

HOME,  
School And Church

THE SCHOOL,

AND

THE CHURCH;

OR THE

PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY

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CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

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# THE PRESBYTERIAN EDUCATION REPOSITORY.

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## ARTICLE I.

### CHILDREN BLESSED IN THEIR PARENTS.

BY THE REV. DAVID MAGIE, D.D., OF ELIZABETHTOWN, N. J.

“And the Lord said unto Noah : ‘ Come, thou and all thy house, into the ark; for thee have I seen righteous before me in this generation.’”—GEN. vii. 1.

In all the dealings of God with men, we find that mercy rejoiceth against judgment. The very threatening to destroy the world by a deluge was accompanied by a kind and gracious invitation to Noah to come with all his family into the ark. Not himself merely, but his sons, and his wife, and his sons' wives, were to be preserved.

Taking this invitation to the patriarch in its connexion, it seems like a bright and beautiful bow, formed on the background of a black and angry cloud. One family was to be saved from the wreck of a drowning world. Not a window of heaven could open, or a fountain of the great deep break up, until this entire domestic circle, as well those brought into it by marriage as those born in it, was securely enclosed in the ark. It was a household deliverance in which all the members were represented by their appropriate head. Brothers, sisters, and other relatives, of whatever degree, were left behind, and those only preserved, who made up the single, regularly constituted family. The reason given for this gracious procedure, is “for thee have I seen righteous before me in this generation.” Noah's personal piety not only saved sons, wife, and sons' wives from destruction by the deluge, but it led to influences which, we have ground to hope, rescued them from the bitter pain of eternal death. Thus it is that light shineth in the midst of darkness, and the very denunciation of judgments is coupled with a precious intimation of mercy.

We find here the germ of a doctrine, which runs through the whole Bible, and is daily carrying encouragement and consolation to the bosoms of thousands of pious parents. In covenant with God themselves, it cannot but be delightful to see the pale of this covenant including their children also. God's promise is first to them personally, and to their seed after them in their generations; and it is a promise which we are assured shall never fail, so long as the sun and moon endure. What can be more interesting to fathers and

mothers, as well as to sons and daughters, than such a topic. Let me explain the teachings of God's word on this important point, and see how these teachings are illustrated in the history of familiar domestic experience.

FIRST.—*How does the Bible speak of the union of children with parents, in covenant blessing?*

To prevent all mistake, let it be remembered at the outset, that every individual of the human family comes into the world with a depraved heart, and must be born again before he can see the kingdom of God. These are fundamental truths never to be given up or glossed over. We have the highest of all authority for saying, men go astray as soon as they are born. The children of the most godly parents on earth need the washing of regeneration, and the renewing of the Holy Spirit, just as much as do the children of the most wicked ones. If there be a blessing in the one case, which is wanting in the other, it is of grace, and not of nature. When Adam begat a son, after his own image, and in his own likeness, it was—be it never forgotten,—after his image and in his likeness as a sinner, and not as a believer in the promised Messiah. Evil is transmitted by ordinary generation, but not goodness; sin, but not holiness.

At the same time, it is a fact revealed with great distinctness, that children are often blessed for the sake of their parents. By the wise and gracious providence of God, they are born heirs of the mercies of his never-failing covenant. In virtue of their very birthright they enjoy advantages, and inherit privileges, which in multitudes of instances are made to issue in salvation.

Regard is had in these dealings of God to two important principles of man's nature,—the individual and the social. On the one hand the child is not so merged in the general family arrangement, as not to be under the necessity of putting forth his own personal acts of faith and repentance in order to salvation. Nor, on the other, does he stand so alone, as not to be influenced for time and eternity by his domestic relations. As an individual he must believe in the Lord Jesus Christ, and live a holy life, just as others; while as a descendant of pious parents, the grace to do this may come in connexion with specific promises. Piety is personal, and yet it is usually found in household enclosures.

