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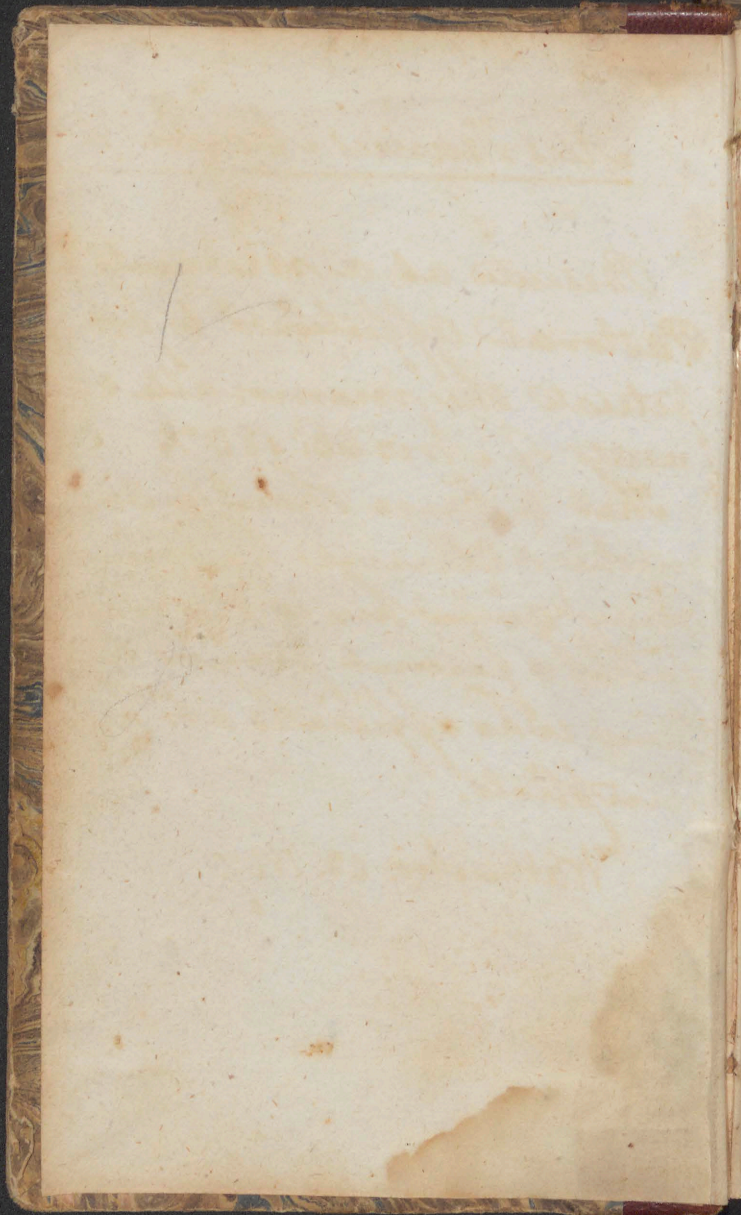
The Family Monitor or A Help to Domestic Happiness (Part 1)

John Angell James

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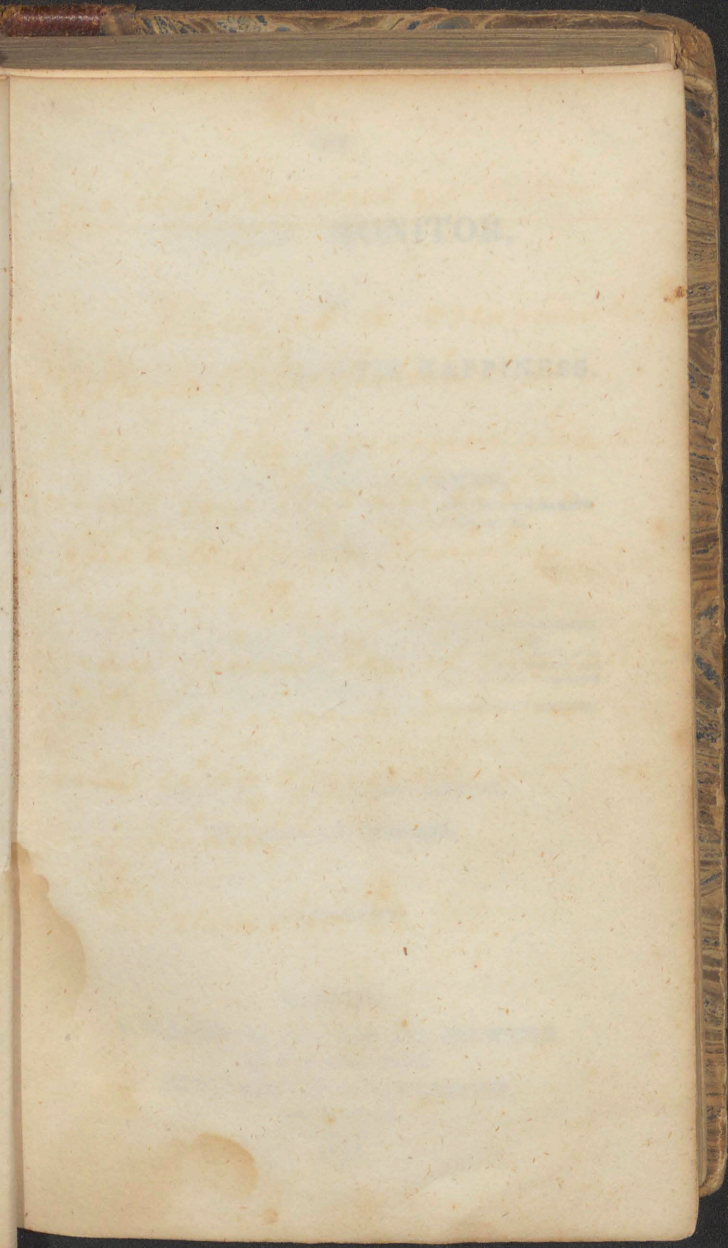


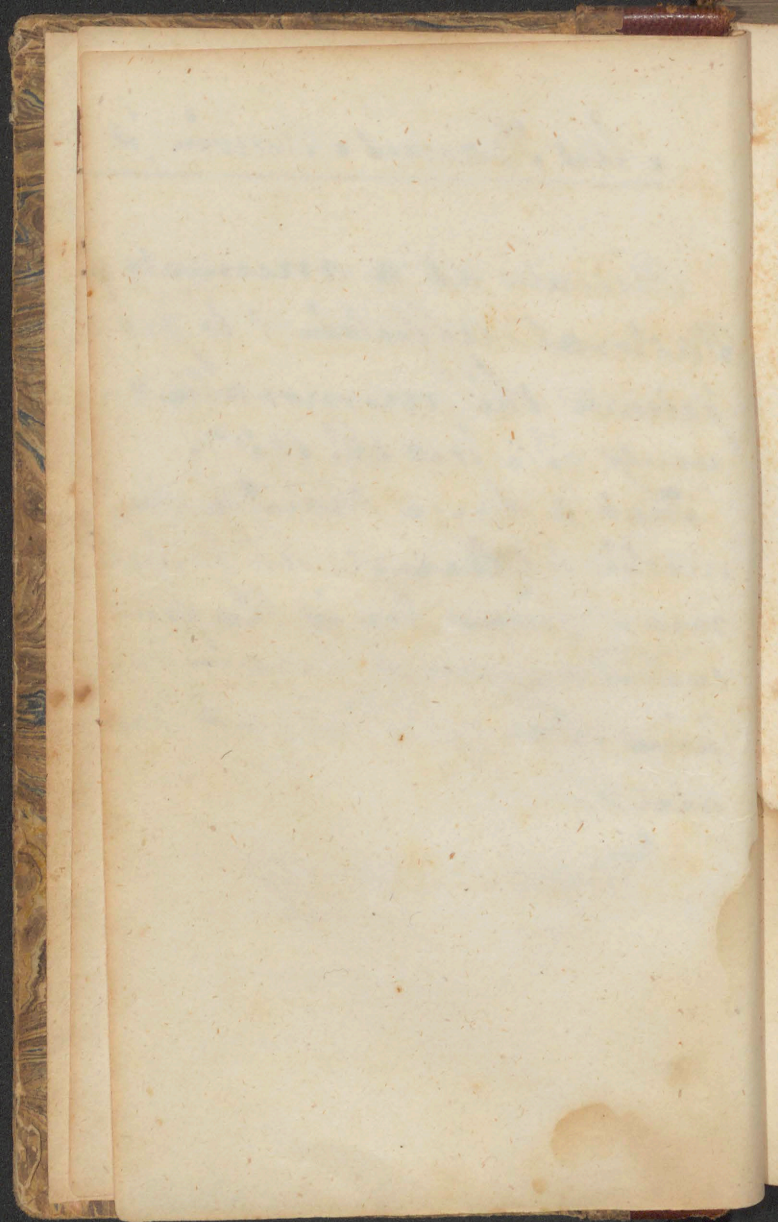
Mrs. Frances Mawin's.

Presented as a memento of
Pastoral Affection & to per-
petuate the memorable e-
vents of Nov. 23. 1837.

That a large share of Do-
mestic & Clerical happiness
may be given her is the fond
wishes & fervent prayer of
him who officiated at her
nuptials.

Walter Nov. 23. 1837.





THE
FAMILY MONITOR,

OR

A HELP TO DOMESTIC HAPPINESS.



BY JOHN ANGELL JAMES,

AUTHOR OF THE CHRISTIAN FATHER'S PRESENT, CHRISTIAN CHARITY
EXPLAINED, THE CHURCH MEMBER'S GUIDE, &c. &c.



“ Behold, how good and how pleasant it is for brethren to dwell together in unity !
“ It is like the precious ointment upon the head, that ran down upon the beard, even
Aaron's beard ! that went down to the skirts of his garments : as the dew of Hermon, and
as the dew that descended upon the mountains of Zion : for there the Lord commanded
the blessing, even life for evermore.”—PSALM CXXXIII.

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THE
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PREFACE.

THE substance of the following chapters was delivered by the Author, in a course of sermons which followed a series of expository lectures on the Epistle to the Ephesians. The consecutive method of preaching, which he principally uses, is attended, he thinks, with this, among many other advantages, that it brings under the review of a minister, many subjects which would otherwise be overlooked; affords an opportunity for the introduction of some topics, which, from their peculiarity, seem to require such a way of access to the pulpit; and also furnishes an apology, for the discussion of others, which the fastidiousness of modern delicacy has almost excluded from the range of pastoral admonition. On entering upon the first branch of relative duties, the Author was so much under the influence, perhaps improperly, of this excess of refinement, and felt so much the difficulty of making a public statement of the duties of husbands and wives, that he had determined, at one time, to relieve himself from the embarrassment, by merely reading large

extracts from Mr. Jay's beautiful sermon on this subject. After he had preached two discourses, and thus discharged, as well as he was able, this rather perplexing task, he received a numerously signed petition from many husbands and their wives, belonging to his congregation, requesting that they might be permitted to *read*, in print, the statement of their mutual obligations, which they had heard delivered with so much fidelity and impartiality from the pulpit. Instead of being limited by this request, the Author has gone beyond it, and sent forth the whole series of relative duties, thus furnishing a manual of advice, in which all the members of the household may find something appropriate to the peculiarity of their circumstances.

It is an unquestionable truth, that if a man be not happy at home, he cannot be happy any where; and the converse of the proposition is no less true, that he who *is* happy there need be miserable no where. "It is the place of all the world I love most," said the interesting Author of the Task, when speaking of home. And *he* may be felicitated who can say the same. Any attempt, however feeble, to render the domestic circle, what it ever should be, a scene of comfort, is at least benevolent. Nor is this a hopeless effort; for he who has the Bible in his hand, and

speaks as the oracles of God, can disclose at once, and in few words, the important secret. The principles of greatest consequence to mankind, whether we refer to science or to morals, lie not buried deep in gloom and mystery, but are to be found, like the manna of the Israelites, upon the surface of things. The secret of happiness lies folded up in the leaves of the Bible, and is carried in the bosom of religion. The Author knows of no other way to felicity, and therefore does not profess to teach any other. Let the two parties in wedded life be believers in Christ Jesus, and partake themselves of the peace that passeth understanding; let them, when they become a father and a mother, bring up their children in the fear of God; and, as a master and a mistress, be diligent and successful in instructing their servants in the principles of religion, and if happiness is to be found upon earth, it will be enjoyed within the hallowed circle of a family, thus united by love, and sanctified by grace.

The Author does not deny, that much of worldly comfort may be, and often is, enjoyed in some families, which neither possess nor profess a serious regard to the claims of religion; while it must be acknowledged, on the other hand, that there are to be found professors of religion, whose households are any thing but happy ones.

In reference to the former, it may be affirmed, that piety, while it would raise their enjoyment to a sublimer kind, and a higher degree of happiness in this world, would also perpetuate it through eternity; and in reference to the latter, it may be remarked, that their disquietude is not produced by religion, but occasioned by the want of it. A mere profession of the Christian faith is rather a hinderance to felicity than a help; nothing short of real religion can be expected to yield its joys.

In the following pages, there will be found numerous and long extracts from an incomparably excellent work, by the Rev. Christopher Anderson, of Edinburgh, entitled, "The Domestic Constitution." Of that volume, the Author feels that his own is not worthy, in any instance, to be the harbinger; but should he find that he has introduced any families to an acquaintance with a treatise so well worthy of their most serious attention, he will be thankful for that measure of benefit, and rejoice that he has not laboured in vain.

Edgbaston, September 13, 1828.

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THE HISTORY OF THE DISCOVERY OF THE GREAT BRITAIN

THE
FAMILY MONITOR.

CHAPTER I.

THE DOMESTIC CONSTITUTION.

“ By thee
Founded in reason, loyal, just and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it that I should write thee, sin or blame,
Or think thee unbecomming holiest place,
Perpetual fountain of domestic sweets !” —MILTON.

A FAMILY! How delightful the associations we form with such a word! How pleasing the images with which it crowds the mind, and how tender the emotions which it awakens in the heart! Who can wonder that domestic happiness should be a theme dear to poetry, and that it should have called forth some of the sweetest strains of fancy and of feeling? Or who can be surprised, that of all the objects which present themselves in the vista of futurity to the eye of those who are setting out on the journey of life, this should excite the most ardent desires, and engage the most active pursuits? But, alas, of those who, in the ardour of youth, start for the possession of this dear prize, how many fail! And why? *Because their imagination alone is engaged on the subject*: they have no definite ideas of what it means, nor of the way in which it is to be obtained. It is a mere lovely creation of a romantic mind, and oftentimes, with such persons, fades away,

“ And, like the baseless fabric of a vision,
Leaves not a rack behind.”

It may be of service, therefore, to lay open the sources of domestic happiness, and to show that these

are to be found, not in the flowery regions of imagination, but in the sober realities of piety, chaste love, prudence, and well formed connexions. These precious springs are within the reach of all who will take the right path that leads to them; and this is the way of knowledge. We must make ourselves acquainted with the nature, designs, and importance of the family compact; we must analyse this union to ascertain its elements, its laws, and its purposes. Who can be a good member of any state, without knowing the nature of its constitution, and the laws by which it is directed? And it is equally vain to look for domestic happiness, without a clear insight into the ends and laws which Providence has laid down in the formation of the household.

In the discussions which have been agitated, to settle the question, as to the form of civil government best adapted to secure the welfare of the human race, the FAMILY CONSTITUTION has been too much overlooked. Speculation has been indulged, and theories proposed by their respective authors, in reference to the greater aggregations of society, with all the confidence of oracular authority; while, at the same time, it is evident they have forgotten, how much the well being of states is dependent on the well being of the families of which all states are composed. If there be any truth in the figure, by which a nation is compared to a pillar, we should recollect that while individuals are the materials of which it is formed, it is the good condition of families that constitutes the cement which holds it together, and gives to its fine form, solidity and durability. Let this be wanting, and however inherently excellent the materials, however elegant the shape, however ornamented the base, the shaft, or the capital may be, it contains in itself a principle of decay, an active cause of dilapidation and ruin.

The domestic constitution is a divine institute. God formed it himself. "He taketh the solitary, and setteth him in families;" and, like all the rest of his works, it is well and wisely done. It is, as a system of government, quite unique: neither below the heavens nor above them is there any thing precisely like it. In some respects, it resembles the civil government of a

state: in others, the ecclesiastical rule of a church; and it is there that the church and the state may be said to meet. "This meeting, however, is only on a very small scale, and under very peculiar circumstances." When directed as it should be, every family has a sacred character, inasmuch as the head of it acts the part of both the prophet and priest of the household, by instructing them in the knowledge, and leading them in the worship of God; while, at the same time, he discharges the duties of a king by supporting a system of order, subordination and discipline. Conformably with its nature is its design: beyond the benefit of the individuals which compose it, and which is its first and immediate object, it is intended to promote the welfare of the national community to which it belongs, and of which it is a part: hence every nation has stamped a great value on the family compact, and guarded it with the most powerful sanctions. Well instructed, well ordered, and well governed families, are the springs, which, from their retirements, send forth the tributary streams that make up, by their confluence, the majestic flow of national greatness and prosperity: nor can any state be prosperous, where family order and subordination are generally neglected; nor otherwise *than* prosperous, whatever be its political forms, where these are generally maintained. It is certainly under the wise instruction and the impartial sceptre of a father, and within the little family circle, that the son becomes a good citizen; it is by the fire side and upon the family hearth, that loyalty and patriotism, and every public virtue grows; as it is in disordered families, that factious demagogues, and turbulent rebels, and tyrannical oppressors, are trained up to be their neighbour's torment, or their country's scourge. It is there that the thorn and the brier, to use the elegant simile of the prophet, or the myrtle and the fir-tree are reared, which are, in future time, to be the ornament and defence, or the deformity and misery of the land.

But has the domestic constitution a reference only to the present world and its perishable interests? By no means. All God's arrangements for man view him, and are chiefly intended for him, in his relation

to eternity. The eye of Deity is upon that immortality to which he has destined the human race. "Every family has, in fact, a sacred character belonging to it, which may indeed be forgotten or disdained; but the family is constituted, and ought, therefore, to be conducted, with the prospect of the rising generation following that which precedes it, not only to the grave, but to eternity."* Every member of every household is an immortal creature; every one that leaves the circle by death, goes into an eternity of torment or of bliss. Now, since all the institutes of God look to another world as their chief and ultimate reference, surely, surely, that institute which is the most powerful of all, in the formation of character, must be considered as set up with a special intention to prepare the subjects of it for "glory, honor, immortality and eternal life."

No one judges aright of this household compact, nor can any be in a capacity rightly to perform its duties, who does not consider this double relation which it bears to the state and to the church, and who does not view it as a preparatory system for training up the good citizen and the real Christian. And for these objects, how great is the power which it really possesses: how considerable is the mutual influence of husbands and wives, in moulding each other's tastes, or modifying each other's dispositions; of parents, in forming the character of their children and servants; and of brothers and sisters, in stimulating and guiding each other's pursuits. The power of other constitutions is remote, occasional and feeble; but this is close, constant and mighty. With other systems, the character is only casually brought into contact; but this always touches us. We live, and move, and have our being, in the very centre of it. So powerful is the influence of this association on its members, that it has preserved them, by the blessing of God, in the possession of piety and morality, in times and places of the greatest corruption of manners. "On what vantage ground does the conscientious Christian parent here stand! The springs of public and social life may

* Anderson.

be greatly corrupted; the nation in which he dwells may degenerate into licentiousness, into idolatry, or into the most daring infidelity. Retiring, then, to this sacred enclosure, he may entrench himself, and there, lifting up a standard for God, either wait the approach of better days, or leave a few behind him, on whom the best blessings of those days will certainly descend. Though the heavens be shut up and there be no dew, the little enclosure which he cultivates, like the fleece of Gideon, will discover evident marks of the divine favour. It actually seems as though in the wide scene, where the vices of the age may, and can reign triumphant, this were some secure and sacred retreat, into which they cannot, dare not enter.”*

It must be evident, however, that the great ends of the domestic economy cannot be kept in view, nor the moral power of it displayed, unless the heads of it rightly understand their duty, and have a disposition properly to perform it. They must be Christians in reality, or no Christian government can be maintained. Where religion is wanting as the basis of their union, these happy fruits of it cannot be expected. The inferior and secondary object may be accomplished in the absence of parental piety, though neither so certainly, nor so effectually; but as to the more sublime and permanent end of the family constitution, which connects its members with the church of God on earth, and with the company of the redeemed in heaven, this cannot be looked for, where the father and the mother are destitute of true religion. Oh, how many interesting households are to be found, where all the mere social virtues are cultivated with assiduity, where the domestic charities all flourish, and public excellence is cherished, but which, on account of the want of vital godliness, are still losing the highest end of their union, are carrying on no preparatory course of edu-

* Mr. Anderson, in support and illustration of this beautiful sentiment, brings forward the families of the Kenites, and the Rechabites, whose history he traces, and shows it to be like a pure and vigorous stream, urging its course through a turbid lake, with the waters of which it refuses to blend, and maintaining its own characteristic, amidst surrounding impurity.

cation for the skies, and are destined to be swept away with the wreck of the nations that know not God, and with the wicked who shall be turned into hell. Alas, alas! that from such sweet scenes, such lovely retreats of connubial love and domestic peace, to which learning, science, wealth, elegance, have been admitted, religion should be excluded; and that while many wise and interesting guests are continually welcomed to the house, *He* only should be refused, who blessed the little family of Bethany; and who, wherever he goes, carries salvation in his train, and gives immortality to the joys which would otherwise perish for ever.

Precious, indeed, are the joys of a happy family; but, oh, how fleet! How soon *must* the circle be broken up, how suddenly *may* it be! What scenes of delight, resembling gay visions of fairy bliss, have all been unexpectedly wrapt in shadow and gloom, by misfortune, by sickness, by death! The last enemy has entered the paradise, and, by expelling one of its tenants, has imbittered the scene to the rest; the ravages of death have been in some cases followed by the desolations of poverty, and they who once dwelt together in the happy enclosure, have been separated and scattered to meet no more. But religion, true religion, if it be possessed, will gather them together again, after this destruction of their earthly ties, and conduct them to another paradise, into which no calamity shall enter, and from which no joy shall ever depart.

Happy then would it be, for all who stand related by these household ties, if the bonds of nature were hallowed and rendered permanent by those of divine grace. To found our union on any basis which does not contain religion in its formation, is to erect it on a quicksand, and to expose it to the fury of a thousand billows, each of which may overturn the fabric of our comfort in a moment: but to rest it upon religion, is to found it upon a rock, where we shall individually still find a refuge, when the nearest and the dearest relations are swept away by the tide of dissolution.

It is a pleasing reflection, that the domestic constitution depends not for its existence, its laws, its right administration, or its rich advantages, either upon family possessions, or the forms of national policy.

It may live and flourish in all its tender charities, and all its sweet felicities, and all its moral power, in the cottage as well as in the mansion; under the shadow of liberty, and even under the scorching heat of tyranny. Like the church, of which it is in some respects the emblem, it accommodates itself to every changing form of surrounding society, to every nation and to every age. Forming with the church the only two institutions ever set up by God, as to their frame work, like its kindred institute, it remains amidst the ruins of the fall, the lapse of ages, and the changes of human affairs, the monument of what has been, the standing prediction of what shall be. Tyrants, that crush the liberties of a state, cannot destroy the constitution of the family: and even persecutors, that silence the preacher, and scatter the congregation, cannot hush the voice of parental instruction, or extinguish parental influence. Religion, hunted and driven by human power from the place of public course, would still find a retreat, as it often has done under such circumstances, in the household of faith; and *there* would keep alive upon the family altar, that holy fire, with which the sacrifices of the temple, under happier auspices, shall be offered. Neither families nor the church of the redeemed shall ever be entirely lost, whatever changes the world may yet have to pass through; "but, blessing and being blest, will of themselves alone one day introduce the millennium."*

To all, therefore, who are united in the bonds of this relationship, I offer the consideration of these pages; which prescribe duties, and present advantages, belonging alike to all. Domestic happiness, in many respects, resembles the manna which was granted to the Israelites in the wilderness; like that precious food, it is the gift of God which cometh down from heaven; it is not to be purchased with money; it is dispensed alike to the rich and to the poor, and accommodates itself to every taste; it is given with an abundance that meets the wants of all who desire it; to be obtained, it must be religiously sought in God's

* See Anderson and Dwight.

own way of bestowing it; and is granted to man as a refreshment during his pilgrimage through this wilderness to the celestial Canaan.

