

THE

Bible in the Family:

OR,

HINTS ON DOMESTIC HAPPINESS.

BY
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ELEVENTH EDITION.  
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P R E F A C E.



Two things are apparent: We make too little of our HOMES; and one reason of this is, that the PULPIT holds itself so much aloof from the common routine of Domestic Life. It was a conviction of these truths, that led to the preparation and delivery of the Lectures in this volume. They form the first and the only completed portion of a projected series of discourses, on "The BIBLE, in its relations to the three Divine Institutions, the FAMILY, the STATE, and the CHURCH."

The course on the "BIBLE IN THE FAMILY," terminates properly with the Eighth Lecture; but two others are added, which are deemed not out of place in the same general series.

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The volume is concluded with a sermon delivered before the Philadelphia Bar, on the "Importance of Religion to the Legal Profession, with some remarks on the character of the late CHARLES CHAUNCEY, ESQUIRE." Many persons have expressed a desire to have this last discourse re-printed in a permanent form; and it seemed, with the illustrious EXAMPLE of domestic virtue and professional eminence it was designed to commemorate, to form an appropriate sequel to these Lectures.

Philadelphia, July, 1851.

ADVERTISEMENT TO THE TENTH EDITION.

Two additional LECTURES (XI. and XII.) have been inserted in this edition.

The preparation of the contemplated treatises on the BIBLE in the "STATE" and in the "CHURCH," has been unavoidably postponed. Meanwhile, it is hoped that "THE BIBLE IN THE COUNTING-HOUSE," may prove an acceptable companion to the present volume.

Philadelphia, October, 1853

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# Lecture First.

## THE DOMESTIC CONSTITUTION AS CONTRAVENED BY SOCIALISM, POLYGAMY, AND DIVORCE.

THE BIBLE IN THE FAMILY :—The very statement of our thesis suggests one of the most important aspects in which the subject can be viewed. No one would think of writing a dissertation on “the SHASTER in the Family” or “the KORAN in the Family.” We must do violence to all our associations before we can blend together the ideas which either of these formularies expresses. The feeling they excite, even in the mind of an intelligent Christian youth, is, that the Koran and the Shaster have, properly speaking, nothing to do with the family—that in the wide regions where those systems bear sway, the family in our sense of the term is unknown. But no such incongruity is felt to exist between the BIBLE and the family. So far from it, the two things are indissolubly bound together : wherever the Bible is, there the family will be found. The Bible, in fact, reveals the origin of the Domestic Constitution, and places

it before us as reposing on the impregnable basis of divine authority. "GOD setteth the solitary in families."

This constitution originated in Paradise. "Have ye not read, that He which made them at the beginning, made them male and female; and said, 'For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh?' Wherefore, they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder."

Marriage, we are here taught (as, indeed, we are by the narrative in Genesis), was directly instituted by God himself. It is limited to the union of two persons. The terms throughout are singular and dual — "a man" — "his wife" — "twain" — "one flesh." A man is to cleave not to his "wives," but to his "wife," and they "twain," without any third party, are to be "one flesh."

It is, also, according to this representation, the most intimate and endearing union which exists in this world. While it does not annul, it takes precedence of the union between parents and children. Strong and tender as the filial relation is, it must give place to the conjugal. "For this cause shall a man leave father and mother, and shall cleave to his wife."

It is, furthermore, a perpetual union. "What God hath joined together, let not man put asunder." This is remarkable language. Every thing that occurs may be ascribed to God's direction or permission. But this act he challenges as peculiarly His own. It is His prerogative to consummate this union. The special signature of His authority is upon it. He reserves to Himself the control of it, and will not permit man to interfere with it. The only exception he has made, is in the case of a crime which defeats all the ends for which marriage was instituted, and really destroys its nature.

Let us pause here, before proceeding to notice the other points of contact between the Bible and the family, and advert to the confirmation which this view of the domestic constitution derives from the state of the world. It would be quite superfluous to adduce arguments in proof of the benefits resulting from this institution. But indispensable as it is to the highest welfare both of individuals and of states, it is to be found in its purity and just authority only in connection with the BIBLE. Where the principles of the Bible are effectually lodged in the hearts of a community, there the family compact will be found in its integrity—a perennial fountain sending forth streams which approximate more nearly than any others in this world, to the water of the river of life

Where the Bible has but a precarious hold upon a people, as in too many of the countries of continental Europe, there the family-institute will be disparaged, and its obligations slighted. And where the Bible is just beginning to strike its roots into the soil of a pagan land, one of the earliest of its fruits is the re-appearance of this divine organization—the family is slowly evolved from the accumulated corruptions of ages, and comes forth like the first ray of the morning upon creation, the harbinger of a “perfect day.”

The chief systems or principles opposed to the family-constitution are these three, to wit: SOCIALISM, POLYGAMY, and the unrestrained power of DIVORCE. The first of these has been revived and propagated with great zeal of late years in France, England, and the United States. I say “revived,” because, although the name by which it passes is new, the thing itself is old. The world could not wait six thousand years, without having some sensualist discover that the true way to organize society was to let the sexes herd together like the beasts of the field. The pseudo reformers of our day have but exhumed and galvanized a buried and loathsome carcass, in undertaking to replace the divine right of marriage with this scheme. Contrasting the principle of “communities” with families, one of them declaims in this fashion:—

“The single-family arrangements are hostile to the cultivation in children of any of the superior and ennobling qualities of human nature. They are trained by them to acquire all the most mean and ignorant selfish feelings that can be generated in the human character. The children within those dens of selfishness and hypocrisy are taught to consider their own individual family their own world, and that it is the duty and interest of all within this little orb to do whatever they can to promote the advantages of all the legitimate members of it. With these persons it is *my* house, *my* wife, *my* estate, *my* children, or *my* husband; *our* estate, and *our* children; or *my* parents, *my* brothers, *my* sisters, and *our* houses and property. This family party is trained to consider quite right, and a superior mode of acting for each member of it to seek, by all fair means, as almost any means except direct robbery are termed, to increase the wealth, honor, and privileges of the family, and every individual member of it.”

It would be a matter of some delicacy to discuss, or even describe, the details of the system by which this reformer, who claims to be so much wiser than the Bible and its author, proposes to get rid of these obnoxious family arrangements. The two distinctive features of his scheme are—1st, that marriage shall continue only during the pleasure of the parties;

and 2dly, that, in place of single families, individuals shall live in communities, the property to be held in common, and the children to be separated from their parents and trained together by nurses appointed for the purpose.

It seems incredible that a system so monstrous and so absurd, should meet with the slightest countenance in any civilized country. It has, however, found numerous advocates on both sides of the Atlantic. In its grosser form it has probably run its course in this country: it must have a good deal of recuperative energy, if it can recover from the effects of the disastrous experiments attempted here by its admirers. But there are modifications of the system which retain much of the original *virus*, that are propagated with unwearied diligence and with considerable success in all our large cities, as well as in portions of the Valley of the Mississippi. There are two classes of persons with whom these projects will find more or less favor—those who hate the Bible, and those who hate the marriage bond. But they will continue to be resisted, as they have been, by all who reverence the Scriptures as a divine revelation, and by all who would protect society from the horrors of universal licentiousness.

It can require no argument to show that the very worst consequences might be expected to flow from

any scheme which placed the weaker sex entirely at the mercy of the stronger; which aimed at the extirpation of all natural affection; and which, obliterating from the language the sacred word, HOME, annihilated, with the word, all the blessings of which home is the fountain. If there is any process by which a nation can be brutified, if there is any machinery by which a just constitution can be subverted, and a thriving people precipitated into the abyss of anarchy and carnage, it must be this. The policy of every wise government is, to throw all possible guards around the HOMES of its citizens; to make them sanctuaries where they may find a shelter in times of public disaster—garden-spots, where the affections may be nurtured into strength and beauty—schools, where men may be trained for their social and civil duties under a tutelage by so much better than any other, as it is marked in a higher degree by the union of authority and love. To debase the homes of a nation, is like poisoning the streams of which they drink. And to take away their homes altogether, (for this is what is contemplated,) to crucify their natural affections, and deprive them of the powerful stimulus to virtue and industry supplied by a specific personal interest in the avails of their own intelligence and labor—is no less to cut up their patriotism by the roots, than their fellow-feeling. What

will men, thus reared, care for the country they inhabit? It is not their country. They have none of the ties which bind men so firmly to their native land. They have no stake in the soil. Still less are they knit to it by the hallowed associations which connect every thought of public calamity with objects enshrined in the deepest recesses of the heart. If the state falls it must fall; they can take care of themselves, and this is all that concerns them.

In truth, the most effective way to destroy all patriotism, or rather to preclude it, among a body of men, is, to isolate them from the rest of the population, organize them into a distinct community, prohibit them from forming domestic alliances, and deny them the rights and privileges, the joys and the sorrows, which enter essentially into the proper conception of home. It matters little, as to the result, whether you impose upon them the intolerable yoke of a constrained celibacy, or indulge them in a licensed sensuality; in either case they are deprived of the talismanic power of home. Can a class of men, or, if you will, a society, thus situated, feel that love of country which throbs in the heart of every husband and father here? Look, by way of illustration, at the example which comes nearest to the case described among the existing institutions of Christendom. The Church of Rome is a very wise church;

the experience of a thousand years has not been thrown away upon her. Her object is to subjugate the world to her dominion. All her complicated and systematic mechanism—all her plans and movements, are framed and prosecuted with a reference to this end. It was deemed a prime necessity, that her priests of every grade should be held to an inflexible obedience to the Papal See; that all their interests, affections, sympathies, should be absorbed in the church. How has this been accomplished? Simply by forbidding them to have a HOME. They are not allowed to marry. If they were, their affections might be divided between their families and the church. Their allegiance might be divided between the foreign potentate they serve, and their country. They could not fail to become attached to the land which sheltered and nurtured their hearts' best earthly treasures; and this attachment might, on emergency, conflict with their vows of ecclesiastical obedience. I cite the case by way of illustration, and am dealing with the principles it involves, not with persons. Doubtless, if the sacerdotal corps appertaining to the Romish Church in the United States, could be polled, there would be a universal protestation of attachment to our country and its institutions. But is it, in the nature of things, possible that they should feel on this subject as our citi-

zens generally feel? Let any man ask himself the question, "What objects are the first to rush across my thoughts—upon what do my affections and my anxieties most promptly and most tenderly fasten—when my country is threatened with war, pestilence, famine, disunion, or any other catastrophe?" You have all answered this question before it could be fairly propounded. It is that HOME that rises up before you; those venerable parents, that beloved husband or wife, those budding olive-plants around your table, those brothers and sisters whose fellowship is a perpetual feast to you; these are the objects you think of, when you see a black cloud preparing to discharge its elements of destruction upon your country; and there is not one of you who will not say, that if, instead of being entangled in this golden net-work of affection, and bound to the soil by cords as strong as those which bind you to life, you were perfectly isolated from home and its endearments, while you might still desire the prosperity of your country, you could see that cloud rising with far greater composure, and anticipate the catastrophe of which it was to be the instrument, with comparative equanimity. This is what is meant when it is alleged that the Papal See, by cutting off her priesthood from a home, and coercing them, by her fiercest anathemas, into the cruel mortification of their best affec-

tions, or, as the necessary alternative, the secret indulgence of their sensual appetites, has unavoidably, and, we are warranted in saying, purposely enervated, if not precluded, their local and national attachments, and made patriotism in certain contingencies (as where the policy of their adopted country might be thought to conflict with the welfare of their church) an impracticable virtue to them.

There is one important element in this case which has no place in the Socialist scheme it was cited to illustrate, viz.: the oath of allegiance to a foreign prince. But the same course of reasoning will apply to Socialism, and will bring us to a similar conclusion as to its bearings upon the civil and social interests of a nation. Like the other system, though by a different process, it aims to extinguish the purest and strongest affections of the human breast; and makes its boast of preventing men from having a special and exclusive property in anything; from ever being able to say, "*my* wife, *my* children, *my* family, *my* house," and the like. Certain it is that when a man has been brought down to this point, it would be a burlesque for him to talk of "my COUNTRY." He has no country; and if he pretends to patriotism, he belies his principles, and is better than his faith requires him to be, or, in consistency, will permit him to be. Besides, who does not see that, in sever-

ing all the bonds which unite individuals in families, you take away the very cement of the social edifice? Society, instead of a compact and solid structure, becomes a mere heap of stones. And as to the women and children in this new Utopia, who is to look after them when such vulgar absurdities as "*my wife*" and "*my child*" come to be finally exploded? There are other questions to be pressed upon these pseudo-philanthropists when these are answered. Meanwhile let us bestow a few words upon another of the schemes which the wisdom of man has substituted for the domestic constitution as revealed in the Bible, to wit:

#### POLYGAMY.

It is important to have it distinctly impressed upon the mind, that we are indebted to the word of God for our deliverance from this system. For while the practice of polygamy is not universal among the non-Christian nations, it is so general as not to affect the substantial truth of this proposition. If any are disposed to cite, in vindication or extenuation of the custom, the precedent established by the Hebrews, the obvious and common reply is, that the Mosaic code found the practice in existence, and did nothing but regulate it. It was so interwoven with the whole social fabric, that their divine Lawgiver saw fit rather to tolerate it for a time, than abruptly to de-

stroy it. Moses suffered it for the hardness of their hearts ; but from the beginning it was not so. Marriage was, at first, restricted to one man and one woman. The extent of the inference to be deduced from the toleration of the custom among the Israelites, is, that it is not in itself necessarily sinful. Now, however, it has become sinful, because the New Testament prohibits it. The legislation of Christendom has followed the teachings of Christ and his apostles, and made polygamy a penal offence. That it ought to be so treated, must be apparent on even a cursory examination of the evils which flow from it. That it tends to contravene the principal objects of the domestic constitution, is a matter not of conjecture, but of experience. In every country where it prevails, woman is a degraded creature—not the companion of man, but his slave. Man is usually converted into a tyrant and sensualist. Home, if it be not a profanation of the term to use it in this connection, is made, not perhaps what a socialist has so elegantly styled the happy homes created by Christianity, “a *den* of hypocrisy and selfishness.” but certainly the haunt of impurity, envy, jealousy, revenge, and their kindred passions. Children grow up without any one to feel a parent’s interest in them, the most essential part of their education neglected, dissolute in their morals, and utterly unfit for

the duties of life. Nor can we overlook the physical results of the practice—its tendency to enervate the constitution, and to dwarf a people in all their bodily as well as mental powers, as may be seen in the fact that a Turk is no match for a Greek, and the nations most addicted to the custom are among the most effeminate in their muscular attributes. Even the argument, that it is favorable to population, must be abandoned, since it is now ascertained that it must yield to monogamy is this particular also—a striking corroboration of which is furnished by the fact, that “Armenia, in which a plurality of wives is not allowed, abounds more with inhabitants than any other province of the Turkish empire.”\* Such are the more prominent evils which are bound up in the practice of polygamy. But it cannot be necessary to expand these topics. No one here would care to be taken through the mysterious intricacies of domestic life in the East, and to look upon the cruelties and abominations which such a scrutiny would disclose. We all know enough on the subject to understand that, in suppressing polygamy, the Bible has averted from us many of the most appalling evils with which the race has been scourged.

Another great evil which is effectively met by the Scripture-institute of marriage, is, **THE POWER OF**

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\* Encyc. Brit.

**DIVORCE.** The facility with which divorces were obtained under the Levitical code was abolished by Christ, as having been a temporary concession to the Hebrews, on account of the obduracy of their hearts. He sweeps away the mischievous glosses with which the Pharisees had corrupted the original law, and expressly prohibits a man from putting away his wife except for a criminal violation of the marriage vow. (See Matt. xix. 3-11.) Here again the Bible throws its Ægis over that sex which is least able to protect itself. How urgent their need of such a shield, may be learned from the oppression to which they have been subjected in every country not thoroughly Christianized. The Romans did not tolerate polygamy, nor were divorces common among them in the early part of their history. But as the nation advanced in luxury, "a new jurisprudence was introduced, that marriage, like other partnerships, might be dissolved by the abdication of one of the associates. In three centuries of prosperity and corruption, this principle was enlarged to frequent practice and pernicious abuse. Passion, interest, or caprice, suggested daily motives for the dissolution of marriage; a word, a sign, a message, a letter, the mandate of a freedman, declared the separation; the most tender of human connections was degraded to a transient society of profit or pleasure. . . . . A specious

theory is confuted by this free and perfect experiment, which demonstrates that the liberty of divorce does not contribute to happiness and virtue.”\* Among the Hindoos and the Chinese, a husband may divorce his wife upon the slightest grounds, or even without assigning any reason. An Arab has only to say to his wife, “Thou art divorced,” and she becomes so. So easy and so common is this practice, that Burckhardt assures us, that he has seen Arabs, not more than forty-five years of age, who were known to have had fifty wives; yet the Arabs have rarely more than one wife at a time. By the Mohammedan law, a man may divorce his wife orally and without any ceremony.

Where the marriage-bond is reduced, as in these cases, to a mere rope of sand, society is elevated only by a single degree above the communism of the infidel theorists already noticed. That we are preserved from this state of things ourselves, is to be ascribed wholly, under God, to Christianity. And that the conjugal union is not more sacredly guarded among us, is because we refuse to conform to our recognized standard. Whether that standard admits of divorce for more than a single cause, is a question on which eminent jurists and theologians are divided. Plain

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\* Gibbon.

readers of the New Testament, who have nothing to bias their judgment either way, and who are ignorant of the controversies to which the subject has given rise, are probably very much *at one* in their interpretation of the utterances of the Bible. They read the nineteenth of Matthew with the same eyes, and find in it the same doctrine. It is argued, however, that the law laid down by the Saviour in the chapter just mentioned, is to be interpreted by the corresponding passage in the seventh chapter of First Corinthians, which, in the view of some learned expositors, makes wilful and prolonged desertion a just ground of divorce. Neither inclination nor duty calls me to go into the investigation of this subject at present. But as it has been introduced, there is an adequate reason why it should not be dismissed without a word or two of protestation against the loose and dangerous views of the marriage-bond which are prevailing in this country. Claiming, as we do, to be a Christian people, and invoking the sanctions of Christianity as the ultimate guarantee of all our civil rights and immunities, we are nevertheless treating with contempt the doctrine of Christ and his apostles on this most vital institution. Our legislatures and courts are fast forgetting that marriage is GOD'S institute -- that He challenges a peculiar control over it -- that He prohibits, not by implication, but by express

enactment, any interference with it on the part of human tribunals, save for the specific cause (or causes) which He has assigned—and that, therefore, for any earthly authority to go beyond this and attempt to dissolve the relation for other causes, is just as much an invasion of the divine prerogative, as it would be for the same authority to presume to modify the polity of the Christian Church, or to control its officers in their spiritual functions. So high-handed an usurpation of power cannot but be prolific of evil consequences. The nation which freely tolerates it will begin after a while to reel and stagger like a drunken man. For if society has any vital point, any point where a blow will be fatal, it is this. The agrarians of the day have learned their lesson well. Like a skilful assassin, they have ascertained, before striking, where the club will tell with most effect; and they display their sagacity in aiming at the family compact. If they can but get the constituted authorities of the country to co-operate with them, and to multiply divorces on trivial grounds with such facility that the people shall come at length to regard the matrimonial tie as a cobweb ligature which can be brushed away at pleasure, social virtue will soon droop as if smitten by a secret leprosy, and ten thousand sluices of corruption will begin to pour their pestilential streams

over the land. Whether the danger from this source be real or imaginary, will not be a question with those who are aware that, in some of our States, grave legislators have entertained petitions for divorce founded upon principles which, if legally sanctioned, would break down the walls around all our firesides, withdraw from every married woman the protection of the commonwealth, and make the most refined and virtuous of our wives and mothers liable to have their peace destroyed and their reputation blasted, whenever it might suit the caprice or the tyranny of an unprincipled husband to get rid of them.