You can scarcely doubt on this subject, if you attend to what the Scriptures teach. Listen to what God promised to Abraham, the father of the faithful: "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee, and unto thy seed after thee." Hear what the Holy Ghost says by the mouth of his servant David: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Harken to Peter's declaration on the Day of Pentecost: "The promise is unto you and to your children, and to all that are afar off,

even as many as the Lord our God shall call." Delightful testimonies, these; and yet they are but specimens of what the Scriptures abound in. As well by plain assertions, as by undeniable inferences, we learn that the piety of the father and the mother is graciously connected with the piety of the son and the daughter.

These declarations, I admit, are not to be understood so absolutely as to convey the idea that there can be no possible failure. God does not give up his sovereignty, or tie himself to any one specific method of converting men, or tell us in so many words, that every single child, even of pious parents, will inevitably be saved. This is more than we dare affirm. The promise must be regarded as, in some respects, a conditional one. It is only when parents endeavour faithfully to train up their children in the way they should go, that they keep themselves within the enclosure of these Divine pledges. But there is a blessing in the house of the righteous; and this blessing is seen in the coming forward of sons and daughters to take the place of fathers and mothers, and to transmit mercies which they themselves have received.

Consider, too, what is the main design of the family compact, as ordained by God himself. From the very first, this union, so tender in its nature, and so felicitous in its arrangements, was intended to wear a religious aspect. We degrade the subject, when we suppose that nothing higher and nobler was contemplated by it than the mere perpetuation of the race, and the filling of the world with a widespread population. Such, be assured, was not the chief purpose of God in setting the solitary in families. Let infidels and socialists pretend what they may; every intelligent reader of the Bible knows, that something infinitely more momentous was designed by an institution which bears so directly on man's highest welfare. God would thus hallow the social affections, and cause them to become vehicles of Divine grace. The bond which holds husband and wife together in such cordial fellowship, we are told explicitly is an emblem of the still more endearing bond which subsists between Christ and the Church.

To me, there is something delightful in looking upon the family state, as designed to promote the great ends of salvation. It is but securing to the parental example and instruction, the same blessing, in a somewhat different way, which is secured to the preaching of the gospel and the administration of the ordinances of Christ's house. No one can find anything strange or arbitrary in connecting such effects with such causes. Isaac is but acting, as we should expect to see the son of such a parent act, when he rebuilds the family altar at Beersheba, and Jacob, when he prays to the God of his father and grandfather. We simply see here the mercy of the Most High working out its appropriate results, in its own appointed way. The family piety and the morning and evening prayer may save souls from death, as well as the pulpit's proclamation and the sanctuary's privilege.

Far be it from me to intimate that anything is ever to supersede the preaching of the Gospel. Ministers are ambassadors for Christ, to beseech men, in his name, to be reconciled to God, and they will be needed until the world is filled with the knowledge of the Lord, as the waters cover the sea. But are we not encouraged to hope for special blessings, too, in the use of home instrumentalities? Baxter, you know, anticipated the time when the pulpit would cease to be the main means of converting men. His idea was, that young people would come into the church, converted at the domestic fireside, and only needing to be built up in the most holy faith. God speed the day! Any considerable approximation to such a state of things would cause Zion to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Besides, *special ordinances* have been instituted for the sake of authenticating the connexion of child with parent, in the blessings of eternal life. For this end, pre-eminently, were both circumcision and baptism appointed; and to look upon them in any other light, seems greatly to detract from their significance and importance. The idea held out was this, that the householder, upon coming himself within the pale of the Church, should bring his whole family along with him; and his profession of Christ's name, was designed to be the means of associating his offspring with the visible people of God. Thus it was that the representative principle worked in ancient times, and that we have good reason to conclude it was intended to work always. The outward form of initiation to the Church, is not, indeed, what it was in patriarchal and ceremonial days; but blessed be God, the line, along which the mercies of the covenant are wont to descend, has never been broken. In the highest and best sense, ours, therefore, is believer's baptism, inasmuch as it is the act of a Christian parent, entering into engagements, according to God's appointment, for his offspring, and laying hold in their name, and in their behalf, of the great promises of Divine mercy. Himself in covenant with God, he brings his children forward, that they may receive the seal of the same covenant.

