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THE

HAPPY HOME.

BY KIRWAN, *ps.lect.*
Nicholas Murray
AUTHOR OF "

"LETTERS TO BISHOP HUGHES," "ROMANISM AT HOME,"
"MEN AND THINGS IN EUROPE," ETC., ETC.

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YERGEN
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TO THE

REV. WM. B. SPRAGUE, D.D.,

WHO TO HIS MANY EMINENT QUALITIES AND VIRTUES
AS AN AUTHOR, MINISTER, AND PASTOR, UNITES
THAT OF BEING THE HEAD OF A
HAPPY HOME,

This Volume is Dedicated

BY HIS FRIEND,

THE AUTHOR.

P R E F A C E

THE family institution was founded in Eden, and is of the greatest importance to the being, and to the well-being of our race. When the obligations which it involves are duly and faithfully discharged, and when it is duly protected by wise legislation, it forms circles of influence, numerous as the families which exist on the globe, and from these circles influences are going out in every direction, as light from the sun, to cheer and bless the world; but when the family institution is corrupted, and its obligations neglected, it becomes all-powerful for evil, and a centre for the diffusion of moral contagion.

Every thoughtful observer must be aware of the many influences which are in vigorous operation to corrupt the family institution, and to weaken the power of the family compact. There are reformatory theories abroad of fearful tendencies. Customs and habits are gradually obtaining, even in religious families, of sad omen as to the future. The laws protect-

ing the marriage relation are losing their force ; and a sense of the high importance of the full discharge of the duties of the family compact to its extension and well-being seems to have fallen out of the Church of God.

It was the design of God that the first parents of our race should be the instructors of their children, and the heads of a happy family which should be the model for the imitation of all their descendants. This design was interrupted by their great sin. When Abraham was called, and was made the nucleus of the Jewish Church, it was with the design that he should be the head of a family which, in all its moral and religious features, would be a model for the imitation of all his descendants. The God and the religion of his family were to be the God and the religion of all his posterity ; and as Christians are by faith the children of Abraham, the same is as true of them as of his lineal descendants. Every Christian home should be a happy home, and all their children should be carefully instructed, to make them the models after which to form homes of their own. In this way the family might be made the greatest instrumentality in the extension of the Church, and in the maintenance in society of every thing that is moral, and amiable, and lovely,

and of good report. The family should be the great nursery of the Church.

Deeply convinced of all this, the author of the following pages, during his whole public life, has devoted no little attention to the instruction of his people as to the family institution, and as to the duties arising out of the relations which the members of the family bear to one another. The views which, he has reason to know, have been blessed from the pulpit, he now commits to the press, with the fervent prayer that they may be blessed to every family into which they may gain admission, and to every individual who may favor them with a perusal.

As to the title of our little volume, we can only say that our manuscript was in the hands of our Publishers before we had even heard of the excellent volume bearing the same title from the eloquent pen of the well-known pastor of the church on Regent Square, London, who is no less popular in America than in the country which he instructs by his eloquence and adorns by his virtues.

March, 1858.

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THE HAPPY HOME.

CHAPTER I.

**Introduction.—Peculiar Arrangement as to Man.—Home.
—Home Picture.—Home Comforts.**

WHEN we look over the surface of human society, we perceive at a glance that the arrangements of God as to our race are in the broadest contrast with his arrangements as to all the other creatures he has made. The flocks of the herdsman wander over the mountains and vales together; they feed, and live, and herd together, without knowing any peculiar relationship, and they are driven together to the protection and shelter of the same fold. The birds of the air in flocks fly hither and thither; and if the different species flock not together, and mix not with others, yet do they live in common. They take care of their young until their young can take care of themselves; after that, all particular interest and care are lost in their general relationship. But as to the human race, God has divided it into families. The family institution commenced in Eden. Man

was created a social being; and, seeing that it was not good for him to be alone, God formed an help meet for him, and united them in conjugal relation. As the race multiplied from these, other families were formed after the model of the first; and now, among all nations, whatever may be their civil, moral, or religious state, the family institution, in some form, obtains. Civil government is ordained for the protection of our rights, and religious governments and institutions are ordained to keep alive in our world the knowledge and the worship of God; but these are based upon the institution of families, which form the materials out of which the State and the Church are composed, and which impart their character to both. And hence the regard which laws divine and human have ever manifested for the protection and purity of the family.

The word "home" is comprehensive of ideas and of associations which wake up all our sympathies. It is not merely the place familiar from our childhood, nor the house where we first received being from the Author of being, nor the trees in whose summer's shade we so often reclined, nor the well from whose "old oaken bucket" we so often drank the cooling draught: it is the persons that are or were there, whose memories are intertwined with all

our thoughts and feelings, and which excite all our emotions. It is these memories of persons, and not of things or places, that thrill every heart on the mention of "home." We have seen the stranger arrested in the street by the notes of the song "Sweet Home;" nor have we ever heard it sung, at home or abroad, without emotions which often showed themselves in tears.

Go into any "home" composed of parents and children, and what a picture, in miniature, we have of human life! There are parents and children standing in the relation to one another of evening and morning. The parents are approaching the evening of life, and may be already in its dim twilight, while the children are sportive and playful in the morning of their days. The sun which is rising on the one is declining or setting upon the other. One generation is going off the stage, another is coming on; and between them there exist relations of the most tender and serious character. Oh, how the generation passing away should feel and pray for the generation coming on; and how the generation coming on should receive the lessons of those gray with experience, and who are rapidly passing away! As the young mariner seeks to avoid the hidden rocks and dangerous shoals discovered by the old navigators;

as the young soldier entering the field seeks the guidance of the old veteran whose prudence and valor secured him, in a hundred battles, the victory; so children should seek and follow the advice of judicious parents. The associations growing out of the relations of parents and children are those which mostly invest with a peculiar charm the word "home," in whatever language it may be pronounced. And how careful should parents and children be to turn these associations to the very best account!

If there is no comfort at home, there is but little in the world. What the nest is to the bird, what the fold is to the flock, what the secure harbor is to the mariner, home should be, and very much more, to the members of the family. It should be to them the most attractive spot on earth. There are but few individuals in the world disconnected with any family circle. And the period of life is very small with any body in which we do not sustain some one of the family relations, as parent or child, as husband or wife. And if a person be first miserable, as a child, because of the misconduct of parents, and then miserable as a parent, because of the misconduct of children, how small a portion of his life is free from trouble! How sorrowful the application of the words of Job to such a one: "Man that is born of woman is of few days, and

full of trouble." And the parent or child who only expects discomfort at home, has comfort nowhere; there is an irritation at the centre of their being which can not be allayed. And hence the importance of doing all that in us lies to make "home" attractive, especially to children, and so to arrange every thing connected with it as to render it conducive to the highest education of the household, and so as to induce its various members to copy those arrangements when they go out into families of their own. And the object of these pages is to assist in the great work of making happy homes, an object of the first importance to all the civil, social, religious, temporal, and eternal interests of man.

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CHAPTER II.

David.—His Prayer.—Sons.—Daughters.—Evils from Neglect of proper Training of Children.—Children soon Men.—State Education.—Different Training of Sons and Daughters.—Importance of right Training of Daughters.

ALTHOUGH not the first king, David may be regarded as the founder of the kingdom of the Jews. When he had succeeded in subduing the nations round about him, his first thoughts, on the return of peace, were occupied with the establishment of religious worship, and with the right ordering of the families of his people. His great concern as to the true worship of God is manifest in all he did and in all he wrote, and in his great preparations for the erection of the temple; and his anxiety as to the true training of families he expresses in the simple, but comprehensive and beautiful prayer, "that our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace." He had seen much of the profligacy, the wickedness, the faithlessness of the heathen; he had seen much of the irreligion of his own people, and of the evils of which it was the cause; he felt, as all must feel, the connection between the proper

education of the young, and true national prosperity; and hence his fervent supplication for the right training of the children of his people.

If we consider this prayer, it will be seen at once that David means not the children of his own family alone, but the children of all his people. Hence the phrase "*our* sons," "*our* daughters." And he prays that they may be as plants, not as weeds, nor as thorns, nor thistles; as "*grown*" plants, not stunted, nor withered, nor blasted; but as olive-plants which are straight, and green, and beautiful, and fruitful. And he prays for their *early* maturity, that they "may be as plants grown up in their youth;" their good habits and character formed early in life, so that from their youth up they may be growing in every thing that is good—healthful in constitution, bright in intellect, kind and sweet in disposition, patriotic and pious, and promising to be a blessing to the family, to the Church, and to the State. And what greater blessing can a community, the Church, or the State possess, than such sons, daily increasing in fitness to meet the duties which must devolve upon them when their fathers pass away?

And equally fervent is his prayer for the "*daughters*" of his people, that they "may be as corner stones," or corner pillars, "*polished* after the similitude of a palace," or temple.

Corner stones are those which unite the sides of a building, and are usually strong and well prepared, and are always conspicuous. By daughters, families, and often kingdoms, are united and cemented, to their mutual strength, as are the different sides of a building by the corner stones; and when they are well fitted for their duties in body, mind, and spirit, they are then polished after the similitude of corner stones, which at once beautify and strengthen the house, or like pillars which support and adorn a temple. Thrice blessed is the family, the community, the state, whose daughters are well established in wisdom and discretion—who, adorned by the graces of the Spirit, are united to Christ, the chief corner stone!

And we propose briefly to discuss the proper training of sons and of daughters.

We have a few statements to make preliminary to the discussion, in order to show its high importance and its vital connection with all the dearest interests of society.

May we not trace most of the evils which afflict society to the neglect of the proper training of children? There are cases, we admit, like unto that of Absalom and of Aaron Burr, where depravity resists all the efforts of a pious home to suppress or to modify it; and there are cases, like that of Josiah, where the grace of God triumphs

over all the corrupt influences that surround our youth. But yet the rule is that education forms the tender mind; that, while it can not impart grace, it gives direction and character. The youth neglected, like a neglected field, bears thorns, weeds, and thistles; the youth properly trained, like a well-cultivated field, bears a productive and useful harvest. Test the principle where and how you may, and you will be satisfied that it is generally true. Is a father a drunkard, a libertine, a neglecter of his family and of the duties he owes them? Is a mother given to frivolity, and pleasure, and worldliness, to the neglect of the high mission to which she is called? All may be traced to the neglect of their proper training in youth. Are children disobedient to parents; do they set the laws of propriety at defiance; are they growing up fast, frivolous, profligate, and ungovernable? All may be traced to the want of proper training. Our criminals, our ferocious mobs, our bloody broils, most of the evils that afflict families, cities, and states, may be traced to the neglect of proper early training; and in the proportion of the increase of that neglect will every family, and community, and state become worse and worse. And here lies an idea of the highest importance to us as American citizens. The influx of a foreign, ignorant,

and popish population, which gives but little attention to the training of their children, is truly alarming; and these, swelling the too large number of our own people who pay no attention to this important duty, should excite our serious apprehension as to the future.

Permanently to reform society, we must begin with the children. What can we do for the reformation of those who have grown hoary in the way of irreligion and depravity? We have churches, but they will not enter them. We have Bibles, but they will not read them. We have all the means of grace, but they neglect them and scoff at them. Take any of our large cities, and they contain tens of thousands of adult persons who are beyond the ordinary means of reformation. Many such are to be found in every community. They are not beyond the power of God, but they are no more to be reached by the ordinary means of grace than the barren rock can be rendered fertile by the rain and the dew of heaven. No effort should be left untried to do these good; we should ply them with all the means devised by God for the reformation of men; but the questions come up, "Can the Ethiopian change his skin, or the leopard his spots?" Can you impress the hardened wax? Can you bend the cedar of Lebanon? Can you turn the river

from the bed which it has furrowed for itself through mountain gorges and dismal marshes? It is an affecting truth to assert that, as a rule, the reformation of these is hopeless. But their children are accessible. And as the State can reach them all to fit them for citizenship by a common school education, so the Church should seek to reach them all, and by all its heavenly ordained means and influences to train them up in the way they should go. We may not reform the parents, but we may train up their children for heaven. And the right training of children is the most hopeful way of extending the Church, and of doing good to the State. David felt this when he prayed that the sons of his people might be as plants grown up in their youth, and that their daughters might be as corner stones polished after the similitude of a palace.

We too much forget the rapid progress from childhood to maturity. The children that climb up our knees; that, like olive vines, are springing up around our table; that throng our schools through the day; that crowd our Sabbath-schools; that with noise and tumult rush along our streets in the evening twilight, are soon to succeed to the places of their fathers and mothers, and to form the governing power of the community. And the children of the land are

soon to be the rulers of the land, and to have in their hand the moulding of the generation which is to succeed them. And as we sow, we shall certainly reap. If we neglect our children, we do so to their peril and to our sorrow, and, it may be, shame! If the children of this great community of states are given over to ignorance, to the impulses of their depravity, to the preaching of muttering priests and of wandering fanatics, the result will soon be seen in our political depravity, already depraved enough, in the destruction of commercial confidence, in the reign of the passions, and in the neglect of all religious restraints and influences. And have we not already enough of all this to excite the alarm of every patriot and Christian? As the children are now trained, so will the next age be. The harvest will be as the seed. As we sow, we shall reap.

Nor is this truth unfelt by even our irreligious men; nor even by that doubtful class of patriots who make politics their trade, irrespective of great political principles. However, to please the Papist for the sake of his votes, they may ignore the Bible, or seek to banish it from the common school, they clamor for the free education of the children of the State. And we rejoice that they do so. And while we strenuously insist that a Christian people have a right

to demand that the Bible, the common platform of our Christianity, should form an element in the education of their children; while we insist that we owe our liberty and our glorious institutions to the Bible, and to the degree to which the public mind is imbued with its doctrines and morals, yet will we not desert the system of free instruction by the State of the children of the state, even if, to please the Papist and the infidel, the reading of the Bible is forbidden in the common school. We will proclaim to the world that these systems of imposture are afraid of the Bible, and then we will insist more and more on the increased need of parental and Sabbath-school instruction to make up the great deficiency. Light is the sure death of darkness; and if the common school will not give our children all the light we may desire, we will not impede a ray of what it does give. If the State will give a secular, the Church should give a religious education, up to the extent of its means and of its influence.

Our children are composed of sons and daughters, and, taking the race together, in nearly equal numbers. In the arrangements of Providence, these are called to very different duties and positions in life, and these differing duties and positions have been the basis for a difference in their training. In heathen and Mo-

hammedan countries daughters are not educated, as females are regarded as fitted only for the house and the harem, and to be the servants and the slaves of men. And hence the low condition of those countries. No high maternal influence is exerted over the rising generations, and they have been sinking lower and lower, and from age to age, until in an intellectual and moral sense they have become barren as the sands of the desert. Among certain classes in Christian countries there is a tendency in an opposite direction to bring up the sons to labor and business, and fashionably to educate the daughters, irrespective of their positions and duties in subsequent life. And hence we so often find in Christian countries the very reverse of what we find in heathen; the daughters often educated above the sons; the daughters belles, while the sons are boors; mothers and daughters often expending in silks, jewelry, and profuse gayety the hard earning of their husbands and brothers! Now the true state of the case is, that while men and women are designed to occupy different positions in society, and are appointed to different duties, the right maintaining of those positions and the right discharge of those duties are about of like importance to the well-being of society. If the Gracchi were an honor to Rome, it should not be forgotten

that Cornelia was their mother. And the beautiful inscription, "*Mary, mother of Washington,*" is but a transcript from the tomb of the Roman mother, "*Cornelia, mother of the Gracchi.*" Rome and America are indebted for their Gracchi and Washington to Cornelia and Mary. Hence the importance to the State, as well as to the Church, of the right training of daughters as well as sons. Who that reads the letters of the mother of John Adams can fail to see the source from which her noble son drew his high moral and political principles? So that our subject naturally divides itself into two branches: the proper training of sons, and the proper training of daughters. These we shall discuss in their order.

CHAPTER III.

The noblest of Works.—Right physical Training.—Hot-bed Efforts.—A Word to Parents.—Destructive Fashions descending to Children.

THE proper training of sons is inclusive of many interesting topics, which require attention in the proportion that they enter into the formation of the man, and into the formation of his principles, and the guidance of his course through life. It requires great wisdom and skill to form a steam-engine, or to erect in true symmetry and proportion a noble building; "but the noblest work in the world," says Tillotson, "is to rear and build up a man, and to form and fashion him to piety, justice, and temperance, and to all kinds of honest and worthy actions. The foundations of this great work are to be carefully laid in the tender years of children, that they may rise and grow up with them."

A proper training is inclusive of a right physical training. "That our sons may be as plants grown up in their youth." It is very obvious that a plant may be so placed in the garden as to be sheltered from the sun, and from those atmospheric influences which are necessary to its growth, and so as to doom it to a sickly and

fruitless existence. Equally obvious is it that it may be injured by over care, or by the withholding of proper care. It may be manured or watered over much, or it may be removed too frequently, or it may be left unprotected from the causes that injure it. Weeds that are of no use will grow without planting; their seeds would seem to be sown by the winds, or to fall with the dew; but the plant or tree from which you expect food and fruit must be planted in a genial soil, and nursed into a healthful and vigorous growth. And this illustrates the care required by children as to their physical education, in order to prepare them for the higher education necessary to fit them for the duties of after life. And so important is this great idea, that it has been regarded with equal concern by the Church and the State; for, while the laws protect children from the abuse of parents whose ignorance, cupidity, or vices unfit them to be the guardians of their offspring, our most holy religion commands all parents to train up their children in the way they should go, which is inclusive of the training of the body as well as of the mind and the soul.

It is difficult to tell which is most detrimental to children, neglect or over care. Very much of the feebleness of youth, and of the ills and ailings of old age, may be traced to one or the

other of these causes. They both sow seeds of disease, which ripen into feeble constitutions, and such constitutions unfit man for life's high mission. Children are plants, and need to be well and favorably planted. They are trees, and need to be often trimmed of superfluous branches. They are vines, and they need trellises over which to be trained, and to sustain them. From the analogies of nature we might infer the best way of their physical training. The more simple and natural, the better; the more artificial and complex, the worse. Simple food, simple habits, simple dress, due exposure to sun and air; a perfect freedom to run, leap, and roll like the lambs of the lawn, are what they need. You would kill all the plants of the garden if you would bestow upon them the over care which many parents do upon their children—parents who send them out to walk, dressed as puppets for a raree show, and who scold them or their nurses on their return if there is a spot upon a white pantalette or morocco slipper! And if, perchance, they should chase a butterfly through the wet grass, or run after a barefooted boy through a puddle made by a recent shower, they are punished for the sin by being kept in the house for a week! And yet it is perfectly obvious that these children grow up with pale cheeks and feeble frames,

while those trained in a more natural way are ruddy, healthful, and vigorous. A sound body is essential to the performance of the duties of a good citizen or of a good Christian, and all right means should be used to secure it.

Henry IV. of France, the first, the noblest of the fated kings of the Bourbon dynasty, was severely trained from his youth. He was sent from court to his ancestral castle amid the Pyrenees, around which the tempests rolled, and over which the eagles screamed and hovered. The peasant children were his playmates. He was exercised like a young Spartan, was fed on the coarsest food, and was left to run bareheaded and barefooted over the crags and cliffs, and along the beds of the mountain torrents which surrounded the storm-beaten castle of Curasse. He had hard fare, good teachers, few toys, and no flattery; and while yet a boy, he was a man.

Much more attention was paid to the physical training of children by the ancients than by us. By them, education was reduced to four heads—drawing, music, grammar, and gymnastics, the object of the latter being to invigorate the body and fortify the mind; and even Aristotle lays down rules and laws for the training of the body as exact as those by which he would teach grammar or metaphysics. He would have no task of mind or body imposed on children under five

years; until eight years, their school should be their father's house; till fourteen, they should be trained to the lighter exercises; during the three following years their minds should be invigorated; and then, at seventeen, with a sound body, and a mind awake to the importance of knowledge, they would be prepared for severe study, and for the severer exercises of the gymnasium, such as wrestling, boxing, running, throwing the quoit, and playing at ball. This system, which first obtained at Lacedæmon, soon spread through Greece and into Italy, until the exercises of the gymnasium became an institution of those countries. The rule with them was, that moral should precede intellectual culture, and that physical culture should begin with the first years of childhood. And hence the Greeks and Romans were the conquerors and the teachers of the world. Many improvements have been introduced into the moral and mental training of children, while their physical training is very much neglected. If parents were less anxious about their rapid advances in knowledge—if they expended less on fine furniture, and splendid mirrors, and gay entertainments, and more in erecting and furnishing gymnasia for the exercise of their children, they would have to pay less to the doctors, and their children would be less subject to

headaches, dyspepsy, feebleness, and consumptions.

There is also a great mistake committed by hot-bed efforts to stimulate the minds of children to precocious maturity. They are sent to school when they should be in the open air or in the fields; they are learning to read before they have well learned to run; and instead of permitting the mind freely to drink in all the knowledge it can through the senses or by imitation, it is bowed down to study before it can comprehend what it is taught as a parrot, and before the body or mind are sufficiently strong to resist the evil influences of confinement. And all these evils are aggravated by sending them to cheap and incompetent teachers, who have never studied the laws of mind, and who know nothing of the art of developing it, and who often manipulate the mind on the principle that the fruits of autumn should precede the buds of spring, and the blossoms of May and June. Compelled to sit quietly and to breathe a confined air, and with the fear of the rod and of the despot that wields it always before them, their bodily powers are soon exhausted; they become diseased and nervous; their brain is liable to inflammation, and a premature death often ensues! Indeed, many of our ablest physicians trace the insanity which is filling our asylums

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to the neglect of the physical training of children, and to the foolish, if not sinful, anxiety of parents for their rapid education. The children of Greek and Roman parents were prepared for the pressure of severe study, and for the severer exercises of the gymnasium, at the age of seventeen; but, unless our sons are prepared for business or half way through college at that age, they are put down as rather stupid, and as falling below the mark which promises success in life.

As our sons are designed for the high duties of the State and of the Church; for the camp, the cabinet, the pulpit; for the field, the shop of the artisan, the weary toil of business; to be the sun, the shield, the support of the household, every thing should be done, and done from the beginning, to give them a good physical training, and thus, as far as possible, to prepare them, by a sound body, for life's high duties. And this has a direct and obvious connection with their subsequent temper and morals. We admit there is naturally a difference in temper, as there is in talent and physical conformation; we admit also that, as no education can give talent, so no training can make amiable those of a naturally bad disposition; yet, in both cases, training can do much. Proper food, proper exercise, right rules, strongly but kindly enforced;

a kind lopping off of the redundant, and the giving of entire freedom to the innocent; using only reason as far as it can influence, and the rod only where reason fails; the selection of proper hours for school, and of proper teachers, who know how to study the dispositions of children, and to praise and censure in the right place and at the right time—all this tends to develop the physical of our sons, and to render them at once amiable, cheerful, and moral. Good temper and dispositions are but rarely connected with a diseased constitution or a wrong early training.

