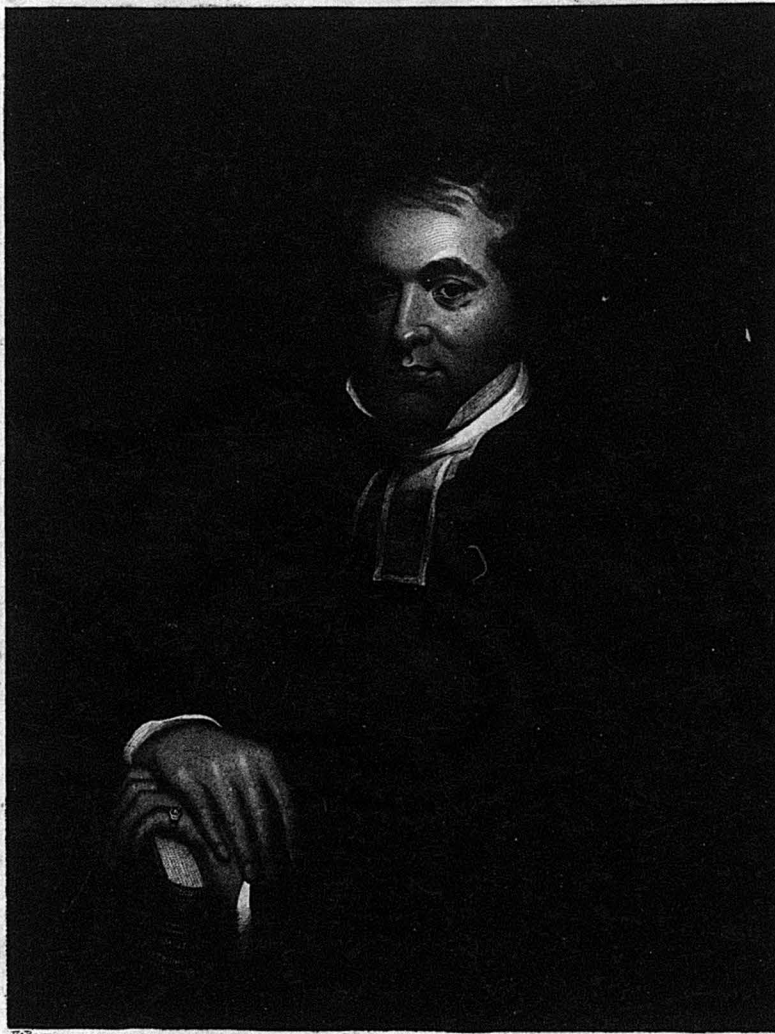


Em  
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Auntie Louisa Douglas  
Christmas 1854

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DOUGLAS, Sir James  
Douglas family Bible.



H. P. P. P.

J. Thomson

*Alex. Fletcher*

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A GUIDE  
FAMILY DEVOTION,

BY  
*The Rev. Alexander Fletcher.*



*The Good Shepherd.*

LONDON, GEORGE VIRTUE.

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A GUIDE  
TO  
FAMILY DEVOTION:

CONTAINING

A HYMN, A PORTION OF SCRIPTURE WITH REFLECTIONS, AND A PRAYER FOR THE MORNING  
AND EVENING OF EVERY DAY IN THE YEAR,

WITH

AN APPENDIX

OF

PRAYERS AND HYMNS ON VARIOUS SUBJECTS.

BY THE

REV. ALEXANDER FLETCHER,

of Finsbury Chapel, London

STEREOTYPE EDITION.

- "As for me and my house, we will serve the Lord."—JOSHUA xxiv. 15.  
"The voice of rejoicing and salvation is in the tabernacles of the righteous."—PSALM cxviii. 15.  
"Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name!"—JEREMIAH x. 25.  
"Family worship is so necessary to keep alive a sense of God and religion in the minds of men, that where it is neglected, I do not see how any family can in reason be esteemed a family of Christians, or indeed have any religion at all."—ARCHBISHOP TILLOTSON.

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NEW YORK;  
GEORGE VIRTUE,  
26 JOHN STREET.

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*Entered according to Act of Congress, in the year 1840, by*  
**R. MARTIN & CO.,**  
*In the Office of the Clerk of the Southern District of New York*

I HAVE been  
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## TO THE READER.

---

I HAVE been directed by divine Providence to engage in this important, difficult, and solemn undertaking. It has proved to me the most agreeable exercise that has employed my time and thoughts during the past period of my life. Though the undertaking was formidable, yet by humble dependence on divine grace I was encouraged to advance, and under the smiles of heaven to bring the Work to its completion. "What shall I render to the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." What reason had I to say, when looking on the great object of preparing materials of devotion for the morning and evening of three hundred and sixty-five days, "Who is sufficient for these things?" I wish to be thankful; my sufficiency has been of God.

