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# PLYMOUTHISM;

OR,

## GOSPEL-PHARISAISM.

THE FIRST OF A SERIES.

BY "GUARDIAN."

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After 6,000 of this be disposed of, the next will be THE PLYMOUTH'S CITY OF REFUGE, for misled and deluded females. The geographical situation of the city will be given, with its strange houses, and castles in the air, the habits of the people, and its Sabbath-breaking children. Its remarkable monument bearing the Inscription "ICHABOD:" its strange well, with its contents—part water, part spiritual poison, part spiritual narcotic, and part spiritual alcohol. The effects which these produce will be strikingly and truthfully illustrated. It is hoped that all who wish the young kept from spiritual contamination will do their utmost to circulate these tractates.

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# PLYMOUTHISM.



There are some names well and properly applied. "For as his name is, so is he; Nabal is his name, and folly is with him." We may say of some in our day, their name is Plymouth, for so are they.

## THE MEANING OF THE WORD.

PLY-MOUTH is composed of two words—*ply* and *mouth*. *Ply*, in one sense, means to solicit importunately. That is, it means to entreat, to excite, to implore, to disquiet, in a troublesome, incessant, unreasonable, improper manner. *Ply-mouth*, then, simply means to use the mouth, or to *ply* the tongue (as the ferryman *plies* his oars) troublesomely, incessantly, unseasonably, improperly; for the purpose of disturbing, exciting, and disquieting others. Do not the *Ply-mouths* answer to their name? Is not their life and conduct a living illustration of its meaning?

O that when they come to speak of God and things pertaining to His glory—of Christ and His salvation—they would remember the words of Scripture, "Be not rash with thy mouth," do not use it in an unguarded manner, "and let not thine heart be hasty;" (hasty) passionate, vehement, rash, disposed to speak before you are ripe or fit to do so; "to utter anything," or word, "before God; for God is in heaven, and thou upon the earth, therefore let thy words be few."

Again—"A fool's voice is known by the multitude of his words." And again—"God hath no pleasure in fools."

Paul warns against letting "novices"—those newly come to the faith—become preachers of the Gospel. But this inspired warning, alas! is overlooked in our times. The opposite course is the order of the day.

## THIRST FOR NOVELTY.

This is an age of exports and imports. We are not like our fathers, satisfied to live on home produce. We must have foreign produce—sometimes from a spirit of vanity, rather than for the sake of utility. This is true in the commercial world, and in the religious. Professing Christians in our day—some of them—are not satisfied with the plain old ways of the Gospel, in which Paul, and John, and James, and fathers of later days walked, but they must invent new ways of their own.

The latest import in the religious market is Plymouthism. It might be said to be a semblance of religion. There is as much apparent good about it as makes it pass muster with the uninstructed and unthinking.

Those who have identified themselves with Plymouthism have assumed the name of "Christian Brethren," or "saints." Well, there is something, certainly, in a name. "A good name is rather to be chosen than great riches." Therefore, when parties sally forth on the wings of fancy, in search of a name, they do well to choose a good one. The epithet "*Christian brethren*" or "*saints*," however, sounds rather high. It savours of vanity and exclusiveness. It seems to say, "None are Christian brethren but we." And, indeed, those who have assumed it have become as vain and exclusive as possible. They won't worship with others, nor will they admit to their fellowship any but those who have embraced their peculiar tenets. None else know how to worship God, as it were.

Solomon tells us the danger of giving honour to fools. It is like putting a stone in a sling—you do not know where it may be flung. "As he that bindeth a stone in a sling so is he that giveth honour to a fool." If a person enters a meeting, and, through the peculiar teaching there and then received, manifests emotions that are regarded as religious—if he gets disturbed in mind through religious excitement—and then, after being poised or balanced in mind for a



little in the enquiry room—says he “believes that Jesus died for him”—to pronounce such an one converted, without waiting for evidence, and on the spot to regard him as a saint, and call him a Christian Brother, is certainly unwise. For you may be “*binding*” him in the “*sling*” of vain confidence—to fling him against the rocks of self-deception, to fall and be broken, and perish for ever.

Let all beware of those men who are to be heard at the corners of our streets bawling forth, at the top of their voice, something they call the Gospel! Such men may mean well; still I say to all, especially to the young, beware of them!

I am no enemy to outdoor preaching; I wish we had more of it. Still I am an enemy to outdoor declamations—vulgar harangues addressed to the passions and feelings of the people, not to their understandings.