Before closing this branch of our subject, we have a few words to say to parents. The gardener takes good care of the plants with which he fills up the beds of his garden. When young and tender, they most need his care. After a given time they take care of themselves, if protected from weeds and injury. The beasts of the field, by the instinctive promptings of nature, with great tenderness and affection take care of their young. Nothing to which nature prompts is left undone; and they will risk their own life to nourish and defend their offspring; and when undisturbed by man, they rear up their offspring to the proportions and perfection of which they are capable. And there are reasons to believe that, in the care of their young,

there is less deviation from the promptings of instinct among the beasts of the field or the fowl of the air, than among the parents of our own race, created in the image of God! When men and women become brutes, they are the worst, and the least excusable of all brutes. For the proof of this statement, you need not go to the South Sea cannibals, nor to the infant-killers of India, nor to the infant deformers of China, nor to the infant neglecters of Italy or France for proof and illustration. You need only go into the huts of ignorance and irreligion, even in our most highly favored communities. That infant in the cradle is the plant from which the man grows, and before it changes from the cradle to the couch its mind and body may receive an impress which they may never lose. Those neglected children which are permitted to run in the street long after the hen has collected her chickens under her wings for the night, are liable to imbibe vicious tastes and habits which may never be corrected; and those children that are decked and jeweled in the cradle, that appear as dolls in the street, that are marshaled at childrens' parties, where they play the gentleman and lady long after

“The sea-fowl has gone to its nest,
And the beast has laid down in its lair,”

are not very likely to be as sons grown up in

their youth, nor as daughters polished after the similitude of a palace. The men who, like Moses, David, Paul, Luther, Washington, have given religion and liberty to the world—the women who, like Sarah, Miriam, Cornelia, Monica, Mrs. Fry, Mary the mother of Washington, and Mary Lyon, have written their names on the rock forever, were not so trained in their youth. We once heard of a mother who boasted that the dress of the child in the arms of her nurse had cost seven thousand dollars; and the feeling excited was only one of sorrow that the Lord had committed an heir of immortality to the care of a woman so extravagantly foolish. There is but little choice, as far as the children are concerned, between the nurse of Romulus and Remus, and the nursing of a giddy, senseless, and fashionable mother.

The miserable fashions and follies that have been long destroying men and women are fast descending to our children, and unless the bad process is arrested, alas! alas! for the future of the Church and of State. The men and women whose names are indelibly written on the pages of the world's history were not in their infancy decked in diamonds nor cradled in crimson, nor in their youth were they dressed, and drilled by dancing-masters for juvenile polkas at juvenile entertainments continued until the noon

of night; they bore the yoke in their youth, and were thus prepared to bear, in mature years, the burdens and responsibilities of pillars in society. It is the trees that grow, not in hot-houses, but in the open air, that attain a strength which defies the tempest, and a hardness of texture which fits them for all the great purposes of architecture. The right physical training of children has very much to do with the forming of a happy home.

CHAPTER IV.

Right moral Training.—All Reformers begin with the Youth.—**Jewish Training.**—When admitted to the Pass-over.—**Neglect of moral Training.**

A proper training is inclusive of a right moral training. When Catiline would overthrow the liberties of Rome, he commenced by the corruption of its young men, and especially the sons of the nobility. When Voltaire and his co-conspirators against the welfare of the race would revolutionize France, they commenced by corrupting the moral code of the nation as taught to the young. When Moses would restore the lost image of God to fallen humanity, he received the moral law from heaven, and then thus enjoined all his people in all their generations: "And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way; when thou liest down, and when thou risest up." And when the divine Savior would test the love of the apostle, he said unto him, "Feed my lambs." And when John Knox would place the Refor-

mation in Scotland on the deepest and strongest foundations, he placed a schoolhouse by the side of every church, that the doctrines taught in the pulpit by the minister might be taught to every child of the parish by the schoolmaster. And when the Westminster Assembly of Divines had formed their symbols of doctrine and Church government, they abridged the Larger Catechism for the special purpose of making a form of doctrine adapted to children, and to be taught them in all succeeding generations. Nor has an intelligent reformer ever arisen, designing to secure abiding results, who has not sought his chief success in the rising race, and in the generation which was to succeed him. Moses, and the divine Savior, and Luther, and Voltaire, and John Knox, and John Wesley, had to contend with many and great difficulties in their day, but the fruits appeared in due time. And the fact that Voltaire sowed the wind, and that the French people reaped the whirlwind, is only a strong illustration of the great principle, that as we sow among the youth, so we shall reap in the coming generation. And thus in every age, by bad men and by good, by Jew and by Gentile, by heathen and by Christian, great importance has been attached to the moral training of children. And as to this vital point, the Church of God, under both its dispen-

sations, has expressed a special solicitude. And it is patent to the world, that as our sons and daughters are trained, so are they when men and women.

Indeed, the world has seen but little improvement in the way of the moral training of children, as revealed to Moses, and as taught by him to his people. Children were dedicated to God in their infancy in the rite of circumcision with great solemnity and with earnest prayer. Nurses of a different religion were strictly prohibited, lest they should instill wrong principles into their minds. When they could speak distinctly they were made to commit select sentences from the law, and were kept from all association with persons of a different religion. At a proper age they were sent to school, where the law of the Lord was the great theme of instruction. At thirteen they received a new degree, indicating their progress in study and their moral character. Then they became "the sons of the commandment," and were bound to observe the law. They were all taught a trade, so that in any reverse of circumstances they might be able to earn a livelihood. Thus Moses and David were shepherds; the Savior was a carpenter; several of the apostles were fishermen; and Paul, though educated in the school of Gamaliel, was a tent-maker. The idea that

labor is debasing, and that employment is below the character of a gentleman, never seems to have entered into the mind of the Jew.

At what particular age they were admitted to the Passover we know not; the general rule was, when they could ascend Moriah holding their father's hand. We know the Savior went up to the feast at the age of twelve years. And as his rule was to fulfill all righteousness, to yield obedience to all the precepts of the law, and to all the right customs of the people, we may infer from the example of the Savior the general rule as to the time of admission to the Passover. When the sons reached an age to act independently of their parents, the father called ten respectable men together, told them the age of the son, declared that he was hereafter free from all responsibility in reference to him, and then offered up prayer to God, thanking him that he was spared and enabled to complete the education of his son, and imploring that the son now going out to act his part on life's stage for himself might reach a good old age, full of faith and of good works. This rite was surely far more impressive than that of the Romans on the taking of the toga virilis, and was addressed to the noblest principles of our nature.*

* Brown's Jewish Antiquities, vol. ii., p. 165.

And this, in its great features, was the plan of moral instruction of the Savior and his apostles, and of the fathers and founders of the early churches of Christ, changed somewhat as to the mere ceremonials. And so it was the plan of all the reformers, as all the symbols and catechisms of the Reformation prove. Children were devoted to God in infancy. They were religiously instructed and guarded by parents. They were taught, at home and in the school, the great doctrines of Christianity; and when they could discern the Lord's body in the breaking of the bread and in the drinking of the wine, they were introduced by their parents and by church officers to the Lord's Supper. And it was under this system of moral training that the people of Germany, Scotland, and England attained their once noble Protestant character, and that the noble and unbending principles of the Huguenots, Covenanters, and Puritans were formed. Well would it have been for our families, for the Church, and for the State, if this system of moral training had never been relaxed.

As a parent, were it in our power, we would thus address ourselves to all the parents on earth. "We are sacredly bound to the best moral training of our children; we should consecrate them to God in their infancy; with their

first dawning of intelligence, and with the diligence of Jewish parents, we should teach them their duty to God; as they grow in years, our instructions to them should become more frequent, and emphatic, and tender; and if we begin at the beginning, and faithfully continue this training, God will give us the desire of our hearts. The great principle is now as true as it ever was: 'Train up a child in the way he should go, and when he is old he will not depart from it.' The parents who give a moral and intelligent family to the Church and to the State have not lived in vain, and deserve to be crowned by both. When all is right with our sons and daughters, all will be right in society and in the country, for the spring-heads of all influence are purified."

Why those almost daily riots, led on by young men, in all the cities and towns of this Union? Why those increasing instances of lawless violence by young men, filling our newspapers by their narratives, and our prisons by their perpetrators? Why that utter carelessness as to religion, the Sabbath desecration, the intemperance even, the passing to the most gross errors of so many sons of the Church who have been solemnly consecrated at her altars to God? Why are the homes, even of ministers and eminent members of the Church, rendered sorrow-

ful by the conduct of sons who, like those of Eli, equally outrage the laws of God and of man? All these are the sad and melancholy proofs to what an alarming extent the true moral training of our children is neglected.

CHAPTER V.

Moral Training continued. — Submission to Authority. —
How Authority is to be exercised. — Power of parental
Love.

Children should be early taught submission to authority. Government is of God, in the State, the Church, the family; and, wherever established, God designs that it should be maintained. Submission to authority is the duty of all, and is promotive of the good of all. This is true in every department of the empire of Jehovah. It is a quiet obedience to the laws impressed upon them that produces the harmony of the spheres; let rebellion against physical laws obtain, and the physical universe is at once in confusion—suns, moons, and stars flying in every direction from their orbits, and dashing each other to atoms! Let submission to law give way to rebellion in the political world, and how soon the nations are desolated by intestine wars—how soon do the brightest suns of political prosperity pass into eclipse! Witness England during “the War of the Roses,” which for many a weary year filled the kingdom with commotions, and deluged its plains with blood. Witness France in the age of her bloody

Revolution, when men and women seemed converted into fiends—when all hell seemed to have emigrated there to keep a carnival! Witness Scotland in the days of her clans, when their terrible hate seemed to have reached its culminating point at Glencoe in the bloody massacre of the Macdonalds. Witness the revolutions which are now transpiring in Mexico, where all law is set at defiance—where the elective President of one year is the Dictator of the next, and where insurrections follow one another as rapidly as waves upon a stormy sea. Nor is there any government more divine or authoritative than that of the family. God has placed the solitary in families; and that government has its king, and its queen, and its subjects, and its legislators, and its laws; and those laws have their rewards and their penalties. And to the authority and laws of the family submission should be early taught, and, if needs be, strongly enforced. Otherwise the sons and daughters may be in open rebellion against parental authority, and in bitter conflict with one another. Nor is this an event of but rare occurrence. Would that it were!

Every parent is constituted a family governor; nor can they fail in the due exercise of their authority without detriment to all concerned. The father is a sovereign, but not a despot; he is not merely a counselor, he is a legislator;

his will is law, not advice. He is the King of the family commonwealth, and should make all feel that obedience is at once their duty and his due. Alas for the peace of the family when the sceptre of the sovereign is broken, or when he but feebly interposes for the correction of flagrant error or misconduct by saying, with Eli, "Why do ye so, my sons?" No good can be ordinarily expected from children brought up in such a family. Alas! how many families we have known broken up into as many repellent fragments as they had members for the want of a kind hand and a strong will in the administration of family government!

The refusal of submission to parental authority by children always leads to multiplied evils. Children are chafed when restrained, and parents are excited when not obeyed, and thus the family group becomes divided and imbittered. As a gardener may sow his garden with the choicest seeds, and plant it with the choicest vines, and without results corresponding to his labors unless he prunes the vines and keeps the plants from being choked with weeds, so parents can expect but little save confusion in the family unless a kind but careful discipline is maintained, however good may be their moral instructions. We have seen the hearts of pious, intelligent parents rent and lacerated by the

misconduct of children that they failed to govern at the proper time, or to whose whims they too readily yielded. When parents resign the sceptre to their children, then the family is usually like a ship at sea whose captain has been deposed by a mutinous crew.

The evils resulting to children from the absence of this element of a proper training may be seen every where around us. You see it in the school; the teacher soon knows who of his scholars are submissive at home. You see it in the social gathering of young people. That brazen, forward, talkative, censorious, boisterous—or that modest, retiring, quiet, and amiable young master or miss, tells the story of home. You see it in the street, in the bow of recognition, in the tone of salutation. The evidences given by children of their home government are as obvious as the evidences given by a garden that it is well or badly kept. The rule, as to this matter, is to commence at the cradle. The child, if taught obedience there, will ever afterward, while under the parental roof, wear the yoke without feeling it; but the yoke is never kindly worn afterward if neglected in youth. "It is good for a man to bear the yoke in his youth."

As far as the right training of children is concerned, it is impossible to say too much on sub-

mission to parental authority. But that authority should be judiciously exercised. It should be commenced early. It should be reasonably enforced; naked authority should be very rarely exercised. And it should be always enforced with a tender, loving spirit. There is a plastic power in love which renders it all-powerful for good. "He that dwelleth in love, dwelleth in God, and God in him." And so essential an element is love in the parental character, that not only a cruel, but even a cold-hearted, severe, or unkind parent, is marked as a moral monster, destitute of natural affection. And the necessity of this element of love we see in the depth and power with which it exists in the parental heart. Even the profligacy of the Prodigal Son could not extinguish the love of his father for him; to that father, the return of his son, in rags, seemed to be as life from the dead. Nor could the treachery, the baseness, the villainy of Absalom extinguish in the heart of his father his strong natural affection for him. When David was informed by Cushy of his death, he was intensely moved, and went up to his chamber, weeping as he went, and saying, in words that never have been equaled in melting tenderness, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" Other

things being equal, the sons that are obedient to the laws of their father will be as plants grown up in their youth; and the daughters that are obedient to the laws of their mother will be as corner stones polished after the similitude of a palace. They will be a most important element among those which, when combined, form a happy family.

CHAPTER VI.

Moral Training continued. — Associates. — Advice to Parents. — To Children. — Warning against wicked Companions. — Conformity to the World. — Burr. — Other Examples.

In the training of children, a sleepless vigilance should be exercised as to their associates. Children will have associates, and they should have them. They are no more made for isolation than are lambs, or fishes, or birds, or any other of the creatures of God. The trees of the forest grow better in groups than alone. It is no more good for children than for man, or for any thing else to be alone, and you see their native instincts at once when you send them out to play on the lawn. They are at once, without formal introductions, in joyous and boisterous intercourse, and on terms the most confiding, as long as they agree. And their conflicts are forgotten as soon as they are ended. And this tendency to companionship and association we should seek to guide, not to suppress; to make it productive of all the good which it was designed to produce.

In this respect the Jewish training of children, if too strict for the latitudinarianism of our day, has at least its great lessons, which should not

be disregarded. They employed none but daughters of Abraham as nurses. They permitted their sons and daughters to associate with none but Jewish children; and all but Jews in religion were excluded from the schools in which their children were taught. While all this may not be done in our age and country, yet its great lesson remains for the guidance of parents, which lesson is a strict vigilance over the companionship of children. On this subject we have a few remarks to parents and children.

The solicitude of parents should be ever awake to the associates of their children, and especially of their sons. These are at school or at college; or they are studying a profession; or they are learning a trade; or they are daily mixed up in the ways of business with companions very variously trained, and of varying dispositions, appetites, and sentiments. They are at business through the day, and they are out at night. And how much sorrowful meaning there is in the reply, when you ask a mother at eleven o'clock at night, Where is your son? "He is out." And should you ask, Where is he? or who are with him? you might receive for answer, "I do not know." But of one thing you may be certain, the sons that are often out at night without your knowledge are at places and with companions you would not ap-

prove. One ill-chosen companion will do your children more injury than all your counsels will do them good. Bad companions are like the birds which carried away the good seed which was sown by the wayside. Here is the point where the vigilance of parents is greatly needed, and where parents themselves often fail.

It can not escape the observation of any that some of the very worst young men in every community are often connected with families of wealth and of social position, who have time and money to cultivate their vices into a luxuriant growth. And there are foolish parents, who, for the social position of their children, permit them to associate with the young scions of such families, when it produces nothing but evil. Indeed, it is often offered in excuse for an old, as well as for a young libertine, "He belongs to a very good family," when it may be that money, dogs, and horses formed the only claim they ever had to be a good family. And as the devil was once an angel of light, companionship with him might be excused on the same ground, "He belonged to a good family." Those only are good who are mentally and morally good; and, destitute of these, no externals, no surroundings, can make any family otherwise than evil. Parents should never encourage any associates save those which prom-

ise a decidedly good influence upon their children. Nor was this caution ever more needed than now, when wealth and fashion are the deities of the times, and when even religious parents are seen offering their children as victims upon their altars. The gray hairs of many a father and mother are going down with sorrow to the grave, who might have avoided the grief which is drinking up their hearts' blood had they exercised a proper vigilance over the early companions of their children.

We have also a word to say to children themselves. You are often grieved, if not vexed, because of the interference of your parents as to the selection of your companions. But this is very unreasonable in you, if your parents are fitted to be your guardians. The gardener disposes of different vines in the garden so that one may not, by undue nearness, affect another. He cuts down a diseased tree lest it should impart its disease to another. The shepherd removes a diseased sheep from the flock for the protection of those in health. And should not your parents exercise the same care over you? Locke has said that we are all chameleons, taking a tincture from the objects that surround us. And Solomon long ago said that "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed." And the prin-

ciple is every where acknowledged, that our companions exercise a powerful influence over us for good or for evil; and that a sinful companion, because of our depravity, when he has won his way to our affections, exerts a stronger influence over us than any other. Indeed, the greater his wickedness, the greater his influence.

Be, then, on your guard against bad companions, and consider all bad whose principles and conduct are not right. If profane, or intemperate, or loose in their morals, or irreligious, the more pleasant, and polished, and refined, the worse. The serpent, when he would destroy the innocence of Eve, put on his loveliest form, and decked himself in his most gorgeous colors, and assumed fair speech.

“Oft he bow’d

His turret crest, and sleek enamel’d neck,
Fawning, and lick’d the ground whereon she trod.”

Having thus gained her attention, he thus addressed her :

“Wonder not, sovereign mistress, if perhaps
Thou canst, who art sole wonder, much less
Arm thy looks, the heaven of mildness, with disdain
Displeas’d that I approach thee thus, and gaze
Insatiate, I thus single.”

And from the days of the first temptation until now, it has been the habit of the vile, who seek to make others as vile as themselves, as far as

they can, to put on the gloss of the serpent, and to seek, "by good words and fair speeches, to deceive the hearts of the simple." It is the nature of honesty to be simple and downright; it is the nature of wickedness to be stealthy, and plausible, and flattering.

We remember a lovely young man, bright in intellect, devoted to God by pious parents, well and carefully educated, and as to whom many hopes were indulged. We saw him one day in the street arm in arm with a fashionable young man, known in the community for his bad principles and morals. Our fears were at once excited; and, alas! all that we feared soon came to pass. We have had much to do with young men, in our youth, in college, thus far through life; we have loved and sought their society; we have noted with joy their success; we have marked with sorrow their failure; and it is our deliberate opinion that bad associates have had more to do in their ruin than any other cause, indeed, save a bad home management, than all other causes combined. Other things being equal, the sons that are preserved from the influence of bad associates will grow up to be useful, if not ornamental members of society. At least they will not be the tempters of others to destruction.

Because of the high importance of this topic,

and upon which too much can not be said, we wish, before closing this chapter, to express a few more thoughts upon it, even at the risk of being considered tedious.

There is a prevailing complaint as to the degree to which the world is influencing the Church, and as to which the Church is conforming to the world. The thing has ever been a standing subject of complaint, but whether it is more so now than usual is not a question before us for discussion. We do not think it is. The line which separates the Church and the world is now more distinctly drawn than it ever was before, all croaking to the contrary. Never was there a period, all the efforts of fanaticism, and of various forms of infidelity to the contrary, when it was so difficult to put darkness for light, or light for darkness. But if the complaint is true in any one thing more than another, it is in the training of our children after the pattern of the world, and the degree to which we allow their conformity to the worldly standard. There is a way of talking about and against the world which has in it no sense, and there is a degree of conformity to it which has in it much sin. The Church is in the world as the wheat among the chaff, and the world is around the Church, touching it at every point. And they ever have, and they ever will

exert an influence upon each other; and as is the Church, so are our children. They can not help being influenced by the world around them to some degree, any more than plants can help being influenced in their growth by the state of the atmosphere. But let them be instructed from their youth up to look to their parents to select for them their companions, even as they look to them for their daily bread; and let them be strongly guarded against evil companions. They should be taught to be respectful to all, but to become the associates of none whose principles or morals are even questionable. Eli was a good man, but his sons were ruined by evil companions. David was a good man, though imperfect; his son Absalom was ruined by evil companions. The father and mother of Aaron Burr were among the most excellent people of their day; but their son grew up in an age of great political excitement; he early entered the army, and learned the vices of the camp; he progressed in the path of sin and debauchery until nothing was too dear to be sacrificed to his passions and appetites; and the man whose genius for war and politics was of the highest order, and who might have stood next to Washington in the respect and affection of his country, now lives on the page of its history to point an address to our young men, or

as a buoy floating in a dangerous channel, to warn those passing it of rocks and quicksands. And the pages of sacred and profane history are crowded with lessons to the young, warning them, as with trumpet tongue, against the fearfully evil influence of evil associates. And as to such persons the prayer of every youth should be, "O my soul, come not into their secret; unto their assembly, mine honor, be not thou united."

Two cases come up before us, illustrating the influence of companions, and which have their lessons for parents and children. The one was a remarkably gifted youth, sent to college by a father eminent in the councils of the nation as senator, and without any care as to his companions. He was young; not vicious, but yielding. His genius, and parentage, and native amiableness rendered him attractive. He was loved, and caressed, and tempted. He soon fell under the influence of the worst of his fellow-students. In less than a year he was ruined for time and eternity; and before he was twenty-one years of age, he went down to the grave of the debauchee and drunkard, thus early extinguishing one of the brightest of intellects, and all the fond hopes of his family, friends, and country. We remember well the fellow-student that led him astray. He was polished, plausible, intelligent, and full of humor. He was the son of an emi-

ment clergyman, and had himself been ruined by an unprincipled associate. He was just the person to give a kind of respectability to vice and debauchery. We have seen the little son of the senator upon his knee, and drinking in the poison from his lips. He lived to see his victim go down to an early grave, and then soon followed him to the retributions of eternity.

