

may very much undo all that is sought to be done by it, by a temper and conduct in dissonance with it. A worldly temper makes a worldly atmosphere in the house, and contravenes the prayer for spirituality of mind. It is useless to pray for one thing and work for another; to pray that you may be made holy and cultivate an unholy temper, evinced in an over anxiety for earthly gain. It is an evidence of insincerity to pray that the children may grow up liberal and large hearted, and set them an example of covetousness. Such a prayer may be winged with fervor, but it is cooled and clogged with practical contradictions.

If we do not conform our devotional expressions with our conduct, and make our behaviour harmonize with our supplications, they will neither call down blessings from above, nor exert a holy influence on the domestic circle. Can it avail to ask for the Holy Spirit, and grieve him away with unholy temper; to ask God to make our children kind, gentle, loving and forgiving, and exhibit through the day an irascible, relentless, and turbulent spirit? We have no grounds to wonder or complain that our prayers are not heard, when the whole weight of our example has been thrown against them. Every thing in the conduct of the house should evince and illustrate the sincerity of the supplications.

The thanksgivings should be confirmed with gratitude, the requests should be supported by a course of conduct indicating what is our earnest desire. Thus we should pray over, by our conduct during the day, what we have poured from our lips in the morning.

Family worship, observed with reverence, sincerity and regularity, and followed with conduct corresponding with it, will surely secure a blessing; but they who seek no blessing in the house can scarcely expect it there. It is moreover "so manifestly reasonable, and of such self-evident obligation, that it needs no law expressly enjoining it." Under the influence of inspiration, the Prophet said, "Pour out thy fury upon the families that call not upon thy name." How then can a Christian justify its habitual neglect. Has his conscience never been enlightened, or has its dictates been slighted till its power to awaken is paralysed? It is a fearful thing to slight conscience till it is silent, to remain unblest because we neglect the means appointed to secure the blessing.

Let none cast away such a shield, refuse such a means of grace, or deprive their household of so great a good. Seeing it is "twice blest." Blest in its exercise, and blest in its reward.

CHRIST, AND HIM CRUCIFIED.

Sketch of a Sermon preached in the Bond Street Congregational Church, Toronto, by Rev. F. H. Marling, December 27, 1855.

"For I determined not to know anything among you, save Jesus Christ and Him crucified."—1 Corinthians, ii. 2.

From this text, on the first Sabbath in October, 1854, my first sermon, as pastor, was preached to this church. To-day, beginning my ministry afresh in this new sanctuary, I would renew the confession of my faith.

These are the apostle's words to the church at Corinth, a large city, built on the isthmus connecting the peninsula of Achaia with the mainland, on which were the other states of Ancient Greece, then all under Roman sway. On one side of the isthmus lay the Mediterranean, the highway to all Europe;