

THE SABBATH
THE HOPE OF THE PEOPLE

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TO
MOTHER
WHO MADE THE SABBATH A DELIGHT TO HER
CHILDREN,
THIS LITTLE BOOK IS DEDICATED,
BY
ONE WHO OWES TO HER INFLUENCE MORE
THAN WORDS CAN TELL OR DEEDS
CAN SHOW.

THE SABBATH, THE HOPE OF THE PEOPLE.

“The Sabbath was made for man.” Mark 2:27.

THESE words of our Lord and Saviour embody in a single utterance the principle that makes the Sabbath a priceless boon to a lost world. The Sabbath is all that is left us of the first Eden. It is the continued type and pledge of the Eden beyond, and of God’s provision for its possession. God rules the world. The government that meets our wants and promotes our spiritual interests had an existence before the morning stars sang together, and will continue in undiminished power after the heavens shall have been rolled together as a scroll. The Sabbath was made for man. It preceded man. It was adapted to his wants. As God clothed the fields with grass prior to the creation of the cattle, so he provided for the outcropping desires, for the longings and necessities of man’s sentient nature, before the machinery of the brain found a place in the framework of the body.

It is a notable fact that it was a Sabbath’s sun that first met the gaze of man when he awoke from his peaceful sleep. Beautiful foreshadowing of the truth that cheers the heart of the believer who closes his eyes to a life of care, knowing that he shall awake in God’s likeness to behold the glories of a Sabbath that hath no setting sun: —

“There happier bowers than Eden’s bloom,
Nor sin nor sorrow know:
Blest seats, through rude and stormy scenes
I onward press to you.

“No dimming cloud overshadows thee,
Nor gloom, nor darksome night;
But every soul shines as the sun,
For God himself gives light.”

In the words of an old English poem, “the Sabbath is the next world’s gladness prepossessed in this; it is a lamp that lights man through these dark and dreary days; the rich and full redemption of the whole week’s

flight; the milky-way chalked out with suns; the pledge and cue of a full rest, and the outer court of glory.” it is the day the Lord hath made; we will be glad and rejoice in it.

“A day of sweet reflection,
A day of sacred love,
A day of resurrection
From earth to heaven above.”

THE HISTORY OF THE SABBATH.

The declaration that the Sabbath was made for man, finds support in the historical truth that originally it was an act of benediction, a blessing, and a comfort to man. Next to the family, it is the oldest institution which God established on earth, it is the boon of Heaven to a sin-cursed existence. Through the Sabbath as through a glass we may behold, as we look backward, the distant verdure of the garden slopes of Paradise before our first parents lost their pristine home; and looking forward we catch in dim outline the celestial gates of the New Jerusalem; while looking upward we see God, whose presence in the soul re-consecrates the earth, changing thistles of care into flowers of delight, and desert wastes into gardens, along whose footpaths are heard the footsteps of HIM whose words of love thrilled the hearts of the sinless ones as they looked into the face and listened to the converse of the Creator of all things.

The visible Sabbath is a visible gospel. No wonder that the fathers called it the queen of days. “God’s law and grace meet in a divine Redeemer, a divine gospel, and a divine day. Take away their divinity and they are nothing. Your Redeemer becomes a man, your gospel a human book, and your Sabbath a holiday. The true Sabbath stands forth as the herald of the other two, — of the word which men can see and the Redeemer whom they cannot. Without them a pretended holy day would be a cheat, and without the Sabbath their voice would be dumb.

They belong together. The Sabbath is God's day, announcing Gods Son."

The Sabbath is rooted in the physical, the intellectual, and the moral constitution of man.

Do we seek its origin, we take our stand with Adam and behold our Lord resting on the seventh day, sanctifying and blessing it.

The commandment enjoining its observance is embodied not in the ceremonial or civil law, but in the moral law, which is bidding for all times, and rises in sacred majesty and grandeur far above all humanity systems of ethics, as Mount Sinai rises above the desert.

The commandment was written on the first table. First, God declares himself; and second, he command's men to remember, not the seventh day, but the Sabbath day to keep it holy, — because this Sabbath observance underlies honor, uprightness, religion, and Morality. Christ gave it his express sanction, and the apostles, when they comprehended all the laws of God and the duties of men under the great law of love to God and our neighbor, declared that the gospel, far from overthrowing the law, establishes and fulfills it.*

* As another has observed, God did not say that the Sabbath, the day of rest, should be on the seventh day of the week. He said, Six days shalt thou labour, and do all thy work, but the seventh," that is, the day which comes immediately after the six working days, Is the Sabbath of the Lord thy God. In thou shalt not do any work." He did not say where the six working days should begin. He did not say, "the six *first days of the week* thou shalt labour, but the *seventh day of the week* is the Sabbath." He said, in this connection, nothing about weeks, or days of the week. He merely enjoined that a day of rest should follow every six continuous working days. Search your Bibles and see. His command is as literally obeyed by Christians who keep Sunday, as by Jews who keep Saturday.

