

of Abraham's foot. So respected is the house said to be, even by the birds and the beasts of the field, that the former never light upon it: and the latter, upon their approach, immediately lose their fierceness!

JEW'S PLACE OF WAIIING.

"In the afternoon I went to the place where the Jews are permitted to purchase the right of approaching the site of their Temple, and of praying and wailing over its ruins, and the downfall of their nation. The spot is on the western exterior of the area of the great Mosque, considerably south of the middle; and is approached by a narrow crooked lane, which there terminates at the wall, in a very small open place. The lower part of the wall is here composed of the same kind of ancient stones which we had before seen on the east. Two old men, Jews, sat there upon the ground, reading a book of Hebrew prayers. On Fridays they assembled here in great numbers. It is the nearest point in which they can venture to approach their ancient temple; and, fortunately for them, it is sheltered from observation by the narrowness of the lane and the dead walls around. Here, bowed in the dust, they may at least weep undisturbed over the fallen glory of their race, and bedew with their tears the soil which so many thousands of their forefathers once moistened with their blood."—*Robinson's Researches in Palestine.*

RELIGIOUS LITERATURE.

[FOR THE CHRISTIAN MIRROR.]  
ON FAMILY WORSHIP.

NO. II.

"Then David returned to bless his household."  
2 SAM. vi. 20.

"The galeman waukens wi' the mornin' ray:  
Soon as the family are rous'd frae sleep  
They're a' assembled, to begin the day  
Wi' praise to Him whose watchfu' hand did keep  
Their silent helpless hours, when slumber deep  
(Sair wrought and toil'd, and laid upo' their beds)  
Did o'er their wearied limbs refreshin' creep:  
He then wi' reverence next a chapter reads;  
Syne prays the Lord would shield,—an' ay supply  
their needs."

EVERY Christian parent, or master of a family, if he would follow the dictates of his social nature, the directions of the word of God, and the examples of the best of men—if he would improve himself in the power and comfort of the Divine life—contribute most effectually to the support and propagation of true religion—do the highest honour to God, and the greatest good to the world,—must employ the influence he possesses, in advancing the honour of his Creator—must use the authority assigned him by God, over his offspring and his servants, and gather them together for the worship of God, morning and evening. Not only the natural authority which the master of a family has over its members, which makes it incumbent on him to worship God with them, but the affection which he bears them, should prompt him to the sedulous discharge of this duty.

Love, if genuine, cherishes a desire to promote the welfare of its object; and no surer proof can be afforded that the professions of it are insincere, than the absence of those efforts which such a desire would produce. Ought not the love which parents entertain toward their children, instead of being confined in its exertions to what is in itself of comparatively little value, and must soon pass away, extend its influence to what is of highest importance, and what must endure for ever? Ought it not to urge them to the unwearied application of every method, by which not only their welfare in this time-state may be forwarded, but their happiness in the life to come be made certain? If divine worship be eminently fitted to impart to the youthful mind deep and lasting impressions of religion—to form it to habits of godliness and devotion—surely then parents are obliged, by all the ties of tenderness and endearment whereby they are knit to their children, to imitate the conduct of David, in blessing their households.

History informs us, that family worship has generally prevailed throughout the heathen world. The

Greeks and Romans had their household gods, which their families worshipped, as well as their religious rites in their temples and groves. It is evident that the Syrians had their *teraphim*, or household idols, which they worshipped and consulted: as "Rachel had stolen the images that were her father's," (Laban the Syrian.) And of the same description were those taken by the Danites, from Micah the Ephraimite,— "Ye have taken away the gods which I have made, and the priest, and what have I more?" The Egyptians had theirs—"Upon the Egyptians' gods also the Lord executed judgment." Indeed, "every nation had gods of their own; they feared the Lord, and served their own gods." No doubt this was idolatry; but it ought to be borne in mind, that this idolatry was substituted in the place of true religion. The conceptions which they formed of the Divinity were miserably defective; but the fact that they offered prayers and sacrifices to them, shows that they entertained an idea of some superior being or beings, whose favour they wished to possess—whose displeasure they were desirous to avoid; and each family, worshipping them in their own dwellings, shows, that they considered it no less their duty than their privilege, to bless their households.

It is true that there is no express command in the Holy Scriptures, that families, as such, are to hold family worship, morning and evening—and some have excused themselves for the neglect of it, from this circumstance—yet there is sufficient ground to demonstrate it to be a duty—and the omission of it a crime of no slight aggravation. There are general precepts delivered in the Scriptures, applicable to this particular case; and those in reference to prayer can only be satisfactorily explained by including the idea of family devotion.