I lament over the imperfections of the Work. May God forgive them! And may the devout and pious reader treat them with gentleness and candour. Amid all the marks of human weakness, I believe there is nothing introduced at variance with sound doctrine—the pure gospel of Jesus.

This Work is not *sectarian*. It acknowledges no party except one; namely, the universal church of the living God—that church which is one body, of which Christ is the divine and exalted Head.

I am earnestly concerned that a *proper* use may be made of this Guide to Family Devotion. I think that those who have not yet acquired the attainment of extemporaneous prayer in their family, are fully warranted to read the Prayers this Work contains till they acquire that gift. O let them be read deliberately, distinctly, and reverently. If I may so speak, reverence is the holy music of prayer. The Prayers may be useful to those who pray extempore. If they read the written Prayer previous to Family Worship, it may be a mean of furnishing a variety of petitions, which they can clothe in their own language.

In the Selections of Scripture I have carefully studied to preserve the sense and scope of the inspired writers.

Suffer me very affectionately to press upon the reader the importance of reading the two introductory discourses, on Prayer and Family Worship. Read them at least once in each year.

The Reflections on the lessons are generally those of the eminent, the late Rev. John Brown, of Haddington, whose fame is in all the churches. The Reflections on the 119th Psalm, and the Book of Proverbs, with a few others, are from my own pen. These are distinguished by the mark of a small *star*.

Under God, I feel much indebted to the public generally, but more particularly to the friends in my own congregation, who have come forward so numerous and so promptly as Subscribers to this Work. On this occasion it would be an act of unkindness not to acknowledge the encouragement afforded by my respected Publisher, who very readily fell in with my views, and, at great expense and some hazard, enabled me to present this LEGACY to my country and the church of Christ

Your affectionate well-wisher in the bonds of Christian love.

ALEXANDER FLETCHER



FAMILY RECORD.



Cecilia Douglas to John Sebastian Melnick  
29<sup>th</sup> December 1852 by Rev. J. Star

Jane Douglas, Gillespie's Court - Dalrymple  
9<sup>th</sup> March 1852 by Rev. E. Cridge

Alice Douglas, to Charles Good 31<sup>st</sup> August  
1861 by Rev. E. Cridge.

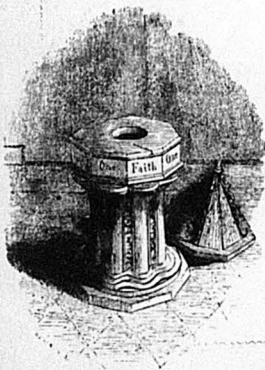
Agnis Douglas to Arthur Thomas  
Mushby, 8<sup>th</sup> May 1862 by Bishop of



FAMILY RECORD.



James Douglas, 15<sup>th</sup> August 1803  
 Amelia Connolly, 1<sup>st</sup> Jan<sup>y</sup> 1819  
 Amelia Douglas, 10<sup>th</sup> Nov<sup>r</sup> 1829  
 Alexander Douglas, 26<sup>th</sup> May 1831  
 John Douglas, 15<sup>th</sup> Nov<sup>r</sup> 1833  
 Maria and Cecilia Douglas, 24<sup>th</sup> Oct<sup>r</sup> 1834  
 Ellen Douglas, 7<sup>th</sup> Nov<sup>r</sup> 1836  
 Jane Douglas, 22<sup>nd</sup> March 1839  
 Alfred Douglas, 12<sup>th</sup> July 1841  
 Alice Douglas, 13<sup>th</sup> April 1844  
 Margaret Douglas, 31<sup>st</sup> Oct<sup>r</sup> 1844  
 Rebecca Douglas, 2<sup>nd</sup> March  
 James William Douglas  
 1<sup>st</sup> June 1851  
 Martha Douglas  
 8<sup>th</sup> June 1854.



1 Ann  
 2 Alisa  
 3 John  
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 13 J



- 1 Amelia 10<sup>th</sup> Nov 1829 =
- 2 Alexander - 26 May 1831
- 3 John Douglas 15<sup>th</sup> Nov 1833
- 5 - Maria Cleitch 24<sup>th</sup> Oct 1834
- 6 Ellen 7<sup>th</sup> Nov 1836
- 7 Jane 22 March 1839
- 8 Agnes 12<sup>th</sup> July 1841
- 9 Alice 13 April 1844
- 10 Margaret 31 Oct 1846
- 11 Rebecca 2 March 1849
- 12 James Lulliam 1 June 1851
- 13 Martha 8 June 1854

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FAMILY RECORD.



