present year, and also all the cases which occurred during the rest of the week for the same period; and found them to be in all, 1138 cases, of which, 794 occurred on the other days of the week, and 344 on the Lord's day. This brought out the proportion of one on Sabbath, for somewhat less than $2\frac{1}{2}$ during the whole of the other six days; or more than $2\frac{1}{2}$ on Sabbath, for every case occurring on each of the other days. This is a conclusion somewhat startling; for why should there be more, and not rather fewer cases on a day set apart to the service of God? But even this does not show the worst of it. There is a monthly list usually drawn up from the ordinary record, in which the cases are classified according to the nature of the crime charged. Now, there are certain classes of charge thus brought out, which are peculiar to the other days of the week; such, for example, as passing bad money, exposing unwholesome meat to sale, or not attending to the police regulations respecting streets and pavements. The superintendant having marked the classes which were thus peculiar to the other days, we had them summied up, and deducted from the aggregate for week days. And then, on comparing the number of cases common to both, as they occurred on Sabbath or during the week, they stood to each other in the following proportions:—The aggregate of cases occurring during the week were, to those occurring on Sabbath alone, scarcely $1\frac{1}{2}$; and thus the number of cases occurring on the Lord's day were to the average of any other day, more than as *four to one*.

After inquiring at competent judges, whether a greater number of cases are likely to occur on the Lord's day, under the superintendence of this police establishment, than an average, we are led to believe that this is by no means the case, and that it may be considered as nothing more than a fair specimen of other places, in proportion to its population. And proceeding upon this opinion, it furnishes testimony, to a fearful extent, of profanation on the Lord's day, in connexion with public-houses. We know, on the authority of gentlemen connected with various police

establishments, that the cases of which we have been speaking, chiefly grow out of the use of spirituous liquors; and there are two ways in which this takes place. The one is, by sitting in public-houses late on Saturday evening, and so becoming intoxicated and unruly by Sabbath, when they are taken up, either in public-houses or on their way home—and the same thing is often repeated on the Lord's day. The other is, by purchasing spirits on the Saturday, or perhaps on the Sabbath, and drinking it in little parties in their own houses. But in whichever of these ways they occur, or whether they do not occur in either, but in some modification of one or both, they are mainly abuses connected with public-houses: and therefore it will scarcely fail to appear to all, a matter of very great importance to society, that every thing just and practicable be attempted, to check the inroad which is thus weekly made on the sanctity of the Sabbath, and the morality of our country.

If we now inquire into the causes which have led to this state of things, it will no doubt be found, that it is mainly and substantially owing to general and indirect causes, already examined: such as, the close confinement of so many during the week, so as very much to prevent all social enjoyment, the desire of which leads many to congregate on the Lord's day; the prevailing neglect of divine ordinances, the spread of sceptical notions respecting the divine authority of the Sabbath: and there being so many who have not been instructed, in early life, in the doctrines and precepts of our holy Christianity. There are, however, several special and direct causes, which we shall here notice.

The first of these is, the general practice of paying workmen on Saturday. To persons of Christian principle and conduct, there can be no evil in this—perhaps, in some cases, an advantage. But to persons who regard the Sabbath merely as a day of animal enjoyment, a day for gratifying their own irregular propensities, the having their pay on Saturday, only enables them the more to profane the Lord's day; and the occurrence of the day itself, immediately after

they have got money into their hands, furnishes temptations to squander away, on what is in itself injurious, what they themselves and their families can, perhaps, but ill spare. In respect of the class of workmen to whom we are now referring, the practice must be injurious, both as regards their observance of the Lord's day, and the economy of their families. But still there remains the question—Would a change from Saturday not be a loss to employers? Many of these we know are willing, and even desirous of adopting any arrangement, by which the comfort and good order of their workers might be promoted; provided it were not to interfere with the order of their works, nor occasion any pecuniary loss. But, say they, if we were to pay our people on any other day, we would have to stop our works the day following, as many of our workmen would not be able next day for their work—and so the burden of this unhappy abuse, must be rolled over on that sacred portion of time, reserved by God *for his own use*, and especially allotted for *the concerns of eternity!* But we feel unwilling to make a single remark on what must require practical knowledge, to enable any one to judge what real detriment would thus be sustained. And therefore the author applied to a highly respectable friend in Glasgow, who, with his partners, introduced such a change about thirteen years ago, to state to him the result of their experience. The following is an extract of his letter:—

Glasgow, Nov. 23, 1831.

REV. & DEAR SIR,

“ I have endeavoured, as far as lies in my power, to ascertain at what public works here, the work-people are paid their wages on Tuesday, and, to my mortification, I cannot find more than one besides our own. I had persuaded myself that the plan had been adopted by several, especially in our own trade: but I find I have been mistaken. Some did adopt it; but the men were so averse to it, that they formed the plan of going in a body drunk on two different occasions, after

the Tuesday's pay; and the masters were forced to give in, there not being spare hands to fill the work. It will be found true, that when a master keeps in his employment *a man in whose house spirits are to be procured*, and this can be managed by his wife, although he be at work, *that man will fall on every plan, whereby he may induce his fellow-workmen to spend their earnings in his house.** We have 167 men, women, and boys, who are paid their wages on Tuesday, once a fortnight, and we can calculate on every one of them being at their work on Wednesday morning, as steady as if they had not received a farthing the night before. There may be a gill taken among some of them, but the whole are ready for work on Wednesday; and having no idle day, as some are apt to account the Sabbath, and no opportunity of meeting with acquaintances, the wages are kept for the family's comfort, and the workman is thus habituated to a steady life. We have paid our people on Tuesday evening since 1818, and have never once had occasion to regret the change from Saturday. Indeed, I think I may say, that the whole of our workers prefer being paid on Tuesday, for in this way they have Wednesday, the market day, to purchase all that the town and country can produce; whereas the market on Saturday evening is well known to be very inferior. The other company I referred to, have paid their men for more than ten years on Tuesday, and they inform me, that they and their men prefer Tuesday's pay. These are some facts; and my own opinion is, that were masters of public works to pay on Tuesday, and not allow any man who is a drunkard, or who keeps a public-house, to enter his employment, great good would accrue to them, to the community, and to the families of the working classes. It might be up-hill work at first, and some difficulties might be met with, but in the long

* We know, from conversations we had with the writer, that he attaches to this very great importance, and that he does so from having experienced the removal of this hindrance, to be necessary to success in the change he and his partners effected in their own works.

run, ease, peace, and much profit, would be found to result from it.*

The author having learned by his friend, the Rev. Mr. Smith of Lochwinnoch, that two cotton-mills in his parish paid their workers on another day than Saturday, requested him to obtain from the managers answers to the following queries:—

1. How many workers are employed at your mill?
2. How long have they been paid on some other day than Saturday?
3. What is your experience of the change?

And the following answers have been received:—

New Mill, Dec. 15, 1831.

1. "There are about 350 hands employed in this mill.
2. "Upwards of two years.
3. "When the workers were paid upon Saturday, they very often went to a public-house to obtain silver, to enable them to settle their wages one with another. Many of them continued to drink till it was late, and then returned to the public-house next morning, where they profaned the Lord's day, and expended their money, and involved their families in suffering.

"Since they were paid on Tuesday, there has been less irregularity in work; the workers returning more regularly to their work on *Wednesday morning* after the pay, than they did on *Mondays*. There is also less drinking upon Sunday, and a greater number attend public worship than formerly. The workers are more sober and steady *during the week*, and of course it has been a great advantage both to themselves and families, as well as their employers.

(Signed) DAVID SIMPSON, Manager."

He also adds the following statement respecting the other mill:—

"The managers of the old mill have always paid their workers on Tuesday or Wednesday, and therefore have no experience of paying them on Saturday. They employ about 180 hands."

Masters of works are quite able to understand and make their own use of such experiments, and can probably add many other similar trials as being made;

* I have just learned by a friend, who is intimately acquainted with the circumstances, that attempts have been made in Greenock, to have the day for receiving wages changed from Saturday, but that hitherto it has been only with very partial success.

and therefore we have no wish to detain such with reflections so much less valuable than their own.

Another direct cause of the prevalence of this abuse is, that many of the means formerly employed in this neighbourhood for restraining it, have been discontinued. In Paisley, for example, there were, we are informed, two Societies of this kind,—one for promoting the reformation of morals, and another for Sabbath sanctification, and they are now both inactive. Associations, with similar objects, existed in and about Glasgow, and in most of the other towns in this district. Some of these patrolled the streets during divine service, and paid attention to them during the whole of Sabbath, using both moral suasion and other means for restraining whatever abuses might occur. Ministers and Sessions also, were in the habit of taking part in these matters. And thus every thing like gross and daring profanation was prevented. But the number of Sabbath profaners became so great, and their abuses so open and daring, and the authorities, *in many cases*, so lax, if not indifferent, in giving support to such means and associations, that they have gone very much into disuse. We observe the Bishop of London recommends the forming of such associations, as the most likely means of restoring Sabbath sanctity, in and about London. They might, in this part of the country also, be advantageously revived, provided that they were to receive the countenance and support of magistrates and justices of the peace, who would find, in such associations, one of the most important departments of assistance.

But we fear we must add, as another reason, that full effect is in many cases not given to the laws of the country, for putting down such gross abuses; and thus wickedness becomes bold, and the friends of Sabbath sanctification stand aloof, not venturing to interfere.

To show this, however, it is necessary to point out what these laws are. It would be presumptuous, on the part of the author, to hold out the prospect of his being able to furnish any thing like a complete, or, perhaps, even unobjectionable view of these. To assist, how-

ever, others in similar circumstances with himself, he will here add the view presented to his own mind, from the information he has been able to collect, furnishing, with his statements, the authority on which he proceeds.

Now there are, as we apprehend, three separate and distinct departments of civil law or authority, designed for the regulation of public-houses, or for the prevention of abuses connected with them.

First, Statutory law for repressing Sabbath profanation.

An abstract of some of the principal Acts of Parliament, coming under this head, will be found in Sect. V. See especially, as applicable to abuses connected with public-houses, 1579, James VI. c. 70. 1594, James VI. c. 198. 1661, Char. II. c. 18. and President Blair's opinion of their authority. The raising of actions against offenders, on these acts, is especially committed to ministers and kirk-sessions, but is also extended to all, as will be seen by referring to the acts themselves, and others in the abstract. And the instructions of the General Assembly, on this and other heads of Sabbath profanation, will be found in a similar abstract of acts of Assembly, in the same section.

Secondly, Regulations contained in certificates for license, and which form the conditions on which the license can be used.

As there was an act passed on the 15th July 1828, 9 Geo. IV. c. 58. into which several earlier acts merged, and as this is now the act by which the grant of licenses is regulated in Scotland, our purpose will be served by referring to it only; and by extracting such parts as are more especially connected with the matter in hand.

“ An Act to regulate the granting of Certificates, by Justices of the Peace and Magistrates, authorizing Persons to keep common Inns, Ale-houses, and Victualling-houses, in Scotland, in which Ale, Beer, Spirits, Wine, and other Exciseable Liquors, may be sold by Retail under Excise Licenses; and for the better Regulation of such Houses; and for the prevention of such Houses being kept without such Certificate.—[15th July, 1828.]

“ XXI. And be it further enacted, that every certificate to be granted under the authority of this act shall be and be held on

the terms, provisions, and conditions therein contained; and in case any person or persons authorized to keep a common inn, ale-house, or victualling-house, under such certificate, and having excise licenses for the sale of ale, beer, spirits, wine, or other exciseable liquors, to him or her in that behalf granted, *shall offend against any of the terms and conditions contained in such certificate, every person so offending shall for every such offence forfeit and undergo the several penalties and disabilities herein-after mentioned; that is to say, for the first offence the sum of five pounds, with the expenses of conviction, to be ascertained upon conviction; and in case such penalty and expenses shall not be paid within the space of fourteen days next after such conviction shall have taken place, the offender shall suffer imprisonment upon his own charges and expenses, for a period of one callendar month, in the common gaol or house of correction, unless he or she shall sooner pay such penalty, and the expenses of such conviction, and of executing the same; and in addition to such penalty, the certificate granted to such person may be declared to be forfeited and to become void and null; and for the second offence the offender shall forfeit the sum of ten pounds, with the expenses of conviction, to be ascertained upon conviction; and in case such penalty and expenses shall not be paid within the space of fourteen days next after such second conviction shall have taken place, then the offender shall suffer imprisonment, upon his own charges and expenses, for a period of two callendar months, in the common gaol or house of correction, unless he or she shall sooner pay such second penalty, and the expenses of conviction, and of executing the same; and in addition to such penalty, the certificate granted to such person may be declared to be forfeited and to become void and null; and for the third offence, the offender shall forfeit the sum of twenty pounds, with the expenses of conviction, to be ascertained upon conviction; and in case such penalty and expenses shall not be paid within fourteen days after such conviction shall have taken place, then the offender shall suffer imprisonment upon his own charges and expenses, for a period of four callendar months, in the common gaol or house of correction, unless he or she shall sooner pay such third penalty, and the expenses of conviction, and of executing the same; and in addition to such penalty, the certificate granted to such person shall be declared to be forfeited and to become void and null; and it is hereby provided and declared, that the several penalties and terms of imprisonment before mentioned may be mitigated by the court; provided always, that by such mitigation such penalties and terms of imprisonment respectively shall not be reduced to less than one fourth part thereof.*

“XXII. And be it further enacted, that if any person shall have been convicted of any breach of the terms and conditions of the certificate held by him or her in one year as a first offence, and such person shall, in the following or any subsequent year

within three years after, be charged with a breach of the terms and conditions of any other such certificate subsequently obtained by such person, and be thereof convicted, such conviction shall be deemed and taken to be a conviction for a second offence; and so in like manner, if such person shall be again convicted within three years, it shall be deemed and taken to be a conviction for a third offence within the meaning of this act; and that notwithstanding of such second or third offence being in breach of other and different terms and conditions, or of other and different certificates obtained subsequently to the certificate for the breach of the conditions of which the first or second conviction took place.

