

From the Churchman's Manual.

FAMILY PRAYER.

This branch of the Christian's duty is perhaps more generally neglected, even in pious families, than almost any other; although it would seem to be a part of worship due to our Creator and bountiful Benefactor, in which every parent would delight to engage. No doubt the neglect arises, in most cases, from a want of confidence and resolution to begin the pious work of calling our children and servants together, and making them kneel around us, while we present our supplications and praises to "the God who heareth prayer." But we are persuaded that when a beginning has once been made, no master of a family will wish to lay it aside; on the contrary, the moments spent in the morning and evening devotions of his household, will be the happiest of the day. Let every parent be prevailed upon to make the attempt for a single week, or month, at least; using some of the collects in the Prayer-book, or some one of the numerous manuals of devotion intended for family worship. He will soon feel the good effects on his own religious character, and discern its blessed influences on the conduct of those entrusted to his care.

There are few parents, whatever may be their own feelings on religious subjects, who do not wish to see their children virtuous here, and happy hereafter; but how can they expect this, if they do not set them the example of a holy life? And what, I would ask, is calculated to make a deeper and more favourable impression on the tender minds of his offspring, than the habitual reverence with which they see their earthly parent approach the throne of their heavenly Father, to offer unto Him the incense of their prayers, thanksgiving and praise? The influence of these consecrated seasons is felt even when the domestic circle has been broken up, and its members have been "separated long amid the world's wide way;" and it was from the cherished recollection of these hours of family prayer, that a learned and pious prelate is said to have "very often and publicly blessed God that he was born and bred in a family in which God was worshipped daily."

No ties are so strong, or so lasting, as those of religion. The bonds of kindred and affection may unite us on earth; but those of religion alone will continue to unite us closely and indissolubly in Heaven. In the family circle, the happiness of one is the happiness of all. They have the same views, the same feelings, the same interests;—"if one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it." Assembled around the family altar, having the same favours to ask, the same mercies to acknowledge,—husband and wife, parents and children, brothers and sisters, here unite, with a oneness of interest and feeling, in praying for blessings on each other. How grateful does the incense of their prayers and praises ascend before the mercy seat of Him, "who sitteth between the cherubim!" How acceptable is this "sacrifice of a sweet savour," rising pure and fresh from the altar of holy and united hearts! Surely "God, even their own God, will give them his blessing!" They have here commenced on earth those delightful exercises of devotion, which they hope to continue more perfectly in that temple above, in the same happy union. Here all is the spirit of order, harmony and love.

Religion, as it is with them the most important concern, so it begins and closes the duties of the day. In the morning they unite in rendering thanks to Him, who has so mercifully preserved them through the dangers of the night, and in requesting His blessing on their respective labours; and in the evening they again assemble to acknowledge the favours which they prayed for and have received, and to commit themselves to the protection of Him, who neither slumbers nor sleeps.

O, happy family! O blessed society! where religion is thus made the handmaid of pleasure! Where she is invoked to lend her aid to lighten the toils and cares of the world,—to give a pure and holy zest to the rational and refined enjoyments of life,—and to cherish and strengthen the kindest feelings and the holiest charities of our nature! Here you may behold the original of that beautiful, and bright, and

glowing sketch, drawn by a master's hand;—"In a holy Christian family, we see the old and young linked together, comforting themselves, strengthening and edifying one another, in the holy bands of brotherly love, natural affection, and Christian charity. They pray together, and for one another. Together they read the Scriptures; and they are glad to repair together to the house of the Lord, in search of needful help, and to declare his goodness and mercy to the children of men. They bear one another's burdens. They weep together, and rejoice together; and live together in unity; and their prayer is, that after they are once torn asunder here, and divided, they may all be found worthy in the end to meet again together in heaven, a happy family, no more to part, even unto everlasting; receiving the end of their faith, the salvation of their souls. So, indeed, it shall be through His might who has gone before. And this is the perfect consummation in bliss of a holy family."

So natural, easy and delightful are all the duties connected with family religion,—so necessary is it to our own happiness and the temporal and eternal well-being of those around us, that we see not how any parent can neglect it. And yet how many, who are otherwise pious and exemplary in their lives, never think of calling their household together to "serve the Lord," unless a minister happens to be present, to lead their devotions. This ought not so to be. If a parent would discharge his duty faithfully to his God, his family, and himself,—if he would see his children growing up in the nurture and admonition of the Lord, that they may be useful here, and happy hereafter,—he must not only pray for them, but with them. Then shall "his children be like olive-plants round about his table; and the Lord shall bless him out of Zion."

INTELLIGENCE.