As to any mystic virtue in the ordinance of baptism, making by the mere words of him who officiates, a child of the wicked one a child of grace, and turning an alien into an inheritor of the kingdom of heaven, there is none, and to imagine so is the essence of superstition. Nor is there any organic connexion between parent and child, that can secure any such result. The value of the rite, so far as I understand the matter, depends altogether upon the blessing of God, vouchsafed to the parent's faith and the parent's prayer, in the way of special promise and covenant.

In vain is it objected, that not a few of these very children grow up, only to wipe, with impious hands, the consecrating water from their foreheads. This is merely saying that there may be a Cain in the family of Adam, a Ham in the family of Noah, and an Absalom in the family of David. But surely, such events may be accounted

for, without the necessity of annulling one of God's ordinances, or concluding that he has forgotten the thing that has gone out of his lips.

In these several ways, the Bible seems all along to keep up the idea of a connexion between parents and children in the blessings of salvation. Most beautifully has it been said, this doctrine, that children are often blessed in their parents, is recognised everywhere. "It is breathed in the first promise to Adam, it shines out in the bow of Ararat, it fills the starry page of the father of the faithful, it is seen amid the fire and smoke of Sinai, it is inscribed on the bloody lintel of Egypt, and it appears in the Paschal supper." This is true, but it is not all the truth. Equally conclusive is the evidence of the later inspired oracles, as we learn from the little children brought to Christ by their mothers, from the fulfilled prediction on the day of Pentecost, from the baptism of the jailer and all his, at Philippi, and from the whole organization of the Christian Church. It looms up more or less distinctly, in almost every leaf of the inspired volume, and sheds its reviving influence upon hearts, which but for such encouragement, would be overwhelmed with despondency.

Nor have I yet exhibited the proof in its fullest strength. Even those cases, which at first view seem to make against the principle we are seeking to establish, are found, upon closer examination, to be decidedly in its favour. Let me select one out of many. Manasseh, you are all aware, was, in many respects, the worst king that ever sat on the throne of Judah, and yet he was the son of the pious Hezekiah. Twelve years old was he when his father died, and no doubt he received much good instruction, and listened to many prayers from paternal lips. This spring-time of the young prince's life, we cannot suppose was neglected. But soon he succeeded to the kingdom, and at length, became one of the most wicked men and bloody persecutors the world has ever seen.

So far all appears dark, but if we follow Manasseh along, we shall see that the Lord is not slack concerning his promise, as some men count slackness. The chain of descending blessings was not to break here. In old age, affliction brought the transgressor to a sense of sin, and after a dismal and stormy day, the setting sun gave forth tints of signal brightness. Who can hesitate to believe that this happy change was the result of early training? It was, indeed, Divine Sovereignty, but then it was Divine Sovereignty operating, as it always does, to encourage, and not to discourage human efforts.

Remember, I do not affirm, that in every individual instance, the children of pious parents will certainly be made the subjects of God's saving mercy. There are Hophnis and Phinias in the world. Room is purposely left in the working of the gracious scheme, for God to assert his own supremacy; room too is left for the child to act the part of a personal agent, in accepting or rejecting the blessings offered in the Gospel; and room is also left for the influence of

faithfulness and unfaithfulness, in the matter of early religious culture. But still, the Bible says to believing parents, "Ye are the seed of the blessed of the Lord, and your offspring with you." Such language is full of meaning. There is enough on these sacred pages to cheer the hearts of fathers and mothers, in the great duty of bringing up their children in the nurture and admonition of the Lord. But,

SECONDLY.—All this is *illustrated and confirmed in the annals of familiar, domestic experience.*

It would be no less pleasant than profitable, to take up the history of a number of pious families, with a view of learning how the mercies of the covenant come down, in a distinct line, from generation to generation. The result, I am confident, would both delight and surprise us. We should thus find in a vast majority of instances that, not only the character and standing of children for this world, but their piety and hopes of heaven are connected with the relation which their parents sustain to the Church of God. Case after case would tell us, that the faith of Timothy dwelt first in his mother Eunice and his grandmother Lois.