The other was the case of a rash, gay, and dashing youth, sent to college by pious parents who had the deepest interest for his welfare. They selected a poor but pious and scholarly student for his room-mate. Kindly did he restrain his excesses, and stimulate him to industry, and open up to his mind the great mission of life. He became thoughtful, and studious, and manly. He was brought to the knowledge of truth, confessed Christ, and became a minister of the Gospel. Although possessed of considerable patrimony, he went to the then western frontiers as a domestic missionary, and became the founder of many churches, which will be the monuments of his usefulness ages after he has joined the company of those who have turned many to righteousness, and who will shine as the stars forever and ever.

Parents, see well to the companions of your children. Attend to this duty as soon as they commence selecting their playmates. Neglect

it until the habits of your children are formed, and then you may see sorrowfully realized in them what Cowper said of his oak :

“Time was when, settling on thy leaf, a fly
Could shake thee to the root ; and time has been
When tempests could not.”

CHAPTER VII.

Moral Training continued. — Right Views and Habits. — Merit makes the Man. — A weak Point in our Character. — Common Sense. — Right Habits. — Industry. — Idleness.

The proper training of children is inclusive of instructing them into right views and habits. This topic opens up before us a wide field over which we may not travel; our object in the present treatise will only permit us to intimate, where, under other circumstances, we might minutely discuss.

In other countries than ours, and where lie the spring-heads of most of our people, there is an old hereditary order of succession, conserved with great care, which sharply defines social position, and which gives a changeless value to most things. There are cases in which persons rise above the influence of this law of succession, but they are exceptions to the general rule. The born prince, or earl, or lord, however stupid or worthless, is always within the pale of the aristocracy, and the born commoner, however princely in mind or character, is, as a rule, always without it. Hence there is but little jostling for social precedence, and few presume to aspire to things above them simply on the

ground of their success in trade, or of fortunes accumulated by adroit speculations. It is not unfrequent in Russia to see a serf, rich enough to purchase his master's possessions twice over, waiting upon the table of that master, dressed in the garb of a servant; and a successful banker in London, who rules on 'Change as a general, or a successful lawyer, before whose appeals the ministers of the crown tremble, are excluded from the circles to which an aristocratic dolt gains a ready admission. This, of course, we regard as a most unnatural state of society. But it has one good influence; it settles things which among us are never settled—the place and position of persons in society, and the true value to be placed on the possession of money. And in a country where all are equal before the law; where a poor orphan boy may be President; where a “mill-boy of the Slashes,” or a young “teamster,” may be governors of states and cabinet ministers; where a shoemaker or a saddler may be senator; where a printer's boy may rise to be a foreign minister to one of the most gay courts of Europe, parents should have right views themselves, and should teach them to their children.

It is merit that makes the man or the woman with us, whatever was the poverty or wealth of their parents. Who honors Webster the less

because his father was a plain New Hampshire farmer? or who honors John Quincy Adams the more because his father was President before him? True, at the beginning there is an advantage in the possession of money, and in being descended of good parentage; but without individual character they are of no avail in the progress of life, and should not be made the ground of impertinent assumption. There are but few things in social life more offensive than to see a rakish dolt presuming simply on the ground of the character and wealth of parents, whose character and wealth were the fruits of their own industry; and it is most unseemly to see the grandchildren of farmers or mechanics, because of the success of their fathers, looking down upon those to whom their grandfathers would look up, were they living; and it seems very unseemly for persons to be talking of "good society" who have no possible claim to it save that which is given to them by money, or, in the absence of that, of some ancestor, who, a century ago, rose to name and fortune from poverty, but who, years ago, returned to the dust from which he was made.

There is, at this point, a weakness in the American character which can not be too severely scrutinized, because of its bad moral influences; and because of the foundation which

the thing has in human nature, our efforts should be the more untiring to train up children into right views of all things pertaining to life and godliness. Merit makes the man or the woman, and children should be taught to seek it as their chief earthly good, and to value it beyond all that is merely circumstantial or meretricious. Good principles and conduct form good persons and good society; and children should be taught to shun all other society, however gilded or attractive. It attracts but to corrupt or to destroy. Children should be taught to esteem none that are vicious above them, and none that are truly worthy below them; that persons are no more to be valued for their gilded and plated trappings than are horses or donkeys; that the race is a great joint-stock company for the mutual benefit of all its members; that they are the best people who are the most moral, the most useful, the most simple in their habits, who deny themselves the most in order to do good, and who do good to all men as they have opportunity. Even on the simple ground of popularity and success in life, if on no higher, these views should be diligently inculcated by parents on their children. The persons who in common or in religious life say, by word or conduct, to others, "Stand by, I am better or more holy

than thou," are not very likely to rise in favor with God or with man. They cut themselves off from the sympathy of all those who are thus ostracized by their superciliousness, and throw them and their entire influence into opposition to them. It is said of Washington that his urbanity was conspicuous in his intercourse with his servants. It is said of a princely merchant of our own country, whose philanthropy was only circumscribed by his means and opportunities, that he was never heard to utter an unkind word to his customers or to those in his employment—that his kindness enriched him. And the wonderful success of Napoleon Bonaparte lay in the powerful hold he obtained of the affections of the common people by his sympathy with them in their sorrows and sufferings; and, when his name made kings tremble on their thrones, he was often in the hospitals of his wounded soldiers, soothing their sorrows and dressing their wounds. Nor do we mingle a day with our fellow-men without seeing in the conduct of both old and young reason to lament that right, and proper, and common-sense views of the great mission and duties of life are not made more and more an element in the early training of children. The truth is, that in the great majority of cases here lies the great secret of success in life. There is

no sense we should so sedulously cultivate as "common sense," and we should commence its cultivation in youth.

But we have connected, under the topic we are now discussing, right views and right habits. And in our progress through life right habits are every thing. Habits are formed by the repetition of acts; and, when strongly formed, they become the laws of our being. It is by repeated attempts that the child learns to walk, and to talk, and to read, and to commit to memory; and it has learned to do all these before it has learned to reason. And children have commenced forming habits just as soon as they commence repeating acts; and hence the importance of attention to their habits while yet in the cradle, and of increasing attention to them as they are growing in years, until they are formed beyond the reach of material injury. When good or evil habits are strongly formed, they are as the spots of the leopard or as the skin of the Ethiopian, which no art can remove. We will specify a few of the right habits into which children should be diligently instructed.

They should be trained to habits of industry. When the Roman historians would describe an extraordinary man, whether good or evil, they speak of him as a man of "incredible industry" and of "singular diligence." Nor can a man

be extremely good or bad without these traits. There is an inert depravity that does comparatively little mischief, as well as a lifeless goodness, amiable in itself, but doing little good beyond its own circle. It is industry that makes even the devil so singularly bad; he compasses sea and land to accomplish his object, and goes up and down, like a hungry lion in search of his prey, seeking whom he may devour. Thus Milton describes his industry to find an agent through which to accomplish his designs upon the race:

“The space of seven continued nights he rode
 With darkness; thrice the equatorial line
 He circled; four times crossed the car of night,
 From pole to pole traversing each colure.
 Sea he had search'd and land,
 From Eden over Pontus, and the pool
 Mæotis, up beyond the river Ob;
 Downward as far Antarctic, and in length
 West from Orontes to the ocean barr'd
 At Darien; thence to the land where flow
 Ganges and Indus; thus the orb he roam'd
 With narrow search; and with inspection deep
 Considered every creature, which of all
 Most opportune might serve his wiles.”

And when such has been his industry from the hour he was

“Hurl'd headlong from the ethereal sky,
 With hideous ruin and combustion, down
 To bottomless perdition,”

can we wonder at the extent and power of his kingdom, and that he rules with powerful sway over all the children of disobedience? And it was their industry which gave name and fame for wickedness to Sylla, Marius, Catiline, and Voltaire, and for goodness to Cato, Paul, Luther, Howard, Wesley, and Chalmers. Industry may be turned to a bad or good account; but it is essential, as a habit, to the highest development of talent—to eminence in any thing. Nor without it has enduring character ever been attained. The patriarchs were shepherds. Moses was a hired servant of Jethro. Paul was a tent-maker. Cincinnatus was a plowman. Peter the Great learned the trade of a carpenter. Demosthenes was the son of a cutler; and his unequalled powers of oratory were the result of incredible industry. Columbus was a weaver. And Sir Cloudesley Shovel, the famous Rear-Admiral of England in the days of William of Orange, was first an apprentice to a shoemaker, and afterward a cabin-boy. And this list might be swelled to any extent with the list of those who, by their industry, rose from low positions to be stars of the first magnitude.

Hence children, especially sons, should be trained to habits of diligence and industry, if we would have them excel in any thing, or be

a blessing to their families or to the world. "The diligent hand maketh rich," says Solomon; rich in estate, rich in knowledge, rich in character, rich in usefulness. Again he says, "Seest thou a man diligent in his business? he shall stand before princes." Again he says, "The hand of the diligent shall bear rule, but the slothful shall be under tribute." Thus industry, rightly guided, puts almost every thing into our power, and will in time raise youth to intelligence, reputation, place, power, and high usefulness.

On the other hand, idleness is the bane and ruin of youth. It is the rust of their faculties and the rotting out of their life. It is to life what the stagnant pool covered with a jaundiced scum is to the beautiful running brook, whose very murmurings along its pebbly bed are refreshing. We would say, then, to parents, never let your children be without a calling of some kind. Compel them not to be vicious for the want of something to do. The devil has to tempt the active and industrious into his service, but the idle and slothful lie in his way as he goes about, and they solicit him to employ them. And yet the silly conceit is growing and extending in certain tiers of society among our youth, that, in order to be genteel and fashionable, they must have no honest or lawful

calling; their time must be their own, to trifle it away as they will. This silly conceit is destroying thousands of our lovely youth, connected with some of the most interesting families in every community; a conceit, we are sorry to add, which many intelligent, and even pious, but too indulgent parents, do as much to foster as to correct.

CHAPTER VIII.

Moral Training continued.—Temperance.—Intemperance.—Its Effects.—Address to Children and Parents.—An Illustration.—Sincerity.—Pretense.—Truthfulness.—Two Incidents.

Children should be trained to habits of temperance. We now use the word temperance, not in its technical, but in its broad and scriptural sense, the dominion of reason and conscience over the passions, affections, and appetites; and all can see that temperance, in this sense, would soon erase from the earth all traces of intemperance in every sense. Where men lop off the branches, the Scriptures dig up the root. The branches of the tree of evil, like the heads of the fabled hydra, multiply as rapidly as they are cut off. Nor are there any habits to which more attention should be given than to those of temperance, because of our natural tendency to the opposite vice. The cravings of appetite and the impulses of passion are the first feelings with which we become acquainted, and, unless checked, they soon obtain a growth which casts a blighting shade over all the better feelings of our nature. Were it necessary, we could enter into a statement of the manifold evils of

intemperance, in the broad sense in which we now use it. It is opposed to the spirit of religion. It debases the noblest characters. It quenches the light of the brightest genius. It weakens resolution; it softens the soul; and in every age, in every country, in every community, it has introduced mourning, lamentation, and wo into multitudes of families. And we could point you to instances in all ages, countries, and communities, from the catalogues of the dead and from the ranks of the living, where, under the influence of passion and depraved affection, men have wrecked, and are wrecking, all hopes and all character, and where, under the guidance of temperance, men have removed and are removing obstacles that obstructed their path, and are rising, as did Joseph and Daniel, from oppression and low position, to place and to power which princes might envy. And could we address all the young of our race, we would thus affectionately but emphatically speak to them: If you would be men on reaching the years of manhood, give Reason the helm; defend her against the insurrections of the baser passions, enforce her decisions, follow in all the ways in which she directs, refrain from all the paths and pursuits she forbids. She is the oracle of your better nature; and to permit her voice to be drowned amid the clamor of your

appetites and passions is like a mariner throwing his compass overboard, and surrendering his helm in the midst of a storm and on a dangerous coast.

And could we address all the parents upon earth to whom God has committed sons for training, we would implore them, by all that is dear to them, and desirable in the healthful and useful life and happy death of their children, early to inure them to the yoke of temperance. Early to bed will save them from the street, which is usually the high school of depravity. Early to rise will give them health and lead them to industry, and will give them a long day for duty, and will enable them to gaze upon

“Hues of the rich, unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible,
Around his path are taught to swell.”

When their bad passions rise, subdue them by all the means in your possession, otherwise they will wear out for themselves deep channels, from which no power can turn them. Let their eating, their drinking, their clothing, be simple. Let not the cigar, nor the tobacco-box, nor the intoxicating cup find even a hiding-place in your house, much less a pleasant room fitted up with spittoons and decanters. Tobacco and brandy are more nearly related than

many will admit; nor do we ever see a boy in the street flourishing his cigar without the fear that, ere long, he may be a drunkard. And many is the father who, when his son is led home at midnight, perfumed with tobacco and stupefied with whisky, has nobody to blame but himself. Some years ago I was at the dinner-table of a wealthy citizen of New York. It was a family dinner, and the parents were surrounded by a group of children, among whom were several sons, and all of whom were their joy and their pride. Wines of different kinds were on the table, and decanters of strong drink which boasted of many years. The father and sons drank freely, but by no means to intoxication. The principle of total abstinence was discussed, and opposed by the whole family. Even the wife and daughters rejected it as a Puritan and antisocial principle. It was suggested that, while the father, to whom years had given prudence and caution, might die a sober man, the sons might become and die drunkards. The idea was repelled with a laugh. And already have all those noble sons gone down to a drunkard's grave! The Jews held parents responsible for all the misconduct of their children until they were fourteen years of age; and some heathen nations hold parents responsible for the conduct of their children while under their roof.

If these old laws were revived in our day, we would pity instead of blame many of our erring youth, and, instead of censuring them, would chastise their parents.

They should also be trained to habits of sincerity.

The apostle Paul speaks of simplicity and godly sincerity with high eulogy, and contrasts them with the fleshly wisdom which reigned in his day. We live in an age of pretense, when every thing is gilded, bronzed, plated, or veneered, to make them to appear to be something else than what they are. By these processes the worthless pine is made to pass for mahogany, and iron and copper for silver and gold, and even the worthless glass for diamonds; and these are but types of the pretenses which are every where put forward in social life, under which persons desire to pass themselves off for what they are not. There are pretenses to wealth, to family, to refinement, to culture, to virtue, to philanthropy, to religion. There is nothing of recognized value in the moral, social, or religious world which is not counterfeited; and against all this, in all its forms, children should be carefully trained. They should be taught to try to be what they ought to be, and they should be faithfully warned against the folly of pretending to be what they are not.

They should be trained to a reverence for truth in word and action. Truth in our social intercourse is the conformity of our words and actions to our sentiments, and all that is hypocrisy where we think one way and talk and act in another; and, as truth is the basis of all reliable character, it should be revered as is God himself. We can no more build up an enduring character without truth for its foundation, than we can build up a solid superstructure upon the ice, which the swelling tide may dash into fragments, or the suns of spring thaw into unstable water. Such once was the training of the children in Japan, that a lie was regarded as the basest of sins, as a violation of public faith; and to such a degree did this principle obtain, that the Japanese became famous for their truthfulness;* and this while they were heathen. Truth is to the mind and conscience as light is to the eye; and when light is painful to the eye, and truth to the mind and conscience, the inference is that they are all diseased. Truth is, like the light, pleasant to behold, casting around it a bright lustre, and infusing a benign influence, displaying objects in their due proportions and colors, disposing our minds to cheerful activity, and making the ways of life clear, open, and pleasant.

* Tillotson.

How sad the contrast between the Japanese, as described above, and the multitudes who swarm in fashionable, and, in some respects, cultivated society, by whom lying and falsehood are esteemed venial offenses, and by whom they are freely used to gain their ends. Indeed, there are individuals maintaining high positions in society, and even, alas! in the Church of God, on whose word you can place but little reliance, and who scarcely blush when convicted of the most flagrant falsehoods! And, as truthfulness is the basis of all good character, every man should speak the truth to his neighbor, and every father and mother should teach their children, from the cradle, to detest a lie. They should be taught that lying lips are an abomination to the Lord, and daily to offer the prayer of Agur, the son of Jakeh, "Remove far from me vanity and lies;" and inasmuch as they are prone "to go astray as soon as they be born speaking lies"—as "foolishness is bound up in the heart of a child," they should have line upon line in the great principles of truthfulness as soon as their minds are open to receive any impressions. Sincerity is a lovely trait of character in old or young. It is not so much a virtue itself as it is the life and the soul of all the graces and virtues, and without which all show of goodness is nothing but rotten pre-

tense. Sincerity in youth ripens into a noble and reliable character, which secures the favor of God and of man; and as, perhaps, there never was an age when pretense was more popular or fashionable than our own, so never was there an age when the attention of parents was more needed to the training of their children to habits of truthfulness and sincerity. Oh, if persons would take a tithe of the pains to be, that they do to appear to be, good and fair, how well would it be for them and for the world!

We have two incidents to narrate illustrating the conduct of parents toward their children on the subject of truthfulness, and on both sides of it. A young child, nine or ten years of age, rushed into the parlor and up to its mother, who was receiving a morning call from a friend, saying, "Mother, Mrs. — wishes to see you." "Go," said the mother to her own lovely child, "go and tell the lady that I am not at home;" and the child ran out with the lie on its lips, placed there by its own mother, and announced with a voice which all could hear, "Mother is not at home." What could be expected from a child under such maternal training? The other is an anecdote related by Dr. Dwight while President of Yale College. A gentleman called upon him on important business, and finding himself annoyed by the noises of one of his sons

amusing himself in the study of his father, he thus addressed him: "My boy, if you remain quiet until I get through, I will give you a dollar." The boy took his seat, and remained quiet as a sleeping lamb. Having concluded his business, the gentleman arose to go, but forgot his promise to the boy. As he reached the door, the President recalled him and handed him a dollar, saying, "You will please give that dollar to my little son, as you promised. The way, sir, for parents to bring up children in truthfulness is to be truthful themselves."

But here we must close our specifications as to right habits; nor is it necessary to proceed farther; for, if young men are trained to industry, to habits of temperance, truthfulness, and sincerity, these will bring in their train the other elements which enter into the foundation of a noble character, and which tend to make a happy family.

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CHAPTER IX.

Mental Training.—A wicked old Man: a pious.—Paine.
—Job.—Right Training.—Proper Schools.—Collegiate
and private Education.—Teachers.—Youth unfurnished
for Life's Conflicts to be pitied.

Children should be prepared for the duties of life by a right mental training. "Train up a child in the way in which he should go, and when he is old he will not depart from it." This is an inspired proverb, full of meaning, and having the same application to all the successive generations of men. Man is an active being, and needs a way and a calling, just as much as he needs food or air, in order to his right and full development. But there are several ways opening before him, to some of which he may be inclined, and to others not; and as the way which seems right to a youth may be the way which leadeth to destruction, much depends upon parents as to wisely directing and selecting for their children. As principles early imbibed are principles usually for life, so usually are the callings early selected. Hence the importance of a right mental as well as moral training for the proper discharge of the duties of the callings selected for children. And Solo-

mon would seem to enforce his command for the right training he enjoins by the results which it produces in old age. If there is any thing odious and despicable, it is a wicked old man, profane, obscene, licentious; a driveling drunkard, with snow on his head, and frost in his bones, and winter in his limbs, with passions unsubdued, crying Give, give; debilitated by his vices, and limping to the devil upon the top of his staff. Such a one was Paine, whose name is cast out to rot; and such, equally bad, though less conspicuous, are often to be seen, preserved of a kind Providence to old age, as if to give point and power to the high lessons of morality addressed to youth. Nor is there any thing in nature more delightful than an old man whose youth was rightly trained, whose manhood was devoted to business and usefulness, whose gray hairs and tottering step receive the respect and reverence of all that meet him, and who, when he falls, as fall he must, like the aged and towering oak of the forest, wakes up all the echoes of all the mountains. Such a one was Job. When he appeared in the streets, "The young men saw me and hid themselves, and the aged arose and stood up. . . . When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me, because I delivered the poor that cried, and the fatherless,

and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." And many such, like unto Job, are now to be found in all the walks of business, and amid all classes of society, whose lives, like the sun in its career of a cloudless day, have been bright, and joyous, and refreshing, from their morning to their evening. And to live the life of such, and to be, like them, venerated in age, there must be a right training in youth for the ways in which we should go; and this training is inclusive of a fitting education, of proper schools, and proper teachers.

No son should be permitted to go out to any pursuit or calling without an education fitting him for its duties. If he is to be a farmer, or a mechanic, or a merchant, he should be prepared by a fitting education, as he should be if a candidate for any of the professions. The same training is not necessary for a mechanic as for a minister; but there is a proper training for each; and every young man should be educated up to the point from which he may pursue his own education and investigations, in whatever department of the great workhouse of the world his lot may be cast. The well-known Sir Dudley North commenced his career as a smart boy in a shop, and became a Lord of

the British Treasury, and a leader in Parliament. The celebrated Hogarth rose to his elevated position in the arts from being the apprentice of an engraving silversmith. Sir Edmund Saunders, Chief Justice of the King's Bench, was an errand-boy in the Inns Court, and gradually acquired his knowledge of the law when employed to copy precedents for the barristers of the court; and our own senator, Sherman, and our own foreign minister and philosopher, Franklin, rose from a mechanical profession to a high position among the fathers, the legislators, the defenders of their country. Without proper education, without any taste for knowledge or books, young men are sent out into the ways of business. They learn their trade, and no more. There is no mental incentive to high effort, and they become mere workmen, giving the day to labor, and the night to idleness or vice; and they soon sink in society to the level of those who are mere hewers of wood and drawers of water. When a youth is led up to a position from which he may investigate for himself, where he has a perception of the use he may make of the powers with which God has endowed him, and is stimulated to the right use of those powers, there is no eminence attainable by man which he may not reach.

Proper schools for our children should be

carefully selected. On this subject the public mind greatly needs instruction, but it would be aside from our present object to give it the searching discussion which it requires. Where a home education can not be had, there should be a most careful selection of schools and colleges; and while there are boarding-schools and colleges admirably conducted, we must be permitted to say that to no harder test can we ever subject the principles of our children than by sending them to the one or the other. It must have been so in the days of Cowper, as he thus wrote with equal truth and irony:

“Would you your son should be a sot, or dunce,
Lascivious, headstrong; or all these at once;
That in good time the stripling's finish'd taste
For loose expense and fashionable waste
Should prove your ruin, and his own at last,
Train him in public with a mob of boys,
Childish in mischief only, and in noise.
To insure the perseverance of his course,
And give your monstrous prospect all its force,
Send him to college. If he there be tamed,
Or in one particle of vice reclaim'd,
Where no regard of ord'nances is shown,
Or looked for now, the fault must be his own.”