CHAPTER II.

ON THE MUTUAL DUTIES OF HUSBANDS AND WIVES.

“See that ye love one another with a pure heart fervently.”—ST. PETER.

MARRIAGE IS THE FOUNDATION OF THE DOMESTIC CONSTITUTION: this, says the apostle, “is honourable in all;” and he has condemned, as “a doctrine of devils,” the opinions of those by whom it is forbidden. It is an institute of God, was established in Eden, was honoured by the personal attendance of Christ, and furnished an occasion for the first of that splendid series of miracles, by which he proved himself to be the Son of God, and the Saviour of the world. But there is another mark of distinction put upon it by the Holy Ghost, where it is said, “This is a great mystery, but I speak concerning Christ and the church.” Ephes. v. 32. Many commentators, I am aware, consider the term *mystery* as having no allusion to the nuptial tie, but as applying exclusively to the union of Christ and the church. If this be the case, it seems difficult to account for the introduction of this union at all, or to explain what bearing it has upon the subject in hand. Besides, the two-fold reference to the mediatorial undertaking of Christ, which is made by the apostle, when he enforces the duties of husband and wife, seems to confirm the opinion, that he represents the conjugal union as a type or symbol of the close and endearing relation in which the church stands to its divine Redeemer. Nothing can throw a higher sanctity over this connexion, nor invest it with greater honour, than such a view of it. Distinguishing, as it does, man from brutes; providing, not only for the continuance, but for the comfort of our species; containing, at once, the source of human happiness, and of all those vir-

tuous emotions and generous sensibilities, which refine and adorn the character of man, it can never, as a general subject, be guarded with too much solicitous vigilance, nor be contracted, in particular instances, with too much prudence and care.

In proportion to the importance of the connexion itself, must be a right view and a due performance of the obligations arising out of it.

First. THERE ARE DUTIES COMMON TO BOTH PARTIES.

Secondly. THERE ARE DUTIES MORE PARTICULARLY ENJOINED UPON EACH.

My first object will be to state those duties WHICH ARE COMMON TO BOTH HUSBAND AND WIFE.

1. The first which I mention, and which is the ground of all the rest, is LOVE.

Let this be wanting, and marriage is degraded at once into a brutal or a sordid compact. This duty, which, though for reasons we shall consider in due place, is especially enjoined on the husband, belongs equally to the wife. It must be mutual, or there can be no happiness; none for the party which does *not* love, for how dreadful the idea of being chained for life to an individual for whom we have no affection; to be almost ever in the company of a person from whom we are driven back by revulsion, yet driven back upon a bond which prevents all separation and escape: nor can there be any happiness for the party that *does* love; such an unrequited affection must soon expire, or live only to consume that wretched heart in which it burns. A married couple without mutual regard, is one of the most pitiable spectacles on earth. They cannot, and, indeed, in ordinary circumstances, ought not to separate, and yet they remain united only to be a torment to each other. They serve one important purpose, however, in the history of mankind, and that is, to be a beacon to all who are yet disengaged, to warn them against the sin and folly of forming this union, upon any other basis than that of a pure and mutual attachment; and to admonish all that are united, to watch with most assiduous vigilance their mutual regard, that nothing be allowed to damp the sacred flame.

As the union should be formed on the basis of love, so should great care be taken, especially in the *early* stages of it, that nothing might arise to unsettle or loosen our attachments. Whatever knowledge we may obtain of each other's tastes and habits before marriage, it is neither so accurate, so comprehensive, nor so impressive, as that which we acquire by living together; and it is of prodigious consequence, that when little defects are first noticed, and trivial faults and oppositions first occur, they should not be allowed to produce an unfavourable impression upon the mind. The remarks of Bishop Jeremy Taylor, in his inimitably beautiful sermon, entitled, "The Marriage Ring," are so much in point, that I shall introduce a long extract in reference to this idea.

"Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation; every little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine, when first they begin to curl like the locks of a new weaned boy; but when by age and consolidation they stiffen into the hardness of a stem, and have, by the warm rays of the sun, and the kisses of heaven, brought forth their clusters, they can endure the storms of the north, and the loud noises of a tempest, and yet never be broken: so are the early unions of an unfix'd marriage; watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word. For infirmities do not manifest themselves in the first scenes, but in the succession of a long society; and it is not chance or weakness when it appears at first, but it is want of love or prudence, or it will be so expounded; and that which appears ill at first, usually affrights the inexperienced man or woman, who makes unequal conjectures, and fancies mighty sorrows, by the proportions of the new and early unkindness. It is a very great passion, or a huge folly, or a certain want of love, that cannot preserve the colours and beauties of kindness, so long as public honesty requires a man to wear their sorrows for the death of a friend. *Plutarch* compares a new marriage to a vessel before the hoops are on; every thing dissolves its tender compaginations: but

when the joints are stiffened, and are tied by a firm compliance and proportioned bending, scarcely can it be dissolved without fire, or the violence of iron. After the hearts of the man and the wife are endeared and hardened by a mutual confidence and experience, longer than artifice and pretence can last, there are a great many remembrances, and some things present, that dash all little unkindnesses in pieces.

“Let man and wife be careful to stifle little things, that as fast as they spring, they be cut down and trod upon; for if they be suffered to grow by numbers, they make the spirit peevish, and the society troublesome, and the affections loose and uneasy by an habitual aversion. Some men are more vexed with a fly than with a wound; and when the gnats disturb our sleep, and the reason is disquieted, but not perfectly awakened, it is often seen that he is fuller of trouble than if, in the daylight of his reason, he were to contest with a potent enemy. In the frequent little accidents of a family, a man's reason cannot always be awake; and when his discourses are imperfect, and a trifling trouble makes him yet more restless, he is soon betrayed to the violence of passion. It is certain that the man or woman are in a state of weakness and folly then, when they can be troubled with a trifling accident; and therefore it is not good to tempt their affections, when they are in that state of danger. In this case the caution is, to subtract fuel from the sudden flame; for stubble though it be quickly kindled, yet it is as soon extinguished, if it be not blown by a pertinacious breath, or fed with new materials. Add no new provocations to the accident, and do not inflame this, and peace will soon return, and the discontent will pass away soon, as the sparks from the collision of a flint; ever remembering, that discontents proceeding from daily little things, do breed a secret undiscernible disease, which is more dangerous than a fever proceeding from a discerned notorious surfeit.”

If they would preserve love, let them be sure to study most accurately each other's tastes and distastes, and most anxiously abstain from whatever, even in the minutest things, they know to be contrary to them. The ancients, in their conjugal allegories, used to rep-

resent Mercury standing by Venus, to signify that by fair language, and sweet entreaties, the minds of each other should be united.

If they would preserve love, let them most carefully avoid all curious and frequently repeated distinctions of MINE and THINE ; for this hath caused all the laws, and all the suits, and all the wars in the world : let them who have but one person, have also but one interest. Instances may occur in which there may and must be a separate investiture of property, and a sovereign independent right of disposal in the woman : in this case, the most anxious care should be taken by the husband not to attempt to invade that right, and by the wife, neither ostentatiously to speak of it, nor rigidly to claim it, nor selfishly to exercise it. In ordinary cases, "they should be heirs to each other, if they die childless ; and if there be children, the wife should be with them a partner in the inheritance. But during their life, the use and employment is common to both their necessities, and in this there is no other difference of right, but that the man hath the dispensation of all, and may keep it from his wife, just as the governor of a town may keep it from the right owner ; he hath the *power*, but not the *right* to do so."

2. MUTUAL RESPECT is a duty of married life ; for though, as we shall afterwards consider, especial reverence is due from the wife, yet is respect due from the husband also.

As it is difficult to respect those who are not entitled to it on any other ground than superior rank or common relationship, it is of immense consequence that we should present to each other that conduct which deserves respect and commands it. Moral esteem is one of the firmest supports and strongest guards of love ; and a high degree of excellence cannot fail to produce such esteem. We are more accurately known to each other in this connexion, than either to the world, or even to our own servants and children. The privacies of such a relationship lay open our motives, and all the interior of our character ; so that we are better known to each other than we are to ourselves. If, therefore, we would be respected, we should be respectable Charity covers a multitude

of faults, it is true; but we must not presume too far upon the credulity and blindness of affection; there is a point beyond which even love cannot be blind to the crimson colouring of a guilty action. Every piece of real sinful conduct, the impropriety of which cannot be mistaken, tends to sink us in each other's esteem, and thus to remove the safeguards of affection. Perhaps this has not been sufficiently thought of in wedded life, the parties of which have been sometimes anxious merely to cover their delinquencies from the world, forgetful that it is a dreadful thing to lose their mutual respect. It is delightfully striking to observe how some pairs, of eminent moral worth, regard each other; what reverence is blended with their love, and how like to angel forms of heavenly excellence they appear to one another.

In all the conduct of the conjugal state, then, there should be the most marked and unvarying mutual respect, even in little things: there must be no searching after faults, nor examining, with microscopic scrutiny, such as cannot be concealed; no reproachful epithets; no rude contempt; no incivility; no cold neglect: there should be courtesy without ceremony; politeness without formality; attention without slavery: it should, in short, be the tenderness of love, supported by esteem, and guided by politeness. And, then, we must maintain our mutual respectability before others: strangers, friends, servants, children, must all be taught to respect us, from what they see in our own behaviour. It is in the highest degree improper for either party to do an action, to say a word, or assume a look, that shall have the remotest tendency to lower the other in public esteem.

3. MUTUAL ATTACHMENT TO EACH OTHER'S SOCIETY is a common duty of husband and wife.

We are united to be companions; to live together, to walk together, to talk together. The husband is commanded "to dwell with the wife according to knowledge." "This," says Mr. Jay, "intends nothing less than residence, opposed to absence and roving. It is absurd, for those who have no prospect of dwelling together, to enter this state; and those who are already in it, should not be unnecessarily abroad. Circumstances

of various kinds will doubtless render occasional excursions unavoidable; but let a man return as soon as the design of his absence is accomplished; and let him always travel with the words of Solomon in his mind, "As a bird that wandereth from her nest, so is a man that wandereth from his place." Can a man, while from home, discharge the duties he owes to his household? Can he discipline his children? Can he maintain the worship of God in his family? I know it is the duty of the wife to lead the devotion in the absence of the husband; and she should take it up as a cross, if not, for the time, as a privilege. Few, however, are thus disposed, and hence one of the sanctuaries of God, for weeks and months together, is shut up.—I am sorry to say that there are some husbands who seem fonder of any society than the company of their wives. It appears in the disposal of their leisure hours. How few of these are appropriated to the wife! The evenings are the most domestic periods of the day. To these the wife is peculiarly entitled: she is now most free from her numerous cares, and most at liberty to enjoy reading and conversation. It is a sad reflection upon a man, when he is fond of spending his evenings abroad. It implies something bad, and it predicts something worse.

And to ensure, as far as possible, the society of her husband at his own fire-side, let the wife be "a keeper at home," and do all in her power to render that fire-side as attractive as good temper, neatness, and cheerful, affectionate conversation can make it; let her strive to make his own home the soft green on which his heart loves to repose in the sunshine of domestic enjoyment. We can easily imagine that even in Paradise, when man had no apparition of guilt, no visions of crime, no spectral voice from a troubled conscience, to make him dread solitude, and flee from it, that even then, Adam liked not, on his return from the labour of dressing the garden, to find Eve absent from their bower, but wanted the smile of her countenance to light up his own, and the music of her voice to be the melody of his soul. Think, then, how much more in his fallen estate, with guilt upon his conscience, and care pressing upon his heart, does man now, on coming from the scenes of his anxious toil, need the aid of woman's companionship, to drive

away the swarm of buzzing cares that light upon the heart to sting it; to smooth the brow ruffled with sadness; to tranquillize the bosom agitated with passion; and at once to reprove and comfort the mind that has in some measure yielded to temptation. O woman! thou knowest the hour when the "good man of the house" will return at mid-day, when the sun is yet bowing down the labourer with the fierceness of his beams, or at evening, when the heat and burden of the day are past: do not let him, at such a time, when he is weary with exertion, and faint with discouragement, find, upon his coming to his habitation, that the foot, which should hasten to meet him, is wandering at a distance; that the soft hand, which should wipe away the sweat from his brow, is knocking at the door of other houses; nor let him find a wilderness, where he should enter a garden; confusion, where he ought to see order; or filth that disgusts, where he might hope to behold neatness that delights and attracts. If this be the case, who can wonder, that, in the anguish of disappointment, and in the bitterness of a neglected and heart-stricken husband, he turns away from his own door, for that comfort which he wished to enjoy at home, and that society which he hoped to find in his wife, and puts up with the substitutes for both, which he finds in the houses of other men, or in the company of other women.

United to be associates, then, let man and wife be as much in each other's society as possible: and there must be something wrong in domestic life, when they need the aid of balls, routes, plays, card-parties, to relieve them from the tedium produced by home pursuits. I thank God, I am a stranger to that taste, which leads a man to flee from his own comfortable parlour, and the society of his wife, from the instruction and recreation contained in a well-stored library, or from the evening rural walk, when the business of the day is over, to scenes of public amusement for enjoyment. To my judgment, the pleasures of home, and of home society, when home and home society are all that could be desired, are such as never cloy, and need no change, but from one kindred scene to another. I am sighing and longing, perhaps in vain, for a period when society shall be so elevated, and so purified; when the love of knowl-

edge will be so intense, and the habits of life will be so simple; when religion and morality will be so generally diffused, that men's homes will be the seat and circle of their pleasures; when, in the society of an affectionate and intelligent wife, and of well-educated children, each will find his greatest earthly delight; and when it will be felt to be no more necessary to happiness to quit their own fire-side for the ball-room, the concert, or the theatre, than it is to go from the well-spread table to the public feast, to satisfy the cravings of a healthy appetite: then will it be no longer imposed upon us to prove, that public amusements are *improper*, for they will be found to be *unnecessary*.

But the pleasures of home must not be allowed to interfere with the calls and claims of public duty. Wives must not ask, and husbands must not give, that time which is demanded for the cause of God and man. This is an age of active charity, and the great public institutions which are set up, cannot be kept in operation without great sacrifices of time and leisure by very many persons. Those who, by their wisdom, talents, rank, or property, receive the confidence of the public, must stand prepared to fill up and conduct the executive departments of our societies; nor should they allow the soft allurements of their own houses to draw them away from what is obviously the post of duty. We have known some, who, till they entered into wedded life, were the props and pillars of our institutions, yield so far to the solicitations of their new and dearest earthly friend, as to vacate their seat at the board of management for ever after. It is, I admit, a costly way of contributing to the cause of religion and humanity, to give those evening hours which could be spent so pleasantly in a country walk, or in the joint perusal of some interesting volume; but who can do good, or ought to wish to do it, without sacrifices? I know an eminently holy and useful minister, who told the lady to whom he was about to be united, that one of the conditions of their marriage was, that she should never ask him for that time, which, on any occasion, he felt it to be his duty to give to God. And, surely, any woman might feel herself more blessed in having sometimes to endure the loss of a husband's society, whose presence and talents ar

coveted by all public institutions, than in being left to the unmolested enjoyment of the company of one whose assistance is coveted by none.

4. MUTUAL FORBEARANCE is another duty.

This we owe to all, not excepting the stranger, or an enemy; and, most certainly, it must not be denied to our nearest friend. For the charity that "*suffereth long, and is kind; that envieth not; vaunteth not itself; is not puffed up; that doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; that covereth all things; believeth all things; hopeth all things; endureth all things;*" for this charity there is both need and room in every relation of life. Wherever sin or imperfection exists, there is scope for the forbearance of love. There is no perfection upon earth. Lovers, it is true, often fancy they have found it; but the more sober judgment of husbands and wives generally corrects the mistake; and first impressions of this kind usually pass away with first love. We should all enter the marriage state, remembering that we are about to be united to a fallen creature: and as in every case, as Mr. Bolton remarks, it is not two angels that have met together, but two sinful children of Adam, from whom must be looked for much weakness and waywardness; we must make up our minds to some imperfection; and, remembering that we have no small share of our own that calls for the forbearance of the other party, should exercise the patience that we ask. Where both have infirmities, and they are so constantly together, innumerable occasions will be furnished, if we are eager, or even willing, to avail ourselves of the opportunities for those contentions, which, if they do not produce a permanent suppression of love, lead to its temporary interruption. Many things we should connive at; others we should pass by with an unprovoked mind, and, in all things, most carefully avoid even what at first may seem to be an innocent disputation. Affection does not forbid, but actually demands, that we should mutually point out our faults; but this should be done in all the meekness of wisdom, united with all the tenderness of love, lest we only increase the evil we intend to remove, or substitute a greater one in its place. Justice, as well as wisdom,

requires that, in every case, we set the good qualities against the bad ones; and, in most cases, we shall find *some* redeeming excellences, which, if they do not reconcile us to the failings we deplore, should at least teach us to bear them with patience; and the more we contemplate these better aspects of the character, the brighter will they appear: for it is an indubitable fact, that, while faults diminish, virtues magnify in proportion as they are steadily contemplated. As to bitterness of language, and violence of conduct, this is so utterly disgraceful, and, in the circle which I am accustomed to instruct, altogether so unusual, that it scarcely need be introduced, even by way of cautioning against it. The ancients, we are informed, took the gall from their nuptial sacrifices, and cast it behind the altar, to intimate the removal of all bitterness from the marriage state.

5. MUTUAL ASSISTANCE is the duty of husbands and wives.

This applies to the *cares of life*. Women are not usually very conversant with matters of trade, but, still, their counsel may be sought, in a thousand cases, with propriety and advantage. The husband should never undertake any thing of importance, without communicating the matter to his wife; who, on her part, instead of shrinking from the responsibility of a counsellor, and leaving him to struggle alone with his difficulties and perplexities, should invite him to communicate freely all his anxieties; for, if she cannot counsel, she can comfort; if she cannot relieve his cares, she can help to bear them; if she cannot direct the course of his trade, she may the current of his feelings; if she cannot open any source of earthly wisdom, she can spread the matter before the Father and Fountain of lights. Many men, under the idea of delicacy to their wives, keep all their difficulties to themselves, which only prepares them to feel the stroke the heavier when it does come.

And, then, as the wife should be willing to help the husband in matters of business, *he* should be willing to share with her the burden of domestic anxieties and fatigue. Some go too far, and utterly degrade the female head of the family, by treating her as if her honesty or ability could not be trusted in the management of the domestic economy. They keep the money, and

dole it out as if they were parting with their life's blood, grudging every shilling they dispense, and requiring an account as rigid as they would from a suspected servant; they take charge of every thing, give out every thing, interfere in every thing. This is to despoil a woman of her authority, to thrust her from her proper place, to insult and degrade her before her children and servants. Some, on the other hand, go to the opposite extreme, and take no share in any thing. My heart has ached to see the slavery of some devoted, hard working, and ill used wives; after labouring all day amidst the ceaseless toils of a young and numerous family, they have had to pass the hours of evening in solitude, while the husbands, instead of coming home to cheer them by their society, or to relieve them for only half an hour of their fatigue, have been either at a party or a sermon; and then have these hapless women had to wake and watch the live-long night, over a sick or restless babe, while the men whom they accepted as the partner of their sorrows, were sleeping by their side, unwilling to give a single hour of their slumber, though it was to allow a little repose to their toil-worn wives. Why, even the irrational creatures shame such men; for it is a well known fact, that the male bird takes his turn upon the nest during the season of incubation, to allow the female time to renew her strength by food and rest; and with her, also, goes in diligent quest of food, and feeds the young ones when they cry. No man should think of marrying, who does not stand prepared to share, as far as he can do it, with his wife, the burden of domestic cares.

They should be helpful to each other *in the concerns of personal religion*. This is clearly implied in the apostle's language:—"For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?"* Where both parties are unconverted, or only one of them is yet a partaker of true piety, there shou^d be the most anxious, judicious, and affectionate efforts for their salvation. How heathenish a state is it, to enjoy together the comforts of marriage, and then

* 1 Corinthians, vii. 16.

travel in company to eternal perdition! to be mutual comforters on earth, and then mutual tormentors in hell! to be companions in felicity in time, and companions in torment through eternity! And where both parties are real Christians, there should be the exercise of a constant reciprocal solicitude, watchfulness, and care, in reference to their spiritual and eternal welfare. One of the ends which every believer should propose to himself, on entering the marriage state, is, to secure one faithful friend, at least, who will be a helpmate for him in reference to another world, assist him in the great business of his soul's salvation, and that will pray for him and with him; one that will affectionately tell him of his sins and his defects, viewed in the light of a Christian; one that will stimulate and draw him by the power of a holy example, and the sweet force of persuasive words; one that will warn him in temptation, comfort him in dejection, and in every way assist him in his pilgrimage to the skies. The highest end of the connubial state is lost, if it be not rendered helpful to our piety; and yet this end is too generally neglected, even by professors of religion. Do we converse with each other as we ought on the high themes of redemption by Christ, and eternal salvation? Do we study each other's dispositions, snares, troubles, decays in piety, that we may apply suitable remedies? Do we exhort one another daily, lest we should be hardened through the deceitfulness of sin? Do we practise fidelity without censoriousness, and administer praise without flattery? Do we invite one another to the most quickening and edifying means of grace of a public nature, and recommend the perusal of such instructive and improving books as we have found beneficial to ourselves? Do we mutually lay open the state of our minds on the subject of personal religion, and state our perplexities, our joys, our fears, our sorrows? Alas, alas, who must not blush at their neglects in these particulars? And yet such neglect is as criminal as it is common. Fleeing from the wrath to come, and yet not doing all we can to aid each other's escape! Contending side by side for the crown of glory, honour, immortality, and eternal life, and yet not doing all we can to ensure each other's success!

Is this love? Is this the tenderness of connubial affection?

This mutual help should extend *to the maintenance of all the habits of domestic order, discipline and piety.* The husband is to be the prophet, priest, and king of the family, to instruct their minds, to lead their devotions, and to govern their tempers; but in all that relates to these important objects, the wife is to be of one mind with him. They are, in these matters, to be workers together, neither of them leaving the other to labour alone, much less opposing or thwarting what is done. "When the sun shines, the moon disappears; when he sets, she appears and shines; so when the husband is at home, he leads domestic worship, when he is absent, the wife must ever take his place." Some men refer the instruction of *young children* exclusively to their wives, and some wives, as soon as the children are too old to be taught upon the knee, think that they are exclusively the subjects of *paternal care.* This is a mistake in the important economy of the family, the members of which are never too young to be taught and disciplined by the father, nor too old to be admonished and warned by the mother; *he* may sometimes have a great influence in awing the rude spirits of the younger branches; while *her* soft, persuasive accents may have delightful power to melt or break the hard and stubborn hearts of older ones. Thus they who have a joint interest in a family, must attend to them in the exercise of a joint labour.

