

when he had pitched his tent at Shalem, "erected there an altar, and called it El-Ehloe Isreal," which signifies, that it was dedicated to God, the God of Isreal. By this means he bore witness to the true God; and taught the heathen around him divine knowledge, and acceptable worship. The same things were repeated when he returned to Bethel. "And Jacob came to Luz, which is in the land of Canaan, that is Bethel, he and all the people that were with him: and he built there an altar, and called the place El-Bethel, the house of God.

It is pleasing and instructive to look over the history of these primitive saints. In all the wanderings of their pilgrimage, they set God before them. Wherever their tents were spread, there was a house for God and for his worship; there the altar was erected, the sacrifices were offered, and prayers and praises were presented.— Among whatever people they sojourned, they acted as witnesses for God, and instructors of mankind. They lived in communion with God, kept his precepts, and obeyed his holy will; and while they thus lived upon the earth, they had an eye to the recompense of reward, and looked for a city, which hath foundation, whose builder and founder is God.

If we turn from the patriarchs to their descendants, after their deliverance from Egypt, we see the duty of domestic religious duty enforced upon them. After they were formed into a church and kingdom, God gave them this command: "Hear, O Israel: The Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes: and thou shalt write them upon the posts of thy house, and on thy gates." "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive, as it is at

this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

In conformity with these heavenly injunctions, the psalmist says, "I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born: who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."

We now see that the family religion observed by the Patriarchs, was divinely enjoined upon their descendants. It included

1. Sacrificial worship; the altar was erected:
2. Prayer; Abram called on the name of the Lord:
3. The reading and expounding of Scripture; And these words thou shalt teach diligently unto thy children, and shalt talk of them:
4. The making known to the children the great things which God had done for their parents.

By the first of these, children would be taught their native depravity, sinfulness, and liability to the Divine displeasure; and also, that sinners are saved from everlasting death by virtue of the atonement of the crucified Redeemer, to whom these typical sacrifices referred.—By the second, they would be taught their dependence upon God for all things; and their obligations to Him for the mercies of life, and for the hope of glory. By the third, they would be admonished of the duty of revering the Book of God, and be taught its sacred requirements. And by the fourth, they would learn that the people of God are made such, by a work wrought for them, and in them; and thus, by an easy process, be led to understand, that fallen man must be the workmanship of the Divine hand a second time, to prepare him for the kingdom of heaven. The sooner this impression is made upon the minds of children, the safer and happier their state.

As Christian believers we are commanded to bring up our children in the nurture

and admonition, fear and instruction, of the Lord. And this can only be done by using the means which God has appointed; and by seeking for them the grace of the Holy Spirit, by fervent prayer. And can we hesitate to do these things? Our children are candidates for eternity; and in Scripture we read, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." How fearful then to neglect the eternal interests of those children, and dependants, which God has given us, and placed beneath our care. If we impress their minds with the solemnities of eternity in early life, from how many snares and temptations will they be saved? Brought to trust in the God of their fathers, they will have a Father which is in heaven, who will watch over them for good. If bereaved of their earthly parents, He will take charge of them, as his own children, and the objects of His special care. All things shall be ordered for their welfare; and in the times of sorrow and trouble, a Divine hand will be ready to wipe away their tears, and bring them out of trouble. And when the present probationary state is ended, He will receive them to himself. Then with Abraham, Isaac, and Jacob, they will sit down in the kingdom of heaven; and in eternity, as in time, find proof, with their pious parents and instructors, that godliness is profitable to all things; having promise of the life that now is, and also of that which is to come. Christian parents, and heads of families look to this matter, and faithfully attend to it. Worldly men desire to secure estates, and then to leave them to their children. You may do the same for yours; and beside this, you may teach them to know the God of their fathers; and in the possession of that knowledge, to find a solace in every sorrow; a help in every time of need; and in death, that Divine support, which will cause them to rejoice in the hope of the glory of God.

GOD HAS A CHARACTER TO KEEP.

One of the characters in which the Divine Being has made himself known to his creatures, is, that, of the God that answers prayer; by this means they are encouraged to say, "In the day of my trouble, I will call upon Thee, for Thou wilt answer me." This pious resolution is merely the counterpart of a special injunction, and a special promise. To his confiding and devoted people, their heavenly Father says, "Call upon me in the day of trouble; I will deliver thee; and thou shalt glorify me." Here we have an antidote to all the ills of life. Trouble and affliction we must expect; but if we believe the word of God, and look to him, we shall have deliverance from trouble, and consolation in all our afflictions. On this ground it is made an imperative duty to be careful or anxious