Nor is there any Hebrew usage by which the term "seventh day" is made equivalent to our Saturday. In Exodus 12:15, it means the seventh day from the fourteenth day of the month Abib. In Leviticus 14:9, it means the seventh day from that on which the priest had inspected the leper, and found him free from disease. In Numbers 19:12, it means the seventh day from that on which a man had become unclean by touching a dead body. And so in numerous other instances. The term "seventh day," as used by Moses, when no mention of a week is made, does not mean the seventh day of the week, but only the seventh day from some date which has been mentioned or implied.

That the Hebrew Sabbath, reckoning regularly from the time of Moses to our day, would come on Saturday, may be true, but we have no proof of it, except the traditions of the elders. Whether true or not, is of no importance to us. The apostles did not feel themselves bound by that reckoning. They felt at liberty to

keep the first day of the week — the day on which Christ rose from the dead — as their Sabbath, as “the Lord’s day.” Nor did they, in making the change, violate the fourth commandment by having seven consecutive working days. At first they kept both days; and, after the custom of keeping the first day of the week was well established, dropped the practice of keeping the seventh.

As it was impossible for such a small minority to break up the universal habit of calling the seventh day of the week “the Sabbath,” they did not attempt it. And as calling their own day of religious rest “the Sabbath,” would have led to continual misunderstanding and mistakes, they, like men of common sense, as they were, called it by a name which would be understood, “the first day of the week,” as in Acts 20:7, and 1 Corinthians 16:2; or, “the Lord’s day,” as in Revelation 1:10. They even used the word “Sabbath” themselves, as everybody else used it and understood it, to mean the seventh day of the week, as in Acts 16:13, and Colossians 2:16. Besides thus changing the day, they threw aside a host of additions which the Jewish “elders,” by their “traditions,” had made to the law as given by Moses.

It is said that the Sabbath of the new dispensation is without authority. By what right do we abrogate a moral law which Christ came to fulfill? We do not abrogate a moral law.

True, we do not observe the so-called seventh day of the week, for the reason that Christ proclaimed himself to be Lord of the Sabbath; and as he lay in his grave, silent and dead on the seventh day, and as he rose to newness of life on the first day of the week, that day became our Lord’s day and took the place of the Jewish seventh. Henceforth the first day led the advance. It proclaimed the truth that the new creation begins with God; that religion is first; that the Sabbath was henceforth to be regarded as the day of preparation, of equipment, of growth, of becoming fitted for the wear and tear, the bustle and exhausting toils of the week. The Christian Sabbath was baptized with fire and the Holy Ghost; it was the day when the Holy Spirit descended as with the sound of a rushing mighty wind upon the disciples. The Sabbath, then, rests upon a threefold basis: the original creation, the Jewish legislation, and the Christian redemption. It meets the physical, moral, and religious necessities of man. It furnishes rest to the Physical nature. It supplies food to the mental, and enlivening and quickening grace to the spiritual. It establishes the week of seven days as a divine order. In the Old Testament it was determined by the creation and the typical redemption; in the new dispensation by the resurrection and full redemption of Christ.

It is claimed that Christ and Paul failed to give their support to the institution of the Sabbath, and that for this reason there is no ground for maintaining the authority of the Sabbatical law. In reply to this, Philip Schaff, D D. has justly said, "If we keep in mind the general relation of the Saviour to the law, as explained especially in the Sermon on the Mount, we cannot for a moment suppose that he should have shaken the authority of any of God's commandments, the least of which he declared to be more enduring than heaven and earth. The passages so often quoted are not aimed at the Sabbath which the Lord hath made, but at the later perversion of it. They in no wise oppose the proper observance of the Sabbath by works of divine worship and charity; but the negative use of self-righteous and hypocritical Sabbatarianism of the Pharisees, who idolized the letter and killed the spirit of the law; who exacted tithes from the smallest produce of the garden and neglected the weightier matters, such as judgment, mercy, and faith; who, like whited sepulchres, appeared beautiful without, but within were full of dead men's bones and of all uncleanness.

