

words, "Thou shalt be saved and thy house;" or again, "They were baptized, and they rejoiced in God with all their house." This familiar phraseology obviously proceeds on the implication of an identity of sacred interests, and a community of sacred obligations as between heads and members of households.

Though we may specially urge the one duty we have insisted on, it is not that family worship is the whole of family religion; and you will, dear brethren, understand us as expressing our concern that in all the families of our congregations the work of instruction should go hand in hand with prayer; or in general, that the ordering of your domestic arrangements, and the government of your household, should be as becomes families professing godliness. The very Scriptures we have just cited look further than to the acknowledgment of God by acts of social devotion. Nor can we conceive of family worship being attended to, without the duty being also recognised, of taking account of the religious knowledge of your children and domestics, either directly yourselves teaching and catechising them, or when this may be devolved on others, still interesting yourselves in their spiritual progress. Indeed, we cannot easily admit that in any case you can rightly leave your children, or others depending on you as the head of a household, altogether to second parties for their instruction in the truth. Parents are directly addressed, both in Old Testament and New, in the precepts to train up children in the way they should go, and to bring them up in the nurture and admonition of the Lord. Surely then it were well to regard the labours, whether of teachers of Sabbath Schools, or of Pastors in their Bible Classes, as but auxiliary to your own direct efforts to mould with scriptural knowledge the character of your children and dependents. Your responsibility cannot be fully discharged by your handing over interests so precious to the care of others. And as parents are directly charged with the responsibility, so the very commands addressed to the young to give heed to the counsels of a father, and to beware of despising the law of a mother, suppose that advantage is to be taken, by parents, of the influence, which the most endearing of natural ties gives, for dropping with effect into the youthful mind the seeds of heavenly truth. The experience of men in after life has proved how important it is that their religious principles should have all the advantage, for their strength and permanency, of those tender and cherished associations which gather round the early home. These memories cling to us wherever we go; and what protection against the seductions of the world has been often found by him who, like Joseph, had been far separated from his brethren, in the remembrance of the instructions that came directly from the lips of a pains-taking father, or the blessings invoked on his head by an anxious and prayerful mother!

But we plead with parents and heads of families by immediate as well as remoter benefit, by what is generally sure to be experienced while families are yet together, as well as when they are broken up. We plead with you by the consideration of the comfort to yourselves, resulting from such a direct spiritual oversight, as well as the benefit to your children and domestics; nay, and the benefit to society. Every day brings familiar proofs that good order and subordination, that reverence for parental authority, that willing obedience by children and servants, that affection and duty among these to each other that, beyond the home circle, also, a disposedness to all fidelity in the relative positions of social life, whether in the Church or in the Commonwealth; that these are most found, if not only found, where the obligations of a godly upbringing are fulfilled. We