

loss of that "*rest which remaineth for the people of God!*" But, as it is universally acknowledged that the Lord's day should be a holy day, I shall not occupy you longer upon the duty of observing it, but, shall endeavour to point out the manner in which it *may* be, and in which it frequently *is*, polluted.

The Prophet Isaiah has set this subject in a very clear light, in the Fifty-eighth chapter of his sacred work; where, as in the text, a gracious promise of happiness and prosperity is made to such as sanctify the day of rest,"—*who call the Sabbath a delight, the holy of the Lord, honorable; who cease from doing their own works, and finding their own pleasure, and speaking their own words.*" To act in any manner contrary to these things is to pollute the Sabbath.

It is true, that there are many who are guilty of polluting the Lord's day, who do not altogether disregard it; for there are many, who, although they comply with the custom of setting aside their common employments, and of dressing themselves in their Sunday attire, yet grudge the Almighty so much time from their worldly pursuits. There were men in the days of the Prophet Amos, who complained of the weariness of that rest which God bestowed upon them for the refreshment of their bodies and the improvement of their souls, and they said "*when will the Sabbath be gone, that we may set forth wheat?*" There are men, even among christians, whose estimate of the Lord's day is extremely low—men who look upon it as a mere intrusion upon their worldly business, and instead of calling it "*a delight,*" they are grieved that they cannot "*find pleasure and exact all their labors.*" The reason of this cold and reluctant service is too plain to be denied—they care more for the things temporal than for the things eternal; they value more the gains of the earth than the treasures of heaven. If the mercies of the Gospel and the promises of Jesus Christ have their proper costliness in our eyes, and