They must be helpful to each other *in works of humanity and religious benevolence.*

Their mutual influence should be exerted, not in restraining, but in stimulating zeal, compassion, and liberality. What a beautiful picture of domestic life is drawn by the pen of the Old Testament historian! "And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber on the wall, and let us set for him there a bed, and a table, and a stool, and

a candlestick, and it shall be, that when he cometh to us, he shall turn in thither. And it fell on a day that he came thither, and he turned into the chamber, and lay there."* Every part of this scene is lovely. The generous and pious wish of the wife to provide accommodation for a destitute and dependent prophet; her prompt and prudent effort to interest her husband in the scheme of her benevolence; her discreet and modest keeping of her place in not acting without his permission; her dignified claim of a right to be associated with him in this work of mercy, for said she, let us make a little chamber on the wall: all is delightful, and as it should be on her part: and no less so on the part of the man; for there was no surly refusal, no proud rejection of the plan, because it did not originate with him, no covetous plea for setting it aside, on the ground of expense. Delighted, as every husband should be, to gratify the benevolent wishes, and support the liberal scheme of his wife, so far as prudence will allow, he consented; the little chamber was erected, and furnished by this holy pair, and soon occupied by the prophet; and never was a generous action more speedily or more richly rewarded. Elisha had no means of his own, by which to acknowledge the kindness; but He who said in after times, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward," took upon himself, as he does in every instance, the cause of his necessitous servant, and most munificently repaid the generous deed.

A lovelier scene is not to be found on earth, than that of a pious couple, employing their mutual influence, and the hours of their retired companionship, in stirring up each other's hearts to deeds of mercy and religious benevolence; not Adam and Eve in Paradise, with the unspotted robes of their innocence about them, engaged in propping the vine, or trailing the rose of that holy garden, presented to the eyes of angels a more interesting spectacle than this. What a contrast does such a couple present, to the pairs which are almost every where to be found, whose calcula-

2 Kings, iv. 8--11.

tions are not what they can save from unnecessary expense to bestow upon the cause of God and humanity, but what they can abstract or withhold from the claims of benevolence, to lavish upon splendid furniture, or domestic luxuries. Are there no wives who attempt to chill the ardour, to limit the beneficence, to stint the charities of their husband? who, by their incessant and querulous, and almost quarrelsome suggestions, that he is doing too much for others, and too little for his own family, drive the good man, notwithstanding he is lord of his own property, to exercise his liberality in secret, and bestow his charities by stealth? And what is oftentimes the object of such women? Nothing more than the pride of ambition, or the folly of vanity. Only that they might have these parings of charity, to spend upon dress, furniture, and parties.

Perhaps the question will be asked, whether it is proper for a wife to give away the property of her husband in acts of humanity, or religious benevolence? Such an inquiry ought to be unnecessary; for no woman should be driven to the alternative of either doing nothing for the cause of God and man, or doing what she can by stealth. A sufficient sum ought to be placed at her disposal, to enable her to enjoy the luxury of doing good. Why should not she appear in her own name upon the honourable list of benefactors, and shine forth in her peculiar and separate glory, instead of being always lost in the radiance of *our* recorded mercy? Why should *she* have no sphere of benevolent effort? Why should *we* monopolize to ourselves the blessings of those that are ready to perish? It is degrading a married female to allow her no discretion in this matter, no liberty of distribution, no power to dispense, even in cases that concern her sex, but to compel her to beg first of a husband, *that* which others come to beg of her. If, however, she be unhappily united to a Nabal, a churl, whose sordid, grasping, covetous disposition will yield nothing to the claims of humanity or religion, may she then make up for the deficiency of her husband, and diffuse his property unknown to him? I am strongly tempted to answer this question in the affirmative; for if in any instance we may deviate from the ordinary rule,

and taking the man at his own word, which he uttered when, in the solemn act of matrimony, he said, "with all my worldly goods I thee endow," may invest the wife with a joint proprietorship, and a right of appropriation, it is in such a case as this. But still, we must *not* sacrifice general principles to special cases; and, therefore, I say to every female in such circumstances, obtain, if you can, a separate and fixed allowance for charitable distribution; but if even *this* be not possible, obtain one for general personal expenses, and by a most rigid frugality, save *all* you can from dress and decoration, for the hallowed purpose of relieving the miseries of your fellow creatures.

6. MUTUAL SYMPATHY is required.

Sickness may call for this, and females seem both formed and inclined by nature to yield it.

"Oh woman, in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light, quivering aspen made,
When pain and anguish wring the brow,
A ministering angel thou!"

Unwilling, and, indeed, unable to subscribe to the former part of this description, I do most readily assent to the truth of the latter. If we *could* do without her, and be happy in health, what are we in sickness without her presence and her tender offices? Can we smooth, as woman can, the pillow on which the sick man lays his head? No. We cannot administer the medicine or the food as she can. There is a softness in her touch, a lightness in her step, a skill in her arrangements, a sympathy looking down upon us from her beaming eye, which ours wants. Many a female, by her devoted and kind attentions in a season of sickness, has drawn back to herself that cold and alienated heart, which neither her charms could hold, nor her claims recover. I entreat you, therefore, married females, to put forth all your power to soothe and please in the season of your husband's sickness. Let him see you willing to make any sacrifices of pleasure, ease, or sleep, to minister to his comfort. Let there be a tenderness in your manner, a wakeful attention and sympathy in your look, a something that seems to say, your only comfort in his affliction is to employ your-

selves in alleviating it. Hearken with patience and kindness to the tale of his lighter, and even of his imaginary woes. A cold, heartless, awkward, unsympathising woman, is an exception from the general rule, and therefore the severer libel upon her sex.

Nor is this sympathy exclusively the duty of the wife; but belongs equally to the husband. He cannot, it is true, perform the same offices for her, which she can discharge for him; but much he *can* do, and all he can he *should* do. Her sicknesses are generally more numerous and heavy than his; she is likely, therefore, to make more frequent calls upon his tender interest and attention. Many of her ailments are the consequence of becoming his wife: she was, perhaps, in full vigour, till she became a mother, and from that time never had a moment's perfect ease or strength again. That event, which sent into his heart the joys of a parent, dismissed from her frame the comforts of health. And shall he look with discontent, and indifference, and insensibility, upon that delicate flower, which, before he transplanted it to *his* garden, glowed in beauty and in fragrance to the admiration of every spectator? Shall he *now* cease to regard it with any pleasure, or sympathy, and seem as if he wished it gone, to make room for another, forgetting that it was *he* that sent the worm to the root, and caused its head to droop, and its colours to fade? Husbands, I call upon you for all the skill and tenderness of love, on behalf of your wives, if they are weak and sickly. Watch by their couch, talk with them, pray with them, wake with them. In all their afflictions, be you afflicted. Never listen heedlessly to their complaints; and, oh, by all that is sacred in conjugal affection, I implore you never, by your cold neglect, or petulant expressions, or discontented look, to call up in their imaginations, unusually sensitive at such a season, the phantom of a fear, that the disease which has destroyed their health, has done the same for your affection. Oh, spare their bosom the agonizing pangs of supposing, that they are living to be a burden to your disappointed heart. The cruelty of that man wants a name, and I know of none sufficiently emphatic, who denies his sympathy to a suffering woman, whose only

sin is a broken constitution, and whose calamity is the result of her marriage. Such a man does the work of a murderer, without his punishment, and, in some instances, without his reproach; but not always without his design or his remorse.

But sympathy should be exercised by man and wife, not only in reference to their sicknesses, but to all their afflictions, whether personal or relative; all their sorrows should be common: like two strings in unison, the chord of grief should never be struck in the heart of one, without causing a corresponding vibration in the heart of the other; or, like the surface of the lake answering to the heaven, it should be impossible for calmness and sunshine to be upon one, while the other is agitated and cloudy: heart should answer to heart, and face to face.

Such are the duties common to both; the obligations peculiarly enjoined upon each, will be the subject of the next chapter.

CHAPTER III.

THE SPECIAL DUTIES OF HUSBANDS AND WIVES.

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.”—EPHESIANS, v. 22—32.

OBSERVE the sublime and transcendently interesting fact, which stands amidst the duties of domestic life, as stated by the apostle, in the language quoted above, like the sun in the centre of the planets, illuminating,

impelling, and uniting them all. Every part of this most comprehensive and beautiful passage is inimitably striking. The design of the whole is to magnify Christ's love to the church: in order to this, the moral condition of the church, previous to the transforming work of redeeming grace, is supposed to be that of loathsome impurity; yet notwithstanding this, he exercises the tenderest compassion for her welfare, and is not repelled by excessive defilement. To effect her redemption, he does not merely employ the operations of his power and of his wisdom, but surrendered himself into the hands of divine justice, that, as a sacrifice of atonement, he might ransom the object of his regard, at the price of his blood; thus manifesting an affection stronger than death, and "which many waters could not quench." The ultimate design of this act of mysterious humiliation, is to render her in some measure worthy of his regard, and meet for that indissoluble union with himself, into which, as his illustrious bride, she was about to be received. For this purpose, the efficient influences of the Holy Ghost were to be poured upon her mind, that, in the cordial reception of the truth, she might be purified from iniquity, have the germ of every virtue implanted in her heart, and the robe of righteousness spread over her frame; till, at length, under the dispensations of his providence, the means of his grace, and the sanctifying agency of his Spirit, the last spot of moral defilement might be effaced, the last wrinkle of spiritual decay removed, and, like the "king's daughter, all glorious within, and with her clothing of wrought gold," she might be presented, covered with the beauties of holiness, to the Lord Jesus, in that day, "when he shall come to be admired in his saints, and glorified in all them that believe." Behold, what manner of love is this! And it is *this* most amazing, this unparalleled act of mercy, that is employed by the apostle, as the motive of all Christian conduct. He knew nothing of moral philosophy, if by this expression be meant the abstract principles of ethics. He left as he found them, the grounds of moral obligations, but he did not enforce virtue by a mere reference to our relations to God as creatures, but by a reference to our

relation to Christ, as redeemed sinners. He fetched his motives to good works from the cross; he made the power of that to be felt, not only on the conscience, as supplying the means of pardon, but upon the heart, as furnishing the most cogent, and, at the same time, the most insinuating argument for sanctification: he not only irradiates the gloom of despondency, or melts the stubborn obstinacy of unbelief, or stays the reckless progress of despair, by inspiring a feeling of hope, no; but by the death of a crucified Saviour, and an exhibition of his most unbounded compassion, he attacks the vices of the depraved heart, and inculcates all the virtues of a renewed mind. The doctrine of the cross is the substance of Christian truth, and the great support of Christian morals; and the apostle's mind and heart were full of it. Does he enforce humility? It is thus: "Let the mind be in you which was in Christ Jesus." An unreserved devotedness to God? It is thus: "Ye are not your own; for ye are bought with a price; therefore glorify God with your body and with your spirit, which are his." Brotherly love? It is thus: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." A forgiving temper? It is thus: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Benevolence to the poor? It is thus: "For ye know the grace of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we, through his poverty, might be made rich."* And who but an apostle would have thought of enforcing conjugal affection by a reference to the love of Christ to his church? And he has done this; and has thus represented redeeming love as a kind of holy atmosphere, surrounding the Christian on all sides, accompanying him every where, sustaining his spiritual existence, the very element in which his religion lives, moves, and has its being. And this, indeed, is religion; not a name, not

* Phil. ii. 5. 1 Cor. vi. 20. 1 John, iv. 10, 11. Ephes. iv. 32. 2 Cor viii. 9.

a creed, not a form, not an abstract feeling, not an observance of times and places, not a mere mental costume, or holy dress which we put on exclusively for certain seasons and occasions; no; but a moral habit, a mental taste, the spirit of the mind, which will spontaneously appear in our language, feeling, and behaviour, by a reference to Jesus Christ, as the ground of hope, and the model for imitation.

In stating the duties especially enjoined on the two parties in the conjugal union, I shall begin with those of the HUSBAND. He is commanded to LOVE his wife.

As we have already shown, that this is a duty of both parties, the question very naturally arises, "For what reason is it so especially enjoined upon the husband?" Why is *he* so particularly bound to the exercise of affection? Perhaps for the following reasons: 1. Because, in the very nature of things, *he* is most in danger of failing in his duty. Placed by the Creator as the "head of the wife," and invested with a certain right to govern his household, he is more in peril of merging the tender sensibilities in the predominant consciousness of superiority. 2. Because he is actually more deficient in this duty than the other party. This has ever been the case in pagan and Mahometan countries. In barbarous nations, especially, conjugal affection has ever been exceedingly weak, and it is probable, that even in the more civilized countries of Greece and Rome, it was not so generally strong and steady as it has since been made by Christianity. But without even going beyond the limits of Christendom, it may be truly said, that husbands are usually more deficient in love than wives: the latter, in my opinion, excel the former in tenderness, in strength, in constancy of affection. 3. Because a want of love on the part of the man is likely to be attended with more misery to the other party: he can go to greater excesses in violence, in cruelty, in depravity. The want of this tender passion in *him* is likely to have a still worse effect upon his own character, and the peace of the wife, than the want of it in her: in either case, a destitution of this kind is a melancholy thing; but in him, it is on several accounts the most to be dreaded.

The apostle lays down two models, or rules, for a husband's affection; the one is, *the love which Christ has manifested for his church*; and the other, *the love which a man bears for himself*.

In directing your attention to the first, I shall exhibit the properties of Christ's love, and show in what way our affection should be conformed to his.

Christ's love was SINCERE. He did not love in word only, but in deed and in truth. In him there was no dissimulation; no epithets of endearment going forth out of feigned lips; no actions varnished over with a mere covering of love. We must be like him, and endeavour to maintain a principle of true regard in the heart, as well as a show of it in the conduct. It is a miserable thing to have to *act* the part of love, without feeling it. Hypocrisy is base in every thing; but next to religion, is most base in affection. Besides, how difficult is it to act the part well, to keep on the mask, and to support the character so as to escape detection! Oh, the misery of that woman's heart, who at length finds out to her cost, that what she had been accustomed to receive and value as the attentions of a lover, are but the tricks of a cunning dissembler!

The love of the Redeemer was ARDENT.

Let us, if we would form a correct idea of what should be the state of our hearts towards the woman of our choice, think of that affection which glowed in the breast of the Saviour, when he lived and died for his people. We can possess, it is true, neither the same kind nor the same degree of regard, but surely when we are referred to such an instance, if not altogether as a model, yet as a motive, it does teach us, that no weak affection is due, or should be offered to the wife of our bosom. We are told by the Saviour himself, that if he laid down his life for us, it is our duty to lay down ours for the brethren; how much more for the "friend that sticketh closer than a brother!" And if it be our duty to *lay down our life*, how much more to employ it, while it lasts, in all the offices of an affection, strong, steady, and inventive. She that for our sake has forsaken the comfortable home, and the watchful care, and the warm embrace of her

parents, has a right to expect in *our* regard, that which shall make her "forget her father's house," and cause her to feel that with respect to happiness, she is no loser by the exchange. Happy the woman, and such should every husband strive to make *his* wife, who can look back without a sigh upon the moment, when she quitted for ever, the guardians, the companions, and the scenes of her childhood!

The love of Christ to his church was SUPREME. He gives to the world his benevolence, but to the church his complacency. "The Lord thy God in the midst of thee," said the prophet, "is mighty; he will save thee; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." So must the husband regard his wife, above all else; he must "rest in his love." He should regard her not only above all *without* his house, but above all *within* it. She must take precedence both in his heart and conduct, not only of all strangers, but of all relatives, and also of all his children; he ought to love his children for her sake, rather than her for theirs. Is this always the case? On the contrary, have we not often seen men, who appear to be far more interested in their children than in their wives; and who have paid far less attention to the latter than to grown-up daughters? How especially unseemly is it, for a man to be seen fonder of the society of any other woman, than of that of his wife, even where nothing more may be intended than the pleasure of her company. Nor ought he to forsake her, in his leisure hours, for any companions of his *own* sex, however interesting might be their manners or their conversation.

The love of Christ is UNIFORM. Like himself, it is the same yesterday, to-day, and for ever. Conjugal affection should have the same character; it should be at all times, and in all places, alike; *the same at home, as abroad*; in other persons' houses, as in our own. Has not many a wife to sigh and exclaim—"Oh that I were treated in my own house, with the same tenderness and attention as I receive in company." With what almost loathing and disgust must such a woman turn from endearments, which under such circumstances she can consider as nothing but

hypocrisy. Home is the chief place for fond and minute attention ; and she who has not to complain of a want of it there, will seldom feel the need or the inclination to complain of a want of it abroad ; except it be those silly women, who would degrade their husbands, by exacting not merely what is really kind, but what is actually ridiculous.

The love of the Redeemer was PRACTICAL and LABORIOUS. He provided every thing by his mediation for the welfare and comfort of the church, and at a cost and by exertions of which we can form no idea. It has been already declared that both parties are to assist in the cares of life. A *good* wife cannot be an idle one. Beautiful is her portraiture, as drawn by the wise man. "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor ; yea, she reacheth forth her hand to the needy. Her husband is known in the gates, when he sitteth among the elders of the land. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways 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. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain ; but a woman that feareth the Lord she shall be praised. Give her the fruit of her hands, and let her own works praise her in the gates!" PROVERBS, xxxi. This exquisite picture, combining as it does industry, prudence, dignity, meekness, wisdom and piety, cannot be too frequently or minutely studied, by those who would attain to high degrees of female excellence. The business of providing for the family, however, belongs chiefly to the husband. It is yours, my brethren, to rise up early, to sit up late, to eat the bread of carefulness, and to drink, if necessary, the waters of affliction, that you may earn by the sweat of your brow, a comfortable support for the domestic circle. This is probably what

the apostle meant, when he enjoined us to give HONOUR to the wife as to the weaker vessel; the honour of maintenance, which she, in consequence of the weakness of her frame, and the frequent infirmities which the maternal relation brings upon her, is not so well able to procure for herself. In most barbarous countries, and in some half-civilized ones, the burden of manual labour falls upon the female, while her tyrant lord lives in indolence, feeding upon the industry of the hapless being whom he calls a wife, but treats as a slave. And are there no such idle tyrants in our age and country, who, so as they can live in indolence, and gratify their appetites, care not how they oppress their wives?—wretches who do little or nothing for the support of the family? How utterly lost to every noble and generous sentiment must that man be whose heart cannot be moved by the entreaties or tears of an interesting woman, and who can hear in vain her pleadings for his child at her breast, and his child by her side, and who by such appeals cannot be induced to give up his daily visits to the tavern, or his habits of sauntering idleness, to attend to his neglected business, and stay the approaching tide of poverty and ruin! Such a creature is worse than a brute; he is a monster; and it seems a pity, that there is no law and no conviction to bear him away to a land, where if he will not work, so neither could he eat.

In general, it is for the benefit of a family that a married woman should devote her time and attention almost exclusively to the ways of her household: her place is in the centre of domestic cares. What is gained by *her* in the *shop*, is oftentimes lost in the house, for want of the judicious superintendence of a mother and a mistress. Comfort and order, as well as money, are domestic wealth; and can these be rationally expected in the absence of female arrangement? The children always want a mother's eye and hand, and should always have them. Let the husband, then, have the care of providing; the wife, that of distributing to the necessities of the family; for this is the rule both of reason and revelation.

And as Christ laboured for his church, not only during his abode upon earth, but made provision for

its welfare when he departed from our world, in like manner should the husband take care of his wife. I never could understand the propriety of that custom, which is but too common, of men's providing by their wills so much better for the children than they do for the mother. Does this look like a *supreme* love? Every man who raises a woman to the rank of his wife, should take care, however inferior she might have been in circumstances before their marriage, to leave her in the situation into which he brought her: for it is indeed most cruel, to leave her to be deprived at once, not only of her dearest earthly friend, but of her usual means of comfortable subsistence.

A practical affection to a wife extends, however, to every thing: it should manifest itself in the most delicate attention to her comfort, and her feelings; in consulting her tastes; in concealing her failings; in never doing any thing to degrade her, but every thing to exalt her before her children and servants; in acknowledging her excellences and commending her efforts to please him; in meeting, and even anticipating all her reasonable requests; in short, in doing all that ingenuity can invent for her substantial happiness and general comfort.

Christ's love to his church was DURABLE and UNCHANGEABLE. "Having loved his own, he loved them to the end," without abatement or alteration: so ought husbands to love their wives, not only at the beginning but to the end of their union; when the charms of beauty have fled before the withering influence of disease: when the vigorous and sprightly frame has lost its elasticity, and the step has become slow and faltering; when the wrinkles of age have succeeded to the bloom of youth, and the whole person seems rather the monument than the resemblance of what it once was. Has she not gained in mind what she has lost in exterior fascinations? Have not her mental graces flourished amidst the ruins of personal charms? If the rose and the lily have faded on the cheek, have not the fruits of righteousness grown in the soul? If those blossoms have departed, on which the eye of youthful passion gazed with so much ardour, has it not been to give way to the ripe fruit of Christian excel-

lence? The *woman* is not what she was, but the wife, the mother, the Christian, are better than they were. For an example of conjugal love in all its power and excellence, point me not to the bride and bridegroom, displaying, during the first month of their union, all the watchfulness and tenderness of affection, but let me look upon the husband and wife of fifty, whose love has been tried by the lapse and the changes of a quarter of a century, and who, through this period and by these vicissitudes, have grown in attachment and esteem; and whose affection, if not glowing with all the fervid heat of a midsummer's day, is still like the sunshine of an October noon, warm and beautiful, as reflected amidst autumnal tints.

But, before I go away from this view of a husband's especial duty, I must just advert to another rule of his regard which is laid down for him by the apostle. "So ought men to love their wives, as *their own bodies*: he that loveth his wife loveth himself." A man's children are parts of himself; his wife is himself: "for they two shall be one flesh." "This is his duty and the measure of it too; which is so plain, that, if he understands how he treats himself, there needs nothing be added concerning his demeanour towards her; for what mighty care does he take of his body, and uses it with a delicate tenderness, and cares for it in all contingencies, and watches to keep it from all evils, and studies to make for it fair provisions, and is very often led by its inclinations and desires, and does never contradict its appetites, but when they are evil, and then also not without some trouble and sorrow!" So let a man love his wife as his own body.

Can it be necessary to apply the force of *motives* to produce an appropriate attention to *such* a duty? If so, I appeal to your *sense of honour*. Husbands, call to recollection the wakeful assiduities, and the tender attentions, by which you won the affection and the confidence of the woman, who forsook her father and her mother, and the home of her childhood, to find a resting place for her heart in your attachment; and will ye falsify the vows you plighted, and disappoint the hopes you raised? Is it accounted a disgraceful stigma on a man's reputation, to forfeit the pledges of a

lover? oh, how much more dishonourable, to forget those of a husband! That man *has* disgraced himself who furnishes just occasion to the partner of his days, to draw with a sigh, a contrast between the affectionate attention she received as a lover and as a wife.

I urge affection to a wife, by the recollection of *that solemn moment*, when in the presence of heaven and earth, before God's minister, and in God's house, you bound yourself by all the deeply awful formalities of a kind of oath, to throw open, and keep open your heart, as the fountain of her earthly happiness, and to devote your whole life to the promotion of her welfare.

I appeal to your regard to *justice*. You have sworn away yourself to her, and are no longer your own. You have no right to that individual, and separate, and independent kind of life, which would lead you to seek your happiness, in opposition to, or neglect of hers. "You twain are one flesh."

Humanity puts in its claim on behalf of your wife. It is in your power to do more for her happiness or misery, than any other being in the universe, but God himself. An unkind husband is a tormentor of the first class. His victim can never elude his grasp, nor go beyond the reach of his cruelty, till she is kindly released by the king of terrors, who, in this instance, becomes to her an angel of light, and conducts her to the grave as to a shelter from her oppressor. For such a woman there is no rest on earth: the destroyer of her peace has her ever in his power, for she is always in his presence or in the fear of it: the circumstances of every place, and every day, furnish him with the occasions of cruel neglect or unkindness, and it might be fairly questioned, whether there is to be found on earth, a case of greater misery, except it be that of a wretch tortured by remorse and despair, than a woman whose heart daily withers under the cold looks, the chilling words, and repulsive actions of a husband, who loveth her not. Such a man is a murderer, though he escapes in this world the murderer's doom; and by a refinement of cruelty, he employs years in conducting his victim to her end, by the slow process of a lingering death.

