

which he has been pleased to make with mankind through Jesus Christ our Lord

—One day in seven then should be remembered that it may be kept holy—six days are allotted to the diligent performance of our secular business; yet in those six days we are not to neglect the service of God, or the care of our souls, for all worldly business should be so regulated as to be a part of our duty to God.—On these days, we must do “all our work,” and leave none to be done on the Sabbath.—Christ himself hath expressly excepted works of necessity and charity—“for the Sabbath was made for man and not man for the Sabbath”—but certainly all works of covetousness, distrust, luxury, vanity and self-indulgence in any form are prohibited—and we should sedulously contrive all our affairs, so that there may be as little as possible of a worldly nature to engross our time, thoughts and conversation on the Lord’s day, or to interrupt its sacred exercises.—Commercial transactions of any kind, such as paying wages, settling accounts, posting books, writing letters—all secular studies and other avocations of this nature interrupt the sacred rest—pleasures, dissipation, trifling visits, journeys, excursions, or conversations, which have no further object than amusement and relaxation, are not consistent with keeping a day holy to the Lord—sloth and indolence may be a carnal, but cannot be a sacred rest—Fully to comply with the intent of the Institution, the Lord’s Sabbath should be a rest from worldly labour, and a rest in the service of God—a day of serious self-examination—careful perusal of the Scriptures—communion with God in our closet—social worship with our families—diligent instruction of our children and servants—constant attendance upon the public worship of God—meditation and pious conversation.—These duties should be early entered upon, and interrupted by nothing but works of real necessity and charity.—Were our love of God, and the valuation of our souls and spiritual things as vigorous as they should be, such a day would be our delight—we would long for its approach, duly honour it, be thankful for it and rejoice in it as our highest privilege. This is the feeling expressed by the Prophet Isaiah when he says, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord—and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.”—If we have any desire to become partakers of the kingdom of Heaven, we should remember that Heaven will be an eternal Sabbath, and then we shall be convinced that all the objections and excuses which we are apt to make for not sanctifying