“XXIII. And be it further enacted, that it shall be lawful for any person or persons to make complaint unto and before the sheriff, or before any two or more justices of the peace for the county, or before the court of any royal burgh within whose jurisdiction the person complained against shall reside, stating in such complaint that the defender is a person keeping a common inn, ale-house, or victualling-house, under a certificate to him or her in that behalf granted, and selling ale, beer, spirits, wine, or other exciseable liquors by retail under excise licenses, and setting forth the particular breach or breaches of the terms and conditions of the certificate complained of, and also whether it is the first, second, or third offence, as the case may be; and thereupon the sheriff or bailie, or the justices to or before whom such complaint shall have been made, shall grant a warrant to the officers of court to summon the party complained against to appear at a time and place to be specified in such warrant and summons, (such summons being served at least six free days before the diet of appearance,) to attend the hearing of such complaint; at which time and place, if the said party shall appear and plead to such charge, or in case of his or her not appearance, on proof by the oath of the constable or other officer of his having served such summons as hereinafter directed at least six free days prior to the diet of appearance, it shall be lawful for such sheriff or bailie, or two or more justices of the peace, to inquire into the truth of the allegations in such complaint, and on the same being proved, either by the confession of the party complained against, or by the testimony on oath (or affirmation, if a Quaker) of one or more credible witness or witnesses, or upon other legal evidence, to pronounce judgment, and convict the party of the offence complained against, without any written pleadings or record of evidence; it being hereby provided, that a record shall be preserved of the charge and of the judgment pronounced: provided always, that if such sheriff, bailie, or justices shall see cause, it shall be lawful to adjourn the hearing of such complaint to a subsequent day, to be by them at that time appointed; and it shall be lawful for any sheriff, bailie, or justices, before whom proceedings shall be had for the recovery of any of the penalties before mentioned, to summon before him or them any witness or witnesses, and to require them to produce any such

writings or entries as may be required for the due decision of the case before them; and all such records, to be so preserved as aforesaid, shall be in the form contained in the schedule annexed to the body of this act, therein designated by the letter D. or to such effect."

FORM OF CERTIFICATE.

" At a general meeting for granting publicans certificates, held by His Majesty's justices of the peace acting in and for the county, [*or of the magistrates of the royal burgh, as the case may be,*] holden at _____ within the said county [*or burgh,*] on the _____ day of _____ in the year one thousand eight hundred and _____ for the purpose of authorizing persons to keep common inns, ale-houses, and victualling-houses, His Majesty's justices of the peace acting in and for the said county, [*or the magistrates of the burgh,*] assembled at the said meeting, did authorize and empower A. L., now dwelling at the sign of the _____ at _____ in the parish of _____ and county [*or burgh*] aforesaid, to keep a common inn, ale-house, or victualling-house, for the sale in the said house, but not elsewhere, of victuals and all such exciseable liquors as the said A. L. shall be licensed and empowered to sell under the authority and permission of any excise license to him or her in that behalf granted, on the terms and conditions following; that is to say, that the said A. L. do not fraudulently adulterate the bread and other victuals, beer, ale, and liquors, sold by him, or sell the same, knowing them to have been fraudulently adulterated, and do not use in selling the same any weights or measures which are not of the legal standard, *and do not knowingly permit any breach of the peace or riotous or disorderly conduct within the said house, offices, or premises; and do not knowingly permit or suffer men or women of notoriously bad fame, or dissolute girls and boys, to assemble and meet therein; and do not permit or suffer any unlawful games therein, whereby the lieges may be cozened and cheated; and do not keep open house or permit or suffer any drinking or tipping in any part of the premises thereunto belonging, during the hours of divine service on Sundays, or other days set aside for public worship by lawful authority, nor keep the same open at unseasonable hours; but do maintain good order and rule therein.* This certificate to continue in force, upon the terms and conditions aforesaid, from the _____ day of _____ one thousand eight hundred and _____ for the twelve callendar months next following, and no longer.

The above certificate is made out according to the deliverance in the book or register appointed to be kept, in terms of the act of parliament.

C. D. Clerk."

PROCEDURE FOR BREACH OF CERTIFICATE.

(1.) *Complaint.*

“Unto the honourable His Majesty’s justices of the peace for the county of _____, [or sheriff or magistrates of the burgh, as the case may be.]

Humbly complains A. B.

That C. D., residing at _____ who keeps a common inn, ale-house, or victualling-house there, under a certificate in that behalf granted, and who sells ale, beer, spirits, [or other exciseable liquors,] therein by retail, under excise licenses, has been guilty of a breach of the regulations of the said certificate, in so far as [state the particulars, time, and place of the offence,] and such offence is the first [second or third] offence: may it therefore please your honours to impose the penalties and award the expenses incurred by him, in terms of law, or otherwise to grant warrant for imprisoning him, in terms of law, and also to declare his certificate to be forfeited.”

A. B.

The provisions of this act, as bearing on the matter before us, seem, so far as they go, wholesome and efficient; and it will be seen, that it gives a power to the friends of order and Sabbath observance, which is, we fear, like the Sabbath itself neglected. There is, however, a clause in that part which regards the Sabbath which is much complained of, as giving license to unwonted abuse. It is, “during the hours of divine service on Sundays.” We have been told by gentlemen connected with several of the courts in which such cases occur, that, in virtue of this clause, the keepers of public-houses plead their right to keep open doors, and to carry on their business during the whole of the Lord’s day, with the exception of the time of divine service. We already noticed, that there are three separate and distinct departments of legal authority for repressing Sabbath profanation in public-houses. We have already given some account of one of these—statutory enactments for repressing Sabbath profanation. We are now speaking of another—regulations connected with certificates for license. And we shall, by and by, have occasion to speak of the third. Now, while we can readily see, that this clause limits the application of the rule in the certificate, it is difficult to see how it can affect enactments which have nothing to do with certificates, and which, if it had, would be to

repeal acts which it professes not to repeal. But as this is a very important point, and one which we know has given concern to many who deeply lament the abuses in question, we feel much pleasure in being able to present our readers with opinions on the subject, of no mean authority.

The author first inquired of an eminent counsel, whose legal knowledge will not be questioned by any who know him,—“whether he was aware of any statutory enactment applicable to Scotland, and previous to the act for regulating licenses of 1828, in which the restrictions connected with Sabbath observance are limited to the time of divine service?” And his answer to this question was as follows:—

November 17, 1831.

“I am not aware that any of the Scotch statutes for the general observance of the Lord’s day, such as act 1579, c. 70; act 1661, c. 18; act 1663, c. 19; act 1695, c. 14, make any distinction between the time of divine service, and the remainder of the day. And I observe the act 1664, c. 41, while it “discharges all execution of letters of caption for civil debts in *any time of the Lord’s day*,” extends this prohibition “to ordinary week days, appointed for solemn feasts or thanksgivings,” only “*during the time of divine service.*” This statute, likewise, discharges all warnings, inhibitions, requisitions, or other letters, from being read on Sunday, till after the minister has concluded the exercise, and said the blessing. But this qualified and limited prohibition, as to the execution of judicial writs, does not appear to create any exception from the general prohibition against the profanation of the Lord’s day, after, as well as during divine service. And although there may be, in England, a general relaxation permitted after divine service is over, I am not aware of any British statute applicable to Scotland, which recognizes a distinction, in this respect, prior to the late act relative to licenses for the sale of spirituous liquors.”

This confines the question entirely to the act 9, Geo. IV. And in respect of the bearing of this act,

the author is happy in being politely allowed to add a communication, which, as convener of a committee of his presbytery on the subject of Sabbath profanation, he had the honour to receive from H. H. Drummond, Esq. who was the mover of this bill in the House of Commons.

Blair-Drummond, Nov. 21, 1831.

REV. SIR,

No apology is necessary for your inquiry on the subject of public-houses. It is a matter of great importance, to which I am glad to see the attention of the clergy directed; and it would give me much pleasure, if it were in my power to promote the objects in view. Unfortunately, all the papers I have relating to this object are in Edinburgh; but, to the best of my recollection, the form of the certificate originally contained a greater restriction as to Sundays, than it now does, but was altered in its progress through the House of Commons, in order, probably, to meet the popular notions of the times, and to be more conformable to the English practice.

The two acts of the 44th and 48th Geo. III. repealed by the 9th Geo. IV. were the only subsisting statutes, known to me at the time, relating to certificates to be granted by justices. All that the last act does, is to declare, that it shall be a breach of the certificate to permit tipping on Sundays during divine service, &c. as therein set forth. It does not, in my opinion, affect any other legal consequences of Sabbath-breaking, or make it lawful to do any thing on Sunday which was previously unlawful, unless in so far as such illegality may have depended on the two repealed acts of Geo. III. You will see the acts against Sabbath-breaking enumerated in Tait's 'Justice of the Peace.' If a man could be punished by any of those statutes, or by the common law, for keeping open a public-house on Sunday, at other times than during the hours of divine service, I do not see how the enacting this regulation about certificates, in an act relating only to certificates, can be held to alter the general law as to Sundays.

If the last act were contradictory to the previous law, effect must no doubt be given to the last expression of the will of the legislature; but it is not inconsistent with any other restraint as to public-houses on Sunday, but merely an additional provision for the same object, to make the opening during divine service a breach of the certificate. This inquiry is, however, of little importance, while the justices of the peace retain the discretionary power "to grant certificates to such and so many persons as they shall think meet and convenient;" as they may make such police regulations as local circumstances may require for the observance of Sunday, or otherwise, and withhold certificates from all who do not conform to them in future. The advantages of accommodating the rules and restrictions, according to which certificates are granted, to the widely different circumstances of society, in different parts of Scotland, afforded one of the strongest arguments for leaving this discretion in their hands, when the last act was framed; due care being at the same time taken to prevent its capricious exercise, by introducing provisions for the publicity and regularity of the procedure. If the general sense of the country, or of the magistracy, be opposed to such restrictions, they probably would not be enforced, even if the legislature could be induced to sanction them.

I remain, Sir,

Your most obedient servant,

H. HOME DRUMMOND.

It may still be regretted, that even the regulations of certificates should be thus limited, and it is certainly desirable that it were otherwise, especially as the influence of English habits, and English ideas on this subject, is daily gaining ground.* Still, we trust, it

* It is an important and dangerous error to imagine, that if divine service be protected, all is well. This is merely to protect man in the exercise of a necessary duty, but the observance of the whole day is to obey God in his own appointment. If we give up this, we give up our strong ground—our inalienable right,

will appear, that this does not weaken the force of general enactments for the observance of the Sabbath; and that, as there was no provision against Sabbath abuse in the acts repealed, we have in this act an additional provision, though that be not in all respects as we would have it.

A third department of legal authority for repressing

as creatures; and what remains will be disposed of as man wills. Should any differ from us in this, we leave with them the question—Whether they can name a country in which the hours of divine service form virtually the Sabbath, and that divine service itself is well observed?

From the following regulations, signed by persons applying for license in the counties of Renfrew and Dumbarton, previous to 1828, will be seen the amount of change effected in this part of the country.

“ We, the subscribers, licensed by His Majesty’s justices of the peace for Renfrewshire, at a meeting held at Renfrew upon the twenty-second day of May, in the year one thousand eight hundred and twenty to sell ale, beer, or other exciseable liquors by retail, within the said county, for the year then next ensuing, do hereby, as the condition of our receiving license, judicially enact and bind and oblige ourselves, severally, during the currency of our respective licenses, not to furnish liquors to *apprentices*, nor to any other persons *under sixteen years of age, nor to any persons whatever on Sundays*, except in the special case after-mentioned:—Also not to receive or entertain, on any day, persons who are intoxicated or disorderly in their behaviour, and not to permit any disorderly conduct in our houses or premises:—Also not to receive *any persons whatever on any night after the hour of eleven*, but to have our houses shut and company *excluded* therefrom by the said hour *on Saturday nights*, and by the hour of *twelve on other nights*:—Also not to deal or act as brokers, nor to take pawns or pledges for drink, nor to purchase or receive cotton, or cotton yarn, or silk, or other weaving materials, *from any person whatever*, nor to purchase or receive dyestuffs, sugar, coffee, pimento, or other colonial produce, or copper, iron, or lead, excepting from regular and respectable dealers:—And lastly, not to harbour vagrants. And all these obligations we severally bind ourselves punctually to observe, *under the penalty of five pounds sterling each*, for every breach thereof, or of any part thereof; such penalty being payable to the procurator fiscal of court, disposable as the justices may direct, *besides forfeiture of license*: But excepting always from the rules applicable to Sundays, such of us as *keep regular inns or victualling-houses*, to whom and to *no other* it is permitted to receive and entertain travellers or strangers *on Sundays*, for the purposes of *lodging and refreshment alone*.”

abuses, connected with public-houses, consists of police regulations in burghs, and of certain discretionary power vested in the justices, both as regards the granting of certificates, and the instituting and enforcing whatever minor regulations may be thought necessary, for repressing every thing disorderly and inconsistent with the general welfare of society. But as regulations under this head are to be employed only by gentlemen in authority, it is unnecessary to refer to these more particularly.