If nothing else can prevail, *interest* should, for no

man can hate his wife, without hating himself, for "she is his own flesh." Love, like mercy, is a double blessing; and hatred, like cruelty, is a double torment. We cannot love a worthy object without rejoicing in the reflex beams of our own affection. Next to the supreme regard we cherish towards God, and which it is impossible to exercise and not hold communion with angels in the joys of heaven, connubial love is the most beatifying passion; and to transvenom *this* into unkindness, is to open, at the very centre of our soul, a source of poison, which, before it exudes to torture others, torments ourselves.

I cannot here avoid inserting the exquisite and touching appeal, which Mr. Jay puts into the lips of married women to their husbands.—"Honour us; deal kindly with us. From many of the opportunities and means by which you procure favourable notice, we are excluded. Doomed to the shades, few of the high places of the earth are open to us. Alternately we are adored and oppressed. From our slaves you become our tyrants. You feel our beauty, and avail yourselves of our weakness. You complain of our inferiority, but none of your behaviour bids us rise. Sensibility has given us a thousand feelings, which nature has kindly denied you. Always under restraints, we have little liberty of choice. Providence seems to have been more attentive to enable us to confer happiness, than to enjoy it.—Every condition has for us fresh mortifications; every relation new sorrows. We enter social bonds; it is a system of perpetual sacrifice. We cannot give life to others without hazarding our own. We have sufferings which you do not share, cannot share.—If spared, years and decays invade our charms, and much of the ardour produced by attraction departs with it.—We may die.—The grave covers us, and we are soon forgotten; soon are the days of your mourning ended; soon is our loss repaired: dismissed even from your speech, our name is to be heard no more—a successor may dislike it.—Our children, after having a mother by nature, may fall under the control of a mother by affinity, and be mortified by distinctions made between them and her *own* offspring.—Though the duties which we have discharged invariably, be the

most important and necessary, they do not shine: they are too common to strike: they procure no celebrity: the wife, the mother fills no historic page. Our privations, our confinements, our wearisome days, our interrupted, our sleepless nights, the hours we have hung in anxious watchings over your sick and dying offspring"—But we forbear.

I NOW COME TO THE DUTIES ENJOINED UPON THE WIFE.

The first I mention is *subjection*.

"Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." The same thing is enjoined also in the Epistle to the Colossians. Peter unites with Paul in the same strain. "Ye wives, be in subjection to your own husbands." Before I state the *kind* of subjection here commanded, it is necessary to state the nature of the authority to which it is to be yielded. Here I would observe, that with whatsoever kind and degree of authority the husband is invested over the wife, it is such *as is in no way incompatible with, nor trenches upon the strongest and tenderest affection*. And it is worthy of remark, "that the apostle does not enjoin husbands to rule, nor instruct them how, but merely to love; so that it seems to be with them, as with bishops and priests, to whom much honour is due, but yet so that if they stand upon it, and challenge it, they become less honourable."

It is such an authority *as is compatible with religion* or the claims of God; for no man has a right to enjoin, and no woman is bound to obey, any command which is in opposition to the letter or spirit of the Bible.—It is such an authority *as is consonant with sound reason*; its injunctions must all be reasonable, for surely it is too much to expect, that a wife is to become the slave of folly, any more than of cruelty. It is an authority *that accords with the idea of companionship*. It was very beautifully observed by an ancient writer, that when Adam endeavoured to shift the blame of his transgression upon his wife, he did not say "the

woman thou gavest to me ;" no such thing ; she is none of his goods, none of his possessions, not to be reckoned amongst his servants ; but he said, "the woman thou gavest to be *with* me," that is, to be my partner, the companion of my joys and sorrows.

Let conjugal authority be founded upon love, be never exercised in opposition to revelation or reason, and be regulated by the idea of companionship, and then there needs no particular rules for its guidance ; for within such limits, it can never degenerate into tyranny ; nor can it ever oppress its subjects : to such a power any woman may bow, without degradation, for its yoke is easy and its burden light. In every society, from that which finds its centre in the father's chair, to that which in a wider circle rests upon the throne, there must be precedence vested somewhere, and some ultimate authority, some last and highest tribunal established, from the decision of which there lies no appeal. In the domestic constitution, this superiority vests in the husband : he is the head, the lawgiver, the ruler. In all matters touching the little world in the house, he is to direct, not indeed without taking counsel with his wife, but in all discordancy of view, *he*, unless he choose to waive his right, is to decide ; and to his decision the wife should yield, and yield with grace and cheerfulness. No man ought to resign his authority as the head of the family, no woman ought to wish him to do it : he may give up his predilections, and yield to her wishes, but he must not abdicate the throne, nor resign his sceptre. Usurpation is always hateful, and it is one of the most offensive exhibitions of it, where the husband is degraded into a slave of the queen-mother. Such a woman looks contemptible even upon the throne. I admit it is difficult for a sensible woman to submit to imbecility, but she should have considered this before she united herself to it : having committed one error, let her not fall into a second, but give the strongest proof of her good sense which circumstances will allow her to offer, by making that concession to superiority of station, which there is no opportunity in her case for her to do to superiority of mind. She may reason, she may persuade, she may solicit, but if ignorance cannot be convinced, nor ob-

stinacy turned, nor kindness conciliated, she has no resource left but to—*submit*; and one of the finest scenes ever to be presented by the domestic economy, is that of a sensible woman employing her talents and address, not to subvert, but to support the authority of a weak husband; a woman who prompts but does not command, who persuades, but does not dictate, who influences, but does not compel, and who, after taking pains to conceal her beneficent interference, submits to the authority which she has both supported and guided. An opposite line of conduct is most mischievous, for weakness, when placed in perpetual contrast with superior judgment, is rarely blind to its own defects; and as this consciousness of inferiority, when united with office, is always jealous, it is both watchful and resentful of any interference with its prerogative. There must be subjection then, and, where it cannot be yielded to superior talents, because there are none, it must be conceded to superiority of station. But let husbands be cautious not to put the submission of their wives to too severe a test. It is hard, very hard, to obey a rash, indiscreet and silly ruler. “If you will be the head, remember the head is not only the seat of government, but of knowledge. If you will have the management of the ship, see that a fool is not placed at the helm. Shall the blind offer themselves as guides?”

The grounds of submission are many and strong. Waiving all motives founded upon the comparative strength of mind with which the two sexes may be gifted, I refer my female friends to less questionable matters. Look at the *creation*; woman was made *after* the man, “for Adam was first formed, then Eve.” She was made *out of* man, “for the man is not of the woman, but the woman of the man.” She was made *for* man, “neither was the man created for the woman, but the woman for the man.” Look at the *fall*. Woman occasioned it. “Adam was not deceived, but the woman being deceived was in the transgression.” She was thus punished for it, “Thy desire shall be to thy husband, and he shall rule over thee.” Look at her *history*. Have not the customs of all nations, ancient and modern, savage and civilized, acknowledged

her subordination? Look at *the light in which this subject is placed in the New Testament*. How strong is the language of the text, "the husband is the head of the wife, even as Christ is the head of the church. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

Let me then, my respected female friends, as you would submit to the authority of Christ, as you would adorn the station that Providence has called you to occupy, as you would promote your own peace, the comfort of your husband, and the welfare of your family, admonish you, meekly and gracefully to be subject in all things, not only to the wise and good, but to the foolish and ill-deserving. You may reason, as I have said before, you may expostulate, but you must not rebel or refuse. Let it be your glory to feel how much you can endure, rather than despise the institutions of heaven, or violate those engagements into which you voluntarily and so solemnly entered. Let your submission be characterized by cheerfulness, and not by reluctant sullenness: let it not be preceded by a struggle, but yielded at once and for ever: let there be no holding out to the last extremity, and then a mere compulsory capitulation; but a voluntary, cheerful, undisputed, and unrevoked concession.

2. The next duty enjoined upon a wife is REVERENCE.

"Let the wife see that she reverence her husband."

This duty is nearly allied to the last, but is still somewhat different. By reverence, the apostle means nothing of slavish or obsequious homage, but that respect and deference which are due to one whom we are commanded to obey. Your reverence will be manifest in your *words*; for instance, in your manner of speaking of him, you will avoid all that would tend to lessen him in the esteem of others; all exposure of his faults or minor weaknesses; all depreciation of his understanding or domestic rule. Such gossip is detestable and mischievous, for can any thing tend more to irritate him, than to find that you have been sinking him in the esteem of the public? Reverence will be displayed in your manner of speaking to him. "Even as Sarah obeyed Abraham, calling him Lord:" all flippant pertness, every thing of contemptuous

sciousness of superiority, of dictation and command, of unnecessary contradiction, of pertinacious and obtrusive disputation, of scolding accusation, of angry, reproachful complaint, of noisy and obstreperous exposition, should be avoided. Almost all domestic quarrels begin in words; and it is usually in a woman's power to prevent them by causing the law of kindness to dwell upon her lips, and calming the gusts of her husband's passion, by those soft answers which turn away wrath. Especially should she be careful how she speaks to him, or even *before* him, in the company of her family, or of strangers: she must not talk him into silence; nor talk *at* him; nor say any thing that is calculated to wound or degrade him, for a sting inflicted in public is doubly charged with venom; she must not endeavour to eclipse him, to engross the attention of the company to herself, to reduce him to a cipher which is valueless till she stands before him. *This* is not reverence: on the contrary, she should do all in her power to sustain his respectability and dignity in public esteem, and her very mode of addressing him, partaking at once of the kindness of affection, and the deference of respect, is eminently calculated to do this. And should he at any time express himself in the language of reproof, even though that reproof be causeless, or unjustly severe, let her be cautious not to forget her station, so as to be betrayed into a railing recrimination, a contemptuous silence, or a moody sullenness. Difficult, I am aware it is, to show reverence and respect, where there are no other grounds for it to rest upon, than mere station; and as easy to pay it where wisdom, dignity and piety support the claims of relationship: but in proportion to the difficulty of a virtuous action, is its excellence; and hers is indeed superior virtue, who yields to the relationship of her husband, that reverence which he forbids her to pay to him on account of his conduct.

Her reverence will extend itself to her *actions*, and lead to an incessant desire to please him in all things. It is assumed by the apostle as an indisputable and general fact, "that the married woman careth how she may please her husband." All her conduct should be framed upon this principle, to give him content-

ment, and to increase his delight in her. Let her appear contented with her lot, and that will do much to render him content with his: while, on the other hand, nothing is more likely to generate discontent in *his* heart, than the appearance of it in her. Let her, by cheerful, good humour, diffuse an air of pleasantness through his dwelling. Let her guard, as much as possible, against a gloomy and moody disposition, which causes her to move about with the silence and cloudiness of a spectre; for who likes to dwell in a haunted house? She should always welcome him across his threshold with a smile, and ever put forth all her ingenuity in studying to please him, by consulting his wishes, by surprising him occasionally with those unlooked-for and ingenious devices of affection, which, though small in themselves, are the proofs of a mind intent upon the business of giving pleasure. The greater acts of reverent and respectful love are often regarded as matters of course, and, as such, produce little impression; but the lesser acts of attention, which come not into the usual routine of conjugal duties, and into the every-day offices which may be calculated upon with almost as much certainty as the coming of the hour which they are to occupy, these free-will offerings of an inventive and active affection, these extra tokens of respect, and expressions of regard, have a mighty power to attach a husband to his wife; they are the cords of love, the bands of a man. In all her personal and domestic habits, her first care, then, next to that of pleasing God, must be to please him, and thus hold to herself that heart, which cannot wander from her without carrying her happiness with it, and which, when once departed, cannot be restored by any power short of Omnipotence itself.

3. MEEKNESS is especially mentioned, by the apostle Peter, as a disposition which it is the duty of every wife to cultivate.

He has distinguished and honoured this temper by calling it the *ornament* of a meek and quiet spirit. If there be some virtues which seem preëminently to suit the female character, meekness bears a high place amongst such. No one stands in greater need of this disposition than the female head of a family: either the petulance and waywardness of children, or the neglects

and misconduct of servants, or the sharp words of a husband, are almost sure, if she be easily provoked, to keep her in a state of irritation all the day long. How trying is a peevish woman! how odious a brawling one! "It is better to dwell in the wilderness, than with a contentious and angry woman." The Graces were females, says Mr. Jay, so were the Furies too. It is astonishing the influence which meekness has sometimes had in a family: it has quenched the sparks and even coals of anger and strife, which, but for this, would have set the house on fire; it has mastered the tiger and the lion, and led them captive with the silken thread of love. The strength of woman lies not in resisting, but in yielding; her power is in her gentleness: there is more of real defence, ay, and more of that aggressive operation, too, which disarms a foe in one mild look, or one soft accent, than in hours of flashing glances, and of angry tones. When, amidst domestic strife, she has been enabled to keep her temper, the storm has been often scattered as it rose; or her meekness has served as a conductor to carry off its dreadful flashes, which otherwise would have destroyed the dwelling.

Put on, then, the ornament of a meek and quiet spirit. Pay less attention to the decoration of the person, more to that of the mind. "Your adorning is not to be that outward adorning, of plaiuing the hair, and of wearing of gold, or of putting on of apparel, but the hidden man of the heart, which is not corruptible." The language of another apostle on this subject is no less striking. "In like manner, also, I will that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." 1 Tim. ii. 9, 10. Two apostles, who both wrote as they were moved by the Holy Ghost, in such language as this, have denounced as improper, and as unbecoming a profession of godliness, a taste for immodest, expensive, or highly decorative dress.

Surely, then, the subject is worthy the most serious attention of all Christian females. By what sophistry can the letter, much more the spirit, of two passages of holy writ, so very plain and express in their terms as these, be set aside? That they *are* set aside, is evident

by the appearance of almost every congregation into which we could enter on the Sabbath day, whether within or without the Establishment. The race of folly, one should really suppose, is at length almost run, for it does seem well nigh impossible, even by the aid of our neighbours, the French, for the women of our age to render themselves more supremely ridiculous than many of them have lately appeared.* What with the gaudiness of colouring, and extravagance of form, our religious assemblies present every thing at once to disgust our taste, and to distress our piety.

“ We have run
Through every change that fancy at the loom,
Exhausted, has had genius to supply ;
And, studious of mutation still, discard
A real elegance, a little used,
For monstrous novelty and strange disguise.
We sacrifice to dress, till household joys
And comforts cease. Dress drains our cellar dry,
And keeps our larder lean ; puts out our fires ;
And introduces hunger, frost, and wo,
Where peace and hospitality might reign.”

It is high time for the Christian teacher to call back the women “professing godliness,” from their wanderings in the regions of fashionable folly, to the Holy Scriptures: for the Holy Scriptures, it should be remembered, have laid down a general law for regulating the dress of the body as well as that of the mind. I do hold, then, that these passages of Scripture are still parts of revelation, and, as such, still binding upon the conscience: if not, show me when they were cancelled. I contend, that *Christian* females ought to abstain from expensive, showy, and extravagant fashions in dress, jewellery, and all kinds of unsuitable personal decoration. I am not arguing for a sectarian costume, for a religious uniform, for canonical shapes and colours, nothing of the sort, but for simplicity, neatness, economy; for what the apostle calls modest apparel, shamefacedness, and sobriety; for the *spirit* of the passages, if not the very *letter*; for a distinction between those who profess godliness, in their comparative inattention to such things, and those who make no such profession; for a proof that *their* minds

* This is so notorious, that the inventors of caricatures, and the authors of newspaper satires, have made it the subject of their ridicule.

are not so much engaged on these matters, as the minds of the people of the world are. I am not for extinguishing taste; alas, in matters of dress, this is already done; but for resisting the lawless dominion of folly, under the name of fashion. I am not for calling back the age of Gothic barbarism, or vulgarity: no; I will leave ample room for the cultivation of both taste and genius in every lawful department. but I am protesting against the desolating reign of vanity; I am resisting the entrance of frivolity into the church of God; I am contending against the glaring inconsistency of rendering our religious assemblies like the audience convened in a theatre. The evils of an improper attention to dress are great and numerous. 1. Much precious time is wasted in the study, and arrangements, and decisions of this matter. 2. The attention is taken off from the improvement of the mind and the heart, to the decoration of the person. 3. The mind is filled with pride and vanity, and a deteriorating influence is carried on upon what constitutes the true dignity of the soul. 4. The love of display infects the character. 5. Money is wasted, which is wanted for relieving the misery and improving the condition of mankind. 6. Examples are set to the lower classes, in whom the propensity is often mischievous in many ways.

I am aware it might be, and is said, that there may be the pride of singularity, as well as of fashion; the pride of being covered with sober autumnal tints, as well as of exhibiting the brilliant hues of the rainbow; the pride of quality and of texture, as well as of colour and of form. I know it, and I do not justify the one more than I do the other; I condemn all kinds; but, at any rate, there is a little more dignity in one kind than in another. I will leave opportunity for the distinctions of rank, for the inventions of true taste, and for the modest and unobtrusive displays of natural elegance and simple beauty; but I cannot allow the propriety of Christian females yielding themselves to the guidance of fashion, however expensive, extravagant or gaudy.

As to the employment of our artisans by the various changes of fashion, I have nothing to do with this, in face of an apostolic injunction. The silversmiths who made shrines for the worshippers of Diana might have

pleaded the same objection against the preachers of the gospel, who certainly did, so far as they were successful, ruin this trade. I am only speaking to professors of religion, who form so small a portion of society, that their abstinence from folly would do but little in diminishing the employment of the work-people; and if it did, let them make it up in some other way. What I contend for, then, is not meanness, not ugliness, not unvarying sameness: no; but neatness opposed to gaudiness; simplicity and becomingness opposed to extravagance; modesty opposed to indelicacy; economy opposed to expensiveness. Whether what I contend for is characteristic of the age in which we live, let any spectator determine. I am anxious to see professors of religion displaying a seriousness and spirituality, a dignity and sobriety of mind, a simplicity of habits, and a sedateness of manners, becoming their high and holy profession; and all this united with an economy in their personal expenses, which will leave them a greater fund at their disposal, for relieving the miseries and promoting the happiness of their fellow creatures.

But, perhaps, after all, many women may plead, that the gayety and expensiveness of their dress is more to please their husbands than themselves; but even this must have its limits. And I really pity the folly of that man, who concerns himself in the arrangement of his wife's wardrobe and toilet; and who would rather see her go forth in all the gorgeousness of splendid apparel, to display herself in the drawing-rooms of her friends, than, in dignified neatness, to visit the cottages of the poor, as the messenger of mercy; and who rejoices more to contemplate her moving through the circles of fashion, the admiration of one sex, and the envy of the other, than to see her holding on her radiant course, in the orbit of benevolence, clad in unexpensive simplicity, and, with the savings of her personal expenditure, clothing the naked, feeding the hungry, healing the sick, and thus bringing upon herself the blessings of him that was ready to perish, and causing the widow's heart to sing for joy.

Let it be remembered, that not only the ornament, but the person which it adorns, is *corruptible*. Accidents may distort the finest form, diseases fade the loveliest

colouring, time disfigure the smoothest surface, and death, the spoiler of beauty, work a change so awful and appalling, as to turn away the most impassioned admirers in disgust. How soon will every other dress be displaced by the shroud, and every other decoration be stripped off to make way for the flowers that are strewed in the coffin upon the corpse, as if to hide the deformity of death. But the graces of the heart, and the beauties of the character, are imperishable: such let a wife be continually seeking to put on; "for she that has a wise husband must entice him to an eternal dear-ness, by the veil of modesty, and the robes of chastity, the ornaments of meekness, and the jewels of faith and charity; she must have no paint but blushings; her brightness must be her purity, and she must shine round about with sweetness and friendship, and then she shall be pleasant while she lives, and desired when she dies."

5. *Economy and order* in the management of her personal and domestic expenditure, are the obvious duty of a wife.

You are to preside in the direction of household affairs; and much of the prosperity and comfort of the little community will depend upon your skilful and prudent arrangements. There is a manifest disposition in this age, in all classes of society, to come as closely as possible to the habits of those above them. The poor are imitating the middling classes, and *they* are copying the upper ranks. A showy, luxurious, and expensive taste is almost universally cherished, and is displayed in innumerable instances, where there are no means to support it. A large house, a country residence, splendid furniture, a carriage, a retinue of servants, and large parties, are the aim of many, whose creditors pay for all. Christian families are in most imminent peril of worldly conformity in the present day; and the line of demarcation between the church and the world is fast wearing out. It is true, they have no cards, they do not frequent the theatre, or the ball-room, and *perhaps* they have no midnight routs;—but this is all: for many are as anxious about the splendour of their furniture, the fashion of their habits, the expensiveness of their entertainments, as the veriest worldling can be. Now a

wife has great influence in checking or promoting all this. It has been thought that this increasing disposition for domestic show and gayety is to be attributed chiefly to female vanity. It is woman that is generally regarded as the presiding genius of such a scene; *she* receives the praise and the compliment of the whole, and *she* therefore is under the strongest temptation to promote it. But let her consider how little all this has to do with the happiness of the family, even in its most prosperous state; and how a recollection of it aggravates the misery of adversity, when a reverse takes place. *Then* to be found in debt for finery of dress or furniture; *then* to have it said that *her* extravagance helped to ruin her husband; *then* to want that for bread, which was formerly wasted on luxury; *then* to hear the whispered reproach of having injured others by her own thoughtless expenditure! Avoid, my female friends, these miseries; do not go on to prepare wormwood and gall to imbitter still more the already bitter cup of adversity. Endeavour to acquire a skilfulness in domestic management, a frugality, a prudence, a love of order and neatness, a midway course between meanness and luxury, a suitableness to your station in life, to your Christian profession, an economy which shall leave you more to spare for the cause of God and the miseries of man. Rather check than stimulate the taste of your husband for expense; tell him that it is not necessary for *your* happiness, nor for the comfort of the family; draw him away from these adventitious circumstances, to the mental improvement, the moral culture, the religious instruction of your children. Let knowledge, piety, good sense, well-formed habits, harmony, mutual love, be the sources of your domestic pleasures: what is splendour of furniture, or dress, or entertainments, to these?

