

family worship would be more common, with all the fruits of which it is productive in the soul, in the household, in the Church, and in society.

We have said nothing as yet of households comprising children. When God gives these they are to be looked upon as His heritage. They originate peculiar duties to the performance of which parents should apply themselves with all earnestness and perseverance. Additional reasons now present themselves for attending to those exercises of Family Religion to which we have already referred. These exercises are obligatory even in the case of households in which there are now no children, but when such are born there are stronger and more numerous claims for their observance. But there are now fresh duties because there has been the formation of new relations. Among the first of these is the humble and believing surrender of the infant to God, with the prayer that he may be received and blessed by Christ. Next there should be the public consecration of the little one to the Three-one Redeeming God, in the sacrament of baptism, his enrolment among the members of the visible Church and his formal instatement in the heirship of the blessings of the household covenant. Then pains should be taken to bring him up in the nurture and admonition of the Lord. In carrying out this, these things must be attended to, *first*, his instruction from that Word which is able to make wise unto salvation; *second*, a godly and circumspect life by the parents; *thirdly*, prayer with him and for him; *fourthly*, restraints and checks upon all manifestations of his natural depravity; and *fifthly*, his separation from the company of the ungodly and profane.

When the household comprises servants we have brought into view a new class of relations from which new duties spring. In a religious household care will be taken to have, if possible, only those for servants who are, at least, of good moral character, for one given to drunkenness, irreverent speaking, foolish conversation, profane swearing, or falsehood, may be the means of incalculable mischief to children. Servants should be called in to the morning and evening services of family worship, and they should be attended to with the children in the religious instruction that is communicated on the Sabbath afternoon or evening. When they are engaged, they become members of the household, and their employers should be to them all, or nearly all, that their parents should be if they were at home under their immediate superintendence. We are strongly under the impression that there is great neglect of this duty on the part of masters and mistresses in Canada, and that the evil is increasing. As we are removed farther from the times that have gone by, we are becoming more remiss in the good customs which then prevailed, for we are old enough to remember, (and how rarely do we witness it now?) when all about the house were summoned to morning and evening prayers; and to examination from the Shorter Catechism, and reading of the Scriptures on Sabbath afternoon. In the rural districts of our land this custom prevails to a still greater extent than in our cities, towns and villages; a fact that is to be accounted for, to some extent from the practice in the latter of evening sermon. Yet we fear that even in the country sections it is not common, and will become less so as those die out who have come from the old country.

In all religious instructions communicated in the family, as well as from the pulpit, the Bible must be the chief text-book. Next to it we firmly believe that too much value cannot be set upon the Westminster Shorter Catechism, which contains one of the most excellent summaries we know of the doctrines and duties of religion. Catechisms with "proofs" should be learned and studied by all, for they give the authority, in the words of inspiration, for every doctrinal truth that is taught and every duty that is inculcated. When children and servants are familiar with these they should be instructed out of the larger Catechism which embodies a complete system of divinity, doctrinal and practical. And it would be well to follow the reading of the Scriptures on Sabbath afternoon by reading a chapter from the Confession of Faith.