We trust it will now appear, that although the various departments of civil authority for repressing these abuses, be not all which might be desired, they are more than many are aware of, and we fear than are efficiently employed. Even these may be regarded of comparatively little importance, unless supported by public opinion, and a general desire to see the sanctification of the Sabbath better observed: but it ought not to be forgotten, that public opinion on this subject has suffered not a little, from the laxness of discipline on the part of kirk-sessions, and other church judicatories; and from the indifference of many in civil authority, to give effect to the laws; and perhaps, still more, from the progress of Sabbath profanation itself. It ought also to be known, that there is, at present, a strong and a growing desire on the part of many, not only to express their opinion in favour of Sabbath sanctification, but to do what in them lies, to promote it by their own example, and by every other lawful means. The author feels, also, much pleasure in being able to add, that in all his communications with persons in authority, on this subject, he found more than civility—a sincere desire to do every thing in their power for putting down every form of Sabbath profanation; and he has, in his possession, notes of much which some have all along been doing. It is right also to observe, that the public prosecutors complain of the difficulty which they find, in obtaining individuals to give evidence, even when abuses are taken notice of. This only shows the more, how much need there is, that the whole body of those who themselves

regard the laws of God, be stirred up to perform to him what he requires—the putting away from among us such gross violations of his holy commandment. And this also will follow, if we are all faithful to each other, and to our God, and to the welfare of our fellow-countrymen.

But we feel unwilling to take our leave of this subject, without adverting to one or two classes, who, it may be supposed, would be injured by any rigid enforcement of such laws.

Persons keeping public-houses have to earn their livelihood in that way, just as others have by their particular avocations. Not a few of such, have also been forced to betake themselves to this means of living, from necessitous circumstances. And we believe that many, engaged in this way of life, are anxiously desirous of observing and promoting good order, and Sabbath sanctification. And therefore it would be unjust, and is certainly far from the wish of the author, to attach any stigma to persons of this, or any other particular calling, as a whole. What we complain of are abuses, and these we have already shown to grow out of various causes, and among others out of the number of public-houses, and the way in which many of them are managed. We believe these to arise chiefly out of their circumstances, and it is our duty, rather to sympathize with persons so circumstanced, than to bring against them any sweeping or general charge. But it is well known to be the wish of the better portion of persons keeping public-houses, that the keeping of their houses open at unseasonable times, were not only in form, *but practically and efficiently prohibited*. What they wish is, not a law which may, or may not, be observed, and which thus becomes, to such as regard not order, a source of profit, through the observance of it by their neighbours, and not by themselves. And, therefore, instead of its imposing a hardship on the regular and deserving, it would be affording them protection. But would there not, in these circumstances, be an actual diminution of the consumpt of spirituous liquors? and would not

this, in the same proportion, lessen their profits? There would unquestionably be a diminution in the quantity of spirits consumed; for, in some of these houses, there is perhaps as much sold on the Lord's day, as on all the other days put together. But this would just have the effect of lessening the number of houses, as the abuses complained of have in many places very much increased them. And moreover, it would have the effect of driving out of the trade, chiefly, the very persons who are a disgrace to it; namely, such as chiefly depend on these abuses. And even if the actually deserving, of whom we trust there are many, were for a time to have their sales lessened, is this to be put in competition with the fearful and national crime of open Sabbath-breaking, or even with the demoralization of so large a portion of society?

We anticipate, that some who are otherwise disaffected with such measures, will complain of the intrusion which such laws make on the liberty of the subject. And it will, perhaps, be even alleged to be especially directed against the working classes of society. We have the pleasure to know too much of the genuine worth and good sense of many in these circumstances, to believe that they will generally allow such short-sighted policy to deceive them. They have given too many proofs of their quick-sightedness and self-command, in whatever is fitted to raise and improve their condition, not to see the advantage of removing such temptations from before the eyes of the thoughtless, and of their own young families; and that the putting down of abuses, which especially affect the bulk of the community, are not all in their favour. But why single out this industrious and deserving class of society, as if they generally frequented such places? They would themselves, as a body, repel the insinuation. The great body of the really industrious, and in whom the strength of our country very much consists, form, perhaps, the most regular and devout portion of our church-going population. They are the very persons who have long and unavailingly lamented these and other abuses

on the Lord's day, and in whom the greatest confidence may be put for their steady support of any measure, tending to restore to them the hallowed day of former times. The profaners of the Lord's day are of all the leading classes of society, although no doubt most numerous from the most numerous classes. But they are, even here, the mere overflowings of their order, and have, in many cases, been led into these circumstances, from the neglect of those very means we have been reviewing. It is to this class of society that we especially look for the influence of example, and decided opinion upon this point. And when the other classes of society shall have done their part, as concerns the laws of the country, and the moral and religious instruction of the community, and by their own example, this, the most numerous, and, in their own place, the most influential portion in matters of this kind, will not be found wanting. They are, and we trust will be, the moral, as well as physical, strength of our country.

2. *Abuses connected with the navigation, especially of steam-vessels.*

We have only said *especially* of steam-vessels, because there are abuses connected with sailing-vessels, some of which are scarcely less gross than the other. And as part of these are of longer standing than the other, it may be well, first, to advert to some of them.

1. The sailing of ships from the ports of Greenock and Port-Glasgow on the Lord's day.

In 1827, an address to the owners of vessels belonging to, and sailing from the Clyde, was drawn up and published by the Greenock Seaman's Friends' Society, from which we shall first extract some account of this abuse.

“ An evil practice has long prevailed in this place, which, by its great frequency, has ceased to excite that strong reprobation it so justly deserves; and which, as it operates as a great bar to the religious and moral improvement of seamen, we conceive it our duty respectfully to bring before you. The practice to which we allude is, that of vessels sailing from port on the Sabbath-day, and we earnestly solicit your kind consideration of the following ob-

servations on this subject. However much it may have grown familiar by long habit to some, and vindicated, as it may be, by others, who look upon the actions of men as far as they regard this world only, to those who receive the word of God as the rule of life, and who regard seamen as immortal and accountable beings, it can be viewed only as a gross violation of the Sabbath, and fraught with most destructive consequences to their temporal and spiritual welfare. It operates with a deadly influence, in the first instance, on the minds of young sailors, who are taught to regard the example shown by their seniors and elders in the profession, as the fit pattern for their imitation; and when they are thus made participators in Sabbath profanation themselves, and daily witness the same conduct in others, what else are they likely to think, but that reverence or respect for the Sabbath is unfitting the manly profession of a sailor? It also bears with peculiar hardship on pilots, riggers, and jobbers: these classes are composed chiefly of seamen advanced in life, who have retired from going to sea, and find employment on board of vessels when in port, and assisting them at sailing. Now, when this happens on the Sabbath-day, it may be asked, what difference does it make to them as regards the blessings of the Sabbath, whether they are living in a Christian or in a heathen land? Surely it would be greatly desirable, that these men in the evening of life were secured in the enjoyment of repose from worldly labour, on the day which God has allotted as a rest to man and beast, and permitted to attend stately upon the ordinances of religion, from which they have been so long debarred when at sea, and living in other countries. It is greatly to be lamented, that whilst, of late years, so much has been attempted for the good of the heathen in other lands, a practice so ruinous in its tendency, to so interesting a class of our countrymen, continues to exist at home; and yet, in place of becoming less common, it has been greatly on the increase since the introduction of steam-draggers, by which the sailing of vessels is so greatly facilitated; thus involving a new class of seamen, and an additional number of individuals, in this flagrant species of Sabbath violation."

About the same time, a petition was drawn up and signed by upwards of 300 sailors, pilots, riggers, and jobbers, praying for a discontinuance of the practice, and consequently embodying their feelings also on the subject. The following is a copy of this document.

Unto the Owners of Vessels belonging to, and sailing from, the Port of Greenock.

The humble Petition of the undersigned Seamen, Pilots, Riggers, and Jobbers, at the said Port,

Humbly Sheweth,—That the practice of loosing vessels from

their moorings in the harbour, and sailing from port on the Sabbath-day, is a grievance to the petitioners and their families of no small magnitude, a public breach of the Sabbath, and extremely detrimental to the interests of religion among their inmates and children.

That your petitioners, when at sea and living in other countries, are most frequently in a great measure excluded from attending upon the public ordinances of religion; and they feel deeply anxious, when at home, that they should be secured in the quiet enjoyment of the day of rest, so as that themselves and their families might participate undisturbed in those privileges afforded by the Sabbath, which are possessed without interruption by every other class of the community.

May it therefore please you to give such orders as will insure the discontinuance of the above practice.

And your petitioners shall ever pray.

(Signed by upwards of 300 seamen, pilots, riggers, and jobbers.)

Greenock, November 6, 1827.

And to show that this practice is only partially discontinued, we shall add an extract from a statement now before us, drawn up a few weeks ago by a gentleman living on the spot, practically acquainted with the details, and far above all suspicion of any want of faithfulness in what he affirms:—"In regard to the sailing of ships, it is well known that the evils are of very wide extent. When a ship is to be hauled out of the harbour, for the purpose of commencing her voyage on the Sabbath, the day is begun with bustle to all connected with her. A pilot is engaged—jobbers are to be hired for doing the work on board, while the sailors are to be seen (many of them in a state of intoxication,) with porters employed, conveying their baggage to the ship, and attracting notice in the streets. And we may conceive what will be the condition of the houses of these seamen: none of the inmates thinking of the sacred duties of the day, but all of them taken up with the various things connected with the departure of their relatives and acquaintances; and the more so, as on that day they are not following their ordinary occupations. Besides the people thus more immediately connected with the situation of the vessel, there are always plenty of others, ready to be

attracted by such a scene, who flock to the harbours, and idle away their time there the greatest part of the day. Such cases are by no means of rare occurrence, and they have not failed to attract the attention of the friends of religion in this place. For several years past, the Committee of the Seaman's Friends' Society have been exerting themselves to put a stop to such profanation of the sacred day, coming as it does, directly under their department of duty, and there is reason to believe that their labour has not been altogether in vain."

It will scarcely be denied that there is, in all this, gross profanation of the Lord's day, unless it can be shown that it is really a work of necessity, and not merely of convenience. Moreover, there is here the depriving of a number of men and their families, of that holy rest which the Creator hath reserved as the unalienable right of all mankind. And beyond both of these, there is the mischievous effect which such a practice must have on the morality of the people in such seaports.

2. The shifting of the dry dock in Greenock.

There are now before us, written statements from several gentlemen, every way qualified to give testimony concerning this abuse, but we shall detain our readers with only one of these.

"The second subject referred to, was the shifting of the dry dock on the Lord's day; that is, the taking out of some, and the putting in of other vessels into the dock for repairs, in the same tide. This too is a practice attended with extensive evil. It sometimes happens, that several vessels are to be taken out of the dock, and the same number to be taken in. This operation requires the attendance of a gang of carpenters from each of the masters who are to be employed, besides several people belonging to each of the ships; and when the shifting is to be done upon the Lord's day, (sometimes at the caprice of one of the parties,) all the others must attend, in conformity with the dock regulations, in order to protect their property, and the business sometimes occupies the greatest part of the day."

We are aware that, with regard to this abuse, there are certain local restrictions. There is, we understand, a regulation recorded in the books of the Town Council, by which it is enacted, that the dry dock shall not be opened on the Lord's day, except by an order from the magistrates. And this very circumstance shows, that it is admissible only in cases of special emergency. And it is at least unfortunate, that it should be allowed to occur so often, as to be reckoned one of the special and offensive forms of Sabbath profanation.

3. The employment of Lighters on the Lord's day.

These vessels are numerous, and have been accustomed for a length of time, to avail themselves of wind and tide, even on the Sabbath-day. Many of them, however, are now dragged by steam-vessels fitted up for the purpose. This ought, one would imagine, very much to put a stop to such practices; inasmuch as it is quite practicable, to make sure (accidents excepted) of accomplishing the trip in a given number of hours. Yet the very opposite is the fact. Such as have been loaded at either port on Saturday, are taken into tow, and dragged by the steamers on the Lord's day. One of these steamers may be seen, with three, four, or five vessels astern; and thus, while they are carrying evidence along with them, that they are chiefly dependent neither on wind nor tide, may nine, twelve, fifteen or eighteen vessels be found plying on the river, without any other necessity than a mercantile advantage. Thus God's holy commandment is violated: the crews of these vessels are, in many cases, forced to become violators of God's holy law, and are denied the rest of the holy Sabbath.

This last class of abuses has already brought us into contact with violations, growing out of the employment of steam-vessels on the Lord's day. But as this embraces a variety of abuses, and suggests the fear of still greater and more alarming inroads being made on this sacred appointment; we shall first furnish our readers with some account of the different classes of steam-vessels, passing up and down the river.

The first steam-vessel which plied on the river Clyde,

was launched in 1812,* and the following table will give some idea of the number of vessels of this description, now sailing from the harbour of Glasgow alone.

List of Steam-vessels plying from the harbour of Glasgow during the summer of 1831.