6. A WIFE SHOULD BE MOST ATTENTIVE TO ALL THAT CONCERNS THE WELFARE AND COMFORT OF THE CHILDREN, if there be any.

For this purpose, she must be *a keeper at home*.—"That they may teach the young wives to be sober, to love their husbands, to love their children, to be discreet, chaste, *keepers at home*." And how can the duties that devolve upon the female head of a family be well discharged, if she be not a keeper at home?—On this I

have dwelt already, in a former chapter, but its importance will justify my returning to the subject again. How much has she to attend to, how many cares to sustain, how many activities to support, where there is a young family! Whoever has leisure for gossiping, *she* has none; whoever may be found wandering from house to house, "hearing or telling some new thing," *she* must not. A mother's place is in the midst of her family; a mother's duties are to take care of *them*. Nothing can excuse a neglect of these; and yet we often see such neglect. Some are *literary characters*, and the welfare of the household is neglected for books. Not that I would debar a female from the luxury of reading, or sink her to a mere domestic drudge, whose ceaseless toils must have no intermission nor solace from literature; far from it: but her taste for literature must be kept within due bounds, and not be allowed to interfere with her household duties. No husband can be pleased to see a book in the hands of a wife, while the house is in confusion, and the children's comfort unprovided for. Much less should a *taste for company* be allowed to draw a wife too much out of the circle of her care and duties. To be wandering from house to house in the morning, or to be engaged till a late hour, evening after evening, at a party, while the family at home are left to themselves, or to the care of servants, is certainly disgraceful. Even attention to the *public duties of religion* must be regulated by a due regard to domestic claims. I am aware that many are apt to make these claims an excuse for neglecting the public means of grace almost entirely: the house of God is unfrequented; sermons, sacramental seasons, and all other religious meetings, are given up, for an absorbing attention to household affairs. This is one extreme; and the other is, such a devotedness to religious meetings, that the wants of a sick family, the cries of a hungry infant, or the circumstances of some extraordinary case of family care, are not allowed to have any force in detaining a mother from a week-day sermon, a prayer-meeting, or the anniversary of some public institution. It is no honour to religion, for a wife, under such circumstances, to be seen in the house of God; duties cannot be in opposition to each other; and, at such a time, hers lie at home. It

must be always distressing, and, in some cases, disgusting, for a husband, on his returning to a scene of domestic confusion, and seeing a neglected child in the cot, to be told, upon inquiring after the mother, that she is attending a sermon or public meeting. There is great need for watchfulness in the present age, when female agency is in such requisition, lest attention to public institutions should most injuriously interfere with the duties of a wife and a mother. I know very well, that an active woman may, by habits of order, punctuality and despatch, so arrange her more direct and immediate duties at home, as to allow of sufficient leisure to assist the noble societies which solicit her patronage, without neglecting her husband and children: but where this cannot be done, no society, whether humane or religious, should be allowed to take her away from what is, after all, her first and more appropriate sphere. She *must* be a *keeper at home*, if any thing there demands her presence.

Such appear to me to be the leading duties of a wife. Motives of a very high and sacred character may be offered for a diligent performance of them. *Her own comfort*, and that of her husband, is of course most vitally connected with a fulfilment of her obligations; and the welfare of her children is also deeply involved. And then, her *character* shines forth with peculiar lustre. A GOOD WIFE is a high attainment in female excellence; it is woman in her brightest glory since the fall. But there is one consideration of supreme importance mentioned by the apostle, to which I shall direct your attention.—“Likewise, ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word behold your chaste conversation, coupled with fear.” Powerful and yet tender consideration! Mark, my female friends, the implied eulogy passed by the apostle on *your* sex, where he seems to take it for granted, that if one party be destitute of religion, it is the husband. And facts prove that this assumption was correct. Religion flourishes most among the female part of our species: in our congregations, and in our churches, the greater number is of *them*. Can we ac-

count for this by natural causes? Partly. They are more at home, and, therefore, more within the reach of the means of grace;—they are more susceptible;—they are less exposed to those temptations that harden the heart through the deceitfulness of sin;—they are subject to more affliction, which *softens* the heart, and prepares it for the seed of the kingdom;—but all this is not enough, for without grace all these advantages are unavailing: we must resolve it, therefore, into divine purpose, divine interposition, and the arrangements of divine wisdom. Female influence in all civilized states is great; and God has generally made much use of this wherever the gospel has come, as one of the means for spreading religion. He pours his grace on *them*, that their influence may be employed with others, especially their husbands and their children. If, then, in any case, a Christian woman be united to an unconverted man, she must cherish and display a deep, and tender, and judicious solicitude for his salvation: and “what knowest thou, O wife, whether thou shalt save thy husband.” I would not encourage unequal marriages; I would not have the single try the doubtful and dangerous experiment of marrying an irreligious man in the hope of converting him; in such cases, the conversion is often the other way: but where the union *is* formed, there, I say, nourish the anxiety, and employ every discreet exertion for his eternal welfare. Many instances have occurred, in which the unbelieving husband has been sanctified by the wife. She has drawn him, with the cords of a tender and judicious love, to a consideration of the subject of personal religion. Think of the value of a soul, and of the ineffable glory of being the instrument of its salvation. But, O, to be the means of saving the soul of a husband! Think how it will strengthen the bond, and sanctify and sweeten it, which unites you on earth and in time; and at the same time add to it a tie, by which you shall “not lose one another in the valley of the shadow of death,” but be reunited as kindred spirits, though not as man and wife, in heaven, and through eternity. “Think, O wife, of the happiness—the honour that awaits you. What is the triumph you have acquired over him by your

charms, compared with the victory you will obtain over him by your religion?—What pleasure will attend you the remainder of your days!—now you are of ‘one heart and one mind;’ now you ‘take sweet counsel together.’ The privileged language of prayer now is,—‘OUR FATHER:’—of every motion made to go and seek the Lord of Hosts there is a ready acceptance—‘I will go also.’ And what will be your joy and crown of rejoicing in that day, when, before assembled men and angels, he will say, O blessed be the Providence which attached us in yonder world, and has still more perfectly united us in this! The woman thou gavest to be with me led me not to the tree of knowledge of good and evil, but to the tree of life which is in the midst of the Paradise of God.”*

But how is this solicitude to be employed? The apostle tells us: “that they may be won by the conversation of their wives, while they BEHOLD your chaste conversation, coupled with fear.” Your religion must be seen imbodyed in your whole character and conduct. It must commend itself to their judgment, by what they perceive as sincere. It must be *consistent*; for a want of uniformity, however earnest it may in many respects and at many times appear, will produce disgust. You must “let your light shine before them, that they, *seeing* your good works, may glorify God.” You must ever appear invested with all the beauty of a lovely example, which, silent though you be as it respects your tongue, is living eloquence. Your religion must diffuse its lustre over your whole character, and impress itself most deeply on your relation as a wife, and a mother; it must be a new motive to all that respect, and reverence, and devotedness, and meekness, which have been laid before you; and it must lead you to carry every conjugal and maternal virtue to the highest degree of perfection. It must be attended with the most profound humility, or if there be any spiritual pride, any conscious and manifest sense of superiority, any thing approaching to the pharisaic temper, which says, “Stand by, I am holier than thou,” any thing like contempt of your husband.

* Mr. Jay.

as an unconverted sinner, you will excite an inveterate prejudice, not only against religion, but against yourself; religion will be hated by him for your sake, and you for religion's sake. When you venture to speak to him on the subject of piety, it should be as remotely as possible from all lecturing, all dictation, all reproach, all conscious superiority; and with all possible tenderness, meekness, humility, and persuasive affection. Never talk to him of his state *before others*, and never talk *at* him. Nor is it likely to accomplish the object you have in view, to weary him by continual importunity. Many defeat their own end by an incessant introduction of the subject, and sometimes with an asperity which increases the revulsion, which its own nature is calculated, in such a mind, to produce. An occasional hint, and that of the most tender, respectful, and delicate kind, is all that you should attempt, and then leave your example to speak. Occasionally, you may put an instructive volume in his way, and solicit his perusal of it. Do not bring your religious friends too much about you, so as to annoy him: especially, keep away as much as possible any that may have a less portion of discretion than the rest; and confine yourself to the more judicious and best informed. Never rudely interfere with his pursuits, his reading, or his company, although they may not be what *you* can cordially approve. Till he is enlightened from above, he will not see the evil of these things, and to attempt to interrupt him, in any other way than by the mildest and most respectful exposition, will only do harm. Should he wish to draw you from the high pursuit of eternal life, you are not, of course, in this case, to yield to his persuasion, nor in any thing to concede, where your conscience is decidedly concerned in the matter. You must be firm, but mild. One concession granted by you would only lead to another. But still, even in this extremity, your resistance of his attempts to interfere with your religion must be maintained in all the meekness of wisdom, and must be attended with fresh efforts to please, in all things which are lawful. If such a line of conduct should subject you to reproach, anger and persecution, a most painful and by no means an uncommon

case, you must possess your soul in patience, and commit your way to Him that judgeth righteously. Many a persecuting husband has been subdued, if not to religion, yet to kinder conduct, by the meek and uncomplaining temper of his wife.

To conclude. Let us all seek after more of the spirit of true religion,—the spirit of faith, of hope, of prayer; a faith that really believes the word of God, and looketh habitually to the cross of Christ, by which we obtain salvation, and to the eternal world, where we shall fully and for ever enjoy it; a hope that lives in the expectation and desire of glory, honour, immortality, and eternal life; and a spirit of prayer which leads us daily and hourly to the throne of divine grace, for all that aid of the Holy Ghost which we need, not only for the duties that refer to our relations to another world, but for those which devolve upon us in consequence of our relations in this. “Godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come.” The same principle of divine grace which unites us to God will bind us closer to each other. Religion contains in it not only the seeds of immortal virtues, but of such as are mortal; not only the germs of excellences which are to flourish in the temple of heaven, but which grow up in the house of our pilgrimage upon earth, to enliven with their beauty, and to refresh with their fragrance, the domestic circle. A good Christian cannot be a bad husband or father; and, other things being equal, he who has most piety will shine most in all the relations of life. A Bible placed between man and wife as the basis of their union, the rule of their conduct, and the model of their spirit, will make up many a difference, comfort them under many a cross, guide them in many a strait, wherein flesh and blood will be confounded and at a loss, support them in their last sad parting from each other, and reunite them in the world where they shall go no more out.

“Those married pairs that live as remembering that they must part again, and give an account how they treat themselves and each other, shall, at the day of their death, be admitted to glorious espousals; and,

when they shall live again, be married to their Lord, and partake of his glories. All those things that now please us shall pass from us, or we from them; but those things that concern the other life are permanent as the numbers of eternity; and although at the resurrection there shall be no relation of husband and wife, and no marriage shall be celebrated but the marriage of the Lamb, yet then shall be remembered how men and women passed through this state, which is a type of that; and from this sacramental union, all holy pairs shall pass to the spiritual and eternal, where love shall be their portion, and joys shall crown their heads, and they shall lie in the bosom of Jesus, and in the heart of God, to eternal ages." Amen.

CHAPTER IV.

SOME REMARKS ON THE FORMATION OF THE MARRIAGE UNION.

"Methinks it is a misfortune that the marriage state, which, in its own nature, is adapted to give us the completest happiness this life is capable of, should be so uncomfortable a one to so many as it daily proves. But the mischief generally proceeds from the unwise choice people make for themselves, and an expectation of happiness from things incapable of giving it. Nothing but the good qualities of the person beloved can be a foundation for a love of judgment and discretion; and whoever expects happiness from any thing but virtue, wisdom, good humour, and a similitude of manners, will find themselves widely mistaken."—SPECTATOR.

THE preceding chapters make it evident, that marriage is a step of incalculable importance, and ought never to be taken without the greatest consideration and the utmost caution. If the duties of this state are so numerous and so weighty, and if the right discharge of these obligations, as well as the happiness of our whole life, and even our safety for eternity, depend, as they necessarily must do, in no small measure upon the choice we make of a husband or wife, then let reason determine with what deliberation we should advance to such a connexion. It is obvious, that no decision of our whole earthly existence requires more

of the exercise of a calm judgment than this, and yet observation proves how rarely the judgment is allowed to give counsel, and how generally the imagination and the passions settle the business. A very great portion of the misery and of the crime with which society is depraved and afflicted, is the result of ill-formed marriages. If mere passion without prudence, or covetousness without love, be allowed to guide the choice, no wonder that it is improperly done, or that it is highly disastrous in its consequences: and how often are passion and covetousness alone consulted! To use the beautiful language quoted by me in another work, where I have treated briefly the subject of this chapter, I would remark, "that they who enter the marriage state cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. Life or death, felicity or a lasting sorrow, are in the power of marriage. A woman indeed ventures most, for she hath no sanctuary to retire to from an evil husband: she must dwell upon her sorrow, which her own folly hath produced; and she is more under it, because her tormentor hath warrant of prerogative, and the woman may complain to God, as subjects do of tyrant princes, but otherwise she hath no appeal in the causes of unkindness. And though THE MAN can run from many hours of sadness, yet he must return to it again; and when he sits among his neighbours, he remembers the objection that lies in his bosom, and he sighs deeply." If, however, it were merely the comfort of the married pair themselves that was concerned, it would be a matter of less consequence, a stake of less value; but the well-being of a family, not only for this world, but for the next, and equally so the well-being of *their* descendants, even to a remote period, depends upon this union. In the ardour of passion, few are disposed to listen to the counsels of prudence; and perhaps there is no advice, generally speaking, more thrown away, than that which is offered on the subject of marriage. Most persons, especially if they are already attached to a selected object, although they have not committed themselves by a promise or even a declaration, will go on in the pursuit, blinded by love, to the

indiscretion of their choice; or desperately determined, with the knowledge of that indiscretion, to accomplish, if possible, their purpose. Upon such individuals, reasoning is wasted, and they must be left to gain wisdom in the only way by which some will acquire it,—painful experience. To others, who may be yet disengaged, and disposed to hearken to the language of advice, the following remarks are offered.—

In the affair of marriage, BE GUIDED BY THE ADVICE OF PARENTS OR GUARDIANS. Parents have no right to select for you, nor ought you to select for yourself, without consulting with them. How far they are vested with authority to prohibit you from marrying a person whom they disapprove, is a point of casuistry very difficult to determine. If you are of age, and able to provide for yourselves, or are likely to be well provided for by those to whom you are about to be united, it is a question whether they can do any thing more than advise and persuade; but *till you are of age*, they have positive authority to *forbid*; and it is an undutiful act in you to form connexions without their knowledge, and to carry them on against their prohibitions. Their objections ought always, I admit, to be founded on reason, and not on caprice, pride, or cupidity; for, where this is the case, and children are of full age, and are guided in their choice by prudence, by piety, and by affection, they certainly may, and must be left to decide for themselves. Where, however, parents rest their objections on sufficient grounds, and show plain and palpable reasons for prohibiting a connexion, there it is the manifest duty of sons, and especially of daughters, to give it up. A union formed in opposition to the reasonable objection of a discreet father or mother is very rarely a happy one; and the bitter cup is rendered additionally bitter, in such a case, by the wormwood and gall of self-reproach. What miseries of this kind have we all seen! How many beacons are set up, if young people would but look at them, to warn them against the folly of giving themselves to the impulse of an imprudent attachment, and following it to a close, against the advice, remonstrance, and prohibitions of their parents! Very seldom does that connexion prove otherwise than a

source of wretchedness, on which the frown of an affectionate and wise father and mother fell from the beginning; for God seems to rise up in judgment, and to support the parent's authority, by confirming their displeasure with his own.

Marriage should in every case be formed UPON THE BASIS OF MUTUAL ATTACHMENT. If there be no love before marriage, it cannot be expected there should be any after it. Lovers, as all are supposed to be who are looking forward to this union, without love, have no right to expect happiness; the coldness of indifference is soon likely, in their case, to be changed into aversion. There ought to be *personal* attachment. If there be any thing, even in the exterior, that excites disgust, the banns are forbidden by the voice of nature. I do not say that beauty of countenance or elegance of form is necessary; by no means; a pure and strong attachment has often existed in the absence of these; and I will not take upon me to determine, that it is absolutely *impossible* to love *deformity*, but we certainly ought not to unite ourselves with it, unless we *can* love it, or, at least, are so enamoured with the fascination of mental qualities that may be united with it, as to lose sight of the body in the charms of the mind, the heart and the manners. All I contend for is, that to proceed to marriage against absolute dislike and revulsion, is irrational, base, and sinful.

But love should respect the *mind* as well as the body; for to be attached to an individual simply on the ground of beauty, is to fall in love with a doll, a statue, or a picture; such an attachment is lust or fancy, but certainly not a rational affection. If we love the body, but do not love the mind, the heart, and the manners, our regard is placed upon the inferior part of the person, and, therefore, only upon that which, by disease, may be next year a very different thing to what it is now. Nothing fades so soon as beauty; it is but like the delicate bloom of an attractive fruit, and, if there be nothing agreeable underneath, will be thrown away in disgust when that is brushed off; and thrown away, too, by the very hand of him that plucks it. It is so commonly remarked, as to be proverbial, that the charms of mind increase by acquaintance,

while those of the exterior diminish; and that, while the former easily reconcile us to a plain countenance, the latter excite, by the power of contrast, a distaste for the insipidity, ignorance, and heartlessness with which they are united, like gaudy, scentless flowers, growing in a desert. Instead of determining to stake our happiness upon the act of gathering these blooming weeds, to place them in our bosom, let us ask, how they will look a few years hence, or how they will adorn and bless our habitation? Let us ask, will the understanding, united with that countenance, render its subject fit to be my companion, and the instructor of my children? Will that temper patiently bear with my weaknesses, kindly consult my tastes, affectionately study my comfort? Will those manners please me in solitude, as well as in society? Will those habits render my dwelling pleasant to myself and to my friends? We must try *these* matters, and hold our passions back, that we may take counsel with our judgment, and suffer reason to come down and talk with us in the cool of the evening.

Such, then, is the love on which marriage should be contracted; love to the whole person; love to the mind, and heart, and manners, as well as to the countenance and form; love tempered with respect; for this only is the attachment that is likely to survive the charms of novelty, the spoliation of disease, and the influence of time; that is likely to support the tender sympathies and exquisite sensibilities of the conjugal state; and render man and wife, to the verge of extreme old age, what it was the intention of him who instituted the marriage union, they should be,—the help and the comfort of each other.

By what language, then, sufficiently strong and indignant, can we reprobate those compacts, so disgraceful, and yet so common, by which marriage is converted into a *money speculation, a trading enterprise, a mere business of pounds, shillings, and pence?* How cruel a part do those parents act, who, for the sake of an advantageous settlement, urge their daughters into a union, from which their hearts revolt; or persuade their sons to marry women, towards whom they feel no affection, merely for the sake of a fortune! Un-

natural fathers and mothers! is it thus ye would lead your children, decorated as sacrifices to the shrine of Mammon, and act the part of priests and priestesses *yourselves*, in the immolation of these hapless victims! What! will *you* assist in the rites of this legal prostitution? Can none others be found but *you*, the natural guardians of your children's interest, to persuade them to sell their persons, and barter all the happiness of their future lives for gold? Will *you* make yourselves responsible for all the future miseries of your children, and your children's children, by recommending such a sordid compact? Forbear, I entreat you, for your own sake, for your children's sake, and for the sake of society, to recommend a marriage, which is not founded on pure, and strong, and mutual attachment.

Young people themselves should be extremely careful, on their own part, to let no persuasions of others, no impulse of their own covetousness, no anxiety to be their own masters and mistresses, no ambition for secular splendour, induce them to enter into a connexion to which they are not drawn by the solicitations of a pure and virtuous love. What will a large house, splendid furniture, a gay equipage, and fashionable entertainments do for their possessor, in the absence of connubial love? "Is it for these bawbles, these toys," exclaims the wretched heart as it awakens, alas! too late, in some sad scene of domestic wo, "is it for this I have bartered away myself, my happiness, my honour?"

"How ill the scenes that offer rest,
And heart that cannot rest, agree!"

O, there is a sweetness, a charm, a power to please, in pure and mutual affection, though it be cherished in the humblest abode, and maintained amidst the plainest circumstances, and has to contend with many difficulties, compared with which, the elegances and brilliancies of worldly grandeur are but as the splendour of an Eastern palace, to one of the bowers of the garden of Eden. Let the man nobly determine to earn his daily bread by the sweat of his brow, and find his daily task sweetened by the thought that it is for the woman he loves, rather than roll about in his chariot,

and live a life of splendid indolence and misery, with the woman he does *not* love; and let the other sex as nobly and heroically determine to trust to their own energies, but especially to a gracious Providence, rather than marry without affection for the sake of a settlement.

Then there is another error committed by some: having been disappointed in a connexion which they hoped to form, they become reckless for the future, and, in a temper of mind bordering upon revenge, accept the first individual who may present himself, whether they love him or not. This is the last degree of folly, and is such an act of suicidal violence upon their own peace, as can neither be described nor reprobated in terms sufficiently strong. This is to act like the enraged scorpion, and to turn their sting upon themselves; and in an act of spleen to sacrifice their happiness to folly. And, in fact, on whom does this mad spite fall? Upon the individual who has done them no harm, but that of attempting to heal the breach that has been made in their happiness, and to whom in return they carry a heart which they have virtually given to another. How much more rational, how much more conducive to their own comfort, and how much more honourable is it, in a case like this, to wait till time and piety have healed the wound, and left the heart at liberty for another attachment; and even to remain in perpetual celibacy, rather than marry without that which alone can constitute a virtuous marriage,—sincere affection.

Marriage should ever be contracted WITH THE STRICTEST REGARD TO THE RULES OF PRUDENCE. Discretion is a virtue at which none but fools laugh. In reference to no subject is it more frequently set aside and despised, than in that which, of all that can be mentioned, most needs its sober counsels. For love to be seen standing at the oracle of wisdom, is thought, by some romantic and silly young people, to be a thing altogether out of place. If *they* only were concerned, they might be left to their folly, to be punished by its fruits; but imprudent marriages, as we have already considered, spread far and wide their bad consequences, and also send these consequences down to posterity. The understanding is given to us to control the pas-

sion, and the imagination, and they, who, in an affair of such consequence as choosing a companion for life, set aside the testimony of the former, and listen only to the advice of the latter, have, in that instance, at least, forfeited the character of a rational being, and sunk to the level of those creatures who are wholly governed by appetite, unchecked by reason. Prudence would prevent, if it were allowed to guide the conduct of mankind, a very large portion of human misery. In the business before us, it would allow none to marry till they had a prospect of support. It is perfectly obvious to me, that the present generation of young people are not distinguished by a discretion of this kind: they are too much in haste to enter the conjugal state, and place themselves at the heads of families, before they have any rational hope of being able to support them. As soon almost as they arrive at the age of manhood, whether they are in business or not, before they have ascertained whether their business will succeed or not, they look round for a wife, and make a hasty, perhaps an injudicious selection. A family comes on before they have adequate means of maintaining it; their affairs become embarrassed; bankruptcy ensues; their prospects are clouded for ever; they become burdens upon their friends; and their misery, together with that of the partner of their folly, and of their hapless children, is sealed for the term of their existence upon earth. How many instances of this kind have we known, and which may be considered as sad, and true, and impressive comments on the imprudence of improvident marriages! Let young people exercise their reason and their foresight; or, if they will not, but are determined to rush into the expenses of housekeeping, before they have opened sources to meet them, let them hear, in spite of the syren song of their imagination, the voice of faithful warning, and prepare to eat the bitter herbs of useless regrets, for many a long and weary year after the nuptial feast has passed away.

Prudence forbids all *unequal* marriages. There should be an equality as near as may be in AGE; "for," says Mr. Jay, "how unnatural, how indecent is it to see an old man surrounded with infants and babes,

when he can scarcely see or hear for the infirmities of age! How unnatural, how odious is it to see a young man fastened to a piece of antiquity, so as to perplex strangers to determine whether he is living with a wife or a mother!" No one will give the woman in the one case, or the man in the other, the credit of marrying for love; and the world will be ill-natured enough, and one can hardly help joining in the censoriousness, to say that such matches are mere pecuniary speculations; for, generally speaking, the old party in the union is a rich one; and as generally they carry a scourge for the other in their purse. A fortune has often thus been a misfortune for both.

Equality of RANK is desirable, or as near to it as possible. Instances have occurred in which respectable men have married servants, and yet maintained their respectability, and enjoyed a full cup of domestic comfort: but these cases are rare, and generally contain some circumstances of peculiarity. And it is much less perilous for a rich *man* to descend into the vale of poverty for a wife, than it is for a rich *woman* to go down for a husband. *He* can much more easily raise his companion to his own level, than *she* can. Society will much more readily accommodate themselves to his error, than to hers. Much of the happiness of the conjugal state depends upon the relatives of the parties; and if the marriage has offended them, if it has degraded them, how much of bitterness is it in their power to throw into the cup of enjoyment! Many a wife has carried to her grave the sting inflicted upon her peace by the insults of her husband's friends; and in all such cases, *he* must receive a part of the venom.

