

pose can be selected with a greater probability of success than family worship. The perusal of the Scriptures should, of course, form a conspicuous part of this duty, and probably, as far as is practicable and expedient, in a regular series and order. An opportunity is thus afforded for those of a family who have little leisure, and, perhaps less ability or inclination, to read for themselves, to acquire a familiarity with the general tenor of the word of God, parts (and but parts) of which they hear explained from the pulpit. There is something so gentle, so free from embarrassments, and yet so forcible, in these daily lessons, when suitably conducted, that the dullest understanding, we might hope, would at length be penetrated, and the hardest heart softened.

A second advantage was the facility afforded by it in domestic government.—It tends to impose a constant check on the bad passions which may be ready to arise in any individual of the household? The instruction thus daily afforded to the members of the family respecting their relative duties and responsibilities, will, under the blessing of God, closely connect itself with the suppression of sinful desires and vain purposes? It will tend to bridle frivolous conversation, to sober the excesses of intemperate mirth, to smooth down the roughness of temper, and to banish what ever is morose and gloomy from every brow! Such, at least, is its tendency as far as its beneficial effects come into due operation. And with what ease may a parent or master govern where children and servants approve the command is reasonable, and have learned and loved to obey—not as unto man, but as unto God!

Another benefit resulting from this duty was its tendency to unite the various members of a family, and to inspire mutual confidence and love. Religion, which is confessedly the best bond of union in larger communities, is likewise so among the individuals of more confined circles. A degree of friendship is almost necessarily generated by this daily assembling of the members of a well-regulated household—brothers and sisters, domestics and visitors—independently of those frequent allusions which occur in reading the Scriptures and addressing our great common Parent, to the community of their wants, and hopes, and joys.

*Nil caritate mutua fratrum, nihil*

*Jucundius concordia;*

*Non aura suavia balsami quum funditur.*

*Aronis in sacrum caput;*

*Non ros tenello gemmulis argenteis.*

*Pingens Sionis gramina,*

*Aut serena dulci inebrians uligine.*

*Harmanis antoni jugo.*

Psalm 133d:

But affects like these will be ultimately felt beyond the limits of the private circle; for 'parents, magistrates, senators, ministers of religion, were once children in a family.' And where shall such hopeful subjects be nurtured for the state as in a religious and well ordered household? Where can loyal obedience be better learned towards that authority which is as the parent of the people, than in a scene in which the parent is acting in the spirit of a mild monarch? And how can insubordination among that great class of the community, the servants of families, be better checked than by plain and affectionate instruction in their duties, combined with the powerful persuasive of a Christian example?

It has been justly observed, that many call for church reformation and state reformation, who yet are the troublers of the times themselves, and will not reform one little family. If men would agree in a holy education of their servants and children, church and state would soon be reformed. The efforts of the Christian minister would thus be essentially seconded; for children and servants judge of things, not from what one man says to them one day in a week, but from what every person is saying every day.

So forcibly do these considerations strike my mind, that I cannot but adopt the sentiment, that 'if the existence of God and the immortality of man were equivocal, if death and judgment, heaven and hell, were as doubtful as they are sure, yet family worship would possess such recommendations as no prudent man would think it wise to oppose; and finding the order and integrity, the submission and the good will, the fidelity of servants, the love of children, and the union of all springing from this duty, we should still be gainers by assembling our families for the offices of prayer and praise, though it were even ascertained that prayer should be fruitless, and praise superfluous.'

In concluding this paper, it may be well to advert to some of the examples of the wisest and best of men, in support and illustration of the duty of cherishing family religion. We have before mentioned the case of Abraham. Of Moses it is recorded that he was faithful in all his house; and his illustrious successor expressed his determination in the memorable resolution 'As for me and my house, we will serve the Lord.' Of Cornelius it is declared, that 'he feared God, with all his house, and prayed to God always.' I might also mention Elkanah and Hannah, Zachariah and Elizabeth, and that interesting family in whose house the Saviour himself often abode; for 'he loved Mary and her sister, and Lazarus;' though, perhaps, in several of these

examples, the duty arises, rather by way of inference, than expressly from what is recorded.

Here for the present I conclude my quotation from Remarks on Family Prayer; but as poetry often makes a greater impression on some minds than prose, and as every sincere attempt should be made, to make the duty of prayer more generally understood, I send the following excellent hymn on the same subject

SAMECH.

To be continued.

PRAYER is the soul's sincere desire,

Utter'd or unexpress'd,  
The motion of a hidden fire,  
That trembles in the breast:

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gate of death;  
He enters heaven with prayer.

Prayer is the contrite sinner's voice,  
Returning from his ways;  
While angels in their songs rejoice,  
And say, 'Behold he prays.'

Nor prayer is made on earth alone,  
The Holy Spirit pleads;  
And Jesus on his heavenly throne,  
For sinners intercedes.

Oh! thou by whom we come to God,  
The life, the truth, the way;  
The path of prayer thyself hath trod,  
Lord, teach us how to pray.

TO THE EDITORS OF THE COLONIAL CHURCHMAN.

If you consider the following extract from a Sermon delivered to a country congregation on a plain but solemn subject, calculated to be of service to such of your readers as do not look for learned dissertations, but are content to hear plain truths in a plain style,—you will perhaps give it a place in your valuable paper when better matter does not offer.

