

the scoffs of the infidel cannot alter it, that it pleases Him to bless His Word most on the Lord's Day. All God's faithful ministers in every land can bear witness that sinners are converted most frequently on the Lord's Day — that Jesus comes in and shows Himself through the lattice of ordinances oftenest on His own day. Saints, like John, are filled with the Spirit on the Lord's day, and enjoy their calmest, deepest views into the eternal world.

Unhappy men, who are striving to rob of this day of double blessing, 'ye know not what you do.' You would wrest from our dear countrymen the day when God opens the windows of heaven and pours down a blessing. Have your own withered souls no need of a drop from heaven?

To those who are God's children in this land,

A Word of Exhortation:

I. Prize the Lord's Day. The more that others despise and trample on it, love you it all the more. The louder the storm of blasphemy howls around you, sit the closer at the feet of Jesus. 'He must reign till He has put all enemies under His feet.' Diligently improve all holy time. It should be the busiest day of the seven; but only in the business of eternity. Avoid sin on that holy day. God's children should avoid sin every day, but most of all on the Lord's Day. It is a day of double cursing as well as of double blessing. The world will have to answer dreadfully for sins committed in holy time. Spend the Lord's Day in the Lord's presence. Spend it as a day in heaven. Spend much of it in praise and in works of mercy, as Jesus did.

II. Defend the Lord's Day. Lift up a calm, undaunted testimony against all the profanations of the Lord's Day. Use all your influence, whether as a statesman, a magistrate, a master, a father, or a friend, both publicly and privately, to defend the entire Lord's Day. This duty is laid upon you in the

Fourth Commandment. Never see the Sabbath broken without reproofing the breaker of it. Always remember God and the Bible are on your side, and that you will soon see these men cursing their own sin and folly when too late.

Scriptures for Meditation

i. Sabbath Commanded — Ex. 16:22-30, 20:8-11, 35:1-3; Lev. 29:3-30; Dt. 5:12-15; Neh. 9:14

ii. A Sign of God's People — Ex. 31:12-17; 2 Kings 4:23; Ezk. 20:12; Lam. 1:7; Heb. 4:9

iii. Sabbath-Breaking Punished — Lev. 26:33-35; Num. 15:32-36; 2 Chr. 36:21; Jer. 16:19 *ff.*; Lam. 2:6; Ezk. 20:12-26; Amos 8:4-14

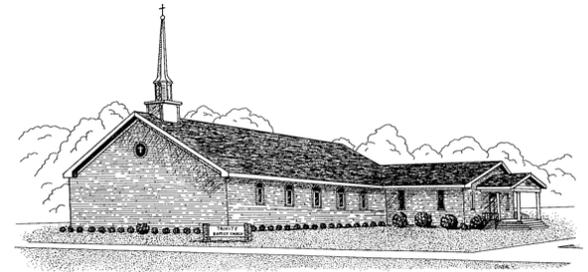
iv. Day of Blessing — Gen. 2:2-3; Ex. 16:24; Lev. 24:8; Num. 28:9-10; Isa. 56:1-8, 58:13-14; Jn. 10:1, 9, 26; Acts 2:1 *c.f.* Lev. 23:15; Rev. 1:10

v. Rulers should guard the Sabbath — Ex. 20:10; Neh. 13:15-22

vi. Sabbath in Gospel-times — Ps. 118:24; Isa. 66:23; Ezk. 46:1; Mk. 2:27-28; Acts 2:1, 20:6-7; 1 Cor. 16:2; Rev. 1:10

Praying that these words of truth and soberness may be owned of God, and carried home to your hearts with divine power — I remain, dear fellow countrymen, your soul's well-wisher. *December 18, 1841*

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I Love The Lord's Day!

A Pamphlet
by
Robert Murray M'Cheyne

'The Sabbath was made for man.'

DEAR FELLOW COUNTRYMEN — As a servant of God in this dark and cloudy day, I feel constrained to lift up my voice in behalf of the entire sanctification of the Lord's Day.

Reasons why we love the Lord's Day

(1) *Because it is the Lord's Day.* 'This is the day which the Lord hath made; we will rejoice, and be glad in it' (Ps. 118:24). 'I was in the Spirit on the Lord's Day' (Rev. 1:10). It is His, by example. It is the day on which He rested from His amazing work of redemption. Just as God rested on the seventh day from all His works, wherefore God blessed the Sabbath day, and hallowed it; so the Lord Jesus rested on this day from all His agony, and pain, and humiliation. 'There remaineth therefore the keeping of a Sabbath to the people of God' (Heb. 4:9). The Lord's Day is His property just as the Lord's Supper is the supper belonging to Christ. It is His table. He is the bread. He is the wine. He invites the guests. He fills them with joy and with the Holy Ghost. So it is with the Lord's Day. All days of the year are Christ's, but He hath marked out one in seven as peculiarly His own.