5	to Liverpool—average crew 20—in all 100—on Sabbath 80.				
2	Dublin, do.	16	do.	32	
3	Belfast, do.	16	do.	48	
6	Greenock, † do.	4	do.	24	do. 24.
3	Do. ‡ do.	6	do.	18	do. 18.
1	Gourock, do.	6	do.	6	do. 6.
2	Londonderry, do.	12	do.	24	
1	Campbelton, do.	10	do.	10	
1	Stranraer, do.	10	do.	10	
3	Ayr, do.	8	do.	24	§
2	Inverary, do.	8	do.	16	
5	Lochgilphead, do.	8	do.	40	
2	Rothsay, do.	8	do.	16	
2	Lochgoilhead, do.	8	do.	16	
1	Dunoon, do.	6	do.	6	
3	Inverness, do.	8	do.	24	
6	Helensburgh, do.	8	do.	48	
3	Dumbarton, do.	6	do.	18	

In all 51—with an amount of crew of 480, and employed on Sabbath 128. ||

It will be observed, from the preceding table, that the steam-vessels sailing from Glasgow harbour, differ much, both in their size and places of destination. They differ also in their connection with abuses on the Lord's day, and agreeably to this difference we shall now classify them.

4. Vessels sailing to Liverpool.

Of these it will be seen, that five were in the habit

* Dr. Cleland's Statistical Work for 1831.

† Luggage-boats carrying usually only goods.

‡ Towing-vessels, for dragging vessels not propelled by steam.

§ The extreme destination of each boat is given, although she may touch at many intermediate ports.

|| The above table having been prepared by a person intimately acquainted with all the details of the harbour, may, we trust, be relied on.

of sailing last summer, and with crews amounting to about a hundred persons. Four of these were usually at sea on the Lord's day; and they also frequently arrived. This was occasioned by two of them having to leave Liverpool, and other two Glasgow, on the Saturday afternoon; so that there were thus about 80 persons employed usually every Lord's day in the Liverpool steamers alone.

We understand that a certain number of departures must take place every week, and in a certain order, to accommodate the trade; and that this is the chief reason why these vessels require to be at sea on the Lord's day.* Monday being a day on which few or no goods are to be had from the Clyde for Liverpool, especially for foreign shipment, Tuesday is the earliest day of the week on which a departure from this can take place; and as goods are being prepared both in England and this country down to the end of the week, Saturday is one of the chief days for a departure at both places.

It is right, also, to mention, that none of these, so far as we have heard, leave either Glasgow or Liverpool on the Lord's day. And it is due also to add, to the high credit of one of the Companies, that they have for several years been at the expense of employing chaplains on board such of their vessels as are at sea on the Lord's day. This speaks for itself. And we know that this Company, and others interested in steam navigation, have done not a little to avert farther abuses. And we ought, therefore, to be careful, not to impute to such men the being wilful causes of the abuses we may have to notice, or the being indifferent even to such as are forced upon them. We are willing also to admit, that there is an essential difference between a vessel being at sea on the Lord's day, whose voyage cannot be accomplished in any one day, and the sailing of a vessel on Sabbath whose voyage or trip is completed every day, and has to be begun on Sabbath, so as to be found plying on that day. We will go even farther, and admit, that if it

* In page 202, we assigned another as the chief reason, which we have since learned is less directly so than we had understood.

be *absolutely impracticable* on the part of Companies here, to discontinue the practice, without leading otherwise to greater harm, that the sailing of vessels in these circumstances, with the means of divine worship at sea, may be regarded as having the sanction of necessity. But what may thus be necessity to the owners of such vessels, need not be a work of necessity, nor at all excusable, on the part of the country at large. The necessity which is laid on one Company, may be altogether or chiefly dependent on the practice of some other Company; and that which is laid on one part of the United Kingdom, may be altogether dependent on the prevalence of similar practices in other parts. But, at the divine tribunal, the nation itself is accountable; and as soon may a family who neglect the ordinances of God, and plead the conduct of individual members as the cause, hope for justification. And when the matter is put upon this footing, it ought to be fairly asked, Is it agreeable to the law of God, that steam-vessels should be even at sea on the Lord's day, and that not occasionally and in consequence of some accident, but purposely and regularly in the pursuit of ordinary traffic? Is it agreeable to the law of God, that persons should avail themselves of these on the Lord's day, and that not in consequence of any work either of necessity or mercy, but simply that they may thus gain a day out of those which God hath reserved for his service, that they may add it to their own? Is it agreeable to that law, to attract crowds at landing, to employ porters carrying up luggage to the hotels, and thus to disturb the rest of the Sabbath on shore, as well as to dispense with it at sea? And in respect of those vessels which have no public worship, is it thus lawful, either on the part of the owners of the vessels, or on the part of travellers, thus to bar out the precious ordinances of God's word, which are the appointed means of man's salvation? We leave it to persons practically acquainted with the circumstances to say, whether all, or even any of these, come under the Bible description of works of necessity and mercy.

We are aware of the prevalence of an opinion, that, if well managed, it can do little harm. If it be forbidden, it is enough: we are not judges of the harm. But even in this, men are apt to forget, that in proportion as new channels are opened up for commercial pursuits, they render it necessary to open up others. And in proportion as the one becomes consolidated, and the interests of trade depend upon it, the employment of these new channels become *necessary*; and through time become also consolidated, shooting out new and more remote branches,—and thus does the evil spread, till, like some fell disease, it has embraced and corrupted the whole mass of society.

5. Vessels sailing to Dublin.

There were two of these, with a united crew of about 32 persons. These do not usually leave port later in the week than Friday, and cannot, therefore, be ordinarily at sea on the Lord's day. One of these vessels, however, leaves this on Monday, and she frequently takes the opportunity of going down to Greenock on the Lord's day, which, in addition to their occasional, but perhaps undesigned arrivals on that day, adds to the amount of the evil, and keeps in countenance other forms of profanation perhaps less excusable.

The author has much pleasure in adding, that from what he has learned concerning several of the directors of this department of the trade, the friends of Sabbath observance have reason to regard them, as having the same object sincerely at heart, which they evinced some years ago, by going into an important arrangement expressly with the view of preventing the farther desecration of that holy day.

6. Vessels sailing to Belfast.

There are three of these, with a united crew of about 48 persons. These vessels have not, we understand, either usually or frequently been at sea on the Lord's day, since October, 1830. And, in ordinary circumstances, they do not leave this later in the week than Friday. It, nevertheless, happens (from circumstances which can, perhaps, be fully understood only

by persons engaged in the business) that these are occasionally at sea on the Lord's day, and that they also sometimes arrive.

The author has the happiness to know that the parties connected with these vessels, are sincerely desirous of preventing all unnecessary intrusion on the Sabbath. And he feels pleasure in adding this other testimony, to the credit of steam-boat proprietors, that a general resolution was, in 1830, entered into, on the part of steam-boat companies in Belfast,—That no steam-vessel should leave that port on Sunday; which he is happy to learn has since been observed. But while this goes very much to exonerate these companies, and other gentlemen connected with the trade, faithfulness requires that breaches of the Sabbath even here should be noticed, in so far as they are not dependent on accident, but on the pressure of some mercantile cause; because it is on this principle that we, as a people, are to be judged, even when individuals, on whom the necessity immediately presses, may perhaps be excused.

7. Luggage-boats carrying usually only goods, and towing-vessels.

The Luggage vessels are loaded on Saturday, and so are the vessels to be towed. The first trip, therefore, will be with the morning tide; and may be early, or well on in the forenoon. And the Luggage vessels, having to be unloaded, cannot make a second trip, but the Towing vessels may.

There are six of the former description, and three of the latter; and as the latter drag other vessels, often four or five times their own number, it will not be too much to allow for these double the number of the crew of the towing-vessels. This will make, in all, 78 persons employed on the Lord's day, through their means. Another operation in which the towing-vessels are sometimes engaged on the Lord's day, we shall describe in the language of a gentleman, who thoroughly understands the circumstances of the case, and whose letter is now before us:—"Another evil proceeding from the same source is, the Company letting out their

steam-draggers on the Sabbath-day. These vessels are hired by ships, to assist in dragging them out of the harbours—an operation which, were you witness to it sometimes, would strike you that the quays presented an appearance more of a fair-day, than of the Sabbath of the Lord." And speaking of these two classes of vessels together, he says, in another part of his letter, "The men have, with tears in their eyes, bewailed to me the hardship to which they were thus subjected, and declared, that they might as well be living in a heathen land, for all the opportunities they had of attending divine service." And will not the groaning of the oppressed—their sighing after the sanctuary of God—reach the ears of the Lord of Sabaoth? The circumstance of all this going on in the face of the multitude, and without their being able to see any reason, which, beyond custom, would not equally apply to any inland carrier, must be peculiarly influential in preparing our countrymen for losing a sense of the obligations of the Lord's day. And it must be galling to as many of the men, as have not lost all sense of Sabbath sanctity, to see their fellow-countrymen and neighbours, on the right and the left bank of the river, passing to and from the house of God, while they are as so many galley-slaves toiling on the river. The burst of sacred melody, as it rises from this or that place of worship, may waft across their course its hallowed associations, and the stillness of the Sabbath may, at each harbour, remind them that this is not a day of toil; but it is only either to deepen their sense of oppression, or to make them the more regardless. It must surely be, that their employers have some very strong necessity laid upon them, of which we are ignorant. But if it be at all practicable, attempts should be made, for the sake of humanity, and of the sanctity of the Sabbath, to have it otherwise met.

The circumstances of the men, both in these and other steam-vessels which sail on the Lord's day, and have no provision for the religious instruction of the men, have often fallen under the notice of the author. Many of their families sat under his ministry in a for-

mer charge. The men themselves, conceiving that they had, on this account, a claim to the ordinance of baptism in behalf of their children, applied for this ordinance. When he spoke to them of the evil of not observing the Sabbath holy unto the Lord, they told him, that it was to themselves a cause of grief, but that they were unable to help it, as they had families to provide for, and could not find other suitable employment. Some of them, whom he had reason to believe were disposed to serve God with all their hearts, seemed to feel their condition, and deeply to deplore it; but what could they do? Some he found grossly ignorant, having been brought up without a religious education, and being now in circumstances which shut them out from all improvement, and exposed them to hardening and demoralizing influences. He has, in these circumstances, proposed to spend time with them, instructing them, but, as all their days were days of labour, they were seldom able to fix with him any stated time. And thus was he forced, with however much pain to both parties, to refuse them the ordinance which they solicited, and to propose taking the mother as sponsor, in room of the other parent, provided she should be found qualified. These are very painful circumstances, and they will show how it is, that a minister of the gospel feels it to be his duty to notice, what others may allege to be beyond his proper sphere. We are commanded and bound, by the most solemn obligations, to watch over the spiritual interests of our flock; to watch for their souls, as those who must give an account; and to care for the salvation of all men, and the suppression of every thing unholy. And so long as we seek these ends, humbly, disinterestedly, and faithfully, we need not fear the judgment of any whose approval is worth the having.

8. River vessels designed only for passengers, occasionally sailing on the Lord's day.

When we speak of occasional sailing, we are not to be understood as speaking of what may be occasioned by accident, or otherwise a matter of necessity. These come under a special exception, and are

not here taken into view. The practice to which we refer, will be expressed in an extract of a letter from another correspondent in Greenock:—"The other point which I mean to notice is, the occasional sailing of steam-boats on the Sabbath, to country places where the sacrament of the Lord's supper is to be dispensed, under the pretext of conveying those who go to attend upon these ordinances. This practice has now become very common during the summer months; and when a sacramental season arrives, several boats are set up for the same place, which are often crowded with passengers, the great majority of whom have left home for the purpose of enjoying a day of recreation or amusement, to the great annoyance of the place where the solemn day is observed; and exhibiting, before the face of many witnesses, a gross violation of the Sabbath. The places resorted to on such occasions, seem to be Roseneath, Lochgoilhead, Arrochar, and Dunoon."

Of this practice we have been informed from other quarters, and we know that some of the masters were spoken to on the subject, who urged the example and the advantage taken by others, as the cause of their doing so. At first, the thing may seem harmless, and a convenience to true worshippers—and we believe that with this it originated; but it requires only to witness the scenes which follow, or to communicate with those who have, to be sensible of the aggravated evil of which it is productive. It is a cause of profanation to many who become parties to such excursions, and a cause of sinful and profane annoyance to the worshippers of the place, who are thus intruded upon in a most solemn service.*

9. One of the river vessels carrying passengers, which sailed during summer on the Lord's day.

Several vessels besides the one we are about to no-

* On communicating with a clergyman, who assisted at one of these places last summer, he assured the author, that the profanation was so gross, and the disturbance so great, that the minister of the parish would be obliged to alter the time of dispensing the Lord's supper, and either not dispense it at all during the summer months, or do it without giving previous intimation.

tice, sailed occasionally, in the river, on the Lord's day. Sometimes one of the boats belonging to a particular Company, both advertised, and sailed, under the pretence of carrying the mail to or from Rothsay. But as this was professedly owing to the particular circumstance of the mail, and may have been occasioned by some accident, we take no farther notice of it, than to deprecate its becoming common. Another steam-vessel belonging to the same Company, with the vessel about to be noticed, sailed also occasionally. But as we are not aware whether this might not also be owing to some unforeseen event, we dismiss it also. It ought also perhaps to be mentioned, that luggage and tug vessels, have been observed during the last summer, and even before, carrying passengers in considerable numbers on the Lord's day. This we know from various information, and, among others, from the testimony of persons living in this parish, who saw them passing and repassing from their windows. We know also, that it was a cause of complaint on the part of masters of steamers, fitted up for passengers only, that these other boats took the advantage of them by these means. And it is probable, that this very thing may have had an influence in bringing about the profanation to be noticed.