"Awake thou that sleepest and arise from the dead and Christ shall give thee light."—Eph. v. 6. 14.

A life of sin is compared to sleep, and he that is indulging in the ways of wickedness is said to be dead, as in reality he is, to all the true purposes of living. Sin destroys the perceptions of the soul, it renders man insensible to his true situation. He is deaf to the warning voice of conscience, deaf to the threatenings of Scripture—to the terms of the Law and the gracious invitations of the Gospel. When men are asleep, though the greatest dangers are at hand, though the robbers may be near to break in and plunder their property, though the raging flames be ready to burst out and consume all before them yet all this while they are insensible to fear or anxiety.

In like manner though the wages of sin be death, though the sinner be constantly exposed to the everlasting destruction of body and soul, yet blinded and led on by his seducing passions and wicked companions, he proceeds in his fatal career. And Oh! if not checked by the grace of God, he is rushing forward to temporal death and to death eternal, to endure the stings of the worm that never dieth and of the fire which never shall be quenched.

How earnest, importunate the entreaty, 'Awake thou that sleepest and arise from the dead and Christ shall give thee light.'

But not only is the openly rebellious and daring sinner in this awful situation. There is a state of lukewarmness and indifference which is if possible more to be dreaded than this. In the one case, the sin which a man commits is constantly staring him in the face, and unless conscience be entirely stifled, he may yet, by the mercy of God be aroused to see his danger and turn from his wickedness and live. In the other, he folds himself up in a fancied security, he says 'peace, peace, where there is no peace' and he slumbers on the brink of eternal ruin. He may be, in many respects, attentive to the outward ordinances of religion;

but he is in reality, ignorant of the exceeding great love of God in Christ Jesus, of his utter ruin by nature and of the absolute necessity of the quickening grace of the Holy Spirit to awaken him to a new and holy life. If he seek not that grace to arouse him to a newness of life, if he live not by faith on the Son of God, if he strive not to walk in all the commandments and ordinances of the Lord, blameless, he is yet, however safe he may seem in his own eyes, far from the kingdom of God.

To him the words must be repeated and they ought to be full of terror to his soul, "awake thou that sleepest and arise from the dead and Christ shall give thee light."

There is ever danger, lest the things of the world should gain the ascendancy over the heart, lest men should be so occupied with the things of time, as to forget the momentous realities of eternity. If men would but strive to be rich towards God, as they strive to gain earthly perishing riches, they would be aspiring to a crown of glory which, through the rich mercies of God, they would obtain—that crown which is incorruptible and undefiled and that fadeth not away.

Alas! how much toil is spent in vain in the pursuit of worldly things! He who is most earnest in pursuit of riches may find himself woefully disappointed in obtaining the object of his wishes: and then, if he acquire what he so indefatigably pursues, it is after all but the meat that perisheth. A few short years—and he must leave all of worldly possessions. How small a part of a man's riches is required to furnish all the furniture of the tomb. From this dream of earthly riches and worldly prosperity these words would aim to arouse you 'awake thou that sleepest and arise from the dead and Christ shall give thee light.'

Others seek their happiness in the deceitful pleasures of this vain world. Does any thing gay or alluring invite them, they are ever ready at the call? They delight in worldly mirth and dissipation. The harp and the viol, the tabret and pipe and wine are to their feasts, but they regard not the work of the Lord, neither consider the operation of his hands.

In such persons there is a spirit of levity, which prevents them from dwelling on the great truths of our holy religion. They show every trifle to banish from their minds the solemn thoughts of death and judgment, of eternal salvation and eternal destruction. They fondly imagine that the morrow shall be as this day, and promise themselves that in future years, or at the close of life, when the world has no longer any amusements for them, or there is nothing here in which they can find delight, they will then arouse themselves in real earnest to secure their salvation. How terrible to such persons as have never thought of the importance of religion who have never seriously reflected upon their condition, who have never seen the necessity of making their peace with God—Oh! how terrible will be the summons which may be speedily pronounced upon them 'this day or this night shall thy soul be required of thee.'

For the Colonial Churchman.

The Bishop of Lichfield and Coventry, Dr. Ryder, is ranked among those of the Clergy of the Church, who have been styled, what indeed all Clergymen ought to be, in the strict sense of the word, evangelical.

Under these impressions of his character the following extracts from a charge delivered by his Lordship in 1822, are highly interesting.

On the Celebration of the Baptismal Service.

The higher your view of the benefits conferred, the deeper should be your sense of the responsibility entailed upon all the persons concerned in the office—the more vigilant and solicitous should you be, that the whole heart, in yourselves, and in all the attendants should assent with the animating petitions, and that then, if ever, God should be worshipped in Spirit and in truth.

Is it, in your view, the moment when an immortal soul, once born in sin and the child of wrath, receives a covenantal interest in the atoning blood of the Saviour and a federal right to supplicate in every future case of repented sin? Is it in your view the moment when an immortal soul, by nature inclined to evil, and unable to help itself, obtains a title through Christ to the promise of the Holy Spirit; and thus has secured to it in after life, the offer of ability to believe?