These facts, however, are not to be regarded as impairing the excellence and validity of the Bible doctrine on this subject. The thing we complain of is, that the Bible should be set aside, and divorces legalized on unscriptural grounds. Let its ordinances be adhered to, as in many communities they are, and the beneficent results will show how much the great Lawgiver of the Church has done to promote domestic happiness and public order and prosperity, by restraining the power of divorce within such narrow limits.

In considering "THE BIBLE IN THE FAMILY," it appeared to me proper to call your attention, in the first place, to the fact, that it is the Bible which reveals the divine origin of the Domestic Constitution :

and, in the second place, to the predominant systems or principles which conflict with that constitution, and which it is designed to supplant. In the further elucidation of our theme, it will fall in my way to show that the Bible not only reveals the high authority of the family compact, but prescribes the offices of its several members; supplies the motives, and fosters the spirit demanded for the performance of their duties; and, to a great extent, insures a corresponding practice on their part in the various relations of society. For the present, let it suffice to commend the Bible to us, and to make us forward in bestowing it upon others, that we are indebted to it, under God, for whatever is bound up in the sacred name of HOME. Without the Bible we should have no homes—no such homes as those we now have—nothing to which we, with our personal experience, would be willing to apply the name of home. None of the domestic relations would then exist in the purity and tenderness which now characterize them. In place of the united and affectionate FAMILY, there would be the brute-like commerce of Socialism, or the hydra-headed monster of Polygamy, or the no less hideous gorgon of Divorce, enthroned in our houses. These mothers, wives, and daughters, who are the light of our dwellings, and whose companionship reduplicates every pleasure, alleviates every trial,

smooths every rugged path, and invigorates every generous purpose, would be consigned to the puerilities of a harem, or left to drift among the eddies of society, wherever the buffetings of capricious masters might drive them. And the children now training to integrity and usefulness, would either fall a premature prey to neglect and vicious indulgence, or grow up to become in turn the proud and contemptible despots of the weaker sex. From these terrible calamities the BIBLE has preserved us.

And what it has done for us it can do for others, even for the most degraded of the race. It is the only effectual antidote for the intolerable domestic and social grievances which overspread every Mohammedan and every pagan country. No sooner is it fairly entrenched in such a country, and its great truths transcribed by the Spirit of God upon the hearts of the people, than there begins to be a remodelling of their domestic architecture. Natural affection resumes its proper sway. The conjugal, parental, and filial relations develop their beautiful tracery. The wife is clothed with her rightful honors as the equal and companion of her husband. Children are made the objects of a vigilant and tender care, as strange as it is grateful to their youthful minds. And households gradually cast off their uncouth and revolting attributes, and conform their

organization to the Scripture pattern. To effect a revolution like this in a nation, is to achieve a conquest the moral splendor of which surpasses the glory of all Cæsar's or Napoleon's victories. The agency, the only agency, by which it can be accomplished, is in your hands. If you will supply the nations with the BIBLE, you will have the honor of participating in some of these bloodless triumphs which carry all secular and all spiritual blessings in their train.

Nor is it pagan and Mohammedan households only which need to be renovated by the Bible. The Bible has been expelled for centuries, by atheistic or sacerdotal hate, from the dwellings of many of the European nations. As a matter of course, the domestic virtues have declined; the conjugal relation is disparaged; deception and intrigue have supplanted mutual confidence, and society has become diseased to its very core. The very best thing we can do—the only thing which will be efficient—to arrest these evils, is to restore to those nations the Word of God; to replace in their houses that Bible of which they have been robbed. Only do for France and Italy, Belgium and Spain, Portugal and Austria, what has been attempted, and to a great extent accomplished for our country; *put a Bible in every family*, and a mightier change will pass over Europe than can be

effected by all the diplomacy of her liberal statesmen, or all the revolutions projected by her sleepless patriots.

It is no part of my mission, on this occasion, to disparage the grounds on which you are usually invited to co-operate in disseminating the Scriptures: they are weighty and convincing. But the present appeal\* emanates from a source which few among you will condemn. It comes (for I am merely its interpreter) from your firesides. You know, far better than I can tell you, what your HOMES are to you. The ten thousand blessings garnered up in those homes, are so many rivulets from one fountain. Strike the BIBLE out of existence, and they would dry up like tropical streams at midsummer. Attesting, as they do, their common origin, they conspire to invoke your sympathy in behalf of the multitudes in this and other lands who are destitute of the word of life. They call upon you to kindle in their dwellings the light which burns so brightly in your own. You will not, surely, decline the call, unless your own homes, instead of being what they are here presumed to be, are such as you would think it no boon to your fellow-creatures to multiply among them.

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\* This Lecture was followed by a collection for the Bible Society.

## Lecture Second.

### THE CONJUGAL RELATION.

WE have thus far been occupied with the divine origin and obligation of the domestic constitution, as contrasted with the three principal schemes which are opposed to it, to wit: Socialism, Polygamy, and Divorce. The way is now opened to take a nearer view of this institution: to enter within the sacred enclosure and contemplate its interior arrangements. And here, whether we survey the grace and symmetry of the whole edifice, or examine its several parts, we cannot fail to be impressed with the marks of wisdom and goodness which everywhere meet the eye. This, it is true, should not surprise us; for if the family is of God—if, like the Church, it is his own peculiar handiwork—an institution which He devised for all times and all nations, as being adapted to promote the highest happiness of the race, and their best training both for time and eternity—we might expect to find it an institution of extraordinary

merit. That it should not be in real life all that it ought to be—that it should fail of effecting all the good it is fitted to produce—is no disparagement of its excellence, but only another illustration of the wickedness of man in corrupting or perverting the blessings of heaven.

Nothing could be more admirable than the constitution of the family, as embodied in the apostolic exposition of the relative duties.

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.

Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife *see* that she reverence *her* husband.

Children, obey your parents in the Lord: for ~~this is~~ right.

Honor thy father and mother, (which is the first commandment with promise,)

That it may be well with thee, and thou mayest live long on the earth.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Not with eye-service, as men-pleasers: but as the servants of Christ, doing the will of God from the heart;

With good-will doing service, as to the Lord, and not to men;

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. — Eph. v. 22-33; vi. 1-9.

The first thing suggested by a passage like this, is, the great value of an authoritative statute on this subject.

The cursory glance we have already taken at the condition of the world shows the necessity of such a statute. A society without law must be the prey either of anarchy or despotism. In all associations there must be some recognized code or tribunal, by whose decisions the rights and duties of the various parties are to be regulated. The family forms no exception to this general maxim; indeed, there is no organization to which it applies with greater urgency. For the family is, of necessity, a monarchy. Where the state does not interfere, it is an unlimited monarchy; and, in Christian countries, it will interfere only in extreme cases. The law is justly very tender of the marital and parental prerogative, and will not disturb its exercise until it has overstepped all the bounds of humanity. Any man may be a tyrant, any woman a shrew, and any set of children a troop of domestic banditti, before the Grand Jury will take the first step towards indicting them. Nor will it do to say, that an adequate rule of duty may be found in the natural affection which binds families together. This rule will answer very well when the sun shines. But when the storm comes—what then? When the fretted husband snatches up his regal sceptre in a fury, and the fretted wife has quite forgotten that Sarah called Abraham “lord” and is highly commended for it, and the fretted children are insulting

the parents they are bound to reverence—what arbiter shall be invoked to adjudicate these conflicting pretensions, and allay the threatening turmoil? If you cast away the Bible, your only arbiter is that of savages, brute force. But you have an arbiter. There on your table lies the charter of your household; the statute-book which defines your respective rights and prescribes your obligations, with a clearness which cannot be misinterpreted, and an authority which you will trample on at your peril. Hear the words of mingled wisdom, majesty, and tenderness, which it addresses to this excited family. “Wives, submit yourselves unto your own husbands, as unto the Lord. Husbands, love your wives, even as Christ also loved the church and gave himself for it. Children, obey your parents in the Lord, for this is right. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.” This, let it be noted, is not advice simply; it is law. It is the law of the household—the standard by which every member of it is to be governed. It does not vary with the outward circumstances of families. It has none of the mutability of affection. It is as unchangeable as the attributes of its author. It comprehends all the members of this miniature kingdom, from its autocratic sovereign to the humblest of his subjects. It covers the

entire field of their relations and duties. Who does not see the value of such a rule? Who has not had occasion to test its efficacy?

Even if the standard were not in all its provisions perfectly wise and just, it would be better than no standard. The absence of law leaves everything open to caprice and tyranny. It is with reason marked as an epoch in the history of a nation, when an absolute monarch bestows upon his people a written charter. However jejune may be its provisions, however meagre its concessions, it is the first step in their transition from a state of substantial servitude to a state of constitutional freedom. It supplies the means by which they may ascertain their civil rights, and erects a barrier to protect them from the aggressions of the crown. So in the domestic empire, it is of incalculable advantage to have a code which is binding upon all alike, and to which every difficulty occurring within the realm may be referred for a solution. This advantage is still further enhanced by the actual character of the code now in force.

Jeremy Taylor, in his celebrated sermon entitled the "Marriage Ring," has observed, with equal truth and beauty: "They that enter into a state of marriage, 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 from an evil husband; she must dwell on her sorrow, and hatch the eggs which her own folly or infelicity hath produced; and she is more under it, because her tormentor hath a 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 his sadness, yet he must return to it again; and when he sits among his neighbors, he remembers the objection that lies in his bosom, and he sighs deeply."

It must needs be a very wise code which will meet the exigencies of a relation so intimate and so delicate as this, and involving a liability to such peculiar trials. That the rules enjoined by the New Testament are so well adapted to it, that no improvement of them can be suggested, will be granted by every believer in Christianity; indeed, by every reasonable and pure-minded person. It is no part of my design to examine these rules in detail and go into an extended discussion of the several relative duties. But we may spend a little time upon them with profit.

The apostle, in each instance in which he refers to the matter, commences his exhortation with the 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 everything." This settles a momentous question. It shows where the government of a family is lodged. If this point had been left open, the conjugal relation might have occasioned continual chafing and contention. But it is a fundamental provision that the husband is to rule, and the wife to obey. "No man," says an excellent writer, "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 obstinacy turned, nor unkindness conciliated, she has no resource left but to *submit*; and one of the finest scenes ever 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 an 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."

If this doctrine seems to bear hardly upon the weaker sex, it should be considered that it is the only law which would commend itself to our reason. There is an intrinsic fitness in the arrangement, which must challenge for it the acquiescence of every

reflecting mind. Even the sex whose mission it is made to obey, give it their approval, and feel that it is a sort of indignity to themselves when one of their number undertakes to usurp authority over her husband. Nature revolts at the indecency of a woman's mounting the box and grasping the reins, and driving her household, husband included, whithersoever she will.

But the case, after all, is not so oppressive for that sex as might at first sight be imagined. The provision of the domestic code we have been considering is modified by other portions of it, while it is practically mitigated by the amiable ingenuity of the parties chiefly affected by it. The sceptre is placed where it should be, in the husband's hands; but then it must be wielded by LOVE. "Husbands, love your wives, even as Christ also loved the Church." "So ought men to love their wives as their own bodies." "Let every one of you in particular so love his wife, even as himself." Here are two rules or models for a husband's affection; the one is Christ's love to the Church; the other the love a man has for himself. Where a husband complies with this obligation, his wife need not stand in much terror of the sceptre. If he governs her as he governs himself, neither her bones nor her heart will be broken. And this is the only way he is empowered to govern her. The in-

strument which makes him a ruler directs him how he is to rule. He has no right to divorce its provisions from one another. If he accepts the sovereignty, he accepts it with its indispensable condition, that he is to exercise it only in love. If he has not made up his mind to love his wife as he loves himself, it is a usurpation for him to assume the supremacy involved in the conjugal relation. His calling is to remain a single man—at least until he can marry in the spirit of Christianity.

This is the safeguard which women have against the abuse of authority on the part of their husbands. How adequate it is, supposing the divine law to be fulfilled, will be seen by recurring to one of the rules or standards just mentioned, by which the husband is to regulate his affection for his wife. He is to love her as he loves himself.

This is a *supreme* and *fervent* love. Supreme, that is, as far as earthly attachments are concerned. No man loves himself moderately. No man's self-love is eclipsed by his love for some other person. By the same rule, a husband's love for his wife should admit of no rivalry; and it should never degenerate into lukewarmness or indifference.

A man's love for himself is *constant*. He may not think as much about himself at one time as at another. He may not think as well of himself at

one time as at another. But his self-love knows no abatement. So should he love his wife; not with a fitful, capricious passion, melting to-day and freezing to-morrow, but with a steady and uniform affection.

A man's love for himself is *practical*. It is not mere poetry. It does not content itself with protestations and adulation. It moves his hands as well as his tongue. It puts him upon doing whatever will conduce to his advantage or happiness. It is a vital element in all his plans and arrangements, secular, social, and spiritual. He attempts nothing, accomplishes nothing, fails in nothing, in which his self-love does not act a part. So let him love his wife. It will not do to put her off with sonnets and compliments—nor with the occasional indulgence of some cherished taste. Ethereal as this sentiment is, it must come down to the plain matters of every-day life, and mix itself up with the commonest occupations. Women are, for the most part, not averse to graceful compliments, and a due measure of conjugal respect in company; but if this is all they get, they are “poor indeed.” The love they require, and are entitled to, is a love which will habitually seek their welfare—which will have an eye to them in all the purposes of life, and delight itself in mitigating their trials, augmenting their enjoyments, and promoting their honor and usefulness.

The love which a man bears to himself has other ingredients ; but these will suffice to show how little a wife has to fear the sceptre when it is wielded by one who cherishes for her the affection which he has for himself. Let me not be understood, in saying this, as encouraging wives to presume upon the magnanimity of their husbands, and put their affection to frequent and severe tests. The admission must be made that wives, no less than husbands, may come short of their duty. There are, for example, unreasonable wives, who expect more of their husbands' time and attention than they can bestow upon them. There are peevish wives, who are for ever complaining ; who, instead of soothing their husbands when they come home oppressed with the cares of business, regale them with their own petty grievances. There are indolent wives, whose household arrangements, not to say whose personal appearance, and that of their children, reveal a sad deficiency in regularity and neatness. There are extravagant wives, who abuse their influence over their husbands to make them lavish money upon their dress and their furniture, which is needed for other and better purposes. There are gossiping wives, who "learn to be idle, wandering about from house to house ; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not." These and other sorts

of wives there are who are not to be commended, and whom it is not the easiest thing in the world for a man to love as he loves himself.

Still, where a man has a proper affection for his wife, he will treat even her faults with lenity. No man flies into a passion with *himself* because he has done wrong. Why should he then with his wife? It is certainly incumbent upon him to try to correct her failings; but it must be done in love. Let him not exaggerate them. He looks at them, peradventure, through a false medium. He leaves out of view the considerations which palliate them. He does not inquire how far they may have grown out of his own faults and his improper or unwise treatment of her. He overlooks for the time her numerous good qualities, and sees her character only in one aspect. Of course her blemishes are magnified, like objects seen through a mist. And, being magnified, he proceeds upon the principle that a desperate disease requires a desperate remedy, and resorts to trepanning or amputation for what he afterwards discovers, to his chagrin, was a mere flesh-bruise. This is simply conforming to the code of Draco, which is so short, so intelligible, so free from all perplexity in the application of it, and so suited to every possible emergency, that some men seem to have hung it up in their houses as the fundamental law of the realm.

But while the code has these advantages to recommend it, there is some reason to doubt whether it is either wise or just to have, in the family or in the state, but one penalty, and that the death-penalty, for offences of every grade. Experience is against this scheme. No man has found it to work well in his house. A wife may be silenced by tyranny, but she cannot be reclaimed. She may be sent to her grave with a broken heart, but she can never be won. It is sage counsel which the Apostle gives: "Husbands, love your wives, and *be not bitter against them.*" May I read you Mons. Daille's exposition of this precept? It is better than anything I could say:—

"The pagans themselves have observed the justness of this duty. For when they sacrificed to that idol whom they called nuptial Juno, because they gave her the superintendence of marriage, they were accustomed to take the *gall* out of the victim, and to cast it behind the altar; signifying by this that there ought to be no gall nor bitterness in marriage. The apostle's meaning, then, is, that the husband first purge his heart of all this sourness and bitterness; that he never suffer hatred, malevolence, anger, provocation, fretting, nor disgust, to enter there against a person whom he ought to love as himself. Next, he would have the husband cleanse all his words and

actions from the same poison. For if he who is angry with his neighbor without cause, and gives him the least reviling word, deserves torment, as our Saviour declares; of what hells is not he worthy who outrages his own flesh? her, whom he ought to cherish and tenderly love as Christ does his Church? But if the apostle commands a Christian to use no offensive or opprobrious speech against his wife, he as little permits him to show bitterness of spirit by an angry, sad, and obstinate silence; which is not less provocative and sharp, to say the truth, than the most outrageous reproaches. In conclusion, by this clause, the apostle further, and with greater force of reason, banishes from conjugal converse, the cruelty, rigor, and tyranny of those boisterous, barbarous husbands, who treat their wives as bond-servants, denyîng them that share which the laws of God and man give them in the government and administration of the household. And the utmost degree of this inhumanity is, when to revilings and contempt they add blows and excesses of hand; an outrage which the authors of the Roman civil law thought so unworthy of the conjugal alliance, that they permitted the wife so treated to separate from her husband, approving and authorizing her divorce, if she could prove he struck her."

