

fervour peculiar to himself. Some of his numerous and truly original illustrations, told powerfully on the audience. The Rev. James Thompson, Agent of the British and Foreign Bible Society, moved the fourth Resolution; but as the evening was far advanced, made only a very few observations, and for the same reason the audience were disappointed in not hearing the Rev. W. Taylor. The whole passed off with great eclat; a truly catholic and united spirit pervaded the entire proceedings; much that was truly valuable fell from the several speakers; and we trust, that the effect produced will be the greater extension of the Society's operations.

A collection was taken up amounting to £41.

By the late English papers, we learn, "that the new Bishop of the United Church of England and Ireland in Jerusalem was 17 or 18 years ago the officiating rabbi of a synagogue at Plymouth, in which town he was baptised by the late Archbishop of Tuam. The bishop is of pure Hebrew descent, of the tribe of Judah; his wife, Mrs. Alexander, is also of the purest Hebrew blood, and of the tribe of Levi, thus uniting in one, the royal and the priestly tribes. The news of the appointment of a protestant English bishop to reside at Jerusalem has greatly surprised the Turkish ministers, who are not disposed to encourage an English protestant establishment there, as, by creating more jealousies, it may lead to serious consequences. The Turks would not care much if there were a hundred English Bishops at Jerusalem, but the Maronites, Greeks, Armenians, and others, would take the alarm, and get up disturbances."

The Rev. John Cruikshanks, the father of the Presbytery at Stralbhogie, one of the seven ministers nominally deposed by the last General Assembly, died at the Manse of Glasse on the 20th ult.

Our readers will be pleased to learn, that the long-talked-of project, the establishment of a House of Industry in Montreal, is at length in a fair way of being commenced. We know of no institution that appears to us better calculated to improve the condition of the poor: as it is expected to furnish suitable employment for all, of every capacity—thus providing against the practice of public begging, which is not only disgraceful to any community, but in too many instances, we fear, encourages idleness and drunkenness.

At a public meeting of the citizens of Montreal, held for the purpose of determining upon the best means of appropriating the charitable fund collected for the celebration of the birth of the Prince of Wales, it was resolved,

That it is the opinion of this Meeting that the fund raised for charitable purposes, agreeably to a Resolution of a General Meeting held for the purpose of celebrating the Birth of the Prince of Wales, instead of being applied as at first proposed for distribution to the poor generally, be employed to erect a building capable of affording accommodation for a House of Industry, and for the support and employment of the really poor, which might not only answer that purpose, but also serve as a permanent memorial of the Birth of the Young Prince.

We take the liberty of reminding the lovers of sacred harmony, that a rich musical treat may be enjoyed, in St. Gabriel Street Church, to-morrow evening; those who have not yet supplied themselves with tickets, will do well to make immediate application. As the proceeds are to be appropriated to the missionary fund connected with that church, the attendance will doubtless be numerous. We understand that this is intended to be the first of a series of Concerts, to be held successively in the different Scottish Presbyterian Churches in this city, for the same laudable purpose.

[FOR THE CHRISTIAN MIRROR.]

ON FAMILY WORSHIP.

NO. III.

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

O Thou, whose covenant is sure
To all who fear thy name;
Whose mercies age on age endure,
Eternally the same:
Thou art our fathers' God—we plead
That title: we are thine.
Pour down thy Spirit on our seed,
And sanctify our line.

CONDER.

THAT family prayer is a mean of grace calculated to promote the eternal interests of those who punctually observe it, the experience of every Christian, who studies to walk in all the commandments and ordinances of the Lord blameless, will readily acknowledge,—whilst enough, I should think, has been stated to show, that those who have either partially or totally neglected this duty, should set about it without delay.

The advantages which flow from a conscientious and punctual observance of family worship are of such a number and magnitude, as to constitute of themselves a powerful obligation to fulfil this duty.

When the duties of the day are commenced and closed with worship, an order and regularity will be diffused throughout all its concerns—its influence will be felt on the minds and life of those engaged in it. Knowing that such an exercise will be steadily engaged in, both the head and members of the family, will have their affairs in such a state, that it may be gone through with convenience, and thus its temporal well-being will be advanced, by the habits of regularity and dispatch that will be acquired.

It has likewise a tendency to promote industry and sobriety. For how can any individual supplicate God, morning and evening, to bestow blessings upon his family, and to supply their continually recurring wants, and yet put forth no exertion, by honest industry, to obtain for them a comfortable subsistence, or squander the fruits of it on what is often the ruin of both soul and body! He cannot, without a gross outrage on piety and consistency, persevere in asking what he strives not to gain, or what he abuses when received. Strict attention to the duty of family prayer is calculated to draw down the blessing of heaven upon the labours of the family. It is the blessing of God alone that maketh rich—and if we do not ask that blessing, how can we look for it? Has He not promised "to bless the families that call upon his name," and the "little that a poor (pious) man hath is better than the riches of many wicked?"

