

REMEMBER THE SABBATH-DAY TO KEEP IT HOLY."

"IN it," says the command, "thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates."

In the first place, then, neither heads of families, nor others who act for themselves, may do any work upon the Lord's Day. We may, and ought to be diligent in our respective callings. Idleness is a great sin; but we may not take God's time for doing our work. He has given us six days out of seven, which when rightly used, are quite sufficient for our secular employments. We may not encroach upon the Sabbath. It is holy time. If we have been idle or dilatory we must bear the loss. If we have undertaken more than we can do in one week, we must defer a part to the next. If we have been sick, or providentially called away from business, we must never attempt to redeem the time by breaking God's law, but trust in his bounty for the supply of our wants.

Again, we may neither require, nor permit our children, or servants to labour on the Lord's day. We may not *require* it. If they have been faithful six days, it is cruelty to deprive them of their rest and religious privileges on the seventh. And whether they have been faithful or not, we have no right to command them to violate the Sabbath. In saying *they shall not do any work*, God has excluded the exercise of that authority which he permits us to exercise on other days. The parent or master who commands what God forbids, does it at his peril. As we may not *require*, so neither may we *permit* our children and domestics to work on the Sabbath. God has made us, in this particular, answerable for our conduct. Let us not forget the woes which were denounced and executed upon the house of Eli, because his sons "made themselves vile, and he *restrained* them not."

We cannot dismiss this topic without reminding unfaithful parents, that this page should ever meet the eyes of such, what a fearful account they will have to render at the last day. Let those especially, who profane the Sabbath themselves—who go with their families into the field of labour, or who send them out alone—remember that God will vindicate the honour of his sacred institutions, by sending indignation and wrath, tribulation and anguish, upon such despising transgressors.

Again, the law of the Sabbath goes further. It is merciful to animals as well as men. It stands a strong and sacred barrier, for the protection of those animals which God has, under important