

to "examine yourselves, whether you be in the faith," and to "prove your own selves."

But we would advert to your family relations. These are combined with a great variety of solemn and indispensable duties, to which you ought ever to be deeply alive, and for the performance of which, you should be particularly solicitous to be found qualified. Here your personal religion will come into operation, and find scope for its developement.

Reason and revealed religion concur in demonstrating, that, under God, the father is the natural head of the family. In this capacity he is bound to act the part of a provider, protector, instructor, and example. In subordination to the will of God, to whom he is responsible, he is under obligations to conduct himself thus, for his own sake, for the sake of his children, and for the advantage of society—civil and religious. As these obligations are fulfilled, so the principle of parental affection becomes subjected to proper regulation, and subserves its ultimate intentions. While such are the duties of the parent, so ought he to feel a pleasure in their performance. This will contribute to his success. Besides, if he would have his offspring, in their turn, to discharge towards himself those duties, which are dictated by an enlightened filial regard, he must be careful, in the mean time, to pursue the course which is most likely to secure such a result. It is thus that affection and harmony in families will be found to prevail. The authority also, with which parents are naturally invested, ought to be judiciously exercised, for the purpose of maintaining order, and co-operation in whatever is moral among the members of the household—whether children or domestics. Thus we shall witness the example of a small, but well regulated and happy society. Every family, besides due attention to secular interests, should constitute a little sanctuary. While this is sanction-