

from sin in thought, conversation, and action. Sin therefore may be committed in thought, word, or action, and truly the real seat of sin is in the heart. All true reformation must commence with the improvement of heart. If our thoughts and desires are worldly and secular, all our outward performances will be but vain oblation; having a regard for iniquity in our hearts "the Lord will not hear us." The heart gives birth to all the movements of the tongue; if the fountain is impure, the streams will be corrupt also.

We fear that the claims of this holy day are too often violated by Christians, in "speaking their own words and doing their own pleasure," which may relate to the affairs of the neighborhood—the variety of fashions exhibited at Church—the general accidents which have occurred—the state of the weather—condition of the crops, and stock—the political struggles—commercial appearances—the price of produce, and the interests of the lumbering,—a glance at family grievances, as well as individual failings—and last but not least, an almost universal reading of political newspapers. And again the Lord's day is too frequently employed in thoughtlessly feasting upon the bounties of divine providence, visiting through the neighborhood—viewing the fields of grain, and inspecting the herds. Christians may not go to all these lengths, but we are afraid they go further than they can really justify.

Although this day is to be observed as a rest, from secular employment, yet it is not to be a period of idleness and sloth; but alas, how many there are who infringe upon its hallowed borders, by sitting up late on Saturday nights, and slumbering away the consecrated moments in the morning, to the unfitting the person for the public worship of God. The very interests of the Sabbath School are paralyzed, and a most unhappy example presented before the young.

The true Christian should esteem the Lord's day of all others the most precious, because the most favorable opportunities are then allowed him to wait upon his God, and procure the highest advantages. In fact it is like the harvest season in which fruit is to be gathered to eternal life. It should be sanctified in the use of those means which he hath appointed for his own worship, and our spiritual edification. How much then is to be done in our publicly assembling in God's house, in our own families, and in private retirement, by strictly attending to our duty, the Sabbath of the Lord will be a delight, and "one day in