The vessel, however, which has openly and regularly laid herself out for passengers on the Lord's day, is the Bangor Castle. The author has now before him letters from Gourrock, Greenock, and Broomielaw, certifying that this boat regularly, or usually, sailed on the Lord's day during last summer; and it is farther certified, that she both brought and carried away, from Broomielaw, fearful loads of passengers. We also know that this was not any mere inadvertency, as the principal, if not sole proprietor, was repeatedly spoken to on the subject, and a complaint was laid before the Presbytery of Paisley, on account of the abuses thus occasioned at Gourrock. We also know, from testimony on which we can rely, that some of the most respectable masters have declared it to be their intention to sail also on the Lord's day, if others

are not prevented from thus seeking to undermine them in their trade.

These are the circumstances in which we are now placed; and we believe there are few, having about them the fear of God and a regard for the moral and religious interests of our country, who will not shrink from contemplating the issue, unless something be speedily done to prevent so alarming an abuse. If liberty is to be taken by one, it will soon be taken by others, and all will be *driven* into the same practice. There are at present 480 persons employed in the steam navigation of the Clyde. These would soon be deprived of the rest and the spiritual benefit of the Lord's day. Multitudes would crowd out of our towns during the summer season, and spend the day in profanity. This would put in motion as many families, and a long train of consequences would be found to connect this unhallowed practice with the great bulk of society, so as very much to change the general aspect of Sabbath observance, throughout the districts of which we have been speaking, and much beyond them. Nor is this some fanciful conjecture, we have only to see what a few years of this practice has done for London.*

Few reflecting and intelligent observers can contemplate such a change as this, without desiring to avert it; and yet we are on the very verge of such a state, if nothing be done to prevent it. The work has already been begun, and many are only waiting to see the full result of this first experiment, to take part in it. We trust there is yet a sufficiently strong and available feeling of regard for the interests of our country, and the sanctity of the Sabbath, to put down such gross abuses. It is to such feelings that we would address ourselves in this momentous crisis. We would beseech the friends of humanity to bear in mind the entrenchment which would thus be made, and which is already being made, on the rest of the industrious poor. We would remind those whose zeal

* See Extracts from the Bishop of London's Letter.

is put forth to obtain for the sons of Africa the entire rest of the Sabbath, that means are going into use, to deprive a large number of the natives of this free and Christian country of their Sabbath. And we would warn the men themselves against the unhallowed bribe of additional wages, that they may barter away what God has secured to all, as their inalienable birthright. During more prosperous times, the workmen in manufactures were induced to labour extra hours for extra wages, and now the hours remain, and the wages are not more than barely, or perhaps scantily sufficient to cover the expense of living; and when another class shall have bartered away their Sabbath, they also shall fare in the same way. We would beseech those who value the moral condition of our country, to be stirred up to stay this plague. The immediate consequences of such a state of things, would tell fearfully on the moral condition of the country; but the remote consequences, who can tell? Without the Sabbath, it is difficult to see how religion can be preserved among a people, except in name; and far less influence any considerable body of the people: and without religion, there can be no true morality. Even the forms of it, will fade away into mere flitting shadows.

But we would especially entreat the consideration of as many as feel the authority of God on their consciences, and who tremble at his word. And we would seriously ask such, how they can contemplate such an overflowing desecration of God's holy day? and whether they can anticipate such a state of things, without associating with it the outpouring of divine judgments? The judgments of God are already abroad in the earth. Before these, kings have been made to tremble, and nations to acknowledge his incontrollable power. Already the pestilence is within our borders, and many acknowledge that it is our duty to fast and to pray, and to humble ourselves before God. It is well to do so; but unless these are accompanied with practical and national repentance, how can they avail? Will God remove from us the very means which he has sent to humble us, and to cause us to put away

sin, and to restore to his service what is his own, while we yet refuse to obey? There is no averting of judgments without repentance; and it is essential to repentance, that we separate ourselves from every known sin.

But the question will perhaps be asked, Is there no law to put down these abuses? We answer, some of them are provided for, by local enactments and authority. But if it be asked, whether there be any act of parliament to prevent steam-vessels sailing on the Lord's day? we answer, there can be no *specific act* on this subject, as we are not aware of any such acts having been passed since the introduction of steam navigation. But there are several acts, as will be seen in the ABSTRACT, prohibiting *all manner of labour and profanation whatever*; and unless, therefore, the working of steam-vessels can be brought under some exception of necessity, it is difficult to see why such acts should not apply to steam-vessels, just as well as to coaches or carriers. But as we have not had time to obtain the opinion of competent judges on this point, we must for the present defer giving a more specific answer.

We trust, however, that this will not be necessary; that public opinion, and local authority, and mutual arrangements, may be able to do all that is necessary; and if more be wanted, that it will be both sought and obtained. But till this be done, it becomes all classes zealously to co-operate, in bringing about such a state of things. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. lvi. 2.

V. *A collection of authoritative documents, chiefly referred to in the preceding sections.*

Having finished our remarks on some prevailing abuses in this part of the country, we are about to lay before our readers certain authoritative documents, which it may be convenient for some to possess, in employing means for the repression of these and other abuses.

1. *An ABSTRACT of Acts of Parliament still in force, for repressing Sabbath Profanation.*

1579, James VI. c. 70. *Item*—For-sa-meikle as it is statute and ordained, be a gude and godlie act, maid in the dayes of King James the Fourth, our Sovereine Lordis Grandsihr of worthlie memorie, that there be na mercattes nor faires halden upon halie dayes, nor zit within kirkes or kirke-zairdes upon halie dayes or other dayes, under the pain of escheitting of the guddes; quhilk act, our Sovereine Lord, and his three Estaites, ratifies and apprevis, and ordaines the same to have effect and execution in time cumming. And seeing that the Sabbath-day is now commonly violate and broken, as weill within burgh as to landwart, to the great dishonour of God, be halding and keiping of the saidis mercattes and faires on Sabbath-dayes, using of handie-labour, and working thereon, as on the remanent dayes of the oulk, and be gamming and playing, *passing to tavernes and aile-houses*, and wilfull remaining from their paroche kirk, in time of sermon or prayers on the Sabbath: Theirfoir His Majestie, and his three Estaites, in this present parliament, statutes and ordaines, that there be na mercattes nor faires halden upon the Sabbath-day, nor zit within kirkes or kirke-zairdes, that day or any other day, under the paine of escheitting of the guddes, to the use of the puir of the paroche: And siklike, that na handie-labouring nor working be used on the Sabbath-day, *nor na gamming and playing, passing to tavernes and aile-houses, or selling of meat or drink*, or wilfull remaining fra their paroche kirk, in time of sermon or prayers on the Sabbath-day be used, under the paines following: That is to say, of everie person for the handie-labouring and working, commoulie used be the puirest sort, ten schillings (10*d.*); *and for gamming, playing, passing to tavernes and aile-houses, selling of meat and drink*, and wilfull remaining from their paroche kirk, in time of sermon or prayers on the Sabbath-day, of everie person twentie schillings (1*s.* 8*d.*) to be applied to the helpe and reliefe of the puir of the parochin: And in case of the refusal or inability of any person offending in the premisses, to pay the saide paines, *respective*, presentlie and indelaiedlie, upon their apprehension or conviotion, after lauchfull tryal, he or she sall be put and halden in the stoks, or sik other engine, devised for publick punishment, be the space of tventie-foure houres; and for execution heirof, the Kingis Majestie's commission of justiciare sall be granted to some person in every parochin, best affected and maist able to performe the same, at the request of the minister.

We have transcribed this act full, although there are in it various things, either objectionable in themselves, or inapplicable to present times; such as, the

enforcing of attendance on divine ordinances, and the ultimate punishment here proposed,—because it is the earliest act which goes fully into the subject, and is afterwards, in so far as Sabbath profanation is concerned, ratified and enforced. The writer was also of opinion, on first examining this act, that the forbidding of gaming, playing, passing to taverns, &c. was confined to the time of divine service. And he was the more confirmed in this, from the title of the act itself. But on consulting several professional gentlemen on the subject, he found them uniformly of opinion, that this restriction applies only to the article, “wilfull remaining fra their paroche kirk.” And on urging the terms of the title, he was told that the title formed no part of the act, and was of no authority. On these points, he is happy to refer to the high authority of an eminent counsel, whom he had the honour to consult.* But should any question this point still, the objection will be entirely removed by the very next act we have to transcribe.

1593, James VI. 159.—Mercattes and Faires are forbidden on the *Sabbath-day*.

This act not specifying other profanations, we give only the title.

1594, James VI. 198.—For the better observing of the *Sabbath-day*.

Item—Our Sovereine Lorde, and Estaites of this present parliament, ratifies and apprieves the acts maid by his Hienes of before, auent the discharging of halding of mercattes upon the *Sabbath-day*, with this addition; *That whasoever prophanis the Sabbath-day, be selling, or presenting and offering to be sauld upon the said day, any guddes or geare, or quhat-sum-ever merchandise, be themselves or anie other in their name, and beis three several times lauchfullie convicted theirof, either before the provost and baillies within burgh quhair the prophanation sall happen to be committed, or before certaine commissioners and justices in every presbytery, to be appointed be the Kingis Majestie, with advice of his privie counsell, their hail guddes and geare sall be escheitted to His Majestie's use, and their persones punished at the will of His Majestie, with advice of his secret counsell.*

* See page 224.

Under this act, the entire Sabbath is distinctly implied; and although it is required that the defaulter be convicted three times, this is preparatory to an entire confiscation of property.

In the next act on the subject, we shall find that special fines are fixed for different degrees of profanation, and that it is not required to convict the defaulter more than once, to incur these.

1661, Char. II. c. 18.—Act for the due observation of the Sabbath-day.

The King's Majesty considering how much it concerns the honour of God, that the Sabbath-day be duly observed, and all abuses thereof restrained: and that notwithstanding of several acts of parliament made in that behalf, particularly the third act of the sixth parliament of King James the Sixth,* of blessed memory, the said day hath been much prophaned by salmond-fishing, going of salt-pans, milns, and killes, hiring of shearers, and using of merchandise on that day, and *otherwayes*: Therefore our Sovereign Lord, with advice and consent of his Estates of parliament, *ratifies and approves all former acts of parliament*, made for observation of the *Sabbath-day*, and against the breakers thereof; and by these presents, inhibits and discharges all *salmond-fishing, going of salt-pans, milns, or killes; all hiring of shearers, carrying of loads, keeping of mercats, or using any sorts of merchandise on the said day, and all other prophanation thereof whatsoever*, under the pains and penalties following, viz.—the sum of twenty pounds Scots (£1, 13s. 4d.) for the going of ilk salt-pan, miln, or kill on the said day, to be paid by the heritors and possessors thereof; and the sum of ten pounds (16s. 8d.) for ilk shearer and fisher of salmond on the said day, the one half thereof to be paid by the hirers and conducers, and the other half by the persons hired; and the said sum of ten pounds (16s. 8d.) *for every other prophanation of the said day*; and which fines and penalties are to be uplifted and disposed of, in manner contained in the act and instructions anent the justices of the peace;† and if the party offender be not able to pay the penalties foresaid, then to be

* See act 1579.

† 1661, Char. II. c. 38.—All and sundry which penalties to be levied, are to be disposed of as followeth; to wit, one half to pious uses in the same paroch where the offenders live, or the offence hath been committed, and the other half to be divided into two equal parts, one part whereof to be given to the informer and prosecutor, and out of the other half to satisfy the constable, or other persons who shall be employed for bringing the person accused to justice, and the remainder to be disposed to pious uses, or to satisfy the constables for their travel and service in other parts of their office, according as the justices shall think fit.

exemplarily punished in his body, according to the merits of his fault.

This act, it will be observed, not only ratifies those going before, but also specifies certain abuses for which special penalties are awarded, and which are deficient only in so far as a reduction in the value of money renders them so. The next act, however, will be found to be even more specific.

1672, Char. II. c. 22.—Act against Profaneness.

Our Sovereign Lord considering the many and great violations of the laws of God, and of the laws of this kingdom, established by His Majesty and his royal predecessors, against cursing, swearing, drunkenness, fornication and uncleanness, *profanation of the Lord's day*, mocking or reproaching of religion, and the exercises thereof, which are prohibit by several acts of parliament, under diverse pecunial mulcts and penalties, and especially by the twenty act of the twenty-two parliament of King James the Sixth, intituled, *Act anent the punishment of Drunkards*; and by the eighteenth act of the first session of His Majesty's first parliament, intituled, *Act for the due observation of the Sabbath-day*;* and the nineteenth act thereof, intituled, *Act against Swearing and excessive Drinking*; and by the thirty-eighth act of that same session of parliament, containing instructions to the justices of peace:† Doth, with advice of his Estates of parliament, statute and ordain, that the several pains and fines appointed by the said acts be inflicted on, and exacted off, the respective transgressors; and for that effect, it is hereby statute and ordained, that besides the exercise of church discipline, according to the laws and practice used in this church, in every paroch within royal burgh. or wherein any of His Majesty's privy council or lords of session, sheriff, lord, or bailiff of regality, or their deputies or commissaries, have their residence, or keep courts, *that the saids councillors, or lords of session, magistrates of such burghs, the sheriffs, and the lords, and bailiffs of regalities, or their deputies, the commissaries, or any justice of the peace, they, or any one or more of them, execute, or cause execute, the said laws, against such delinquents in the several paroches where they reside, as shall be delated to them by the kirk-sessions, or other church judicatories*: Providing always, likeas it is hereby provided, that the minister and kirk-session, with the heritors of each parish, or such of them as, upon public intimation by the minister from the pulpit, upon eight days' warning, shall meet with the minister and his assistants in discipline, have the nomination of a collector, who is to receive and count for the fines so imposed; excepting to the royal burghs the nomination

* See act 1661, c. 18. as above.

