

Heavenly Father, will give place to hope, and love, and cheerful obedience. Duty will be esteemed privilege;—the word you now only open to peruse passively, with mere curiosity, or to silence your conscience with a form, will be esteemed by you as your necessary food, desired for the allmenting of your spiritual nature, sweet as honey to your renewed taste, and more precious than *finis* gold.

But, while we speak thus to such of you as though baptised, and so far members of the church, may not yet have taken on yourselves a full profession of christianity, or, being members in full communion, may as yet be carnal rather than spiritual,—“babes in Christ;”—we would also address those of you who are spiritual fathers, having known Him that is from the beginning, and those of you who as young men are strong, and have overcome the wicked one. Suffer the word of exhortation, while we speak to you of your responsibilities, and of what you owe to yourselves, to your families, to one another, to the Church of God. We are persuaded that none of you will feel that you are beyond the need of counsels to watchfulness against temptation to backsliding or unprofitableness, and of excitement to diligence in order that you may grow in grace, and in the knowledge of our Lord and Saviour. It may be that some of you are saying—“Oh, that it were with us in months past, when the candle of the Lord shone upon our tabernacle!”—
 1. your spiritual enjoyments are more scant than they once were; that your spiritual affections have suffered decay; and that your hearts are less sensitively alive to the evil of sin and to the beauty of holiness. We beseech you to be faithful in examining yourselves; tarry not; be not at ease until you have regained a better frame. It may be you have relaxed in prayer in the closet, or in the family; or, that you are not enough careful to keep yourselves unspotted from the world. Let us remind you how not only the plant of grace when yet tender, may be choked by inordinate earthly cares and pleasures; but how the strong man may become weak when by carnal security and formality, the soul is allowed to contract a spiritual lethargy, and by incautious companying beyond what is necessary with the worldly, or conformity to worldly maxims and practices, you suffer the tempter to gain advantage over you. Never forget that religion, fraught as it is with the highest joys, is a warfare. Your fight is not yet fought; your course is not yet finished. As you would overcome finally, see that you keep the faith; yea, live by the faith of the Son

of God; and be sober; be vigilant. By the very value of the spiritual peace and joy you may have tasted, we call on you to see to it that you come not short of the crown; and that we, your spiritual overseers, lose not a full reward. Do not forget that covetousness is idolatry; that if any man love the world, the love of the Father is not in him. You cannot serve two masters; and the very lawful pursuits of life (for religion is indeed no foe to industry) become unlawful, when the world is not used as a servant, but obeyed as a master; when its gains are sought with unworthy ends; or ends worthy are followed after in an immoderate spirit, or—shall we make such a supposition?—by means positively sinful. Be not angry with us, if, in the language of an Apostle, we say, we are jealous over you with godly jealousy, lest after having espoused you to Christ—God owning our instrumentality—still, as the serpent beguiled Eve through his subtlety, so your minds should be beguiled from the simplicity that is in Christ. We know, and you will acknowledge, the dangers to which you are exposed in this new country, and specially in the present circumstances of the country, to inordinate earthly cares; to the intoxicating effect in some cases of sudden success, though in more numerous cases to the depressing effect of worldly adversity. Under whatever circumstances, we beseech you, lose not sight of the end. We would you should still press onward, neither falling asleep on the enchanted ground, nor abandoning yourselves to despair at the hill of difficulty, or in the valley of the shadow of death.

Well may we say to you—the season peculiarly calls for it—“it is high time to awake out of sleep: for now is your salvation nearer than when you believed. The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting or drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” “Let your moderation be known to all men the Lord is at hand.”

Very specially do we speak to parents or heads of families and householders. Revival in the Church, we are persuaded, much depends on attention being given to the duties of the domestic sphere. And if it please God, as we trust you fervently pray with us, to grant us such refreshing from his presence, as some parts of the vineyard are even now blessed with, we look for this as one of its primary symp-

toms—earnest application to the duties of family instruction and prayer. Thus revival of family instruction and prayer may be an effect. But in His holy sovereignty the Lord may even employ it as a cause—a means. The instances are not few in which from “the church in the house,” a convorting influence has gone forth on those without. But mainly, we remind parents and heads of households how much you owe in all reason to the souls under your immediate charge. We do fear that family worship is not so general among church members as it ought to be. We know it is not universal. The difficulty felt in dealing with plausible excuses for its neglect, may render it impossible for pastors and elders to deal with this omission uniformly as matter of righteous discipline. It is just the more incumbent on us, in such an appeal as the present, to deal directly with your consciences, nay, we would say with your hearts. For, what do you not lose to yourselves? What are you not cruelly withholding from those dearest to you whom you omit this God-honored means of nursing your families for the church in heaven, as well as the church on earth; of arming them against the temptations of the world; and of training them to the duty of honouring and obeying your own parental authority, and faithfully fulfilling their part in all their other relations to God and to man? Do we need to remind you that “all prayer” is enjoined on us? Do we need to remind you that God is the God of families?—that the family authority is his ordinance—that he has threatened his displeasure (his ‘fury’) against the families that call not on his name? Do not mercies enjoyed in common, do not common interests, and it may be common wants, temptations, dangers,—call for common devout acknowledgment, and application jointly to the same source of safety and prosperity? Forget not, we beseech you, that it is He—the God of Zion—who filleth thy garners with store, who maketh strong the bars of thy gates, and keepeth thy children within thee. As you would that they should not be as the strange children whose mouth speaketh vanity, but that your sons may be as plants grown up in youth, and your daughters as corner stones polished after the similitude of a palace—pray with them as well as for them.

Put we speak of family instruction as well as family worship. Much as we desire the success of the Sabbath-school, and appreciate the self-denying labours of Sabbath school teachers, as a valuable supplement to the labours of others, we strongly urge, that in no case should they be held to supersede your duty or ours—yours as parents, ours