

These may be simply mentioned, because the illustration of them would require much space. 1. The time of the Sabbath is not man's but God's, the profanation of the day is therefore one of the ways in which men rob God. Mal. 3, 8. 2. The whole tendency of the employments suited to the Sabbath is moral, eminently fitted to promote personal and family piety, and social order. 3. The duty of sanctifying the Sabbath is enforced by the highest example, viz. that of God himself. God rested on the Sabbath, blessed and sanctified it : he therefore looks to that day as the season when he shall receive the united tribute of grateful hearts. 4. There is a special blessing annexed to the observance of that day. Spiritual blessings are communicated to God's people, and their experience tells them, that their worldly business prospers, the more diligent they are in the observance of the Sabbath. 5. The Sabbath is a festival to the Church, commemorating the greatest and most interesting event that ever happened in our world, viz. the Resurrection of Christ.

II. How is the Sabbath to be sanctified? 1. By anticipating it, and by preparing for it. The Sabbath is invested with an interest that does not belong to any other day of the week. As a day of rest from labour it is desired and anticipated by every one ; as a day of moral restraint it is forgotten by many ; but as a day of *spiritual* enjoyment the Sabbath is anticipated with peculiar delight by the christian ; to him it is the best day of the seven. On it God receives the united tribute of grateful hearts ; he bestows his blessing : and the Resurrection of Christ is commemorated. Owing to the peculiar interest which belongs to the Sabbath, it must be frequently in his thoughts, and as it approaches, he must desire and anticipate it. Nor is it unusual for mankind to make preparations for the celebration of any day set apart for the commemoration of an important event ; why not prepare for the Sabbath when it is drawing near ? Some may say that this would be doing more than is required ; it would be an infringement upon the previous day ; would it not be quite right to be employed in the duties of the ordinary calling or of the family, until the very last moment before the Sabbath has arrived ? This would be no violation of the Sabbath ; but it would not be the wisest course to follow. The man who goes to sleep just as the Sabbath begins, with his mind filled with the anxieties and carking cares of this world or of the family, will awake in the morning in the same state of mind ; and he will find it difficult to make his feelings chime in with the sacredness of the day and of its duties ; whereas the man who winds up his secular affairs early on the evening preceding the Sabbath, and employs himself in reading a portion of God's word, meditating upon it and in devotion, uses the means of tranquilising his mind, and he will awake in the morning with that placid serenity of mind which is the effect of the religious exercises of the previous evening, and which is so favorable for engaging in the employments of the Sabbath. Some who read this article will remember with what carefulness preparation was made for the approach of the Sabbath in their