

and spreading that inward scenery over which it is to expatiate. The Bible is a household book. It is only in the household that it can find the mind in a fit condition to be seized and possessed by all its powers. It is only there that it can pour itself into, mould itself into, weave itself into, the mind's whole capacity and texture, and make its subtle force penetrate and pervade every fibre of the intellect, the imagination, and the thought. No man can feel the full power of the Bible unless he has been accustomed from his earliest childhood to hear it read in daily household worship.

Then look at the influence of family worship on the government of the house. With what a sacredness of authority is the parent armed in the sight of his children when they see him thus daily standing as the priest of the household, and associating himself so ultimately with God. There is a secret and mysterious force which flows out upon his word of command or rebuke, upon his tone, his look, his gesture, his handling of the rod, his whole administration of government, which is felt by the youngest child, and which the oldest member of the circle does not wholly escape. A divine element is imported into all this legislation, and the whole movement of parental authority makes the impression of being controlled by the powers of the world to come. Then what a calming of all the passions, what a steadying of all the wild forces of the day, to have breathed over them the breath of morning and evening prayer, and to have opened upon them the awful eye of God and the solemn light of eternity!

And then, to crown all, look at its direct religious effect, its influence on the souls of the children. How it brings them, as nothing else can, into direct and habitual contact with all that has power to awaken conscience, to touch the feelings, to form the principles, to move the heart. How incomparably it impresses upon them the existence and presence of God. How it sets before them his power, his holiness, his goodness, his mercy. How it accompanies and interprets his providence, and makes use of every new event and changeable mood of household joy or sorrow to lead in some new lesson of his Word, some new appeal of his love, some new energy of his Spirit. How it illustrates God's love by the words of tenderness with which it breathes forth the parent's own. How it keeps ever before the child a perpetual type and image of that solicitude for his soul which bends the heavens and brings the arms of God down from the skies, and makes all nature the minister of its secret and melting utterance. How it lays all the presence and power of eternity side by side with the child's daily path, and gathers upon him at times such concentration of its force, that it is almost as if he heard

the voice of the resurrection-trump, and saw the face of Jehovah, and felt the whole awfulness of the judgment.

This power of household worship over the soul of the child is never forgotten, and its influences may be resisted, but they are not removed. They braid themselves inextricably into the very tissue of the soul, and often, years afterwards, when the fire on the household altar has expired, and its very stones are scattered, among strangers, in a foreign land, and thousands of miles from home, this power suddenly wakes from its sleep, and comes rushing back upon the memory, all the fountains of the deep breaking up before it, and the whole spiritual life lifted from its fastenings and swept irresistibly to Jehovah's feet.

It was doubtless one of the designs of the peculiar constitution of the family, that this very influence should be exerted and this very result should be secured. It was meant that this power for good which perpetually plays upon the child's mind, should, as it does, do more perhaps than any other single influence in the whole range of his experience to turn him from his sins and bring him back in penitence to God.

And if these influences for good, reaching out into the whole interest and life of the family for time and eternity, are thus connected with household worship, then is not such worship the highest duty and privilege of every household, the highest duty because the highest privilege? Was not family religion meant to be the very basis of the family state, and can any family realize the true idea of the household, unless it has its altar of worship and its daily offering of incense and sacrifice? What father and mother can possibly consent to let their children grow up and go forth into life without these mighty cords of influence bound upon them and woven through and through the whole texture of their being? What parent can possibly forego the privilege of thus leading the household day by day to God, that he may draw around them his everlasting arms, turn upon them the light of his countenance, and breathe through every channel of their souls the breath of his omnipotent and regenerating Spirit?—*Independent*.

REMOVING OF CHILDREN.—Sometimes a mother makes her care and attention to a child a reason for neglecting the worship of God, or sets her heart upon it more than God. When she thinks not of it God removes the child. It is dangerous to let any thing stand between us and God.