"It has been said that no class of men err so much in this article as ministers. But surely this cannot be admitted. It cannot be supposed that those whose office it is to inculcate prudence, should themselves be proverbial for indiscretion. It cannot be supposed that those whose incomes are limited, and whose circumstances demand economy, would bring into the management of them those who have been trained up in delicacy and extravagance, and are helpless and profuse. It cannot be supposed, that men, whose

office is respectable, and productive of social intercourse, would select vulgarity and ignorance, unfit to be either seen or heard, merely because it is pious. A minister is to inculcate order and regularity; and would he marry a female that would render his house a scene of confusion and tumult? A minister is to show how the claims of life and religion harmonize, and to assign to the duties of each their own place and season; and would he marry a rattle-brain, who, instead of being a keeper at home, has been always rambling after some new preacher; who, instead of quietly glorifying God in her own sphere of action, has been endeavouring to excite public attention; who has been zealous in matters of doubtful disputation, but has treated as beneath her regard, matters of common and relative obligations? Need he be told, that a becoming behaviour in a lower and private station is the surest pledge of, and the best preparation for, a proper behaviour in a higher and more private situation? A minister is to recommend neatness, and all the decencies of life, and would he marry a slattern? A minister is to show, that the ornament of a meek and quiet spirit is, in the sight of God, of great price, and would he marry a scold? A minister is to stand in the same relation to all his people who demand his love and service, and would he marry a female who would fondly attach herself to a few cronies, listen to all *their* secrets, and divulge *her own*, and form cabals and schisms, which will render his residence unpleasant, or occasion his removal?"

To my brethren in the ministry I do recommend, and recommend with an earnestness which I have no language sufficiently emphatic to express, the greatest caution in this most delicate and important affair. In their case, the effects of an imprudent marriage are felt in the church of the living God. If the wives of the deacons are to be "grave, not slanderers, sober, faithful in all things," what less can be required of the wives of the pastors? "A bishop must be blameless, one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God?" But how can he exhibit in his

domestic constitution the beautiful order and harmony which should prevail in every Christian family, and especially in every *minister's* house, without the intelligent and industrious co-operation of his wife? and how can this be expected of one who *has* no intelligence or industry? Not only much of the comfort, but of the *character* of a minister, DEPENDS UPON HIS WIFE; and what is of still greater consequence, much of his usefulness. How many have been driven away from scenes of successful labour, or rendered uncomfortable in the midst of them, by the mismanagement of wives, who have plunged their husbands into debt, and thus blasted their respectability; or by that pride, petulance, vulgarity, meanness, and busy interference, by which they have involved them in perpetual strife with their neighbours, tradesmen, or their congregation! Considering, therefore, how much mischief may be done by *their* indiscretion, ministers should raise imprudence in marriage to the rank of a great sin. And then their guilt in the commission of this sin is the greater, as they have less excuse for it than others; for they have only to exercise patience, and to restrain themselves from hasty and injudicious entanglements, and to avail themselves of the extended opportunity which their situation gives them, to obtain a companion that shall be to them, both as men and ministers, a helper of their joy. Some widowers, in selecting a second wife, have consulted their children's comfort more than their own taste: whether this be right or wrong in their case, we shall presently consider; but certainly a minister, while he is allowed the usual privilege of following his own predilections, ought never to gratify his taste at the expense of his official respectability, or at the risk of his usefulness, but, in the choice of a wife, should be guided by a view to the comfort of his church, as well as by a reference to his own happiness.

Marriage should always be formed WITH A DUE REGARD TO THE DICTATES OF RELIGION. A pious person should not marry any one who is not also pious. It is not desirable to be united to an individual even of a different denomination, and who, as a point of conscience, attends her own place of worship. It is not pleasant on a Sabbath morning to separate, and go

one to one place of worship, and the other to another. The most delightful walk that a holy couple can take, is to the house of God in company, and when, in reference to the high themes of redemption and the invisible realities of eternity, they take sweet counsel together. No one would willingly lose this. But, oh, to walk separately in a still more important and dreadful sense! to part at the point where the two roads to eternity branch off, the one to heaven, the other to hell; and for the believer "to travel on to glory, with the awful consciousness, that the other party is journeying to perdition!" This is indeed dreadful, and is of itself sufficient to occasion no small diminution of conjugal felicity. If, however, the *comfort* of the parties only were concerned, it would be a matter of less consequence: but it is a matter of *conscience*, and an affair in which we have no option. "She is at liberty to marry whom she will," says the apostle, speaking to the case of a widow, "but only in the Lord." Now, though this was said in reference to a female, all the reasons of the law belong with equal force to the other sex. This appears to me to be not only advice, but *law*, and is as binding upon the conscience as any other law that we find in the word of God; and the incidental manner in which this injunction occurs is, as has been very properly remarked to the intelligent reader of scripture, the strongest confirmation of the rule in all cases where marriage is in prospect, and where there has been no engagement previous to conversion. As to the other passage, where the apostle commands us not to be unequally yoked together with unbelievers, it does not apply to marriage, except by inference, but to church fellowship, or rather to association and conduct in general, in reference to which, professing Christians are not to symbolize with unbelievers. But if this be improper in regard to other matters, how much more so in that connexion which has so powerful an influence over our character, as well as our happiness! For a Christian, then, to marry an individual who is not decidedly and evidently a pious person, is a direct opposition to the word of God.

And as scripture is against it, so also is reason; for "how can two walk together, except they be agreed?"

A difference of taste in *minor matters* is an impediment in the way of domestic comfort ; but to be opposed to each other on the all-important subject of religion, is a risk, even as it respects our comfort, which no considerate person should be induced, on any considerations, to incur. How can the higher ends of the domestic constitution be answered, where one of the parents has not the spiritual qualifications necessary for accomplishing them? How can the work of religious education be conducted, and the children be trained in the nurture and admonition of the Lord? And as it respects individual and personal assistance in religious matters, do we not all want helps instead of hinderances? A Christian should make every thing bend to religion, but allow religion to bend to nothing. This is the one thing needful, to which every thing should be subordinate ; and, surely, to place out of consideration the affairs of his eternal salvation, in so important an affair as marriage, shows either that the religion of a person who acts thus is but profession, or likely soon to become so.

The neglect of this plain and reasonable rule is becoming, I am afraid, more and more prevalent. I do not wonder at all, that this subject should have excited the attention of the ministers of religion, and that the CONGREGATIONAL ASSOCIATION FOR WILTSHIRE should, at their yearly meeting, in eighteen hundred and six, have come to the following resolution:—“*Deploring the little regard of late years paid by too many professors of religion to the Christian rule of marriage ; and deeming it desirable, that the attention of the public in general, and our own churches in particular, should be called to this subject ; we do unanimously request the Rev. Mr. Jay to publish some strictures upon it.*”

In the excellent treatise which Mr. Jay published in compliance with this request, he makes the following just and important remarks. “How deplorable is it that this Christian rule of marriage is so frequently trampled upon ! The violation is, in the *degree* of it at least, peculiar to our own age. Our pious ancestors, especially among the non-conformists, would have been shocked at the practice, as appears from their invaluable writings. AND I AM PERSUADED THAT

IT IS VERY MUCH OWING TO THE PREVALENCE OF THESE INDISCRIMINATE AND UNHALLOWED CONNEXIONS, THAT WE HAVE FALLEN SO FAR SHORT OF THOSE MEN OF GOD WHO ARE GONE BEFORE US, IN OUR SECLUSION FROM THE WORLD, IN THE SIMPLICITY OF OUR MANNERS, IN THE UNIFORMITY OF OUR PROFESSION, IN THE DISCHARGE OF FAMILY WORSHIP, AND IN THE TRAINING UP OF OUR HOUSEHOLDS IN THE NURTURE AND ADMONITION OF THE LORD."

No one should contemplate the prospect of such a connexion as marriage without the greatest and most serious deliberation, nor without the most earnest prayer to God for direction. Prayer, however, to be acceptable to the Almighty, should be sincere, and should be presented with a real desire to know and do his will. Many, I believe, act towards the Deity as they do towards their friends: they make up their minds, and then ask to be directed. They have some doubts, and very often strong ones, of the propriety of the step they are about to take, which are gradually dissipated by their supplications, till they have prayed themselves into a conviction that they are quite right in the decision, which they have, in fact, already made. To pray for direction in an affair which we know to be in opposition to God's word, and on which we have already resolved to act, is adding hypocrisy to rebellion. If there be reason to believe that the individual, who solicits a Christian to unite herself with him in marriage, is not truly pious, what need has she of praying to be directed? This seems like asking the Almighty to be permitted to do that which he has forbidden to be done.

In the case of WIDOWS and WIDOWERS, especially where there is a family, *peculiar prudence* is necessary. I have known instances in which such persons have sacrificed all their own tastes and predilections, and have made their selection with *exclusive* reference to their children. Such a sacrifice is indeed generous; but it may become a question whether it is discreet. It is placing their own comfort, and even character, in some degree of peril, neither of which can be lost, without most serious mischief to those very children, whose interests they have so heroically consulted.

This, however, is an error much more rare and venial, than that of the opposite extreme. How unseemly and inconsiderate is it for a sexagenarian to bring home a young wife, and place her over daughters older than herself, and introduce into the family circle aunts and uncles younger than some of the nephews and nieces! Rare is the case, in which such inexpedient connexions are formed, without the authors of them losing much of their own reputation, and destroying much of the comfort of their families. Let not such men wonder, if their daughters by the first marriage are driven from their home by the consequences of the second, and are led to form imprudent matches, to which they were led by the force of parental example, and urged by the consequences of parental folly.

In the selection of a second companion for life, where the first had been eminent for talents or virtues, much care should be taken that there be no great and striking inferiority; for, in such a case,

—“ busy, meddling memory,
In barbarous succession, musters up
The past endearments of their softer hours;”

which form a contrast ever present and ever painful. The man that never knew by experience the joy of a *happy* marriage, can never know the ills of an imprudent one, as aggravated by the power of comparison. Let him that *has* thus known them beware how he expose himself to such helpless, hopeless misery.

Due care should also be exercised in reference to children's interests. Has the woman about to be selected that principle, that prudence, that self-control, that good temper, which, if she become herself a mother, will help her to conceal her partialities, (for to suppress them is impossible, and would be unnatural), and to seem no less kind to her adopted offspring than to her own? That man acts a most cruel, a most wicked part towards the memory of his first wife, who does not provide for *her* children a kind and judicious friend in his second. What is it but a dread of this, that has made some women, when upon their dying bed, break through the rules of propriety, and recommend their successor in the arms, and heart, and house of their husbands? They trembled for their children,

and seemed at that sad moment to have become willing to be forgotten, provided their babes could find a second mother in her that was to fill their place. Let me then become the advocate of fatherless or motherless children, and entreat, for the sake both of the living and the dead, a due regard to the comfort of these orphans.

Nor should less deliberation be exercised by the party who is about to take, or invited to take, the care of another person's children. Have they love enough for the parent to bear the burden of care for his sake? Have they kindness enough, temper enough, discretion enough, for such a situation, and for such an office? There is no difficulty where the children are lovely in person, and amiable in temper; but when they have no personal attractions, no charms of mind, no endearments of character, then is the time to realize the truth of Mr. Jay's expression, "a wife *may* be supplied, a mother *cannot*." The man or the woman that can act a parent's part towards a froward and unlovely child, must have more than *nature*, (for this belongs only to a real parent), they *must* have principle and kindness, and *need* have grace. Let all who are invited to take the superintendence of a family, ask themselves, if they possess the requisites for the comfortable and satisfactory discharge of its duties. Let them inquire whether it is likely they can be happy in such a situation themselves; for if not, they had far better never enter it, as their unhappiness must inevitably fill the whole family circle with misery.

It cannot be sufficiently deplored, that all suitable preparation for the marriage state is usually put aside for the busy activities of vanity, which, in fact, are but as dust in the balance of the conjugal destiny. Every thought, and anticipation, and anxiety, is too often absorbed in the selection of a house and furniture, and in matters still more insignificant and frivolous. How common is it for a female to spend those hours, day after day, and week after week, in communion with her milliner, debating and discussing the subject of the colour, and form, and material, in which she is to shine forth in nuptial splendour, which ought to be employed in meditating the eventful step,

which is to fix for life her destiny, and that of her intended husband ; as if the great object were to *appear* a gay and fashionable bride, rather than to *be* a good and happy wife ! And most pitiable is it to see some mothers, ministering to this folly, and flattering the vanity of their daughters, instead of preparing them, by judicious and seasonable counsels, for discharging the duties of that new and important connexion, into which they are about to enter.

“Study,” said an old author, “the duties of marriage before you enter into it. There are crosses to be borne, there are snares to be avoided, and manifold obligations to be discharged, as well as great felicity to be enjoyed. And should no *provision* be made ? For want of this, result the frequent disappointments of that honourable estate. Hence that repentance which is at once *too soon*, and *too late*. The husband knows not how to rule ; and the wife knows not how to obey. Both are ignorant, both conceited, and both miserable.”

IN ALL THY WAYS ACKNOWLEDGE HIM, AND HE SHALL DIRECT THY PATHS.

CHAPTER V.

THE DUTIES OF PARENTS.

- “Ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord.”—EPHES. vi. 4.
- “Train up a child in the way he should go, and when he is old, he will not depart from it.”—PROVERBS xxii. 6.
- “And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”—DEUT. vi. 6, 7.
- “And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.”—MAL. iv. 6.

It is an interesting and important era in the history of domestic life, when the husband and wife receive the new names of father and mother, and become unit-

ed by the supplemental tie, which is furnished by the little helpless stranger, so lately introduced into the family. Who, that has felt them, can ever forget the emotions awakened by the first gaze upon the face of his child, by the first embrace of his babe! Little, however, do the bulk of mankind consider, what a weight of obligation, what a degree of responsibility, that child has brought into the world with him for his parents. In the joyousness with which the mother lavishes her fond embraces upon her boy, and in the paternal pride with which the father looks on this new object of their affection, how rarely does either of them revolve, in deep seriousness, the future destiny of this new idol of their hearts; or consider how nearly that destiny is connected with their own conduct! Parental obligations are neither felt nor know by multitudes. How then can they be discharged? Rushing into the connexion of marriage under the mere impulse of passion, without forethought, without prudence, multitudes become parents before they have one right view, or one right feeling, in reference to the duties of the parental relationship; to which they come with scarcely any other preparedness, than that mere animal fondness for their young, which they partake of in common with the irrational creation; but not with that same instinctive ability "to train them up in the way they should go." Who can wonder at the disordered state of society at large, or be surprised at the abounding of evils and miseries in our world, that looks at the manner in which domestic duties are neglected! When I consider what poor, ignorant, thoughtless, frivolous, wicked creatures are often seen at the head of households, I can only ascribe it to the interference of an all-wise and powerful Providence, that society is not far more chaotic than it is.

My business, in this chapter, is to endeavour to rectify, if possible, some of these evils, and to lay down a rule to guide the parent in discharging his truly important, and awfully responsible obligation; persuaded as I am, that many of the evils and miseries of society would vanish before a right performance of parental duties.

1. It is impossible for parents to discharge their duty

without a correct view of the nature and design of the domestic constitution.

This they should study, and arrive at the conclusion as speedily as possible, and keep it ever before the mind, that the great design of this compact is, *to form well the CHARACTER of the children*; to train up the citizen for the world, and the Christian for the church; to assist the child, as a mortal, to go with honour and comfort through this life, and, as an immortal, to reach life everlasting. The domestic circle is intended to be THE SCHOOL OF CHARACTER, where, in the highest sense of the term, the most important business of education is to be conducted; where the moral sense is to be implanted and cultivated, and the conscience, and the temper, and the heart, are all to be trained.

2. Parents should be most deeply impressed and affected with a sense of the importance of the station they occupy in the domestic constitution.

Their state of mind should be the very opposite of that light and frivolous indifference, that absence of all anxiety, which many of them manifest. There are some who seem to regard their children as pretty little living playthings, that must be well taken care of, and be taught, by somebody or other, whatever will set them off to the best advantage; but as to any idea of the formation of their character, especially their moral and religious character, and any of that deep and painful, and almost overwhelming solicitude, which arises from a clear perception, and powerful impression of the probable connexion between the child's destiny and the parent's conduct,—to all this they are utter strangers. Many horticulturalists have far more intense solicitude about the developing of their plants, far more wakeful and anxious care about the fragrance and colour of a flower, or the size and flavour of a fruit, than many parents have about the development of mind, and the formation of character in a child. They have plants of immortality in their house, they have young trees which are to bear fruits to eternity, growing up around them, the training of which is committed to their care, and yet have very little solicitude, and scarcely any thoughtfulness, whether they yield, in this world or the next, poisonous or wholesome produce. On parents it depends, in a great measure,

what their children are to be,—miserable or happy in themselves; a comfort or a curse to their connexions; an ornament or a deformity to society; a fiend or a seraph in eternity. It is indeed an awful thing to be a parent, and is enough to awaken the anxious, trembling inquiry in every heart, “Lord, who is sufficient for these things?”

3. Parents should seek after the possession of all possible qualifications for their office.

What man, in his senses, would undertake the office of a pilot upon a dangerous coast, without a knowledge of navigation? or that of a general of an army, without a knowledge of military tactics? or that of a physician, without a knowledge of medicine and diseases? And who would go on another hour in the office of a parent, without seeking to possess all suitable qualifications? And what are they?

Genuine personal religion; for how can they bring up children in the nurture and admonition of the Lord, if they do not know the Lord for themselves? In order to teach religion with any probable effect, we must know it ourselves. That parent will have little ability, and less inclination, to inculcate piety upon his children, who has none himself. A graceless parent is a most awful character! Oh, to see the father and mother of a rising family, with a crowd of young immortals growing up around them, and teaching irreligion to their offspring, and leading them to perdition, by the power of their own example! A sheep, leading her twin lambs into the cover of a hungry tiger, would be a shocking sight; but to see parents, by their own irreligion, or want of religion, conducting their family to the bottomless pit, is most horrible! No one, then, can rightly discharge the duties of a parent, in the higher reference of the family compact, without that personal religion which consists in repentance towards God, faith in our Lord Jesus Christ, and a life of habitual holiness. In the absence of this, the highest end of the domestic constitution *must* be neglected, the sublimest part of education must be abandoned.

Parents should seek the *entire government of their temper*; a habit of self-control; a meekness not to be disturbed by the greatest provocation; a patience not to be

wearied by long-continued opposition. I say to any father or mother, are you irritable, petulant? If so, begin, this moment, the work of subjugating your temper. You are in imminent peril of ruining your family. A passionate mother or father is like a fury, with a sceptre in one hand and a fire-brand in the other; and, when the king is a fury, the subjects are likely to be furies too; for nothing is more contagious than bad temper. O, how many parents have had to bewail, with weeping eyes and almost broken hearts, the effects of their own irritability, as apparent in the headstrong, passionate dispositions of their children! It is against this evil that the admonition of the apostle is directed, "*forbearing threatening.*" Passion blinds the judgment, leads to undue severity, fosters partialities, in short, is the source of a thousand evils in the domestic government. An irritable person can never manage discipline with propriety, but is ever prone to correct, when correction should never be administered, in a rage. Parents, I beseech you to control your temper, and acquire a calm, imperturbable disposition; for this only can fit you to rule your household in wisdom, justice, and love.

A habit of discrimination is a very important qualification in parents; a penetrating insight into character; an acuteness in judging of motives. Such a talent is of immense consequence in the domestic community; and, connected with this, a quickness of discerning disposition, together with an inventive and ingenious faculty of adapting treatment to the varieties of character and propensity which are continually exhibiting themselves.

A kindness of manner, an affectionate, persuasive address, is of great importance. It is desirable for parents to render their company pleasant to their children, to engage their confidence, to exert over them the influence of love, which certainly cannot be done by a cold, or churlish, or distant behaviour.

Prudence and good sense are qualities of such inestimable worth, and depend so much upon education, that all who have the care of children should perpetually exhibit them for imitation. A rash, thoughtless father, or a wild, romantic mother, do incalculable mischief in a family.

Firmness is essentially requisite in parents; that dispo-

sition, which, though at the remotest distance from all that is rigid, stern, and cruel, can master its own feelings, and, amidst the strongest appeals to the tenderer emotions of the mind, can inflexibly maintain its purpose; and, in the way of denying improper requests, or administering correction, can inflict pain on the object of its affection, whenever duty requires such an exercise of beneficial severity. For want of this disposition, of this fine and noble quality, how many have ruined their children for ever by indulgence!

Varied information and extensive knowledge are very desirable. Parents should be able to direct the studies, to answer the inquiries, to correct the mistakes, to regulate the pursuits, and, in short, to superintend the general instruction of their families.

Unvarying and inflexible consistency should be exhibited by all whom Providence has placed at the head of a household. They should be not only excellent, but *consistently* excellent. An unbroken uniformity should reign over their whole character. Nothing contradictory, inexplicable, irreconcilable, should ever be seen.

Let all who are likely to become parents look at this picture, and learn how they are to prepare for the performance of their duty; and let those who already sustain this relationship correct their errors and supply their defects by this rule.

4. Parents should settle with themselves, what is their chief desire and highest object of pursuit, in reference to their children.

Without fixing on some end, we shall never, in any course of action, proceed with much steadiness, comfort, or success; and where many ends are, and may be, with propriety, contemplated and sought, the *chief* one must be definitely selected, and continually kept in view, or we shall ever be in danger of misapplying our energies. Let parents, then, consider the ends which they should propose to themselves, in reference to their children, and decide, among all those that are lawful, which is supreme, and which are subordinate. There are *many* lawful ones, but only one of these can be supreme. And what is that? RELIGION. What Christian can for a moment hesitate here? What genuine believer can for a moment question whether his children's eternal

salvation ought to be the supreme solicitude of his heart? If we look to the great bulk of mankind, it is perfectly evident that religion hardly enters into their view; they are very willing that their children should go to church or to meeting, according as they themselves are church people or dissenters; but as to any anxiety about the religious character, the formation of pious habits, they are as destitute of every thing of this kind, as if religion were a mere fable, or were nothing more than a mere Sabbath-day form. Their chief object is, either elegant and fashionable accomplishments, or learning and science, or perhaps prudence and good sense; and, provided their sons and daughters excel in these, they never make any inquiry, or feel any anxiety, whether they fear God, and would be not only surprised, but would either laugh you to scorn, or scowl upon you with indignation, for proposing such fanatical or methodistical questions in reference to *their* children. Yes, this is the way of the greater part of parents, even in this *religious* country. To train them up to shine, and make a figure in society, is all they seek. Amazing folly! Dreadful and murderous cruelty! Degrading and grovelling ambition! To lose sight of the soul, and neglect salvation, and forget immortality! To train them in every kind of knowledge but the knowledge of religion, to instruct them in an acquaintance with every kind of subject, but to leave them in ignorance of God their Creator, their Preserver, and Benefactor! To fit them to act their part well on earth, and to leave them unprepared for heaven! To qualify them to go with respectability and advantage through the scenes of time, and then to leave them unmeet for the glorious and enduring scenes of eternity! O strange fondness of irreligious parents! O miserable destiny of their hapless offspring!

In direct opposition to this, the chief end of every Christian parent must be the spiritual interests, the religious character, the eternal salvation, of his children. Believing that they are sinful and immortal creatures, yet capable of being redeemed through the mediation of Christ, his highest ambition, his most earnest prayer, his most vigorous pursuit, should be engaged for their eternal welfare. His eye, his heart, and his

hope should be fixed on the same object for them as they are for himself, and that is, upon eternal life. This should be the nature and exercise of his anxiety; "I am desirous, if it please God, that my children should be blessed with the enjoyment of reason, of health, of such a moderate portion of worldly wealth and worldly respectability as is compatible with their station in life; and with a view to this, I will give them all the advantages of a suitable education; but above and beyond this, I far more intensely desire, and far more earnestly pray, and far more anxiously seek, that they may have the fear of God in their hearts, be made partakers of true religion, and be everlastingly saved. And, provided God grant me the latter, by bestowing upon them his grace, I shall feel that my chief object is accomplished, and be quite reconciled to any circumstances which may otherwise befall them; for rather would I see them in the humble vale of poverty, if at the same time they were true Christians, than on the very pinnacle of worldly grandeur, but destitute of true piety." Such should be the views and feelings and desires of all true Christian parents; religion should beat the very centre of all their schemes and pursuits for their offspring. This should be the guiding principle, the directing object, the great landmark, by which all their course should be steered.

