

this city, if you would merit the approbation of your best friends, or of all whose good opinion is worth having, and above all if you would win that which is of infinitely greater value, the approval of the Almighty, *never desecrate the Lord's day.*

How much more would it redound to your honour to be seen resorting to the house of God, than to be seen spending your fleeting hours in sinning against the Law of the Eternal Jehovah? I counsel and entreat you to meditate deeply upon these things, and amend, but if my advice to you is in vain, then go on plunge deeper and deeper in the sea of guilt, but remember that for all the deeds done in the body, whether good or evil, *God will at last bring you to judgment.*

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, JANUARY 15, 1840.

TO THE PRESBYTERIANS OF THE THREE PROVINCES.

ON THE DUTY OF FAMILY WORSHIP.

Men and Brethren,

This duty is grievously neglected among the people of our persuasion in these Provinces, and greatly because of the omission, do ignorance, apathy, and irreligion prevail among us. There are some assertions which we would hesitate to make, but *this* we assert without doubt, or fear of contradiction, that religion can never reach the heart of a community, but must continue shallow, lukewarm, and unsettled, until it be carried home and enforced by the worship of families. You allow the obligation of secret prayer, and of the prayers of the sanctuary; Family Worship is the intermediate mode, which unites the two others, and promotes the warmth and efficacy of both. The worship of the closet can scarcely fail to be cold, and the worship of the temple can hardly miss of being dull, unless heat be imparted to both, by coals taken from off the household altar. Our notion of a religious community in a prosperous condition, pictures to our mind a Church in the centre of the district, surrounded by a multitude of lesser Churches, a great temple for the worship of the community, in which a large sacrifice is offered up, encompassed by many smaller temples from which morning and evening incense ascends to him who rules in the heavens. In these districts of these Provinces could we behold this conception realised? Alas, applied to this country, our idea is one almost of pure imagination.

The practice if not enjoined is at least very clearly implied in the following scripture: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." It is mentioned by way of commendation of Joshua, that he had come to the resolution that "as for him and his house they would serve the Lord." It is stated of others, and with an eye to example, that they worshipped God with their house. The practice is in perfect harmony with the spirit of the Scriptures. It has been in use in the Church of Christ from the earliest period. We have nineteen centuries bearing their venerable and explicit testimony to the excellence of the institution. In that long period it may be said, that whenever religion has been particularly flourishing among any people, it will be found that this practice has prevailed among them, and was one of the leading causes of this prosperity. On the contrary, whenever any nation has presented an aspect of coldness and apathy in religious matters, in the same period, it will be found, among other causes of the evil, that the worship of God was not celebrated in the families of that people.

Religious opinion in these Provinces is wanting in solidity and depth, and among other causes of the deficiency, we must point to the great remissness in the article of Family Worship. The practice is agreeable to the spirit of the Gospel. It has the experience of all the Churches in its favour. It carries the truth into the bosom of households. It strengthens the hands of the fathers of families. It draws the cords of affection tighter and closer. It promotes har-

mony and order in households. It is an exercise singularly refreshing and agreeable to the right-minded Christian.

There are but *two* conceivable objections that can be urged against it, *want of time*, and *want of gifts*. As to the former, it is a very paltry plea; if the thing be right, it is almost profanity to alledge that you have not time for it. This is to rate God's concerns at a very low value; this is wholly to reverse the order which he hath laid down, when he says, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." Besides the objection has no truth; enquire of all those who practice this duty, and you will find that it interferes not with their secular pursuits. Observe their way of life, and you will perceive that they go through a greater amount of labour, than those who flinch from the observance. They who follow this duty learn from it to be "active in business," to "do all things in order." It teaches them to avoid all that is idle, foolish, or unprofitable, and abstaining from such things, they never find that time is wanting to them for the service of their God.

As to the other plea, the want of gifts, it is quite as weak. The Scripture assures us that a broken heart, and a contrite spirit, are the most gratifying offering to the Lord,—it needs not great talents to make such an offering. The mite of the widow was not only accepted, but preferred before the rich donations of the ostentatious Pharisees. The short, but sincere prayer of the penitent publican "God be merciful to me a sinner," was heard and answered. The prayer which our Lord has given us as a form and model how to pray, is remarkable for its brevity and plainness. The prayers which are recorded as uttered by him, are all of them short and simple. There are probably none who are removed above absolute idiocy, but have sufficient gifts to conduct the worship of their households. Let them commence the exercise, and by the very same principle that other acts are rendered easy by practice, will they be carried forward in this practice, acquiring new thoughts and feelings to express, and new words wherein to clothe them. Let those be questioned who have long observed the duty, and they will inform you that the main obstacles which they had to overcome, were at the outset of their course, in casting away the bands of sloth, indifference and false pride, and that, having surmounted these, the exercise became to them progressively more easy, more pleasant, and more essential.