Wherever the Christian Sabbath is observed in the same spirit, it is an abuse of God's ordinance, and falls of course under the same condemnation as the Jewish Sabbatarianism of the day of Christ. Christ is indeed Lord of the Sabbath day. But in the same sense he is Lord of all the commandments, as the lawgiver is above the law. He is also the Lord of life, and yet never weakened the commandment, 'Thou shalt not kill,' but sharpened and defined it by pronouncing even the hatred of the heart against our neighbor to be nothing less than murder before God. He uniformly set an example of the right observance of the Sabbath by devoting it to works of worship and charity. He emphatically declared the Sabbath to be made for the benefit of man. And as to Paul, it is certain that while he opposed the Jewish Sabbath and the judaizing mode of its observance, he observed the first day of the week by acts of worship, and enjoined its observance, by an example full of charity and good works, upon his congregations." John, in Revelation 1:10, gave to the Christian Sabbath the designation of "the Lord's day." Upon the first day of the week the disciples met to break bread, and Paul *preached* to them. In that one statement is shrined a fact which has exerted a potent influence upon the destinies of the human race. The preaching of the gospel, pronounced foolishness

by the unregenerated Greek, proved to be the power of God to the conversion of men in every age and in every clime. It is the distinguishing feature of Christ's Sabbath in all lands. Preaching is the publication of God's message in the hearing of men. The preacher is God's ambassador, clothed with a divine authority and sent on a divine mission. The Sabbath is his great day. The voice of the world is hushed, that the voice of God may be heard.

The universal religious observance of the first day of the week as the Lord's day by the early church, the fact that Constantine, after his conversion, made the Sabbath a civil institution, when sports and theatrical amusements and physical labor were prohibited, proves that the Sunday Sabbath law extends back to the resurrection of our Lord Jesus Christ.

OUR SABBATH THE HOPE OF THE PEOPLE.

That the Sabbath is the hope of the people, is shown in the evidence derived not only from history, but from the necessities of mankind. Without the Sabbath man is impoverished physically, mentally, and spiritually. He is made, in those lands unblessed with its influence, to resemble the brutes that perish. Woman loses her position, and man is deprived of the respect within the reach of those who consecrate the day to the worship of God.

Man's interests as well as his necessities are cared for by Sabbath observance. Macaulay has shown, by a careful investigation of the subject, that the seventh day is God's gift to man, and that the laborer receives the same amount of wages for six days as for seven days of continuous labor; while an examination of the statistics of the manufacturing districts proves that employers receive greater profit when they permit their laborers to rest on the Sabbath than they do when they employ them. This proves not only that it is right to obey God, but that it is wise to do so. Wilberforce supported this view, and declared that statistics showed that when the government abstained from working their shops on the Sabbath they obtained more and better work. Similar trials were made in the public service of the United States and of France, and the practice was abandoned in both instances,

because, from less work being done in seven days than in six, it was not profitable to the state. In the iron regions, where blast furnaces are kept going night and day, more iron is proved to be made in six days than in seven. These facts show that the church of Christ is the patron and friend of the working classes. By Christians alone the battle has been waged which has won this day from the grasp of selfishness and held it as a bequest of God.

Physical rest is admitted to be a necessity. Mental improvement is claimed to be desirable by those who ignore the divinity of the Sabbath. By so much as they oppose the religious observance of the Sabbath they degrade and destroy the day; they break down the safeguards of society, and prove themselves to be the enemies of the race of man. The Sabbath, as God made it and as Christ observed it, is the hope of the people.

Luther has been referred to as sanctioning the desecration of the Sabbath. His influence in that direction was bad. The effects are seen in Germany and among Germans (of this background) at this time. Reaction has commenced, and in no country are more strenuous efforts being made to promote its religious observance. The following is a picture of a German Sabbath, drawn by a competent and candid observer.

“The lower orders, even less restrained by the law, imitate the demoralizing example of their superiors; and the more so, because the Lord’s day greatly increases their gains. Tobacconists, musicians, rum-sellers, rope-dancers, and all those whose business it is to minister to the pleasure of men, respectively depend on Sunday as the best day for the exercise of their craft. Accordingly every kind of business proceeds on this day as on any other, unless suspended so that the people may participate in the public amusements. The warehouses and stores are everywhere open, and the multitude of customers gives melancholy evidence that the tradesmen in opening their shops do but accommodate themselves to the spirit of the times. The noise of the workshop, the rattling of machinery, the rumbling of mills, and the strokes of the steam engine, everywhere disturb the stillness of the sacred day. Here is a blacksmith at his forge, and there a gang of laborers upon the scaffold. In one direction they are busy in preparing their carriages for a party of pleasure; in another is the teamster with his weary beast toiling at his

load; and on every Side the post coaches pass eagerly on in their destined routes. At the sound of fife and drum the people are running together at the corner of a street to see a bear dance; the mendicant minstrel is wailing forth his music with his hand organ in the courts and lanes; and multitudes of criers are calling out at the top of their voices to draw the greedy crowd to come and taste of their dainties.”

It is not enough that military parades and public reviews of whole regiments engross a great part of the day; that the sound of the Sabbath bell mingles with the clang of martial music and the roar of cannon; but the din of business and the pursuit or pleasure so disturb the rest and desecrate the sacredness of this holy day, that what God ordained to be a blessing to man he has converted into a curse.