Careful inquiry will serve to convince us that estates die out of families, much more frequently and suddenly than does true piety. In a few short years we see the farm, the counting-house, the manufactory, and the family mansion go into other hands, while God's mercy runs on with scarcely a breach or a change. Not only does the Bible descend from father to son, but so too do Christian character, and religious usefulness. For several generations together there is no interruption in the family prayer, no vacancy in the pew of God's house, no unoccupied seat at the sacramental table. Many a proof of this could be found in the records of the New England Puritans. There are scores of families, we are told, in that favoured part of the land, that can trace back the chain of ancestral piety, by individual links to the May Flower, and the rock of Plymouth. For more than two centuries, they have never wanted a man to stand before the Lord. The same remark may be made of the Huguenots of France, who came to this country, and the Dutch of Holland. Though generations have passed away, and the rich have become poor, and the poor rich, we find the same love of the Bible, of the Sabbath, and of the ministry of reconciliation, in the descendants, which characterized the ancestors.

Were you to collect the statistics of our general church membership, or visit our Theological Seminaries to inquire into the lineage of the Sons of the Prophets, or turn aside to learn the character of the men who occupy the benches of our Elders, you would find this subject illustrated at every step. You see the matter brought distinctly out as you look over the names in our older Parish Registers. Every examination tells you that the mantle of the father falls on the son with surprising continuity. These facts do not set aside Divine

Sovereignty in the bestowment of blessings, nor impugn the doctrine of early depravity, nor make void the necessity of individual conversion; but they do tell us as with angels' tongues, that God works by no means more constantly and successfully, than those of the family compact.

In no country, perhaps, has domestic piety been more cultivated or attended with happier effects, than in Scotland. Burns's beautiful poem, describing the Cotter's Saturday Night, as he takes down the big old Bible, which his sires before him used, reverently lays aside his bonnet, reads a chapter from the well-known pages, joins with his wife and children in a song of praise, and then kneels down to pour out his heart in prayer—is true to the very life. Long has this been the custom of the Scottish peasantry, and it has given an impress of sobriety, perseverance, and strength to that remarkable people, such as few others are known to possess. The altar set up by the father is not demolished by the son, nor does the morning and evening incense cease to rise from one age to another.

It would be easy to fill, not an article merely, but a volume, with incidents all going to establish the connexion between parent and child, in the mercies of the everlasting covenant. Some time since an English gentleman of education and talent, but a decided infidel, visited this country, and spent a number of days in the bosom of a well-regulated, Christian family. More recently he came again, and came a firm believer in revelation. His friends marked the change, but little thought they by what instrumentality it had been brought about. At length he told them, that when present at their family devotions, on the first evening of his former visit, after the Bible had been read, and they all knelt for prayer, the recollection of such scenes in his father's house, a quarter of a century before, rushed upon his mind and so agitated him that he did not hear one word. But his heart was touched, and he found peace only in the blood of the cross.

Now, note what it was that arrested the attention of this skeptic, and turned his feet into the way of peace. The circumstances were all impressive—his being in a friend's house, enjoying the rights of hospitality, and invited to join in the evening worship; but this, he it not forgotten, did him good chiefly if not solely, as it led his thoughts back to the same kind of worship, under the roof of his own childhood. What a fact! yet it stands not alone. Instances without number are occurring continually. The sinner is awakened by a faithful sermon, a pungent tract, or the remark of a pious friend; but the sermon, the tract, and the remark, are mainly useful as they lead to reflection upon parental counsel and prayer. It is but the revival of bygone convictions. Thus it was with St. Augustine, and Philip Doddridge, and John Newton, and thousands of others, who have been valiant for the truth on the earth. The minister brings out the impression, but it was begun by the father



and the mother. In the public assembly, the crisis came, but it was prepared by long trains of serious reflection at home.

