

father's house. About thirty years ago a great proportion of the religious population of Scotland hailed the Sabbath and prepared for it in the way above described ; why should it be otherwise now ? why should it be otherwise in Canada ?

2. By setting entirely aside for the day all secular business and all recreations harmless on other days but sinful on the Sabbath.

The term Sabbath denotes rest or cessation from labour, and in the fourth commandment this idea is very fully brought out ; *in it thou shalt not do any work*. It is much to be regretted that the term Sunday which conveys no idea characteristic of the day has obtained general use amongst christians. The peculiar employments of the Sabbath are evidently incompatible with secular concerns ; if the attention is given for but a short time to worldly pursuits, then the reverential and spiritual frame of mind which becomes the day is broken and dissipated. Let but one act of unnecessary labour be performed, and a sense of guilt fastens upon the conscience, mental tranquility is banished, and the thought of God becomes unwelcome during the remainder of the day.

But there are some works which cannot be omitted without incurring the charge of inhumanity ; such as the milking of cows, feeding of cattle during winter, preparing and taking victuals to prevent langour, in the services of religious attendance on the sick, the rescuing of cattle that have been mired or have fallen into a pit ; in such instances the path of duty is easily discernible. But many are apt to extend the plea of necessity and mercy beyond its proper limits ; this is done when extraordinary preparations for the table are made, when visitors are received, tea parties or feasts held, which make the Sabbath to differ little from another day. There is also much unnecessary attendance given to the sick ; a multitude of visitors are an annoyance rather than a comfort. To continue for a long time by the sick bed is irksome to the patient ; besides, the conversation of Sabbath visitors is generally unprofitable, containing no medicine for the soul, administering no cordial to the heart. What should be thought of those who complain of distance from the church, and yet can employ the Sabbath in hunting up their cattle in the woods ? In this country the feelings of the better part of the community are frequently shocked by open violators of the Sabbath ; travelling and conveying merchant goods from one place to another are frequent ; in spring some gather the sap of the maple tree and boil it, under the plea that the goodness of God would otherwise be allowed to run to waste ; the appearance of a little rain in hay or wheat harvest induces some to work in the fields under the same pretext. It is, however, a mistaken opinion to suppose that the goodness of God, although it does not flow in the channel into which man would direct it, goes to waste. God makes nothing in vain ; nor is it a very becoming attitude, in a dependent being, to appear to tear out of the hands of the Almighty what he does not see meet to give. Man has no right to that which the sanctification of the Sabbath keeps from him ; such con-