There is one point adverted to in this passage

which will bear to be iterated, viz., that while the sovereignty is lodged with the husband, it is his sovereignty not over a brute, not over a slave, but over a companion, and an equal. Matthew Henry, in commenting on Gen. ii. 21, says, "Eve's being made after Adam, and out of him, puts an honor upon that sex as the glory of the man. If man is the head, she is the crown to her husband, the crown of the visible creation. The man was dust refined, but the woman was dust double-refined—one remove further from the earth." She "was made of a rib out of the side of Adam; not made out of his head, to top him; not out of his feet, to be trampled upon by him; but out of his side, to be equal with him; under his arm, to be protected; and near his heart, to be beloved." If this is quaint, it is beautiful and true. The BIBLE, and that alone, makes woman the companion of man. It confers on him no supremacy which is incompatible with this idea. All its counsels to either party imply it. In Oriental countries the case is widely different. A Turk or a Hindoo would feel himself insulted by any inquiry which implied that he regarded his wife as a companion; that he ever consulted her on questions of duty, or stooped to converse with her on important subjects. But the Christian rite of marriage brings together two persons as equals and companions, to enjoy each other's

society, and to be mutual counsellors and co-workers. They have, certainly, their separate spheres and duties, and no good can ever come of their exchanging places. But this does not preclude an habitual comparison of views on all subjects of common interest. Many a house might be better managed, if the wife who has charge of it would oftener ask her husband's opinions on questions of domestic policy. And many a man has been saved from disastrous speculations by listening to the suggestions of a prudent wife. In the primeval distribution of endowments, a monopoly of strength was given to the man, but he did not get *all* the wisdom. There is a modicum of it with the other sex; and he must be an extremely simple man, who imagines that he would demean himself by taking counsel with his wife, or that any advice she could give him would necessarily be silly, because uttered by a woman. What is this but to confess that, with all the world before him where to choose, he had wedded himself to a fool? There can be no greater mistake respecting the female character than this. If in general, allowing for numerous exceptions, the female intellect differs from that of the other sex in comprehension and the power of logical ratiocination, it certainly excels it, within the sphere it traverses, in quickness and penetration.

In a conversation I once held with an eminent minister of our church, he made this fine observation: "We will say nothing of the manner in which that sex usually conduct an *argument*; but the *intuitive judgments of women* are often more to be relied upon than the conclusions which *we* reach by an elaborate process of reasoning." No man that has an intelligent wife, or who is accustomed to the society of educated women, will dispute this. Times without number you must have known them decide questions on the instant, and with unerring accuracy, which you had been poring over for hours, perhaps, with no other result than to find yourself getting deeper and deeper into the tangled maze of doubts and difficulties. It were hardly generous to allege that they achieve these feats less by reasoning than by a sort of sagacity which approximates to the sure instinct of the animal races; and yet there seems to be some ground for the remark of a witty French writer, that, "when a man has toiled step by step up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to *tell how she got there.*" "How she got there," however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but preju-

dice or self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light, and betrays that lack of judgment which he tacitly attributes to her.

There is one other topic which must be briefly adverted to before we close — *mutual forbearance*. This is strongly inculcated in all that the Bible says on the subject of the Family-compact; and its importance is so great, that one is in no danger of exaggerating it. The necessity for it would be materially diminished, if there were fewer ill-assorted unions. The Koran says (ch. 24): “The wicked women should be joined to the wicked men, and the wicked men to the wicked women; but the good women should be married to the good men, and the good men to the good women.” And a much better authority has said, “Be ye not unequally yoked together.” But these rules always have been violated more or less, and doubtless will be until the world is radically reformed. Not every Abigail will have her Nabal, nor every Socrates his Xantippe; but some will. And whenever it occurs, forbearance must have its perfect work, or there will be a state of perpetual war. This, however, is less than half the truth. Forbearance is needful in every family. A

book has been written to illustrate the maxim, "Temper is everything." Of the book I cannot speak; but certain it is that, in conjugal life, temper is *almost* everything. While marriage is a blessed institution, it is a crucible to character. The great transactions of life are much less trying to the temper than the secluded, intimate, constant fellowship of the family. If there is any badness in a man's (or woman's) disposition, this will bring it out. It has long been proverbial that, to understand a person's character, you must live with him; and the reason is, partly because home is the only place where we are quite free from restraint, and act out our real feelings, and partly because we encounter more petty annoyances and perplexities there than elsewhere. It should not be so; but the illusion with which parties set out in wedded life is too commonly dispelled, and that at an early day. Abraham and Sarah entertained three strangers, and were amazed, when their visit was concluded, to find that their guests were angels. The reverse of this has sometimes happened in conjugal life. The parties have been certain at their nuptials that they were marrying each an angel; and have subsequently learned, with equal certainty, that they were mistaken — that instead of an angel, each had been joined to a piece of fallible humanity, not deficient, possibly, in some

seraphic qualities, but possessing others to which seraphs can lay no claim. What are they to do? By all means, let them do as the Bible bids them do. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you." Let them bear and forbear. Let them treat each other's failings with lenity, and avoid all provocations to anger. Let them learn to be, as occasion serves, blind, and deaf, and dumb—especially dumb. Not sullenly dumb, but serenely dumb. Not silent from moodishness and passion, but silent from reason and affection, looking out the while, like a mariner in a dark night, for the first streak of the dawn, and hailing it with a grateful welcome. Let them beware how they manage the trivial matters of life; for human happiness depends much on trifles, and it is "the *little foxes* that spoil the vines." This has been so well put by an eminent female casuist, that I must quote her animated lines:—

"Since trifles make the sum of Laman things,  
 And half our misery from our foibles springs:  
 Since life's best joys consist in peace and ease,  
 And though but few may serve, yet all may please;  
 Oh! let the sanguine spirit learn from hence,  
*A small unkindness may give great offence.*

To spread large bounties, though we wish in vain,  
 Yet all may shun the guilt of giving pain ;  
 To bless mankind with tides of flowing wealth,  
 With rank to grace them, or to crown with health,  
 Our little lot denies ; yet lib'ral still,  
 Heaven gives its counterpoise to every ill ;  
 Nor let us murmur at our stinted powers,  
 When kindness, love, and concord may be ours.  
 The gift of ministering to other's ease,  
 To *all* her sons impartial she decrees ;  
 The gentle offices of patient love,  
 Beyond all flattery and price above ;  
 The mild forbearance at a brother's fault,  
 The angry word suppress'd, the taunting thought -  
 Subduing and subdued, the petty strife,  
 Which clouds the color of domestic life ;  
 The sober comfort, all the peace which springs  
 From the large aggregate of little things ;  
 On *these* small cares of daughter, wife, or friend,  
 The almost sacred joys of home depend :  
 There, Sensibility, thou best may'st reign,  
 HOME is thy true, legitimate domain."

I feel reluctant to leave a theme which is so interwoven with all our interests and duties, and in respect to which there is, it is to be feared, so much room for counsel. Nothing could be better adapted to promote human happiness than the domestic constitution, as it is delineated and enjoined in the Scriptures. Why then are there not more happy families? Simply because families will not conform

to their model, will not take the Bible as their guide, and faithfully obey its requirements. Wherever there is conjugal unhappiness, it may be laid down as an axiom that one party or the other has gone counter to the Bible. And the only enchantment that will avail to exorcise the evil demons out of the house, is that of the Bible. It is quite possible that we might *all* increase somewhat the sweetness and the joyfulness of our homes, by enthroning the Word of God more firmly in them. "The voice of rejoicing and salvation is in the tabernacles of the righteous;" and the "BIBLE IN THE FAMILY," is the only true recipe for domestic happiness.

## Lecture Third.

### THE FILIAL AND FRATERNAL RELATIONS.

It is only where the Bible is known, that the responsibilities of PARENTS AND CHILDREN are understood, and their mutual duties enforced. Nature, it is true, suggests the obligation of obedience on the part of a child; but nature neither defines the proper limitations of parental authority, nor supplies the spirit requisite to the due discharge of the reciprocal offices it involves. The Bible does both these things. A faithful adherence to its instructions would preserve both parents and children from the errors into which they are liable to fall, and greatly increase the number of happy households. Listen to its words. "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee; and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and

admonition of the Lord." This is a sample of its utterances on this specific subject. But the whole spirit of the Bible bears upon this, as upon every other department of life, and is eminently adapted both to guide and assist parents and children in their respective duties.

Parents, for example, may injure their children through excessive indulgence. This was Eli's fault. "His sons made themselves vile, and he restrained them not." David, too, had a pet child, Adonijah, of whom it is recorded, that "his father had not displeased him at any time, in saying, 'Why hast thou done so?'" And, as usual with spoiled children, both Adonijah and Eli's sons came to a disgraceful end. These parents were good men, but they could not bear to say "*No*" to their children. They would on no account "displease" them. Instead of governing them, they reversed the divine ordinance and were governed by them. Putting away their infallible guide and following the impulses of a blind affection, they allowed their sons to have their own way. Solomon thought this was the sure method to ruin a child. He wrote a variety of proverbs embodying this sentiment, and recommending a discreet use of the rod. He had seen his brother Adonijah fall a victim to parental indulgence, and he sounded the alarm to other parents. The common feeling in our

day seems to be, that Solomon was needlessly anxious on this point; or, at least, that however judicious his maxims might have been in a "rude age," they are not adapted to a *refined* state of society like that which it is our felicity to enjoy. A large proportion of the present generation of youth are growing up under the benign sway of this improved code, the essential provision of which is, that parents may counsel but must not command their children. A father is still allowed to say to his son, "I would advise you to do this;" and a mother may still venture to express her wishes to a daughter, "I should prefer your doing so and so;" but it would be very rigorous to put these suggestions into the form of commands. According to the Bible theory, the family has a head; the new theory makes the entire family assessors with the father on his throne; or, in other words, it demolishes the primeval constitution of the family, and turns the miniature monarchy into a democracy. The consequences are just what might be anticipated from this bold attempt to improve a Divine institution. On all sides the complaint is made of increasing wilfulness and insubordination among the young. Disrespect to parents has come to be one of the prominent characteristics of the times; one which stands out so conspicuously that he must be blind who does not see it. There was a

law in Israel, that if a man had a "stubborn and rebellious son, who would not obey the voice of his father or the voice of his mother," even after he had been chastised, his parents should bring him to the elders of their city, and the case being stated to them, they should convene the men of the place in the gate thereof, and have the disobedient youth stoned to death. If such a law were enforced in *our* large cities, executions of this kind would become an every-day affair; and unhappily, the subjects would almost as frequently be daughters as sons. It is the injunction of God, "Honor thy father and thy mother." Honor them by loving them. Honor them by confiding in them. Honor them by obeying them. Honor them by abstaining from whatever is disagreeable to them. Honor them by doing everything in your power to promote their comfort and happiness. Reason sanctions this, as Revelation commands it. But there are young persons who will not suffer the Bible to dictate how they shall treat their parents. Early inoculated with false notions of "independence," they look upon it as an indication of spirit and dignity to cast off the trammels of filial subjection, and defer to their parents only in so far as the views of their parents may coincide with their own. If their parents happen to be deficient in energy, and hold the reins of government with a slack hand, they

will be certain to take advantage of it. With proper reverence and affection for them, it would be sufficient to know their wishes, without waiting for commands. But a parent's wishes have little or no influence with them. Not satisfied with that deferential mode of discussing an open question, which is allowable to a child, they do not hesitate to oppose the opinions and desires of their parents with as much vehemence and even pertness as though they were speaking to a schoolmate. Nay, they *may* go so far as to set their known wishes at defiance and act in opposition to their explicit instructions. Now I would be far from endorsing the wisdom and affection of all who bear the parental relation, or from attempting to vindicate all the known methods of family government. There are many unwise, and some tyrannical parents:—a word about these presently. But I am supposing the too common case of children behaving in the manner just indicated, whose parents are really attached to them and are sincerely endeavoring to promote their happiness. And I do say that habitual irreverence and disobedience towards such parents, affixes a stigma upon the reputation of a child, for which no beauty of person, no splendor of endowments, no accumulation of accomplishments, can compensate. You may garnish over a character like this as you will;

the core of it is bad, radically bad. Wherever there is habitual disrespect to a kind parent, there are other evil qualities with it. It is as infallible a symptom of disease within, as the spots which betoken the leprosy. What avails it that you are all amiableness and complaisance in company, if you can go home and treat an affectionate father or mother with sullenness or indecorum? Your real character is that which you bear at home; the other is put on for effect: you change your character as you do your dress, when you go a-visiting. It would be something, if you bestowed your sour looks and ungracious answers upon strangers, and kept your smiles and your courtesies for the domestic circle. But your evil tempers are all reserved for those whose claims upon your reverence and affection are too strong to be repaid by a lifetime of obedience.

If I could whisper a word in the ears of the young men who are casting about for a companion for the voyage of life, I would say to them—"See to it that before you commit yourself, you learn the character of the other party at her own fireside; and let no outward attractions ensnare you into a union with an undutiful daughter. She who is disrespectful to her parents, will, after the heyday of marriage is over, be equally disrespectful to you. And as the tedious

years go by, time will rob her of the personal charms which won your fancy, and leave you her *temper*."

You would justly charge me with partiality if I did not add, that this counsel is equally appropriate to the other sex. Nothing but the greatest infatuation could induce a young female to ally herself with a man whom she knew to be an unkind son. That she would get a tyrant for her husband, is almost as certain as her getting a husband at all. The best guarantee you can have for conjugal happiness, is in marrying a man of decided and cheerful piety. Next to this, perhaps the surest pledge you can have, lies in strong filial affection. The young man who loves his mother well and cares for her comfort, will not neglect his wife. It is one of the finest eulogies pronounced in the familiar intercourse of society, when it is said of this or that man, "He is so kind to his mother!" And daughters who are wise, instead of allowing themselves to be fascinated by mere external graces or intellectual gifts, will inquire, before taking that irrevocable step, whether a suitor is "kind to his mother."

It must not be forgotten, however, that very much of the prevalent irreverence for parents and for age in general, is to be ascribed to the excessive indulgence with which children are trained. More firmness in governing the young, would insure from them.

both more obedience and more affection. Multitudes are ruined through

“A kindness—most unkind—that hath always spared the rod;

A weak and numbing indecision in the mind that should be master;

A foolish love, pregnant of hate, that never frowned on sin;  
A moral cowardice of heart, that never dared command.”

But in shunning Sylla, we must beware of running into Charybdis. “Fathers, provoke not your children to anger, lest they be discouraged.” Much of what has been said on the authority of the husband, is applicable to the parental relation. The sceptre placed in the parent’s hands, is a sceptre of love. Guided by love and wisdom it will never alienate nor “discourage” a child, unless that child is one of rare depravity. It is a most disastrous mistake for parents to rule in such a way that their children approach them with the awe felt by Asiatic slaves in coming into the presence of their masters. An individual relates that, in conversing one day with a sweet child, six or seven years of age, he took occasion to impress upon her mind the debt of gratitude due to her Heavenly Father, for bestowing upon her so good and kind a parent whom every one loved. “I was perfectly thunderstruck,” he says, “with

her answer. Looking me full in the face with her soft blue eyes, she replied, 'He never speaks kindly to me!' Perhaps this Christian father, harassed with the cares of life, was unconscious that he had roughly checked the fond attentions of his child: but could cares or the interruptions of his child excuse unkindness or a total want of tokens of endearment?" Doubtless, the severity which repels children from their parents is often undesigned; but the effects it produces when it has become habitual, are so pernicious that we cannot guard too sedulously against it. It is alike our duty and our privilege to win our children's confidence, and to foster in their breasts a tender affection for us, blended with reverence. This is neither to be done by throwing the reins upon their necks and letting them run whithersoever they will, nor by holding them in with an ugly bit and using the lash freely. Either of these methods will as infallibly spoil a child as it will a horse. There is here, as in most other things, a golden mean which it requires great care and even Divine assistance to attain; but which, being attained, will usually bring in a rich revenue of domestic happiness. The more we study the Bible, and the closer we keep to its infallible counsels in training our children, the more likely shall we be to elude the dangers which meet us on the right hand and on the left. Not only is it

requisite as an unerring chart of duty, but the earnest and prayerful study of it is peculiarly adapted to foster that spirit of wisdom, love, hope, and patience, which is daily called for in the management of a family.

“O'er wayward childhood wouldst thou hold firm rule,  
 And sun thee in the light of happy faces ;  
**LOVE, HOPE, and PATIENCE**, these must be thy graces,  
 And in thine own heart let them first keep school.

For as old Atlas on his broad neck places  
 Heaven's starry globe, and there sustains it, so  
 Do these upbear the little world below  
 Of Education—Patience, Love, and Hope.

Methinks I see them grouped, in seemly show,  
 The straighten'd arms uprais'd, the palms aslope,  
 And robes that touching as adown they flow,  
 Distinctly blend, like snow emboss'd in snow.

O part them never ! If Hope prostrate lie,

Love too will sink and die.

But Love is subtle, and doth proof derive  
 From her own life that hope is yet alive ;  
 And bending o'er, with soul-transfusing eyes,  
 And the soft murmurs of the mother-dove,  
 Woos back the fleeting spirit, and half supplies ;  
 Thus Love repays to Hope what Hope first gave to Love  
 Yet haply there will come a weary day,

When overtasked at length

Both Love and Hope beneath the load give way.  
 Then, with a statue's smile, a statue's strength,

Stands the mute sister, Patience, nothing loth,  
And, both supporting, does the work of both."

COLERIDGE.

I will only add on this topic, that even affectionate parents sometimes err in exacting submission from a child without adequate reason or against reason. As our children grow up to maturity, we can hardly expect to retain their reverential affection, if we are arbitrary or capricious in the management of them. Feeling, as they will, that they are competent to form opinions and frame plans for themselves, it will not answer to put them down by the naked exercise of authority. Their feelings must not be needlessly wounded, nor their projects harshly branded with absurdity. In any event before the last resort is invoked, reason and argument must be fairly tried, and every available expedient employed to convince them of their error and to change their purposes. The acquiescence which is thus brought about by conviction, imparts fresh strength and elasticity to the bond of filial piety; while the sullen submission secured by sheer authority, weakens that bond, and not unfrequently precludes its disruption. Where a grave difference of opinion exists between a parent and child, the utmost pains should be taken on both sides to prevent the diversity of sentiment

from engendering an alienation of feeling. And this calamitous result will ordinarily be averted, if, instead of pressing the matter to an instant decision, it be postponed to the future. For the elements which enter into the solution of most practical questions, vary so much with circumstances, that scarcely any question remains in the same posture from one month or even from one day to another. Time, which, next to religion, is the best antidote to sorrow, is also the great solvent of doubts and difficulties. Its gentle but majestic power has often made darkness light, and crooked things straight. It has proved a wise arbiter for divided friends, and saved many a family from painful dissensions. How meet, therefore, is it, where the noxious germ of disunion has revealed itself as between parents and adult children, that they should mutually agree to await the further leadings of Providence, and to seek that Divine guidance which is so generously promised in answer to prayer ! There is no night without its morning ; and of the numerous causes which secretly destroy the peace of households, there is none which might not be eluded or abated by dealing with it on the principles inculcated by the Word of God, and especially by taking time to make it a subject of mature examination and earnest prayer.

