

cence who slumbers not nor sleeps. In particular, let this day, which is sacred to the memory of a Saviour's resurrection from the dead; which is a memorial of the full accomplishment of our redemption; let this day be set apart for holy contemplation on the wonders of redeeming love, on the height, and depth, and breadth, and length of the love of Jesus to our race, which passeth all understanding; which prompted him to forego the glories of his divine nature for a time, to take upon him the robe of humanity, to lead a life of sorrows upon earth, and to suffer a cruel and ignominious, and an accursed death. Let us contemplate this amiable and divine love, till we are changed into the same image, and feel within ourselves an earnest and anticipation of that everlasting Sabbath of joy which is reserved for the righteous in the world to come, when time shall be no more.

In the *fourth* place endeavour to distinguish your days by some good deed.

As those who are intent to amass a fortune, attend to small sums; in like manner, if you wish to improve your time, you must take care not to lose a day. Many are the ways and frequent the occasions, which daily present themselves of adding to your true happiness, of improving your natures, and promoting the interests of society. You have all the world before you where to act and the whole of human life as a theatre of virtue. Through the assistance of divine grace, conquer the excess of passion, correct some irregular desire, and obtain a victory over the vices that war against the soul. Let your goodness extend to society, and spread over the land like the light of the morning. Can there be any employment so agreeable to a benevolent mind, and so congenial to the spirit of Christianity as to assuage the boisterous passions, and reconcile the jarring interests of men; to open the eye which prejudice has shut; to charm down the spirit of party, and to unite all your neighbours in one great family of love? Is not the employment godlike; is not the joy divine, to brighten up the face that was overcast with sadness; to wipe the tears from the cheek of sorrow; to turn the voice of mourning into the notes of joy; to make misery and woe vanish before us like darkness before the sun; to refresh with showers of blessings the dry and barren land wherein no water is, and co-operating with a beneficent Providence, to watch for the happiness of the world? Where is there any one so destitute of the gifts of grace, of nature and of fortune, as to have no mite to throw into the public treasury? He who cannot pretend to enlighten or reform the world, may instruct his ignorant, or comfort his afflicted neighbour; he who cannot communicate instruction may give alms. If even these are not in your power, the gate of heaven is ever open; the throne of grace is ever accessible; and by your intercession with God, society may reap more benefit, than from the

bounty of the opulent, or the labours of the learned. It was thus that Job improved his time, as we learn from his affecting complaint, when he reviewed the days of his prosperity: "O that I were as in months past, as in the days when God preserved me; as in the days of my youth, when the candle of the Lord shined upon my head, when the Almighty was yet with me, when my children were about me; when the ear heard me, then it blessed me; when the eye saw me, it gave witness to me; because I delivered the poor that cried, the fatherless, and him that had none to help him. I was eyes to the blind, feet was I to the lame: I was a father to the poor, and the cause which I knew not, I searched out. The stranger did not lodge in street; I opened my doors to the traveller. The loins of the naked blessed me, and were warmed with the fleeces of my flock. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

In the *last* place, Accustom yourselves to frequent self-examination.

Call yourselves to an account at the close of the day. Inquire what you have been doing; whether you have lost a day, or redeemed the time. Have you learned any useful truth? treasure it up in your heart, as a valuable acquisition; make it a principle of action, and bring it into life. Have you done a good deed? then enjoy the self-approving hour, and give thanks unto God for the pleasures of virtue, and the testimony of a good conscience. Have you been led astray by temptation, and overtaken in a fault? repent sincerely of your past transgression; implore the mercy of God, through the merits of Jesus Christ, and resolve, through divine grace, to be more guarded in the time to come. Did we, my brethren, thus make a study of a holy life; were we as much in earnest about improving the soul in piety and virtue, as we are about many trifling concerns, to what high degrees of sanctity might we ascend! How pleasant would it be, at the close of any period of time, to look back on a life, no season of which was spent in vain; to number up the days, the months, the years, that are marked with good deeds; to behold our youth, our manhood, and our age, as so many stages in our journey to the land of Emmanuel? This would inspire us with that peace of God which passeth all understanding. This would cheer the traveller in the decline of his days. His evening would be bright and pleasant, and his sun go down in glory. Life thus spent, would make us triumph in death. Time thus improved, would make us rejoice through all eternity.

I have thus given you some directions for the proper improvement of time.—The second thing proposed was, to set before you the obligations to the practice of this duty; which I shall do by considering, in the *first* place, your nature as men, and, in the *second* place, your expectations as Christians,