“Toward the close of the day, parties of pleasure, On foot, in carriages, and on horseback, are everywhere seen, confusedly basting away in pursuit of pleasure. There is an eager rush to houses of public amusement, which, are everywhere open, and in which with games at cards and nine-pins, with circular railways, with carousing and dancing, and sports of every description, the Lord’s day is commemorated. But we cannot even allude to the numberless forms of riotous mirth to which multitudes resign themselves. A hundred places are open, where, by change of scene, from hour to hour, they may diversify their amusements, and indulge in the most unrestrained and shameless excesses. The common people, who in total neglect of the public worship of God, spend the day in toil, when their work is done, as if in eager haste to redeem the pastime which they have lost, press away to their beer-stands, coffee-houses, and dancing halls. The day closes with the exhibitions of the opera houses, the circus, and the theater.”

Another uses this language in describing the desecration of the Sabbath in New York: “On Sundays the dissipation is astounding. The Germans, as a class, wholly disregard the Sabbath. They gather in companies of hundreds, including women and children, for they all go together, and meet in the hundreds of places devoted to drinking and amusements, and spend the day in frolic, gaming, bowling, dancing, shouting, singing bacchanalian songs, and in high and low revelry. Bands of music attend them everywhere, making discordant and hideous music. They break up Sunday schools, disturb public worship, and annoy all decent people by their rowdyism on their return home.

Other foreigners imitate their example, and add to it by parading the streets in huge processions on Sunday, marching and countermarching with martial music about the streets. Not a Sunday passes without some fatal fray, and New Orleans and Paris are hardly worse than some portions of New York on the Lord's day."

Do not the working classes perceive that when they oppose the efforts of the church of Christ to keep the Sabbath inviolate, and patronize Sabbath excursions and what not, they lend their influence, to a system which proposes to increase their days of toil without increasing their profits, while by so doing they blight their hopes for mental improvement and spiritual enjoyment here and after?

While we can appreciate the natural feeling that seeks to find "sermons in stones" and spiritual culture in communion with nature, experience proves that men do not find sermons in stones, and that those who neglect the sanctuary for the woods and meadows, neglect God, and debase their natures. The conduct of the people who patronize Sabbath excursions proves it. Men are known by the company they keep. Men cannot worship God as well amidst drinking and profanity and lascivious talk as where Christ is preached and God's praises are sung. The fact is, man by nature hates God. The carnal heart is enmity against him. The people who seek pleasure in the country on the Sabbath are opposed to God. Let Christian men, and those who reject Christianity and wield their influence in its support, consider this fact.

THE TWO SABBATHS.

There are two Sabbaths: the Sabbath of the worldling and the Sabbath of the Christian. Rum-sellers, men that drink rum, people who make the Sabbath a delight to themselves by riding their carriages or on public conveyances to their own pleasure or profit, all men who refuse to make the Sabbath holy to the Lord and honorable, preach and teach in the school of Satan, and by influence and by action do much to decoy unwary souls to perdition. Men who observe the Sabbath, and make it holy unto the Lord, "not doing their own ways or finding their own pleasure," by action, by influence and by word, teach the truths of Christianity, and aid in leading souls to Christ and in promoting the

highest interests of humanity.

“The Sabbath is the dike which God has reared against the sea of human passion. Behind it lies the green fields. While it is firm they are safe, When it is thrown down neither waving corn nor sacred homes can stand up against the wicked flood.”

Luther by that one sentence, born in his condemnation of the Sabbatarianism of the Pharisees, threw down the dike, and there has been a fearful progress of Sabbath desecration on the Continent of Europe since the Reformation, and it has been in an inseparable connection with a growing neglect of public worship.

Against this demoralizing tendency God has uttered his protest in the words, “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.”

The effort to promote man’s pleasure, whether by opening the Public Library, by countenancing the Sunday night concert or pleasure, excursions, is in direct opposition to this injunction, and conflicts with the prosperity of the community. The friends of progress, of liberty and of righteousness, will be found on the side of Sabbath observance. The enemies of God are forever enemies of man’s highest good. Those who oppose the observance of the Sabbath are wittingly or unwittingly infidel to God. In all ages the enemies of freedom and of the Sabbath have been the same. Here Pilate and Herod join hands and are sworn friends. The Sabbath elevates man. Men who seek to prevent that elevation endeavor to amuse the people with shows and sports, by multiplying holidays, and by attempting to degrade the Sabbath to a level with them. Hence the theaters and gladiatorial shows of the Roman emperors. Hence the carnivals and shows at Rome now, and the fact that the Sabbath is nowhere kept sacred where Popery is prevalent. With an open Bible and a holy Sabbath, Popery cannot exist. The question meets us here, Is it safe to trifle with God’s law? History answers, No. The Sabbath was made for man. His mental and spiritual health demands its rigid observance.