“Next in order to the relationship of the parent and the child may be considered the relation which the child bears to those who are united with him by the same tie to the same parental bosom. If friendship be delightful; if it be above all delightful to enjoy the continued friendship of those who are endeared to us by the intimacy of many years; who can discourse with us of the adventures and studies of youth, or of the years when we first ranked ourselves with men in the free society of the world; how delightful must be the friendship of those who, accompanying us through all this long period, with a closer union than any casual friend, can go still farther back, from the school to the very nursery which witnessed our common pastimes:—who have had an interest in every event that has related to us, and in every person to whom we have been attached; who have honored, with us, those to whom we have paid every filial honor in life, and wept with us over those whose death has been to us the most lasting sorrow of our heart! Such, in its wide, unbroken sympathy, is the friendship of brothers, or of brothers and sisters, considered as friendship only; and how many circumstances of additional interest does this union receive from the common relationship to those who have original claims to our still higher regard,

and to whom we offer an acceptable service in extending our affection to those whom they love.”\*

While the Bible says very little on the subject of this relation, the whole spirit of its teachings respecting the Domestic Constitution, warrants the beautiful portraiture of it just presented. Where the Scriptures are unknown, we shall look in vain for any due appreciation of the fraternal tie. The sacred names of BROTHER and SISTER have their true place only in the vocabulary of Christian nations. Of the duties, pleasures, and abuses of this relation, I cannot treat in detail. But no one can contemplate it without perceiving that it presents an admirable field for the culture of some of the best affections of which we are susceptible, while it certainly involves temptation to the indulgence of certain very unworthy passions. The parties embraced in it have all the motives to the cultivation of the tenderest mutual love, supplied by a common parentage, an identity of interest in all the plans and purposes of life, the most intimate daily companionship, and a joint participation in each other's joys and sorrows. Memory and hope—the past, the present, and the future, all conspire to bind them to one another's hearts. Such an alliance, if human nature were what it should be,

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\* Dr. Thomas Brown.

could never fail to yield the happiest fruits. But human nature is not what it should be; and hence the fraternal union, like every other, is liable to fail of its proper ends.

In the conjugal and parental relations, there is an established subordination, which is a great help to harmony. Here, there is none. The parties are equals—equals, that is, in right and privilege; while, at the same time, they are usually quite dissimilar in character. They differ in talent and taste, in temper and acquirements. They are secluded, also, from the eye of the world, and free from many of those restraints which prevent persons in other situations from acting out their real feelings. In these circumstances, it can excite no surprise that the serpent who made his way into Eden, should insinuate himself into the sacred enclosure of Home, and that his influence should disclose itself too often in the prevalence of selfishness, envy, jealousy, resentment, and other noxious passions. Here the Bible comes in with its ministration of mercy, to mollify these unworthy tempers, to remove causes of alienation, and to reburnish the chain of affection. It fosters that mutual forbearance which is so indispensable in every domestic relation; extinguishes the rising emotion of envy; promotes reciprocal confidence; and teaches them to find their own in each other's happi-

ness. If you can discover a family where its Divine precepts are faithfully regarded, you will have before you one of the most refreshing sights to be seen this side of Heaven. One looks with a feeling not only of delight, but of subdued reverence upon a group of brothers and sisters, who all cherish for one another the sentiments inculcated by the word of God, and carry out these sentiments into their conduct. Who is not moved by such a display of true fraternal devotion? Who can repress his admiration—nay, may I not say his love—for a brother and sister who are seen to be tenderly united to each other—who, without protestation or parade, confer together on their several plans, talk over their favorite books, enjoy together the social evening at a friend's or at the current Exhibition, anticipate each other's wishes, and ever and anon surprise each other with little tokens of affection. Such a fellowship has about it a purity and an unselfishness which touch the best cords in the human breast; and not to admire it, would be to proclaim one's self a savage. And especially does it appeal to our sensibilities, when a fellowship like this is carried on amidst the trials and conflicts of life—in want, in sickness, in sorrow. To see a sister ministering to an unfortunate, and perhaps unworthy brother, when all the world has abandoned him; plying her needle for his sup-

port; hanging over his couch of sickness, like an angel of mercy; and employing all the resources of a woman's sleepless and inventive love, to renew his health, extract the sting from his conscience, and bring back his days of innocence and usefulness:—to see a brother devoting himself to a dependent and stricken sister—foregoing the pleasures of general society that he may bestow his leisure upon her—guarding as if they were a part of the arterial mechanism of his own frame, the tendrils of affection she has wound around his heart; conducting all his business with a reference to her comfort; and feeling that those are his happiest days, on which he has wiped away the most tears, or lighted up the most smiles, on the face of that cherished sister:—these are scenes which seraphs on their errands of love must pause and ponder with delight. There is a recent example of this latter kind too familiar to the lovers of English literature, not to have been already suggested to many minds by this sketch. But it is so striking and so impressive, that I shall be excused for mentioning it.

The character of the late CHARLES LAMB was not without defects of too serious a nature to justify any teacher of morals in holding him up as a model for imitation. But his pure, fervent, self-denying, unflagging devotion to his unhappy sister, one half of

whose time was spent in lunatic asylums, and who never left home with him on an excursion that she did not herself *put up a strait waistcoat* among her apparel, surpasses all the instances of fraternal affection which I remember to have met with. Well does his biographer ask, "if the annals of self-sacrifice can show anything in human action and endurance" to surpass it. "It was not merely that he saw through the ensanguined cloud of misfortune which had fallen upon his family, the unstained excellence of his sister, whose madness had caused it; that he was ready to take her to his own home with reverential affection, and cherish her through life; that he gave up for her sake all meaner and more selfish love, and all the hopes which youth blends with the passion which disturbs and ennobles it; not even that he did all this cheerfully, and without pluming himself upon his brotherly nobleness as a virtue, as seeking to repay himself (as some uneasy martyrs do) by small instalments of long repining; but that he carried the spirit of the hour in which he first knew and took his course, to the last. So far from thinking that his sacrifice of youth and love to his sister gave him a license to follow his own caprice at the expense of her feelings, even in the lightest matters, he always wrote and spoke of her as his wiser self; his generous benefactress, of whose pro-

tecting care he was scarcely worthy. Let it also be remembered that this devotion of the entire nature was not exercised merely in the consciousness of a past tragedy ; but during the frequent recurrences of the calamity which caused it, and the constant apprehension of its terrors ; and this for a large portion of life, in poor lodgings, where the brother and sister were, or fancied themselves, 'marked people ;' where from an income incapable of meeting the expense of the sorrow without sedulous privations, he contrived to hoard, not for holiday enjoyment, or future solace, but to provide for expected distress."\*

I could not forbear adverting to this touching instance of fraternal fidelity and tenderness. Nor can I doubt that it will exert a happy influence upon the families who may reflect upon it. It is rarely that Providence calls an individual to such a life as the one we have been contemplating ; but it behoves every brother and every sister to cherish something of the love which bound this brother to his sister. No other element can preserve your little circle from the incursion of those vagrant passions which so often disturb the peace of families. In the variety which marks the distribution of gifts, one brother may have more talent, one sister more

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\* Talfourd.

beauty, than another. One may receive more attentions, or rise to higher distinction than the rest. Love will keep down the pride, the vanity, and the envy, which these diversities might otherwise occasion. The most favored ones will be far from assuming any air of superiority over the others; and these, in turn, will rejoice in their successes and honors, as though they were their own. Nor is it merely in reference to these specialties that love will exert its benign power over your circle. It is in the routine of every-day life that its healthful agency is most needed; for as no artistic skill can construct a machine which shall go without friction, so it is impossible to bring together a company of sinful human beings in the intimate and constant companionship of the family, without more or less liability to occasional interruptions of the general harmony. Ill tempers *will* sometimes prevail, and rash words will be uttered, and things will begin to look dark and threatening. And, then, happy will it be if there is even one among you who has imbibed the spirit of Christ, and learned to be a peacemaker—one who knows how to smooth out the knitted brow, and file down the edge of the harsh answer, and dispel the moodiness which is settling upon the group, like the evening fog upon a fen, and, by giving a

skilful turn to the conversation, bring back the serenity which had well nigh departed.

Such brothers there are, and such sisters too—and more of these than of those. And the presence of one of them in a household is almost as great a blessing as was the sojourn of the ark in the house of Obed-edom. Always on the alert for doing good, they cannot rest while there are heart-burnings and resentments dividing the members of the family. Gently and quietly, they go from one to another, soothing, restraining, interceding, encouraging, as the state of each may require; and, not unfrequently, the group that broke up prematurely in the evening, and retired to their rooms soured and discontented, will re-assemble in the morning with bright faces, and hearts fuller of love to ~~one~~ another than ever—reminding one of a common scene in the chemist's laboratory, where a vessel is set by at night filled with a turbid liquid, and on the morrow, in place of its murky solution, presents to the eye an incrustation of pure and glittering crystals;—the work of nature, *this*—the other, of love; but both performed so silently and so wondrously, that we cannot hesitate to refer them, as their real author, to Him who educes order and beauty out of the primeval chaos. Happier still will it be, if this spirit reigns among all the members of the household; if the entire group

have imbibed it. In such a family there will be no petty jealousies, no impeachment of motives, no sensitiveness to apparent slights, no envenomed repar-tees, no exacting claims of homage, no sordid eye to self-comfort and self-pleasing at the expense of others. Courtesy and kindness will preside over their intercourse. Each will manifest a delicate respect for the opinions, and especially for the feelings of the rest. The post of service will be deemed the post of honor. The only rivalry will be, who shall excel in meekness, conciliation, unselfishness, and sympathy; and who shall contribute most to the common stock of happiness.

It is within households like this, that one is tempted to utter Cowper's apostrophe:—

“Domestic Happiness, thou only bliss  
 Of Paradise, that hast survived the fall!  
 Tho' few now taste thee, unimpair'd and pure,  
 Or tasting, long enjoy thee! too impure,  
 Or too incautious, to preserve thy sweets  
 Unmix'd with drops of bitter, which neglect  
 Or temper sheds into thy crystal cup;  
 Thou art the nurse of Virtue, in thine arms  
 She smiles, appearing, as in truth she is,  
 Heav'n-born, and destin'd to the skies again.”

Nor would the occasions for appropriating this graceful tribute, be so infrequent, if the BIBLE were

admitted to its proper place in our families. What do any of our homes require to make them what they should be, but a cordial submission to precepts like these? "Be kindly affectioned one to another with brotherly love; in honor preferring one another. Be not overcome of evil, but overcome evil with good. Rejoice with them that do rejoice, and weep with them that weep. Render to all their dues. Owe no man anything, but to love one another. Confess your faults, one to another, and pray one for another. Be ye followers of God, as dear children. Bear ye one another's burdens, and so fulfil the law of Christ. Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

*Here* is the true recipe for Domestic Happiness. If you have not tried it, let me strongly commend it to you. Open, not your houses only, but your hearts, to God's precious word;—teach it diligently to your children; talk of it when you sit in your houses, and when you walk by the way, and when you lie down, and when you rise up—bind it for a sign upon your hands, and as frontlets between your eyes—and write it upon the posts of your houses, and on your gates:—thus honor God's word, and he will honor you. The Saviour will come and dwell with you. Fresh cords of affection will bind you and yours

together. A new zest will be given to all your rational pleasures. The influences which may have impaired your domestic tranquillity will be abated or neutralized. Your duties will become easier and your burdens lighter. You will be better prepared for those trials and afflictions which are the inevitable lot of humanity. And you will be gradually acquiring for yourselves, and helping those who are dearest to you to acquire, a meetness for that world where Christian families will be re-united in bonds still more sacred and indissoluble than the ties which affiliate them here.

## Lecture Fourth.

### THE RELATIONS CONSTITUTED BY THE MARRIAGE LAW.

THERE are other domestic relations of which some notice may be expected in a course of Lectures like the present. One of these comprises that large class created, not by birth, but by the law, the marriage law; as son-in-law, father-in-law, brother-in-law, and the like. Christianity, of course, imposes its obligations upon all who sustain these relations, and proffers them its aid in the discharge of their respective duties. What these duties are, I have no more intention of pointing out in detail, than I have had of entering into a full discussion of other branches of the subject. But it requires only a cursory examination to show, that here, as in the several relations already adverted to, it will be found of the greatest importance to cultivate the spirit and adhere to the precepts of the Sacred Scriptures.

There is a peculiar delicacy about these relations,

inasmuch as they bring parties into a familiar fellowship, who are not allied by the ties of consanguinity, nay, who are sometimes strangers to one another. Look, for example, at the position of a DAUGHTER-IN-LAW. That must needs be a most confidential intimacy, which will warrant your friend, or your child's friend, in coming into your house at all hours, expecting to see you "just as you are," and conferring with you in the frankest manner on all topics of common interest. Such friendships there are, and, when not abused, they are fruitful of enjoyment; for every person of sensibility must prize this free and kindly intercourse with a friend, which dispenses with the necessary but frigid conventionalities of society, and admits of an unrestrained expression of opinions. But here comes one into your house whom you have perhaps seen but a few times. She comes, not to chat with you and go home, but to *live* with you. She comes to be your DAUGHTER; to take her place among your children; to expect from you a parent's love and a parent's care; to see you and yours in all the varying aspects of the little realm you constitute, and to be an eye and ear witness to many a scene which you would on no account expose even to your tried neighbor. Is not this a delicate affair? How delicate it is, is but too apparent from the numerous instances in which it is mis-

managed, and produces more evil than good! As in each of the other relations, there are frequently faults on both sides.

For one party, let it be said, that it involves a fiery trial of character, to take a young female from her father's house, where she has been cherished and petted, perhaps, by everybody; elevate her at once to the dignity and independence of a wife; and transplant her into another family, whose training and habits may have been very foreign from her own. How much wisdom she needs; how much prudence; how much meekness; how much good sense, and good temper, and cheerfulness! What a happy thing for her if she has learned to control the "unruly member," and knows not only when and how to speak, but when to be silent; if she can keep her comparisons and her criticisms to herself; if she can conceal her mortifications; shun all pride and affectation; fall in with the established routine of her new home; and so adapt herself to her position that the family will soon forget that she is a graft and not a branch of the parent tree. It is a great achievement for a young wife to do all this. Let it be recorded to the honor of the sex, that many accomplish it; and that of those who fail, the blame often lies with other persons, not themselves.

But there are failures from causes which might

and should be avoided. If I specify some of these causes, you will not, I hope, attribute it to any censorious spirit, nor to any impression that daughters-in-law are, as a class, to be branded as the authors of domestic trouble. But infirmities occasionally reveal themselves in this relation, which might well be dispensed with; and it will not be deemed beneath the dignity of the subject we are discussing, to point them out.

With every young woman of correct feelings, it will be a question of moment, on getting married, how she may deport herself towards her husband's family, so as to win their esteem and promote their happiness. Nothing will be more certain to defeat these ends, than an assumption of superiority over them, whether founded on her own personal endowments, or on the character of the home she has left. This conduct is equally offensive to good taste and to Christian principle. It may be that her training has been better than theirs: the best proof she can give of this will be never to betray the consciousness of it. And the assumption has, in very many instances, no real foundation. Young ladies who have acquired the accomplishments of the schools, may be weak enough to imagine that these are the only tests of gentility, and to carry themselves accordingly even towards the family into which they have mar-

ried, should they happen to lack this outward garrishing.

“Folks are so awkward! Things so impolite!  
They're *elegantly* pained from morn till night.”

What is this but to disclose the shallowness of their boasted education; to show that, however they may have cultivated the graces, it has been at the expense both of the intellect and the heart? And how can they expect it to awaken any feeling but that of repulsion in the minds of their new relatives? Human nature needs to be a great deal better than it is, before such airs can be regarded with complacency. A little good sense blended with humility, would restrain them from drawing hasty conclusions respecting a domestic economy differing from that to which they had been accustomed, and simply because it differed; as it would also lead them to receive with courtesy and kindness, all manifestations of respect and sympathy from the opposite side. A meek and benevolent carriage would be almost as certain to win, as arrogance and affectation are to repel, the esteem of the new circle around them. Not, indeed, that a wife, even a young wife, is to waive all forms and renounce all her rights, in favor of her relatives. Especially if she is at the head of a house, will it be proper to let them under-

stand that she is mistress there. "Correct-minded persons will need no hint of this kind from the wife herself. Such persons will be sufficiently aware that the interior of her establishment must be kept sacred to her alone; and that, while the greatest freedom is maintained both in asking and in granting favors, there must be no intrusion on their part into the mysteries of the kitchen, the store-room, or the pantry, without an invitation from the mistress, either expressed or implied."

Another infirmity by which daughters-in-law are apt to awaken the prejudices of their connections, is *indolence* and *helplessness*.

Among the ancient Romans it was customary for a bride to be brought to her husband's house at night, attended, among other servitors, by a person bearing a spindle and distaff; and being interrogated, on her arrival, as to who she was, she answered *Caia*, in memory of *Caia Cecilia*, wife of *Tarquin the elder*, who was an excellent *lanifica* or spinstress. This is in keeping with *Solomon's* vivid portraiture of the virtuous woman, who "seeketh wool and flax, and worketh willingly with her hands;" who "maketh fine linen and selleth it, and delivereth girdles unto the merchant." Does it follow that every young wife is literally to go about, as the Swiss peasant-women do, distaff in hand, or to set up a spinning-

wheel? No, surely. But it shows that they should do something. Idleness befits no one. Occupation of some sort is essential alike to health, improvement, and good morals. It is a sad thing for any woman, and especially for a bride, to have to say of herself,

“ My mind, nor wit misleads, nor passion goads,  
But the dire rust of indolence corrodes :  
In slothful ease my moments creep away,  
And busy trifles fill the tedious day ;  
Too indolent to think, too weak to choose,  
Too soft to blame, too gentle to refuse,  
My character is stamp'd from those around,  
The figures they, my mind the simple ground.”

