

that sleep from which they may never awake, without confessing their sins and earnestly pleading forgiveness. It will not do to say, *We pray in private*. If sincere in the secret closet, it will lead to the family altar. If truly serving God yourselves, you will have your children to join with you. Such was the religion which Joshua possessed, and the influence of which you will find in our text. If you teach not your children to join with you in serving the living God, be assured of it they will have gods of their own to serve. The parent who is content to see his family thus grow up around him, is bringing them up not to serve God—not to be useful in the cause of Christ, but to be obstacles in the progress of God's working—to be injurious and a curse to all who come within the reach of their influence. If your children see not God honored in the family, and His word and ordinances valued more than worldly things, how do you think they will act when they have families of their own? Of course you know that. Their families, too, will be prayerless. So far as your example goes, it tends to secure this; and thus your neglect may descend to generation after generation, rolling down, as a fearful curse, to multitudes yet unborn. Is not this a serious, a startling thought—that the blood not only of your own children, but the blood of your children's children, may be required at your hands? O, brethren, let the thought of this awaken you to earnest diligence. When you look and reflect on your past neglect and coldness, let it stimulate your efforts to increased earnestness for the future. Let the world see, and let the conviction be undoubted, on the minds of those who dwell with you, that your profession is sincere; and let them know that when giving advice and persuading them to choose the Lord for their portion, you are asking them to do as you yourselves have already done. When asking them to love and serve the Lord Jesus, let them be convinced that you believe He is worthy of their obedience and their love. How can you do so? Precisely in the same way you could shew your sincerity, if asking your children to respect and esteem, highly, any one of your neighbors. You would do this by speaking of, and treating with cordial esteem, that neighbor yourselves. If you acted otherwise, and were heard using his name disrespectfully, your advice would be evidently not sincere. When advising your children to avoid sin—to cleave to the precepts of the Bible—to love and reverence the name of God—to prize and keep holy the Sabbath—to rest all their hopes in the Lord Jesus Christ, and expect all real and lasting happiness in communion with Him, you can convince them of your sincerity only by shewing your own love to the Saviour, and your esteem and regard for all that He has revealed. If desirous to do anything for the benefit of your fellow-men—to reason with any neighbor who is

living in sin, and to exhort and persuade him to turn from the fatal path; if you feel it in your heart to pray for others; if really anxious to secure the welfare of your own family, and if that anxiety inclines you to labor, to exhort, and to pray with and for them;—O, let this be remembered, that you have no time to lose. Little as you think it, you may, like Joshua, be now enjoying the last opportunity. This conversation with your neighbor may be the last. The evening of this Sabbath, this season for family devotion, may, too, be the last which shall witness your family around you. "Whatsoever thy hand findeth to do, do it *with all thy might*; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

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The Use of Instrumental Aid in Public Praise.

(Continued.)

THE capacity of receiving innocent enjoyment from sweet sounds arranged in a certain regular measure calculated to move the heart and lend a tenfold force to the sentiments or ideas which they convey, having been implanted by the hand of the Creator, and thus an essential part of our common nature, it is not surprising that the use of instruments of music should have been interwoven with the whole worship of the ancient church during a period of fifteen hundred years. As has already been noticed, they were used by Miriam before any Divine command to use them is recorded. There was one solemn and awful day on which they were employed to add impressiveness to the scene, when many would suppose that they might have been dispensed with:—when the law was proclaimed by the voice of God from Sinai. When a dark cloud had covered the mountain—when there were thunders and lightnings—when "mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace";—one would suppose that nothing more was needed to add impressiveness to the scene, and fill the minds of the people with awe, and that human aids would be an impertinence and a mockery. But what saith the Spirit? "When the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Use was made of the trumpet here by Divine command. Exodus xix. 13.

The people were summoned together on all important occasions by the sound of the trumpet. A certain annual feast was called the Feast of Trumpets, because of their frequent use during its continuance. The institution of the use of the trumpet is given in the tenth chapter of Numbers: "And the Lord spake unto Moses, saying: Make thee