This is the reason why we love it, and would keep it entire. We love everything that is Christ's. We love *His Word*. 'O how we love His law! It is our study all the day.' We love *His house*. It is our trysting-place with Christ, where He meets with us and communes with us from off the mercy-seat. We love *His table*. It is His banqueting-house, where His banner over us is love — where He looses our bonds, and anoints our eyes, and makes our hearts to burn with holy joy. We love *His people*, because they are His members of His body, washed in His blood, filled with His Spirit, our brothers and sisters for eternity. And we love the *Lord's Day*, because it is His. Every hour of it is dear to us — sweeter than honey, more precious than gold. It is the day He rose for our justification. It reminds us of His love, and His finished work, and His rest. And we may boldly

say that man does not love the Lord Jesus Christ who does not love the entire Lord's Day.

Oh, Sabbath-breaker, whoever you be, you are a robber! When you steal the hours of the Lord's Day for business or for pleasure, you are robbing Christ of the precious hours which He claims as His own. 'Cursed is that gain, cursed is that recreation, cursed is that health, which is gained by criminal encroachments on this sacred day.'

(2) *Because it is a relic of paradise & type of heaven.* The first Sabbath dawned on the bowers of a sinless paradise. When Adam was created in the image of his Maker, he was put into the garden to dress it and to keep it. No doubt this called forth all his energies. Man was never made to be idle. Still when the Sabbath-day came round, his rural implements were all laid aside; the garden no longer was his care. His calm, pure mind looked beyond the things seen into the world of eternal realities. He walked with God in the garden, seeking deeper knowledge of Jehovah and His ways, his heart burning more and more with holy love and his lips overflowing with seraphic praise. *Even in Paradise man needed a Sabbath.* Without it Eden itself would have been incomplete.

It is also a type of heaven. When a believer lays aside his pen or loom, brushes aside his worldly cares, leaving them behind him with his week-day clothes, and comes up to the house of God, it is like the morning of the resurrection, the day when we shall come out of great tribulation into the presence of God and the Lamb. When he sits under the preached Word, and hears the voice of the shepherd leading and feeding his soul it reminds him of the day when the Lamb that is in the midst of the throne shall feed him and lead him to living fountains of waters. When he joins in the psalm of praise, it reminds him of the day when his hands shall strike the harp of God.

This is the reason why we love the Lord's Day. This is the reason why we 'call the Sabbath a delight.' A well-spent Sabbath we feel to be a day of heaven upon earth. For this reason we wish our Sabbaths to be wholly given to God. We love to spend the whole time in the public and private exercises of God's worship, except so much as is taken up in the works of necessity and mercy. We love to rise early on that morning, and to sit up late, that we may have a long day with God.

(3) *Because it is a day of blessings.* When God instituted the Sabbath in paradise, it is said, 'God blessed the Sabbath day and sanctified it' (Gen. 2:3). He not only set it apart as a sacred day, but made it a day of blessing. Again, when the Lord Jesus rose from the dead on the first day of the week before dawn, He revealed Himself the same day to two disciples going to Emmaus, and made their hearts to burn within them (Lk. 24:13). The same evening He came and stood in the midst of the disciples, and said, 'Peace be unto you;' and He breathed on them and said, 'Receive ye the Holy Ghost' (Jn. 20:19). Again, after eight days, — that is, *the next Lord's Day*, — Jesus came and stood in the midst, and revealed Himself with unspeakable grace to unbelieving Thomas (Jn. 20:26). It was on the Lord's Day also that the Holy Spirit was poured out at Pentecost (Acts 2:1; *c.f.* Lev. 23:15-16). That beginning of all spiritual blessings, that first revival of the Christian Church, was on the Lord's Day. It was on the same day that the beloved John, an exile on the sea-girt isle of Patmos, far away from the assembly of the saints, was filled with the Holy Spirit, and received his heavenly revelation. So that in all ages, from the beginning of the world, and in every place where there is a believer, the Sabbath has been a day of double blessing. It is so still, and will be, though all God's enemies should gnash their teeth at it. True, God is a God of free grace, and confines His working to no time or place; but it is equally true, and all