Having made these preliminary remarks, I go on to enumerate and illustrate the various branches of parental duty.

FIRST. There are some which relate more directly TO THE PRESENT LIFE, AND THE FORMATION OF THE CHARACTER GENERALLY.

1. *Maintenance* is, of course, a claim which every child justly prefers upon his parents, till he is of sufficient age to be able to provide for himself.

2. *Scholastic instruction* is another duty we owe our children. The dark ages are happily passed away, and a flood of light is now poured, and is still pouring, over all classes of the people. Instruction is become general, and even they who are too poor to buy knowledge for their children, are not ashamed to beg it in our Sunday and charity schools. No man should suffer his family to be, in this respect, behind the age

in which they live. To grudge the money spent in this way is a cruel and detestable niggardliness. A good education is a portion, the only one which some are able to give to their children, and which, in many cases, has led to every other kind of wealth. In this, however, we are to be guided by our rank in life and circumstances; and for a labouring man, or a small tradesman, to impoverish himself in order to procure the same kind and degrees of accomplishments for *his* children, as a rich man and a nobleman would for theirs, is an ambition sanctioned neither by reason nor revelation. Where it can be accomplished, parents should prefer domestic instruction, to sending their children away from home: no school can possess the advantages which are to be enjoyed under the eye of a judicious father or mother. But how few *are* judicious; how few are equal to the task of a general superintendance of the business of instruction; and how few can command the advantages of it at home! Let all such *be careful in the selection of a school*, for it is a matter of infinite consequence. Let them be guided in their choice, not by a mere regard to accomplishments, not by a view to the best drawing, dancing, music or Latin master. This is an age of gaudy, exterior decoration. But let them first regard *religion*, then *the real cultivation of the mind and the formation of good habits*. Wherever real piety is inculcated, a thirst for knowledge excited, and habits of application, reflection, sobriety of judgment, and good sense are formed, that is the school to be selected by a wise and Christian parent. No word is more abused than that of EDUCATION, which, in the mind of many, signifies nothing more than the communication of knowledge. But this is only a part, and a small part of education, which, in fact, means the formation of character. A youth may have his head stuffed full of Latin, Greek, mathematics, and natural philosophy; a girl may draw, and dance, and play, and speak French exquisitely, and yet be miserably educated after all. Integrity, good sense, generosity, and a capacity for reflection, are worth all the acquirements which even a university can bestow. Not, however, that these are incompatible with each other; by no means; and the perfection of education is the union of both.

3. *A due regard to the health of children should be maintained.*

Physical education is of no small importance. Knowledge gained at the expense of health is purchased at a dreadful rate. And there are other ways of injuring the health of children, besides a too close application to learning, for this, indeed, but rarely occurs. Fond and foolish mothers should be warned against pampering their appetites with sweets, corrupting their blood with grossness, or impairing the tone of their stomachs with fermented liquors. Infanticide is practised even in this Christian land, by many who never dream that they are child-murderers; they do not kill their babes by strangling or poisoning them; no, but by pampering or stuffing them to death. And where they go not to this extreme, they breed up a circle of gluttons or drunkards. Nothing can be more disgusting than to see children invited to eat all the delicacies of the dinner, and to drink after it the health of the company, with what their young palates ought to be strangers to. And lamentably injudicious is it to make the gratification of the appetite a reward for good conduct, and to have them ushered into the parlour, before they retire to rest, to receive the luscious sweet, which is the bribe for their going quietly to bed. The mischief goes beyond the corruption of their health, for it brings them up to be governed by appetite, rather than by reason, which is, in fact, the secret cause of all the intemperance and profligacy of the world. Settle your plans on this subject, and suffer neither a favourite servant, nor a kind aunt, nor a doating grandpapa, to come between you and the welfare of your children.

4. *Bring up your children with low notions of the importance of riches and worldly show, and of the power which these things have either to give respectability to the character, or to procure happiness.*

Do not let them hear you magnify the value of wealth by your words, nor see you do it by your actions. Avoid an obsequious attention to the rich and great; point not to *them* as the individuals most to be admired and envied. Discover no undue solicitude about grandeur of abode or furniture. From the time

that they are capable of receiving an idea, or an impression, teach them it is CHARACTER that constitutes true respectability; that a good man is reputable in any circumstances, a bad man in none. Remind them of the danger of riches, and that they are Satan's baits to tempt men to love the world, and lose their souls. Not that you should produce a cynical disposition towards either riches or the rich; much less repress industry, and foster indolence; no; but encourage them to consider and to seek wealth rather as a means of usefulness than a source of personal gratification.

5. *Inculcate industrious habits.*

Caution them against sauntering and slothfulness. From the dawn of reason endeavour to convince them not merely by argument, but by a reference to their own experience, that employment is pleasure, and idleness misery. Impress them with the value of time; that it is the stuff of which life is made, and that we lose as much of life as we do of time. And, connected with this, enforce habits of order and punctuality. The parent that neglects to do this is guilty of enormous unkindness towards his children; who, if they grow up without these, incommode themselves, and are a source of prodigious inconvenience to their friends.

6. *Economy* is no less necessary. Industry and economy are virtues of civilized life. Savages never possess them, but spend their time in idleness, and squander what comes in their way in wastefulness. It is reason overcoming the *vis inertiae* which is natural to man, that produces industry and economy; and when we consider how important they are to the well being, not only of individuals, but of society, our efforts should be employed to foster them in the minds of our children. But in inculcating economy, we must be careful not to drive the mind into covetousness; hence it is of consequence, that, with all our endeavours to cherish frugality, we should be no less assiduous to encourage generosity, and to impress them with the idea, that the end of saving is not to hoard, but to distribute to the wants of others.

7. *Provide for your children suitable employment.* Happily, the pride and indolence of feudal times are

gone by, and it is our felicity to live in a country where trade and industry are accounted honourable, and where the aristocracy softens down into the democracy, by almost insensible degrees; where a poor, proud gentleman, that scorns the vulgarity of trade, begins to be thought a very despicable character, and the diligent, honest and successful tradesman regarded as an honourable member of the community. "The good, sound common sense of mankind will never annex character to a useless life. He who merely hangs as a burden on the shoulders of his fellow men, who adds nothing to the common stock of comfort, and merely spends his time in devouring it, will be invariably, as well as justly, accounted a public nuisance." Let parents, therefore, take care to bring up their children to some suitable business; in the selection of which, due regard should be had to their own circumstances, for it is great folly, and unkindness also, to select for a child a business so much above his father's station and property as to leave no rational hope, that he can ever enter upon it with a prospect of success. In the advance of society we see innumerable instances of foolish pride of this kind; and, indeed, it is a pretty general thing for parents to be ambitious to obtain for their children a higher grade in society than their own. Many, who have really acquired wealth in a reputable, though, perhaps, not the most genteel trade, (for trades have their aristocratic distinctions,) seem anxious that their sons should be a step higher than themselves, and, instead of sending them to business, look out for a profession (and there is a wondrous rage for professions at the present day;) or, if they are retail tradesmen, must make their sons wholesale ones; or, if they are manufacturers, must start them as merchants; and, if they are merchants, must elevate them into gentlemen. What abject folly is it for a man to turn away the attention of his children from any good and honourable business, which *he* has followed with success, merely because it is not genteel! I believe that great harm has been done by an injudicious system of scholastic instruction, which has become *too exclusively classical*. Literature, when kept within due bounds, and properly united with mercantile branches,

does not, in itself, unfit a youth for business; but it is considered as the acquirement of those who are intended to be professional men, or gentlemen; and, when almost exclusively pursued to a late period in boyhood, it turns off the attention from business, and partially unfits for it. A very undue importance has been attached in our schools to polite literature, to the neglect of science and commercial knowledge. Let every Christian tradesman, who has a business worth following, keep as many of his sons as he can at home with him, and educate them himself for trade in his own warehouse. Due attention must, of course, always be paid, in the selection of a business, to the physical strength, to the mental capacity, and to the prevailing taste of a child.

8. *Generosity* should be most assiduously inculcated.

All children, and consequently all mankind, are more or less selfish by nature. This should be early watched and checked by a judicious parent, and an opposite disposition inculcated. Even infants may be made to feel the pleasure of sharing their possessions with others. Let them be taught that enjoyment arises not from individual gratification, but from a communion in pleasure. As children advance in years and reason, they should hear much of the happiness arising from gratifying others, of the luxury of benevolence, and of the meanness of greediness. We should descant on the beauty of generous actions and of beneficent examples. Anecdotes of remarkable generosity should be read to them, and especially should we dwell upon the wondrous love of God, and the remarkable compassion of Jesus Christ. We should send them on errands of mercy to the poor and needy, that, being spectators both of their misery and of their tears of gratitude for relief, they might acquire a disposition to do good. We should especially encourage them to make sacrifices, and to practise self-denial to do good. To give them *extra* money, in order that they may relieve the poor, or support religious institutions, is doing them very little good; for this is only being generous at other people's expense: but they should be induced to save their own pocket money, and distribute their regular allowance, and thus forego the

gratification of their own palate, for the purpose of relieving the wants of others. But they should never be *compelled* to give; never have their money stopped for this purpose; never be fined for misconduct, and have their fines appropriated to charity; for all this is calculated to disgust them with benevolence.

Great care should be taken, at the same time, not to induce a habit of indiscriminate distribution, which would render them the dupes of hypocrisy, the subjects of imposition, and the victims of extortion. We should teach them the difference between real benevolence, and that easy good nature, which allows itself to be wheedled out of every thing; between the generosity of a correct judgment, and that of a weak and credulous mind; between principle and mere feeling.

9. *Prudence* is of vast consequence in the affairs of life. This is, next to piety, the most valuable quality of character. Nothing can be a substitute for it; and it does more for the comfort of its possessor, more for the happiness of society, than any other attribute of mind that can be mentioned. Half the miseries of some persons' lives, who are good people too, arise from a rash, thoughtless, indiscreet mind. They never think before they speak or act; they have no power, or exercise none, of forethought, deliberation or calculation. Such persons are firebrands without intending it, and commit immense mischief, without, perhaps, a particle of malice. How important, then, that children should be early taught the nature and value of discretion! Many parents most egregiously err on this subject: some are anxious only to communicate knowledge; forgetting that ideas are worth nothing, but as they are discreetly employed to produce happiness. Knowledge is only the materials of comfort; it is wisdom that must put them together into form and consistency. Others almost despise prudence: it is not a classical, a scientific, a poetic quality. It cramps genius, extinguishes taste, prevents the lofty, though somewhat erratic flights of an ardent mind; it is cold and calculating; it has nothing sublime or romantic about it; it never soars into the clouds, or plunges into the depths, but holds on its dull course on the low level of ordinary concerns. And, therefore, just

on this very account, it is the very thing that is to be coveted. Foolish, foolish creatures! And so you would have your children geniuses, that disdain the restraints of wisdom, and resemble mere fire-works that burn and blaze out only to please others by their brilliancy and splendour, without doing good to any one! O, be not so cruel to yourselves, to your children, to society. Teach them to cultivate a deliberative, a reflecting, a calculating judgment; to weigh their words, and measure their actions; enforce upon them a habit of looking onward to the tendency and results of conduct; the calm and regular government of the soul, which leads its possessor to observe true measures, and a suitable decorum in words, and thoughts, and actions. Give them all the learning you can procure for them: I quarrel not with this; but in your own estimation, and in all your conduct towards them, exalt wisdom far above learning, genius, taste, accomplishments; and, in this sense of the word, teach them *that the price of wisdom is above rubies.*

Now I am anxious to impress upon the mind of all parents, that the inculcation of these dispositions forms in fact, the very essence of education. This term, as I have already remarked, and I repeat the sentiment again and again, not by accident or oversight, but with the design of more deeply impressing it, has been very generally misapplied, because, in fact, misunderstood. Education, in modern parlance, means nothing more than *instruction*, or the communication of knowledge to the mind; and a *good* education means, the opportunity of acquiring all kinds of learning, science, and what are called accomplishments. But, properly speaking, education, in the true and higher import of the term, means the implanting of right dispositions, the cultivation of the heart, the guidance of the temper, the formation of the character. Or allowing, as we must, that education applies to the whole soul and character, and includes general instruction in knowledge, I should say that its most important part is that which relates to the communication of active principles, and the formation of moral habits. It is TRAINING UP A CHILD IN THE WAY HE SHOULD GO. Not merely the training up a child in the way he should

think, or speculate, or translate, or dance, or draw, or argue, but the way in which he should go. Every thing may be taught which can sharpen the faculties, or store the mind with ideas, or cultivate the taste: but we must not stop here, but consider that the highest end of education is the formation, first of the religious character, and then of the useful, amiable, intelligent, and generous member of the social community.

If this be true,—and who will venture to deny it?—then is it perfectly manifest, that the great work of education cannot be and ought not to be transferred from parents to others. They may purchase that tuition which their own circumstances may disqualify them from imparting, but the education of the character belongs to *them*, and cannot be transferred. Here I cannot resist the temptation of introducing a long extract from Mr. Anderson's incomparable work.

“Placed by the all-wise providence of heaven in such a peculiar situation, it will be well for you to keep especially in view what may be denominated THE EDUCATION OF CIRCUMSTANCES. Let purchased tuition be carried up to the very highest perfection, and let neither money nor wisdom be spared in reaching this height; of such vital importance in the training of children is that department to which I now refer, that it can, and, if neglected, will, undermine and undo the whole, as well as render many efforts in educating the disposition altogether abortive. Suffer me to explain my meaning.

“In the laudable anxiety of their hearts, two parents, with a family of infants playing around their feet, are heard to say, ‘Oh! what will, what can best educate these dear children?’ I reply, ‘Look to *yourselves* and your *circumstances*.’ Maxims and documents are good in themselves, and especially good for the regulation of *your* conduct and your behaviour towards them; but with regard to your children, you have yet often to remark, that many maxims are good precisely till they are tried, or applied, and no longer. In the hands of many parents, they will teach the children to talk, and very often little more. I do not mean to assert, that sentiments inculcated have no influence; far from it; they have much; though not

the most: but still, after all, it is the sentiments you let drop occasionally, it is the conversation they overhear, when playing in the corner of the room, which has more effect than many things which are addressed to them directly in the tone of exhortation. Besides, as to maxims, ever remember, that between those which you bring forward for their use, and those by which you direct *your own* conduct, children have almost an intuitive discernment; and it is by the latter they will be mainly governed, both during childhood and their future existence.

“The question however returns, ‘What *will* educate these children?’ And now I answer, ‘Your example will educate them—your conversation with your friends—the business they see you transact—the likings and dislikings you express—*these* will educate them; the society you live in *will* educate them—your domestics *will* educate them; and whatever be your rank or situation in life, your house, your table, and your daily behaviour, these, *these* will educate them. To withdraw them from the unceasing and potent influence of these things is impossible, except you were to withdraw yourself from them also. Some parents talk of *beginning* the education of their children; the moment they were capable of forming an idea, their education was already begun—the education of circumstances—insensible education, which, like insensible perspiration, is of more constant and powerful effect, and of far more consequence to the habit, than that which is direct and apparent. This education goes on at every instant of time; it goes on like time—you can neither stop it nor turn its course. Whatever these, then, have a *tendency* to make your children, that, in a great degree, *you* at least should be persuaded they will be.’

“The language, however, occasionally heard from some fathers, may here not unseasonably be glanced at. They are diffuse in praise of maternal influence; and, pleased at the idea of its power and extent, they will exclaim, ‘O yes, there can be no doubt of it, that every thing depends upon the mother.’ This, however, will be found to spring from a selfish principle, and from anxiety to be relieved from mighty obligations, which, after all, cannot be transferred from

the father's shoulders to those even of a mother; to say nothing of the unkindness involved in laying upon her a burden which nature never intended, and never does. Her influence as an instrument, indeed, a husband cannot too highly prize; but let no father imagine, that he can neutralize the influence of his own presence and his own example at home. He cannot, if he would, nor can he escape from obligation. The patience and constancy of a mother are, no doubt, first mainly tried, but *then* those of the father. The dispositions in each parent are fitted by nature for this *career* in the trial of patience; but from the destined and appropriate share allotted to each, neither of the two parties, when in health, can relieve the other.

“Addressing myself, therefore, to both parents, I would say, ‘Contract to its just and proper dimensions the amount of all that purchased education can do for you, and expect no more from it than it is truly able to perform. It can give instruction. There will always be an essential difference between a human being cultivated and uncultivated. In the department of purchased tuition, you will portion out to the best advantage many of those precious hours of youth which never will return; and such employment will lend you powerful aid in forming those personal habits, which lie within the province of parental education; but rest assured, and lay it down to yourselves as a cardinal principle, that the business of education, properly so called, is not transferable. You may engage a master, or masters, as numerous as you please, to instruct your children in many things, useful and praiseworthy in their own place, but you must, by the order of nature, *educate* them yourselves. You not only ought to do it, but you will perceive that, if I am correct in what I have stated, and may still advance, you *must do it whether you intend it or not.*’ ‘The parent,’ says Cecil, ‘is not to stand reasoning and calculating. God has said that his character *shall* have influence; and so this appointment of Providence becomes often the punishment of a wicked or a careless man.’ As education, in the sense I have explained, is a thing necessary for all,—for the poor and for the rich, for the illiterate as well as the learned,—Providence has not

made it dependent on systems, uncertain, operose, and difficult of application. Every parent, therefore, save when separated altogether from his family, may be seen daily in the act of educating his children; for from father and mother, and the *circumstances* in which they move, the children are daily advancing in the knowledge of what is good or evil. The occupations of the poor man at his labour, and of the man of business in his counting house, cannot interrupt this education. In both instances, the mother is plying at her uninterrupted avocations, and her example is powerfully operating every hour; while at certain intervals daily, as well as every morning and evening, all things come under the potent sway of the father or the master, whether that influence be good or bad. Here, then, is one school from which there are no truants, and in which there are no holydays.

“True, indeed, you send your children to another school, and this is the very best, in the whole neighbourhood, and the character of the master there is not only unexceptionable, but praiseworthy. When your children come home too, you put a book of your own selection into their hands, or even many such books, and they read them with pleasure and personal advantage. Still, after all this, never for one day forget, that the first book they read, nay, that which they continue to read, and by far the most influential, is that of their parents’ example and daily deportment. If this should be disregarded by you, or even forgotten, then be not at all surprised when you find, another day, to your sorrow and vexation, and the interruption of your business, if not the loss of all your domestic peace and harmony, that your children only ‘know the right path, but still follow the wrong.’”

SECONDLY.—But I now go on to illustrate and enforce those duties which parents owe to their children, IN REFERENCE TO THEIR RELIGIOUS CHARACTER AND THEIR ETERNAL WELFARE.

Not that religion is to be taught separately from all other branches of education, as an abstract thing of itself, for *it is not* an abstract thing of itself, but an integral part of the character, the substratum of all the qualities that have been already stated. “Bring them

up in the fear, and nurture, and admonition of the Lord:" this is all the apostle enjoined on the subject of education, and it is the substance of all we are to teach: whatever is opposed to this must not be taught, and all that is taught or enjoined must be inculcated with a direct or indirect reference to this. In the selection of a school even for obtaining the elements of general knowledge, in the branches of tuition that he permits his children to be taught, a Christian parent must have his eye upon religion, and this must be the polar star by which he steers.

till, however, for the sake of making the matter more clear and obvious, as the subject of solemn obligation, I place religious education by itself: and it includes—

I. INSTRUCTION.

As soon as reason dawns, religious instruction should commence. The subject matter of instruction includes every thing which forms the fundamental points of revealed truth—the character of God, the spirituality of his law, the fall of man, the evil of sin, the person and work of Christ, the need of repentance, the justification of the soul by faith, the nature and necessity of regeneration, the operating power of love to Christ as the spring of obedience, the solemnities of judgment, the immortality of the soul, the punishment of the wicked, and the happiness of the righteous. All these should be familiarly taught, according as the capacity is able to receive them. Our instruction should not be confined to mere generalities, but should proceed, from the beginning, on evangelical principles. The basis of our teaching should be the Bible itself. Not that I would totally discard all catechisms. I do not see why definitions and explanations—and what else are the answers in catechisms?—may not be as useful in religion as in any other subject. Catechisms are injurious only when they push out the Bible, not when they lead to it. Still I admit, that the Bible should be the text-book. Every child should learn a portion of scripture daily, and have it explained to him. A great prominence in all our instruction should be given to the *law* of God as binding the conscience, and the consequent exceeding sinfulness of every human

being ; together with the wonderful grace of the Lord Jesus Christ as the sinner's only Saviour. Much use should be made of the historical parts of scripture, as illustrating by its facts the character of God, the evil of sin, the consequences of disobedience. Abstract principles alone will not do. Children like facts, and must be taught through the medium of their imagination. Instruction must be conveyed *in a pleasing form*. In order to this, there must be no wearying them by long lectures ; no disgusting them by long tasks. I reprobate the practice as a most injurious one, of setting a long lesson of catechism or scripture to a reluctant child, and then punishing him for not learning it. If we wish to disgust their minds with the ways of godliness, this is the way to do it. Many an injudicious parent, in the very act of teaching piety towards God, calls into existence and activity the very tempers which it is the design of religion to suppress. An angry and scolding father, with a catechism in one hand, and a rod in the other, railing at a stubborn child for not learning his lesson, is not a scene very well calculated to invest religion with an air of loveliness and a power of attraction for young minds : the only association which in such a circumstance a child can be expected to form with learning to be pious, is that of a dark room or a cane ; pain of body and insufferable disgust of mind. I would say to many a parent, "Do give over the business of teaching religion, till you can command your temper, and attract the child to the subject as that which is agreeable." *Never set religious tasks to your children as penalties for bad conduct.* To be made to learn catechism or scripture in solitary confinement, and upon an empty stomach, and thus to connect imprisonment and fasting with the penance, is a sure way to finish the aversion which the rod has commenced. Instead of compelling a child to learn religion, because he is naughty, which is reversing the order of things, he ought not to be permitted to touch so holy a thing in so evil a temper.

Instruction, to be valuable, must always be delivered with *great seriousness*. The light and trifling way in which it is sometimes delivered, destroys all its effect, and reduces it to the level of a mere science.

It ought not to be exclusively confined to the Sabbath, but be the business of every day; yet it should be especially attended to on the day of rest, when the family should be interrogated as to what they understand and remember of the sermons they have heard in the house of God. Children cannot too early be made to comprehend the purpose for which they go up to public worship, and that *they* have a personal interest in all the sacred services of our religious assemblies. No parent, who has a numerous family, and who resides in a large town, where much time must necessarily be occupied in going to and returning from his place of worship, should attend the house of God more than twice on the Sabbath: the other part of the day should be occupied in the midst of his family. This is far too generally neglected in this day of overmuch preaching.

Instruction should be *adapted to the capacity of the children*, and keep pace, in depth and variety, with the strengthening of their faculties. Provide for them suitable books; and, as they advance in age, enter with them more into the depths of theological truth; unfold to them the beauty, the grandeur and sublimity of revelation; instruct them in the evidences of the Bible; the proofs of its fundamental doctrines. I am not very fond of boys and girls writing religious themes, or conducting any researches of a religious nature, as a mere exercise of ingenuity, except their minds are already well disposed towards religion as a matter of personal experience.