Women of this sort should remain celibates ; for no man wants a wife who is fit only (if they are fit for that) to be put under a glass case, and set in the parlor to look at. It is certain to excite prejudice when a daughter-in-law or sister-in-law exacts much personal attention, and behaves as though she had come into the family to be waited on. And it is, often, a poor piece of affectation to pretend that they cannot do this or that, because they have never been *accustomed* to it.” They may, it is true, be required to perform unsuitable offices. A coarse-minded relative may take a malicious pleasure in imposing upon them services which are known to be disagreeable to them, or in denying them that assist-

ance in their domestic avocations to which they are entitled. Many an estimable woman has had her spirit broken, and her peace destroyed, on the very threshold of her married life, by falling into the hands of tormentors of this sort. Instead of being welcomed with the cordiality of a daughter and sister, and due allowance made for her foibles, she has been glared upon from day to day by a set of jaundiced eyes, and treated as a worthless parasite, merely because she could not stoop to all kinds of drudgery. But, on the other hand, let those who occupy this position give no just occasion to apply to them the name of parasites. For indolence there can be no excuse but ill-health. And much of the helplessness which characterizes wives and mothers is imaginary. It may very well happen that there are things they do not know how to do, "having never learned;" but can they *not* learn? Do they lack common sense? Would it not be quite as well for them to rouse themselves out of their sloth and use the dormant powers Providence has conferred on them, as to depend always upon other people to do their work for them? I will not speak of those wives who actually degrade their husbands (weak husbands they usually are) to the condition of servants, by imposing upon them petty cares pertaining to the nursery and the wardrobe, which they "have

never been *used*" to looking after themselves. Such women may be assigned to the same category with those masculine "busy-bodies," who will not trust a wife with the administration of her own department, but must be perpetually interfering with her arrangements, and examining her expense-book to see what she has done with her money.

Passing by these Lilliputian people, I have simply to suggest to all whom the subject may concern, that self-reliance without arrogance, and energy without officiousness, will be found a good passport to the confidence of any family into which marriage may introduce you; while you will need a rare assemblage of attractive qualities to countervail the effects of habitual laziness.

If I speak of *selfishness* as another of the evils which young wives sometimes carry into wedded life, so broad a term will require an explication. I refer, then, to the exercise of this quality which is seen in a woman's "caring for the things of her husband" and herself, to the exclusion of their relatives. I have known the entrance of a daughter-in-law into a family, to be the signal for the setting up of an entire separate interest in the household, and a consequent alienation of feeling among its members. That a woman thus circumstanced should give a preference to her husband's society, and view everything

in its relations to him, is a thing of course, if she is an affectionate wife. But what I refer to is, a wife's employing her great influence (always great at *that* period) over her husband to wean his affections from his family—to make all the arrangements of the house bend to her or their convenience—and to convert a united and attached group into two bands. Solomon has told us, that there are seven things which are “an abomination to the Lord;” and the climax of the series, as he gives it, is, “he that soweth discord among brethren.” This should be pondered by those daughters-in-law who, instead of manifesting a concern for the common good, and, as far as there may be a disposition on the other side to encourage it, identifying themselves with the family as a whole, poison their husbands' minds with ideas of “mine” and “thine,” and fan into a flame the jealous feeling, that whatever goes to the advantage of their brothers or sisters, is so much taken from them. This is a too common and too fatal method of “sowing discord among brethren;” and it is practised most frequently by those whose previous situation should, in all modesty, have restrained them from these avaricious and sinister aggressions upon their new relatives. Let one of these subtle and selfish tempers be brought into a household, and it will almost as certainly, though not so suddenly,

resolve the homogeneous mass into conflicting elements, as the wires of a Voltaic battery on being passed through a vessel of water, will decompose it. There are few gardens that can bear the blighting shade of this Bohon Upas ; as there is but one agency that can make the pestiferous tree sweet and wholesome. Those whose misfortune it is to sit under its branches, cannot be too importunate in invoking the help of the great Husbandman.

Let justice be done, however ; there may be selfishness practised towards, as well as by, a new member of a family. The annals of married life abound in memorials of selfishness on the part of fathers and mothers-in-law, and brothers and sisters-in-law. How often has an honorable and exemplary man been treated with meanness by his wife's relatives ! How often has a refined and lovely woman been made to feel that her virtues would have secured her a different greeting, had she entered her new home followed by servants with bags of gold upon their backs ! The case is even supposable, of a young wife who has been made the object of a daily and invidious *surveillance* to those who should have clasped her to their hearts ; who has discovered, after a while, that in place of being among friends, she was surrounded by a lynx-eyed police ; that every dollar which passed into her hands was followed to its destination ; and

that, however moderate and rational her style of living might be, she was regarded very much as one who supplied her wardrobe and her very table, by using a revenue which belonged to others. Can flesh and blood be expected to bear this? Or can any family suppose it possible to interfere in this way with a wife's prerogatives, without arousing the resentment of her husband? I use the word "prerogatives" because it is sometimes forgotten that a wife has rights. Money she may not have, but she has *rights*, which even near relatives may not lightly infringe.

This is not, however, to be made an apology for squandering her husband's money. And hence *extravagance and gayety* may be specified as another of the sources of unhappiness which a new daughter-in-law sometimes brings into a family.

"But surely," some gentle voice may exclaim, "you do not mean to ascribe all the extravagance to our sex?" By no means. Every large city abounds with young men whose tastes and habits are too luxurious for their resources; and who seem to imagine that their position in society is to be adjusted by the splendor of their establishments. As regards mere fashionable life, the foam and flummery of society, this may, to a certain extent, be the case. But how often have young men aspired to gain a pre-eminence among this class, by a process which has

sapped their reputation with the commercial body ! The prodigal demonstrations which have elicited the applause of the gay, have made their silent impression upon the master-minds which rule in the walks of business ; and as their credit has gone up in the saloons of fashion, it has gone down at the Banks.

But allowing for numerous cases of this sort, in which the responsibility attaches wholly to the other sex, it cannot be denied that examples are on record, and duly authenticated, of youthful wives who have wrought great mischief by their extravagance and levity. A bride of this description sometimes alights in the bosom of a sedate, united, happy family. If she were wise, and had proper self-control, she would bridle her gay propensities, and conform, in a reasonable degree, to the predominant tastes of the household. But she is *not* wise, and has no suitable self-control ; and she neither knows nor cares that in the coming vicissitudes of life, it may be of the greatest moment to her to have cast a sure anchor in the hearts of her relatives ; and, therefore, she abates nothing of her customary dissipation, and leads her admiring and submissive husband a wondrous round of vanity. Such a woman in such a family seems as much out of place as an eremite would at court. Though of the family, she is not properly in it. Every one perceives, on looking at the domestic

structure, that there is one stone which, instead of being neatly set in the masonry, hangs dangling by a string, and, until it is detached, which may happen any moment, mars the symmetry, and even threatens the integrity, of the entire edifice.\*

In some cases, those giddy daughters-in-law exceed all bounds in their expensive frivolities. Not only is the tranquil routine of the family superseded by irregular hours, excessive visiting, gossiping, and the feverish bustle incident to a mode of life which keeps one in the hands of the shopkeepers and mantua-makers, but they recklessly involve their husbands in extravagances which they are not able to bear. The too common result has been sketched by a writer of their own sex. "It may seem like a fanciful indulgence of morbid feeling, but I own my attention has often been arrested in the streets of London, by a spectacle which few ladies would stop

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\* In my youth I once visited a society of that well known sect of fanatics, the Shakers. Among the large number of females, with their plain caps and dresses, there was a bright-looking young woman clothed in a scarlet gown; for what reason we were not informed. The contrast presented by this curious apparition, as the sombre, monotonous assemblage moved through the evolutions of their religious dances, was very striking. The whole scene was a type of one of these sedate families with a gay daughter-in-law.

to contemplate—a pawnbroker's shop. And I have imagined I could there trace the gradual fall from these high-beginnings, in the new hearth-rug scarcely worn, the gaudy carpet with its roses scarcely soiled, the flowery tea-tray, and, worst of all, the bride's white veil. What a breaking-up, I have thought, must there have been of some little establishment, before the dust of a single twelvemonth had fallen on its hearth! Those articles perhaps disposed of to defray the expenses of illness, or to satisfy the very creditors of whom they were obtained on trust."\*

Not to expatiate on the conjugal aspect of a career like this, can it excite any surprise that it should lead to anxiety, distrust, and aversion in a family? Is it to be supposed that an affectionate son and brother can be dragged or allured (it matters not which) into all these follies, and the author of the mischief escape the reprehension of his relatives? She ought not to escape it. He, to be sure, is censurable for yielding to her enticements. Allowing that something must be conceded to the weaknesses of a man who *as yet* imagines he has been joined to an angel, and is certain that angels cannot err, still it would be unjust to exonerate him from all blame. His plea might be framed after that of our great Progenitor:—

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\* Mrs. Ellis.

“ This woman, whom thou mad’st to be my help,  
And gav’st me as thy perfect gift, so good,  
So fit, so acceptable, so divine,  
That from her hand I could suspect no ill,  
And what she did, whatever in itself,  
Her doing seemed to justify the deed ;  
She gave me of the tree, and I did eat.”

But ingenious, not to say ungenerous, as this is,  
the answer is irresistible.

“ Was she thy God, that her thou didst obey  
Before his voice ? Or was she made thy guide,  
Superior, or but equal, that to her  
Thou did’st resign thy manhood, and the place  
Wherein God set thee above her made of thee,  
And for thee, whose perfection far excell’d  
Hers in all real dignity ? Adorn’d  
She was, indeed, and lovely, to attract  
Thy love, not thy subjection : and her gifts  
Were such, as under government well seemed ;  
Unseemly to bear rule ; which was thy part  
And person, hadst thou known thyself aright.”

But after all, no woman who has by her extravagances disturbed the peace of a family and damaged her husband’s fortunes, can or should escape the censure of those who feel an interest in his happiness. But for her, he might still have been blessed with prosperity, and harmony might have reigned in his father’s house. Neither affection for him nor

respect for them could restrain her from "sowing the wind," and it is not for her to complain if she now "reaps the whirlwind."

It would be but too easy to extend this specification of the weaknesses and errors which frequently prejudice young wives in the estimation of the families into which marriage engrafts them. It cannot be necessary to repeat the observation that it is not they alone who fail in their duty; and that in many instances, their faults are occasioned or aggravated by the injudicious or unkind treatment they receive. What can be more trying to a wife than to find herself, from the outset, an object of suspicion and censorious criticism to her mother-in-law, or her new brothers and sisters? What more unfair or unwise on their part than to meet with coldness the approaches of one who has been brought into this interesting relation to them; to deal out a Rhadamanthine justice to her infirmities; to interfere with her domestic concerns, and, by a system of petty annoyances, to compel her to seek for confidential friends beyond the circle of her connections? It is in the nature of things impracticable for parties to marry so as uniformly to please all their relatives. Nor can it be denied that there are matrimonial alliances which, as they betray little indication of that celestial origin which is claimed for all marriages, so, to discerning

eyes, they give no promise of happiness: — they are, in a word, so incongruous that no one hesitates to say they should never have taken place. It may be granted, too, that there are daughters-in-law whose defects of character are too thoroughly ingrained to be extirpated by any human agency; who are so proud or so extravagant, so selfish or so perverse, so like a thistle or a serpent, that the only course for their relatives to pursue with them is to leave them to themselves. But these cases are extremely rare; and no one should be consigned to the ward of the “Incurables,” until every available means of cure has proved abortive. Your new daughter-in-law or sister-in-law has certain peculiarities growing out of her temper or her training, which you would like to have eradicated. First of all, then, try to gain her love. “Give me a spot to stand,” said Archimedes, “and I can move the globe.” Only get a place in her heart, and you can perform the same feat with her. If you secure her affectionate confidence, she will receive with respect any suggestions you may have to offer her, and will often acquiesce in them. And unless she is a very incorrigible person, your household *will* be able to make some impression upon her. She will find it difficult to resist the influence of an habitual course of kind treatment. If you manifest a delicate regard for

her feelings, consult her wherever she ought to be consulted, provide a place for her in your social plans and pastimes, and give her to see by the thousand little attentions which are interwoven with the variegated tapestry of domestic life, that you consider her as one of yourselves; that "Come and welcome" is written upon your hearts as well as upon your door, and she has but to enter in and take possession at her pleasure:—if you do all this, you may rely upon a reciprocation of the affection you proffer her. Or, certainly, if she withholds it, you will have the grateful consciousness of having performed your duty, while she will have shown herself to be utterly unworthy of the love she has rudely repelled.

It is refreshing to know that there are very many cases in which no special efforts are requisite to conciliate the esteem of a youthful wife towards the family she has entered. Who has not seen such an one bringing to her new home a heart full of love for all its inmates; falling into her place as daughter and sister as naturally as though she had been born there; cherishing an unabated attachment to her own relatives, and yet cordially identifying herself with the circle which wedlock has gathered around her, neither intruding into matters which did not concern her, nor isolating herself from the family in

a proud self-seclusion, but moving through her proper orbit with order, energy, and meekness; with equal grace accepting and reciprocating kind offices; ready with her counsel where counsel was solicited, and displaying, as occasion might require it, that "power of being silent" which an old writer specifies as one of the attributes of a good wife; eager in extinguishing every spark of discord on its first appearance; and shedding over the little world of home, the genial influence of an example which made even the thoughtless among them confess that *that* must needs be a divine religion which had moulded a character of so much loveliness? Who can estimate the value of such an acquisition to a family; a woman who brings into it a fresh infusion of taste, refinement, and affection;

"With gentle yet prevailing force,  
Intent upon her destined course;  
Graceful and useful all she does,  
Blessing and blest where'er she goes;"

who, instead of planting the seeds of alienation among them, becomes a new bond of union; whose truthful nature, serene temper, and gentle manners, attract every heart to herself and make her the friend of all and the confidant of all; and whose affectionate sympathy gilds their days of gladness with a brighter lustre, and assuages the bitterness of

their sorrows? If there are households among you, and I doubt not there are, who are blessed with a daughter and sister like this, see that you not only cherish her with the tenderness due to her exalted worth, but copy her virtues, and own her Saviour as your Saviour. And let all the families which embrace, as most families do, these legal affinities, cultivate that unselfish spirit which shines so conspicuously in the character we have been contemplating. The want of this lies at the root of a great portion of the discontent and unhappiness to be found in families; for in the habitual and intimate fellowship of home, there can be no solid enjoyment while each is disposed to consult his own convenience or advantage irrespective of the rest.

Reluctant as I am to divert your minds from the scene we have just been looking at, I cannot forbear placing in contrast with it a sketch which has recently fallen under my eye. It is a memorial of a young lady "who lived only for herself. Had she honestly watched the movements of her heart from the time she awoke in the morning till she closed her eyes at night, she would have found there was not a thought, a feeling, a pleasure, a desire, of which self was not the ultimate object. Had she examined her actions, she would have found, they began in self, and issued in self: her own gratification, her own advantage,

her own adornment, her own success, thoughtfully or thoughtlessly, had been exclusively pursued. Not a living being was made happier by what she did, or comforted in sorrow by what she said. Had she never come into the world, nobody would have come short of any good they had; had she gone out of it, nobody would have lost anything, except her parents who loved her as their affections' charge, and not for any service she had rendered them. Her brothers and sisters would have mourned her, from affection too: but even to them she could not be said to be of any use; she never found her pleasure in improving or in pleasing them. I do not say she wronged any one, or injured any one; but I say, her only business in existence was herself. She had no pleasure in other people's talents; she found no excitement in other people's interests; she enjoyed no other one's happiness, and shared no other one's sorrows."

*This* is the temper which so often proves the bane of domestic harmony. Hurtful enough in a family which has yet received no accessions from without, it becomes doubly offensive and noxious after the circle has been enlarged by alliances with other families. It matters not whether this selfishness be exhibited by or towards a new member of the group. It may be displayed by one or more of the parents—by a daughter-in-law, or a son-in-law, by a brother

or sister, or by several of these parties simultaneously. It is evil, and only evil. It must be rooted out, or it will eat like a canker upon their peace. And there is but one cure for it, the **BIBLE IN THE FAMILY**. Divine truth applied to the heart by the Holy Ghost; the blood of atonement sprinkled upon the sin-stricken soul. This is the only effectual antidote for that selfishness which puts even the members of the same household upon "seeking their own," at the expense of one another. Let God's Word come in contact with it under the administration of His Spirit, and this hateful temper will dissolve like wax in the fire. Thus will your family be made "one in Christ Jesus;" your peace will flow like a river, and you will enjoy a prelibation of the harmony of Heaven.

There are many grave reflections which this branch of the general subject we are considering, is adapted to suggest, and it would be inexcusable not to advert, in a word or two, to its bearings upon Education and Marriage. Conceding, what I shall not dispute, that we have been looking at the darker aspect of domestic life, and dwelling mainly upon the faults and foibles which disfigure it, it is a question of moment how these faults and foibles come to be so common? Is not the fact forced upon our attention, that the defi-

ciences which disclose themselves in the various legal relations (to speak only of these) must be ascribed mainly to an inadequate and improper training? If our children were educated as they should be, would they so often prove unfit to enter other families? It can excite no wonder, that young persons who have grown up without restraint — allowed to treat their parents with disrespect — indulged in all their whims and caprices — accustomed only to flattery and adulation — should be found very troublesome inmates in another household. It would be contrary to all reason to expect a perverse son to make a dutiful son-in-law, an unfeeling daughter to make an affectionate daughter-in-law, a selfish brother to make a generous brother-in-law, an envious sister to make a fond, confiding sister-in-law. There is no talismanic power in wedlock to work such transformations as these. In all ordinary cases, the bad tempers and bad habits which have characterized our children at home, they will carry with them to their adopted homes; indeed, it will be well if they do not become exaggerated as soon as the restraints to which they have been subjected are withdrawn.