Many an aged saint, burdened with infirmities and unable to go in and out in the church of God, as in earlier days, is ready to wonder why the Saviour does not terminate what to him seems almost a useless life, and summon him away to his song and crown. But here the mystery is all explained. These venerable Christians live to pray for their descendants.

Not many years ago, there met upon the platform of one of our benevolent societies, two clergymen, one a grandson of Isabella Graham, the other a grandson of John Brown, of Haddington. It was pleasant to see these distinguished servants of God coming together on such an occasion, though living in different hemispheres, and each affording proof in his own person that piety loves to follow along in the channel of regular descent. A Christian lady present was so affected with the thought, that she sent up to the treasurer a note containing a contribution, in which were these words—"As for me, this is my covenant with them, saith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth even for ever." Precious encouragement this! How can the parent's heart faint, or his hands hang down?

We can see the reason here why our missionaries are all so encouraged when they succeed in establishing household piety on heathen soil. The turning of one poor devotee of idolatry to the worship of the true God is a great matter, but to bring a family to walk according to the requirements of the gospel, is like opening a fountain in the wilderness, and streams in the desert. Then, they have something which under the blessing of the Holy Spirit looks like continuance and perpetuity.

Such is God's plan. Had it pleased him to do so, he might have saved men individually and singly, without any reference to the family compact, the domestic hearth, or the baptismal altar. But, everlasting thanks to his name, this is not the method, which he has seen fit to adopt. For the sake of cheering the parent's bosom, oppressed often with a sense of responsibility, and adding to the ties of nature the sanction of converting grace, he sends his mercies down, along the line of family lineage.

I would not press this point unduly. It is admitted that now and then, there seems to be a link gone in the chain of blessings, a break in the thread of communication, an altar neglected in the succession of sire and son. But all this may be easily explained, without in the least weakening my general argument. In the instances here referred to, the parents may have been really in the world, though nominally in the church, or the influence of the father may have worked against that of the mother. When such is the case, we are not surprised to witness very unhappy results. I have not forgotten

that the sons of Samuel walked not in the way of their father. I have not lost sight of David's lamentation over the ill-fated Absalom. I have not been blind to the blighting of parental hopes around me. But after all, I fully believe, that these are exceptions to the rule, and not the rule itself.

You may point me to this or the other child of pious parents, whose heart seems more fully set in him to do evil than those who never enjoyed his advantages. The fact, if just as you state it, is a sad one. But it is by no means proof, to my mind, that the confidence which such parents reposed in the covenant of God was unfounded. Not at all. It was not in vain that, morning and night, in the house and by the way, those burdened parents poured out strong cryings and tears to Him who is able to save. If the stream of salvation is not always in sight, it nevertheless flows on. For a time it may run under ground, but by and by we shall find it rising again to the surface, and rolling along with an augmented tide of mercies. If the good seed be buried, it is not lost. After a time—it may be a long and dreary time—it will spring up, all instinct with the power of an endless life.

A venerable minister of the gospel once said to his people, "As a public witness for God and truth, I must tell you never to despair. No distressed woman ever hoped more against hope than my mother. But she prayed and waited patiently, and put her trust in an omnipotent arm. Yes, and that mother lived long enough to hear her son preach the gospel, which he had once despised; and then she said, 'Now, Lord, lettest thou thy servant depart in peace.'"

When many years are gone, and hoary hairs sprinkle the head of the careless man, and the world is turned into a wilderness, he will wake up from his long stupidity, to tell of a father's counsels and a mother's tears; or should he himself, in the midst of all these advantages, stand out till the last, and go down to the dead under a double load of guilt, his children will hasten to lay hold of the blessings of the covenant. One generation is apparently passed over, but the next shares even more largely in the grace of the gospel. Such is the doctrine of Scripture, as illustrated by the history of families.