Christ was no declamatory preacher, trying to work upon the mere passions and feelings of His audiences; much less did He ever try to prejudice their minds against other qualified and faithful preachers of the Gospel—the way which some of the would-be preachers of the present day do. Of Him it is said, “He shall not cry, nor lift up, nor cause His voice to be heard in the streets.” I wish all who assume the office of preacher would imitate His example.

#### DANGER OF NOISY PREACHING.

If you see a fireman step on the tender of the locomotive about to start from the station with the train, and he under the influence of strong drink, don't travel by that train. That man may, by the use of too much fuel, send the engine and carriages off the lines. So, if you see a man, drunk with the wine of self-conceit, commence in a noisy manner to preach the Gospel, don't go to hear him. That man by his shouting may send up fumes to his own brain which will disturb and disorder it for the time. Agitation of mind and confusion of thought will follow, and in a flight of fancy he may get off the lines of truth, and carry his audience with him to perish in their own deceivings.

## CAUTION TO YOUNG CONVERTS.

To all young converts, I would say, watch and pray, that ye enter not into temptation. Plymouthites may tell you that you are perfect, and that you have no need to watch or pray either; but do not believe them. Christ says "Watch and pray," and you can never be wrong to follow His advice. Satan may come to you as an "angel of light," and tempt you to go forth as teachers of others in the ways of religion before you may have learned them for yourselves. Seek first to be grounded and settled in knowledge and in the faith.

## NOISY PREACHING, EVILS OF IT.

I would most affectionately remind the noisy preacher, that men are converted "not by might, nor by power, but by the Spirit of the Lord." I would also remind such that noisy preaching, specially if a man be pressing and groping his way, is very dangerous—dangerous to the person himself. It has a very bad effect upon the nerves; and through the nerves upon the brain; and through the brain upon the mind. I have seen men by such preaching work themselves into such a state of agitation and frenzy of mind as resulted in the alienation of the understanding for the time. And I have heard men in such a state come off with expressions the most wild and absurd and dangerous. And all the while they thought they were preaching the Gospel. What would you think of a man who, in his preaching, would assert that "The Lord's Prayer is not suited to the sinner; and as for the Christian, he should not use it"? Yet this, strange to think, is a sample of Plymouth preaching. On one occasion I heard one of those preachers, in a fit of delusive ecstasy, exclaim, "Jesus has doubly satisfied the justice of God." I was horrified. I will never go to hear a Plymouthite preach again!

THE SABBATH IS A MOST WISE, MOST BENIGN, MOST GRACIOUS,  
MOST MERCIFUL, AND ABSOLUTELY NECESSARY APPOINTMENT,

Designed to promote (1) the good of the soul, (2) the good of the body, (3) the good of the mind; and by benefiting man

in this threefold manner it promotès (4) domestic peace and comfort, (5) National peace and prosperity, (6) at the same time it is a great blessing to our beasts of burden. Yet Plymouths declaim against it as a superfluity. Truly they are a strange and dangerous sect.

I think it right that the public should be made aware of the views of these deceived people in regard to the Sabbath. Therefore, I will dwell more particularly on this matter in the present publication. In others which may follow, I will refer to their peculiar and dangerous views on other matters.

I heard one of them assert "that the Sabbath is not needed now, and that every day is a Sabbath to the Christian." This seems plausible, but it is most deceptive. It is founded on the vain assumption that there is no Sabbath law now, and that the Christian is so perfect that he does not need a law to guide him how or when to keep it, and that he may keep it if he chooses; if he does not, no matter.

**GRACE SAVES FREELY, BUT DOES NOT MAKE US ABSOLUTELY PERFECT.**

Grace does much for those who are brought under its power. But it does not so strengthen the inner man, that we do not need the Sabbath for waiting on God and Christ for the benefits of Redemption. Nor does it so strengthen the outward man, that we do not need the Sabbath for the repose and refreshing of our body and mind.

**ADAM IN INNOCENCE NEEDED THE SABBATH.**

Adam, in the estate in which he was created, needed the Sabbath for special communion with God, even although his soul and will and heart was pure and right with God. His body was strong and his mind was vigorous, yet he needed the Sabbath for rest. How much more does his offspring degenerate, or, at best, imperfect in soul and weak in body and in mind, need it for spiritual, mental, and bodily repose.

**THE LORD JESUS KEPT THE SABBATH.**

**Christ did not despise the gracious appointment. He was**

"wont"—in the *habit* of—to avail Himself of its rest and religious privilege. It was the Saviour's "custom"—His holy *custom*—to keep the Sabbath, and attend public worship (see Luke iv. 16). How much more should we, and how much more do we need to do so ?