A college education is not what it is thought to be by the uneducated, as an examination of many of our young graduates would soon reveal; nor is it essential in order to eminence in any of the professions, as we might prove by

instances drawn from them all. There are advantages of a public over a private education, and so there are of a private over a public education; and while it is difficult to conclude on which side the balance of advantage may lie, we confidently affirm that the education which a college imparts may be otherwise easily secured; and many is the parent who has only regretted the day that he sent his son to a boarding-school or college, as there his principles were corrupted and his character ruined. We indulge in no indiscriminate censure. There are boarding-schools whose principals and teachers have some other object in view than making money; and there are colleges where no pains or care are spared to guard the morals of the students, and where all that can be done for their religious instruction is done; but this we will say, that the worst ruined young men we have ever known were those who were ruined in the process of procuring a collegiate education. We admit that every young man, in every profession and trade, has to pass through a process that will try his principles, and that many fail in the trial; but, as now conducted, it requires principles of iron to stand the trials of our colleges and boarding-schools. No graver question is ever before the minds of parents in reference to their children than when they are

canvassing where they shall send their sons to school or to college. It is in these places emphatically the twig receives the bend which gives the inclination to the tree. And how many youth now rise up before our mind, who, in the process of what is sometimes called "a liberal education," received an inclination downward from which they never recovered. We would not depreciate the vast good resulting to the country and to the Church from our colleges, but we would call upon their guardians to examine the question whether they may not do all the good that they have ever done, and much more, without such a heavy discount in the way of evil. "My son," said a pious merchant, "has safely passed through college, and, with his religious principles uninjured, has entered his profession with fair prospects; and I feel as I do when one of my ships has safely passed through a narrow and dangerous passage, and weathered a stormy cape, and is safely out at sea."

And proper teachers are essential to a proper mental training. With some, teaching is a profession; nor is there any profession more noble, more honorable, or more deserving; with others it is merely a necessity, taken up to meet an exigency, and laid down as soon as they can do better. With such it is merely an unlearned

trade, an expedient, pursued with no skill. To no persons do the feelings of our hearts flow forth in fuller sympathy than to the teachers of our youth, and upon no brow are we more willing to bind the chaplet, because of the difficulties they have to encounter from the perverseness of children and the want of sympathy from parents; but yet there are

“ Public hackneys in the schooling trade,
Who feed a pupil's intellect with store
Of syntax truly, but with little more;
Anxious only that their boys may learn,
While morals languish, a despised concern;
Dismiss their cares when they dismiss their flock;
Machines themselves, and governed by a clock.”

The true teacher studies the mind, the disposition of his pupils; seeks to excite their minds to think, and not merely to crowd them, like a lady's work-bag, with odds and ends, with facts and rules; engages their affections as a friend, and their respect as an instructor; learns them how to study and how to unbend; and so mingles up the moral and the religious with the intellectual as to make each to give importance, and value, and support to the other. Such a teacher was Arnold at Rugby; and was the noble woman of Barley Wood, Hannah More. As we would not commit a diseased child to the care of an unskillful doctor, so neither should

we commit the mental training of a child to an incompetent, unskillful teacher.

When thus physically, morally, and intellectually trained, we may send out our sons to the professions and duties which may occupy them on the stage of the world with the reasonable hope that they will honor the profession of their choice, and show themselves men in all the varied departments of life.

Perhaps the young man is more to be pitied than blamed who is sent out into life unfitted and unprepared for its conflicts. His mind is unfurnished with a test by which to try the right and the wrong; his conscience is uninformed and uninstructed, and he falls an easy victim to the bad influences which meet him. He is like a light substance thrown out upon a swollen river, the sport of every eddy, rising and falling with every ripple, but yet going down the stream. And when we see him rushing onward toward the maelstrom of dissipation and death, we should rather shed tears of sorrow over his fate than follow him with our harsh chidings. Who, knowing the character of the home education of Byron and of his unworthy mother, do not mingle pity with their censures when they behold the poet give way to every maddening passion, and plunging into the sea of dissipation and profligacy, amid whose

fiercely agitated waves he spent nearly all his days? Must not the chaff go with the wind? Must not the cork float with the current?

Before our sons are sent out to the conflicts of life, oh! let them be prepared to meet them.

CHAPTER X.

Training of Daughters.—Influence of Women for Good or for Evil.—Women of our Times.—Woman forms Society : have high Duties to perform.

WE propose, in the present chapter, to enter upon the subject of *the proper training of daughters*; and before entering on it, we have a few preliminary statements to make for the purpose of impressing every reader with the magnitude of our theme. We may not be found on the fashionable or reformatory side of the subject; our views may differ from the views of those whom the lovely Cowper thus portrays :

“The slaves of custom and established mode,
With pack-horse constancy they keep the road,
Crooked or straight, through quags or thorny dells,
True to the jingling of their leader’s bells.
To follow foolish precedents, and wink
With both their eyes, is easier than to think.”

But our views will be our own, and, up to the measure of our ability, in accordance with truth and nature.

The true position of woman in the great fabric of society is neither sufficiently understood nor prized. In the East, her condition is one of degradation. In many countries, parents esteem the birth of a daughter a calamity; and the murder

of female children is no crime in view of the law! Females grow up without culture, without education of any kind; and in all their generations they are stolid, stupid, superstitious, and slaves. Nor is there any permanent social reformation for those countries until woman is restored to her primeval position. The chronometer will infallibly go wrong if the main-spring is not rightly adjusted. That the fruit may be good, the tree must be good.

As one extreme is liable to beget another, we have had theories recently sprung upon society which would assign to women the same position and duties as to men. The advocates of "female rights" would lead them to the polls, and mix them up in all the public conflicts of men, and for which it is apparent, from their bodily construction, that God never designed them. Their framework proves them to be the weaker vessel. God no more designed woman to be a politician, lawyer, soldier, than he designed that the pillars which sustain the house should be made of the vines that adorn it, and whose sweet perfume fills all its apartments. We infer the design of God from her physical unfitness for those severe duties.

What, then, it is asked, is the true position of woman in the great framework of society? For the solution of this question we must refer

to the Bible, and we find it in the record of the creation of the mother of us all. As Henry beautifully expresses it, "She was not made out of the head of Adam to top him, nor out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." She was given him to be his equal, his companion, his counselor, his friend; and that God created but one woman for Adam, we take to be the expression of his will against polygamy, and the standing protest of heaven against it. And the position given to Eve when presented to Adam is the position given to woman from the beginning to the end of the Bible; a position from which she has been degraded by barbarism on the one hand, and of which she would be deprived by modern reformers on the other. Her place is to be queen in the home circle. Or, to change the figure, if the father is the sun of that circle, the mother is the moon, and the children are the stars; and as the moon is seen majestically walking among the stars when the sun has retired, so should the mother be seen among her children and household when the father is occupied with the outer and more arduous duties of his profession; and, although more retired, the right discharge of her duties is no less important to the family, to the Church,

and to the State, than are those of her husband. If, as Bonaparte is reported to have once said, "The man who makes a king is greater than the king," the woman who educates men holds a very high position in society. How different a man would have been Moses had he been given, when taken from the Nile, to an Egyptian nurse! How different a man would have been Samuel if nursed by a woman like Athaliah, instead of Hannah! And eternity alone will reveal how much of the heroism of the world's noblest heroes we owe to their mothers. The place of woman is the domestic circle, that great laboratory of character. The women envious of distinction on other and wider fields usually become Jezebels, Catharines de Medici, Mary Wolstonecrofts, or Fanny Wrights. They become unsexed, and their principles and character go together to the bottom.

The influence of woman may be great for good or for evil. Need we point to Sarah, Jochebed, Hannah, Miriam, Esther, or to the wife of Potiphar, Delilah, Jezebel, of the Old Testament; or to Mary, Elizabeth, Eunice, Herodias, of the New? Woman, if first in transgression, has never been last in the work of faith and labor of love. Nobly has she labored under both dispensations, and in every age, to erase from the earth the traces of the curse of which she

was to so great a degree the cause; and in that brilliant chapter of the Epistle to the Hebrews, in which Paul so eloquently portrays the power of faith, we find the name of Sarah on the same roll with those of Enoch, Noah, and Abraham, and that of Rahab with those of Moses, and Joseph, and Joshua, and Gideon. Woman illustrates every page of Jewish history by her courage, fortitude, and faith; and such is the fact as to Christian history. Commencing with Mary, the mother of our Lord, what a remarkable display of faith, fidelity, and heroic devotion do we find in the females connected with the history of Christ and his apostles, and with the collecting and planting of the early churches! And were the Protestant Church guilty of the sin and folly of canonizing those who, by their great piety and devotion, have done signal service to the cause of truth and humanity, it could crowd every day of the year with the names of saints collected from that long list of holy women, who, in the days of the Reformation, amid the religious conflicts which agitated England and Scotland, in the prosecution of giving the Gospel to the world, have nobly fought the good fight of faith, and counted not their own life dear, that they might win Christ, advance his cause, and save men; and if to these we might add the names of those who,

like the violet in the bank, have hid themselves from public view, and have only shone in the lives of their children, we would have an array of moral heroism and of faith in God such as never has yet appeared on the page of history! It would throw even the marvelously fictitious narratives of that marvelous compiler of lying legends, Alban Butler, into the shade; and it would be to them what the Alps are to the clouds which often rise in Italian skies, and for which they are often mistaken.

And, perhaps, never was there an age when the influence of woman was greater than in our own. Mrs. Huntington, Mrs. Judson, Hannah More, Mrs. Graham, Mrs. Smith, Mrs. Fry, Mrs. Winslow, Miss Nightingale, are women of our own times; and we find woman at this hour, in every country and community of Christendom, laboring with an energy that knows no abatement, and with unwasting sympathy for the good of men; nor is there a Protestant missionary station on the globe whither they have not gone to sustain the ministers of the Gospel, and to be themselves the teachers and instructors of the heathen into the way of life, and to place before them, for their imitation, the arrangements, the duties, and the amenities of a Christian home. None but God knows how much of the moral and religious influences which are

now seeking the regeneration of the world we owe to the prayers which are offered around cradles, and to the pious training of their sons and daughters, by Christian mothers. But, though their names may be unknown on earth,

“There is a book

By angels writ, with beams of heavenly light,
On which the eyes of God not rarely look,
A chronicle of actions bright and fair.”

We also remark that *it is woman that emphatically forms society*. Men are out amid the conflicts, and rougher duties, and toils of business. They mingle with one another in all the pursuits of life; and, save in the society of females, pay little regard to their associates. When men meet for an evening, it is usually for business, or for political purposes, or for merriment; but if females are to be present, they dress and prepare for the social party and for refined intercourse; and, as are the ladies present, so is the evening spent. If gay, giddy, and foolish, it is spent in one way; if well-educated and intelligent, it is spent in another way; if truly pious, it is spent in yet another way. Indeed, social life is very much a creation of woman; the cliques, and classes, and grades of social life are very much of the feminine gender, and receive their color and their tone from the females they embrace. They are yellow, like brass; or pure,

like the white rose; or gaudy, like the flaunting sunflower; or veneered, like the sideboard, as females are brazen, or simple, or gaudy, or pretentious. A social evening at Mrs. Thrales' would be spent in one way; with Mrs. Hannah More, at Barley Wood, in another; and with Lady Blessington in still another. Indeed, society is good, bad, or indifferent, as woman makes it. A lovely wife will put some polish on a rough husband; lovely sisters and well-educated will keep off the rust from their brothers, and will introduce them to refined society; and women of high principle will frown upon the immoral, and will drive them from their presence as the clouds fly before the face of the sun—as the noxious vapors are scattered before a bracing wind from the west. Vice cowers in the presence of a virtuous and noble-minded woman, but it grows, rapid as the gourd of Jonah, in her smiles. When the star of Catharine de Medici was ascendant, Paris was converted into a great brothel; while every thing that is pure and lovely flourishes under the patronage of Victoria, who is no more beloved as a queen than she is virtuous as a woman. Hence the importance of the proper training of our daughters.

We only remark farther, in these preliminaries, that upon women devolve some of the

most important duties of life. They are the great factors of the household. Our homes, as to their comforts, and pleasures, and joys, are what wives and mothers make them. They may make them either the most inviting or the most unpleasant places in the town. The husband and children are only to be pitied who return in the evening from the labors of the day to a slovenly house, a fretful and scolding wife and mother, and who are driven to the beer-shop or to the oyster saloon, or to lounge at the corner of the streets, in order to get away from her dirt and her din. Nor can there be a doubt but that we owe much of our evening tippling and gambling, and much of the noise and riot of our young men and boys in our streets after night, to the unattractiveness of home.

And upon them mainly devolves the training of our sons and daughters. They are the guardian angels of the cradle of infancy. With them the infant becomes first acquainted. Its first smile is for them. Its first impression is from them. It learns the language of a mother's face long before it can understand her words. Its first steps are by their aid. Its first accents are but the echoes of those of the mother or nurse. And often are prejudices and opinions imparted to infancy which are never changed, which grow with its growth, and are strengthened with its

strength. What children are at seven years as to the current of their thoughts and the great elements of their character, they usually are forever. This is the rule, which has, we admit, like other rules, its exceptions. The child is usually the father of the man. The household is really an object of compassion which has a vain, ignorant, worldly, fashionable woman for its head; who is living for pleasure when she should be living for her family, and whose chief ambition, like that of the peacock, is to display her finery. And too many such mothers there are who live for show, and who will sacrifice the comforts of home at the shrine of their vanity; and the only way to dry up this fountain of evil is so to educate our daughters that, when they go out to families of their own, they will be as corner stones polished after the similitude of a palace.

CHAPTER XI.

Training of Daughters continued.—Woman of Fashion.—
A vicious Education.—Good Sense and its Exercise.—
Mrs. Jay, of Bath.—Mother of Cowper.—The Subject all-
important.

They should be educated mainly in reference to the great duties of life. And that should be considered the most perfect education which best prepares them for the duties growing out of the station which they are designed, in providence, to occupy. But what, it will be asked, is that station? and what are those duties? These questions we have answered, in the general, in the preceding chapter. They are to be wives and mothers, the governesses and regulators of the domestic circle. Their station is to be the suitable companions of sensible men; the judicious matrons of a rising family; the orderly and frugal directors of a household; the trainers of the minds, the hearts, the habits of the young; the springs of social life in the community; the imitators, in the ways of religion and virtue, of those holy women of old, who were last at the cross and earliest at the grave. And is this degrading woman below her just

rank? If so, where in this world can we find any position of high usefulness?

Besides, when they become settled in life, and are at the head of households of their own, they are very much withdrawn from society, for which alone too many of them are educated. They cease to be young and to be admired save in their now diminished circle, and household cares take the place of the theatre, the opera, and of fashionable dissipation at gay parties. The poetry of life has passed away, with all its airy castles, and now they are in the midst of its substantial prose. And it is for this sober period of life that education should lay up its richest treasures. When admirers fall away, and flatterers no longer follow; when the cares of a household call away from sporting fine dresses or equipages in the streets, the mind will be driven in upon itself, and if its coffers are all empty, it will return to the outward with increased force. And hence the flocks of women of fashion, who expend their time and money in gay adornments, in making and receiving calls, in a round of gay parties, at the opera and the theatre, simply for the want of internal resources to occupy the ever-busy mind, or for the want of a heart to sympathize with the poor, the needy, the ignorant, the destitute, the suffering, and which would lead them to visit the

fatherless and widows in their affliction. Forgetting all this, how many there are who educate their daughters for the fashionable saloons, and not for home; for the world, and not for themselves; for show, and not for use; for the matrimonial market, where they are exposed for sale, and knocked down to the highest bidder, and not to be as the woman whom Solomon thus beautifully portrays: "She stretcheth out her hand to the poor, yea, she reacheth out her hand to the needy; she openeth her mouth with wisdom, and in her tongue is the law of kindness; she looketh well to the law of her household, and eateth not the bread of idleness; her children rise up and call her blessed, her husband also, and he praiseth her."

We must be permitted to say that, in our generation, in the education of daughters, their true preparation for the duties of life is very much left out of the question, and is even rendered secondary to those accomplishments which attract merely in youth. Indeed, with many people, the great matter for their daughters is the accomplishments, and not a solid education. If they can only play on the piano, and sing, and paint from copy, it is of little importance whether they can spell, write, or reason! We do not object to finely-wrought architectural adornments upon a strongly-constructed and finely-

proportioned building, but they are very much out of place upon an ordinary building or on a wood-shed. We object not to accomplishments in their place; they add greatly to female attractiveness, and to the comforts and pleasures of home; but they should be as are the roses and flowers which are placed along the borders of a highly-cultivated garden. Education first, and, if circumstances allow, accomplishments next. "Accomplishment," says Hannah More, in her admirable "Strictures on the Modern System of Female Education," whose perusal we would recommend to all mothers, daughters, and teachers of young ladies, "accomplishment is a word that signifies completeness—perfection. But I may safely appeal to the observation of mankind whether they do not meet with swarms of youthful females issuing from our boarding-schools . . . who are introduced into the world as accomplished ladies, of whom it can not be truly pronounced that they illustrate the definition by a completeness which leaves nothing to be added, and a perfection which leaves nothing to be desired." And she goes on to say truly, "A young lady may excel in speaking French and Italian, may repeat a few passages from a volume of extracts, may play like a professor, and sing like a siren, and have her dressing-room filled with her own draw-

ings—yes, she may dance like a Sempronia herself, and yet be very badly educated.” Such is the testimony of one of the noblest teachers, women, and Christians of our own age, whose name is held in reverence, because of her endowments and virtues, throughout the civilized world. And we deliberately and solemnly aver, that no greater frauds are practiced upon this age than by many of our highly-lauded and numerously patronized female boarding-schools, in which it seems to be the end of education to teach the accomplishments and to make women of fashion; where the simple, the true, and the natural are made to give way to the false and the artificial. We know of schools well and wisely conducted, where the education of the heart forms the great object of the instruction and labor of the teachers; which have been, and continue to be, fountains of blessings to the communities where they are established; but we can pray most devoutly, from fashionable boarding-schools for young ladies, and especially from those of the French pattern, may the good Lord deliver the daughters of America. Would parents have their daughters to be as corner stones polished after the similitude of a palace—to be a blessing to their husbands, the light of their households, and the true trainers of a coming generation, let them educate them

mainly in reference to the great duties of life.

They should be taught the importance of good sense, and the way to exercise it. There is much said about good sense and common sense; and while every body has a dim perception of what they mean, it is somewhat difficult to define either. For our present purpose we regard them as identical, and we accept the following definition: "Common sense is that sobriety of character, that quick perception of propriety, that nice discernment of what is best to be done in all ordinary circumstances, which enables us to act with credit to ourselves and with comfort to others. It is prudence in action, and is opposed to rashness on the one hand and to inaction on the other. It selects its object, and uses the best means of obtaining it." Such is common sense, perhaps the most important of all the senses.

Need we say, in a day when follies and fashion reign with such despotic sway in the female world, that this is a most important part of female education? Let us briefly advert to its influence on the whole life.

A mother of common sense will judiciously select the early companions of her daughters. She will discourage the intimacies she judges to be injurious, and will only encourage those that

give fair promise of being useful; and she will so train her daughters to reliance upon her opinions that they will readily yield to her superior judgment, which never was arbitrarily exercised, and which never led them astray. Oh the importance of good sense just at this point! For the want of its exercise here, many, many is the parent who has gone down with sorrow to the grave.

A mother of good common sense will early instill views of propriety as to dress, habits, hours, and as to moral and religious duties. These exert a plastic influence on the physical, moral, and religious character of daughters. Who can wonder that such a mother as Herodias would have such a daughter as was Salome? or that such an excellent woman as was Mrs. Marshall would have such a daughter as was Isabella Graham?

Common sense will guide the daughters in life, and enable them, in all its emergencies, to be a law to themselves. It will check the vanity to which all youth are inclined. It will enable them to see the wide difference between the natural and the artificial, and duly to estimate both. It will guide them in all their intercourse with society. It will sweeten and soften their manners and conversation. It will render them cautious as to their friendships and in-

timacies. It will direct them in their studies and reading. It will preserve them from the sin and mischief of being tattlers and busybodies in other people's matters. It will influence their choice of companions for life; and when they go out into families of their own, their husbands will be known in the gates when they sit among the elders of the land; they will stretch out their hand to the poor, and reach forth their hand to the needy; they will open their mouth with wisdom, and on their tongue will be the law of kindness.

When daughters thus educated become wives and mothers, their power for good is great beyond calculation. By their chaste conversation, coupled with fear, they win ungodly husbands, if such they marry, from the ways of sin and irreligion, and train up their household in the nurture and admonition of the Lord. Witness the case of Abigail, who saved Nabal, her husband, from the hand of David, and of whom David thus spake: "Blessed be the Lord God of Israel which sent thee this day to meet me, and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, and from avenging myself with my own hand." She was not only a blessing to her husband in saving his life, but she was also a blessing to David in preventing him from shed-

ding the blood of the surly Nabal without a justifying cause.

And by their prudent, pious, and excellent lives, they exert a holy influence upon every thing around them and with which they have to do. A beautiful illustration we have of this in the case of the wife of the Reverend William Jay, of Bath, one of the most lovely, useful, and honored of the ministers of his age. On the fiftieth anniversary of his ordination, his congregation presented him with a purse of three thousand dollars. In the midst of his assembled people, he presented the purse to his wife with these touching words: "I take this purse and present it to you, madam, who have always kept my purse, and therefore it is that it has been so well kept. Consider it entirely sacred for your pleasure, your use, your service, your comfort. I feel this to be unexpected by you, but it is perfectly deserved. Christian friends, I am sure there is not one of you but would acquiesce in this, if he knew the value of this woman as a wife for more than fifty years. I must mention the obligation the public are under to her (if I have been enabled to serve my generation), and how much she has raised her sex in my estimation; how much my church and congregation owe to her watchings over their pastor's health, whom she has cheered under all

his trials, and reminded of his duties, while she animated him in their performance; how often she wiped the evening dews from his forehead, and freed him from interruptions and embarrassments, that he might be free for his work. How much, also, do my family owe to her, and what reason have they to call her blessed! She is, too, the mother of another woman in America, who has reared thirteen children, all of whom are walking with her in the way everlasting." Here is a lovely picture of a loving, intelligent Christian wife and mother, and of the blessed results flowing from her influence. And while we might produce instances like these in any number, can any think the proper education of woman a matter of secondary importance?