In view of what has been said, let me exhort you, CHRISTIAN PARENTS, to stir yourselves up to the exercise of fresh confidence in a covenant-keeping God. Tried, severely tried, you will no doubt sometimes be. In the tender years of your children, and while kept to a great degree detached from the influence of bad examples and pernicious counsels, you often see so much that is conscientious and thoughtful in them, as to encourage the hope that a work of grace has actually been begun in their hearts. But time passes on, and a change for the worse appears. The Bible is not read as it once was, nor are prayer and the Sabbath regarded as they once were; nor do they listen as they once did, when you speak to them of sin, and

Christ, and Heaven, and the serious child becomes a giddy, inconsiderate youth.

This is no uncommon occurrence, as thousands of anxious parents could testify. But gloomy as is the prospect, I charge you never give way to despondency. No instrumentality ordained for the salvation of men has such ever present, such ever applicable power, as that committed to your hands. Your influence precedes that of the pulpit, and it is more constant and abiding. One day in seven is usually allotted to the minister, but the whole week, with all its placid mornings and quiet evenings, belongs to the parent. If the preacher's work be like the pouring shower, yours is like the gentle and penetrating dew. Besides, everything—the disappointments of life, the restless couch, the sudden illness, the death of friends, all come to your aid. Only be faithful in seizing upon such incidents, and your labour shall not be in vain.

Yours, too, is a duty which cannot be devolved upon others. Whatever be the excellency of the day school, or the Sabbath school, in which your children have a place, neither of these institutions can supersede the necessity of kind and faithful home instruction. They may help you, but they cannot do the work for you. As an auxiliary to the efforts of the parlor and the fireside, their value is great; but if they be permitted to supersede these more frequent and more affectionate labours, they will do more harm than good. Nothing must be allowed to set aside the good old plan of family catechizing and familiar conversation. A hint given, a single sentence dropped, when the mind of the child is tender, may prove like “a nail in a sure place, fastened by the Master of assemblies.”

A heavy responsibility rests upon you as believing parents. Under God you are to furnish, from your own firesides, members for these communion tables, elders for these churches, and preachers for these pulpits. How noble the work intrusted to you by Zion's King! Be not disheartened. Set your children an example of consistent piety; instruct them carefully out of God's law, and be importunate in prayer on their behalf; and then hope on, hope ever. Let no unfavourable appearances stand in your way. Even should some of the branches die, and be broken off, the family tree will live, and bear fruit for ages to come.

Some years ago I attended a funeral, where, by the side of the new-made grave, stood a widowed mother and a group of helpless children. Everything to the eye of sense seemed cold and cheerless. But that widow was herself a child of the covenant, and an humble follower of Christ. And as the clods of the valley fell upon the coffin of her husband, she committed herself and the beloved ones around her (the two youngest of whom she held by the hand), anew to the God of her fathers. That dedication was accepted! The mother lived to see all her children walking in the ways of piety, and several of them rising to distinction in Church and State.

How can we despond with such cases before us? It cannot be too

much for us to expect, when we receive a child at the hand of God, and take it to the altar for the sprinkling of baptism, and unite with it in the daily prayer, and follow it to its own bedside to teach it to say "Our Father," and bring it with us to join in the worship of the sanctuary; it cannot, I say, be too much to hope that God, in his own good time, will make our child his child, adopt it into his family, and make it an heir of his kingdom. Fathers, mothers, cast yourselves and your offspring afresh on the covenant mercy of the Most High. Beg him to remember the word on which he caused you to hope. Refuse to let him go without a blessing.

"This is just what I expected," said a pious mother when her first-born child, at a very early age, gave evidence of a change of heart; "this is just what I expected when I gave her to God in baptism." Blessed confidence this! According to your faith be it unto you.

