

Every seed beareth after its kind. Evil shall bring forth evil, goodness shall bring forth goodness. And, solemn thought! you and I have been, from the cradle to the present hour, sowing either for happiness or misery, for heaven or hell. For which?

Surely, my brethren, this day calleth upon us all to take this question into our serious consideration. To-day we stand upon the expiring hours of another period of our fleeting existence. To-day we are reminded that a portion of our seed-time is gone forever. Have we, permit me to ask, in the year that is fast receding into eternity, been preparing for heaven? Have we, with our growth in days, and weeks, and months, grown in faith and charity, purity and heavenly-mindedness? Happy! O thrice happy! is he who can say: I am more prepared to die to-day than I was a year ago—I can say to-day, with more truth and sincerity than I could in any of the days gone by, Whom have I in heaven but Thee, O Lord? and there are none upon the earth that my soul would desire besides Thee."

If there be those who can say this, yet is it not to be feared that there are some who must confess to thoughtlessness and negligence concerning life's highest interest? Is it not to be feared that there are some who, at the beginning of this year, resolved to think more of God and Christ, Heaven and Eternity, but must, now that its close has come, admit that these resolutions were not carried into effect? To-day, from the very fact that God permitted them to enjoy more of the opportunities and privileges of grace, and that they must admit neglect of them,—to-day, then, they are less prepared to die than they were a twelvemonth ago. To them we would say, God has, in His goodness and patience, brought you to the end of another year, and now calleth upon you *not* to defer for a single hour your repentance towards God and faith in Christ Jesus. Oh! He reminds you to-day that the period of grace is drawing fast to an end, and yet that He has no pleasure in the death of the wicked. Deferring not, then, your preparation any further. You have already been putting it off to a convenient season. Has that convenient season come? Yes; *now* is the accepted time; *now* is the day of salvation. Oh! why will you die, when you are told that it was for sinners Christ wept and groaned, bled and died? Why will you die, when God, for your instruction and correction, has unfolded to you, from your earliest years, the volume of Christianity? Why will you die, when it is to bring to you the glad tidings of Zion's King this roof has again and again echoed with the voice of His messengers? Why will you die, when for you Jesus is at this very moment pleading with the Father the tears He shed, the sorrows He bore, the death He endured? Oh! turn ye, turn ye, why will you die?

The Sabbath.

[FROM "LECTURES TO YOUNG MEN," BY ASHBEEL GREEN, D. D.]

In the present lecture we enter on the consideration of the fourth commandment, which is, "Remember the Sabbath day to keep it holy: Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." This fourth commandment, our Catechism teaches us, "requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself." In attending to this answer of our Catechism, let us first consider, that by the appointment of God, a certain part or portion of our time is to be regarded as holy; that is, set apart for the special worship and service of God. This proposition is stated, not so much for the purpose of proof, as of illustration. Its truth, we believe, is established at once, by the precept we consider. Nor does the reasonableness of this precept require much argument. He who gave us our existence, and on whom we constantly and entirely depend, both for its continuance and for all its enjoyments, has manifestly a sovereign right to claim a portion of it—a part of our time—to be exclusively devoted to his special service. Now any thing which is thus exclusively devoted to the service of Jehovah, is denominated *holy*; this being one of the primitive and peculiar meanings of that word. Thus the temple of the ancient Israelites, its apartments, utensils, and sacrifices; nay, the city of Jerusalem, and the whole land of Palestine, were denominated *holy*; not because there was in these material substances any change of their original nature, but because they were peculiarly consecrated to the service of Jehovah, and to be regarded as in a special sense his property. In like manner, in speaking of *holy time*, we do not mean that there is any thing in such time inherently different from other time, any more than that the gold of which the vessels of the ancient sanctuary were made was inherently different from other gold. These vessels, as has been said, were called holy, because they were to be used only in the sacred service of the Most High; and therefore to use them for any other purpose was highly profane: and so holy time, inasmuch as it is to be employed, or exclusively spent, in the service of God, is profaned by spending it in any other way. In an early part of these lectures, I had occasion to explain the difference between