The mother of the gentle, sorrowing Cowper died when he was six years of age. A picture of her was presented to him when he was fifty-eight years of age, fifty-two years after her decease, on whose reception he thus wrote to the donor: "I received the picture the night before last. I kissed it, and hung it where it is the last object I see at night and the first on which I open my eyes in the morning. She died in my sixth year, but I remember a multitude of the maternal tendernesses I received from her, and which have endeared her memory to me beyond expression." And his immortal little

poem addressed to that picture it is that contains the well-known lines—

“My boast is not that I deduce my birth
From loins enthroned and rulers of the earth ;
But higher far my proud pretensions rise,
The son of parents passed into the skies.”

The subject of the proper education of our daughters is one of the highest importance, and is far-reaching in its influence. It is a subject in which the family, the Church, the State, and all the great interests of society have the deepest concern, and as to which there is a process of deterioration in progress which is truly alarming. The mothers of the martyrs to civil and religious liberty—of the men who plighted their lives, their fortunes, and their sacred honor to the maintenance of free institutions—of the men who, as the benefactors of their race, have written their names on the rock forever—were educated into principles, and not merely into accomplishments—for life's duties, and not to be mere playthings—for eternity, and not for time. They were mothers of whom their sons could say, as Richard Baxter said of his parents,

“Their early precepts so possessed my heart,
That, taking root, they did not thence depart :
Their wisdom so contrived my education
As might expose me to the least temptation.”

CHAPTER XII.

Religious Training.—Impressions as to a Future State universal.—Lesson to Protestants.—Religious Training enjoined.—The Way of the Jews.—Law of the Christian Church.—Its Power.—Falling into Neglect.—Must be revived.

WE propose some thoughts in the present chapter on the religious training of children. We have here also to state a few preliminaries before entering directly on our subject.

There is obviously on the mind of the race a universal impression as to a future state and as to a future accountability, in some world outside of our own. For evidence of this, we refer to the refined mythologies, as well as to the gross superstitions of the heathen. Whether we find them worshipping the unknown God, as at Athens; or worshipping gods many, as in India or China; or worshipping the Great Spirit, as the Indians of our forests; or, as in Africa, worshipping the devil on the shrewd ground that, as the good Spirit is too good to hurt them, the evil Spirit is the one to be appeased, the testimony is to the same point, the universal impression as to a future state and as to future accountability. And that these impressions are made

upon the soul of man by his Creator, as the laws of gravity and attraction are made upon the world of matter, is proved from the fact that no ignorance however gross, that no wickedness however degrading, has ever been able entirely to efface them. These impressions, like the hieroglyphics of the temples of Egypt, or like the figures on the untombed relics of Pompeii, or like the inscriptions on the pillars and arches of Rome, may not be as legible as they once were, but the impressions are there; nor do they require the learned ingenuity of a Champollion to decipher them. They are there in the fullness of their meaning, to be known and read of all men.

And there is a corresponding desire as wide as these impressions to bring up children under a sense of their influence. This desire is as strong in heathen and Mohammedan lands as in Christian communities, if not stronger. The feelings excited by superstition and fanaticism are more intense than are those excited by evangelical truth. The Hindoo mother has trained her child to the worship of the gods before it can well walk alone. The Turkish child has learned that there is but one God, and that Mohammed is his prophet, in its mother's arms; and, whatever else is omitted, it is taught to read the Koran, and to repeat some of its more im-

portant passages from memory, and, at canonical hours, not to fail to pray to Allah. And so we have seen in papal countries, down amid the deep darkness that envelops Naples and Rome, the poor Lazaroni mother in her rags, carrying her child, all but nude, to the images of the saints and Virgin; and the beggar mother on the Tiber, at early morn, placing her child in a devotional posture before pictures, statues, and shrines, and thus early imbuing their minds with a superstition which, without enlightening or reforming them, ever holds them in its iron grasp. And with all our high intelligence and boasted civilization, and our wide circulation of the Word of God, and our evangelical ministrations, and our thrice blessed Sunday-schools, we do not as deeply impress the minds of our children with the importance of the religion of the Gospel as do these ignorant, vicious, and abandoned parents their children with the importance of obedience to the rites and ceremonies of their ancestral mythology. While one great reason for this no doubt is that these go with the current of depravity, and we against it; that, while the rites of the superstitions which they teach are not inconsistent with the most depraved indulgences, the doctrines and rites of the religion which we teach require all to be renewed in the spirit of their minds, yet much may be at-

tributed to the fact that they begin with the beginning—with infancy itself—and make these rites and superstitions a part of the warp and woof of the minds and affections of their children. And, at least in this respect, the heathen, the Mohammedan, the Neapolitan and Roman papists, the most degraded papists, and the least religious on the globe, teach us a lesson of the deepest importance—to commence with their infancy the religious instruction of our children. Oh, if Protestant Christians manifested but half the zeal of pagans and ignorant papists in the religious training of their children, they would see their sons, to a far greater extent than they are, growing up like plants in their youth, and their daughters as corner stones polished after the similitude of a palace! And why should the most assiduous teachers of error, or the most untiring propagators of fanaticism, ever be permitted to exceed in zeal the followers of Christ in bringing up their children in the fear and nurture of the Lord?

And the religious training of children from their infancy up is emphatically enjoined both in the Old Testament and in the New. We have already, in these pages, alluded to the custom of the Jews on this topic; in the briefest way we allude to it again. For full information on the subject, we refer our readers to Brown's

Jewish Antiquities, and to the many similar works on the laws, customs, and habits of the Jews. Their children were circumcised on the eighth day. They were secluded from all intercourse with any save Jews. Day and night, when they lay down, when they rose up—in the house and by the way, they were taught the law of the Lord. They were early introduced to the sacred mysteries of the Passover, the great sacrament of the law, and at the age of fourteen became “the children of the commandment,” that is, solemnly bound to keep the commandments, and to obey all the instructions of the ritual. And hence their astonishing devotion to the religion of their fathers; a devotion which neither the anger of God, nor the wrath of man, nor the pulling down of their theocracy, nor their being sifted among the nations, nor the scorn of the world, have yet served to abate. As the shipwrecked mariner clings to the cliff, so have they clung to their hereditary institutions. With but few exceptions, they are at this hour as unbending in their principles as was that stern old Mordecai at the gates of Ahasuerus.

And such, also, from the beginning, has been the law of the Christian Church. The divine Savior fulfilled the ceremonial law in the sense of submitting to it. He was circumcised on the

eight day; he was taught the law; he obeyed it; at the age of twelve he went up to the Passover. And thus were all his Apostles trained without exception. Nor was there any change in this respect made by them, or by their authority, in the great law as to the training of children. They were devoted to God by their believing parents, as in the case of Lydia, and the jailer of Philippi, and of others. Priscilla, and Aquilla, and Nymphas, and Philemon, had each a church in their house. The Savior is the Good Shepherd of the sheep, and was there ever a flock of sheep without lambs? And would not he be a hireling, and not the true shepherd, who would care for the sheep, but forbid the lambs to enter the fold? And while, during the great apostasy, religion wanted little of heathenism but the name, and its simple rites were converted into priestly charms and sorceries, from which abuse they have been scarcely yet rescued, yet, at the Reformation, the great law of the Church from the days of Abraham was revived. Children were devoted in their infancy to God in baptism. Baptism was restored, from being a charm, to a sacrament. They were taught from the first dawning of intelligence the doctrines of the Bible; they were brought up in the fear of God; prayer was made for them by the Church; forms of doc-

trine in the way of catechisms and confessions of faith were prepared for them. These they were made to commit to memory; proper explanations of them formed a part, and a very essential part, of the instructions of the family, the pulpit, and the school. When thus prepared by proper instruction, and by the spiritual influences which were all along expected and prayed for, they were introduced to full membership in the Church, and to the sacrament of the Lord's Supper. Such was the plan adopted for the religious instruction of children by all the Reformed churches in the early days of the Reformation. Nor from this system, in theory, among all these churches, save one, is there any departure down to our own times. We freely admit that the system has been abused. In Germany, England, and even in Scotland, it has been made the occasion of filling the churches with members who were merely instructed without being converted; but when the system is truly administered, it is one of amazing power. The abuse of a good thing is no argument against its proper use. And as used by the Presbyterian family of churches—diligently instructing children, and only admitting them to the Lord's Supper when they give credible evidence of love to God—it has given those churches a solidity, and power, and an

evangelical character known, acknowledged, and respected by all their sister churches.

When the soil of the mind is well prepared, and the seed is sown in its proper season, it takes root—deep root; and to eradicate these deep roots is very much like tearing out the mind itself. This none understand save those who have been compelled to abandon, in mature years, a false religious system taught them in youth for the simple Gospel of Christ. And the more sensual a system, the deeper it impresses, and the more difficult to surrender it. How beautiful the sight to see the Jews, in families, on the approach of the Passover, winding their way over hills and vales, and from every part of the land, to Jerusalem! How impressive their preparations for the keeping of the feast, and the solemnities of the great day of Atonement! And if there is a sight beautiful on earth, and upon which heaven approvingly smiles, it is to see the family group, morning and evening, at the family altar; entering the house of God together; on the sacramental Sabbath together commemorating the death of their Lord in the breaking of the bread and in the drinking of the wine; daily the helpers of each other's faith, and hope, and love; and as they pass, one after the other, into the eternal state, with the good hope of being finally united, an

unbroken family in heaven. "These," said an aged patriarch, the father of a large family, "these are all my children; and, what is saying much more for them, they are all the children of the Lord." And when the type of such a family is carried out into all the families of which such children may be the head, how widely the good leaven is extended. And this is one of the most important and successful ways of extending the Church of God in our world.

Now it is very obvious that there is a relaxation of this system of religious instruction in our day, and in a variety of ways. As in Germany and England, children are dedicated to God in their infancy, but the subsequent training is neglected; and the necessity of regeneration by the Holy Spirit, if not denied, is not taught as a vital truth laying hold of eternal life. And, in many churches, baptism is again converted into a charm, by the preaching of the unscriptural and absurd doctrine of baptismal regeneration. The fruits of all this are apparent in a formal religion, an unconverted people, and a worldly, if not an infidel ministry.

By others, the matter of infant dedication to God is regarded of little importance, and of no avail. Children are abandoned to the care of nurses and teachers. There is no care of their

early companions. There is no strong domestic influence; and while, so far as negatives go, there may be little amiss, the positive is all wanting. The feeble exhortation, "Why do ye so, my sons," may be spoken; but the fervent, intense supplication is not offered, "Oh that Ishmael may live before thee!" There is great anxiety rightly to train up for the world, but their religious training, though confessed to be important, is neglected.

By others, lax and disjointed views of religion are inculcated. No particular views must be taught in our common schools, and all forms of faith, and even the Bible, must be ejected from them. And so, also, as to select and boarding schools and colleges. And even from the Union Sabbath-school the distinguishing doctrines of religion must be excluded, lest some should be dissatisfied! All systems of faith to such are alike, and strong adherence to particular modes is only a mark of bigotry. It may suffice to say that people of no particular principles have no principles; and of all people in the world, they are the last to be trusted. The old Huguenots, Puritans, and Covenanters, to whom the world owes all that she possesses of civil and religious liberty, were not trained thus. Thus were not trained the men who have sacrificed comfort, ease, and life for the purpose of

unfurling the flag of truth on the high fortresses of error. And it is only by a religious adherence to the system of religious training sanctioned by God from the beginning, and which God has so signally blessed, down all the ages, that we can hope to see the truth of God transmitted, in its simplicity and purity, from one generation to another, or the Church extending and subduing all opposition, until it becomes clear as the sun, fair as the moon, and terrible as an army with banners.

CHAPTER XIII.

Religious Training continued.—Parents bound to it as Parents; by Regard to the temporal Welfare of their Children.—Religious Principles alone preserve.—Trials await all.—Amiability, Talents, Good Principles formally professed preserve not.—Character should be firmly constructed.—Martyr of Wigton.—How to estimate temporal Prosperity.

HAVING occupied the last chapter with preliminaries, we shall, in the present, state some of the obligations which bind parents to the religious training of their children.

To this they are bound *by the relation which they sustain to them as parents*. It is deeply to be regretted that such multitudes rush into the marriage relation, for whose duties they are unfitted, and who, when they become parents, have no conception of the weight of responsibility under which they rest to God and the community. It would be well if the laws could guard the state from such abuse of a divine institution. We see no more reason why vicious and ignorant persons should be permitted to multiply beggars and convicts, than they should be permitted to multiply any other species of nuisance; nor do we see any reason why families in which diseases of body or insanity have be-

come hereditary, should not be restrained from multiplying the miseries of humanity by the propagation of themselves. And there are multitudes bearing the relation of parents who have far less care for their children than the fowl of the air, or the beasts of the field have for their young. The little bird will search all the fields for a worm to carry, in its beak, to its cawing brood, and will pluck the feathers from its own body to make for them a warm nest; the hen will lead out her chickens, from the morning to the evening, to provide for them food; she will scrape the earth to provide for them a meal, and will deny herself to feed them; when the storm is approaching she will call them to the shelter of her wings, and to screen them will expose herself to all its peltings. The beasts of the forest will risk their life to procure food for their young, and will starve themselves rather than permit them to suffer. But even mothers of our race, for their own depraved appetites, will neglect their children; and many is the miserable father who, instead of returning at the close of the day with the fruits of his labors to cheer his household, returns there, brutalized by brandy, to abuse her he had sworn to protect, and to be a terror to the little group who are compelled to call such a brute "father," and who blush when they do it. And even where the

passions and appetites are kept under restraint by education and social refinement, parents too much regard their children simply as social and intellectual beings. They make provisions for their bodies and for their education, but they pass over the great religious element of their nature as unworthy of attention.

Parents should remember that, while their children possess an animal nature, which needs food and raiment, and a social nature, which needs to be trained and educated, they also possess a religious nature, to whose right culture all their powers and affections should be especially and ardently directed. Our children are born to die, and yet never to die. The stamp of eternity is upon them, and while their life had a beginning, it will never have an end. They are depraved, and sinful, and averse to holiness. They are candidates for an endless heaven or hell; and unless renewed in the spirit of their minds, and by the power of the Holy Ghost, they will be homeless wanderers from the light of the universe forever. And can a parent, worthy the revered and honored name, be unmindful of the religious training of his children, when that training has reference to the higher and more enduring principles of their nature, and to their eternal well-being? Does the eagle teach her young to fly toward the sun?

Does the nightingale teach her young to sing? Does the ant teach its young to fill their storehouse in summer with provisions for the coming winter? Does the beaver teach its young to build its dam so as to secure a depth of water which will not freeze in the coldest winter? And shall those of the race of man, made but a little lower than the angels, occupying the position of parents, neglect the training of their children for God and for eternity? Surely to state the question should be to answer it. Behold that venerable Jewish father devoting his son, in the rite of circumcision, on the eighth day from its birth, to God. Behold that pious mother and grandmother teaching young Timothy the Scriptures from his youth. Behold Joseph and Mary leading their young son up to Jerusalem, at the age of twelve years, to keep the Passover. Look at Philip Henry teaching all his children solemnly to repeat this form of dedication on each Sabbath evening: "I take God to be my chiefest good and highest end. I take Christ to be my Prince and my Savior. I take the Holy Ghost to be my sanctifier, teacher, guide, and comforter. I take the Word of God to be my rule in all my actions, and the people of God to be my people in all conditions. I do also devote and dedicate to the Lord my whole self, all I am, all I have, and all I can do; and this

I do deliberately, sincerely, freely, and forever." Ponder these and such examples, and then you will see, in some measure, the importance of the duty of training up children in the way in which they should go, and the manner of doing it.

Parents, there is not a child added by the Lord to those that climb up your knees or draw around your table that is not given with this command, "Take this child and train it up for me, and I will pay thee thy wages." Nor is one of the little ones called away from the group to join the "little children" of whom the Savior said, "of such is the kingdom of heaven," which does not say to you as it is departing, "Let the training of your children for heaven be your first, last, greatest, and most unremitting care in reference to them." It is only by seeking to secure, in its highest sense, a Christian training for your children, that you can discharge the duties of your position, or your obligations as parents.

Parents are also bound to the religious education of their children *by a regard to their temporal welfare*. We are often appalled by the narratives of wrecks on the ocean, and of burning steamers on our lakes and rivers, and of disastrous collisions on our railways; and there are those who keep a register of the loss of lives in these various ways, and whose annual publi-

cation is indeed sufficiently alarming. But who enters our families, and goes up to our schools and colleges, and enters our shops, and stores, and counting-houses, and goes through our great and small cities and villages, and traverses the highways and the by-ways of the land, for the purpose of counting up those who are lost for time and for eternity for the want of religious principle to guide them? All the losses by all the casualties of travel dwindle to a unit in comparison with these. Casualties slay their thousands, but bad principles, or the want of religious principles, their tens of thousands. Nor is there a community in the land, nor a family of any considerable extent, which is not yearly called to mourn over the fall of promising youth, all of whom religious principle would have saved for high usefulness. The principles of the Bible early instilled, and by the blessing of God becoming the law of their life, would have saved our gibbets from all their victims, our prisons from all felons, our almshouses from most of their paupers, our streets from all their fights and rowdies, and our families from most of the evils which distract and afflict them. Eli would be saved from the melancholy death caused by his sons; and David from his touching lament over his son Absalom; and many a parent in every community from going down broken-

hearted to the grave because of the misconduct of their children.

And do we not daily see that nothing less than religious principle is a sufficient preservative of youth against the temptations to which they are constantly subjected, in all the ways, and amid all the pursuits of life? In the ways of business there are exigencies ever arising which severely try their principles, and these ways are impeded by the wrecks and the ruins of the character of those whose principles were not sufficiently strong for the trials they were compelled to endure. Hence the double-dealing, the frauds, the dishonesty, the defalcations, the forgeries which are ever transpiring in commercial and monetary circles, and to such an extent as to undermine the whole system of public confidence. Against sins like these, true religious principles form the only safe protection; and we pity the young man who goes forth from a simple, quiet, honest, and moral home, to be introduced into the labyrinths of a commercial life, in a commercial city, without these principles being inwrought into his mind and heart. He may be preserved, but there are many chances against him. Schuyler was educated into honorable and moral principles, and he was thought to possess both when committing crimes which, when discovered, drove him,

like another Cain, as a fugitive and a vagabond from society, and rendered his name synonymous with polished and hypocritical villainy. And similar instances, equally criminal but less notorious, are evermore occurring in the world of business.

And in social life, as now constituted, there are vices, specious and popular, which put the principles of the young severely to the test. You need only go into some of our gay parties which turn night into day, and witness some scenes which are enacted after the clock has tolled the noon of night, to know what are some of those social vices which obtain in would-be fashionable circles, and which are converting our sons into drunkards, and sending many a son and daughter to an early grave. The victims of social vices we see every where, and, like the worshipers of Juggernaut, the more that are crushed beneath the wheels of its ponderous car, the more the devotees multiply. Social vices are contagious, and, when patronized by the goddess of Fashion, but few have courage to resist them. Against these, true religious principle is the only safe protection. Such principle will stem the social current when in a wrong direction—will present a wall of brass against the puny shafts of ridicule, and will sustain a youth in his integrity, like Joseph and Daniel,

whenever or however it may be assaulted, and whatever may be the corruption by which he may be surrounded. How often has it been our joy to see pious youth resisting temptation with the firmness of the rock which is unmoved by the billows which dash and foam around it, and, when the winds have expended their fury, go quietly to sleep at its base.

There is a trial of principle and of character which awaits all our youth at the threshold of life, and happy are they who are prepared to meet it by a home education. But amiableness, however lovely, gives no sufficient preparation. Alas! it is the amiable who are often most in danger, and who yield where they ought to resist. So tenderly affected was Nero when requested to sign a death-warrant, that he exclaimed, "I wish to heaven I could never write!" and yet subsequently he murdered his own mother, and could sing on his lyre the destruction of Troy when Rome was in conflagration, fired by his own command! And how many of our amiable and lovely youth are yearly swept down the tide of immorality beyond the reach of a virtuous motive!

I once had a college classmate, gentle as woman, and as soft in his manners, lovely in person and character, of excellent sense, and the favorite of his fellow-students. He was the

personification of all that is amiable. He graduated with honor; became a lawyer of promise; yielded to temptation; became a drunkard; liquor converted him into a brute; he drove his wife and family from the house at midnight during a howling storm, became a vagrant, and died in a poor-house. If all that is amiable and lovely in the absence of religion could save, the fellow-student that I loved as a brother would have lived and died like a man.

Nor do talents give any security, as sacred and profane history and daily experience prove. Indeed, they too often expose to greater temptation, and because of the self-reliance which they too often induce, render a fall the more certain. A few years since we knew a young man, a graduate of a British University, a son of honored parents, of the finest talents, of the highest classical attainments, to whom numbers and quantity seemed matters of intuition, and fit to adorn any profession. His company was sought by the gay and the dissolute. In spite of his talents, acquirements, and amiable deportment, he yielded to temptation. He drank; he gambled; he slept in barns; he died in a poor-house; and the coffin that inclosed his remains, and the simple stone which marks the spot where they were laid, were paid for by strangers. We warned him when living. We buried him.