It is due, therefore, not only to our own flesh and blood, but to society at large, that we employ every means to educate our children to intelligence and virtue, and to prepare them to fill with honor and

usefulness any station to which Providence may appoint them. It is not for yourselves alone that you are rearing that group in your nursery. There are other families that have a vital stake in the wisdom and fidelity with which you fulfil this trust. If you knew where they were, and *they* knew of the ties which the intermarriage of your children with theirs would one day constitute between you, with what solicitude would they watch the administration of your domestic affairs! How anxious would they be to see whether in their future son-in-law or daughter-in-law, you were preparing for them a blessing or a scourge! And if they saw that you were getting ready a scourge—nurturing a Jezebel for one of their sons, or a Nabal for a beloved daughter, they would feel that they had a right to remonstrate with you against the rank unkindness and injustice of your conduct. And is it any mitigation of this flagrant wrong, that the families into which your spoiled children are to marry, are unknown to you? Is the owner of a menagerie to turn one of his tigers loose in the street, and then, when you complain that the ferocious beast has torn in pieces one of your children, to shelter himself behind the plea that he had no thought of his seizing a child of *yours*? There is a moral certainty that some family will suffer, if you are grossly unfaithful to your parental duties;

and a sheer sense of justice, not to speak of the delicate sensibility inspired by true religion, should keep any parent from so educating his children as to fit them to become the tormentors of other families. "All things whatsoever ye would that men should do to you, do ye even so to them." If we try to bring up our children as we should wish to have those young persons trained who may at some future period become members of our own families, we shall not, probably, fail very seriously in our aims—although to compass so difficult an end, we shall greatly need the help of God, as we shall require to make his Word our text-book.

While our subject is replete with instruction respecting education, it utters its monitory voice against *ill-advised marriages*. There is a very early record which shows the pernicious consequences of such unions. The inspired sketch of the intolerable corruption of morals which brought the flood upon the world is introduced by this pregnant statement: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." With the specific import of this language I am not now concerned; nor can I at all enter into the great theme to which it relates. It must suffice to say, that multitudes of families are harmonious and happy *until the children begin to*

*marry*; and then commence jealousies, heart-burning, and alienations. It is a great shame and a great sin that it should be so. It would not be so, at least it would rarely be so, if this very sacred and irrevocable step were always taken with due deliberation and prayer. Marriages which originate in levity, in lawless passion, in avarice — what can be expected from them but a harvest of thorns? Consider, I pray you, that this is a Divine institution, which may not be trifled with; and remember that next to your death, there can be no event of your life in respect to which you will so much need the guidance of God's Word, and the help of His gracious Spirit, as your Marriage.

## Lecture Fifth.

### SINGLE WOMEN.

I HAVE been several times reminded by those most interested in the matter, that one class of persons had been quite passed by in this course of Lectures, viz., SINGLE WOMEN. There appears to be some misapprehension here; for there can be few, if any, among this large and respectable class of persons, who do not sustain the relation of daughters, sisters, or sisters-in-law, all of whom have been briefly addressed. But possibly the intimation may imply that single ladies constitute an *order* by themselves, and that as such their peculiar duties and trials entitle them to a distinct notice. Without denying the correctness of this view, every one must perceive that the office to which it points, is one of great delicacy. Still, it is better to venture upon the service, than to give occasion to so important and useful a class to say that they have been treated with neglect. A few desultory observations

will, I hope, suffice to shield me from this imputation.

In the general strain of the discourses to which you have listened, we have been chiefly occupied with the infirmities and faults which conflict with the true working of the domestic constitution. A glowing eulogy on the conjugal relation would have been equally superfluous and useless, however agreeable as a matter of feeling. It is to be taken for granted that our gardens will grow flowers; and no disparaging inferences should be drawn from an effort to point out the weeds which occasionally disfigure them. It would not be surprising, however, if the effect of these discussions had been to confirm celibates of either sex, in the wisdom of their choice, and constrain them to acquiesce more heartily than ever in the apostle's conclusion, "I say, therefore, to the unmarried and widows, it is good for them if they abide even as I." Without entering into the consideration of this abstract question, the fact is indisputable that a very large number of the most exemplary and useful of the female sex (to speak only of that sex) have, in every age since the time of the apostles, preferred a single life. There seems no reason to doubt that many of the women mentioned with high commendation in the Gospels, Acts, and Epistles, were single women. Indeed, the partiality

for a celibate life came, in the course of the first three or four centuries, to assume a very unscriptural and pernicious form; so much so that it corrupted the theology of the Church, and opened upon it the floodgates of immorality. The most eminent of the Fathers inculcated celibacy in terms which were an outrage upon the word of God. The language some of them employ on the subject, sounds more like the raving of ignorant fanatics than the teaching of grave divines. We have the legitimate results of it in the system of Monkery, with its endless abominations. This system originated with those very men who are now held up to the world as invested with apostolical authority, and whose dogmas it is sought to reimpose upon the Church, celibacy and all.\* Our concern at present, however, is not with those who would stigmatize the divine institution of matrimony as hostile to personal piety; but with those who, from whatever honourable motive, may be leading a single life. And among these (the remark will bear to be repeated) are many examples of the highest female excellence—"of the chief women, not a few." That there is a Providence in this, no one will deny, who believes in a Providence at all. Nor is it one of those inexplicable arrangements

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\* *Vide* Ancient Christianity.

which baffle and confound us: for we see in instances on every side of us, how beneficent a mission is frequently confided to those who shrink from the responsibilities of the conjugal state. This is partially set forth in a late popular work from a female pen, an extract from which will bring us into the midst of our subject. The speaker is replying to a friend who is remonstrating against her purpose of celibacy. "To me, believe me, it has no terrors. To single women the opportunities of doing good, of making others happy, are more frequent than those granted to wives and mothers; and while such is the case, is it not our own fault if we are not happy? I own that a life of solitude may, if the heart be so inclined, be equally productive of selfishness, moroseness of temper, and obstinacy in opinion and judgment; but most fervently I trust such will never be my attributes. . . . . You are right in saying that the conjugal and parental ties are the dearest ties on earth; but pleasures, the pleasures of affection, too, are yet left to us who may never know them. Think you not, that to feel it is my place to cheer and soothe the declining years of those dear and tender guardians of my infancy, must bring with it enjoyment—to see myself welcomed by smiles of love and words of kindness by all my brothers and sisters—to see their children flock around me as I

enter, each seeking to be the first to obtain my smile or kiss—to know myself of service to my fellow-creatures, I mean not in my own rank, but those beneath me—to feel conscious that in every event of life, particularly in sickness or sorrow, if those I so love require my presence, or I feel I may give them comfort, or sympathy at least, I may fly to them; for I shall have no tie, no dearer or more imperious duty to keep me from them—Are not these considerations enough to render a single life indeed one of happiness? Even from this calm, unruffled stream of life, can I not gather flowers?”

We have here a glimpse of some of the infirmities which hover around the pathway of the unmarried, and some of the occupations which may minister to their comfort. It is well when they are able to take these cheerful views of life, and to cherish so cordial a sympathy with the friends who surround them. The true secret of this, which it behooves every unmarried woman to understand, lies in the culture of unaffected piety. Indeed, religion seems on other grounds also to have peculiar claims upon them. They have, for the most part, leisure for the study of the Scriptures, and for the plenary enjoyment of all the private and public means of grace. They have ample opportunities of doing good. And, on some accounts, they are in a situation to need and to appreciate the

precious hopes and consolations of the Gospel. For these and other reasons we might expect to find them taking a deep interest in religion, and exemplifying its virtues in their tempers and conduct. That this is actually the case in a signal degree, must be promptly conceded. There is probably no class of persons so large a proportion of whom are within the visible church, as single females: and many an efficient church owes to them a great part of its efficiency. Of this hereafter. Let us for the present advert to the value of personal religion to the unmarried, in one only of its aspects, viz.: its mitigating influence in respect to their infirmities and trials.

Aside from the various trials which are common to them with the rest of mankind, there must be seasons in the experience of most unmarried women when they are oppressed with a sense of loneliness. However easy it may be for the witty to point a jest at their isolated condition, or however that condition may be a matter of deliberate choice, it must bring with it solitary hours, when the consciousness of being alone in the world weighs heavily upon the spirits. One need not draw largely upon his imagination to suppose the case of a single lady of genuine refinement and warm affections, retiring, at the close of the evening, from a cheerful family circle, to contrast, in the privacy of her room, her own position

with that of the wife and mother, who sat in the midst of that group, happy in the exercise of her pure affections, and doubly happy in being the source of so much happiness to others: nor could it excite any surprise if reflections like these should awaken some transient emotions of sadness. "There is deeply implanted in the human mind a desire to occupy, as far as may be, the full and undivided attention of at least one, if not more, of those with whom we live. It is, in a word, the well-known wish of being what is called a first object."\* This desire will not, in the scene we are conceiving of, have that full gratification which it craves; is it possible to supply in any other form, the felt necessity of the soul? It is. The sincere believer may say to the sneering or the sympathizing world, as the Saviour said to his disciples, "I have meat to eat that ye know not of." In the loftier attainments of the Christian life, there is a consciousness of loving and of being loved, with a purity and fervor of affection unknown to the strongest earthly attachments. In the inexhaustible fulness of God, the pensive and perhaps desponding disciple finds every want supplied, and every wish gratified, while she has the comforting assurance that "his infinite mind can give

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\* Woodward.

itself to the case and the concerns of every individual among his people [herself not excepted] as if all his regards were centered in that individual alone." Added to this, the promises of the Gospel are always at hand with their words of encouragement and hope; while the views of Divine Providence supplied by the Scriptures, are eminently adapted to repress every rising murmur, and to reconcile every child of God to his lot. *Here*, then, in communion with God and a growing conformity to his image, is the true remedy for that sense of loneliness, at times almost of desolation, which must enter into the experience of most unmarried persons.

And here too is the only thorough corrective of that tendency to misanthropy, or at least to censoriousness, which occasionally reveals itself among this class of persons. They have, not unfrequently, seen more of human depravity than they should have seen. They have penetrated below the surface of society, and examined the chicanery and deception which control so many of its movements. Particular instances of hollow-heartedness and treachery have come under their immediate observation. Every fresh example of this kind confirms them in the feeling, that the world is given up to the mastery of fraud and artifice; that insincerity is all but universal; and that no one can be trusted. Soured with

the world, many have fled for refuge to Convents; a very idle expedient, unless they could leave their own hearts outside the walls, for, however badly the world may have used us, we carry our chief tormentors in our own breasts. And apart from this, it is a selfish and cowardly temper which hurries a person into a Convent. You go there, forsooth, to "cultivate piety." What sort of piety is that which looks to its own ease and safety, and leaves the rest of the world to perish? Who is to feed the hungry, and clothe the naked, and send the everlasting Gospel to the perishing, while you are counting beads and reciting Pater-nosters? Suppose your example should become contagious, and not only the devout of your own sex, but those of ours, should by common consent shut themselves up in monastic institutions, who would be left to look after the interests of suffering humanity, and to carry on this gigantic contest with earth and hell, on the issue of which the destinies of the race are suspended? A Convent, indeed! No doubt there are well-meaning females who incarcerate themselves in these ecclesiastical prisons, but they little deserve the panegyrics so often pronounced on their alleged "superior sanctity." If they were not of the weaker sex, it would not be too harsh to brand them as renegades. Society needs and demands their services, and they refuse

them. Their proper place is not filled. They are not ashamed to devolve their appropriate duties upon others, that they may practise the will-worship of a life of asceticism. If that were the only method of enjoying fellowship with God, there would be some reason in it. But every one knows not only that this is not the case, but that the exercises to which they addict themselves are, in the spirit in which they are usually performed, without any warrant from Scripture. Certain it is that the women who are mentioned in the Bible with such high commendation, were none of them Nuns; and that the works for which they are praised, were very unlike those which fill up the routine of a Convent-life. Those illustrious women, the Marys and Phebes, the Priscillas and Dorcases, of the apostolic age, have their successors now. They are making garments for the poor, instructing the ignorant, going through the streets and lanes of the cities to assuage the sorrows of the sick and the suffering, to reclaim the outcast, and to gather vagrant children into schools; they are fulfilling their blessed ministries as wives and mothers, daughters, sisters, and friends; they are infusing into social life that dignity and grace and purity which no earthly agency but theirs could impress upon it, and shedding around them the fragrance of a piety the healthful

vigor of which is rivalled only by its loveliness. How you wrong such women as these when you pass them by to lavish your eulogies upon those poor fanatical creatures who imagine that they are rendering God an acceptable service by eating coarse food, wearing rough garments, sleeping on boards, repeating prayers without limit, withholding their eyes from all contemplation of the wondrous beauties of the material world, severing themselves from all genial fellowship with their kind, and making it a merit to *forget* the mothers who bare them, and to petrify the gentle cords with which nature bound them to a happy household. What can you see to applaud in a sickly piety like this? There is the same difference between it and the other, that there is between the pale, meagre, pulmonary-looking vines which have grown in your cellar, and the generous plants in your garden which have drunk in the rain, and rived the sunshine of its aliment, and breasted the storms, and, the more roughly they were handled, only clothed themselves with richer vestments and perfumed the air with sweeter odors.—But I forget that flying to a convent is the resource of the few; and that what unmarried women require to be guarded against is, that disgust with the world which often injures the temper and impairs the peace of mind, where there is no thought of the black veil.

It may very well happen that, as such women advance in years, they think less favorably of human nature than they once did, because they understand it better. This is one of the painful changes which befall us all. But let them not impale the righteous with the wicked; nor consign to a common purgatory the most venial and the most atrocious offenders. They may find legitimate objects for their invective without searching far: to be dealing it out in all companies, is like shooting poisoned arrows into a crowd, because a thief has hid himself among them. It is, I am aware, an extreme case which is here supposed; one of those examples which illustrate the Italian aphorism, "Beware of the vinegar which is made out of honey." But it may serve to enforce the importance of cherishing a cheerful serenity of mind, and kindly feelings towards others, notwithstanding one may have real cause of complaint against the world. We owe this no less to ourselves and our fellow-creatures, than to that munificent Being who has bestowed upon us these susceptibilities of happiness, and, maugre all our ill-humor, supplied us with such rare facilities for gratifying them. To attain it as it should be attained, is no more the fruit of a patient drill in codes of etiquette, than it is of an ascetic self-crucifixion. Society will take its hue very much from the coloring of our own

minds. Without impeaching at all the fidelity of those inspired etchings which delineate with graphic power the moral deformity of the race, we are safe in asserting that a mind transfused with the benevolence of the Gospel, will rarely encounter a scene which shall deprive it of its serenity, while it will always make the amplest allowance for human frailty. True Religion (to appropriate what a modern poet has said of Nature)

“—— never did betray  
 The heart that loved her; 'tis her privilege,  
 Through all the years of this our life, to lead  
 From joy to joy; for she can so inform  
 The mind that is within us, so impress  
 With quietness and beauty, and so feed  
 With lofty thoughts, that neither evil tongues,  
 Rash judgments, nor the sneers of selfish men;  
 Nor greetings where no kindness is; nor all  
 The dreary intercourse of daily life,  
 Shall e'er prevail against us, or disturb  
 Our cheerful faith, that all which we behold  
 Is full of blessings.”\*

*Therefore* it is that Religion is so confidently commended to you as a corrective to those morbid, if not misanthropic views of the world, which may entrench themselves in the noblest natures.

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\* Wordsworth.

The writer already quoted, refers to "selfishness, moroseness of temper, and obstinacy in opinion and judgment," as being among the infirmities to which the unmarried of her sex are liable; and others have presumed to add to this category, occasional symptoms of officiousness and petulance; a tendency to *particularity* in small matters; a thirst after *social knowledge*; and a somewhat decided propensity to *conversation*. It would be a thankless and scarcely delicate office to take up these weaknesses *seriatim*, and discuss them in the connection in which they are here presented. Most of them have passed in review before us in considering the other domestic relations; and if they are ever found in unmarried, as they certainly are in married life, this only shows that both parties should keep in mind the adage respecting those who dwell in houses of crystal. Let us touch lightly again upon one or two of these topics.

A judicious female author, in enforcing the cultivation of the moral faculties, exclaims: "What man is there in existence who would not rather his wife should be free from selfishness, than be able to read Virgil without the use of a dictionary?" An educated man would desire both these accomplishments in a wife; but no man, if compelled to choose between them, would strike the balance in favor of the heathen poet. The roots of selfishness are matted

thick in every human breast ; and there is only here and there one who, when this vice is arraigned from the pulpit or the press, can turn to his neighbor and say, "Thou art the man." It is, however, much stronger in some constitutions than in others ; and the growth of it may be peculiarly promoted by circumstances. When the situation of most unmarried females is considered, it is a matter of surprise that this fault is not more prevalent among them. Not occupied with those wholesome and endearing duties which keep affection welling from the heart of a wife or mother like water from a spring, and thrown too often upon their own resources for employment and happiness, how easily might they glide into a habit of making their own comfort or interest the prime object of their pursuit ! That this is not more commonly done — that, in place of it, the "order" should abound with examples of distinguished kindness and philanthropy, reflects the greatest honor upon them. Still, the danger from this quarter is so imminent, that they will do well to guard the point with vigilance. In order to this, they may find it useful to keep up, even though it require an effort, a lively interest in persons and things around them. Not in all persons, nor in all things. Not in any persons or things to the extent of intermeddling with matters which do not concern

them. This would subject them to the ungracious charge of "officiousness." But there is no need, in eluding this extreme, of running to the other, and wrapping themselves up in an icy selfishness. There *are* people who do this, young and old, married and single—people who make self the centre of all things, who view every event in its relations to self, and

"whose wish to serve  
Is circumscribed within the wretched bounds  
Of self—a narrow, miserable sphere!"

Their aims terminate in self. Their plans are pervaded with self. The satisfaction they derive from a social party is graduated by the attentions paid to themselves. Their conversation is of themselves:—

"To trill of us and ours, of mine and me,  
Our horse, our coach, our friends, our family,  
While all the excluded circle sit in pain,  
And glance their cool contempt or keen disdain."\*

They regale you forever with what they have said, and what they have done—with their bargains and their losses, their sicknesses and their medicines, their studies and their pastimes, their hours and their dietetics, their achievements in politics and in phi-

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\* Dr. Dwight.

lanthropy, in the church and in the world; whatever topic is introduced, how remote soever from them and their concerns, they seize it and, by a fatal instinct, yoke it at once to the ubiquitous idea of self, and drive on, really supposing that what affords them so much pleasure, must needs be equally agreeable to every one else.