THE BLINDNESS AND INFATUATION OF PLYMOUTHITES.

Some men "cannot see the wood for trees." And, indeed, Plymouthites cannot see the garden for fruits and flowers. Living in lands where they enjoy the advantages of the Sabbath, they are, alas! so blind that they cannot see its advantages. Really they are to be pitied, and certainly ought to be prayed for. It were well if their lot were cast in some solitary part of the earth to form a settlement of their own on the "No Sabbath and every day Sabbath" theory. This might be the means of teaching the hollowness of the theory, its vanity and deceitfulness. I have no doubt but it would soon leave them, like the prodigal son, in want. In want of what? In want of religious privilege. Anything else? Yes; in want also of domestic and social happiness. The want of all these might prove the means of leading them to return to their Father's house, and to see that one Sabbath in the week well spent is better than seven imaginary Sabbaths spent according to our own conceit, and opinionative pride, and having no special Sabbath.

PLYMOUTHISM NEVER WOULD EVANGELISE THE EARTH ON THE NO SABBATH THEORY.

Even if all men in Christendom were "saints" of the Plymouth stamp, and without a Divine law to guide them in the matter of Sabbath observance, or any other matter; their darling theory, "Every day a Sabbath, and no day in particular a Sabbath," would soon prove an utter failure, both in regard to public worship, which God's true saints in all ages prize above gold, and in regard to the evangelization of the world. Having no fixed day for a Sabbath, and no law regarding the Sabbath, nor in fact any law at all. (Plymouths say saints don't need a law); one man, the owner of public

works, employing some thousand hands, would keep one day; another extensive employer would stop his works on another day, this man and that in private stations, one would observe one day, the other would observe another, and according to Plymouth views the days observed as Sabbaths may be few and far between. So the Church would never come together to wait on God "*harmoniously* and without *interruption*," and, consequently, the Church never would put forth united effort for the evangelisation of the world.

NO SABBATH! NO SABBATH-SCHOOL!! AWFUL!!!

What means that bonfire on the memorable day, the 5th of November? It is a fire of infidel books. The daughter of an infidel, a child of a few years old, has been taught in a Sabbath-school, and has been the means of her father's conversion. After the bad books were burned, the once infidel but now Christian father joins with his family and sings a song of praise to God. Sabbath-schools has effected many similar results, but Plymouthists would deprive us of them. "Sabbath-schools would have saved me from the gallows, but they were fifteen years too late," muttered the abandoned Gibbs, a few days before his execution. That is a melancholy case! A fine boy, a few years old, has been bitten by a mad dog, and is dying of hydrophobia. After passing through many painful and frightful paroxysms, his countenance at times distorted with extreme agony, a season of holy calm set in before his decease, and he quietly breathed his soul into the arms of Jesus. This boy, so poor that he could not get instruction otherwise, had been instructed in a Sabbath-school. What was it that led nineteen missionaries out of twenty to become pious? Sabbath-schools! Where did Henderson and Patterson, who have done so much for the cause of the Bible on the Continent get their first religious impressions? In the Sabbath-school. Teacher, work on, you may have a Brainerd, a Buchanan, a Martyn, in your class.

Carry out the anti-Sabbath theory to its legitimate, or rather illegitimate, issues, and soon we will have no Sabbath-schools.

Plymouthites may have a sort of Sabbath-schools for the purpose of instilling their errors into the minds of the young. No thanks to them. They are living among those who keep the Sabbath, and have Sabbath-schools, and they, of course, rather than let their anti-Sabbath views come to the light, must try and be like others. But Sabbath-schools and the Sabbath stand or fall together; therefore, the man who would deprive you of the one would deprive you of the other.

#### FAMILY RELIGION ON THE SABBATH.

Let the vain theory be carried out, and what will become of family religion? The father is employed in one firm, the son in another, the daughter in another; and none of these firms have the same day for rest. Their respective owners just allow them to stop, and give their *employes* the opportunity of keeping a Sabbath when it suits their convenience. Consequently, the father and his family would be deprived of all the advantages of family religion the Sabbath affords.

#### SECRET RELIGION ON THE SABBATH.

As for the advantages arising to the Christian from waiting on Christ for the *benefits of redemption* in secret on the Sabbath, I need say nothing. Plymouthites don't attach much importance to secret prayer. The moment they are born again, or suppose they are, they get such a supply of spiritual food as will do them during life, and do not need to ask any more. Dear me! but they are an highly privileged people. As for self-examination in secret, they are so perfect that they have no failings or weaknesses to search out or confess.