*Revolt of two Parishes in Normandy from the Church of Rome.*—The following article is copied from the *Courier Francais*:—"Two Legitimist newspapers bitterly complain that the inhabitants of a parish in Normandy have gone over to Protestantism, and that another is on the eve of doing the same thing. They relate that, in consequence of a dispute with the Bishop of Coutance, on the subject of changing a curate, the inhabitants of Siouville engaged the mayor to enter into treaty with the Protestant minister of Cherbourg, for his coming to celebrate divine worship in their commune.—The minister at first started difficulties, but finally yielded to the repeatedly urged wishes of the municipal magistracy. 'On his arrival,' says one of the Legitimist papers, 'he found a temporary church already, but as the weather was fine, the service was conducted in the open air, and about 2,000 persons were present. During this time, the Abbe Guilbert, curate of Pieux, officiated at Siouville, in a deserted church, there being only about thirty persons present, although it was the parish patron saint's holyday.' We are assured," says the same paper, "that the inhabitants of St. Croix de la Hogue are ever ready to follow the schismatical example of their neighbours of Siouville." The Legitimist newspaper from which we borrow this information, deeply groans over such important facts, and perceives in them one of the fruits of the Duke of Orleans' marriage to a Princess of the reformed religion. It would be much more natural to attribute them to the obstinacy of the bishop, who refuses to comply with the wishes and representations of the inhabitants of the commune.

Some of the Paris journals (*Le Commerce* in particular,) publish instructive particulars of the progress which Protestantism is making in France, a fact which they ascribe to the interference or alliance of the Government with the Romish clergy, the activity of the agents of the British and Swiss Bible societies, to the zeal of the French Protestant clergy, and the *propagandisme* of M. Guizot, late Minister of Public Instruction.—*Times*.

*Death of the Bishop of Hereford.*—On Monday last died, at his palace at Hereford, the hon. and Right Rev. Dr. Edward Grey, lord bishop of that diocese. His lordship's demise was very unexpected he had only just returned from attending his parliamentary duties: and, although indisposed, his illness was not

considered of any importance, and he had appointed the times and places for holding his visitations and confirmations for the present year. On Sunday morning, however, he was seized with inflammation, and notwithstanding the best medical advice, died at seven o'clock the following morning. His lordship, who was in his 56th year, has left a family of 14 children, the youngest of whom is only about a year and a half old. He was, we believe, married three times. The Bishop was elevated to the episcopal bench on the death of Dr. Isaac Huntingford, 1832, under the administration of his brother, Earl Grey; and the appointment was made in the most flattering manner by the late King. In politics his lordship usually supported the whigs though of late he was much and strenuously opposed to those measures of theirs which have for their object the destruction of the established church, and the revered institutions of the country. He was considered to be a very sound divine, and an excellent Greek scholar, perhaps the best in the country. In private life his lordship was highly esteemed for his charity, urbanity, and kindness, and was generally looked up to as a pattern of deep and fervent piety. His lordship, we believe, held a prebendal stall in Westminster Abbey, which, when the limited income of the bishopric of Hereford, was considered to be only a fair equivalent for giving up the valuable rectory of Bishopsgate on his elevation to the episcopal bench.

*Protestant Churches in Rome.*—There are two places in Rome for Protestant worship. One is the English Chapel, which is just without the walls of the city, and near to the Porta del Popolo. It is a convenient chapel, fitted up in the upper part of the house, and will hold about 300 or 400 persons. Preaching is here kept up twice on the Sabbath, during about eight months in the year, by a minister of the Episcopal Church. At present the Rev. Mr. H. officiates in this chapel, and the congregation is considerable; for there is always a large English population in this city, during the winter months. It was refreshing to me to hear again in this foreign land, the beautiful service of the Episcopal Church, though I am not a member of that church.

I attended, once, the German service, at the chapel of the Prussian minister, Chevalier Bunsen. I was delighted to hear an excellent sermon from a devoted young German minister, who officiates as the chaplain of the embassy. The chapel is hard by the house of the Prussian minister, on the Capitoline hill. Indeed it stands near to the Tarpeian rock, from whence state offenders were sometimes hurled headlong for their crimes. It will hold about 100 persons, and is fitted up in a very comfortable manner. It is exceedingly creditable to the Prussian government that it appoints such excellent men, as ambassadors, as it has in Italy, and gives them evangelical chaplains. In this respect, as well as in many others, Prussia sets an example to all other Protestant countries, which it is wished that they might be induced to follow.—*N. Y. Spectator*.

*The Roman Catholic Controversy.*—We have not had time until recently to peruse the new work of Bishop Hopkins, "The Church of Rome in her primitive purity, compared with the Church of Rome at the present day," &c. We have read it with more satisfaction than any thing on the subject, which we have seen for a long time, and hope it will have a wide circulation. Its authorities are such as Roman Catholics must admit to be good, its spirit such as they must admire, and its arguments such as the strongest prejudice alone can evade. Refuted they cannot be, nor do we think that the task will be attempted.

Bishop Hopkins' work is admirably suited for general circulation, from the clearness and force of his style, which takes the reader along without weariness through details which might otherwise seem dry and uninteresting. The plan differs from that of other books on this subject. The large collection of important passages from works whose authority is admitted by Roman Catholics, and the candor which appears to pervade the selection and quotation, give to this book a peculiar value. The original of the passages cited, is given in the notes, so as to allow a comparison by the learned writer, while the argument is not interrupted to the reader of English only.—*Epis. Rev.*