

passages. For Family Instruction, see Deut. iv. 9 and vi. 6, 7; 1 Chron. xxviii. 9; Ps. lxxviii. 5-7; Prov. xxii. 6; Eph. vi. 4. For Family Devotion, see Gen. xxviii. 1-4., and xlviii. 15, 16; Job i. 5; 2 Sam. vi. 20; Jer. x. 25; Zech. xii. 10-14. For Family Government, Discipline, Example, see Gen. xviii. 19, and xlix. 33; 1 Sam. iii. 11-14; 1 Tim. iii. 4; Prov. xix. 18, and xxii. 15, and xxix. 15-17; Col. iii. 21; Ps. ci. 2.

No language can enforce diligence, perseverance, and laborious zeal, in the work of religious education, more strongly than the word of God. He has laid a stress on it, which evidently shows, that youth is especially his own season for working. He calls upon parents to work, because he intends to work along with them. Why otherwise should he be so urgent? Why should he promise success? Why should he bind children so strictly in obedience to their parents. Why should his blessing be declared to flow down from pious parents to thousands of generations? It is a well known fact that he does work chiefly in youth. Instances of early piety are by far the most numerous; and even late conversions can very often be traced to impressions received under a parent's roof. There are few men of celebrity in the religious world, who have not acknowledged their obligations to the pious care of their parents. On the other hand, there is not a plainer case, in which God visits the iniquity of the fathers upon the children, than in that of a neglected religious education. All means used to reclaim such children, afterwards, are often unavailing. They plunge into an element of ungodliness, out of which they never emerge, but sink deeper and deeper till death seals them over to unchangeable woe. But Christian parents are responsible, not only because God has made them so, but also by a positive act of their own. This, at least, is the case with you. On the baptism of your children, you acknowledged, you assumed all the responsibility of which we have been speaking. Your own vows and engagements constitute a new and distinct obligation, which, though many reduce it to a mere form, stands out in all its innate strength and sanctity in the judgment of God. This, you will find, when you come to answer to him for the manner in which you have fulfilled your engagements. Beware lest your own vows witness against you on the last day.

But you are responsible, not only to God, but to all whose rights and interests are affected by your conduct. You are responsible to your own conscience, which will condemn you and destroy your peace, if you live in neglect of so plain and so great a duty as that which we recommend. A heavy condemnation from your own consciences will fall upon you now; heavier when your children grow up, regardless of God and dis-