

**FORMS OF MORNING  
AND EVENING PRAYER:  
COMPOSED FOR THE  
USE OF THE FAMILIES**

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Forms of Morning and Evening Prayer: Composed for the Use of the Families by Jonathan Farr

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**JONATHAN FARR**

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OF

MORNING AND EVENING PRAYER,

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THE USE OF FAMILIES.

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By JONATHAN FARR.

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## TO HEADS OF FAMILIES.

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This volume is put into your hands to encourage and assist you in the performance of a very much neglected, but a very important duty—the duty of worshipping God in your families.

When I have shared in the bounty of your table, you have requested me to say grace before and after meat. When I have spent the night at your house, before we have retired to rest, you have called your family together, brought me the Bible, and asked me to read and pray; and in the morning you have done the same.

Such signs of regard for the ministerial office, and of reverence for, and interestedness in religion, I am always glad to witness. But the question arises in my mind, on such occasions:—Are these services

performed when no clergyman is present? Do you, before sitting down to eat, look up to God for his blessing; and do you, before leaving the table, thank him for his bounty? Do you, when no minister of religion is sojourning with you, call your family together, morning and evening, for reading the Scriptures and for prayer; or do you begin and end the day without any such exercises of devotion?

If it is my duty to pray, is it not yours also? Reading the Scriptures, prayer, devotion, piety, are duties and exercises that belong to laymen, as well as to clergymen. It is the minister's duty to guide your devotions in the house of God; it is your duty to guide the devotions of those in your own house.

If you knew that your minister, in his family, was not in the habit of saying grace, of reading the Bible, and of offering morning and evening prayers to God, though he performed these services ever so well abroad, you would think it very strange; you would think it very wrong. You would doubt his fitness for, or his faithfulness in, his holy office. But if he ought to engage in these exercises of devotion in his family, why ought you not to engage in them in yours?



You have often been reminded of these duties, and yet, perhaps, you have omitted them till now. If you plead want of time, I would beg you seriously to consider, whether you can *wisely* and *innocently* be so constantly devoted to worldly pleasures and pursuits, as to allow yourself and those under your roof not even a *few minutes* every morning and every evening for reading the word of God and for prayer? Can you think it commendable or safe to be so forgetful of your heavenly Father and Benefactor; so indifferent about religion; so careless about your souls, and your eternal welfare?

If you plead want of confidence and ability to pray in your family, I here present you some forms of prayer composed for your guide and help; and to encourage you in the use of them, let me remind you that many Christians, eminent for their learning as well as their piety, read their prayers.

Perhaps you are a professor of religion, and yet have reared no family altar! O think of these things, and neglect them no longer.

But perhaps you will say, you are not a professor of religion, and not pious! And is this really your spiritual condition, my friend? And are you resting

satisfied with it? O let me exhort and urge you to repent and turn to God; and may your house soon become a Bethel, and your heart a dwelling-place of the holy spirit, and your family one of those families that call on the name of the Lord!

*Harvard, May 14, 1836.*

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