

duct implies distrust of Providence and impatience under those trials of man's faith and obedience which God is pleased to employ. In general, there is sufficient opportunity given in the course of the season, for securing the fruits of the earth. Scarcity results more frequently from the improvidence of man, than from the unkindness of Providence; and it is often, very manifest, that no blessing attends that which is iniquitously gotten. Seldom does the Lord of the Sabbath break in upon the tranquility of his people by Providential calls to labour. It may happen that the sudden swelling of a river over its banks and sweeping away the produce of the season, upon which many depend for subsistence, for paying their debts, and carrying on their secular operations, or a sudden conflagration threatening life and property, may require immediate and active effort to preserve property on the Sabbath; but the rare occurrence of these events should teach man the lesson that God blesses the Sabbath, and exercises a special care over it.

Recreations or amusements whether of a more ordinary or of a literary kind are evidently improper on the Sabbath, and tend to destroy that frame of mind which is necessary to the right observance of the day.

Thoughts and conversations about worldly things, upon scientific or literary subjects are also inconsistent with that spiritual frame of mind which ought to be cherished. It is to be feared, that a false delicacy prevents Christians from that freedom of discourse on religious subjects which is suitable for the Sabbath and conducive to a devout frame of mind. What advantage would result to a family, if free discourse on religious subjects were preferred on the evening of the Sabbath, to conversation about the occurrences of the past week? Some may object, that too rigid an observance of the Sabbath is here inculcated. The more scrupulously the Sabbath is observed, the greater a blessing will it prove. It is said of the celebrated Judge Hale, that he never indulged in worldly conversation on Sabbath, nor even thought about his secular affairs; and that if about to set out on a journey early on Monday morning, he would make no preliminary preparations to facilitate his departure, nor even think, on Sabbath evening, about what preparations were necessary; when he did so he always met with some hindrance which detained him as long as the time gained; and when he did not, he found every thing went smoothly and his journey was prosperous.

But is the *whole* day required to be kept equally holy? There is nothing in the precept which warrants a different opinion. The Sabbath day should be of equal length with another day; some indeed, teach that the sacredness of the day is over when the hours of Divine service have elapsed; but they substitute an act of the British Parliament for the law of the Church's lawgiver. The Secession Church has always inculcated a scrupulous observance of the Sabbath. And if it should be objected, that men will be made to dislike the day if too much strictness is required,