

COMMUNICATIONS.

For the Colonial Churchman.

FAMILY PRAYERS FOR SUNDAYS.

"Every christian family is, in truth, a little church of God, in which the head of the family is the officiating priest, for the maintenance of piety and charity; and all the families in the parish form together one large family, of which the minister of God is head; and all the parishes in a diocese form one large family, of which the Bishop is head; and all the dioceses in Christendom form one still larger family, of which Christ is the head."—*British Magazine*.

The above beautiful theory of religious polity, is approvingly cited and commented on in a late number of the "Christian Witness," which asks the solemn question, "Are these various relations indeed realized by the persons who sustain them?" Leaving each of your readers, Messrs. Editors, to call his own conscience, before God, for the answer, I shall proceed to my more immediate intention by furnishing the following guide to the Family Worship of each succeeding Sunday. Having observed that several admirable forms of family Prayer in general use, fail to afford particular formularies for the Holy day, I have selected from a rare work before me, such passages as, in my humble judgment, may atone for the omission. "The Book of Common Prayers and Administration of the Sacraments," &c. used by authority, in Yarrick, and other Swiss cantons, furnish the following petitions to the Throne of Grace. I have selected them, with but trifling deviation from various parts of that work, and offer them as suitable.

Prayer to be added on Sunday Morning.

O! merciful God, and Father of our Lord and Saviour Jesus Christ—we thank Thee, we honor Thee, we glorify Thee, for the mercies of the past week, and of our whole lives. We humbly beseech Thee, O Lord, to enable us to sanctify this Thy day of holy rest, with our inmost hearts, after a due christian manner, seeing that Thou hast so peculiarly reserved, and hallowed it for Thy service, and the good of our souls. Enable us devoutly to assist in Thy worship; effect within us good, pure and pious thoughts: enflame us with true and fervent devotion, and love to Thee and our fellow creatures; and create in us by the influence of Thy good spirit, such desires as may make us henceforth pious, peaceable, holy and kindly affected towards all mankind.—Grant that every moment we may be found ready against the coming of the Judge of all flesh, in true godliness, in perpetual holiness, and in constant watching and prayer, so that finally when thy Sabbaths here below shall to us be no more, we may enter into that heavenly and everlasting Sabbath which Thou hast prepared for those who love Thee.

We humbly beseech Thee, O merciful God, and heavenly Father, that Thou wouldst enable each of us to understand and obey thy holy word, which we shall this day hear or read; and endue us plentifully with Thy heavenly grace, that we may follow after Thee in our whole life and conversation. We have committed manifold sins against Thee, and provoked Thy holy Spirit, in not obeying Thy word, and have been unthankful, and slighted the means of grace and hopes of glory: but turn Thou, and be gracious unto us, through Jesus Christ, Thy beloved Son our Lord, and vouchsafe us true acknowledgment and repentance of our sins, and amendment of our lives. Strengthen and bless all thy ministering servants, especially him whom Thou hast placed over us in holy things, and grant that they may this day and always preach thy word in truth, and practice it with perseverance to the end. Bless all in authority, that they may rule with righteousness and equity, and promote Thy glory.

Finally, O Lord, we beseech Thee to convert the heathen, to relieve the distressed, and to turn the nations unto Thee: and to make known to us and all for whom we ought to pray, Thy will and Thy word, and to grant us all grace and power to be obedient unto the same this holy day, and all our remaining days, through Jesus Christ our Advocate and Mediator and blessed Redeemer.

SIGMA.

To the Editors of the Colonial Churchman.

Gentlemen,

In the present state of the resources commanded by the Church of England in this Diocese, it has become an imperative duty upon all her Members to strain every nerve in her cause, if she is to retain her rank and influence in the Commonwealth. Persuaded as those of her Communion must be of her peculiar claims to support and advancement, it is less a question of *whether* an effort shall be made than of *how*: under these impressions will you permit me to offer to your notice a few suggestions arising from a hint thrown out in your number of March 10th concerning a Missionary Society?

It appears to me, if so desirable a Society on any commensurate scale could be established, that the primary consideration should be, not to attempt too much at once; I would therefore object to the title of 'Domestic and Foreign Missionary Society,' and propose rather 'Episcopalian Home Missionary Society,' as more appropriate, at least in the commencement. For the same reason it appears to me undesirable that it should embrace the North-American colonies generally, for from the wide extent and the imperfect communication, much valuable time would be lost and expense incurred without obtaining in an adequate degree the main advantages of Union and assistance. For similar reasons our Society ought not to embrace even this whole Diocese, lest this disadvantage should happen, viz. a disagreement in the appropriation of funds, causing perhaps ultimate separation and mischief.

The objects of such a Society would seem to be legitimately these—To make up to present Missionaries the reduction they have experienced in their salaries—The appointment of others in places requiring them—The appointment of Assistant Missionaries to alleviate and render more effectual the service of Clergymen superintending extensive Parishes—And lastly the appointment of competent persons, exercising the functions of Lay-Readers and Catechist, in places where circumstances will not admit that of a Missionary.