I very much fear there are many who make a parade of religion in our day who would be afraid, with the Bible in hand as the touchstone of character, to spend an hour weekly in secret with Him who tries the reins and searches the hearts of the children of men.

#### PLYMOUTHISM WOULD TURN THE WORLD INTO A PANDEMONIUM.

*Pandemonium!* What is that? "The great hall or council chamber of fallen angels." Act on the anti-Sabbath plan in all

the large manufacturing towns in England, Ireland, Scotland, and America : and let the smoke roll from our great chimneys, and let machinery roar and rattle, and let shops and ware-rooms be open—if their owners choose—and let no religious influence be brought to bear on the teeming population of our large towns, save a little now and then as they pass along the streets by some Plymouth preacher at a corner ; and before long all the police that can be got will not be able to preserve order, and doctors may be increased tenfold, and not be able to keep the people in health.

Adopt the hypocritical theory in country districts, and let the farmer and his men plough, and sow, reap, and gather in the harvest, if they choose to do so, and what will be the results intellectually, physically, morally, and spiritually?

Let the young beware of those who pretend great purity of life and despise others.

NO SABBATH, AND RELIGION WILL NOT LAST TWO GENERATIONS.

Let the base theory, Every day a Sabbath, and no day a Sabbath, be carried out universally, and what will be the result? Why, religious privilege would not reach down to our grandchildren. Then the council of fallen spirits might plot at will, without any means at work to counteract their evil machinations. Fearful! What would be the consequence to posterity? Our children's children, instead of enjoying the benefits of the Sabbath as we do now, in soul, in mind, in body, and outward estate, would become as fallen angels in human form, and, instead of being a blessing to themselves and to one another, would become each other's enemies and tormentors.

DAYLIGHT DREAMS.

Men may dream of luxuriating in the blissful paradise of every day a Sabbath, and no day a Sabbath ; but it's all a wild delusion. Act on it, and the *ideal* paradise will soon become a waste wilderness—a habitation of dragons and of every unclean and hateful bird. Set aside the weekly Sabbath, and men generally will soon become as beasts and birds of prey, and instead of peace there will be war, and strife instead

of love, and misery and want will take the place of peace and plenty.

THE BRITISH HOUSE OF COMMONS.

In the year 1832 the far-famed and wise physician, Dr. Farre, of London, justly called "an acute and experienced physician," in his testimony before the British House of Commons, showed that the *abuses* of the Sabbath by labour or dissipation would soon leave "his healing office at an end." And he classed Sabbath observance among the *natural duties*, duties which every man owes to himself, for the preservation of his own life, and closed by showing that Sabbath desecration, by undermining the constitution, is "a SUICIDAL ACT."

SABBATH DESECRATION IS HOMICIDAL AND SUICIDAL.

I might give extract after extract from the writings of the most distinguished men of medical science to show that the "deteriorating effects of seven days' work in a week will bring on men a premature old age," causing them "to sink into an early grave." Those who would set aside the Sabbath would, by doing so, leave employers free (and greedy men would take advantage of it) to kill their workmen and servants by inches—to commit piece-meal homicide. They go further, for they give every man a licence to commit self-murder, by undermining his *own* constitution. The Plymouths would soon depopulate the world. Their anti-Sabbath theory is a homicidal and suicidal theory.

SABBATH DESECRATION, AND POVERTY, AND INSANITY.

DR. SEWALL AND DR. EDWARDS.

Prof. Sewall shows that while the Sabbath is designed chiefly for the "*advancement of man's spiritual welfare*," yet "one of its chief benefits has reference to his *physical and intellectual* constitution, and that if it were universally observed as a day of

DEVOTION AND REST

"far more work of body and mind would be accomplished, and be better done; more health would be enjoyed, with more of wealth and independence; and we would have far less of poverty and suffering."



The celebrated Dr. Edwards, of world-wide fame, agreed with the opinion of his friend that

SABBATH PLANNING OF BUSINESS,

A very common evil, I fear, by depriving the mind of repose, leads to insanity. Another distinguished man has said, "He never knew a man who worked seven days in the week that did not kill himself or kill his mind." No wonder that heart disease is on the increase. Men won't give their brains rest; this in time tells on the nerves; by and bye the nerves begin to act in an irregular manner, deranging the action of the heart. In that case, one hard Sabbath-day's anxiety may send a man to the grave. Depriving the mind of rest on the Sabbath is sending thousands to the asylum also. Oh, the benefit which mind and body derives from a Sabbath cheerfully spent in the ways of religion. Let the Plymouths get the world into their own hands for a while, and let them throw down the churches, and turn the ministers into herd-boys (for in their estimation they are a useless set), and let every man preach when he pleases, or as he pleases, and let men attend to religion when they like, and as they like, and religious disorder, mental disorder, physical disorder, moral and social disorder must follow, and fearful, in that case, would be the results.