Family worship must and does exert a powerful influence on the spiritual interests of those who practise it. It is beneficial to parents, children, and servants. It brings the mind of the parent into close contact with Divine realities, and in circumstances from which his heart cannot fail to receive deep and lasting impressions. For though, in the closet, the heart of the pious parent may often be strongly affected by the contemplation of heavenly things, yet, in family worship, the very idea that he is surrounded by those who are dearest to him on earth, and that he is conducting their devotions, must awaken all the sensibilities of his nature, and produce feelings delightful and improving. To the children of a household, the regular discharge of this duty must be highly advantageous. It will lead their minds to habits of reflection on objects of the first magnitude. It will tend to enrich their minds with a knowledge of God, and the way of salvation—it will train them to habitually think of his excellence, and to reverence his authority—it will implant principles within them, that will lead to faithful discharge of both divine and human obligations—and thus prepare them for a future and unchanging state of existence. Children habituated to such exercises, will be better fortified against bad example, and more restrained from the commission of crime, to which youth are prone. They cannot feel the same liberty, after regularly joining in such a duty, as those who have not engaged in it, to disobey their parents, to lie or cheat, or swear or steal. And whilst we would acknowledge that there have been not a few, who en-

joyed this privilege under the parental roof, and who have no sooner launched into the world, than they have apparently forgotten all that they saw in their father's house; yet, it is an unquestionable fact, that the great majority of those who in manhood are intelligent and devout, have belonged to families in which the worship of God was maintained. And even many of those who despised the counsel of their parents, have been arrested in their career of folly, by a remembrance of what they witnessed and listened to in former days. A casual word, or trifling incident, has been known to awaken in them recollections of those sacred moments when they formed part of that family group that surrounded the altar which their father had reared—when they knelt by a father and mother's side; and so pierced have they been by convictions, that they have relinquished their sinful course, and sought their happiness in the favour and service of their father's God.

All the other modes of instruction, which a parent may use, all the lessons he may inculcate, will not be productive of the same measure of success, as might be expected were the duty of family prayer attended to. The parent, who either totally or partially neglects family worship, will be found, in general, giving himself very little trouble about the spiritual improvement of his children. If children have got even a moderate share of religious education, they cannot but know, that it is the duty of their parent to engage in such devotional exercises; and how can they, with a knowledge of this fact, and at the same time of the fact that these are not attended to, be disposed to listen to any exhortation on duty? How can they believe him to be earnest, when he tells them that God requires, and is entitled to, cordial obedience, and that he will severely punish all who transgress his law, while they are conscious that he does himself withhold that obedience, and disregard the threatened vengeance? Let not Christians think that children cannot detect such inconsistency, for they are quick-sighted enough to spy out what is far less obvious, aye, and depraved enough to turn it to advantage in excusing themselves.

If parents are really desirous to benefit the souls of their children, they must testify by their conduct (the high regard they have for their own. Let them not complain of the waywardness of their family, and the little effect which their instructions produce, so long as they are themselves, by inattention to duty, doing what is calculated to counteract all their efforts to improve them.

If we are authorised to hope for such religious and moral advantages (and many more might be added) to flow from the regular observance of family worship, and to fear, that the opposite results will be produced where it is not observed, is it not the duty of every parent to be conscientious in fulfilling it? If it be incumbent on him to do all that lies in his power to promote the temporal advantages of his children, is not the duty infinitely more urgent, to do every thing in his power to promote their spiritual well-being?

In conclusion, let me intreat such as have never, or partially, worshipped God in their family, to call to mind the solemn pledge you gave before God, angels, and men, when your children received the ordinance of baptism, that you would bring them up in the nurture and admonition of the Lord, and would worship God along with them; and how can you reconcile the violation of such obligations, not only with your characters as Christians, but as men of honour? Let any Christian parent seriously reflect, what must be the state of his feelings, if his children should be taken from him by death, whilst he seldom or never worshipped God in their presence! With what agonizing emotions will you watch over their dying struggles, or visit their graves, when you reflect, if they have perished, their blood must come upon your head, having neglected, by your example, to bring them up in the fear of God, and to worship Him before them! And should Death get his commission, to call you from time into the presence of your Creator, how could you exhort them, in your last moments, to trust in that God, before whose throne they had seldom or never witnessed you kneeling?