

lounge without the door, or on our return home after the worship is over; nor should much of the Sabbath be spent in journeying or visiting, a practice which we cannot much commend, not even when such visits are begun on Saturday afternoon, as they seem not likely to promote piety in the families visited, and not unfrequently render the solemn services of the sanctuary, where the Most High should be revered: if at all attended, little more than a convenience or an apology for profaning the sacred day. We further notice, that our plighted vows may also have been broken by an imprudent use of the tongue, which, though an unruly member, should be restrained, and must be if we would cease to do harm, or avoid those just censures which must inevitably fall to our lot, even those of the Scriptures not excepted, for if any man seem to be religious and bridle not his tongue, that man's religion is vain, and weak would be our excuse to say we had been provoked, or that we were speaking the truth, if, in an unrighteous way. The only abuse on this point at which time will permit us to hint is that of speaking evil of others, which whether done in reference to our own brethren, or those of other denominations, about whom the mind, uncontrolled by a Saviour's love, might consent to speak evil, must ever be condemned, as far below the dignity of our holy religion, but this wrong must appear more unnatural and revolting when used between brethren associated in the same church, whose faults we solemnly promised never unscripturally to disclose, and happy would it be for Christian Society, which should be the light of the world, and also for communities at large were these solemn vows not so frequently broken, as seldom they would be if the Saviour's instructions in Matt. xviii. 15-17, from which we should not depart were properly heeded. Slight offences, then, often not intentionally given, or even, if otherwise, would not become the painful sources of such grief and reproach to Zion. We hasten further to remark on the omission of domestic worship, to this we are the more inclined, believing that a reform on this point would be antidotal to the evils already spoken of. A number of words might indeed be employed, and with fluency too, in addressing our Maker, and still those demoralising habits be retained. But, with all the charity which truth would encourage, it might be difficult to admit, that he who worships the Father of Spirits in spirit and in truth, could with the same tongue, and almost in the same moment, be offering his prayers before the mercy seat, whether in *petitions* or *prayers*, and slanderously speaking evil of men. Prayer brightens the Christian's armour, and makes him more vigilant in escaping from sin, but this reasonable service we may have neglected too long, let us not then longer continue those omissions, by which we have incurred guilt and grieved the Holy Spirit, by which His people are sealed to the day of redemption, what though the world, or our natural corruptions, or our insidious foe rebel, remember these are not our masters, but servants, enemies; why then should we heed their objections, rather let brethren, heads of families, adopt the pious resolve of Joshua,