The Officers of such a Society might be the Governor, Patron *ex-officio*; the Commsdant and Admiral, Vice-Patrons; the Bishop, President; the Arch-Deacon, Vice-President: with a committee composed of an equal number of the elder Clergy, and more influential Laity; and the Society would, of course, look for the sanction and patronage of the Venerable Society for the Propagation of the Gospel, in cooperation with whose munificent bounty they would desire to direct their more humble resources.

I come, in the last place, to speak of the funds from which must be derived the efficiency of such a Society; which I shall divide into *Negative* and *Positive*. By negative funds I mean a strict economy and judicious application of the means to be used. The officers, as far as possible, must be strictly honorary; there must be no reports; no expenses incurred by meetings or postages. A quarterly statement of proceedings inserted in the Colonial Churchman, or in the Halifax Times, which surely would be gratuitous, must serve instead of circular documents, and the pages of your paper could not be better employed than in recording the proceedings of the Society. Thus far with respect to the management of the income, a few words now upon the method of procuring it. Several sources present themselves to me, most I believe feasible to some extent, if acted upon with vigour and perseverance. As it is of the first importance to obtain a fund for commencing, the charitable must be solicitous to give liberally of their abundance.—The clergy must lead the way: and they must now, and annually, enforce their object from the pulpit, many a mite may be thus gathered, which would otherwise be lost. Subscriptions must be entered into, and some whose hearts are in the cause must solicit from house to house; they must not be weary or faint in well doing, and by these means much may be done. Having thus proved ourselves active in our own behalf, we can with the more confidence look for further assistance. Our brethren of other denominations will no doubt aid us, our Colonial Fellow-Churchmen will assist us with their contri-

* Such an object did not enter into our plan.—ED. C. C.

butions, and their clergy will extend to us the benefit of their exertions. Our next hopes must turn to the land of our Fathers. Perhaps a small grant from Parliament might be obtained, if properly applied for, and distinctly stated that it will not be again requested. At all events our Holy Prelates, pre-eminent in charity, our Venerable Universities, and all the noble-hearted of the land will respond to our call. Let it not be feared they will refuse us—they who have poured the abundance of their liberality on the sister church of the United-States, will never turn coldly away from the humble scion of their own. And are there not Ministers, a sacred band! with hearts warm in our cause, ready and willing to forward our views? We must not suppose the time is unpropitious; the hour that perils the whole draws tighter the chord of sympathy to individuals. 'The Good are combining' recently said an eminent Clergyman in England, then let us go to these Good, and tell them our wants and wishes, and let us moreover remind them that if all would contribute but a very small proportion of their means, our need would be well supplied. There is yet one other source to which we may reasonably look for encouragement. Why not appeal to the Episcopalian Church of America? We have surely their sympathy, and doubtless in their measure they would be glad to acknowledge, through us, the benefits they themselves have received from England.

Shall I be called a visionary or an enthusiast?—These measures may indeed prove visionary, but if so it will only be because we are not hearty in our cause. If these or any preferable steps are taken, the event will, with the Divine blessing, prove satisfactory. How happy should I be if any one would step forward, and reduce these or any preferable hints to practice. I am convinced the effort would not be vain if undertaken in subserviency to Him, who can cause all things to prosper. The Baptist Missionary Society, we are told, was established in consequence of a Sermon upon Isaiah liv. 2. 3. from which the Preacher inculcated these two precepts,—"Expect great things, attempt great things"—and cannot prayer and faith with energy do as much for us; only let us remain no longer inactive but strive vigorously for success; let us add to faith patience, and to patience hope, and then shall this our grain of Mustard-seed become a great tree, and the fowls of the air shall lodge in its branches.

If these few remarks are considered of any utility, the writer will be happy, at a future period, to communicate his further ideas in the mean time it is his earnest hope that the dormant energies of our Communion may awake with the urgent call for their exertions; and prove, as they ought to prove, eminently successful.

[We are glad to find that our hints have excited attention, but we fear our correspondent's expectations are rather too sanguine. We find that the Bishop has some time ago submitted to the authorities in England, the plan of a Society embracing the desired object, and we sincerely hope it may soon go into operation.]—ED. C. C.

For the Colonial Churchman.

FAMILY DEVOTION—No. 3.

To pass over the account given of the domestic worship of the primitive christians, and to descend more immediately to modern times; it may be observed, that some of the most excellent men amongst the laity, as well as the clergy, have testified their opinion of the importance of family devotion, by their own observance of the duty.

In Burnet's life of Sir Matthew Hale, we find this passage: he used constantly to worship God in his family, performing it always himself, if there was no clergyman present.

The Biographer of Burnet himself remarks of him 'He was an early riser: private meditation occupied the first two hours and the last half hour of the day. His first and last appearance to his family was at their morning and evening prayers, which were always performed by himself, though his chaplains were present. He drank his tea in company with his children, and took that opportunity of instructing them in religion. He went through the Old and New Testament with them three