I very much fear that the expense connected with keeping up poorhouses for paupers, and hospitals for patients, and jails for criminals, and asylums for imbeciles and lunatics, would soon drain all resources. And the golden age which the Plymouthites dream of bringing around on the no-Sabbath system would be one of abject misery and want.

Sabbath-keeping supplies soul, mind, and body with both food and medicine, and promotes family, social, and public order. Sabbath profanation wrongs the soul, weakens the mind, and fills the body with pains and sores. And if universally adopted, it would poison the morals of all, and lead to family disquietude, unsettle all the relations of life, and result in anarchy and confusion.

Plymouthism ! False friend ! You would betray your dupes ! Offering them the golden apple, but the poison of asps is under your tongue ! Plymouthism ! betrayest thou the sons of men with a kiss into the hand of the enemy ! To deprive them of their religious, civil, and temporal privileges and benefits ! Ah ! I know thee, who thou art and whence thou art ! The deceived offspring of the father of lies. Begotten by him when in the form of "*an angel of light !*" He was a murderer from the beginning ; and, knowing that the Sabbath is designed to promote the *life* and *health* of soul and body, he can't endure it. And the best means he could think of to get the beneficial appointment turned into disuse is to get *you* to speak against it under the guise of religion !

What means yon kiss given to the lips which dropped as the honeycomb with sweet words ? It is the kiss of a traitor ! Close behind is a body of soldiers, armed to the teeth, to drag the innocent, holy, harmless, undefiled One to Pilate's judgment hall, and thence to Calvary.

#### BEWARE OF PLYMOUTHISM !

Beware of its fawnings ! Its pleasing smiles ! Its ensnaring embrace ! Its deceitful kisses ! " Faithful are the wounds of a friend, but the kisses of an enemy are deceitful "—literally, *earnest, or frequent*. Beware of the man who comes often to your door—Mr. Fairspeech—with his oft-repeated, and earnest, and loving words ; going to heaven himself, and wanting to carry you there too, without self-denial, without trouble, without prayer.

#### ADVICE TO THE YOUNG.

Avoid those men whose Bible consists of a few detached passages—one in the twelfth of Exodus, another in the fifth of Romans, and a few more—always omitting that important one, " Examine yourselves, whether ye be in the faith."

" By grace ye are saved, through faith." Yes, it is clearly taught in the Bible, that salvation is free—free as the air we breathe, free as the winds of heaven, free as the waters of the upper and the nether springs—but received by faith ; and this faith is the gift of God,

There are two kinds of faith—a dead and a living one. The dead faith consists in giving a mere assent to the truth concerning God and Christ; and alas! this is the one that passes with Plymouths for the genuine. Living faith is begotten in the heart by the Holy Spirit, and consists not in mere believing “that Christ died for every one, therefore He died for me.” (The man going to hell at railway speed could act that kind of faith). Saving faith consists in “fleeing to Christ,” eating His flesh, drinking His blood, feeding upon Him, “receiving Him” with the heart cordially, resting on Him or in Him with the soul, and afterwards manifesting itself in the life by the good fruits that follow.

“What they are their graces show them,  
And by the fruits of faith you’ll know them.”

It is a blessed truth that the blood of Christ makes us “whiter than snow” (Ps. li. 7) in our justification, and that in this respect we are complete in Christ. Neither the law nor the justice of God can bring us into condemnation. Glorious truth! But there is no such thing as the believer being raised to a state of absolute perfection in his moral or spiritual character in this life. There is no such thing as that the believer does not need a law to guide him in all things, neither is it true that he does not need a law to teach him how and when to keep the Sabbath.

Get thee hence, Plymouthism! It is written, Remember the Sabbath-Day to keep it holy.

Plymouthism! Down with it! down with it! Away with it! away with it! Let it be buried in darkest oblivion! It is not deserving of a place in the remotest corner in Africa, much less in Christendom!

“Come, Lord Jesus, come quickly,” and sway thy gracious Meditorial Sceptre. The voice of thy Bride, the Church, calls Thee, and all creation sighs to be renewed. Oh! come for the quickening and sanctification and upbuilding of saints. Come for the convincing, converting, and salvation of sinners. Come, also, and purge Thy Church from all that is man-devised and man-made. Save the Church from being flooded with innovations. Amen : men.

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