

take pleasure in recommending the paper to my friends, and hope I shall send you a few names at the commencement of the next year.

Your brother in the blessed word of truth.

W. BARTLET.

While no guarantee is given to corresponding friends to insert any communication before it is read and considered, we are nevertheless always pleased to receive epistles from our readers, and as all can see we are very liberal in permitting both friends and foes to express themselves on our pages. Let us hear from you, friend Bartlet.

D. O.

#### AUTHORITY FOR PRAYER IN THE FAMILY.

*From the Christian Age.*

We desire you to inform us through your excellent paper, whether there is any authority for family worship. Or, in other words, is there any command, precept, or example contained in the Bible for a father to call his family together in the evening, and then read and pray with them.

Will you please to oblige,

AN HUMBLE SISTER.

Indiana, September, 1853.

We are sometimes puzzled to find Scripture for a thing, simply because it is called by some name not found in Scripture. No one could find Scripture for observing the *eucharist*, because the word is not in the Bible, yet what is intended by it, is there. We find no passage in the Scripture stating that the Christian-family should be seated round the table and that the father or head of the family should give thanks. But we find thanksgiving enjoined—that "every creature is good and nothing to be refused if it be received with thanksgiving," and on one occasion, Paul gave thanks before eating, which is all-sufficient with a pious man. Indeed, a holy man does not need to be surrounded by details in statute form, as if the holy writer were trying to shut up the escape of a quibbler. All he asks is, to see duty satisfactorily pointed out and he is in readiness to walk in it.

There is nothing in Scripture called "family worship," and yet what we mean by that expression, is the oldest worship in the world. Holy men in every age worshipped God in the family. But the time and manner of conducting it, is left to the sense of propriety and discretion of the head of the family. Paul says: "I will therefore, that men pray everywhere."—1 Tim. ii: 8. He also speaks of remembering the brethren in his prayers, *night and day*. He could not do this without praying "night and day." The Lord went out into a mountain and continued in prayer all night. The first disciples "continued with one accord in prayer and supplication."—Acts i: 14. Cornelius said, "at the ninth hour, I prayed in my house."—Acts x: 30. This, we presume he got from pious Jews, as it was before his