We are required, "in every thing, by prayer and supplication, with thanksgiving, to make our requests known unto God; to pray always with all prayer and supplication in the spirit, and to continue in prayer." Wherever the duties of the domestic relations are noticed, in the sacred writings, an injunction to prayer follows. Paul, writing to the church at Ephesus, after exhorting them to those relative duties, which are the great ornament of Christianity, concludes with an exhortation to prayer and vigilance; and at the conclusion of a similar detail, in his Epistle to the Colossians, he gives the same injunction. The apostle Peter enforces the rules he lays down for the regulation of domestic intercourse, with the consideration—"the eyes of the Lord are over the righteous, and his ears are open unto their prayers." And Paul, in his Epistle to Timothy, declares,— "I will that men pray everywhere, lifting up holy hands without wrath or doubting." Now surely a man's family cannot be excepted, if he is to pray *everywhere*, or whenever it is convenient! These several precepts require us to embrace all fit opportunities for prayer and praise; and reason, as well as experience, show us, that families supply both time, place, and occasion best suited for these exercises. But beside these, there are many other passages which may be fairly understood to refer to it, and to sanction it,—as when Jehovah says, that the "voice of melody and salvation is heard in the dwellings of the righteous;" and threatens to "pour out his fury upon the nations, and upon the families that call not upon his name."

We likewise find this duty recommended, by the example of Abraham, who reared up altars, wherever he sojourned, for the purpose of offering sacrifices, and calling upon God with his household; and we find that God, in commendation of him for his care over the religious interests of his family, affirms of him,— "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Job "sent for his sons, and sanctified them, and rose up early in the morning, and offered burnt-offerings for each of them;" and it is added, lest it might be considered accidental or occasional, "thus did Job continually." We find Joshua resolving, that though all Israel should rebel, yet that "he and his house would serve the Lord." Daniel, though second in rank to the King of Persia, "went into his house, and knelt up-

on his knees three times a day, and prayed and gave thanks to his God, as he did aforetime." Unless this was family-prayer, how could it have been known that it was his manner aforetime? If it was secret devotion, how could his enemies ascertain that it was formerly his custom, and how could they have been qualified to support the accusation which they preferred against him? It is related in the New Testament, that Cornelius, the Roman centurion, "was a devout man, and one that feared (worshipped) God with all his house."

But above all these examples, there is one, that of our Lord Jesus Christ, which we are bound to imitate: for although he had no home, his disciples who attended him, were to him as a family, he calling him, if their master, and speaking of them as his household; and we find that he did not only instruct them, but prayed with them,— "He was alone praying, and his disciples were with him." We again read of him praying in a certain place, and at its conclusion, his disciples saying, "Lord, teach us to pray."

Were it necessary, many illustrious Christians, in the primitive church, as well as in latter times, might be brought forward, as an addition to these instances recorded in the Sacred Scriptures, of family-prayer; but enough, we trust, has been advanced, to convince every reflecting mind, that it is not only a duty, but a privilege, to return, like David, and bless his household.

January, 1812.

I. Z.

[FOR THE CHRISTIAN MIRROR.]

"LAZARUS, COME FORTH!"

JOHN xi. 43.

WHAT a stupendous change bath passed upon the spirit of the Son of Man! But a few moments prior to the utterance of the above sentence, and he stood oppressed with human grief, an object of commiseration, and, in some instances, it may be, of contempt to his surrounding countrymen. Now he assumes the language and the prerogative of Omnipotence, calling on one to leave the dominion of Death, who had conquered and held in thrall the mightiest and the holiest of mankind.

Whatever doubts might be entertained as to the result of this extraordinary mandate, they were soon to be dissipated by obedience as extraordinary: for "he that had been dead came forth"—he in whom they knew that corruption had commenced its ravages—stood before them, a living man, in the habiliments of the grave. Here was no room for scepticism—it must be acknowledged that a "notable miracle had been done by him." In some, conviction produced faith—in others, rancour and hate: for they went to inform the Pharisees, his mortal foes, what things he had done; and they, actuated by the blind and furious zeal of bigotry and ambition, proceed to conspire against the life of Him who gave life unto the world; and not against Him alone, but "Lazarus also," who was a living monument of the truth of his claim to be regarded as "the Christ, the Son of the living God." Against Jesus, at least, they finally succeeded. They beheld, with savage delight, his mangled body ignominiously suspended from the accursed tree—they heard, with derision, his agonised cry—they saw his dead body taken down from the cross, and lodged in the silent tomb—and then retired, exulting, doubtless, in the success of their diabolical machinations.

Short-lived was their unholy joy. On the morning of the third day, it was announced to them, that, notwithstanding all their precautions, He had arisen. This fact they sought to conceal by a pitiful self-contradictory lie. But he had risen—yea, and he hath gone up on high—and as he ascended, so shall he descend, and his persecutors, and Lazarus, and all that are in their graves, shall hear the voice of the Son of Man, and shall COME FORTH! And then—oh, then! Reader, may we then be found amongst the once despised followers of the lowly Nazarene.

January, 1812.

C. R.

TEMPER.—Be careful of your temper. A wise man never gets angry.