

quite to finish the time-piece. I worked till midnight, but I met with some accidents.'

"Yes, that is always the way with you; always clumsy, and some paltry excuse or other. What state is it in?" He opened the case in which the time-piece was placed, and, taking out a magnifying glass, examined the work. "Well, very well, indeed; so far good! Come, my good fellow, to your bench directly. You will finish it in two or three hours, and then your money will be ready."

"You forget, Sir, said the watchmaker, in a calm, but firm tone, 'that this is the Sabbath, and I cannot —'

"Pooh! none of your nonsense. You are one of the saints; are you? I wish the whole pack of them were at the bottom of the sea. What harm can there be in working an hour or two? There will be plenty of time afterward for two long sermons: besides, God can never wish that you should starve."

"Sir, I will engage that the time-piece shall be at your house as early as you please to-morrow. I will set about it by one o'clock in the morning. You cannot send it off before noon; so there will be time enough to examine that it is properly finished."

"I did not ask for your opinion, but desired you would set about it directly. Do you intend to do so, or not?"

"The poor workman shut the box; and said in a humble tone, 'Sir, I cannot work to-day.'

"What a fool you are! I am sorry, for you are a clever hand; and I intended to help you. If you lose my work it is your own fault. Have you any thing else to do?"

"No; I have not any work besides this!"

"Well, then, take my advice;—lay aside these nonsensical scruples. My religion allows me to attend to my business on Sunday morning."

"Mine, Sir, does not."

"As much as to say you are a great deal wiser than I am. If work is to be done, it must be done. Besides, the Bible says that the Sabbath was made for man, and not man for the Sabbath. What do you say to that?"

"No doubt it is true; but man was created to serve the Lord with all his heart. It is a privilege and a pleasure to keep the Sabbath, and worship the Lord on his own day. It would be misery, indeed, to profane it; and surely his blessing would not be with my labour."

"Am I accused? Are we all pagans and infidels because we do not go to your house of prayer, as you call it? Depend upon it, this hypocritical nonsense will get you into trouble. We must really see and do something with the people that make such a disturbance, and are so troublesome."

"Sir, surely you cannot mean that keeping the Lord's day, is making a disturbance? Please to remember that there are laws which expressly forbid us to follow our worldly callings on this day."

"I did not come here to be taught my duty. Once for all, finish the work, or I must take it away."

"The Lord will provide: and may he forgive

you for taking away work from a man with a large family and a sick wife, when there really is no reason for so doing."

"I do not take it away;—you refuse to finish it. What do I owe you?"

"The watchmaker reckoned, and said, 'Five shillings and sixpence.'

"Try again;—it is rather more."

"You said I should pay for the spring your boy lost."

"Certainly;—you should have fastened the box. There are six shillings. You may keep the sixpence."

"No Sir, I can only take my due."

"Well please yourself. When you are come to your senses, perhaps I may have you work again."

"This hard-hearted man left the room. The watchmaker took up his little earnings, raised his eyes toward heaven, and sat down. I came away, and felt not a little grieved and struck with what I had seen and heard."

"I do not wonder at it," said I. "This master is indeed hard-hearted! Thus it is, that while an unprincipled workman frequently does as he pleases, and often sets his master at defiance, a conscientious man like this, if he fall into the hands of a harsh employer is ill used, and perhaps turned off without a moment's warning, or the least reason for such treatment. Still it is not the case everywhere. I know several masters in this and other trades who are men of character and feeling, and take every opportunity to assist their workmen."

"I do not doubt it: but there are many who, like this man, expect their workmen to do their work on Sundays."

"Such there are, no doubt; and the general profanation of this day is a disgrace to our country, and a national sin. Alas, we see it in every rank! The effect of bad example is great; and I believe workmen often employ this day in their usual labours, though not required by their employers; or perhaps they occupy themselves in some other sort of work; not to mention the idle and lounging manner in which thousands pass the day, and by which it is in reality as much profaned as by the hardest labour. Again, I fear, persons who themselves would on no account break the Sabbath, often thoughtlessly compel others to do so. They go perhaps at the latter end of the week, and order articles to be ready by Monday or Tuesday, without reflecting that they cannot be completed unless the poor workman labours hard the whole Sunday. In such cases surely the person who causes the profanation of the day is equally guilty with the labourer? I have known the mistresses of families, who would be shocked if you asked them to join a party of pleasure, or to direct their servants to do some unnecessary work on that day, without hesitation give their dress-makers such strict orders to complete some article of apparel by a particular time, as would compel them to work on the Lord's day."

"The Son of man is Lord of the Sabbath; and his