And often, with heart mourning, have we gone to that grave, upon which the tear of a father, mother, or sister has never fallen, lamenting that the light of so much genius should be so early extinguished, that a youth of so much promise should have so early found so ignoble a grave. And from the graves of how many a youth, and from the example of how many of the young and the old may we hear the voice of alarm sounding in our ears, and pronouncing the emphatic words, "*Talents are no sure protection against temptation.*" Were they so, Bacon would never have taken a bribe, nor would Dodd have committed forgery; Voltaire might have been another Luther; David Hume another Matthew Hale; and Satan himself might yet be in the canopy of heaven, an orb of the first magnitude. Indeed, high talent, unless early cultivated, as was that of Moses, and Milton, and Baxter, and Edwards, and Wesley, and Robert Hall, is the most restive under moral restraints; is the most fearless in exposing itself to temptation; is the most ready to lay itself on the lap of Delilah, trusting in the lock of its strength. And alas! like Samson, how often is it found blind and grinding in the prison-house, when it might be wielding the highest political power, or civilizing and evangelizing the nations! Nor do religious principles, slightly ingrafted

and formally professed, afford security against temptation, or secure temporal welfare. A building may be beautiful to look upon, and be just in all its proportions, but it may be badly framed, and be built upon the sand. It may stand firm as a rock in ordinary weather, but may topple when the rains descend, when the floods sweep, when the winds blow. So religious principles, true in themselves, and strong as the pillars of the eternal throne, may be slightly imbedded in the mind, may be loosely jointed and cemented, and may give way under the pressure of strong temptation. And alas! how many and melancholy are the proofs that they do give way! The vessel that sails beautifully and safely up and down our inland lakes and noble rivers, is wrecked by the first breath of the tempest on an open sea. And how many amiable, and moral, and upright in the secluded walks of life, make shipwreck of principles and professions amid the trials of business and the temptations of public life! We never feel so overwhelmed with sadness and sorrow as when contemplating the career of some who were instructed in Christian principles; who early professed the religion of Christ, and took their seat at the table of the Lord; who inspired high hopes that they would grow up to the fullness of the stature of perfect men, and become pillars in the

Church and in the State, but who, on going out into the ways of business, yielded to temptations, and blasted all the hopes which they inspired. How many such that we loved as companions, that we counseled and directed as friends, now rise up before us. G—— was a young man of talents; he was brought up tenderly and religiously by Puritan parents; he professed religion in his boyhood; he was destined for the ministry; the temptations of an academy were more than he could safely resist; he abandoned the idea of the ministry in college; he studied law, became a drunkard, married a Cyprian, and died in a pot-house. When a young man turns aside from the strict moral principles taught in a religious home, his career is like that of a stone started from its bed on the brow of a steep mountain: it runs rapidly, and with ever-increasing momentum, to the bottom.

There is the same difference in the construction of religious character that there is in the building of sailing-vessels, or of dams in a river. Some vessels will sail over all seas in defiance of all storms, and will return home stanch and sound as when they sailed, while others leak as soon as they touch the waters, and quiver when struck by the first billow of the sea. Some dams are made the stronger by the press-

ure of the freshet which leaves not a vestige of others. The martyrs went to the stake for their principles, while many, on the first show of persecution, denied Christ and his Gospel. Young Margaret Wilson, of Scotland, the martyr of Wigton, in the days of the bloody Claverhouse, was condemned to death, at the age of eighteen years, for the high crimes of being present at conventicles and refusing to take the abjuration oath. The sentence was that she should be tied to a stake at low-water mark, in the Blednock, where it meets the sea, and there be drowned by the rising-tide. She was offered life on the simple condition of praying for the king and taking the oath, but she met death with joy and composure rather than yield her faith in Christ and his covenant, while many others made policy their principle, and could turn to any side that most served their interests.

And, perhaps, at no former period was this double-dealing with religious principles more in vogue than in our own. The seven principles of John Randolph, the five loaves and the two fishes, have their influence in religious as in other things. A story of a tailor from Ireland, who came to America to make a fortune, illustrates what we mean. He considered himself a prince in his profession, and hoped to get the reputation of the finest cut in the city of his

residence. He was educated a Presbyterian, and went first to that church; but, seeing the people wearing fine clothes, and the most popular tailor in the town a prominent member of the congregation, he concluded it was not the place for him. He next went to the Episcopal Church, and soon came to the same conclusion. He finally settled down into partnership with a fellow-countryman; and one took a conspicuous seat in the Baptist, and the other in the Methodist Church, which they were always sure to enter after the services commenced, that all might see the finish of their coat, and as a cheap weekly advertisement that they were in the land of the living, and ready for the exercise of the duties of their profession! Is this a solitary instance? Alas! the principles of too many, even on religious subjects, seem made of gum elastic, to contract or expand to suit circumstances. These are usually found out and treated accordingly. The men who can buy or sell religious principles for a mess of pottage soon find their level. Hence the importance, in order to secure the temporal welfare of children, of giving them a thorough religious training in youth, and to make them feel the importance of adherence to religious principle at whatever cost. The reply of Joseph to his tempter was, "How can I do this great wickedness, and sin

against God?" The reply of Luther to the terrors, promises, flatteries, threats by which he was assailed to induce him to abandon his principles and to conform to the Church, was, "I can not deny my principles or disobey my conscience." In that noble adherence to principle was wrapped the glorious Reformation, and all the glorious fruits it has borne.

Temporal prosperity is not to be estimated merely by the money that we make, nor by the social position to which we attain, nor by our popularity with the multitude, but by the character which we form, and by the good that we do. True, all these may be attained by the same person, as in the case of a Howard, a Wilberforce, a Buxton, a Lawrence; but money and social position are no evidence of true prosperity. Francis Chartres, whom Arbuthnot, in his famous epitaph on the miser, pronounced "the most unworthy of all mortals," acquired "a ministerial estate;" and Voltaire, who could stoop to any vice, even to that of pilfering the ends of the wax candles from the palace of the King of Prussia, rose to be the companion of princes. On the other hand, it is not known when or where John Howard was born. No romantic Stratford-upon-Avon is made classic and sacred to all time by his nativity. Nor is it needful. Although born in obscurity, and

declining social entanglements, and dying in poverty, "his glories, like the fruits of his labors, fill all lands, and the power of his name and the light of his example are the common heir-looms of mankind." Napoleon is the boast of France, and Washington of America, but Howard is the boast of humanity. He was, in its broadest sense, a philanthropist.

The man who makes an honest competence for his family—who employs his means and talents to do good—who brings up an intelligent, industrious, and moral family of children—who leaves to them but little else than the inheritance of a good name obtained in the ways of righteousness, has attained to a temporal prosperity infinitely superior to that of the man who makes money to hoard it as a miser or to squander it as a libertine, and to leave a name behind him which, with that of the wicked, shall rot. If parents desire the true temporal prosperity of their children in whatever department of the great work-house of society they may be called to labor, as a means to that end they should give them a thorough religious training.

CHAPTER XIV.

Religious Training continued. — Obligations of Parents to the Church. — On the ground of their Salvation. — Example of Christ.

PARENTS are bound to the religious training of their children *by their obligations to the Church of God*. Of all the institutions upon earth, the Church is the most important to the race. It is the pillar and ground of the truth. It is that which seeks to purify and to regulate the minds, the hearts, the passions, the affections of men; to reinstamp upon the heart of the race the lost image of God, while all other institutions have reference to our political and social relations. The Church of God is the great institution which scatters the preserving salt over all other institutions, and without which salt they become corrupt, and curses instead of blessings to the race. What is the family institution, commenced in Eden, unless guarded by the religion of the Bible? You may but look upon the tribes of men where that religion is unknown, or into the condition of those families in our own land where its principles are unfelt, to see. And what is human government without its influence but a vast and corrupt system of op-

pression; and we point you to all systems of human government for illustration. As the power of divine truth is known and felt in a nation, so are the laws of that nation humane or otherwise, and so is its government administered. So it was among the Jews. So it has been, and now is, in Great Britain. And if you desire to see how government may be rendered cruel and oppressive in a land where religion has become a gross superstition, and its ministers pagan priests, as ignorant, heartless, and wicked as those who ministered at pagan altars, go down to Italy. And if the proofs furnished by Rome and Naples need confirmation, then pass over to our own South American States, where one revolution succeeds another like waves upon a stormy sea; where the patriot fighting for freedom this month is a military despot on the next; where, by the same hands, the flag of Liberty is flung to the breeze, and then folded up again, and consigned to the vaults of despotism to rot. Where the Church of God, in its grand simplicity and truthfulness, is strongly imbedded in the affections of the people, there all good institutions flourish; and just in the proportion the Church is corrupt, and worldly, and formal, is it otherwise; and as an illustration of all this, we point you to Britain and Spain, to New England and Mexico.

If the Church of God is thus the most important of all institutions, and is needful to preserve all others from corruption and perversion, how weighty the obligation from this source to bring up children in the fear and nurture of the Lord!

And it is in this way that the Church of God has been most successfully extended in our world. "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to children's children." What an illustration we have of this in "the father of the faithful!" The sources of some of our mightiest rivers, like those of the Missouri, the Amazon, the Niger, bearing on their sweeping tide to the ocean the fruits of vast continents, are scarcely known; and when we seek the source of that mighty current of religion which is now spreading its gladdening waters over all the earth, we trace it up, through Protestantism, and Popery, and Judaism—through dispensations, and schisms, and errors, to a single tent in Canaan, and to a single family! And of the venerable father of that family God said, "I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Up there, in that soli-

tary tent, in the bosom of that single family, four thousand years ago, we find the spring-head of the Church of God. There commenced the stream which has rolled on, widening and deepening its channel ever since, from Abraham to Moses, from Moses to David, from David to Christ, from Christ until now; and never were the blessings promised to Abraham more richly or more abundantly bestowed than now. And the simple process has been, Abraham commanded his children after him, and his children again theirs, in uninterrupted succession; and thus the children taking the place of their fathers and mothers from Abraham to Christ, and from Christ until now. And it is by the blessing of God upon this process of training, commenced in the family of Abraham, and continued in his faithful seed, that most of the ministers, and pillars, and members of the house of God have been reared up. Where can the State look for the men who are to defend her principles in the forum, to protect them from corruption and perversion by base demagogues, or shield her from the attacks of external enemies, save to the sons of her patriotic citizens? And where can the Church look for her members, missionaries, ministers; for the heroic men who, taking the Gospel flag in their hands, will seek to place it on the highest bat-

lements of error, save to the sons of those fathers and mothers who, like Abraham and Hannah, seek to bring up their children in the fear of God? If, occasionally, the Lord, who is wonderful in working, selects the subjects of his grace from irreligious and even from unbelieving families, yet the rule and the law of his grace is to secure the entail of the blessing promised in his covenant to the seed of those parents who fulfill the covenant stipulations.

But parents are bound to the religious education of their children mainly *on the ground of their salvation*. The birth of a child, however viewed, is an event of vast importance. Life, from the infinite Source of Life, is begun in a spirit that will live forever. From the moment it commences to breathe the stamp of eternity is upon it, and of its years, like those of its Creator, there never will be an end. That you may see the importance to be attached to the event, ponder for a moment the birth of a Moses, a Paul, a Luther, a Knox, a Washington, a Wesley, a Chalmers. They are laid helpless in their cradle. They pass from infancy to youth and to manhood, as do others. Like others, they pass out upon the stage of life, each to act his part. They work great changes in the opinions of men, and in the conditions of nations and people. They die as do others; and the records

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of their life, written upon the world's history with the point of a diamond, are known and read of all men. They pass into the eternal state, where they live forever, and where they find, to their eternal joy or sorrow, that as men sow, so also do they reap; that they who sow to the flesh shall of the flesh reap corruption; that they who sow to the Spirit shall of the Spirit reap life everlasting. From the birth of such children we date the rise of eras in the history of men and of the Church. And while multitudes of children die in infancy, and while but few ever rise to act the part of these upon the world's wide stage, yet every child born into the world is born to live forever; and whether born in an African kraal, an Indian wigwam, or in a royal bed-chamber, the event is of vast importance. Oh how parents forget all this amid the joy excited by the adding of a new link to the bright family chain! They forget, too often, the great responsibility that comes with such a gift; that that child will hereafter awaken eternal joy in their hearts if they spend eternity with it in heaven, or eternal sorrow if it is sent away from the judgment seat to be an eternal wanderer from the light of the universe forever; and whether children shall rise to the joys of heaven, or sink to the sorrows of hell, is a question whose solution is vitally connect-

ed with their early religious training. This is a view of the subject which can not do otherwise than cast a deep shade of thoughtfulness over the brow of even laughing Folly, and cause the most inconsiderate and neglectful to ponder the way in which they are training their children.

There is a father with sons growing up around him. They have minds, and he spares no expense to educate them. He marks out for them ways of business, and for those ways he prepares them with all care. He taxes his resources to give them a fair start in life, and his heart is glad when he sees them successfully launched on the great sea of business, and commencing the voyage of life with favoring wind and tide. Can he be a rational father if he stops here, without any attention whatever to their souls, and to the vast, boundless eternity that lies before them?

There is a mother with a lovely circle of bright and interesting daughters growing up around her. She spares no pains so to educate them that they may adorn the circle in which they are intended to move. With an industry stimulated by a mother's love, which knows no intermission, she daily plies all her powers to render them pleasing, attractive, and, it may be, useful; nor is her ambition satisfied until they.

are respectably settled in life, and the head of households of their own. Now can she be a rational mother if she stops here, without any serious attention to their salvation—without seeking for them any preparation for the eternal world, for which she and they are alike candidates?

And yet there are fathers and mothers professing Christianity, and holding important positions in the Church of God, whose chief concern it seems to be to educate their sons for business, and their daughters to shine in the circles of pleasure and fashion, and who seem satisfied when their children reach certain points of social eminence, where, it may be, God is forgotten, and religious restraints are unfelt. When dying at the abbey of Leicester, it is said that the ambitious Cardinal Wolsey, who lived for earth and for Henry VIII. more than for heaven and for God, uttered these memorable words: "Had I but served God as diligently as I have served my king, he would not have given me over in my gray hairs." And we have often sat by the dying bed of dying sons and daughters, who might well say, "Oh, if my too fond and indulgent parents had given as much attention to my soul as they have done to my education, to the fitting of me for life's brief day, I would not be thus unprepared to meet my

God; I would not be compelled, as I now am, to take this leap in the dark." Parents do know, and they should feel in their heart of hearts, that the accomplishments of taste, the elegance of wealth, the wreaths of fame, adorned by tempers the most amiable and manners the most accomplished, can form no substitute for true religion, which alone can sustain under the perplexities and afflictions of life, and save the soul. The chief end of our existence is to glorify God and to save the soul; and whatever else we gain, life is a lost adventure if the soul is lost. All is lost if the soul is lost; and hence the eternal importance of parents making the salvation of their children the one great concern in reference to them. If children are bound to remember their Creator, parents are bound by every obligation, human and divine, to remember their children in the days of their youth. The care of Jewish parents in the religious training of their children can not be too frequently held up before Christian parents as the measure of their duty, and as a model for their imitation.

Youth is the spring-time of nature, when the fallow ground may be broken up, prepared, and planted; when the heart is not yet converted into stone by sin; when the promises are all emphatic, and fresh, and inviting; when the affections are yet comparatively free from world-

ly entanglements. As we transplant trees, when young, where we desire them to grow to full maturity; as in the spring we break up and plant the fields which we desire to bear an abundant harvest; as we send children to school in their youth to learn the rudiments of education, and early initiate them into the arts which we wish them to pursue through life, so should we seek, above all things, their early introduction into the family of Christ, by being renewed in the temper of their minds by the power of the Holy Ghost. And while this is emphatically of God, who alone can take away the heart of stone and give a heart of flesh, he has instituted means adapted to the securing of this end when used in faith. A formal consecration of children to God is important, but is not enough. The cultivation of the virtues and of an amiable disposition is important, but is not enough. They must be born again in order to possess those principles which are an anchor to the soul both sure and steadfast, and to secure a meetness for that inheritance which is incorruptible and undefiled, and which is reserved in heaven for all that love Christ and keep his commandments.

Upon this subject, the seeking of the salvation of children by their parents, we are presented with a picture of great beauty in the

Gospel, whose great lesson is as touching as it is instructive. As the great Nazarene was going up and down Judea in the performance of his great mission, he was met, near the banks of the Jordan, by two classes of people. The first were of the Pharisees, who, like all Pharisees since, were a set of quibblers and fault-finders, who concealed their bitter hate, their selfishness, and their wickedness under a hypocritical regard for the ceremonial law. These sought to involve him in controversy on the subject of divorce, which was one of the vexed questions of the day. The other class was composed of parents, who were there with their little children. The hearts of these parents were filled with one idea—that Jesus should bless their children; and that blessing they resolved to secure, if possible. Bearing along their children, they pressed toward him who was the great centre of attraction. The disciples rebuked their earnestness, but they pressed on. The Savior, seeing the conflict, rebuked the disciples for their interference, and ordered the children into his presence. Piously and humbly presented by their parents, “Jesus took them in his arms, put his hands upon them, and blessed them.” Here is an example for the imitation of parents. Here is a zeal to present children to Jesus for his blessing which could not be

suppressed; and here is the divine Savior taking up these children in his arms and blessing them. Parents have the example for their imitation in the conduct of those parents; they have their encouragement in the gracious reception and blessing of their children by the Savior.

CHAPTER XV.

Blessings resulting from religious Training.—Objections.—Not always successful.—Defects.—Good Effects proved, 1st, from the Nature of the Case; 2d, from the Scriptures; 3d, from the History of good Men.

HAVING, in the preceding chapters, discussed the religious training of children, we enter, in the present chapter, on a statement of the blessings which usually result from such training.

We have also a few remarks to make by way of preliminary, and for the purpose of clearing our subject from some of the objections that may lie against our statements.

It is often urged, and truly, *that the most careful religious training does not always secure the conversion of its subjects*; and the histories of patriarchs and prophets; of holy men of old and of modern days; of the families of ministers; and of Christians, of whom the world was not worthy, are searched and researched for illustrative examples. But when these examples are all collected, and placed in the most impressive array, yet is the promise true that if we “train up a child in the way he should go, when he is old he will not depart from it.” Let God be true, if every man is a liar. And the cases

usually cited, as if for the purpose of invalidating the promise, may be all traced to imperfections in the training, as in the case of the sons of Eli, who brought the gray hair of their father with sorrow to the grave. As there may be a mistake in the culture of a field which will prevent its fruitfulness; as there may be a mistake in the grafting of a tree which will prevent the scion from taking, so there may be very serious mistakes made in the training of children which will prevent the results which are only promised to right training. The best medicines may not be wisely administered.

Some of these defects we find in the instructions given. The difference between the true and the false, the right and the wrong, may not be made sufficiently clear and broad. The good is often put for the evil, and the evil for the good. Often is that made to be sin which is not, and not to be sin which is. Often is the greater made the lesser, and the lighter the weightier matter of the law. Peculiarities are often made essentials in religion; and things harmless in themselves are made violations of the moral law; and opinions, far more than doubtful in themselves, are made the hinges on which eternal life and death turn. These mistakes, which alas! in our day, are very common, often produce disastrous effects. And when

children grow up to be men, and to the full exercise of their reason, they reject the doctrines of their childhood and the creed of their parents, and often with these the doctrines of the Bible and the religion of God; and we have traced to causes like these some of the saddest cases of infidelity that we have ever known.

Some of these defects we find in the example of parents. The proverb truly says that "example is better than precept," and where the former is in opposition to the latter, the precept usually falls into contempt. So Paul reasoned with the Jews: "Thou, therefore, that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" And so we would reason with parents. Better not teach your children religious duties, than nullify your teaching by a bad example. Better cease the inculcation of high moral principles on your children, than daily violate them in your conduct. Your children will soon infer your hypocrisy from your inconsistency, and while they laugh at your precept, will follow your practice. Some parents are religious in

public, but not in private. They are often at the meeting of prayer, but have no family prayer. They are regularly at the communion-table, but hold no other communion with God. There is religion enough in words, but far too little in deed and in truth. And such is the utter inconsistency between their preceptive instruction and their daily example, that their teaching of their children falls as lightly upon them as does the snow-flake upon the river. Some of the worst children we have ever known came out of such families. When children discover inconsistency in their parents, they naturally conclude that all other persons are false. Inconsistent, hypocritical parents, full of prejudices and crotchets, often beget a disrelish for all religion in the minds of their children which no subsequent instruction can overcome.

Some of these defects we find in the temper of parents. It is said of Speusippus, the nephew and the successor of Plato in the Academy, that he caused the pictures of Joy and Gladness to be hung around the walls of his school, to signify that the work of education should be made as pleasant as possible; and so it should be, in order to secure the love of the student for his books, and the highest development of his faculties. And this should be especially so as to religious education, which has mainly to

do with the affections. Severity may restrain, and it may compel children to get their lessons; but it does not often beget love, nor train the heart to goodness and piety. Undue severity and strictness with children often produces an effect contrary to that intended. Religion becomes badly associated in their minds, and, when they think of it at all, they remember the severity with which its first lessons were enforced and obedience to its lessons secured. The minds of children are like a steam-boiler, working well under right pressure and duly regulated, but which explodes under too strong a pressure, carrying with it dismay and death. And while we can trace nearly all the failures we have known in religious training to defects like these, yet is it true as a rule that, if we train up children in the way they should go, when they are old they will not depart from it; and the proof of this we derive from the nature of the case, from the Scriptures, and from the history of good men; and to each of these sources of proof we ask your attention and in their order.

The nature of the case. The mind is essentially active, and after it reaches a certain degree of development it needs a supply of knowledge as much as the body needs food. The mind of the child is as craving for knowledge as is its appetite for food; and as the mind must be supplied,

it takes up with what first presents itself. And when knowledge is of the right kind, it has the great advantage of first possession, which, as to houses and lands, is said to be nine points of the law. We admit, and teach fully, that we are by nature the children of wrath; that children are the degenerate branches of a strange vine; but that does not weaken, but strengthen our position as to the importance of occupying the mind, from its earliest thoughtfulness, with right knowledge. There is a vast advantage gained by filling up the mind with true principles, and if parents are neglectful here, the enemy will be sure to sow his tares while they sleep. Possession then is a great point, and is a great element of future success.

And it is singularly encouraging to parents to persevere in the religious training of their children to know the results with which God has crowned parental fidelity in every age. Indeed, there is a great law underlying the family constitution which secures the entail of the morals of the parents to the children to the third and fourth generation; and it is to this law the finger of God points in that sentence, written upon the table of stone, "For I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate me, and

showing mercy unto thousands of them that love me and keep my commandments;" that is, the moral effects of the moral conduct of parents will be seen in their children, and they will be punished or rewarded accordingly. That this entail is so is quite obvious when viewed on a large scale. In France the infidelity of the parents and all its consequent evils are transmitted to the children. The young Arabs are as their fathers. The young Lazaroni are as beggarly, and as false, and as fanatical as their fathers and mothers. The children of pirates are usually pirates. On the other hand, we find the morals of Scottish parents descending to their children, and the stern integrity of our Protestant Christianity, even when they are not converted, descending to the third and fourth generation. And we need but look around us to see to what a degree the children of infidels, drunkards, and vagrants become infidels, drunkards, and vagrants, and to what a degree the children of the moral, the upright, the pious are the pillars of the Church and the promoters of the best interests of every community.