† See it in part, quoted above.

of their collectors, who have been accustomed so to nominate, they always being accountable, as other collectors, for the uses after specified; and where there be any paroches in which there is none of the saids above-named persons in authority resident, the minister and kirk-session, and heritors of the parish, or major part of them, who shall convene upon public intimation by the minister, upon eight days' warning, shall nominate, so often as they see cause, a person resident within the paroch, whom they find most fit for executing of the saids statutes, and shall, under their hand, offer the person so chosen to the sheriffs, lords, and bailiffs of regalities, stewarts, commissaries, having the ordinary jurisdiction of that place, who are hereby authorised to give commission and deputation to the persons so chosen for convening the persons transgressors of the foresaid statutes, and to judge them according to law: And it is hereby declared, that all execution shall pass upon the decreets and sentences of the saids judges and commissioners, as do or may pass upon the decreets or sentences of sheriffs, bailiffs of royalty or regality, for executing of the saids statutes, conform to the tenor thereof in all points; with power to the said minister, kirk-session, and heritors of each paroch, convened in manner aforesaid, to modifie and appoint such part and portion of the sums arising by the saids decreets, to the collectors nominat by them for their services, as they shall find just, according to their pains and diligence: And it is hereby declared, that the remainder of the said sums shall belong to, and be made use of for, the poor of each paroch *respective*, in manner following:—the one half thereof for the use of the poor of each paroch to be sent to the correction-houses, for being bred to lawful trades, conform to an act of parliament made in this session of parliament; and for which the collector shall be comptable to the heritors of each paroch, and shall deliver to them receipts from the masters of the correction-houses of the one half of the said sums, toward the allowance of the said poor people appointed to be paid out of each paroch by the said act; and the other half of the said fines shall belong to the poor of each paroch *respective*, who, by the said act, by reason of their age or infirmity, are appointed to be entertained within each paroch by the contributions at the paroch kirk, and for which the said collectors are to be comptable to the minister and kirk-session of each paroch, or to the elders during the vacancy; and to be applied by them for the use of the poor, as they shall see cause.

The next act which we are about to quote, and which was passed after the Revolution, ratifies and gives effect to all preceding acts on this subject, and especially the one last quoted.

1690, William and Mary, c. 25.—Act against Profaneness.

Our Sovereign Lord and Lady, the King and Queen's Majes-

ties, and three Estates of parliament, considering how much it concerns the honour and glory of God, and the peace, welfare, and prosperity of the kingdom, that all vice and profaneness be punished and suppressed, and virtue and godliness encouraged; do therefore, with advice and consent of the three Estates of parliament, *revive, renew, and confirm all laws and acts of parliament made before, against cursing, swearing, drunkenness, fornication, and uncleanness, profanation of the Lord's day, and mocking and reproaching of religion, and the exercises thereof, and particularly the act dated the eleventh of September, 1672 years, intituled, Act against Profaneness,* with the whole acts therein mentioned, and manner of execution therein prescribed;* requiring, likeas their Majesties hereby peremptorily require all magistrates, officers, and others concerned, to put the said acts to exact and punctual execution, with all care and diligence, as they will be answerable.

1693, William and Mary, c. 40.—Act against Profaneness.

Our Sovereign Lord and Lady, taking to their serious consideration the profanity and immoralities that so much at present abound, and how much it concerns the glory of God, the honour of the Protestant religion, and the good and peace of the kingdom, that they be repressed and restrained; do, therefore, with advice and consent of the Estates of parliament, hereby ratify and revive all acts of parliament formerly made against Sabbath-breaking, profane and idle swearing, drunkenness, or other immoralities whatsoever, ordaining the same to be put to strict execution with all diligence. *And for the better effectuating thereof, do hereby empower and ordain every presbytery within this kingdom, to appoint one or more within their respective bounds, whom they shall think fit to choose, to take notice of the foresaid vices and immoralities, and to delate and prosecute the persons guilty thereof before the magistrates of the bounds, conform to the tenors of the saids acts; and allowing to them out of the fines and penalties that shall be incurred, not only their whole charges and expenses of the said prosecutions, but also such further rewards as the lords of their Majesties' privy council shall think fit.*

The next complains of the negligence of magistrates and others, in not giving full effect to preceding acts, and especially the act 1690, as above quoted, and enforces these anew, with additional instructions and prohibitions.

1695, William and Mary, c. 13.—Act against Profaneness.

Our Sovereign Lord and Estates of parliament, considering that the twenty-fifth act of the second session of this current parliament, intituled, *Act against Profaneness*, and the acts generally and particularly therein ratified, has not taken the wished

* The act last quoted.

effect, through the negligence of the magistrates, officers, and others concerned to put the same in execution; do hereby authorise, and strictly require and enjoin all sheriffs and their deputies, stewarts and their deputies, bailies of bailiaries and regalities and their deputies, magistrates of burghs royal and justices of peace, within whose bounds any of the sins forbidden by the said laws shall happen to be committed, *to put the said acts to exact and punctual execution at all times, without necessity of any dispensation, and against all persons, whether officers, soldiers, or others, without exception*; with this certification, that such of the saids judges as shall refuse, neglect, or delay to put the said laws in execution, *upon application of any minister or kirk-session, or any person in their name*, giving information and offering sufficient probation against the offender, that every one of the saids judges so refusing, neglecting, or delaying, shall, *toties quoties*, be subject and liable to a fine of one hundred pounds Scots, (£8, 6s. 8d.) to be applied for behoof of the poor of the parish where the scandal complained on was committed: declaring hereby, that the agent for the kirk, the minister of the parish, or any other person having warrant from him, or from the kirk-session within the parish whereof the scandal complained on was committed, shall have good interest to pursue, before the lords of session, any of the foresaid judges who shall happen to refuse, neglect, or delay to put the saids laws against profaneness to exact and punctual execution, who are hereby ordained to proceed summarily without the order of the roll; and that shall be a sufficient probation of their refusal, neglect, or delay, if the pursuer instruct by an instrument under a nottar's hand, and witnesses thereto subscribing, and deponing thereupon, that he did inform the saids judges of the said scandal, and offered a sufficient probation thereof, unless the judge so pursued condescend and instruct, that within the space of ten days after the said application, he gave order to cite the party complained on to compare before him within the space of ten days, and that at the day of compareance he was ready and willing to have taken cognition and trial of the scandal complained on, and instruct and condescend on a relevant reason why the saids laws were not put in execution against the person complained on.

For the further securing of a better observance of the Lord's day, the following act was added, with still more special instructions.

1696, William, c. 31.—Act against Profaneness.

Our Sovereign Lord, with advice and consent of the Estates of parliament, ratifies, renews, and revives, *all former laws and acts of parliament made against drunkenness, Sabbath-breaking, swearing, fornication, uncleanness, mocking and reproaching religion, and the exercises thereof, and generally all the laws made against profaneness*, and ordains the same to be put to full and vigorous

execution. And, farther, considering how much profanity and immorality do abound over all the nation, to the dishonour of God, reproach of religion, and the discredit and weakening of the government, notwithstanding of the many good laws that have been made against profaneness: therefore, and for the better, more expedite, and effectual execution of the said laws, statutes and ordains, that in every parish where either sheriff, sheriff depute, lord of regality, or regality depute, or baillies or baillie deputes, stewarts or stewart deputes, or magistrates of burghs, happen to reside, they shall, and are hereby obliged and required to put the said laws against profanity and immorality to due and full execution, *at the instance of any person whatsoever* who shall pursue the same, certifying them, if they failie therein, either by themselves or their deputes, to be by them nominate for the said parish, the lords of His Majesty's privy council will appoint and nominate baillies in that part, to judge and execute the laws in their place. And as to such parishes wherein none of magistrates foresaid, having ordinary jurisdiction, do reside, His Majesty, with advice and consent foresaid, statutes and ordains, that, in every such parish, the foresaid persons having ordinary jurisdiction over the same, shall appoint deputes for the said parishes, with the power, and for the end foresaid, such as shall be named to them by the heritors and kirk-session thereof for that effect: certifying the foresaid magistrates, that if they refuse to grant the said deputations when required, they shall not only be liable in the sum of one hundred pounds, but that the lords of council will grant the said deputations by them refused. And His Majesty, with consent foresaid, discharges all vocations of the said processes against profanity and immorality, to be intended before the said judges and deputes in the said parishes simpliciter, and likewise all suspensions of their sentences, without consignation or liquidate discharges. And further ordains, that in case of calumnious suspending, the lords of session decern a third part more than is decerned for expenses; and ordains the fines to be instantly paid to the parish collectors for the poor, or the party to be imprisoned, till sufficient caution be found for payment of the said fines, or otherwise to be exemplary punished in his person, in case of inability to pay the fine: *and that no pretence of different persuasion in matters of religion, shall excecme the delinquent from being censured and punished for such immoralities, as by the laws of this kingdom are declared to be punishable by fining.* And, lastly, it is declared, that nothing in this act shall hinder or impede all ordinary magistrates and judges to exerce their jurisdiction in the premises as accords. And His Majesty and the said Estates of parliament recommend to the lords of privy council, to take such further effectual course, as shall be found requisite for restraining and *punishing of all sorts of profanity* and wickedness; and for encouraging and rewarding of such as shall be employed in the execution of the said laws, either

out of the fines that shall be uplifted for the foresaid transgressions, or otherwise as they shall think fit. And does hereby strictly require and command all persons to whom it doth or may belong, to perform their duties in the premises punctually, as they will be answerable.

We have yet one other act on this subject, and in which the preceding acts are confirmed, many of them by special reference.

1701, William, c. 11.—Act against Profaneness.

Our Sovereign Lord, for the better and more effectual repressing of profaneness and immorality, with advice and consent of the Estates of parliament, ratifies, renews, and revives all former laws and acts of parliament made against drunkenness, *Sabbath-breaking*, swearing, fornication, adultery, and all manner of uncleanness, mocking and reproaching religion, and the exercise thereof, and generally all other laws made against profaneness, and particularly, without prejudice of the said generality, ratifies and revives the act of the 9th parliament, Queen Mary, c. 74, intituled, Act anent Adultery; as also the act of the 7th parliament, James VI. c. 10, intituled, The explanation of the Act teaching notour and manifest Adultery; and ordains the same to be put to strict and vigorous execution in all points. As also ratifies and approves the acts following, viz. the act of parliament 1672, intituled, Act against Profaneness, whereby all members of His Majesty's privy council, or lords of session, with all judges ordinary, having their residence, or keeping courts, in any paroch, are ordained to execute, or cause execute, the said laws against any such delinquents therein as shall be delated to them by the kirk-sessions, or other church judicatories, with power to the kirk-session and heritors to name a collector of the fines; as also, where none of the foresaid persons in authority reside, to nominate a person resident within the paroch, whom they shall offer to the judge-ordinary of the bounds, to the end he may grant them a deputation to the effect foresaid; as likewise, to modify and appoint such fees to the said collectors out of the saids fines as they shall find just, and that the remainder of the saids fines be applied for the use of the poor, in manner specified in the said act.—The act of parliament, 1693, also intituled, Act against Profaneness, whereby every presbytery within this kingdom is empowered and ordained to appoint one or more within their respective bounds to take notice of all vices and immoralities, and to delate and prosecute the persons guilty, conform to the tenor of the former acts, and allowing to them, out of the fines, not only the whole expenses, but such rewards as the lords of the privy council shall think fit.—*The act* 1695, likewise intituled, against Profaneness, whereby all the judges ordinary, and their deputies, and all justices of peace, within whose bounds any of the said offences shall happen, are authorized and enjoined to

put the said acts against profaneness to exact and punctual execution, at all times, without necessity of any dispensation, and against all persons, whether officers, soldiers, or others, without exception; with certification, that any of the said judges that shall refuse or neglect to put the said laws in execution, upon the application of any minister, kirk-session, or any person in their name, informing and offering sufficient probation, he shall be liable and subject, *toties quoties*, to a fine of one hundred pounds Scots for the poor of the paroch; where the scandal happened; declaring that the agent for the kirk, the minister or kirk-session of the paroch, or any having their warrant, shall have good interest to pursue, before the lords of session, any of the said judges refusing or neglecting as said is. And that the said refusal or neglect shall be sufficiently proven by an instrument under a nottar's hand, and witnesses subscribing, and deponing that the said information was given, and probation offered, as the said act more fully bears.—*And lastly, the act 1696*, also intituled, Act against Profaneness, in the hail heads, articles, and clauses thereof; all which laws and acts of parliament, generally and particularly above narrated, His Majesty, with advice and consent foresaid, ordains to be put to strict and punctual execution in all points; and *farder, all ministers and kirk-sessions, and heritors concerned, are hereby required and ordained to do and act their parts faithfully in the premises, as they will be answerable;* and in case any person shall be excommunicate for not answering, or for not obeying and satisfying the church, when processed before them for profaneness and immorality, or in case that any person cited on the account fore-said, shall be declared by the church to be contumacious, then, and in either of these cases, His Majesty, with advice and consent foresaid, statutes and ordains, that upon application made by a presbytery, provincial synod, or General Assembly, to His Majesty's privy council, representing the same, the lords of privy council shall represent the said matter to His Majesty, that he may be duly informed anent the foresaid person found guilty or contumacious, as said is, as a person not fit to be employed or continued in any place of public trust, civil or military.