In proof of this let statistics speak. In Scotland, the highest tone of morality is found among the educated classes. In France, the highest

tone of morality is found among the uneducated classes. In Scotland, crimes are the most numerous in districts where there is the most ignorance; in France, crimes abound in proportion to the spread of scholastic knowledge. And what is the great lesson which this fact reveals. Evidently this, as Dr. Hague declares, “that knowledge cannot improve the moral condition of a people unless the conscience and the heart be educated by Christianity. And we know, too, that where there is no regard for the Sabbath, there is no vital Christianity. We are taught by the progressive history of humanity that the foundations of the Sabbath law are laid in the constitution and course of nature.”

“Let it be observed further,” says Gilfillan, “that in proportion to the perversion of the institution of the Sabbath, religion and morals decline.” Hogarth, like himself, is true to nature, when, in one of the early plates of the series of Industry and Idleness, he represents the idle apprentice, whose course ends at the gallows, as gambling on a Sunday upon a tombstone during divine service. This is the acknowledgment of nearly all criminals. Good men feel that they must guard against Sabbath desecration. “I have found it a most important and beneficial rule,” says Bickersteth, “to give the Sabbaths to God as entirely as possible, and especially to spend at least an hour or two alone. I am sure, humanly speaking, all religion would soon be gone from me if I did not adopt this plan.”

The religious observance of the Sabbath is the hope of the working classes, not only because it secures for them a day of physical rest, but it promotes their mental growth. The lovers of the Sabbath believe in mental growth. In inseparable connection with the Sabbath, Christ originated the first great and prominent system of popular and universal instruction that the world had ever known.

“Upon the first day of the week, when the disciples met to break bread, Paul preached to them.” This is a simple utterance, but it furnishes a precedent which has ruled wherever Christ has been truly worshipped.

Many talk flippantly of the pulpit. Infidelity never tires in ringing the changes on the emptiness of the services of the sanctuary. Infidelity in this, as in much else, shows its weakness. The Pulpit is a power. All experience shows that wherever there is an enlightened ministry and the

instructions of the Sabbath, there will be schools and the diffusion of general intelligence. The very familiarity with the Bible itself, its history, its doctrines, its precepts, its poetry, and its prophecies, implied in a suitable observance of the Sabbath, would preclude the possibility of an ignorant people.

It should be remembered that this cannot be said of all kinds of knowledge. There is much knowledge, literary and scientific, that may be and has been the instrument or ornament of tyranny and vice. But the knowledge drawn from the Bible and the Sabbath is precisely that which is adapted to stimulate and direct the moral nature.

And here we declare that if working men wish to read a literature veined with the crystal stream of salvation, and calculated to improve and bless them, they will find it in rich profusion in every church. The libraries of our various Sabbath schools and churches outnumber in volumes and are superior in merit to all other libraries in any city of our land. Let him that is athirst come and obtain a full and rich supply.

Physical rest and mental improvement are not sufficient. Man has religious wants and spiritual cravings which can only be met by the religious observance of the Sabbath. It is the day when he shakes off the dust of toil, lays aside the cares of life, turns a deaf ear to its claims, and opens his soul to God, as flowers open their chalices to the dew. He walks paths leading up to the mount, where Christ is transfigured before him.

The Sabbath is God's day. We visit the sanctuary where his praises are sung. We drink in from the fountains of his love large and fresh supplies, which the soul famishes for and pines away when it receives it not.

We live with Christ, and our hearts burn within us as we sing, —

“How sweet to hail the early dawn
That opens on the sight,
When first that soul-reviving morn
Sheds forth new rays of light!”

Who cannot remember such a Sabbath, when life's morning was full of the radiance of hope? We heard the birds sing in the early morn, and our thoughts journeyed in prayer —

“Up to the hills where Christ has gone
To plead for all his saints!”

We revelled in the bliss of heaven, of our Sabbath joy was a type. We thought of Christ, and of the redeemed who had gone before. The family altar was our delight, and together we sang, —

“But to thy house will I resort,
To taste thy mercies there;
I will frequent thy holy court,
And worship in thy fear.”

The Sabbath brought us back to the morning of the resurrection. We saw the open grave, the waiting angel, and the living Christ, greeting Mary, and sending her with messages of love to the disciples.

Some there are who talk of the Sabbath as being a day of gloom. The true Sabbath is just as gloomy as is true piety; just as gloomy as a heart can be when it is full of the assurances of Christ’s love, and banqueting upon the joys of heaven.