Amelia Douglas 2<sup>nd</sup> Mar

1830, aged 9 months & 20 days

Alexander Douglas, 27<sup>th</sup> April

1831, aged 2 years, 9 months.

John Douglas, 15<sup>th</sup> Nov<sup>r</sup> 1833, at birth.

Maria Douglas, 24<sup>th</sup> June 1835, aged  
7 months

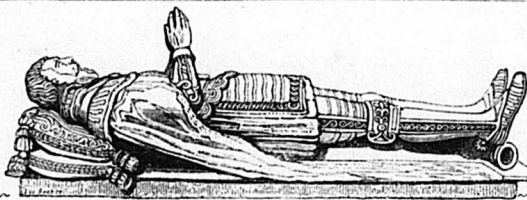
Ellen Douglas, 24<sup>th</sup> Nov<sup>r</sup> 1837, aged 1 year 17 days

Margaret Douglas, 15<sup>th</sup> May 1840  
aged 1 year 7 months & 15 days

Rebecca Douglas, 11<sup>th</sup> Nov<sup>r</sup> 1849, aged 6 mo 10 days

Cecilia Melmolen, 4<sup>th</sup> February 1865.

aged 30 years 3 months & 11 days





TO THE PRESIDENT, GOVERNORS, MINISTERS, AND PEOPLE OF THE UNITED STATES OF AMERICA

THOUGH warranted by the importance of the object, I feel my mind overawed, in venturing to address a commonwealth so remarkable in its origin, unprecedented in its progress, extensive in its territory, and possessing materials, and maintaining principles, which, under God, will affect the whole world, and confer the richest benefits upon the future generations of men, to the close of ages.

The great and splendid outlines of your national constitution are immediately derived from the CHRISTIAN RELIGION, without which, nations can never be truly great and permanently happy. Christianity alone furnishes true, correct, and enlarged views of that liberty which is the richest possession and strongest security of communities; while, at the same time, it presents those views, maxims, and counsels, by which it may be preserved, regulated, cultivated, and practised, to the honour of God, and the best interests of mankind.

Despotism is at variance with the dignity of reason, the destinies of man, and the principles of the revealed will of heaven. No empire, however magnificent or formidable, formed on such principles, can remain permanent, for it has in itself the seeds of its own dissolution, and must perish. Ancient Assyria, Chaldea, Macedonia, and Egypt proclaim, in accents loud and solemn, the utter frailty of all empires formed upon the basis of tyranny; while the history of modern nations proves that in proportion as their constitution, government, and laws resemble the pure, merciful, and sublime maxims of the Christian system, they are really great, prosperous, and happy. Of this class, your confederated states occupy a distinguished place, and shine as a glorious rising sun before the eyes of an astonished world.

It is not now a problem to be solved, that unfeigned piety, or the fear of God, constitutes the real prosperity of individuals, families, and communities; and it is also equally certain that prayer, private and domestic, is essential to the existence and growth of piety. It maintains alive a deep sense of the omniscience and omnipresence of the Deity, while it carries on a sacred and endearing intercourse with HIM who holds our destinies in his hand, and who is the spring of all our joy. The relation in which a *prayerless* nation stands to God is frightful and appalling; it is dangerous! The relation in which a praying people stands to God is encouraging and glorious; "They dwell on high, and their place of defence is the munition of rocks."

This work on "FAMILY DEVOTION," my esteemed publisher and myself, are encouraged to place before the American public, in consequence of the sanction and recommendations given to the *work* by the most eminent of English divines,\* whose names and worth are almost as familiar to our transatlantic brethren as to ourselves; and also in consequence of the extraordinary reception it has met with in Great Britain. That twenty thousand have been already sold within a few years, is a fact which we acknowledge with humility and thankfulness, and which we view as owing solely to the gracious smiles of a special providence.

As two nations, we are closely affiliated. One common origin, one common faith, and one common language proclaim the intimate, the hallowed relation. Though in both countries there are numerous denominations of professed Christians, still, in the great leading and cardinal doctrines of our holy religion and divine system, there is a remarkable unity of sentiment and views, which is doubtless the prelude of that *universal fellowship* which awaits the church, we trust, at no distant period of her future history.

Great is our literary and commercial intercourse, promoted by a celerity of communication across the waters which our ancestors could never anticipate. Now let our religious intercourse maintain the ascendancy. If we are bound together by Christian affection, cemented by a spirit of prayer, we shall become an example to all lands, and all the nations of the earth shall call us blessed.

For this purpose, I commend this work to your acceptance, praying with affectionate earnestness, that you may be more eminent as a *nation of prayer* than as a nation of *commerce*.

If this humble performance shall in any degree be successful by the Spirit in accomplishing an object so important, I shall gain a reward compared with which the conquest of mighty empires sinks into insignificance.