And not only the first principles, but the first habits of children have a governing power on their subsequent life. Hence the conflicts of systems all over the world for the moulding of the youthful mind. Habits early formed, like

spots of the leopard, like the skin of the Ethiopian, are difficult of removal. We see this daily illustrated as to bad and good habits. How difficult for the most philosophic to surrender the habits or the views to which they have been accustomed from childhood. David Hume was taught, in his youth, to believe in the existence of witches and fairies; and when, in his manhood, he put away childish things, and reasoned matter and mind out of existence, he would start at the rustling of a leaf, after dark, fearing that it might be caused by the approach of a hobgoblin! Hence the importance of being brought up in the habits of religion and virtue, before the habits of vice and sin have struck their fiery roots into the soul; not that education in such habits, of itself, will convert children, but it is a powerful means to that end. While we may not reason in all cases from the budding and bending of the twig to the training of the mind and heart, yet we know that religious habits early inculcated are great preservatives from the ways of evil, and are blessed of God to the leading of children to the wells of salvation; so that, from the nature of the case, we may expect the blessing of God to accompany the religious training of our children.

And the Scriptures are full of encouragement to the same point. This was the plan of God from

the beginning. Commencing with Abraham, the rule was, through all the descendants of "the father of the faithful," when they became as the stars of heaven in multitude, to instruct their children into the law of the Lord. "And these words which I command thee this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand; and they shall be as frontlets before thine eyes, and thou shalt write them upon the posts of thine house, and upon thy gates." While it is a question whether these directions are meant to be figuratively or literally understood, there can be no question as to the great duty enjoined, which is diligently, and frequently, and openly to teach children the great doctrines and duties of the Word of God. As far as children were concerned, the paramount duty of parents, according to this law, was their religious instruction, at all times and in all ways; and the effect of this, for our encouragement, is written on every page of the Bible. With all its imperfections, his parental training made impressions on the mind of Jacob which followed him through all his wanderings, and comforted him amid his

many and trying vicissitudes, and gave form and power to the blessings which he pronounced upon his sons just before he yielded up the ghost and was gathered unto his fathers.

Who has ever read, or can read the history of Joseph without emotions which tears only can relieve or abate? And who has ever followed the thread of his narrative from the day he first appears upon the stage, until, at the age of one hundred and ten years, he died, and was embalmed, and put in a coffin in Egypt, without the highest admiration of his piety and virtue? The integrity of his boyhood he maintained when a slave in the house of Potiphar, when a prisoner for his virtue in a dungeon, and when in the exercise of power next to the king in Egypt; and although early deprived of the care of Rachel his mother, and early torn from his father's care by the cruel jealousy of his brethren, yet the religious impressions of his youth grew with his growth, until the law of the Lord was the law of his life, and from which, neither the temptations of the depths of adversity nor of the heights of prosperity could induce him to swerve.

And who has ever read the history of Moses without absorbing interest? Born of slave parents making brick without straw among the kilns of Egypt, and at a time when the cruel

laws of the cruel Pharaohs consigned the male children of the Hebrews to death—while yet a babe, he was consigned to the ark of bulrushes, which, in its turn, was consigned to the perils of the Nile. None but parents can conceive of the sorrow of Amram and Jochebed in committing him in his frail bark to the waters, and none but a tried Christian, taught in the school of affliction, can estimate their strong confidence in God in doing it. That confidence was rewarded, and that reward is an encouragement to the exercise of confidence in all future ages, and in the most trying emergencies. The child was taken from the water by a princess, was committed for nursing to its own mother, and, when of suitable age, was ordered to the palace, where he was trained in all the learning of the Egyptians. We know not how long he was under the training of his parents, but it was short, and was fully improved. Though pressed and oppressed, they gained time from their daily toil to teach their boy, and they made impressions upon his heart which only grew deeper and stronger with his years. The splendors and caresses of a palace could not efface them. The morals and revels of a licentious court could not corrupt them. Exile and banishment only induced him to cherish them the more. He preferred afflictions with the people of God to

the enjoyments of sin for a season. And because of the blessings of God accompanying the tender years of his youth, that boy, taken from the waves of the Nile, became the deliverer of his people, the leader and the lawgiver of Israel, and as the greatest, the meekest, the wisest mere man of our race, he has written his name on the rock forever. Even now is his power felt in all the earth.

And all the ages have been charmed with the exquisitely natural and beautiful history of little Samuel, and poetry, and painting, and statuary have vied with each other to spread and emblazon his story. And yet it is a very simple one. A child, in answer to her fervent prayers, was born to a mother in Israel, who devoted him to God, as a Nazarite, from his infancy. As soon as he could be separated from her, she committed him to the care of Eli, the high priest, to be brought up to the service of the tabernacle. He became prophet and judge of Israel in the place of Eli, and with singular fidelity and piety managed the affairs of the nation down to extreme old age; and yet, under God, we owe his holy and useful life, and all the good resulting from it through all the ages, to the impressions made upon him by his mother Hannah, and to her entire consecration of him to God.

Taken all in all, David was one of the most remarkable men of his race. His life was one of great reverses, and his character was a compound of very opposite elements, yet he was a great and a good man, and is one of the lights on high for the direction and guidance of our race. Indeed, his grievous lapses are as instructive as are his deep repentings and his fervent prayerfulness. We first hear of him when Samuel is sent to the house of Jesse to anoint one of his sons as king in the place of Saul. He was the youngest of the sons, and was about sixteen years of age when "Samuel took the horn of oil, and anointed him in the midst of his brethren." His character was already known for piety, bravery, prudence, and skill in music, and he was about twenty-one years of age when he slew Goliath of Gath; and it is to his early training by his parents that we owe the subsequent life of their noble son; and the piety of Jesse is honored by many allusions to it in the Bible. "There shall come a rod out of the stem of Jesse," says Isaiah, "and a branch shall grow out of his roots, and the Spirit of the Lord God shall rest upon him." Thus is the name of Jesse indissolubly connected with that of the divine Savior. David never forgot his father, and age only seemed to deepen the impressions made by him upon his youthful mind. It is

supposed by many that the seventy-second is the last that he ever wrote; and in the last verse of that psalm he thus embalms the memory of his father: "The prayers of David, the son of Jesse, are ended."

And equally emphatic with these are the illustrations which may be gathered from the New Testament to prove the blessings which result from the religious training of children. The apostles Peter and Andrew were brothers; their mother is not named, but Jonas was their father; and from the few allusions made to him, there can be no doubt but that he was an Israelite indeed. "Simon, son of Jonas," said the Savior, "lovest thou me?" obviously alluding with honor and approbation to his father. The apostles James and John were brothers, the sons of Zebedee and Salome. They brought up their children in the way of the Lord, and behold the result! When Jesus commanded the two sons to follow him, leaving their father in the boat, they followed him in the way; and their mother not only followed Jesus, but ministered to his wants; and on the morning of his resurrection, he showed himself to Salome before he showed himself to the apostles. And Mary, the wife of Cleophas, a woman of the most earnest and exemplary piety, was the mother of four of the apostles; and

the mother and grandmother of Timothy, to whom Paul writes as his "dearly beloved son," are commended, because from a child they made him to know the Holy Scriptures; and he is exhorted, as he cherished the memory of Eunice and Lois, to continue in the things which he had learned, "knowing of whom thou hast learned them." And with examples like these the Scriptures are crowded, as if for the purpose of proving to parents that if they train up children in the way in which they should go, when they are old they will not depart from it, and to encourage them in the performance of the duty.

CHAPTER XVI.

Blessings of religious Education continued.—Alfred the Great.—Sir William Jones.—Milton.—Chalmers.—Doddrige.—A New Hampshire Mother.—Irreligious Families.—God's Will his Law.

THE blessed results which accompany and flow from the religious training of children are also proved by the history of good men; and to this item of proof we advert under a separate head and chapter, because of the common but false idea that the results detailed in the Scriptures were the effects of supernatural causes, and are not to be expected to follow from the use of ordinary means.

Who has not read of Alfred, truly called the Great, the man who first nobly set himself to the civilization of Britain? He fought in fifty-six battles by sea and by land; he was assiduous in the government of his people; he was a diligent student of philosophy and history; he devoted much time to the study of the arts; he wrote many books and treatises, and yet he gave a third of his time to the reading of the Scriptures and to devotion. On his dying bed he thus addressed his son and successor, Edward the Elder: "I pray thee be a father to thy peo-

ple. Be thou the children's father and the widow's friend. Comfort the poor and shelter the weak; and with all thy might right that which is wrong. And, son, govern thyself by law; then shall the Lord love thee, and God, above all things, shall be thy reward. Call thou upon Him to advise thee in all thy need, and so shall He help thee the better to compass that which thou wouldst." Making all allowances for the legends and embellishments of the monk Asser, who was to him what Boswell was to Johnson, and even more, Alfred was a truly great and good man for his times. The effects of his reign are felt in England to this hour. Nor should it be forgotten that to the early training of this man by his parents, to which they devoted remarkable diligence, the world owes the virtues of Alfred, and the great good effected by his wisdom and prudence. His mother, Osburgha, was to him what Hannah was to Samuel, and she should share the glories of his virtue and renown.

In point of great learning, the highest integrity, and the most profound regard for the Bible, Sir William Jones is known to all the earth. Although dying at the age of forty-seven years, when others commence to attract public notice, he read twenty-eight languages, had been eleven years judge in Calcutta, and had obtained

a world-wide reputation as a philosopher, a jurist, and a devout Christian. This is the man who penned this glowing eulogy of the Bible: "I have carefully and regularly perused the Holy Scriptures, and I am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence than can be collected from all other books, in whatever language they may have been written." This remarkable man made his remarkable progress in knowledge and secured his wonderful fame by a careful redeeming of his time, which he divided into portions, and sternly devoting each portion to its object. Nor should it be omitted that he commenced the duties of each day by reading ten chapters in the Bible. And from the biography of this man by Lord Teignmouth, we learn that when he was three years old his mother was written a widow, with a very small income. She watched over the infancy of her son with assiduous care; she was herself his teacher; she daily taught him religion from the Bible; she devoted herself to study, that she might fit herself for her daily duties, and be the sympathizing companion of William; and under her teaching he was already a prodigy before he was twenty years of age. In our admiration of the man,

the training hand of that widowed mother, her prayers and tears for the salvation of her son, should not be forgotten. On the monument to his memory which adorns St. Paul's Cathedral in London—on the statue to his memory erected in Bengal, the name of the noble mother deserves a place by the side of her noble son.

The name of Milton is a household word wherever poetry is read or genius is regarded. A man endowed with powers almost angelic, which he cultivated with wonderful diligence, he was destined to wield immense power for good or for evil in the stormy age in which the English Commonwealth rose, flourished, and fell. He had an unquenchable thirst for knowledge, which he sought at all its sources. He loved liberty as he did his life. He was educated for the Church, which he refused to enter because of his dislike to subscriptions and oaths, which required, in his opinion, "an accommodating conscience." He traveled to enlarge his circle of knowledge, and returned from Rome fired with zeal to emulate the virtue, the eloquence, the wisdom, the patriotism, the valor of her ancient citizens, and with the deepest abhorrence of the exquisite tyranny there exercised by effeminate priests, who govern their subjects by bungling fables and imaginary fears. The services which he rendered to truth, to the Church,

and to the State by his active services, by his immortal poetry, and no less immortal prose, are known and read of all men. He erred to show that he was human; he wrote his "Iconoclastes" and his "Paradise Lost" to prove that he was divine. And when we inquire as to the youth of this most famous of English poets and writers, we learn that his parents were pious and devoted Protestants, and that his first instructor was a pious minister, the Rev. Mr. Young; and to the care and piety of these parents, in his familiar letters, in his poetry, and prose, he often refers in terms the most tender and touching. Had his father been a Cavalier, his son John might have been a Jeffries or a Buckingham.

Let us take another example of a man who has acted a most conspicuous part in our own day in the world's drama, and whose name is destined to perpetual remembrance, Thomas Chalmers. He lived in an age of comparative quiet in the Church and in the State, and yet he has secured a name and a fame but little short of those of the Reformers who, amid storms, and convulsions, and civil and religious commotions, laid the foundations of our glorious Protestantism, and gave civil and religious liberty to the world. Although the merriest of children, and committed to the care of a bad

nurse when two years of age, yet, as as soon as he could form a purpose, he announced his intention of being a minister, and had selected his text for his first sermon, "Let brotherly love continue." And although the prayers of his parents seemed not early answered, and the first years of his ministry were not what we might desire, yet is his name indissolubly interwoven with the history of his country and with the history of the Church of Christ. To him, under God, we owe the existence of the Free Church of Scotland, whose sacrifices and energy are worthy of the martyr ages of Christianity, and which have given such an impulse to evangelical effort in every part of the world. He was the Paul of his age. "Nor can we tell," says his eloquent biographer, "how much in the building up of his natural character during his earlier years was due to the silent impress of parental example, or to that insensible education daily carried on by the general spirit and order of a well-regulated and Christian family."

A Bohemian minister sought an asylum in England from the persecutions of his own country. His daughter married a tradesman of London, and became the mother of a son of feeble constitution, whom she nursed with the most tender and prayerful anxiety. That son was most carefully instructed into the doctrines and

duties of religion by both his parents, his mother teaching him the Old Testament history from the Dutch tiles which adorned the chimney. When that boy was thirteen years of age his father died, and not long after his mother; and thus, while yet a boy, he was left an orphan; but the impressions of their instructions, prayers, and examples never faded from his mind. At the age of sixteen he became a communicant of the Church, and while yet pursuing his studies, "he set himself to do good to his school-fellows by assisting them in their studies, introducing religious discourse, and encouraging and assisting at social meetings for prayer, especially on the Lord's day. When walking alone in the fields, he either read or reflected on what he had read; and would sometimes, in his walks, call upon poor ignorant persons at their houses, give them a little money out of his own small allowance, converse seriously with them, read to them, and lend them books." And the name of that boy is now embalmed in the evangelical literature of the world as Philip Doddridge, and by his "Rise and Progress of Religion in the Soul" is now directing sinners all over the earth to the Lamb of God that taketh away the sins of the world. Well may it be said of him as Paul said of Abel, "Though dead, he yet speaketh."

As "the mercy of the Lord is from everlast-

ing to everlasting upon them that fear him, and his righteousness to children's children," and as God has fulfilled the stipulations of his covenant in every age and country, it would not be difficult to multiply the list of eminent men to any extent whose characters were formed and whose courses of life were shaped by parental influence. Who can read the lives of Baxter, or Flavel, or Taylor, or Locke, or Huss without gratitude to their fathers; or the lives of Augustine, or Luther, or Hervey, or of Colonel Gardiner, without gratitude to their mothers? Sometimes the fidelity of one parent, and sometimes of another, secured the blessings of the covenant; but in cases like those of Howe, and Edwards, and Dwight, and Green, and Mason, and Richmond, both the parents were united in heart for the salvation of their children; and in cases where both parents are removed by death, we may often trace to the impressions of a kind relative or friend the subsequent life of the man. The celebrated Usher was early left an orphan, and from his infancy to his eighth year he was brought up by two pious aunts, remarkable for their knowledge of the Scriptures, although they were both blind.

I have seen it somewhere stated that Dr. Dwight, of Yale College, was the sixth or seventh in a direct line of godly ministers. The

descendants of John Knox are yet preaching the Gospel. The names of some of the Scottish reformers have never been absent from the roll of the ministers of the Church of Scotland since the Reformation. The Buxtorfs and the Turretins have been preaching the Gospel for two hundred years. A godly minister of the South gave five sons to the ministry of the Gospel; and it has been our privilege to know three ministers, one of whom has given five, and the other two four sons each, to the great work of preaching the Gospel; and most of those fathers and sons are yet honored and useful laborers in the vineyard of the Lord. And may we not add that by far the largest portion of the stable, useful, benevolent, and praying members of our churches are the children of parents who sought, above all things, to bring them up for heaven?

Thus, for the encouragement of parents, we have sought to place before our readers the blessings which result from the religious training of children, by arguments and illustrations drawn from the nature of the case, from the Scriptures, and from the history of good men. And could we truly portray the spiritual history of many who may favor these pages with a perusal, and who are the true followers of Christ—could we trace up to their origin those

impressions which, in time, led many saints in glory to draw water from the wells of salvation, we have not a doubt but that we would trace many of them to the prayers and example of a father, or to the kind, soft hand of a mother—to that insensible education of a pious family which is powerful in the proportion it is quiet and unobtrusive. We clip the following from a religious paper. “A Christian mother in New Hampshire had nine children, and sought their salvation with a faith and zeal that would take no denial. Time passed onward; her children became men and women. One of them died in the hope of the Gospel, and found a grave on the northern bank of the Ohio. One of them is a devout elder of a Church in one of the Middle States. One of them is the faithful and successful pastor of a church into which hundreds of souls have been collected by the blessings of God upon his labors. One of them is a fervent and zealous domestic missionary, who has laid the foundations of many churches in the Western States. Every one of her children became intelligent and useful Christians; and it is said that it was a part of the solace and joy of her old age to think that all her grandchildren were growing up under the hallowed influence of family piety.”

And were it necessary, or required by our

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object, to discuss the opposite side of this subject, we could show you that, as a rule, the wicked, the sensual, the carnal, the profane, who have risen to unenviable fame by their high talents misdirected, and by their vices, have gone forth from families in which God was forgotten and religion was rejected. Who can wonder that Athaliah, or Herod, or Nero, or Charles IX. of France, or Lord Byron, were what history represents them to have been, who remember the characters of their mothers? Nor can there be found an infidel or libertine in any community who may not, as a rule, be traced up to families in which the power of religion is unfelt.

True, the purposes of God are not confined to any channels. His own will is his law. He will have mercy on whom he will have mercy, and whom he will he hardeneth. As in the cases of Saul of Tarsus and John Bunyan, his grace sometimes makes strange circuits, and saves some who are far out of the way; so, also, as if to display and illustrate his sovereignty, he leaves those sometimes in their sins for whom prayer is made without ceasing. Yet God has ordained that his mercy should flow in the channels of his own providing, and that it should be vouchsafed to the children of his faithful people. The seed of the righteous shall inherit the earth.

CHAPTER XVII.

Insensible Education of Home.—The family Residence.—Peace and Love.—Temper.—A cheerful Home.—Home the Abode of Kindness.—An intelligent Home.—Amusements.

THERE is an insensible education in progress in every family, of great power, and which is not the less influential because it is unfelt by the parties giving and receiving it. Indeed, it is often the case that, through this insensible education, the foundations of character are laid before children have learned the alphabet—before they are old enough to go to school. They have learned the language of their parents, and many of their habits. The family stamp is often upon them. Their tastes have commenced to develop themselves; and quietly as the dew of evening descends upon grass, flower, and plant for their refreshment, without telling whence it comes or whither it goeth, so quietly do the habits and manners of the home circle fall upon the minds and hearts of children, training them after their own pattern. Hence the importance of doing all that in us lies to make home attractive, especially to children, and so to arrange every thing connected with it, and all its

surroundings, as to render it conducive to the highest education of the household.

As far as possible, every thing should be pleasant around the family residence. We would not build it in a vale when we could place it on a hill, nor in a naked lot when we could embower it in trees, nor near a stagnant pool or unpleasant marsh when we could place it on the banks of a clear and murmuring stream. We would, as far as possible, encircle it with trees, and with flowers, and with vines, that would bear fruit, and whose flowers would invite the bee and the humming-bird. We would keep it in the best of repair, and free from every species of nuisance, clean without and within, so that the visitor, and even the traveler, would see in every thing the effects of the hand of taste and industry. That there is much both of civilization and religion in all this we may soon see in passing from a village in Lower Canada to a village in New England; and that we may see the effect of all this on the rising generation, we may but compare the stolid youth brought up in the bleak French villages north of the St. Lawrence with those brought up amid the embowered villages and nicely decorated houses on the banks of the Merrimac, the Connecticut, the Hudson, and the Ohio. The tastes and the habits of children are thus

formed, are thus educated in their earliest years, and thus a relish is imparted for the clean and the beautiful which abides through life, and which exerts a powerful influence on the formation of character. The religion of Christ teaches those who receive it to be clean and neat as well as to be pure, peaceable, and loving. It cleans up and repairs the house of a believer as well as purifies his heart. In cleansing the inside of the cup and platter, it does not forget the outside.

Think not that the principle which we here advocate has its application only to the rich, or to those engaged in prosperous business. It has its application to the poorest householder, whose humble cottages are often models of neatness. We have seen the vine trained over the window of the widow who lived by her needle, and the box of violets growing upon its sill, and every thing neat within, and the roses, in a tumbler of water, standing on the little table, by the side of which,

“With fingers weary and worn,
With eyelids heavy and red,
She sat from morn to even
Plying her needle and thread.”

What we insist upon is that, as far as possible, every thing should be pleasant within and around the family residence. The degree to

which this rule may be carried out must depend, of course, upon the condition and circumstances of each family.

The home should be the residence of peace and love. The farmer in his fields, the mechanic in his shop, the merchant amid the anxieties of business, the professional man amid the conflicts of clashing interests, the clerk in the counting-house, the apprentice wearied with efforts to learn his trade, the child fretted with the routine of school, all and each should have a peaceful and loving home to which to look, where the vexations of life should be all forgotten amid the comforts and sympathies which there do most cluster.

"It is just as possible," says an inimitable Christian author of our own day, "it is just as possible to keep a calm house as a clean house, a cheerful house as a warm house, an orderly house as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weaknesses as well as each other's wants, each other's tempers as well as each other's health, each other's comfort as well as each other's character? Oh, it is by leaving the peace at home to chance, instead of pursuing it by system, that so many homes are unhappy. It deserves notice, also, that almost any one can be courteous, and forbearing, and

patient in a neighbor's house. If any thing goes wrong, or be out of time, or disagreeable there, it is made the best of, not the worst; even efforts are made to excuse it, and to show that it is not felt; or, if felt, it is attributed to accident, not to design. And this is not only easy, but natural in the house of a friend. What is thus so pleasant and natural in the house of another can not be impossible at home. Can not all the courtesies of social life be observed in domestic life? A husband as willing to be pleased at home, and as anxious to please as in his neighbor's house, and a wife as intent on making things comfortable every day as on set days to her guests, could not fail to make theirs a happy home to all its inmates and to all visitors." Yes; and, we may add, children as anxious to be courteous and pleasing to their parents as they usually are to those with whom they spend an occasional evening in the social circle, would render the families to which they belong as peaceful, and lovely, and as inviting as was Eden itself before defiled by the slime of the serpent.

