

the Lord's day arise from *one* source, viz : a disrelish of spiritual blessings and an inordinate attachment to the things of time and sense. The advantages, which would result from a proper observance of this holy day, to the morals, health, liberty and happiness of the lower orders of mankind, and the effect which it would have in humanizing and civilizing them—as well as the opportunity which it would throw directly into the way of all classes, of hearing the word of God and joining in his worship, of attending to the care of their own souls and those of their families, abundantly illustrate the reasonableness and excellence of the command—and the fearful responsibility attending that almost universal violation of it, which always marks the character of an irreligious age, or an irreligious people,—and which has even the effect, at last, of converting the day into an occasion of more than usual licentiousness. In an account of a country in which the Christian faith had once been established, it is stated that when the person who wrote the account travelled there, all knowledge of Christianity was so utterly lost, that when he asked such of the inhabitants as he met with, who Christ was, for what purpose he died, and what was meant by a future state, or by the immortality of the soul, or by the day of judgment, or any other easy questions, they stared at him in stupid ignorance, having never heard of any of these things.—In the last page the author tells us the use of the Sabbath was totally lost among these people.—Had he told us this in his first page, we should have taken all the rest for granted. But we are not only commanded to do no manner of work on the Sabbath day ourselves, but we are also commanded that neither shall our children nor our servants work on that day.—It is not enough that we command them to do no needless worldly labour on the Lord's day, we are bound to use our authority to restrain them from breaking the Sabbath, and not only to give them sufficient time, but require them to employ it in the proper duties of the day—Attention to the spiritual duties of our families and dependants is a principal design of the institution of the Sabbath, and is a very principal branch of sanctifying and hallowing it, especially with those whose time is much engrossed on other days, by secular concerns. The next restriction, with regard to our cattle was added, in order that humanity to the brute creation might accompany piety to God and kindness to our fellow-creatures—as well as to suspend more effectually all kinds of labour and amusement.—Many things practised among us are evidently not consistent with this part of the commandment.—But where to draw the line exactly among a people whose customs and habits are so vastly dissimilar to those of the Israelites may be a matter of some difficulty.—The spirit and intention of the precept are what should be chiefly considered.—These are answered if we sanctify the Sabbath to the glory of God, the