Characters of this description are interspersed through every community. It is pleasant to know, that if they are to be found among the class with whom we have to do at present, the fraternity also supplies very many examples of an opposite kind. Every one will recall, on the mention of the subject, the names of single women who are as free from selfishness as any human beings can expect to be. Instead of being engrossed with themselves, they illustrate the hint dropped a moment ago, and keep up a cordial interest in persons and things around them. They enjoy and reciprocate the affection of their relatives, and are ever on the alert to perform a kind office for any one who may require it. Perhaps, if society were explored for the purpose of finding the best personifications of disinterested kindness, one of the readiest specimens would come up in the guise of a *Maiden Sister and Aunt*. You have all seen such an one. I shall not err much if I describe her as a lady of middle age, of easy and

graceful manners, intelligent and self-possessed, with a heart full of the milk of human kindness. She has seen much of the world, and seen it to some purpose—for she is none of those people who go through life with their eyes and ears shut, and who know no more of men and things to-day than they did twenty years ago. Without being infallible in judgment, and, in truth a little predisposed to distrust persons on their first introduction, she has a great knowledge of character, and her estimate of a new visitor is usually pronounced with authority, and listened to with merited respect. She is the more entitled to form an opinion in these cases, that the responsibility of entertaining company is often devolved upon her, especially when they call at unseasonable hours. For it is one of the fundamental articles of the domestic creed that *she* is never engaged: all the other constituents of the household may be busy as often and as much as they choose; but she is at liberty to answer every call and to look after every interest which may demand attention. Let it be added to her honor, that she is as much at home in the parlor as in any other department, and *entertains* as agreeably as though that were her only function. In theory, as just intimated, it may be her only function; but in fact, her functions are somewhat multifarious. It would not comport with the place and

the occasion to describe them in detail. Let it suffice to say that, having nothing in particular to do, she is expected to do everything by turns. Her sphere is neither the drawing-room nor the dining-room, neither the library nor the nursery, neither the kitchen nor the laundry, neither the conservatory nor the garden, but all of these combined. The head of the family often confides to her his books and papers to be arranged, and money for the household expenses. Her sister (or sister-in-law, as the case may be) relies upon her to supply her own lack of service in all the branches of housewifery. The children look to her to assist them in their lessons, to do their trivial but oft-recurring mending, to choose their presents, and, when no one else can go, to accompany them in their rides and walks. Her hands are always free to bind up the bruised finger, and her lap to receive the infant. In sickness, she knows what to do, and has the gentleness and the fortitude to do it as it should be done. She watches night after night without complaining, gives the physicians calm and discriminating reports of the progress of the disease, and goes through the daily routine of her anxious ministrations, with all the tact and more than the tenderness she would have displayed had nursing been the business of her life. If the house is to undergo its semi-annual renovation,

one at least of the laboring oars will be in her hand. If there is a journey, she must superintend the packing. If there is a wedding, the honor and burden of the preparation devolve on her. And, to crown all, she is the wise and faithful counsellor of the youthful group around her. She guards their morals, inquires about every new associate, lodges in their ears many a wholesome caution, encourages them to study the Scriptures, keeps them to a due observance of the Sabbath, and commends religion to them by exemplifying in her own character its benign influence upon the temper and the life. Is not this a woman to be honored and loved? A woman who lives for others, and finds her own happiness in promoting theirs? And are we not warranted, with such examples on the right hand and on the left, in saying that society supplies no finer exhibitions of the unselfish spirit than those which are frequently to be found among unmarried females?

Are you disposed to detract from the merit of this portraiture, by alleging that, after all, the case is simply one of kindness to one's own relatives, and does not, therefore, deserve any special laudation? Without stopping to argue this issue, it will be more to the purpose to state, that the whole truth has not yet been told; that an individual who uniformly displays at home the temper we have been contemplating,

will never restrict her generous sympathies to home; and that, in any event, the ranks of that honorable sisterhood of which we are speaking, are adorned with numerous illustrations of genuine benevolence in another type, which no man may gainsay.

The time was when people in fashionable life chose to regard it as unbecoming for ladies to engage actively in promoting schemes of Christian usefulness. They could not even brook the thought of their attending a series of religious anniversaries, or of promiscuous meetings held to consult about particular charities. The proper delicacy of the sex was violated by this conduct—that is in their esteem who saw no indelicacy or indiscretion in frequenting, and allowing their daughters to frequent, balls and theatres and the various amusements of the gay world. But these absurd notions have been too long exploded to deserve any serious attention here. It is undoubtedly true, that activity in doing good may become an occasion of evil. “Nothing is right which is not in its right place.” It will not answer for females to prosecute even schemes of philanthropy, in any way which will infringe the modesty, prudence, and simplicity, so essential to the sex. Nor will it do for them to allow societies and meetings to supersede their domestic duties. One of the most zealous advocates of Maternal Associations I ever knew, was

A lady whose children would have been less troublesome to the neighborhood, if she had bestowed upon them a portion of the time she devoted to her Society. But while excesses and improprieties are to be guarded against, there is a noble field of exertion open to Christian ladies, and nobly are they cultivating it. One of themselves has drawn a beautiful, though imperfect, sketch of the mission to which they are appointed. Comparing the sex to the violet which blooms in the shade, she says,

“So woman, born to dignify retreat,  
 Unknown to flourish and unseen be great,  
 To give domestic life its sweetest charm,  
 With softness polish and with virtue warm,  
 Fearful of Fame, unwilling to be known,  
 Should seek but Heaven’s applauses and her own;  
 Hers be the task to seek the lonely cell  
 Where modest Want and silent Anguish dwell:  
 Raise the weak head, sustain the feeble knees,  
 Cheer the cold heart and chase the dire disease.  
 The splendid deeds which only seek a name,  
 Are paid their just reward in present fame;  
 But know the awful, all-disclosing day,  
 The long arrear of secret worth shall pay;  
 Applauding saints shall hear with fond regard,  
 And He who witnessed here shall there reward.”

This sketch has its living originals all around us, and it will not be deemed disparaging to the wives

and mothers, if it is added that no small proportion of these *fac-similes* are to be found among the unmarried. How many of these are living *to do good!* They are faithful Sabbath-School teachers. They are efficient managers and members of various benevolent institutions. They are "Sisters of Charity" and "Sisters of Mercy," and Sisters of all the other graces, who pursue their schemes of philanthropy among the poor and the sick, with a quiet, unfaltering step, and reap in return that affluent harvest which the gayest of their sex might covet,

"—— the thousand joys  
That flow from blessing and from being blessed."

Not unfrequently, where Providence has bestowed upon them the means, do they superadd to the time, and counsel, and patient labor, they expend upon works of charity, ample pecuniary offerings. It is a greater pleasure to them to give away money than it is to the penurious to hoard it. Hoarded wealth is, in their esteem, no wealth; and the chief blessing which opulence brings with it, lies in the capacity it confers of ministering to the happiness of others. With a discriminating liberality they select the most appropriate objects for their benefactions. Among these it will be strange if there are not some, which, but for such women as they are, would be overlooked.

Although isolated as to the conjugal and parental relations, they are allied to their kind by so many sympathetic ties, that they detect real want where others might not suspect it, and send relief in a form so delicate that the most sensitive nature cannot be hurt by it. You will all understand this. You have not to learn that when Christian benevolence has given its cheerful contributions to those princely institutions which are evangelizing the world, and its no-less cheerful exertions to feed the hungry and clothe the naked, there remains to it another mission scarcely less sacred than either. There are individuals and families too well off to ask assistance, who, nevertheless, are in urgent need of it. *Here*, for example, is a promising youth who is about to be driven from his cherished hopes of a thorough education, by the failure of his means when within a year or so of the completion of his course. *There* is an estimable man too much bewildered for the time by the sudden loss of his property to put forth any exertion, and his family must soon begin to suffer. Here is a mother who once knew better days, surrounded by a group of children. Her needle has supplied their daily bread, and now her health has failed. A few dollars would enable her to go into the country or to the sea-shore long enough to recruit her shattered strength; but where is she to get

the money? Here, again, is an industrious woman whose scanty means, if moderately supplemented, would be sufficient to stock a small shop, and put her in the way of procuring a comfortable support. But who will deem *her* an object of charity? On this side is a genteel family struggling to maintain their customary style of living by dint of unwearied toil and self-sacrificing frugality. And on the other side, a similar family, who were barely breasting their misfortunes, when a bereavement or some other calamity imposed upon them fresh pecuniary burdens with fresh sorrows; and unless help comes as unexpectedly as the trial, they must be broken up.—Now tell me if cases like these do not present as legitimate a field for the exercise of philanthropy, as you will find among the abodes of the abject poor. And is it not to the honor of the female sex that there are individuals among them—and, perhaps they are oftener single than married women—who have the thoughtful kindness to search out such cases and relieve them? This is not benevolence simply; it is a higher and purer sentiment than that which makes you a willing contributor to a good cause, when it happens to be brought before you. It is benevolence blended with true refinement of feeling, and guided by wisdom. Nor is it possible to estimate the amount of good accomplished by women of this

description. No eye but that of Omniscience follows the servant who goes forth with his parcel on an errand of mercy, to-day into this street and to-morrow into that; or sees the note folded, with its generous enclosure, which is to light up some pallid face with a smile of hope, or send a tide of joy through the hearts of an anxious and desponding household.

“Through *secret* streams diffusively they bless;”

and whether concealed or not from the recipients of their bounty, they know whom they have to deal with, and are careful that a gift designed to heal, shall not wound by the manner in which it is conveyed.

If examples of this kind serve to illustrate the unselfishness of ladies who have chosen a single life, they may fairly be used to enforce upon all who occupy this position, the obligation of “abounding more and more” in works of Christian kindness and activity. This may be pressed, not only as a means of benefiting others, but as a source of happiness to yourselves. Wealth you may not have, nor superior abilities, nor great social influence; but these are not essential. The prime requisite is a heart filled with love to God and love to man. If you cherish this temper, it will acquire strength by exercise;

and the outgoings of it in acts of sympathy and affection towards your fellow-creatures, will have a present as well as a prospective reward, and aid in preparing you for the possible trials which future years may bring with them.

This allusion suggests a topic on which, vital as it is, I can drop but a word or two, to wit: the importance of storing the mind with varied knowledge and of cultivating habits of reading. There are obvious reasons for this suggestion. Not to go beyond the threshold of the subject, it is too apparent to require argument that every unmarried lady should prepare herself if possible for the contingency of being one day thrown upon her own resources for happiness. Your property may take wings and fly away. Your relatives, now so fond of you, may die; or matrimonial alliances and commercial vicissitudes may remove them far from you. Your health may give way; and if it should not, advancing age will steal on and disable you for those useful functions you now exercise in connection with charitable societies, and in which, arduous as they may be, you find a pleasurable excitement. It is wise to guard, in so far as you can, against a surprise from these or any kindred evils. It is superfluous to observe that the best and only adequate shield, is, unaffected piety. But as a collateral reliance, there is none to be compared

with books, provided one knows how to use them; and this art should be learned now. This is not to commend an exclusive devotion to literature. Few women can bear this. It is apt to produce a distorted character. There is a common impression, perhaps a slanderous one, that it fosters vanity, and leads to remissness in the domestic duties. Men, whether from an unworthy jealousy of their honors, or some better motive, pretend to be afraid of literary women, and say that in their passion for books and lectures, they become careless in their attire, leave the dust to accumulate in their parlors, put off their husbands (if they have any) with cold or irregular dinners, and allow their children to go about in a dilapidated condition. If these are meant as general conclusions, they are unwarrantable. Unquestionably some women have been spoiled by books, but were they not women who would have been spoiled in some other way without them? The pedantry of a few conceited females is surely no argument against the thorough cultivation of the female intellect; and where one family suffers from the mother's pedantry, dozens suffer from the ignorance of mothers, or from their habits of fashionable dissipation. I do not forget that I am dealing now with those who are neither wives nor mothers, and who can put themselves upon their dignity if

*men* presume to interfere with their intellectual avocations. It is certainly their right, and they will find it to their interest, to assign a suitable place in their schemes of life to avocations of this kind. They may, however, turn the prejudice just mentioned against learned women, to some account, both in arranging their studies and in the use they make of their acquirements in conversation. With the profusion of works on all subjects now issuing from the press, they can be at no loss to find those which will yield them equal profit and pleasure. The habit of reading, judiciously directed, will beguile them of many a solitary hour. It will open to them new and inexhaustible sources of rational enjoyment. It will impart a fresh lustre to those graces with which religion may have embellished their characters. It will indirectly, by its wise lessons and wholesome examples, fortify their trust in God, inspire them with resignation, assist them in interpreting providential dispensations, and nurture their healthful sympathies with humanity. It will enlarge their capacities of usefulness, and clothe them with attractions which will tell in the social circle beyond the fading charms of personal beauty, and the tinsel garniture of mere ball-room accomplishments. It will store away for them choice treasures which may help to

solace the twilight of their days and to bring their sun to his horizon in peace.

But if general literature and mental improvement will conduce to these ends, how much more will the study of the BIBLE and the culture of sincere religion! There are not a few among you, I am happy to believe, who understand this already. You have, as a class, received a profusion of the covenant blessings of the Gospel. Improve these blessings as you ought, and you will find that "*all* the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." Isolated you may be from some of the tenderest earthly alliances, but with God for your Father and Christ for your elder Brother, you can never want a refuge in trouble nor fail of support and consolation. "The Lord bless you and keep you: The Lord make his face shine upon you, and be gracious unto you: The Lord lift up his countenance upon you, and give you peace."

## Lecture Sixth.

### MASTERS AND SERVANTS.

“FEW topics,” observes the accomplished author of *Thoughts on Family Worship*, “have been more largely or more angrily discussed in our day than the relation of MASTER AND SERVANT. We have had abundance of abstractions and of unscriptural lamentations; but so far as we can observe, no real profit has accrued to the inferior persons. If the present current of opinion goes on, we shall soon arrive at the point at which there will be no such thing as a *servant*. Out of a false delicacy, an irreligious spirit of levelling, a yielding to pride, and a mistaken view of the character of labor, even good people have been willing to banish the very word from their diction, corrupting at once their language and their morals. The generation which is now growing up among us is exceedingly slow to recognize any proper authority in the master, or any obligation to obedience in the servant. Those, however, for whom these remarks

are intended, have been bred in a different and more old-fashioned school. They have learned that 'by *father* and *mother*, in the fifth commandment, are meant not only natural parents,' but 'such as by God's ordinance are over us in place of authority, whether in *family*, church, or commonwealth.' They have further learned that 'it is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their inferiors; to instruct, counsel, and admonish them; protecting and providing for them all things necessary for soul and body; and by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to themselves, and so to preserve that authority which God hath put upon them.'\*\*

Cordially concurring in these views, I proceed to make a few remarks on the relation to which they refer. A formal disquisition on its nature and obligations would be quite aside from the general design and structure of these Lectures.

Whatever may have been the case as to the relations already noticed, this is one to which no family can be indifferent. It has a prominence in social life here, which it has in perhaps no other country. There are respectable circles in which it has become

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\* Thoughts on Family Worship, by the Rev. James W. Alexander, D.D.

one of the staples of friendly conversation — so much so, that if at the breaking up of some agreeable *soirée* which has brought together the estimable housewives of the neighborhood, you should go over the chit-chat of the evening, and expunge all that related to servants, you would be startled at the huge void you had created. It is certainly a remarkable fact, that while domestic service is better remunerated among us than among any other people on the globe, it should be a source of greater vexation and trouble here than anywhere else. The tie, as it exists with us, is most precarious and unsatisfactory. Allowing for exceptions, it is not a tie of affection, scarcely a tie of principle; but a bond of mere interest and convenience. Changes are so frequent, that the parties neither become attached to each other, nor appreciate their mutual obligations. The feeling between families and their domestics is less the feeling of a united household, than that which prevails among the tenants of a stage-coach. Thrown together not by choice but necessity, and expecting to be presently dispersed, no one feels specially called upon to do more for his neighbors than extend to them the commonest civilities. If a sentiment of reciprocal affection should happen to spring up among them, this would be a casual result, quite aside from the current course of things. For the most part, as

travellers meet without design, so they part without regret. And while there are instances to the contrary, this is too often the case with employers and their domestics.

That this state of things, so much to be deprecated, argues the existence of great faults somewhere, both parties must be ready to admit. Whatever these faults may be, there is one, and only one, radical cure for them, viz. : for the parties to recur to the authorized STANDARD, and discharge their respective duties in the spirit in which they are there enjoined. I say "parties," because neither is exempt from faults; it will not answer for employers to attempt to lay all the blame upon servants, nor *vice versa*.

A fruitful source of the evils which beset this relation, lies in the facility with which "characters" are given. Ladies complain much of the minor dishonesties of domestics; does it never occur to them to ask whether they are honest towards one another? This question may seem rude: but what other term will define the practice of suppressing a part of the truth in giving a character? You do not utter or write a positive falsehood, but it amounts to the same thing, if you send away your intemperate coachman or waiter with a certificate of his uprightness, good disposition, industry, and the like, and say nothing of his love of liquor. And what integrity is there,

when a stranger calls upon you to inquire into the qualifications of a female domestic you have dismissed, in your enumerating all her good points and slurring over her bad ones? The motive is, kindness to the girl: you do not wish to injure her or to prevent her getting another place. But will this bear examination? Are we to do evil that good may come? Can pity for a fellow-creature sanctify deception? True, it may be a stranger upon whom the fraud is practised; and because it is a stranger, and not a relative or near friend of your own, will you become accessory to introducing an unworthy servant into her house? If you allege that you are under no obligation to answer her questions, the obvious reply is, "Even if you might with propriety or in comity refuse all information respecting a domestic, you have no right to give a partial and imperfect character; whatever report you make, it must be one which will produce an impression according to truth." To admit that this is due to your friends, and repudiate it in dealing with strangers, is to act on a principle akin to that execrable maxim of Jesuitism, that "no faith is to be kept with heretics." Besides, this conduct inflicts a grievous wrong upon servants themselves. It operates to the prejudice of all among them who are really competent and trustworthy: for it depreciates, if it does not destroy, the

value of their certificates. The moment it comes to be understood that the banks in any town are issuing two sorts of notes, a part of which are good, and another part, though resembling the first in appearance, worthless, their entire circulation will be discredited. And what confidence will be placed in the credentials of any servant, when it is known that many families are in the habit of recommending the good and the bad indifferently? If there were more conscience on this point among employers, they would escape no small degree of trouble, and confer a substantial favor on meritorious domestics.

There is a corresponding injustice inflicted upon servants, when an employer, vexed at having lost one who had been faithful and satisfactory, refuses to mention his good qualities to any person inquiring his character. This, however, is a display of petty spleen which, it may be presumed, rarely occurs among ourselves, and we need not waste words upon it.

In respect to the general treatment of servants, it has already been intimated that their situation in this country is a most eligible one: they have higher wages, are better fed, better clothed, and enjoy more "privileges," than in any foreign land. But while this is true in the aggregate, it does not follow that every family discharges its duty to them.