Let none seek to evade the point and force of all this on the ground of difference of temper. Men restrain their temper in public, why not in private? They do so in the ways of business and in their intercourse with men for pruden-

tial if not for higher reasons, why not do so at home? Bad tempers are to the heart what baleful weeds are to a garden; if we keep down or pluck up in the one case, why not seek to do so in the other? And as bad temper does no good and much injury—as, when unrestrained, it multiplies and extends evils, like the down of the thistle when permitted to grow to seed, why give way to it? To study the things that make for peace, and the things whereby one may edify another, should be the rule and the law of every member of every family. Nowhere is that law more imperatively binding than in the family circle, and nowhere is obedience to it more essentially requisite. If there are distractions in one church, we may remove to another; if we can not live pleasantly in one community, we may escape to another; but from the distracted domestic circle there is no escape, save in ways that do violence to the laws of God, and of man, and of the family compact. Hence “the home” should be the residence of peace, and of love, and of all the graces and virtues. When “the home” is, in this respect, what it ought to be, its influence in the education of children will be most gracious; and it will be the nursery of noble men and women for the Church and for the State; it will be as a garden that the Lord has blessed. And

every member of the home circle will be able to say,

“I foraged all over this joy dotted earth,
To pick its best nosegay of innocent mirth,
'Tied up with the bands of its wisdom and worth,
And lo! its chief treasure,
Its innermost pleasure,
Was always at home.”

The home should be a cheerful one. Cheerfulness is a disposition of mind free from dejection. It is opposed to gloom on the one hand and to gayety on the other. A cheerful person has an unruffled flow of spirits; a gay person is given to pleasure, and may or may not seek it in forbidden ways. Religion is consistent with, and is the best promoter of cheerfulness, while pleasure and thoughtlessness are the life of gayety. Whether we regard cheerfulness as to ourselves, as to those around us, or as to our God, it is equally our duty to cultivate it. The cheerful man is easy in his thoughts, is the master of his powers, is of good temper, of sound judgment; he is kind and attractive to others, and he daily shows a joyful acquiescence in the allotments of Providence. Indeed, gloom and cheerfulness bear the same relation to one another as do the seasons of winter and summer. Hence cheerfulness or Christian joy is a fruit of the Spirit—it is a great Christian virtue, while

gloom and despondency are because of sin, and are sinful states of mind.

There is a principle here involved greatly overlooked by many good men in our day, who regard melancholy and despondency as far more congenial with the spirit of Christianity than cheerfulness. Nor is the pulpit free from the charge of cherishing and extending this error. In guarding against what is forbidden, it not unfrequently launches forth its anathemas against what is allowed and innocent; and evangelical religion is not unfrequently subjected to reproach by the rigid demureness of those who, having neither wit, laugh, nor buoyant life in themselves, condemn as sinful all exhibition of them in others. This is a serious mistake, and for which we might have more charity were it not for the serious consequences we have often known it to produce. We admit that there are seasons in the history of families and of individuals in which the sun and the moon are darkened, and the clouds return after the rain; in which, as vinegar upon nitre, so is he that singeth songs to a merry heart; yet even in such cases the Christian may rejoice in the Lord, knowing that the Judge of all the earth only does right. Hence every thing in the way of principle, reason, and motive conspire to show that every home should be a cheerful one. And

to make the home as truly happy and cheerful as it can be made in a world of change and anxiety we regard as an important and solemn Christian duty. Heaven is a world of cheerfulness and joy, and each home should be as nearly like it as possible.

In order to this, the home should be neat, and neatly furnished; the house should be thrown open to light and air; the parents and children should meet in the morning with cheerful tones and words of love; faults and failings should be kindly pointed out or excused. Through the day, each should be the assistant of the other; and when all return at the close of the day, every thing should be prepared for their cheerful reception; and the reading, employments, and amusements of the evening should be such as to make home the most attractive spot in the town. Wives, mothers, and sisters are the queens and princesses of the household; and when they lay themselves out to make home cheerful and attractive, they will have less reason to complain of the frequent absence of their husbands, sons, and brothers to a late hour in the evening, seeking the pleasure abroad which they fail to find at home. A cheerful Christian home, such as was that of Thomas Scott, and William Wilberforce, and the late Dr. Mason, is a most important and

powerful means of grace; it is an unfailling well-spring of joy, like the stream from the rock that followed the Jews through the wilderness, amid the toils and perplexities of a world where we are compelled to earn our bread by the sweat of our brow, and where we are born unto trouble as the sparks fly upward.

I foraged all over this joy-dotted earth,
To pick its best nosegay of innocent mirth,
Tied up with the bands of its wisdom and worth,
 And lo! its chief treasure,
 Its innermost pleasure,
 Was always at home

I went to the palace, and there my fair queen
On the arm of her husband did lovingly lean,
And all the dear babes in their beauty were seen,
 In spite of the splendor,
 So happy and tender,
 For they were at home.

I turned to the cottage, and there my poor hind
Lay sick of a fever, all meekly resigned,
For oh! the good wife was so cheerful and kind,
 In spite of all matters,
 An angel in tatters,
 And she was at home.

I asked a glad mother, just come from the post
With a letter she kissed from a far-away coast,
What heart-thrilling news had rejoiced her the most?
 And, gladness for mourning!
 Her boy was returning
 To love her—at home.

I spoke to the soldiers and sailors at sea,
"Where best in the world would they all of them be?"
And hark! how they earnestly shouted to me,
 With iron hearts throbbing,
 And choking and sobbing,
 " Oh, land us at home."

I came to the desk where old Commerce grew gray,
And asked him what helped him this many a day
In his old smoky room with his ledger to stay?
 And it all was the beauty,
 The comfort and duty,
 That cheered him at home.

I ran to the court, where the sages of law
Were wrangling and jangling at quibble and flaw:
Oh, wondrous to me was the strife that I saw!
 But all that fierce riot
 Was calmed by the quiet
 That blessed them at home.

I called on the schoolboy, poor love-stricken lad,
Who yearned in his loneliness, silent and sad,
For the days when again he should laugh and be glad
 With his father and mother,
 And sister and brother,
 All happy at home.

I tapped at the door of the year-stricken eld,
Where age, as I thought, had old memories quelled;
But still all his garrulous fancies outwelled,
 Strange old-fashioned stories
 Of pleasures and glories
 That once were at home.

I whispered the prodigal, wanton and wild,
"How changed from the heart that you had when a child,
So teachable, noble, and modest, and mild!"

Though sin had undone him,
 Thank God that I won him
 By looking at home.

And then when he wept and he vowed better life,
 I hastened to snatch him from peril and strife
 By finding him wisely a tender young wife,
 Whose love should allure him,
 And gently secure him
 A convert at home.

So he that had raced after pleasure so fast,
 And still as he ran had its goal overpast,
 Found happiness, honor, and blessing at last
 In all the kind dealings,
 Affections and feelings,
 That ripen at home.*

Whatever may be the clouds and darkness of the world without, home should be always bathed in a cheerful sunshine. When the sea of life is agitated around us, home should be the well-sheltered harbor where the billows rise not, and where the winds are at rest. None can tell how much of their earthly happiness depends upon the cultivation of a cheerful spirit, or the power of a cheerful home on the temporal, spiritual, and eternal welfare of children.

Home should be the abode of kindness. Kindness consists in the habitual practice of kind offices and of benevolent affections. It is the expression in action of a benevolent heart, and

*.Tupper.

is a virtue whose cultivation and practice are enjoined by the letter and spirit of our Christianity. When Solomon would describe a virtuous woman, he says, "She openeth her mouth with wisdom, and in her tongue is the law of kindness." Kindness is enjoined by the example and precepts of the Savior; by Paul in all his epistles; and Peter exhorts us to add to our "godliness brotherly kindness." And if the precept of Paul to the Romans, "Be kindly affectioned one to another," has ever an unwonted power of application, it is to the members of the same household.

The picture of a household of which kindness is the rule and the law may be readily drawn, and is charming to behold. Would that we had the pencil of an Angelo to paint it in living colors! All cultivate a kind disposition. Between husband and wife there is nothing but confidence, and words and acts of love. They bear one another's burdens, and excuse each other's infirmities; and seek to regard the frailties which are common to humanity as concealed amid their shining virtues, as are the spots of the sun amid its effulgent brightness. They never provoke their children to wrath, but teach them to study each other's comfort, and to relinquish their rights for mutual convenience; to greet each other with words and looks

of kindness, and daily to be the keepers of each other's joys. Around the family board scandal receives no countenance; the virtues, rather than the failings of neighbors, are spoken of; even deserved censures are kindly uttered, and no bitter prejudices, either as to persons, or principles, or passing events, are instilled. Sympathy for the suffering, charity to the needy, condescension to the lowly, and kindness to every thing, are manifested by all. When this spirit is the law of the family, it will be like the little family in Bethany, composed of Martha, and Mary, and Lazarus, to whose bosom the Savior of the world loved to retire from the sins and the conflicts which he witnessed in Jerusalem.

Upon this subject it is impossible to say too much as a means to an end. Kindness in all begets love toward all, and is preventive of those bickerings, and jealousies, and alienations which, alas! so often divide the same family into parties, if not into contending units. It was once our privilege to be, for a short time, the guest of a man who was educated, pious, wealthy, an elder in the Church, and upon whose lips was the law of kindness. When the bell was rung for morning prayers, he took his stand in the hall and saluted every member of his family as they came down stairs, and as they entered the

room of prayer they saluted one another. Not one unpleasant word did we hear there. The family was large, and its members were never so cheerful as in each other's society. It was blessed with the blessings of heaven above and of the earth beneath; and while the father and mother of that lovely household have, years ago, entered upon their rest, and while their children have gone out into families of their own, in which they are reducing to practice the lessons of kindness taught them by their sainted parents, the savor of the influence of that family will long continue in the community which was blessed by their residence.

The home should foster intelligence. True, much can not be expected in this respect from ignorant and vicious families, but the aim of a religious community should be to elevate all such families to intelligence and morality; and if the parents can not be benefited, the children may be. But from families of ordinary intelligence very much may be expected. Why is it that children so often resort to the card-table, to the drinking saloon, to street-walking, or to the place of low amusement when the duties of the day are ended? They crave excitement and something to interest them, and when these can not be found at home they are sought elsewhere; and in the proportion the mind is denied the

aliment for which it craves, do the passions and appetites rise to the position of governing powers. Hence the passions and appetites are so early developed among the ignorant, and shoot up so early to an astonishing maturity; and hence every thing should be done that circumstances permit to interest the minds of the children at home. There should be a carefully selected library kept constantly supplied with the best issues of the press, and with a selection from the best Reviews and Magazines. There should be a daily paper, the less political or partisan the better, in order to an acquaintance with the current events of the day, which is essential to the guidance of our conversation and conduct, and thus a taste is early cultivated for reading which may preserve from many a vice. The family might often form itself into a reading circle, and discuss the subjects on which they are reading. The passing events and the discoveries of the day should be studied and discussed until they are understood. Parents might well study the daily lessons of the children, and assist them over the hard places where they need help. There is a living divine of elevated position in our country, whose mother, the wife of a mechanic, studied Latin, and Greek, and Hebrew, and Mathematics with her son, that he might have a cheerful and sympathizing

companion in his studies, and nobly has she been rewarded. And when the more serious and toilsome pursuits of knowledge are relieved by music, instrumental and vocal, and by innocent amusements, there is a happy and inviting home, and from which children will not be seen rushing for needful excitement to forbidden and vicious places of amusement.

Professing Christians often forget that their children have passions and affections that need training as much as does the mind or the body; that their children need amusement and excitement to their true mental and moral development just as much as they need bread or water. Children are injured by undue rigidity on the one hand, as they are by undue license on the other; and as to the matter of amusement, we protest, with equal emphasis, against Puritanical severity and the free license of the Cavalier. The mind always strained, like the bow, loses its power; the mind never strained has no power to lose; and the question which divides the suffrages of men is not as to amusement, but as to the kind of amusement best adapted to secure the highest development of our humanity.

To the important question of amusement, so often and so elaborately discussed, we can now devote but a few paragraphs. All amusements which tend to injure the moral and religious

character, or to dissipate the mind, should be discarded. This position needs no proof. Cards and all games of chance should be forbidden, because they tend to foster a gambling spirit, which ends usually in both the temporal and eternal ruin of its subject. They should not be allowed simply for amusement, much more should they not be allowed when played for money; besides, all games of chance carry with them an appeal to God, and all such appeals partake of the nature of blasphemy save when made in a solemn and religious manner. "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

All promiscuous dancing should be forbidden, because of the frivolous character which it tends to form, and because of its tendency to immorality. The man is to be pitied who selects for a wife a gay, giddy girl, with a frivolous taste for dress and the dance. She is likely to be, in every respect, the opposite of that beautiful picture of a "virtuous woman" so inimitably drawn by Solomon in the last chapter of Proverbs.

The theatre, of course, is not to be named among virtuous people as an amusement fitted for children or for any body else. Wealth, and art, and genius are laid under contribution to render it attractive, and that it is attractive

is proved by the multitudes that attend it. But its attractions render it the more dangerous. Vice, in every form, lives, moves, is fostered, and extended by the theatre. In the purlieus of the theatre lurk all the vices that corrupt the morals, blast the character, waste property, impair health, and destroy the soul. The object of amusement is to benefit the mind and the body; but the theatre injures both, and is thus preventive of the very object for which its advocates do most vindicate it. The theatre rises or falls with the morals of a community, and is most patronized by the unprincipled and profligate. Nor is it possible so to reform it as to make it any thing else but a school of vice. No wise merchant will long retain a clerk in his employment who spends his evenings at the theatre; and we pity the man who has made a bride of the girl whose only shining virtues, jewelry and brocade, first impressed him from the dress box. The drama of his life is very likely to contain scenes and acts on which he would be unwilling the curtain should rise.

But the question may be asked, What amusements are allowable in the family? We reply, in the general, any amusements which tend to strengthen the body, to relieve and render cheerful the mind, and to gladden the heart, without any tendency to moral injury. And

parents should be, far more than they are, the companions of their children in their amusements. Their presence would cheer their children, would moderate their excitement, and would beget confidence and love. "Father," said a son just out of college, "I have never been to the theatre, and I should like to go once." "Very well," said the father; "I have not been for many years, and I will go with you." So they went together; and the father pointed out to the son the characters that frequented that "school of virtue," the temptations to vice every where apparent; he told him of the characters of the actors, and of the speedy ruin of the young who frequented the play-house. The son retired satisfied, and never went again. We have seen a venerable doctor of divinity tripped up, and rolled upon the floor, and robbed of his pocket-book, by children who yet live to bless his memory, and to bless the Church as faithful ministers, and as devout and noble-hearted Christians.

CHAPTER XVIII.

Religion the Law of Home.—The Example of Rev. Dr. Scott.—An Incident.—The Benefits of Family Religion.—A Picture.—A happy Family in Heaven.

IN concluding this subject, we have only farther to say *that the religion of Christ should be the rule and the law of home.* All else, without this, is like the beautiful frost-work which often of a winter's morning covers, as with sparkling diamonds, the trees of the forest and the grass and shrubbery of the lawn, but which melts away before noon under the beams of the sun. Without this, all else is like the gilding of gold upon the baser metals, which soon wears off; or like the glorious coloring of the evening clouds, which dies away with the last rays of the setting sun. It is truly a melancholy sight to look in upon a home beautifully situated, the residence of peace and of love, full of cheerfulness, kindness, and intelligence, and where every thing amiable, and lovely, and of good report is taught—where little is forgotten save the chief end of our existence, which is “to glorify God and to enjoy him forever.” It is indeed a melancholy sight to look in upon a family where all the humanities are crushed under the press-

ure of passion, appetite, and vice; but a far more melancholy sight, if possible, than this is a family where every thing that is amiable, and lovely, and attractive, and of good report is cultivated, but where love to God is unfelt, where religion is merely tolerated, where the worship even of the lip is never rendered to the High and Lofty One that inhabiteth eternity. Children going out from such families may be compared to a vessel beautifully built, and painted, and rigged, sent out to sea with its canvas all flying, but not copper-fastened, and without cargo or ballast. It sails very well in a smooth sea, and with a light and favoring breeze, but springs a leak and topples over when struck by the first blast of the tempest.

Family religion is absolutely necessary to the perfection of home society and to the permanently good influence of home education. It erects the family altar; it prepares the morning and evening sacrifice; it causes the Bible to be daily read and pondered; it enforces duties by heavenly sanctions; it sweetens the temper and intercourse of parents and children; it secures the sanctification of the Sabbath, and regular attendance upon the ordinances of religion; and it seeks and secures the blessings of heaven upon all family relations and duties; for "the curse of the Lord is upon the house of the

wicked, but he blesseth the habitation of the just."

How charming a picture of family religion and of its benign influence have we in the memoir of the Rev. Dr. Scott, and as drawn by his own son. "I apprehend," he says, "no reflecting persons have enjoyed the advantage of being repeatedly present at his morning family worship without being forcibly struck with it. His expositions upon these occasions frequently rose above what any comment may be expected to reach in copiousness, minute application, spirit, and often elevated thought. Many times I wished his picture could be taken while expounding to his family. I have never seen his soul more thrown into his countenance than on these occasions. Every topic, almost, of doctrine or duty, came here successively under review, as he passed through the Scriptures, particularly the New Testament, in order." And after describing the fervency, the topics, and the manner of his family prayer, he says, "I would conclude with remarking, upon the whole, that to his constant and edifying observance of family worship, in connection with the steady, consistent spirit and conduct, which, notwithstanding imperfections incident to human nature, they could not fail to remark in him, is, I am persuaded, very much to be traced not only the

blessing of God which, I trust, has descended on his own family, but the further striking and important fact, that in very few instances has a servant, or a young person, or, indeed, any person, passed any length of time under his roof without appearing to be brought permanently under the influence of religious principle. I consider him as having been singularly blessed in this respect. And yet it was not so much his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually; it was not so much by preaching directly to them as by living before them, making an edifying use of incidents and occasions, and being so constantly instructive, benevolent, and devout in family worship, that, under the blessing of God, he produced so striking an impression upon them. This added tenfold force to whatever else they heard from him in his public ministrations."

A few years ago, in a city on the banks of the Ohio, we had to take the cars at six o'clock on a morning in January. In hastening from the hotel to the railway dépôt, along a narrow street, we were arrested by an earnest voice issuing from a lowly dwelling. We stopped to listen. It was the voice of prayer, uttered by a man of strong German accent, and who was most earnestly entreating the blessings of God

upon his household long before the dawn of the morning, and before going out to the labors of the day. Rarely has the voice of public or family prayer made such an impression upon us. The fervent, broken accents of that father, whose face we have never seen, are yet ringing in our ears; and the very house in which they were uttered, although humble and lowly, is imprinted on our mind. We felt that it was under the protection of God; that it was a fountain of good influence in the midst of a large and growing city, and that from under its unpretending roof children would go forth who would prove a blessing to the Church and to the State. The blessings of family religion are great beyond computation.

Seest thou yon lonely cottage in the grove,
With little garden neatly planned before,
Its roof deep shaded by the elms above,
Moss-grown, and decked with velvet verdure o'er?
Go lift the willing latch, the scene explore;
Sweet peace, and love, and joy thou there shalt find;
For there religion dwells, whose sacred lore
Leaves the proud wisdom of the world behind,
And pours a heavenly ray on every humble mind.

When the bright morning gilds the eastern skies,
Up springs the peasant from his calm repose,
Forth to his honest toil he cheerful hies,
And tastes the sweets of Nature as he goes.
But first of Sharon's fairest, sweetest rose
He breathes the fragrance, and pours forth the praise;
Looks to the source whence every blessing flows,

Ponders the page which heavenly truth conveys,
And to its Author's hand commits his future ways.

Nor yet in solitude his prayers ascend ;

His faithful partner and their blooming train,
The precious Word with reverent minds attend,
The heaven-directed path of life to gain.

Their voices mingle in the grateful strain,
The lay of love and joy together sing,

To Him whose bounty clothes the smiling plain,
Who spreads the beauties of the blooming spring,
And tunes the warbling throats that make the valleys ring.

Religion being thus made the rule and the law of the household, it prepares every member of the family for the chances and changes of the present mortal state. If prospered, it preserves them from the bad influences of prosperity ; if the wind and tide of the world prove adverse, it prevents from fainting in the day of adversity. It turns their losses into gains ; it exalts their joy into praises ; it converts their sighs into prayers ; it makes all things to conspire to work together for their good ; it teaches that a Father's hand moves all the springs of life, and imparts a peace, amid all its vicissitudes, which the world can neither give nor take away. It unites the family circle, not merely as relatives, but as Christians ; not only as pilgrims and strangers, but as the children of God and heirs of a blissful immortality. The attachments of earth, which grow with our growth and which multiply with our children, are all to be broken ;

and how sad the scene which society often presents on the severing of these attachments! They are often sad and heart-rending beyond endurance; but the religion of Christ comes to our relief when all else fails. It forbids us to seek our chief happiness from the creature; it sweetly bends our will to the will of God; it tells us, with joyful accents, that our friends, dying in faith, have been only removed to happier homes than earth ever knew; that the separation is but for a season; that we shall see their faces and hear their voices again.

I picture to myself a lovely family, having within itself all the elements of a happy home which we have now sought to portray. The parents, like Zachariah and Elizabeth, are daily walking in the ordinances and commandments of the Lord blameless. The children, like Samuel, John Baptist, and Timothy, are taught to love God from their youth, and are early bound into the bundle of life. The parents bend under the weight of years, and, having ended their earthly course with joy, the grave is made their house. The children follow them, one after another, until they all become the tenants of the same capacious dwelling. Once united on earth, they are now again united in the grave. The resurrection trumpet has blown, and the graves of that family give up their dead. The parents

rise first, the corruptible having put on incorruption, and the mortal immortality; the children, dressed in the same glorious robes, follow after. They are again united. How different this from all their earthly meetings! Here every meeting was chilled with the idea of separation; but now they meet to part no more, to be ever together, and to be present with the Lord. Here their happy home had its days of rain, and its wintry blasts, and its withering flowers, and its tears of sorrow; but now all these things are passed away, and they rise to a home happier than was Eden—a home which has no need of the sun or of the moon, for the glory of the Lord doth enlighten it—a home surrounded by the pure river of the water of life, clear as crystal—a home which is embowered in the shade of the trees of life, where there is no more death, neither sorrow, nor crying, nor any more pain, where all tears are wiped away from all eyes, and where they shall live and reign with Christ forever and ever.

Happy, thrice happy family! Theirs was a happy home on earth, and theirs is an infinitely blessed and happy home in heaven. Such may all the families of the earth be!

THE END.

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