That God the Father, Son, and Holy Ghost, may be worshipped in every family, and that a domestic altar may be erected in every habitation throughout the length and breadth of your rapidly increasing and widely extensive country, is the sincere prayer of

Yours,

Most Faithfully,

Alex. Fletcher, D. D.

# I N D E X

## OF MISCELLANEOUS PRAYERS, OR PRAYERS ON VARIOUS SUBJECTS.

=====

*DIRECTIONS.—As these Prayers are short, they may be read in addition to the regular Morning and Evening Prayers.*

=====

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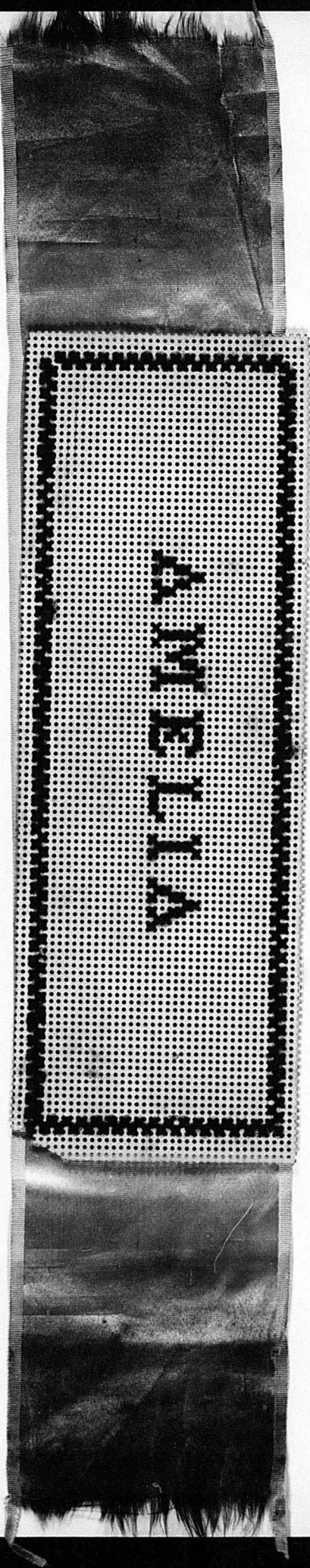
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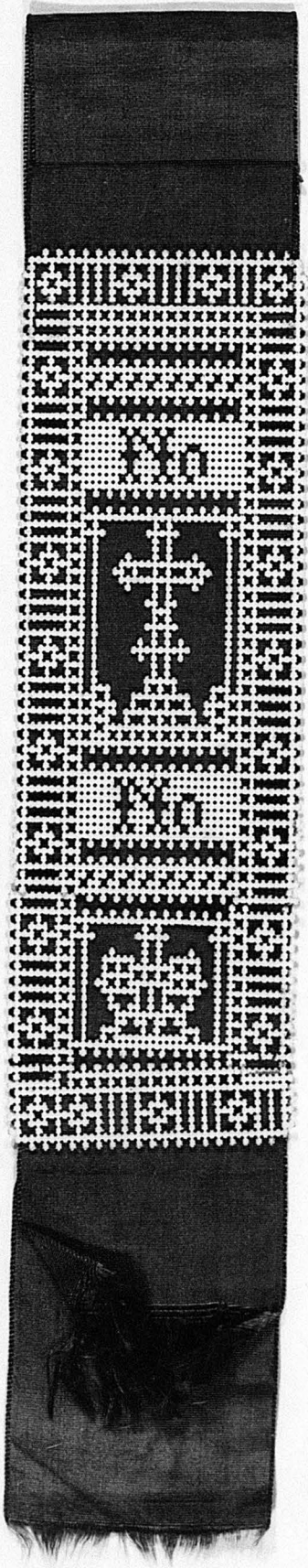




BORN  
Aug 26  
1819  
—  
DIED  
Dec 11  
1861

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Handwritten text on a piece of aged, stained paper. The text is written in cursive and is mostly illegible due to fading and ink bleed-through. Some words are difficult to decipher but appear to include "Dear Sir", "I have", "the pleasure", "to inform", "you", "that", "I have", "received", "your", "letter", "of", "the", "10th", "inst.", "and", "in", "reply", "to", "advise", "you", "that", "the", "same", "has", "been", "forwarded", "to", "the", "proper", "authorities", "for", "their", "consideration.", "I am, Sir, very respectfully,  
Your obedient servant,  
James Douglas

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Handwritten text, possibly a letter or document, written in cursive script. The text is heavily obscured by a large, dense, dark ink blot or smudge in the center, making the original content illegible. Some faint words and numbers are visible around the blot.

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