Let a man really love a spiritual Sabbath, and it becomes to him on every hand a day not of constraint, but of freedom. He enters it not as one enters a hospital where every touch is contagion, but as he enters a garden to drink in incense from flowers. Home, children, friends, books, nature, hope, memory, —

“All thoughts, all passions, all delights,
Whatever stirs this mortal frame,”

are welcome there, because they bear a true voice for God and Christ. The world, in spite of sin, is God’s, and not Satan’s. “More are they that are for us than all they that can be against us. Heaven and earth are full of the majesty of his glory. The Sabbath like a shekinah [the glory of God’s presence] lights up this temple; and while all his works praise him, his saints bless him.”

It has been claimed that the Puritans were strict observers of the Sabbath, and that their children have learned that there is a more excellent way than the path they trod. Said Theodore Parker, in his so-called sermon entitled “The Christian Use of the Sunday”, in which he claimed that the Sabbath “*was like any other day,*” — “I put it to you, men whose heads time has crowned with white or sprinkled with sober gray, if you would deem it salutary to enforce on your grandchildren the Sabbath austerities which your parents imposed on you?”

Were I permitted to answer this question, I should do so by pointing to the Sabbath of my boyhood.

My mother was born in Old Berkshire, Massachusetts, and was pleased to tell the story of the Pilgrims signing the famous Politico-religious covenant on board the Mayflower, Nov. 11th, 1620) with which the history of New England commences, and which laid the foundation for its independent voluntary democratic self-government, and was formally and solemnly inaugurated on the day following by the strict observance of the Puritan Sabbath. She gloried in the fact that not even the pressing necessities of physical food and protection, nor the cry of some Indian savages who threatened them, could induce them to break the first Sabbath in their future home. "They were still without the shelter of a roof. At the sharp winter solstice of New England there was but—

'A screen of leafless branches
Between them and the blast;'

but it was the Lord's hallowed time and the work of building must wait." In accordance with that principle I was reared. Never were the children permitted to peruse secular reading on the Sabbath.

Our stories if unfinished were laid aside during the Lord's day. My father was a minister, so he of course was occupied with thoughts for the pulpit. In the morning we gathered about the family altar with zest and delight. There was no hurry in reading the Scriptures nor in the prayer. All were remembered according to their wants. God was thanked for preserving us, and implored to grant the presence of his Spirit, so that we might keep the day in such a way as to obtain the heritage of Jacob.

The family went to the house of God in company. At the Sabbath school we drank in instruction from the lips of faithful teachers, exchanged our books, and came home, happy as bees among flowers. At evening, like bees we were asked to unload the honey gathered during the day, by telling what we had learned and thought, and then together we would sing, —

Thine earthly Sabbaths, Lord, we love,
But there's a nobler rest above;
To that our longing souls aspire,
With cheerful hope and strong desire."

After which we were accustomed to have a family prayer-meeting, in which mother led the devotions, the children followed, and father, in that all-embracing and kindly discriminating prayer, folded us all in the arms of his faith, and laid us, with all our wants and undefined and undeveloped futures, at the feet of Jesus.

It was there I caught my first impulse to preach Christ. That Sabbath was a foretaste of heaven. It shed its radiance upon all the week.

Who can desire a better or a wiser method of spending the day? We gloried in the rest obtained and in the enjoyments received. The influence of such a Sabbath was a protection from temptation.

The same fact was noticeable in college. Whoever neglected the Sabbath were lost to the world.

Whoever observed the day have proved to be benefactors of their kind. Is it not true everywhere?

THE SABBATH OF PROMISE.

Consider the promises that belong to the Sabbath. To those who keep the Sabbath holy, and call it a delight, the holy of the Lord, honourable, God says, "I will cause them to ride upon the high places of the earth and feed them with the heritage of Jacob their father." This promise is not outlawed. Those who observe, the Sabbath are blessed of God. "To ride upon the high places of the earth" does not mean political promotion, for that may be a very low place; but they shall live above the world. They shall commune with God. Their spiritual natures shall be refreshed. In their hearts shall be footpaths for Jesus Christ, and God shall dwell with them, and be their God.

The heritage of Jacob embraces present prosperity. The man who keeps the Sabbath comes to his Monday task with a clear brain, a cultured heart, and a strong arm. He is more careful. He is a better workman to employ his skill, and is a better employer of those who are compelled to toil.

A man's self-respect is benefited by Sabbath observance. It does one good to dress up; to separate himself from the trials, to lay aside the implements of toil, and to become in some sense an example to those about him. No one can afford to wear the same clothes on the Sabbath

that are worn during the week. Sabbath is court day, when God gives us guidance. We should show this, by dress, and look, and action. Well has Timothy Titcomb said in his letters to a Mechanic: "There is something in the pursuits of working men — I mean of men who follow handcraft — which renders some intellectual feeding on Sunday peculiarly necessary. You work all day, and when you get home at night you can do nothing but read the news and indulge in neighborhood gossip. You are obliged to rise early in the morning, and that makes it necessary that you should go to bed early at night. You really have no time for intellectual culture except on Sunday, and then you are too dull and tired to sit down to a book.