We speak to you, *Fathers*. God has set you at the head of households, and appointed you to be in the midst of them as priests and kings. Do you fulfil the duties of your station and office, while you omit this exercise? When you offered up your children in baptism, it was a part of your vow that you would pray *with* them, and for them. How do you excuse the palpable falsehood whereof you are guilty, in neglecting this duty? You desire that God's blessing should descend upon you and yours. What more certain method of procuring it, than to ask it in the sight and hearing of your family? You wish that you should obtain reverence and respect from the members of your household. What more direct method of obtaining it, than by demonstrating to them that you reverence your heavenly superior? You are anxious that good order, harmony, industry and affection should reign in your household. How can you more effectually promote this, than by observing this exercise, which is the root and source of every other good work? You desire that the instructions of the pulpit, should tell upon your family. How can you more powerfully enforce them, than by observing so plain and peremptory a duty?

Let the practice in question be disseminated through our people, and true religion will advance among them with a sure, rapid and glorious progress. The amount of crime will be diminished. The amount of labour and industry will be greatly augmented. Our community will be more firmly cemented. The domestic affections will be enlivened, the domestic ties

be tightened. The hands of ministers will be strengthened, and the Gospel will reach the heart of households. The blessing of the Lord will descend upon us, by tokens visible and cheering. The lovely description of the psalmist, would then have its application to us; "Our sons would be as plants grown up in their youth, our daughters as corner stones, polished after the similitude of a palace; our garners would be full, affording all manner of store; our sheep would bring forth thousands, and tens of thousands in our streets; our oxen would be strong to labour, there would be no breaking in, nor going out; there would be no complaining in our streets. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." W. T. W.

Shelburne, 25th Dec. 1839.

ST. ANDREW'S CHURCH SABBATH SCHOOL.

On the evening of last Lord's day, an eloquent and highly appropriate Sermon was preached in St. Andrew's Church by Professor MACKINTOSH, from John xxi. 15, "Feed my Lambs," in behalf of the Sabbath School taught in that Church, and a collection afterwards made in aid of its funds. This School, has already afforded religious instruction to a number of young persons belonging to the congregation, and to some of the most zealous and efficient teachers in the School. It is at present under the charge of a Superintendent, a Secretary, a Librarian and nine male and ten female Teachers. There are nine classes for boys, containing 56 Scholars, and ten classes for girls, attended by 79 pupils, in all 135 scholars, who are employed in reading the Sacred Scriptures and in repeating their Catechism, Psalms and Paraphrases and select portions of the word of God, and in other devotional exercises for a considerable period every Lord's day. As the school meets in the Church and the attendance of the Office-bearers and Teachers is gratuitous, the funds which are obtained from small subscriptions and donations, and from the annual collection, which on the present occasion amounted to the sum of £9 14s 3d, are principally applied for the purchase of Bibles, Catechisms, and small elementary school books, and for the support of the Sabbath School Library, containing a collection of more than 300 approved Religious publications, which are given out by the Librarian to the scholars, and afford, it is believed, much pleasing and profitable instruction to them, and also to their parents and other inmates of their families during the ensuing week.

SCOTCH CHURCH, CHARLOTTE-TOWN, P. E. ISLAND.

A meeting of the Congregation of this Church was held on Monday last, pursuant to notice, for the purpose of passing such Resolutions, and adopting such measures, as would enable the Agent of the Synod of Nova Scotia, during his contemplated visit to Scotland this winter, to procure a clergyman to come here and take charge of this Church. The Meeting was well attended, and it was resolved to memorialize the Glasgow Colonial Society, for the above purpose.

An arrangement has been made with the Rev. Rodrick MacAulay to preach in this Church on the first and third Sundays of every month during the present winter. The first service will be held to-morrow fortnight. Mr. MacAulay intends to divide his time thus:—The first Sunday at Charlottetown, the second at New London, the third at Charlottetown, and the fourth at Georgetown.

A Sabbath School will shortly be founded at Charlottetown, in connexion with this Church; and it is hoped that parents will seize this opportunity, and send their children to imbibe the rudiments of Christianity, without a knowledge of which there can be no permanent happiness in this transitory and fleeting world.—*Colonial Herald*, Jan. 4.

The Rev. Mr. Archibald, and Lady, of Chatham, Miramichi, arrived in town on Saturday morning and sailed to-day in the barque *Ritchie*, for Scotland, on a visit to their friends. Mr. Archibald preached an excellent sermon in St. Andrew's Church on Sunday afternoon.—*St. John, N.B. Observer*, January 7.

We have great pleasure in stating that the sum of Ten Pounds, (including Capt. O'Halloran's donation,) has been contributed by the Officers of the gallant 60th Regt. stationed in this garrison, to the funds of the Bible Society.—*Ibid.*