

vidence in their favour. The reasons of Family Religion become thus very evident, and if its duties have been neglected for some time, incidents will occur which shall lead to a revival of them.

But consider the family as an integral part of the Christian Church. Every family is a distinct whole, and every Church is made up of so many such units; and then the obligations to Family Religion appear still stronger; every member of the family has a certain connexion with the Christian Church in consequence of the faith of the parent or parents; every one has in his turn been devoted in the most solemn manner to a Three-one God in the Ordinance of Baptism; every one has been publicly acknowledged as a Member of the Church, and is externally at least in covenant with God, who makes his promises to his people and to their children; every one has received the seal of this Covenant, and thus the whole family possesses a kind of sacredness which does not belong to families without the pale of the Christian church. They are a portion of that Spiritual Kingdom which is described by the Apostle Peter as the "holy nation," and the "peculiar people." The professions made, the vows taken and the privilege received at Baptism, bind the household more firmly to the observance of Family Religion, and a greater degree of guilt will attach itself to their omission of family duties than to others.

But the propriety and necessity of family religion are so evident, and good men in every age have so invariably attended to it, that the Scriptures do not give any express directions on the subject. We meet with numerous passages, however, that imply the duty. The first institutions of revealed religion were given to a single pair who constituted the Church of God at that time. What made it proper for them to observe the instituted ordinances of religion, makes it still proper that every family should observe them too. After the example of Adam every succeeding patriarch would observe them in his own family, and there is reason to think that this was the most prevalent kind of social worship down to the days of Enos, and till the commencement of the Jewish dispensation by Moses. Abraham worshipped God in the midst of his household: Job called his sons together at stated times and offered up sacrifices, and the resolution of Joshua is memorable "as for me and my house we will serve the Lord." The instructions given to the heads of every Jewish family in Deut. 6: 7, 8, 9, imply Family Religion. The command respecting the observance of the Sabbath is addressed to heads of families, and implies Family Religion, and that the omission of the duties of it is a sin, appears evident from the words of Jeremiah: "Pour out thy fury upon the heathen and upon the families that call not on thy name." Jer. 10: 15.

There is much encouragement given to the observance of Divine Worship in the family. Families worshipping God may claim to themselves the Saviour's promise, "Where two or three are gathered together in my name, there am I in the midst of them." Cornelius is highly com-