The above are, we believe, the principal acts of the Scottish parliament bearing directly on the subject of Sabbath profanation. It will be admitted, that these are sufficiently specific; but it will perhaps be questioned by some, whether they have not become obsolete, and so ceased to be of authority. The opinion of the late Lord President Blair, given below, will furnish the best general answer to this question. And we may add, that prosecutions proceeding on these acts, have effect given them, up to the present time,

and within these very districts, which we have been reviewing. This we state on the authority of gentlemen connected with the prosecutions.

OPINION of the late Lord President BLAIR, as to the Profanation of the Sabbath.

1823. The statutes now in force, with respect to the observance of the Sabbath-day, appear to me to be sufficient for checking the evil complained of. The statutes which I mean are the following:—Act 1661, c. 18; 1672, c. 22; 1693, c. 40; 1695, c. 13; and act 1701, c. 11.*

By these statutes, every person guilty of profaning the Sabbath-day *in any manner whatever*, is made liable in a pecuniary penalty, *toties quoties*, to be recovered by prosecution before sheriffs, justices of peace, or any other judge ordinary. *And the minister of every parish, the kirk-session, or the presbytery, or a person named by them, is entitled to prosecute.*

There appears, therefore, to be no defect in the law as it stands, if duly executed. And the power of enforcing execution is lodged with the church judicatories themselves. *Perhaps it might be proper to cause print the above statutes, and transmit copies thereof to the different presbyteries, so that due notification may be given to all concerned.*

(Signed) ROBERT BLAIR.†

Edinburgh, 24th May, 1794.

2. An ABSTRACT of Acts of Assembly on Sabbath Profanation.

It will have been already seen, that the execution of acts of parliament for repressing Sabbath profanation, is chiefly committed, in the first instance, to the care of ministers and kirk-sessions. It may now be well to see what instructions the General Assembly afforded these for direction. And here there is no lack of materials. The number of acts passed on the subject, either directly or indirectly, is very great, from which we shall furnish merely a selection. It will also, perhaps, be most convenient to have them arranged under two heads—Profanation in general, and the Profanation of the Sabbath in particular.

First, Sabbath profanation.

From the very earliest periods of the history of the

* By these acts all the other acts re-printed in this work are also ratified.

† Compendium of the Laws of the Church of Scotland.—Vol. II. p. 511.

church, this occupied much of her attention; and hence many notices of her exertions to promote Sabbath sanctification will be found in the works of Calderwood, and other early historians. But as we have no regular series of acts of Assembly before 1638, we shall begin with that date.

1638, Sess. 7.—The Assembly recommendeth to the several presbyteries, *the execution of the old acts of Assemblies, against the breaking of the Sabbath-day*, by the going of milns, salt-pans, salmond-fishing, or any such like labour; and to this end, revives and renews the act of the Assembly, holden at Halyrudehouse, 1502, Sess. 5. whereof the tenor followeth:—

The Assemblie considering that the conventions of the people, specially on the Sabbath-day, are verie rare in many places, by distraction of labour, not only in harvest and seed-time, but also every Sabbath, by fishing both of whyte fish and salmond-fishing, and in going of milles;* Therefore, the Assemblie dischargeth and inhibiteth all such labour of fishing, as well whyte fish as salmond fish, and going of milles of all sorts upon the Sabbath-day, under the pain of incurring the censures of the kirk: And ordains the commissioners of this Assemblie to meane the same to His Majestie, and to desire that a pecunial pain may be enjoyned upon the contraveners of this present act.†

1639, Sess. 21.—The above act is again renewed and enforced in similar terms.

1643, Sess. 11.—The General Assembly declares, that the acts made against salmond-fishing upon the Sabbath, or against *any other labour upon the Lord's day*, to be not only against servants who actually work, but also that the samine should be extended *against masters, whose hired servants they are*.

1646, Sess. ult.—Act against loosing of Ships and Barks upon the Lord's day.

The General Assembly understanding how much the Lord's day is profaned by skippers and other sea-faring men, do therefore discharge and inhibit all skippers and sailors *to begin any voyage on the Lord's day, or to loose any ships, barks, or boats, out of harbery or road upon that day*; and who shall do in the contrary hereof, shall be censured as profaners of the Sabbath: recommending to presbyteries and others whom it may concerne, to see both the *Acts of Assembly and Parliament made for censuring and punishing profanation of the Lord's day, to be put in execution* against them.

* These practices were common previous to the Reformation, and had not yet been got under, which shows what the fathers of our church had to contend with.

† We thus see how acts of parliament were obtained.

Censuring was what we saw to be enacted by the *Assembly*, *punishing* by the *parliament*. Acts by both courts, and, for these several purposes, are here said to have been already "*made*," and were now to be put in execution. This is at least presumptive evidence, that some of the acts of parliament already in force, applied to the cases referred to in this act. We are aware, indeed, that the civil wars in the reign of Charles I. had already commenced, and that it will probably be alleged, that this proceeded on some act afterwards rescinded. Not having at hand a list of all the rescinded acts, we are unable to ascertain whether there were any passed on this special point; but it will be seen, by referring to the act 1579, given above, "that na handie-labouring nor working" was "to be used on the Sabbath-day." And it will be seen, by again turning to the act 1661, passed immediately *after the Restoration*, that all former acts on the subject, but especially the act 1579, were then ratified and enforced. And after enumerating particular kinds of profanation, it is added, "*and all other profanation thereof whatsoever.*"

In 1690, several overtures were brought before the Assembly, approved of, and ordained to have all the authority and force of so many acts of Assembly. The following is one of these:—

1690, Sess. 12.—That it be recommended to kirk-sessions and presbyteries, carefully *to put in execution* the acts of former General Assemblies against profanation of the Lord's day, and particularly by unnecessary *sailing and travelling*.

Here we find a reference to the same abuse noticed above, and without the slightest intimation of any want of power, or of any check having been given to authority assumed at any previous period.

1705, Sess. 12.—Act against Profanation of the Lord's day.

The General Assembly taking to their serious consideration the great profanation of the Lord's day, by multitudes of people vaging idly upon the streets of the city of Edinburgh, pier and shore of Leith, in St. Ann's Yeads, and the Queen's Park, and in diverse places of the West Kirk Paroch, and on the Links of Leith, and other places, especially about Edinburgh, and that by persons of all ranks, many whereof are strangers, as the same

hath been represented to them by the commissioners from the presbytery of Edinburgh, in the name and by the appointment of that presbytery; and considering also what hath been represented by several brethren, anent the profanation of the Sabbath in other places of the nation, by unnecessarily travelling and otherways; and the General Assembly being deeply sensible of the great dishonour done to the holy God, and of the open contempt of God and man, manifested by such heaven-daring profaneness, to the exposing of the nation to the heaviest judgments: Therefore they do, in the fear of God, earnestly exhort all their reverend brethren of the ministry, and other officers of the church, to contribute their utmost endeavours in their stations, for suppressing such gross profanation of the Lord's day, by a vigorous and impartial, yet prudent exercise of the discipline of the church, and *by holding hand to the execution of the laudable laws of the nation against the guilty*, in such way and manner as is allowed and required by law; and because the concurrence and assistance of the civil government will be absolutely necessary for the better crushing and restraining this crying sin, the General Assembly do hereby appoint their commission to be nominate by them, to address the right honourable the lords of Her Majesty's privy council, that their lordships may be pleased to give such orders, and take such courses for restraining those abuses, as they in their wisdom shall judge most effectual.

1708, Sess. ult.—Act for the better observation of the Lord's day.

Forasmuch as ministers from diverse parts of this national church, do represent that there is a general profanation of the Lord's day by travelling thereupon, carrying goods, driving cattle, and other abuses, to the great scandal of religion, and manifest breach of many good laws and acts of parliament and General Assemblies, which the General Assembly of this church being desirous to prevent, in so far as is competent to them; therefore they did, and hereby do appoint, each presbytery within this church, to nominate two or three of their number to attend the lords commissioners of justiciary at their first circuit that falls to be in their bounds, and to represent to their lordships the profanation of the Lord's day by the foresaid wicked and sinful practices; and the General Assembly does seriously recommend to the same lords of justiciary, to take such effectual courses as they in their wisdom shall think fit, to restrain and punish the foresaid abuses, which the Assembly will acknowledge as a singular service done to God and his church; and they do in the meantime enjoin all the ministers of this church from their pulpits, to advertise their people among whom such practices are, of the great hazard their immortal souls are in by such courses, and that if they continue therein there will be a necessity to represent to the lords justices all transgressors of the laws made against profaning of the Sabbath, and warn them to abstain therefrom in

time coming: And further, the General Assembly enjoins ministers and church judicatories to take care that former acts of Assembly made against breach of the Lord's day be observed, and not only to proceed with ecclesiastical censures, but to apply to the justices of the peace in their bounds, and other magistrates, for putting in execution the good laws already made against the breach of the Sabbath and other immoralities.

From these specimens of acts of Assembly, it will be seen how the church availed herself of the aid which the laws of the country afforded for the suppression of gross breaches of the Sabbath. To show, however, that these venerable fathers of the church, and chief formers of the habits of our country, depended not merely, or even chiefly, on police regulations, for carrying their ends into effect, we have only now to turn to the means which they employed for the suppression of profanity in general.

Secondly, Profanation in general.

There are also many acts coming under this description, and some of them long, which will render it necessary to give only a part of them.

1694, Act 13.—Act against Profaneness.

The General Assembly of this national church, taking into serious consideration, &c. doth therefore exhort and require, that ministers, and all who fear God, have in their hearts a deep humbling and soul-affecting sense of these evils, and be much in prayer and supplication before God on this account; and that all the ministers of this church preach *plainly and faithfully* against these vices, and denounce the threatened judgments of God against such evil doers; and deal earnestly and much with their consciences, to bring them to a conviction and sense of their sin and danger. As also the General Assembly appoints, that church judicatories do faithfully exercise *church discipline* against all such scandalous offenders, with that gravity, prudence, and meekness of wisdom, as by the blessing of God may prove an effectual mean of reforming and recovering the guilty, and of preventing the like sins in others. And farther, the General Assembly requires that care be taken in the receiving of servants, *that they have testimonials of their honest and Christian behaviour*; and that the same be required of all others who flit and remove from one paroch to another. And also the General Assembly appoints, that the ministers and elders in each congregation take care *that the worship of God be performed* in the several families thereof; and if any family be found which neglecteth this necessary duty, the head of that family is to be gravely, seriously, and earnestly admonished, until he amend his fault. And recommends to ministers and kirk-sessions, *that none*

be ruling elders who make not conscience of this necessary and unquestionable duty. And likewise the General Assembly recommends to all ministers and kirk-sessions that they carefully apply to the several magistrates of their bounds, that the acts of parliament against profaneness may be put in execution, and particularly the act of parliament, June 15, 1693. And lastly the General Assembly ordains that this present act be read and intimate in all churches.*

We shall have occasion to see, that it was a very general practice to have such acts read, which was itself an influential means of good, leading also to other means which could scarcely be anticipated.

The act 11, 1697, follows up the spirit of the former, and urges with greater fulness the proper means for checking profanation, and promoting, in its stead, substantial and abiding habits of true piety and orderly behaviour. It also notices the acts of parliament against profaneness for 1693, 1695, and 1696, and requires that it be read twice a year from the pulpit. But as this act is again enforced and virtually set before us in another which soon followed, we shall transcribe only the latter of them.

1699, Act 7.—Act against Profaneness.

The General Assembly taking to their consideration the overtures against profaneness, passed by the last Assembly, Jan. 24, 1698, Sess. 15. and having heard the report of commissioners present from the several presbyteries of this national church, to whom the consideration of the said overtures were recommended; and the General Assembly being well and ripely advised thereanent, did by their vote, and hereby do, approve of these overtures after-mentioned, whereof the tenor follows:—

1. The General Assembly considering the lamentable growth of profanity, ignorance, and irreligion, that is too manifest in this land, and the woful decay of *the life and power of godliness, with the small success of the gospel*, that is to be observed every where at this time, the General Assembly, in a deep sense of these things, and for the remedying of them, do in the first place, in awe and dread of God, beseech, exhort, and require all ministers, by the coming of our Lord Jesus Christ, and our gathering together unto him, that they take heed to themselves and to their doctrine, and endeavour to be ensamples to the people, in all piety, purity, and holiness, in all manner of conversation.

