

each other at the household altar which God expects them to erect, and on which he requires them to lay the sacrifice of praise and thanksgiving. United by bonds which only death can sever, it is their cardinal duty to exert such a mutual influence as will promote, through the agency of the Holy Ghost, their preparation for the world where there is neither marrying nor giving in marriage, and among the means which contribute to this end, they should join in the services which are proper to the "Church in the house." These services are singing the praises of God, reading his Word, calling on his name, not overlooking the practice of asking his blessing upon the table mercies with which He furnishes them, and returning thanks for their bestowal, and in addition to these, conversation about divine things.

Family Religion consists in the observance of these exercises. It devolves upon the household head to perform them, and upon his partner in the marriage covenant to give him all countenance, and throw every facility in his way for their due, regular, and stated discharge. Only some special occurrence should prevent their observance morning and evening. God's goodness to the household during the night calls for thankful acknowledgment in the morning; for if we have lain down and slept and awaked, is it not because He has sustained us, and should there not be for this the expression of family gratitude? The necessities, dangers, and temptations of the day to which He has brought us, suggest the duty of invoking His presence, protection, and blessing, that no evil may befall us and no plague come near our dwelling. Families, like individuals, have their temporal and spiritual wants; all these must be supplied by Him to whom the earth with all its fulness belongs, and who is the God of salvation. He has promised to supply all our need according to His riches in glory by Jesus Christ, but, He will yet for this be inquired of by the house of Israel to do it for them. With, then, the showing forth of His loving kindness in the morning, there should be joined prayer and supplication for family mercies during the day. At evening, again, his faithfulness should be proclaimed. If no adversity has come upon the household there is every cause for gratefully celebrating his bounty and forbearance. Even if affliction has befallen, there are family blessings still in possession which should incite us to call upon our souls and all that is within us to be stirred up to bless His holy name, and not forget all His benefits. Prayer should be offered for His protecting care in the seasons of the night, when sunk in the unconsciousness of sleep, and for refreshing rest. Who can allow himself to lie down and pass into that state which bears the nearest resemblance of any to death, and which, therefore, is the most fitted of any to remind him of it, without specially asking the guardian care of the Shepherd of Israel, who neither slumbers nor sleeps? And should not every household-head place, by prayer, all connected with him under the protection of the same Being? Among other reasons additional to those stated which should constrain him to these services, both morning and evening, is this, that he may escape the curse to which prayerless families are exposed. 'Pour out thy fury upon the heathen that know Thee not and the families that call not on thy name,' is the prayer of the prophet, left upon record in the pages of a living inspiration, and thus bearing not only on those of his own day but those of every age as long as the word of the Lord shall endure, and such households exist.

The duty of observing Family Religion commences at the period when the marriage tie has been formed. Among those obligations of which the person who officiates at the ceremony reminds the parties entering into this relationship is that of beginning and maintaining family worship, and of watching over each other's souls so that they may be helpers of each other's faith, and promoters of each other's joy. At an early day their pastor should call upon them, by whom inquiry should be made if the practice has been begun; we hold too that the elder of the district in which they reside should do the same thing. If this course were more frequently followed by the officers-bearers of the Church