

mandments of the unchanging moral law; and it has been sanctioned, and invested, if possible, with still deeper sacredness under the Gospel, not only by the example of the inspired apostles and disciples of our Lord, but by its being consecrated to the commemoration of the work of man's redemption. And while the Sabbath is thus sacred and binding, as an institution of divine appointment, no less sacred and binding is it, as an institution fraught with divine beneficence, and intended for the welfare of our race. The regular return of the day of rest, furnishes to man, doomed to eat his bread by the sweat of his brow, a grateful season of relaxation from toil. It affords him time for seeking after that blessing of God, which alone maketh rich, and addeth no sorrow. And by enabling him to withdraw his attention from the distracting business and cares of the world, it places him in most favourable circumstances for attending to the things which concern his everlasting peace, and laying up treasures in Heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. And, Brethren, is it a light thing to profane a day, thus set apart and sanctified, to the remembrance and worship of him by whom we were created, and by whom we have been redeemed, and to the advancement of our own spiritual and eternal well-being? Or in what light are they to be regarded, who fail to fulfil the ends for which the day has been instituted, but as enemies of their own best interests, and contemners of the benevolent intentions of Heaven. We would therefore, dearly Beloved, address you on this momentous subject with all plainness and fidelity.

By the law of the Sabbath, it is imperatively required of you, that on God's holy day, you abstain from all

ordinary work; from every work, which an enlightened and tender conscience cannot clearly see to be a work of necessity and mercy; that you forget the amusements and recreations, which are allowed on other days of the week; that you refrain from the reading of worldly books, the utterance of worldly speech, and the thinking of worldly thoughts; and that you devote yourselves exclusively, in public and in private, to the great business of religion. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Such is the law of the Sabbath, promulgated by God himself. Nor is it either a hard or unreasonable law. The spiritually minded man—the man who is really in earnest in the pursuit of salvation—far from accounting the Sabbath a weariness, cannot fail to hail its return as a privilege, and to count its employments a delight. Yet, Brethren, is it not the case, that by many of you the law of the Sabbath is disregarded, and God's holy day profaned? Are not some of you chargeable with the sin of not wholly suspending your worldly occupations on the Sabbath? Are there not some of you, who devote the Sabbath almost exclusively to recreation or amusement? Are not many of you to be found among the crowds,