

time to time, a Minister to dispense amongst you, Divine ordinances.

But, blessed be God, all access to him, and communion with him are not forbidden his people even though they may be dispersed in the lonely wilderness, and far from his sanctuaries. For Jehovah who is great in Zion has his dwelling "with him, that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And he hears the prayer poured out to him in secret, and speaks peace to his people through his word: and, when they wait humbly on Him with their families, he causes the voice of rejoicing and salvation to be heard in their tabernacles! And here, BRETHREN, permit us to say in reference to FAMILY WORSHIP, that if the stated and serious observance of it is necessary to the healthy existence of family religion, even when all the public ordinances of the Church are enjoyed, then, the want of those ordinances only enhances the necessity for its observance; by every one at least, who would adopt the resolution of Joshua: "as for me, and my house, we will serve the Lord."

Attendance on the public worship of God, to which we have been adverting, is but one branch of another more comprehensive duty, to which also we would now call your attention—that of HONOURING THE LORD'S DAY. And, in respect of this great duty, which draws its sanctions alike from the law of the Ten Commandments, and the gospel economy, we desire to leave a formal testimony with all whom we are now addressing, whether dwellers in the woods, or in villages and towns.

Be assured then, that a conscientious regard to the Sabbath as a day for spiritual exercises is essential to the existence and perpetuity of the Divine life

in the soul. The glorious character and works of God, especially as they are manifested in the plan of redemption, must have a set time for being studied. The fear and love, adoration and praise which are supremely due unto him, must have a time for being cultivated and expressed. The glory and immortality which the gospel offers to our faith and hopes, to be seen by us in their own transcendent importance and excellence, must be contemplated at a time, when our minds are withdrawn from the cares and pursuits of earth. And such a time, a time too appointed by God is our WEEKLY SABBATH. See then, BELOVED BRETHREN, that you prize the Sabbath, and honour it, according to the gracious designs of God in instituting it, and the directions of his word. Sabbath profanation you may at once perceive is in its very nature a master sin—a sin, not merely malignant in itself, but subversive of all that is good, and introductory to all that is evil in the character and life.—Where it prevails, personal, family, and national religion alike are destroyed.—The annals of crime uniformly attest, that the habits of licentiousness, fraud, and violence, which have brought multitudes to die ignominiously in beggary, or in hospitals, or by the public executioner, were in many cases formed, and in all fostered, by the sin of Sabbath profanation. And a reference to the history of Christianity since the reformation will shew, that those churches which took up low views of the authority of the Sabbath, have been least efficient in holding forth the light of Divine truth; and have been, to the greatest extent, tainted with error and infidelity.

We exhort you therefore, Brethren, as you would possess true religion, and present it in a vigorous type for the