MY YOUNG FRIENDS, learn to value, above all worldly good, the *blessing of a pious ancestry*. It is your happy lot to be found in the line of covenant mercies. To have had fathers and mothers, who taught you to read the Bible, sanctify the Sabbath, and offer the morning and evening prayer, is a favour, compared with which no inheritance of houses or lands is worth the name. In the presence of the great God, I warn you not to despise such a birthright as this. If tempted to go astray, think of the wishes of these your dearest and best friends. You cannot become profane and profligate, without bringing down their gray hairs with sorrow to the grave. Perhaps the father that dandled you on his knee, and laid the hand of blessing on your head; and the mother that nourished you in her bosom, and dropped the tears of mingled fear and hope on your infant face, are now in a better world. If so, be careful to guard against everything which you believe these dear friends would disapprove of, if you could see them now standing by your side.

But, beloved youth, I hope better things of you, and things that accompany salvation, though I thus speak. Have you read the memoirs recently published of two brothers, Robert and James Haldane? These men were born to wealth, and reared amidst titles and worldly honours; and both of them became officers in the British Navy, and were distinguished for their bravery. Happy was it for them that they had a pious mother; and though she died when the youngest was only six years old, she left an impress upon their characters never to be effaced. Hear what they say of that honoured woman: "Her life was a life of practical godliness and of cheerful trust in the Saviour. Often when she had seen us in bed, and supposed we were asleep, we overheard her praying that the Lord would fit us for his service on earth, and finally bring us to his everlasting kingdom." Are you surprised to learn that those sons both became eminently pious, and for many years laboured with distinguished success, in building up the kingdom of the Redeemer in their own, as well as in other lands? The mother's God was the God of her seed.

This blessing of a pious ancestry, is a blessing which cannot be "gotten for gold, nor can silver be weighed as the price thereof." Better this than a lineage, traced back to crowns and thrones. Oh! see to it, that you do not constitute a broken link in the long chain of descending mercies. Let not your own impiety turn aside the promised blessing of the Most High.

My son, know thou the God of thy fathers, and serve him with a perfect heart and a willing mind; for if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

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ARTICLE II.

MATERNAL INFLUENCE: ITS IMPORTANCE, SOURCE,  
AND EFFECTS.

BY THE REV. ROYAL ROBBINS, CT.\*

I. WOMAN was designed by Him who made her, to act an IMPORTANT PART, and fill a wide space, in the economy of the present world.

The indications of this truth are not at all ambiguous, or uncertain. However common it has been to ascribe a superiority of intellect to the male, we view this opinion as the result of prejudice, rather than of sober sense. The fortuitous, or rather the providential circumstance, that *power* is on the side of man, has led him to indulge a degree of superciliousness on the subject, as unworthy of himself, as it has been pernicious in its effects, upon those who ought to have been benefited by that power. It has induced him at times to deny that equal care and attention to the sex, in respect to their education, which are alike due to their own excellence, and to the character of the proper lords of the creation. But the abuse of which man has been guilty, derogates not in the least from the glorious workmanship of God. There is every appearance of equal attributes and endowments—of equal susceptibility of improvement; and, save in the single circumstance, that divine wisdom constituted man with greater strength of body, for the necessary purposes of being the head, there is no reason to deny the peculiar and commanding influence, which woman is destined by her Creator to exert. Her form, her stature, her features, her beauty, her taste, her lively sensibilities, her mental accomplishments—all indicate the important destinies she is fitted to fulfil, and declare her equality with man, in every object to be obtained by their separate or mutual influence. Indeed, it would appear, from the great diversity and peculiar character of her endowments, that the mere want of physical power was more than compensated. It would seem, that as moral influence is vastly superior to brute

\* This article originally formed the Introduction to an interesting little work, with the title of "*The Influence of Mothers*," compiled by the Rev. CHARLES A. GOODRICH.—Ed.