

bled ; towards such, an ocean of divine love is directed ; for such, eternal blessings are provided. This is as true of the feeble infant, that lies, passive and scarcely capable of motion, in its mother's bosom, as of the mother herself. And is that mother startled by its faintest cry ? Does she spring to its assistance, on the least alarm of danger ? And will she refuse to hear the cry of its immortal spirit ? Will she refuse to move at the dangers that threaten its better life ? Will not the precious burden, which she carries, rise to dignity in her eyes, and draw forth a deeper affection, and a more anxious care, when she remembers that she folds in her arms, a germ of immortality ? The child will make no solicitation for its own soul ; it will not remind her of her obligations ; no remonstrance, no appeal to a parent's pity or love will ever come from its lips. Even when it is older there will be a woeful concurrence with her neglect ; its lost, its corrupt nature will sanction and second all her carelessness ; it will rival her utmost indifference. But ought not its silence, its innocence, to be a more moving call in the ear of affection, than its lowest importunity, its deepest anxiety ? Who does not feel all the more pity for the unconscious lamb, when he sees it going, dumb and unresisting, to the slaughter ?

The next consideration, we would instance, is the degree, in which the eternal interests of your children are committed to you. God has laid an awful extent of responsibility upon you, by putting your children so completely into your hands. If you are a parent, if you have a living child capable of being influenced by your conduct, these very circumstances bring a weight of obligation upon you, from which you can no more escape than you can cease to be a parent. It lies upon you every moment. Can you deny that the duty of religiously educating your children is laid upon you, and not upon another ? Are not your children a charge ? Are they not a charge committed to *you* ? They are yours ; they are in your possession ; they are under your influence, continually, unavoidably. It is the will of God that they should be so. He has singled you out and laid the burden of their education for heaven on you, as plainly as if he had named you individually, and pronounced in your ears the most positive injunctions. We see that spring is the proper seed time, from its own nature ; and youth proclaims equally, from its own nature, that it is the proper season for sowing the seed of religious instruction and forming religious habits. It is evident that the whole circumstances of a child's first entrance into the world, and of his early condition in it, are modified by God, in subserviency to the acquisition of knowledge, and the formation of character. God has formed the family relation, the family constitution, and, through it all, he has wrought for the advantage of parents. He has tied you to your children