

the music of the church-bell, the house girt round with the graves of his hindred, devotion's lofty peal—ah, it cannot be that the man is on his way to heaven who loves not as his life this atom of heaven dropped on earth—it cannot be that he is of the “peculiar people” who call not the “Sabbath a delight, the holy of the Lord honorable”—that he has any claim to the character of a religious being, who allows its golden hours to glide away without some thoughts about that inheritance to which it points.

SABBATH TRAVELLING.

I have been struck with the indiscriminate manner in which travellers use the seven days in the week. One would suppose that the law had made an exception in favor of travelling,—forbidding every other species of secular employment on the day of rest, but allowing men to journey on it. They that would not do any other labor on the Sabbath, will nevertheless travel on that day. The farmer who would not toil on his field, the merchant who would not sell an article, the mechanic who would not labor, the mistress of the family who scrupulously avoids certain household occupations on the Sabbath,—will yet, all of them, travel on the Sabbath; and that, whether the object of their journey be business or pleasure. They would not on the Sabbath do other work, appropriate to the six days—that would shock them! but to commence, continue or finish a journey on the Sabbath, offends not their consciences in the least. I am acquainted with many persons who would not for the world travel to a place on Saturday, accomplish their business, the object of their journey, on Sunday, and return on Monday; but these same persons will, without any hesitation, go the place on Friday, do their business on Saturday, and return on Sunday. Now, I would do the one, just as soon as I would the other, and should consider I desecrated the Sabbath by travelling to and from the place of business in it, just as much as by accomplishing the object of the journey on it. According to the theory that it is lawful to journey on the Sabbath, a man may so arrange it as never to be under obligation to keep a Sabbath.—*Nevins.*

AN ALL-SEEING GOD.—The Rev. John Wesley says, “If you believe that God is about your bed, and about your path, and spieth out all your ways, then take care not to do the least thing, nor to speak the least word, nor to indulge the least thought, which you have reason to think would offend him. Suppose that a messenger of God, an angel, were now standing at your right hand, and fixing his eyes upon you, would you not take care to abstain from every word or action that you know would offend him! Yea, suppose one of your mortal fellow-servants, suppose only a holy man, stood by you, would you not be extremely anxious how you conducted yourself both in word and action? How much more cautious ought you to be when you know, not a holy man, not an angel of God, but God himself, the Holy One, is inspecting your heart, your tongue, your hand, every movement, and that he himself will surely call you to an account for all you think, speak, or act!”