2. That they be frequent and fervent in secret prayer for themselves and the people committed to them, joining sometime fast-

* See page 249.

ing with prayer. And the General Assembly recommends to ministers and elders in their several parishes, and ministers in their several presbyteries, to *meet sometimes in their parishes and presbyteries respective, for private fasting and prayer and conference anent the state of the church, and that part of it in which they have special interest, with respect to the growth or decay of godliness, and success of the gospel therein.*

3. That presbyteries be more accurate in managing their privy censures, and that a day be set apart to that purpose only, and spent in fasting and prayer together.

4. That presbyteries be very cautious in admitting entrants to the ministry, and be accurate and exact in the trial, not only of their literature, *but of their piety, prudence, and formerly godly conversation and walk.*

5. That ministers be painful in catechising, frequent in visiting of families, and in private personal conference with those of their charge, *about the state of their souls,* and that ministers be more frequent in the administration of the Lord's supper, and *always edifying in their converse and discourse, and that they deal with heads of families, to engage them to piety and a care to reform their families, and to set up, and to keep up the worship of God therein.* And, in particular, that ministers endeavour by all prudent and gaining gospel methods, to engage persons of honour and power to fall in love with holiness, and reckon it, as indeed it is, their greatest honour. And that, in dealing with such of them as are vicious, an humble, and yet holy boldness and zeal be used in admonishing them, in order to their recovery. And that herein presbyteries appoint some other of their number, to concur with the minister of the place, as may be most for edification.

6. The General Assembly recommends to the kirk-sessions and presbyteries, the vigorous, impartial, and yet prudent exercise of church discipline against all immorality, especially drunkenness and filthiness, cursing and swearing, and profaning the Lord's day, which too much abound; and that they apply to the magistrate for the execution of the good laws made against immorality and profaneness.

7. That seeing it is observed, that in burghs, those of greatest resort, as in Edinburgh, many sit too late in taverns, especially on the Saturday's night, and men of business pretend they do it for relaxation of their minds, through which they neglect the public worship on the Lord's day in the forenoon, and others attend the worship drowsily; therefore the General Assembly recommends to all ministers, where such sinful customs are, to represent to the people, both publicly and privately, the sin and evil thereof; and to call them to redeem that time which they have free from business, and to employ it for converse with God about their soul's state, and in preparation for the Sabbath, which will yield more delight than all sensual pleasures can do.

And the General Assembly beseecheth and exhorteth all magistrates of burghs, to be assistant to ministers, in inquiring into, and reforming such abuses. And siclike the General Assembly revives the act, dated the 11th January, 1697, Sess. 8. entitled Act against Profaneness, and approves of the overture therein contained, anent censuring such ministers and members of session as are negligent in pursuing scandalls. And the General Assembly recommends and enacts, the punctual observation of the said acts and overtures, and obedience thereto by all presbyteries, ministers, elders, and sessions, as they are concerned, in their several stations.

This was going to the root of the matter. It is interesting also to observe, that the means which are now recommended and employed in other parts of the world for promoting vital godliness, and which it is recommended we also should adopt, are the very means employed by our fathers more than 130 years ago, and which were, in many parts of Scotland, accompanied with effects very similar to those which have more recently been refreshing other parts of the Lord's vineyard.

The various acts of Parliament and of Assembly on this subject, having now become numerous, the following act became necessary:—

1704, Sess. 10.—Act against Profaneness, with a recommendation to the commission thereanent.

The General Assembly, for the effectual restraining of profaneness and immorality, and obtaining the exact execution of the laws against them, do hereby recommend to the commission to be nominate by them, that they appoint some of their number, with the clerk, to draw up an abstract of all the acts of Assemblies to that purpose, both before and since the late Revolution, which, being revised and approved by the commission at their quarterly meeting in June, may by them be ordered to be printed, together with the abstract of the acts of parliament against profaneness, in a small volume, and each presbytery is hereby enjoined twice a year, at least, at diets appointed in hunc effectum, to read these, and to inquire at each minister what is done by him for the execution thereof. And every synod is hereby ordained to take a strict account of presbyteries, their diligence and faithfulness therein; and the General Assembly hereby likewise recommends to all presbyteries, to think seriously what may be farther needful for restraining of wickedness, and advancing of piety and the kingdom of Christ in the nation, and send in their overtures concerning the same to the next General Assembly, who may take

those to their serious consideration, and make this their chief and first work.

1714, Sess. 3.—This is a farther, and in some respects more special act on the subject of the last; adding to the abbreviate there specified.—Queen Ann's Proclamation, dated August, 18, 1708.

1715, Sess. 12.—The same is again renewed with the addition of the Proclamation of King George I.

1746, Act 9.—It was appointed that the abbreviate of the laws and acts of parliament above noticed be reprinted, and copies thereof sent to ministers to be read from the pulpits of their respective churches.

The writer has not been fortunate enough to see any copy of this reprint, but he feels pleasure in having brought these laws and acts substantially together, in the present publication, with the exception of the different proclamations alluded to. In their room he is happy in being able to add the proclamation of his present Majesty, King William IV.

Following out the spirit and design of these acts, the presbytery of Paisley had before them the subject of Sabbath profanation, in September last, when they agreed to overture the synod; and the synod has since appointed a sermon to be preached on the subject, in every pulpit within their bounds, on the first Sabbath of February. The presbytery also appointed a Committee of their own number, to inquire concerning these abuses, and the best means of remedying them. This Committee has since laid a report before the presbytery, recommending certain measures which are now under consideration. Other presbyteries are also beginning to move in this good work, and it is hoped that it will not be long till the subject has engaged the attention of the whole church. And it is earnestly hoped, that our Christian brethren of other denominations, will not fail to do their part. It is a subject of common interest and equal importance to all the different denominations of Christians in this land, and, if united and persevering, God will bless their endeavours with success.

3. *The Proclamation of King William IV.*

A PROCLAMATION, for the encouragement of piety and virtue, and for the preventing and punishing of vice, profaneness, and immorality.

WILLIAM R.

We, most seriously and religiously considering that it is an indispensable duty on us to be careful, above all other things, to preserve and advance the honour and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery, and immorality, which are so highly displeasing to God, so great a reproach to our religion and government, and (by means of the frequent ill examples of the practices thereof) have so fatal a tendency to the corruption of many of our loving subjects, otherwise religiously and virtuously disposed, and which, if not timely remedied, may justly draw down the divine vengeance on us and our kingdom: We also, humbly acknowledging that we cannot expect the blessing and goodness of Almighty God, (by whom kings reign, and on which we entirely rely,) to make our reign happy and prosperous to ourself and our people, without a religious observance of God's holy laws: To the intent, therefore, that religion, piety, and good manners, may (according to our most hearty desire) flourish and increase under our administration and government, we have thought fit, by the advice of our privy council, to issue this our royal proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness, and immorality, in all persons of whatsoever degree or quality within this our realm, and particularly in such as are employed near our royal person; and that, for the encouragement of religion and morality, we will, upon all occasions, distinguish persons of piety and virtue by marks of our royal favour: And we do expect and require, that all persons of honour, or in place of authority, will give good example by their own virtue and piety; and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they, being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them, may (as far as it is possible) supply what the laws (probably) cannot altogether prevent: *And we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from playing, on the Lord's day, at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever.* And we do hereby require and command them, and every of them, decently and reverently to attend the worship of God on every Lord's day, on pain of our highest displeasure, and of being proceeded against with the utmost rigour that may be by law. And, for the more effectual reforming all such persons, who, by

reason of their dissolute lives and conversations, are a scandal to our kingdom, our further pleasure is, and we do hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's day, or other dissolute, immoral, or disorderly practices; and that they take care also effectually to suppress all public gaming-houses and places, and other lewd and disorderly houses; and to put in execution the statute made in twenty-ninth year of the reign of the late king Charles the Second, intituled, An Act for the better Observation of the Lord's day, commonly called Sunday; and also so much of an act of parliament made in the ninth year of the reign of the late king William the Third, intituled, An Act for the more effective suppressing of Blasphemy and Profaneness, as is now in force; and all other laws now in force for the punishing and suppressing any of the vices aforesaid; and also to suppress and prevent all gaming whatsoever, in public or private houses, on the Lord's day; *and likewise that they take effectual care to prevent all persons keeping taverns, chocolate-houses, coffee-houses, or other public-houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses, in the time of divine service on the Lord's day, as they will answer it to Almighty God, and upon pain of our highest displeasure.* And for the more effectual proceeding herein, we do hereby direct and command all our judges of assize and justices of the peace, to give strict charges at their respective assizes and sessions, for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid; and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws in execution; and that they do, at their respective assizes and quarter sessions of the peace, cause this our royal Proclamation to be publicly read in open court immediately before the charge is given. And we do hereby further charge and command every minister in his respective parish church or chapel, to read, or cause to be read, this our Proclamation, at least four times in every year, immediately after divine service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneness. And, to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, private soldiers, mariners, and others who are employed in our service, by sea and land, we do hereby strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all profaneness, debauchery, and other immoralities, and that by their own good and virtuous lives and conversations they

do set good examples to all such as are under their care and authority; and likewise take care of, and inspect the behaviour of all such as are under them, and punish all those who shall be guilty of any the offences aforesaid, as they will be answerable for the ill consequences of their neglect herein.

Given at our court at Saint James's, this twenty-eighth day of June, one thousand eight hundred and thirty, and in the first year of our reign.

It will be seen from the above Abstract of Acts of Assembly, that the church was accustomed to account such a document as this, not a mere form, but a true expression of the will of the legislature, and as authoritative for the repression of vice and profanity. Some parts of this and of other legal documents are indeed unfit to be put in execution, inasmuch as they go to legislate on what is merely moral; but as this is not the case with the repression of gross Sabbath-breaking, it ought not to be regarded as falling under this exception.

There are some minor points, both in this and other enactments, which lessen their efficiency. We refer especially to the limiting of certain restrictions for Sabbath observance to the hours of divine service. It is very desirable that these should, in respect of Scotland, be made conformable to her other statutes on the subject. Nor ought we perhaps to allow the fear of disappointment so much to paralyze every wish for the attainment of so desirable an object. We are aware of some of the grounds on which this fear is entertained, by persons whose judgment is deserving of the highest respect. The prevalence of lax notions respecting Sabbath observance, even in our own country, is too great not to be feared; but it ought not to be forgotten, that the friends of Sabbath observance are both numerous and influential, though less noisy; and that even on general and political grounds, certain restraints have become necessary, and are acknowledged to be so by persons who view them chiefly in this latter light. Sentiments are occasionally uttered by particular members, in both Houses of Parliament, indicating a state of feeling on this subject by no means favourable to such restrictions; but it would

be doing injustice to the legislature of the country, to identify the language of individuals with the general sentiments of either House, or with the principles of Government.

In the discussions on the Beer Bill, in the House of Lords, August 15, 1831, the Bishop of London presented a petition, signed by 95 clergymen of Staffordshire, complaining of the demoralizing effects of the Beer Bill. In supporting this petition, his Lordship read part of a letter from that county, stating, that at a meeting held in some part of the Potteries, various resolutions were passed for suppressing abuses; and among others, that the beer-shops should be shut during *the whole of Sundays*, except during such hours as might be necessary for families in the neighbourhood to get beer for their meals. The Bishop of London supported the same view, and argued, that the only reason why public-houses were allowed to open on the Sabbath, more than the shops for the sale of other articles, was, that they were supposed necessary for the accommodation of wayfaring persons. The Duke of Wellington proposed, that such houses should be shut every afternoon in winter at four o'clock, and in summer at six. The Lord Chancellor thought the suggestion deserving of consideration; and although he was not prepared to offer a definite opinion concerning any particular measure, he admitted the principle of some regulation as to early hours. The discussion was again renewed on the 29th, when the Lord Chancellor, while he objected to the making distinctions between the regulations of beer-shops and gin-shops, expressed it as his most sincere and earnest wish, to do every thing in his power to lessen the consumption of inebriating liquors. It was, said he, to the immoderate use of gin and ardent spirits, *that most of the crimes of the metropolis were to be traced*, as was clearly shown by reports of Committees of that House, and by the evidence of most observant and intelligent witnesses. To this source was to be traced the greater part of the immorality of the country, and to correct this evil propensity he would willingly sacrifice a great deal. To effect it he would give up his principles of free trade, as far as the relinquishment of them would tend to the attainment of so desirable an object.—*London Globe, Aug. 16, 30, 1831.*

A feeling so strong, and sentiments such as are expressed above, though accommodated to English practice, are surely not discouraging to any general endeavour which might be made for the support and execution of the laws of this part of the United Kingdom, and to which we are mainly indebted for not being in a similar condition with our fellow-subjects in the South. And it is the opinion of persons well able to

judge, that there is a general desire, on the part of the legislature, to have our Scottish laws, as much as possible, conformed to English practice. But this says too much to be allowed wholly to prevent attempts being made. For if this is to go on, then are not all our Sabbath restrictions peculiar to Scotland in danger? And are we thus passively to lose the advantage of what was obtained at much expense, both of often repeated efforts, and also of the blood of our forefathers, and which has been a blessing to so many generations? And we ought to bear in mind, that England feels deeply her want of efficient laws to protect the due observance of her Sabbaths; and the friends of the Sabbath in England, therefore, would for their own sakes, as well as for justice' sake, and the sake of the Sabbath, bid us God speed. We are in this, as in other things, to leave part to God, in whose name, and for whose glory, we make these endeavours.

FINIS.