You always go to sleep over any book that taxes your brains at all. You know that there is nothing but the living voice which can hold your attention, and you know that that voice can only be heard in the pulpit. The working man who shuns the pulpit on the Sabbath, voluntarily relinquishes the only regularly available intellectual nourishment of his life. You need not tell me that the pulpit has no intellectual nourishment for you. I know better. Philosophy, casuistry, history, metaphysics, science, poetry, these are all at home in the pulpit. All high moralities are taught there. All sweet charities are inculcated there. There are more argument and illustration brought to the support and enforcement of religious truths than all other intellectual magazines of the world have at command; and quarrel with the facts as you may, you must go to church on Sunday and hear the preaching, or be an intellectual starveling. Your brain is just as certain to degenerate, your intellect is just as certain to grow dull under this habit of staying at home from church, as a plant is to grow pale when hidden away from the sun."

Thanks for this tribute. It is true. He answers the objection that men refuse to attend church because they do not believe in the doctrines by saying "that it is untrue; they hear lectures whose doctrines they do not receive;" and then he adds: "The majority of the sermons preached have their foundation in the eternal principles of right, — in the broad moralities to which you and every other decent man subscribe. You know that if the world should live up to the words of Christianity there would be no murder, no war, no slavery, no drunkenness, no licentiousness, no lying, no stealing, no cheating, no wrong; that everywhere men would walk in peace and concord and fraternal

affection; and that the golden rule would be the universal rule of life.” Hence he argues “men cannot afford to teach their children by words or deeds that the great mass of the teachings of the pulpit are unworthy of consideration, for their happiness, their safety, their respectability, their prosperity, all depend upon the adoption and practice of Christian morals.”

The venerable French scholar Duponçeau, after long familiarity with America, made the remark, that of all we claimed as characteristic, our observance of the Sabbath is the only one, and truly national and American.” This was so from the beginning of our nation. The laws of every colony and State, with the exception of Louisiana, which is owing to its French Roman Catholic origin, recognize this national sentiment, and protect the Christian Sabbath against abuse and desecration.

It is the object of universal love. The slave learned to regard it as his day of rest, when, laying aside the cares of life and the sorrows of the week, he could hear from God out of his word, and look away to that land where all tears are wiped away, and where sorrow and sin are no more. It has been said that nine tenths of the American-born population, and probably a large majority of the foreign-born, esteem the Sabbath too sacred to be spent as a frivolous holiday.

Furthermore, it is an acknowledged principle, everywhere recognized, that the civil as based on the religious Sabbath is an institution to which society has a natural right. It is not claimed that the religious Sabbath can be enforced by law. But it can be protected by law. Enactments declare that it is not a legal day. The Constitution of the United States recognizes the fact by exempting it from the working days of the chief magistrate of the country in the signature of the bills of Congress.

Hence any enactment, by whomsoever passed, that should compel work not of necessity to be performed on the Sabbath, would be opposed not only to the public sentiment of the religious community, to the word of God, but to the Magna Charta of the American Union. “Rights spring from necessities and capacities. To develop fully the religious capacities of man, his highest capacities, they must be developed socially. He has therefore a right to those social conditions under which they may be thus developed, and this would include the civil Sabbath.” It is well for people to understand that Americans mean to hold on to this right to legislate in favor of the Sabbath. This country

was settled by Sabbath-loving men. They possessed the land; they established its institutions; they formed themselves into towns and States, and took upon themselves the framework of a nationality. They regarded the Bible as the word of God, binding the conscience of every man with divine authority; they were governed by it in all their organizations, whether civil or religious. Others have since come into the country. All are welcomed, be they Roman Catholics, Jews, Infidels or Atheists. No man is disturbed because of his religious belief. Under this rule we have become strong. Our influence has permeated the literature, the commerce, and the civilization of the globe.

Shall we now stop and turn our back on God, on Christ, and on the Bible, to please a few anti-Sabbatarians who have been tolerated as a bane and not a blessing? Shall we open the floodgates of vice, overturn the foundations on which our free institutions rest? We answer, We must obey God.

We must carry our religion into our workshops, our banking houses, our municipal and other governments; and we say to infidels and Atheists, we will not trammel you, and you must not hinder us; and if you cannot live with us you must go elsewhere.

It is said that in 1595, when Nicholas Bownd, D. D., published his little work, "The Doctrine of the Sabbath Plainly Layde Forth and Soundly Proved," in which he showed that the observation of the Sabbath is not a bare ordinance of man, but an immortal commandment of Almighty God, and therefore binding on man's conscience, it was incredible how taking the doctrine became, "partly because of its own purity, and partly from the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations, began to be precisely kept, people becoming a law to themselves."

