

**THE LORD'S DAY:
ITS OBLIGATIONS
AND BLESSINGS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649302109

The Lord's Day: Its Obligations and Blessings by Wm. Bacon Stevens

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

WM. BACON STEVENS

**THE LORD'S DAY:
ITS OBLIGATIONS
AND BLESSINGS**

The Lord's Day.

THE
L O R D ' S D A Y :

ITS

Obligations and Blessings.

BY

WM. BACON STEVENS, D.D.,

RECTOR OF ST. ANDREW'S CHURCH, PHILADELPHIA.

"A day to seek
Eternity in time; the steps by which
We climb above all ages; lamps that light
Man through his heap of dark days; and the rich
And full redemption of the whole week's flight."
HENRY VAUGHAN.

Remember ye the Sabbath day."
Jas. xvii. 23.

PHILADELPHIA:
PUBLISHED BY E. H. BUTLER & CO.
1857.

19 1/2. 113. 21
C1352.3.10
✓

HARVARD COLLEGE LIBRARY

1858. Jan. 25.

Gift of

Rev. Wm. S. Perry
of Watertown.

Entered, according to Act of Congress, in the year 1857, by

R. H. BUTLER & CO.,

In the Clerk's Office of the District Court of the United States, in and for
the Eastern District of Pennsylvania.

A WORD WITH THE READER.

THE following monograph was prepared and preached as a sermon, at the request of the Philadelphia Sabbath Association, on two occasions. Hence its present form.

The author, though he submits his sermon to the public (at the urgent request of those whose superior judgment leads him to waive the dictates of his own), does so under circumstances which entirely preclude its revision or extension; and therefore it goes to the press under disadvantages of which none can be more sensible than himself. Hence its imperfections.

The subject of the Sabbath is a great one—great in itself as a day of God's appointment, and great in the interests with which it is interlaced. To treat it in all, or even many of its most important bearings, would require volumes. Not attempting, therefore, to say everything in one sermon, the author has selected a few points, and aimed rather to establish and enforce these, than cover the whole ground by what would necessarily be a superficial discourse. Hence its brevity.

The Fourth Commandment.

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.

Exodus, xx., 8-11.

Lord have mercy upon us, and incline our hearts to keep this law.

THE LORD'S DAY.

IT is a law of God's moral government that a portion of man's time should be given to the service of his Maker. Our days and years are the gift of Him who also gave us life, and He could therefore have justly required that all should be used in honouring Him. Instead, however, of demanding that we should hallow all time by holy services, he ordained six days of labour and one day of rest, or a Sabbath, and established this proportion as the least amount of time which we should dedicate to Him.

This apportionment is based: 1st, on God's example in closing his six days' labour of creation by resting on the seventh day from all his works; and 2d, on God's blessing; for, because he thus rested on the seventh day, it is declared that he blessed the Sabbath day, and hallowed it, or commanded to make it holy. This

is the origin of the Sabbath, the example, the ordination, and the blessing of God; and, together with the institution of marriage, it stands out as one of the two ordinances of Paradise, which, because instituted before the fall, instituted in Eden, instituted for man in his original state and federal capacity as the head of a race of beings, prove them to be designed for all men, and to cover all terrestrial time. "So that you see," says an old writer (Bishop E. Hopkins), the Sabbath is but one day younger than man, ordained for him in the state of his uprightness and innocence, that his faculties, being then holy and excellent, he might employ them, especially on that day, in the singular and most spiritual worship of God his creator." Twenty-five hundred years slowly moved their shadows across the dial plate of time. One world full of people had been drowned for their great wickedness by the deluge. Another world full had been driven asunder by the centrifugal force of the confusion of tongues at Babel; and the race whose "one speech" had been thus broken up into a hundred languages, was scattered abroad and debased so that even the Lord's flock, the children of the old covenantors, Abraham, Isaac, and Jacob, now settled and now enslaved in Egypt, had only a dim knowledge of the God of their fathers.