

the least, deviation from the one, necessarily involves a breach of the other. British jurisprudence is chiefly distinguished for guarding liberty against the encroachments of licentiousness, and every Christian must rejoice when the laws of the kingdoms of this world harmonize with the laws of that kingdom which is righteousness and peace, and joy in the Holy Ghost.

It would tend very much to the edification, and purity, and peace of the Church, if the CONFESSIO*N* OF FAITH were found in every Presbyterian household, and studied diligently and prayerfully in connection with the texts of Scripture, on which its exhibitions of Divine Truth are founded. In former periods of the best times of the Presbyterian Church, "the Confession" was a household book—next to the Bible: and it was the careful study of this masterly compendium of Divine Truth, and the habit of proving all its statements by the unerring test of the Word of God, that made our Presbyterian forefathers what they were, as "Scribes well instructed in the law of the Lord," ever ready with a reason for the hope that was in them. By wisely following their example in this respect, we may reasonably hope to equal, and even excel them in the knowledge of the will of God.

II.

From the Marriage relationship the transition is easy and natural to the Family Institute, which rests upon it. "God setteth the solitary in families," and "maketh him families like a flock." One of His titles as the God of Salvation is "the God of all the Families of Israel," and the promise of the covenant, as it was given to Abraham, runs on this wise, "In thee and in thy seed shall all the Families of the earth be blessed." These Scriptures show the importance of this institute, and the place it holds in the christian economy. It is a first truth in religious history that as is the Family so is the Church; and there is no surer gauge by which to measure the nature and amount of practical godliness in a Church, than the nature and amount of family religion within its hours. The Synod would therefore most earnestly exhort and entreat all heads of families under their charge to cultivate family religion—to observe FAMILY WORSHIP. Let young husbands and wives begin thus, and where it may have been too long neglected, let there not be another moment's neglect in a matter of such vital importance. Religion alone can sweeten, and bless, and sanctify the family connection,—elevating and intensifying its joys, and lightening those cares which ever attend it. It will invest it with a holy character—making the home of the Family the house of God. It will guard it against those evils which irreligion ever entails, and bar out from its threshold any enemies of family confidence and love which may have crossed it. A religious family is a happy one. Blessed and happy also the Church—the community—the nation that is made up of such families. They shall be happy and prosperous in God's favour here, and in due time they shall be gathered into the FATHER'S house in heaven, and shall be one pure, loving, blissful family in Him "of whom the whole family in heaven and earth is named."

Let the memorable words of Joshua sink deep into your hearts. Let his noble resolution be yours:—"Choose ye this day whom ye will serve; but as for me and my house we will serve the Lord." Family worship is an essential part of this service of the Lord. Where it is lacking the public service must be formal, cold, hollow, hypocritical. Perhaps no section of the visible Church in any land is so distinguished for the observance of family worship as the Presbyterian Church of these Lower Provinces.