The same fact is apparent here. In St. Louis, where as many as forty thousand Germans are sometimes found in the public parks on the Sabbath; in a square vote whether the Sabbath should be maintained or dispensed with, a large majority declared their purpose to maintain its inviolability; and in New York the better class of Germans in mass-meeting assembled, published three resolutions where they protested against the perversion of the Sabbath from a day of rest and devotion into a day of noisy excitement and dissipation ; and declared "that we regard the strict observance of Sunday, which was introduced into this

country with the very first settlements of European immigrants, as a great advantage and blessing to America; and that in the Sabbath laws, as they obtain in nearly every State of our great republican confederacy, we see nothing that conflicts with the, cherished principles of civil and religious liberty; on the contrary, we regard them as one of the strongest guarantees of our free institutions; as a wholesome check upon licentiousness and dissipation, and as a preventive of the pauperism and crime which necessarily undermine and ultimately destroy the liberty of any people.”

CONCLUSION.

There is an additional thought which deserves pondering in this connection. It has been suggested by the words of the prophet which declare, “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,” (Isaiah 58:13) that prosperity and happiness shall be the attendant result. In other words, the divine blessing is secured by those who hold in check their lower faculties, passions, and desires, for the sake of subserving the interests of their immortal natures. “Every man that striveth for the mastery is temperate.” (1 Corinthians 9:25) As the universe pushes on toward its goal because of the restraining forces which hold each star, planet, and sun in its given orbit, so each man that attains distinction does so in conformity with this well-known law. It is not industry alone that obtains wealth, it is economy. It is checking expenditure, and compelling taste, desire, and appetite to wait upon and minister to the spirit of aggrandizement. If a man attains an education, he does so by resisting the calls to dissipating pleasure, and by bending his energies to the acquisition of knowledge.

If a man would walk with God and learn of Christ, he must deny himself and bear his cross. Sabbath observance promotes not only physical rest and mental culture, but spiritual enjoyment. It is impossible for the inexperienced mind and heart to realize the meaning of the words of Christ, “These things have I spoken unto you, that my

joy might remain in you, and that your joy might be full.” (John 15:11) The child of God is not only saved from sorrow, he is advanced to joy. By giving up the world he attains the happiness flowing from high communion with God. He draws water from the wells of salvation. He walks paths trodden by the feet of Christ. He listens to the melody of divine speech, and basks in the glad and benignant radiance that floats about the throne. He enjoys on earth foretastes of heaven. God has put a blessing into the Sabbath, as he has placed the symphonies of the ocean into the sea shell, and the fragrance that fills the air with incense into the bloom of flowers.

Whoever makes the Sabbath a delight, not only becomes conscious of the existence of this blessing, but obtains the joy which is full of Christ. The nation confronts an undeveloped future. Old things have passed away. Old forms of evil have been checked. Some inquire what is left for us to do, worth suffering for? We reply, the work achieved has been negative in its character. Slavery was slain that freedom might live. Shall freedom become license, or liberty which shall harmonize with this sentiment of Joseph Warren, which is gradually seen to be the wisest and most practical political philosophy, viz., “I would have such a government as should give every man the greatest liberty to do what he chooses consistent with restraining him from doing any injury to another”?

Intolerance in matters of faith was done away with, not that all men might unite in an attempt to overthrow the foundations of the Christian faith, but that they might conspire together to build up a people in the faith of the Bible and win souls to Christ.

The kingdom of God is to be established on earth. “The Sabbath was made for man” (Mark 2:27) that on this day he might turn aside from the world, contemplate the needs of his immortal nature, and receive into his heart seed which should spring up and bring forth fruit with which he might bless the world, and fill the garner of eternal hope with “treasures which moth and rust cannot corrupt, where thieves cannot break through and steal.”

Eternal vigilance is the price of liberty. Let us hail with delight any discussion that brings us face to face with the fundamental principles underlying the religion of Christ. In monarchical countries, the national flag floating over the palace is a sign that the monarch is within. God

has set up his Sabbath on earth as a signal of his royal presence. And there is no truer test of loyalty than the kind of regard that is paid to the sacred emblem. The law of the Sabbath more than any other puts men to the proof whether they will keep God's commandments or no. God made the Sabbath for man. Before it can be destroyed, the necessity for its existence must disappear, and with that go religion, heaven, and God.

The stars may fade from sight, but the Sabbath shall remain, for that is essential to the new heaven and the new earth, in which the Lord of the Sabbath shall shine as the sun, and pour the unfading light of an Eternal Sabbath across the path of the redeemed.

THE END