2. PERSUASION, ADMONITION, AND WARNING, are a very important part of religious education.

The apostles, "knowing the terrors of the Lord," *persuaded* men; they besought them to be reconciled to God, and warned them of the consequences of unbelief. Parents must do the same with their children, and not satisfy themselves with merely communicating ideas. They should, in the most earnest, anxious, affectionate manner, represent to them their spiritual condition, warn them of the consequences of neglecting the great salvation, and entreat them to believe in the Lord Jesus Christ, and fear God. They should address them collectively and individually on the subject of their souls' concerns; they should manifest such a deep solicitude

for their spiritual welfare, as would constrain their children to feel that the most anxious desire of their parents' heart, in reference to them, was for their salvation. This should not, however, be done merely when their children have offended them, nor should they, on every slight occasion of misconduct, have a ready recourse to the terrors of the Lord. Parental authority must not be supported exclusively by the thunders of heaven, or the torments of hell. These subjects should never be referred to, but in seasons of solemn and affectionate admonition. It would also be prudent not to be so frequent in the business of admonition, warning and persuasion, as to excite nausea and disgust. Many good, but injudicious people, completely overdo the matter, and defeat their own purpose; they worry the children on the subject of religion, and thus increase the aversion that is already felt. Nothing in the way of bitter reproach, or of railing accusation, for the want of piety, should ever be uttered; nor should anger ever be manifested. In the case of elder branches of the family, a word or two occasionally spoken, and always in great mildness and tenderness, is all that is desirable. Incessant remonstrance is, in such instances, likely to be heard with indifference, if not with dislike. Such young people should be left pretty much to their own judgment and conscience, and to the force of parental example.

3. *Discipline* is unspeakably important. We have considered the father as the *prophet* of his family; we are now to view him as their *king*; and his laws are as important as his instructions. By discipline, then, I mean the maintenance of parental authority, and the exercise of it, in the way of restraining and punishing offences. Parents, you are invested by God himself with an almost *absolute* authority; you are constituted by him the supreme magistrate of your household, and cannot have a right idea of your situation, without considering yourself as appointed to *rule*. You *must* be the sovereign of the house, allowing no interference from without, no resistance from within. You have no option in the matter, and are not permitted to abdicate the throne, or to cast away your sceptre. It was mentioned as a high commendation of Abraham, that he would *command* his children after him. But, although you are

to be absolute monarch, uniting in yourself the legislative and executive department, you are to be no tyrant. Your government must be firm, but mild; the love of the parent must not relax the reins of the governor, nor the authority of the governor diminish aught from the love of the parent. You must have a sceptre, and always hold it; but it should not be an iron one. You must never suffer the yoke to be thrown off from your children; but then it should be a yoke which they shall have no *inclination* to throw off, because it is easy, and the burden light. Of you, in *your* measure, it should be said, as it is of God,

“ Sweet majesty and awful love
Sit smiling on his brow.”

Your authority must be presented to your children as soon as reason is awake. The first thing a child should be made to understand, is, that he is to do not what he *likes*, but what he is commanded; that he is not to govern, but to be governed. The sceptre should be seen by him before the rod; and an early, judicious and steady exhibition of the former would render the latter almost unnecessary. He must be made to submit, and that while young, and then submission will become a habit: if the reins be felt by him *early*, he will thus learn to obey them. All commands should be *reasonable*; there should be no wanton, capricious use of authority; we must not thwart and cross the wills of our children, merely to teach submission. They should perceive clearly that love is at the bottom of all we do, and that reason guides all our conduct. We should calculate beforehand whether there is a necessity for the injunction we are about to deliver, and a probability of our being able to ensure compliance; for a wise parent will not enjoin any thing, if he can help it, that has not these circumstances connected with it. Commands should be sacred things, not issued in sport, for the child to play with. Nothing but what is wise should be enjoined, and every injunction that is issued should be obeyed. In many cases, it is beyond our power to ensure obedience; and then nothing remains but punishment.

Correction is an essential part of discipline; for rewards and punishments are as necessary in the government of a family as in that of a state. What saith the wisest of

men? "Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him. Withhold not correction from the child; for, if thou beatest him with a rod, he shall not die. Thou shalt beat him with a rod, and shalt deliver his soul from hell. The rod and the reproof give wisdom; but a child left to himself bringeth his mother to shame." Do not many mothers know this by bitter experience? Even in lesser matters, have they not a thousand times blushed at the rudeness, ill-manners, and impertinence of children "left to themselves;" and, in *greater* matters, have they not lived to vent the heaviest reproaches upon their most abject folly in spoiling their children, by leaving them to their own obstinate tempers, self-will, and rebellious conduct, without ever correcting them: "Correct thy son, and he shall give thee rest; yea, he shall give thee the delight of thy soul." Inimitably beautiful precept! and as true as it is beautiful. "He that spareth the rod hateth his son." How many are there who thus hate their children! a very strong expression, I admit; and yet these very persons would be thought the fondest of parents. Would you suffer your children's bodies to perish, rather than put them to pain in eradicating a disease, which, if suffered to remain, would be fatal? Would not *this* be hating them? And what do you call that conduct, which, rather than put them to pain by correcting their faults, suffers all kinds of moral diseases to increase, and fester, and corrupt the soul? Fond mother, you that will never correct a child, hear the charge, and let it thrill through your heart, exciting emotions of horror—you are a hater of your child; your foolish love is infanticide; your cruel embraces are hugging your child to death. In not correcting him, you are committing sin of the heaviest kind, and your own wickedness, in not correcting *him*, will at last correct yourself.

I would not, however, be thought to enjoin a cruel or even a stern and rigid severity. I do not think this compatible with the admonition given by the apostle, not to irritate, nor "provoke our children to wrath, lest they be discouraged." We must not *govern by punishment*; the sceptre must not be converted into a whip. The first object of every parent should be to render

punishment unnecessary. It is better to prevent crimes than punish them. This *can* be done, certainly, to a very considerable extent, but it requires a very early, very judicious, and very watchful system of training. Many have very little of what may be called the faculty of government; and late coercion and punishment come in to supply the place of early guidance. The only time is suffered to go by without being improved, in which it is possible, in most cases, so to train the disposition, as to do in future without much punishment; for if discipline, wise, steady, firm discipline, do not commence as soon as the passions begin to develop, it is too late, then, to be accomplished without some degree of severity.

Mr. Anderson strikingly illustrates this part of the subject, by a very familiar allusion: "I recollect hearing of two coaches, which used to drive into Newmarket from London, by a certain hour, at a time of strong competition. The horses of the coach which generally came in first had scarcely a wet hair. In the other, though last, the horses were jaded and heated to excess, and had the appearance of having made great efforts. The reader, perhaps, understands the cause of the difference. The first man did it all, of course, by the *reins*; the second, unsteady in himself, or unskilful in the reins, had induced bad habits, and then employed the *whip*; but he could never cope with the other. So it will ever hold in all government. If obedience to the reins is found to be most pleasant in itself, and even the road to enjoyment, then obedience will grow into a habit, and become, in fact, the choice of the party."

This, then, is the first thing to be attended to,—acquire skill in the management of the reins; govern by guiding, not by forcing. But, still, there are many, very many cases, in which the reins alone will not prove to be enough; the whip is wanted; and, where it is wanted, it ought to be supplied. Not that I mean to enforce a system of *corporeal* punishment; no: this may be necessary occasionally, *as an experiment* in difficult cases, but, as a *system*, it is bad and unavailing, and is usually the resource of passionate, ignorant, or indolent parents and masters. We should, from the dawn of reason, endeavour to make our children feel that our favour is their

richest reward for good conduct, our displeasure the severest rebuke for misbehaviour. Happy the parent who has attained to such skill in government, as to guide with a look, to reward with a smile, and to punish with a frown!

Occasions, I admit, sometimes do occur, and not unfrequently, in which the interposition of a severer chastisement becomes necessary; and these are the emergencies which require the full stretch of parental wisdom. Take the following rules for your guidance:—Never chastise in a state of wrath. Some parents can never punish except when it ought never to be done, when they are angry. This is passion, not principle, and will always appear to the child as if it were intended more to appease and gratify the parent's bad temper, than to promote *his* welfare. No parent, in such a state of mind, can be in a condition nicely to adjust the kind and degree of punishment to the offence; it is like administering medicine scalding hot, which rather burns than cures. God waited till the cool of the evening, before he came down to arraign, try, and punish our first parents after their fall.

Patiently examine the offence before you punish it. In every case, let there be the solemnity of judicial investigation; for justice always should proceed with a slow and measured step. Accurately discriminate between sins of presumption and sins of ignorance or inadvertence. Accidents should be reprov'd, but not punished, unless they involve wilful disobedience. Most wisely and equitably apportion the sentence to the degree of offence and the disposition of the offender. Ingenuous confession and sincere penitence should, in most cases, arrest the process of judgment, and the child be made to punish itself by remorse. Satisfy not yourselves till you have produced repentance, for till you have done this, scarcely any thing is done. Hatred of the sin on the part of the offender is a much more effectual preservative from its repetition than fear of punishment. Do not keep instruments of punishment, such as the rod, or the cane, constantly in sight, for this is to govern by fear, rather than by love. Be very cautious not to threaten what you either do not intend, or are not able to inflict; yea, forbear threatening as

much as possible. A parent's denouncements should not be hastily uttered for children to laugh at. In the case of older children, the greatest caution is necessary in expressing a parent's displeasure: reasonable expostulation, mild rebuke, tender reproof, appeals to their understanding and feelings and conscience, are all that can be allowed in this instance. If beating ever do good, it is only in infancy, before the understanding can be made sufficiently to argue upon the heinousness of the offence; afterwards it can only provoke and harden. Through the whole course of discipline and government, let parents ever remember, that their children are *rational* creatures, and are to be dealt with as such, by having the grounds of obligation laid open to them, the criminality of disobedience explained, and the evils of insubordination laid before them. To a parent storming or fretting over the inefficacy of punishment, I would say, "Have you treated that child as a brute or a rational creature? Have you taken pains with him from infancy, to make him understand his obligations, and to comprehend the criminality of disobedience? or have you governed him by threatening and beating?" I again say, that where *necessary* punishment is withheld, it is a hating of the child; but the great object should be to render punishment *unnecessary*. Put the *reins of guidance* upon the disposition while your children are infants, and acquire great skill in these; and, if you manage the reins well, you will have less need of the whip.

It is of vast consequence, that parents should be very careful not to foster, by injudicious treatment, those very propensities, which, when more fully developed, they will find it necessary to repress by discipline. Do not encourage lying and ill-nature, by smiling at a false or malignant expression, because it is cleverly said; nor nourish pride by excessive flattery or commendation; nor vanity, by loading them with finery, and both admiring them, and teaching them to admire themselves; nor revenge, by directing them to vent their impotent anger upon the persons or things that have injured them; nor cruelty, by permitting them to torture insects or animals; nor insolence and oppression, by allowing them to be rude to servants;

nor envy, by stimulating too powerfully the principle of emulation. Infinite mischief is done by thus thoughtlessly encouraging the growth of many of the germs of vice.

Discipline, to be effectual, should be *steady and unvarying*, not *fitful and capricious*: it must be a system, which, like the atmosphere, shall press always and every where upon its subjects. Occasional fits of severity, however violent, but which are followed by long intermissions of relaxing indulgence, can do no good, and may do much harm. Each extreme is mischievous, and each prepares for the mischief of the other. *Both parents should join* to support domestic authority; for a more truly distressing and injurious spectacle can scarcely be seen in the family circle, than a fond and foolish mother counteracting the effects of paternal chastisement, by stealing to the little prisoner in his captivity, to comfort him in his distress, to wipe away his tears, and to hush his sorrows, by some gratification of his palate. In this way, children have been sometimes hardened in their crimes, set against their father, and led to ultimate and irretrievable ruin.

Wonder not that I have placed discipline under the head of *religious* education; for is it not the object of domestic government to bend, as far as means can do it, the will of a child into submission to the authority of a wise and holy parent? And what is sin against God but the resistance of a weaker will against that which is supreme and divine? Now surely it may be conceived to be in the order of God's appointed means of bringing the child into subjection to himself, to bring him first into subjection to his parents. Can any one be in a state of mind more hardened against religion, more opposed to all its just and salutary restraints, than he who rejects the mild yoke of parental government, and sets at defiance the authority of a father? Obedience to parents is one of the laws of heaven, and the first of all its laws which the mind of an infant can be made to understand; and if parents enforce it as they should do, with a direct reference to the appointment of God, they are certainly taking a preliminary step, so far as means can be employed, for the formation of the religious character.

4. EXAMPLE is necessary to give power and influence to all other means.

One of the tritest of all proverbs is the power of example ; but its force is greatest upon the youthful mind. "During the minority of reason, imitation is the regent of the soul, and they who are least swayed by argument are most governed by example." We all learn of this preceptor before we can reason, and before we can speak. If, then, we would have our children live in the fear of God, we must ourselves be seen by them steadily walking in the way of his commandments. In alluring them to religion, we must be enabled to say, "Follow me." Our religion should not only be upon the whole sincere, but it should be *visible*: our light should shine before our family, that they, seeing our good works, may glorify God. But for our religion to produce any effect, it must be *eminent*: there must be no doubt, no uncertainty about the matter ; it must not be a thing of a questionable nature. It should be *consistent*. I remember once conversing with a man of great eminence for station, talents, and piety, who said to me, "I owe every thing, under God, to the eminent and consistent piety of my father. When I was a young man, though I was not vicious, I was worldly ; and in order the more effectually to get rid of all interference with my pursuits from religion, I wished to think it all mere profession and hypocrisy. For this purpose I narrowly watched the conduct of my father ; for such was the height on which he stood as a professor of religion, that I very naturally concluded, if I could convict him of such inconsistency as amounted to a proof of hypocrisy, (and a little thing would at that time have sufficed for such a purpose), I should have gained my end, and have concluded that all piety was but a name and a delusion. But so thoroughly consistent was he, that I could find nothing in the smallest degree at variance with his character as a professor of religion. This kept its hold upon me ; I said to myself, there must be a reality here, and I must try to understand and feel it ; for I have seen such meekness in a temper naturally irritable, such comfort amidst the greatest agonies, and all this supported by such uniform devotion, that I must try to catch his spirit."

This beautiful instance of the influence of parental example is, perhaps, not altogether unique, though in all its circumstances, perhaps, rarely equalled.

Children have their eyes always upon their parents, and are quick to discern any violations of consistency. If, notwithstanding our profession of religion, they see us as worldly minded, as grasping and anxious after riches, as solicitous to be surrounded by splendid furniture, luxurious gratifications, and fashionable habits, as the people of the world; if they see the righteous rarely at our table, except when they are great people, or popular characters, but, on the contrary, observe there the gay, the fashionable, the ungodly; if they witness us artful, implacable, or malicious; if they know us to be cruel or neglectful to our wives, unkind and oppressive to our servants, cold and tyrannical to them; if they witness us inconstant in our attendance upon private, family, or public worship—what can they conclude, but that our religion is mere profession? In such a case, of how little service is our attempt to impress upon their minds those claims, which we ourselves practically deny? It were far better for some parents to say nothing to their children about religion, for, till they alter their own conduct, their admonitions can produce no other effect than to excite insufferable disgust. It is enough to make every parent tremble, to think what a parent should be.

And there should be consistency, also, between our professions and our conduct in reference to our families. We avow it to be our supreme and ultimate desire, that *they* should be truly pious; and we tell them so. Do we in all things act agreeably to this principle? Do we select schools and situations, books and companions, pursuits and occupations, in reference to this desire? Do we, in our general conversation *with* them, and *before* them, support this declaration? Do not our children sometimes reason thus?—"My parents tell me that their chief anxiety is for my salvation, and the formation of my religious character; but how does this comport with their selecting for me a school where religion is the last thing attended to? with their instructing me in some things, which, as religious people, I hear them condemn? How is it, that all the anxiety

of their conduct, whatever their words may say, appears to be to make me a fine lady, that can dance well, and exhibit an elegant form, and display polished manners? I am told that *religion* is the first thing, but I am educated for the *world*." Ah, if we act thus, we are not training up our children in the way they should go. Without example, every thing else that we do is most lamentably deficient: as has been often said, it is only pointing them the way to heaven, but leading them in the way to hell.

5. DILIGENT, CONSTANT, AND CAREFUL INSPECTION is a most important parental duty.

There should be in every family a system of domestic episcopacy. Parents should be watchful in all things. This is the way to preserve the good seed of instruction which is sown, and to prevent the enemy from sowing tares, which he is ever wakeful to do when the parent is asleep. This is a very difficult, but a very necessary duty. We must never allow any engagements whatever to take off, long together, our eye from our children. As soon as their character begins to unfold, we should most carefully watch its development, that we may know what regimen to place it under. We should study their propensities, capacities, and tendencies. We should watch them in play, in their intercourse with each other, with servants, with their companions, and when they are not dreaming that our attention is directed towards them: for character is decided by incidents which a superficial mind would deem no minute to be noticed. We should see how they behave after punishment and reward: in short, their whole character should be studied and inspected by us, with the most minute and anxious care; just as the different plants in a nursery are investigated by a gardener, that he may know the peculiar nature which each possesses, and the appropriate treatment which each requires.

We should also inspect our family, so as to know what good or evil is going on among them; whether the good seed is growing, and what tares are springing up. Like the farmer going out to examine his fields, or the gardener his trees, to ascertain what prospect there is of a crop, and what weeds are to be eradicated.

ed, what vermin to be destroyed, what gaps to be stopped to keep out enemies, what excrescences to be removed, what assistance to be afforded; so must the parent be and act among his children. One is growing up with a propensity to pride; *he* must be taught, with great care, the beauty and excellence of humility: a second is vain of personal decorations and acquirements; *she* must have such folly exposed, and be saved from its injurious influence upon her character: a third is artful, equivocating and deceitful; *he* must have the enormity of lying unfolded to him, and be encouraged to practise more frankness, ingenuousness, and regard to truth: one is remarkably curious, and needs to have this inquisitiveness checked; another dull, and needs to have it stimulated; one is sceptical, and is in danger of infidelity; another credulous, and is in peril of imposition. Now there must be a constant scrutiny carried on by the parent, to ascertain these peculiarities, and to manage them accordingly.

Inspection must extend to *every thing*. To the *servants* that are admitted into the house; for how much injury might be done to the youthful mind by an unprincipled and artful servant. The *companions* of our children should be most narrowly watched; one bad associate may ruin them for ever. The very first workings of the social impulse, even in a boy or girl of five or six years of age, should be noticed, for even thus early may evil impressions be produced by companionship. At the risk of offending the nearest relative, or most endeared friend he has upon earth, a Christian parent ought not to suffer his children to associate with those who are likely to do them harm. On this account domestic education is decidedly to be preferred, where it can be obtained, to schools. A system of extensive and dreadful mutual corruption is oftentimes going on among young people, before it is perceived.

Parents should most carefully inspect the *reading* of their children, and keep out of their way all corrupting books and indecent pictures. And how deeply is it to be deplored, that our *newspapers* are oftentimes so polluted with filthy details of disgusting occurrences and trials, as to be channels through

which moral contamination flows into many a family, otherwise well guarded. It becomes a serious question, whether it is the duty of a Christian, who has sons and daughters growing up, to allow a newspaper to come into his house. News-rooms, on this account, are very valuable.

The *recreations* of children should be watched, and no games be allowed that are immodest, nor such as are likely to foster a spirit of gambling.

For want of this diligent, careful and universal inspection, the best instructions, the most earnest warnings, the most fervent prayers, and the most consistent example, have been, in some cases, unavailing; and the children, left to themselves and the corrupting influence of others, have grown up their parent's misery and their own disgrace.

6. PRAYER must crown all.

This duty commences with the birth of a child, nay, before that event; for in the very prospect of its birth, there should be earnest prayer offered to God by the parent, for divine grace to discharge all those obligations, which the expected babe will bring upon the conscience of the father and mother. And from that time forward, till the death of either parent or child, earnest, secret, believing prayer should never cease to be daily presented for our offspring. Our prayers should principally respect the *spiritual* welfare of our children. Daily we should wrestle with God for their eternal salvation. How little can *we* do at most for their welfare, and how ineffectual, without God's blessing, is all we do, or can do! That parent has neglected a very important branch of his duty, who has suffered one single day to pass by, without bearing his children upon his heart before God in private prayer. Who can subdue their tempers, or change their hearts, but God? And though in a way of sovereignty, he confers his grace upon some who neither seek it themselves, nor have it sought for them by their friends, yet we are not authorized to expect it without prayer.

It is necessary, also, not only to pray *for* our children, but *with* them. We should take them apart, each by himself, to commend them to God, and thus make

them the witnesses of our deep solicitude, and our intense agony for their eternal welfare. If they have been disobedient and wicked, it may be well, when they are brought to a right mind, and when we ourselves have forgiven them, to conduct them to the throne of divine grace, to beg for them the *divine* forgiveness: but this must never be done as a punishment, for this is the way to make them dread a parent's prayers, as a visitation of his displeasure.

But, besides this, there must be FAMILY PRAYER.

The necessity and propriety of this arise out of the constitution of the family; and, were it not enjoined in the word of God, either by precept or example, would still be binding upon the conscience of every parent, by the relation in which he stands to his family, and the extent of their dependence upon God. Do we not want family mercies? and who can give them but God? So obviously obligatory is this duty, and so naturally does its performance arise out of all our conjoint feelings as parents and as Christians, that those who neglect it cannot even pretend to feel the right influence of godliness.

No duty, however, has been more abused than this. By some it is only *occasionally* performed; it is taken up, perhaps, in times of domestic distress or solicitude; by others, it is attended to on a Sabbath evening; and by many, very many others, it is, though regularly observed, nothing but a mere lifeless form, and thus felt not only to be insipid, but a mere burden. The following directions may be of service to guide the heads of families in this most interesting branch of domestic duty.

1. It should be offered up morning and evening, thus beginning and closing every day.

2. It should be observed with the greatest regularity, and an uninterrupted constancy. What a disgrace to a parent is it for a child or a servant to say, "Are we to have prayer this evening?" And yet are there not some families in which the practice is so irregular as to leave the matter doubtful till the bell rings?

3. All the members of the family should be present, except very young children, who cannot be made to

sit still, and whose inquietude and restlessness are a disturbance to all the rest, and utterly destroy the solemnity of the service.

4. It should be attended to so early in the morning as not to subject the service to the intrusion and interruption of visitors and secular business; and so early in the evening, as not to be rendered the mere form of a drowsy circle, who ought at that time to be in bed. It is an offence to the Almighty, to conduct a family into his awful presence, merely to sleep there.

5. There should be a fixed hour, and the hour should be most sacredly kept, and not be interfered with except at the dictate of necessity. In order to this, the heads of families should not sup from home, nor yield to the modern practice of late visiting. The fashionable hours of ten or eleven o'clock at night are driving out *evening* prayer, and the eagerness of commercial pursuits putting a stop, in many families, to the *morning* sacrifice.

6. A portion of holy scripture should be read, from the Old Testament, one part of the day, and from the New Testament, the other. A book should be read through in regular course, and not a chapter picked out or stumbled upon by accident. The scriptures should be audibly read, and in a reverential manner, and with a devotional spirit; for very great evils result from reading the scriptures in a careless, slovenly, and irreverent manner. It would be well for the parent to require the children and servants to bring their Bibles with them, that the eye may help the ear, in fixing the attention of the mind. The domestic prophet should also accompany what he reads with short, explanatory and hortatory remarks of his own, or the expository comments of others.

7. Where there are persons in the family that can sing, family praise should be a part of the service. The morning or evening hymn of a pious family is one of the most touching sounds in our world.

“Lord, how delightful ’tis to see
A pious household worship thee!
At once they sing, at once they pray;
They hear of heaven, and learn the way.”