

promotion of truth and righteousness and the real good of mankind; and this, it must be allowed, consists in a high degree, in as general an attendance as possible of all ranks and orders of men on public worship. Whatever promotes this end must be allowable, whatever interferes with it must be wrong—and none can be so hardy as to deny that stated needless travelling, and particularly pleasurable excursions on the Sabbath, shamefully interferes with it and renders this clause of none effect.—When necessary, it may no more violate the command to use the slight labour of cattle in going to places of public worship, or to a work of charity, than the labour of walking; yet the true Christian would wish to adhere to the letter of the prohibition, when it did not interfere with the intention of it, even though it should be at the expense of parting with some self-indulgence.

The stranger, though not of the same religion, was not only to be persuaded and encouraged to hallow the Sabbath, but he was to be prohibited from externally violating its sacred rest, whilst he resided among them—this was the law of their land as well as of religion—and though the government of Israel differed from that of other people, yet it may be a question how far all nations professing Christianity are bound to make it a part of their law also.—Seeing then, my beloved, that God so peculiarly set apart this day for his service, let us not dare to use it lightly or wantonly—the Lord hath blessed the seventh day and sanctified it—shall we then presume to appropriate what he hath sanctified, to any unhal- lowed purpose.—If we are at a loss for employment to occupy our minds, in the intervals of the public worship of God, let us remember that there are a thousand occupations suited to the character of the day, and which partake, in some measure of its sanctity—Those which I have already enumerated, are, as all amusements of such a day should be, refined, intellectual and spiritual—they fill up, both with propriety and consistency the intervals of divine worship—and in concurrence with that, will help to draw off our attention, in some degree, from the objects which perpetually surround us, to wean us gradually and gently from a scene which we must some time or other quit, to raise our thoughts to higher and nobler contemplations, “to fix our affections on things above,” and then qualify us for entering into that Heavenly Sabbath, that everlasting rest, of which the Christian Sabbath is an emblem, and for which it was meant to prepare and sanctify our souls.