

vades your dwelling? Do words fail you when you solicit friendly patronage for those who can further your child's way in this world, or when you appeal to the arbiter whom you expect to vindicate your own or your family's rights, or when you instruct the advocate who is to plead for them? Is it only where the soul is concerned that diffidence seals your lips? Is it only eternal things that you are ashamed to speak of before your children, or to plead for in presence of her who travailed in bearing them? Do not, dear brethren, say you cannot pray. May it not perhaps be you will not? Why, the very wicked find words in which to cry to God at last; whether heard, we say not. From the very babe and suckling, God ordains praise. Why, this excuse will not be sustained by yourselves in those moments that come to many a family, when death may seize with his cold grasp those you most love, when you shall behold the countenance change, and the eye, it may be, in its latest glance, speak to you its reminiscence of opportunities neglected, and conscience as well as affection will force the question—what did you do to save that soul from the second death, or to train it for immortality? But, in short, if it be that the real thing wanting is a willingness to confess Christ, oh, let the Saviour's words be meditated on: "Whosoever shall be ashamed of me or of my words, of him shall the Son of man be ashamed; and whoso confesseth me before men, him will I confess before my Father and before His angels."

Only a brief word more: it is to younger persons we would address it; to you who dwell under religious roofs, and who appreciate the privilege of godly upbringing; also to you who—must we suppose it?—grudge obedience to a parent's or to a master's counsel. Let the first feel their obligation to strengthen the hands of those who care solicitously for their best interests. Let them love and honor them as the Lord hath commanded. Let them copy into their own practice what has been according to God in their example. Let them feel their responsibility to repay with all duty a debt the most sacred—repay it by their discreteness, their respectful subjection, their readiness to oblige parents and superiors. Let them beware of ingratitude, of pride, of airs of a false independence, of impatience with the infirmities of the aged. Self-reliance is to be recommended, but not when separated from deference to the counsels of experience, and reverence for authority. Do not mistake for a spirit of independence selfishness and ignorant rudeness. Let the prayers of parents and masters have the return of your reciprocal prayers for them; and co-operate as you have opportunity with their solicitous care for others beside you, your brothers, your sisters, your fellow-servants.

Let each know that he is "his brother's keeper." Labour to induce in the minds of those more recusant of family government, sobriety of spirit, regular attendance on household worship, respect for the sacred day, a just appreciation of the yoke of Christ as not burdensome, but easy, and of godliness as "profitable for all things." And would that we could effectually convince of their mistake those of you who are lovers of pleasure more than lovers of God; who are yet seeking in the husks of vain sensual delights a satisfaction which is only to be found when you return to your heavenly Father's house. Would we could convince those who count the restraints of parental authority irksome, or who murmur at the claims on their time required by attention to domestic worship or instruction, what injustice to themselves they are guilty of, what sin in God's sight! Consider what advantages even for this life you forfeit, by contempt of the discipline which will best prepare you for a wise discharge of all relative duties, and best ensure to you the confidence of your fellow men.