To dwell a little on this topic; — it would be easy

to find employers who pay no attention to the spiritual welfare of their servants. The obligation to do this must be admitted by all who receive the Bible as authority on the subject of the family constitution. Our domestics are, for the time being, a constituent part of our households, and as such they have a claim upon us not only for physical sustenance, but for religious culture. We are bound, as far as may be in our power, to guard their morals from contamination, and to give them access to the means of grace. It is incumbent upon us to see that they are provided with suitable religious books, that they attend upon the sanctuary, and sanctify the Sabbath. We must assemble them with the family at our morning and evening worship; and manifest in all appropriate methods our concern for their conversion and salvation. How unlike this is the treatment they experience in too many families! No friendly summons ever calls them to "Prayers," for there is no domestic altar. No one inquires whether they are even supplied with Bibles. They are kept at work on the Sabbath, so far at least that they feel it to be a misnomer to call it "a day of rest:" and the hours which are not spent in toil, are devoted, not to the sanctuary, but to excursions and gossiping. No one cares for their souls, and they are left to get to heaven or to perish as they may. It will be well,

indeed, if in addition to this neglect, they are not encouraged in their sinful courses by positively bad influences — if they are not exposed to the contamination of vicious examples, and all the while inhaling the noxious atmosphere of a thoroughly irreligious family who gradually assimilate all whom they can control to their own practical atheism. No comment can be required to show the flagrant wrong which is done to servants thus situated. Not only are their employers “withholding from them that which is meet,” depriving them of privileges to which they have an inalienable right, but they are prostituting the influence their position confers on them, to the subverting of their faith and morals. Forgetting that “they also have a master in heaven,” they are, not perhaps of deliberate purpose, but really obstructing their salvation, and accelerating their endless ruin. Surely, such employers must prepare for a fearful reckoning with their domestics at the last day.

Without adverting to that inspired precept, “Give unto your servants that which is just and equal,” it may be observed that they have less frequent cause to complain of palpable injustice than of unkindness. The point where families are apt to fail, is, in a want of consideration, forbearance, and good feeling towards their domestics. Doubtless there is enough at times in the conduct of these persons to put such

qualities to the test. I shall not attempt to palliate the negligence, disobedience, wastefulness, and ill tempers, frequently displayed by them; nor to argue that these faults ought always to be passed by without censure. But is sufficient allowance uniformly made for the training and circumstances of the parties chargeable with these offences? The harsh and summary retribution sometimes visited upon them, might be mitigated if it were considered that they have probably grown up with very scanty advantages of education, that they have never been taught to restrain their evil passions, that they have had to struggle on through life with little or no sympathy and co-operation from any quarter, and that their path, every rood of it, has lain through dense thickets of temptation. This will not excuse them for doing wrong, but does it not give them a claim upon our clemency? Is it reasonable to exact from them an habitual self-control and an unvarying correctness of conduct, which are rarely to be found even among those who have enjoyed the plenary advantages of wealth and high social standing? Are we to be lenient towards the infirmities of the parlor, and intolerant of every peccadillo in the kitchen or the nursery?

It will at least be conceded that if we expect our domestics to govern their passions, we should set

them the example, and not break out upon them with reproaches which they have done nothing to provoke. It is the character of passionate people to do this. When the fit seizes them, whoever may be at hand is likely to get the brunt of it; and the paroxysms come on so capriciously, that Dr. Johnson has somewhere aptly observed that he who is associated with a person of this type "lives with the suspicion and solicitude of a man that plays with a tame tiger, always under a necessity of watching the moment when the savage shall begin to growl." Apart from the injustice of displaying these ebullitions towards servants, it may well have a restraining effect upon an employer to consider, that frequent demonstrations of this sort cannot but lower him in the eyes of his household, and that, however they may fear, they cannot reverence him.

It is a much more common error for persons to carry themselves with a repulsive *hauteur* in their intercourse with their domestics. If this were the only alternative to a levelling familiarity, it might be excusable; but there is a medium which combines true dignity with suavity of manner. No one loses in authority or influence, by aiming at this medium. It were worth cultivating even on the low ground of policy; for there will be more work done, and better done, by a staff of servants who are made to feel that

their employers take an interest in them, than by a corps who are afraid to look a master or mistress in the face. Kind words, too, have a magical power, in allaying irritations, lightening burdens, sweetening toil, conciliating affection, and diffusing around a serene and bracing air. They are the oil to the machinery of domestic life; and there is all the difference between the working of the apparatus where it is thus lubricated, and where it is not, that there is between one of those beautiful engines in our Mint which move like the noiseless wind, and a creaking Conestoga wagon floundering with loose joints and dry axles along a rutted road.

It is of great importance that the young should learn the lesson I am now enforcing. For we have in it a solution of the familiar fact, that in some families the children are so esteemed by the servants that they are willing to do anything for them, while in others they are regarded by them with ill-concealed aversion. Among these latter cases are some which reflect great discredit upon the young persons concerned. They have apparently made up their minds to two points: first, that servants have no feeling; and, secondly, that it is of no consequence what a servant thinks of them. They treat them, accordingly, more like machines than human beings, and

secure in return the ill-will about which they seem so indifferent. A master-poet has said,

“ I would not enter on my list of friends,  
Though grac'd with polish'd manners and fine sense,  
Yet wanting sensibility, the man  
Who needlessly sets foot upon a worm.”

If this sentiment can be vindicated, what estimate must be formed of those who can treat with unprovoked harshness such of their fellow-creatures as Providence may have placed for the time in a state of subordination to them? Who, because they have the power, will impose upon them useless burdens, address them in rude language, possibly satirize their peculiarities, and reward their fidelity with surly looks. There is a germ here which, unless nipped, will mature into blended coarseness and cruelty. And as to the emotions which conduct of this sort must awaken in the breasts of the injured parties, it implies equal selfishness and folly to condemn the opinions which may be formed of us by our domestics. They have peculiar opportunities for learning our real characters, since they see us in the unrestrained intercourse of home; and while they are often swayed by prejudice, ignorance, or passion, they are as often substantially correct in their estimates of individuals. A single servant may err; two or three may be at fault; but where successive generations of servants

in a household concur in attributing to some member of the family a particular fault or vice, they are not likely to be far from the truth. He, in any event, would be an adventurous man who should offer himself to a young lady that had for years borne the name of a virago among all her mother's domestics; and she a courageous woman, who would accept the hand of a suitor that had a well-known reputation among his servants as a petty despot, or a man full of whims.

While it is, on many grounds, desirable to have the good-will of domestics, this is an object which the younger members of a family may ordinarily attain without much difficulty. Where they fail, it is oftener from the want of consideration than from positive badness of temper. They are unreasonable in their requisitions, or thoughtless as to the time and manner of them. A young lady, for example, will call a servant from her work in a distant part of the house, to hand her some article which she could have got by walking across her room. She will issue several incompatible orders at once, and find fault because they do not attend to them all before there has been time to attend to one. She will send them forth on a long walk for some trifle, when they are fagged out with a hard day's work, and just preparing to go to bed. She will rebuke them for not answering the

bell instantly, without giving them an opportunity to explain the cause of the delay. She will vent upon them the peevishness excited by a maternal reproof, by some brush with a school-mate, by failing in her recitations, by a mistake of her mantua-maker, or any of the weighty grievances which chequer the lives of young ladies in their teens. Everything of an untoward kind comes down upon the heads of the domestics, whether they have had any agency in bringing it about or not. There must be somebody to scold, and who is better able to bear it, or who better "paid" for it, than the servants?

I have known examples, as doubtless you have, of another description. I have seen a young person in similar circumstances with those just mentioned, whose carriage towards the domestics around her was marked with blended dignity and kindness. Aware that a life of toil and dependence must always involve trials, she would avoid everything which might needlessly aggravate their trials. Instead of ringing her bell on every trivial occasion, she made it a point to look after her small matters herself. When the servants were doing anything for her in which it was proper for her to aid them, she was neither too proud nor too indolent to lend a helping hand. Remembering that they had "like passions" with herself, she gave them no needless provocations,

made allowances for their faults, and when she admonished them did it without losing her temper. She habitually spoke to them with kindness; dropped a pleasant word now and then to the chambermaid, about the neatness of her rooms; to the cook, about the shining utensils on her shelves; and to the coachman about his horses; manifested her sympathy if any of them were sick; sometimes loaned or gave them useful books; and threw out a friendly caution if she saw them sliding into any evil habits. She had her present reward in their respect and gratitude. They were always ready to serve her; or if not, the only exceptions were those incorrigible characters upon whom kindness makes no impression. If she was ill, the strife was who should do most for her. When she went away on a journey, their eyes moistened with tears as she drove from the door; and on her return, they greeted her with a warmth of manner which was even more expressive than their cordial salutation — “You’re welcome home again.”

Now I do not say that it is possible for the younger branches of every family to compass all this with their domestics. But may they not make an approximation to it? And is it not for their own good, as well as for that of the entire circle around them, that they should make the effort?

I am dwelling too long, however, on this part of the subject, and must proceed to offer a few hints to domestics. There is the more necessity for this, as the greater portion of those who go out to service here are from foreign countries, and many of them have no counsellors except associates of their own age. If any of this class who are present, have felt in listening to the observations just made, that *they* were not treated with this exemplary kindness in the families where they live, let them inquire whether the fault may not be chiefly with themselves. It is certain that the occupation to which they are devoted, is attended with temptations and dangers to which multitudes succumb. So far from going on successfully, as they might, their principles and habits, certainly their habits, become vitiated, and families are less disposed to employ them than they are those who have barely set their feet on our soil. This very significant fact is now so well established, that it has become common for individuals to represent themselves as just arrived from Europe, who have been *living out* here for months or years. What does this prove but that many become spoiled even by working in respectable families? If we can get at the secret of this, we shall be rendering a good service both to domestics and employers.

One of the defects more or less prevalent among

servants, is *a want of inflexible integrity*. The apostle meets this as he does several other faults, in his exhortation to them. "Servants, obey in all things your masters according to the flesh; not with eye-service as men-pleasers; but in singleness of heart fearing God; and whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." "Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."

These instructions demand a rigid regard to truth. And this is precisely the point at which thousands of servants take their first false step. For the sake of some present advantage or to conceal some impropriety, they utter a falsehood; and, having uttered one, they can with the less scruple tell a second and a third, and so the habit soon becomes established, and their employers lose all confidence in them. It is surprising they do not see the impolicy of this course, not to insist on its wickedness. Sooner or later their sin will find them out. If they manage to deceive their employers for a few times, it cannot last long. They have to do with people (this is at

least true of most families) who have been deceived before, and who are shrewd in detecting prevarication. And once detected in a deliberate lie, it will be as hard for them to mend their shattered reputation as it is to mend a glass vase. The only security lies in *always* speaking the truth, whatever consequences it may involve. You will then make sure of a tranquil conscience, and retain the respect of others, even though you may have incurred their disapprobation.

This principle of straight-forward honesty should be enthroned not only over the lips, but over every part of the conduct. Some persons, when dishonesty is mentioned, recur at once to forgery and grand larceny. They seem to suppose that it means, committing penitentiary offences. But this is very wide of the mark. The integrity I am inculcating will lead a domestic to identify himself with his employer's interests, and to do for him what he would do for himself. Let me quote a paragraph bearing on this and some other points, from a very excellent letter addressed a few weeks since to a young woman at service in this city, by her father in Ireland, and which came casually into my hands:—

“Our minister joins me in congratulating you on the high privilege you enjoy—that the lines have fallen to you in pleasant places—and that you are

living in the family of a gentleman belonging to your own church. Now treat him, my dear child, with the same respect that you would me, and be as attentive to his orders as you would be to mine. Let nothing provoke you to leave him, for I hope the Lord has chosen him to be a father unto you. Pay every regard and respect to your master and to your mistress, and be as watchful for their interest as if all was your own — not like an eye-servant, but with every carefulness promoting their welfare both by word and deed; and the Lord will then promote your welfare and bless you.”

This is a brief sample of a letter of four foolscap pages. I cite it to illustrate the true idea of integrity in a servant, as requiring him to do for his employer as he would do for himself. This is not merely to abstain from indictable robberies, but from the private appropriation of *anything* belonging to the house. The chief temptation to which servants are exposed on this point, and that to which their virtue is most apt to yield, appertains to articles of food in connection with needy relatives or friends. How often does one see, in the dusk of the evening, a female figure meanly clad, stooping down at some cellar window over a basket which a crony within is quietly replenishing! How often may you observe a similar figure giving a mystical rap at a gate, which

brings out her ally freighted with provisions to be hastily discharged into her sack, and the gate closed again as gently as though it was made of feathers! These are but two of the various channels through which faithless domestics are in the habit of dispersing their employers' goods. Can it be necessary to say that such servants are strangers to real integrity?

More than this:—If honesty binds employers to pay their domestics the stipulated wages, it no less obliges the latter to a diligent and thorough discharge of the duties they have undertaken. It should not satisfy them to go through with their work in a loitering, superficial manner, which will be allowed to pass simply because nobody will examine it. They should aim to do it as promptly and as well in the entire absence of any supervision, as under the eye of a rigid overseer; precisely as the pupils in our excellent High School are trained to observe the same decorum and study as assiduously, when left to themselves, as when there is a master in the room with them. This is the Scripture doctrine, and the apostle states the foundation on which it rests, to wit: that all service is really rendered, not to the master or employer, but to God—“with good will doing service as to the Lord, and not to men.”

Integrity demands even more than this. It requires that servants shall guard the reputation of

their employers, and protect them and theirs, as far as may be, from injury. As inmates of the house, they are cognizant of many things which should never be breathed outside the doors. It is a breach of the confidence reposed in them if they either bruit abroad domestic secrets, or if they fail to contradict, when they might do it, false reports which are circulating to the injury of the family they are in.

These are a few only of the offices enjoined upon domestics by incorruptible integrity. It is gratifying to know that there are many among them who understand and fulfil these high obligations. If they were universally recognized, the relation we are considering would be far more agreeable to both parties than it too often is.

A late British writer, addressing domestics, says, "Few classes in modern society are so rich as domestic servants. You have no rent, no rates to pay; you need buy neither coals nor candles, nor food, nor, clothing excepted, any of those endless commodities which daily tax the householder; and though your income is small, you yourself are rich, for you might easily save the half of it." This may sound fanciful, but there is substantial truth in it; and certainly if it is true in England, it cannot be less so here where wages are so much higher. And yet we have here one of the principal sources of the evils which beset a

life of service in this country. I shall not incur the charge of slander, if I venture to caution those to whom I am now appealing, against *vanity and extravagance*. If they seek to repel the intimation by alleging that they are only treading in the steps of other classes, the fact cannot be denied, but as a precedent it has no force. The conduct of others is no rule of duty for us; nor are we ever disposed to make it a rule, except where inclination leads the way. Something may be conceded to that love of dress which is thought to be connatural with the female sex, but it is greatly to be regretted that this passion should ever be carried to an extreme by persons who have to work for a livelihood. There are not a few young women who expend all their wages upon clothing and ornaments. If there were any such within the reach of my voice, I would say to them in all kindness: "You are making a very indiscreet use of your funds. In so far as those persons are concerned whose good opinion you must desire, you are mistaken if you think they esteem you the more for your fine dress. Neatness they would insist upon; but they look upon it as indicating a want of judgment and good taste, for individuals in your circumstances to expend all or nearly all their income in decorating their persons. This habit, too, is positively injurious to you. It nourishes a sinful love of

display and admiration. It may lead you into hurtful and very perilous associations. It must indispose you to serious consideration on the themes which concern your eternal well-being. Furthermore, it prevents you from making any provision for the future. By depositing one-half or two-thirds of your earnings in a Savings' Bank, which most of you might do, you would have a small fund to fall back upon in sickness or old age; you would be able to contribute, as every one is bound to do, to charitable objects, even though it should be but two mites at a time; and you would have it in your power to minister occasional relief to some needy relative or friend.\* All these are worthy and useful ends; some of them of urgent importance. For no one can count upon uninterrupted health; and, even if you continue well, there is many a contingency which may occur to throw you out of a place. The thought of the almshouse cannot be agreeable to you; but what is to preserve you from it if you find yourselves disabled for service, or without a situation, and have no resources of your own to draw upon? This is super-

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\* Not, however, in the way of loans. It is a very pernicious practice for young women at service to fall into the way of loaning money to one another. Much better give outright, or refuse altogether, unless the case is a very extraordinary one.

adding to the trial of incessant labor, that consciousness of impotence which degrades a person in his own eyes far more than the mere obligation of servitude. There are those among your fellow-domestics, probably some of them your intimate friends, who, though working as hard as you do, have a feeling of independence to which you must be strangers. They may not display as many jewels, but they have a few hundred dollars in the Savings' Bank, and a good name for frugality and integrity among all who have employed them, and withal a filial trust in Providence; and they can afford to be cheerful even though 'hard times' should come on and drive their improvident companions in shoals to the pawnbrokers with their costly finery."

This is what I would say if I could get the ear of any of those domestics who, having taken the butterfly rather than the ant for their model, would flaunt after the admiration of to-day, at the hazard of forfeiting the comfort and respectability of to-morrow.

Another prolific source of the evils incident to the relation under discussion, lies in the *instability* and *love of change* so prevalent with domestics.

This is an infirmity which may characterize employers as well as servants. Whether through unfortunate tempers, or unreasonable requisitions, or from

what cause soever, some families are always changing. Good servants shrink from going to them, if they can avoid it, because they have no confidence that they will be kept more than a few weeks. But I have to speak at present of domestics who are itinerating from house to house, always seeking and never finding a place that will suit them exactly. This is frequently owing to the extravagant expectations with which they set out, and the misplaced confidence they repose in restless, meddling acquaintances. Deceived by the preposterous reports which reached them at home about this land of promise, they appear to think that high wages can be had here without any equivalent; and are surprised if the first family they engage with happens to be one where there is considerable hard work to be done. They imagine they have made a mistake, and, to rectify it, seek another situation. Here, again, to their amazement, they encounter hard work. Some officious friend, who preceded them to this country one or two years, and now assumes the part of an old settler, takes them in hand, and assures them that too much labor is exacted of them for their compensation, and that by persevering in the search they will before long attain the desired haven. They are weak enough to lend a credulous ear to these

suggestions, and go on spending half their time and money at the Intelligence offices.

Not unfrequently the promise of an easier berth or a nominal increase of wages, will take them from the bosom of a Christian household with its inestimable religious privileges, into a family where the voice of prayer is never heard, and the Sabbath is turned into a day of pastime. And too commonly they are led to regard the ostensible amount of wages as the one controlling question which must over-ride every other — forgetting that a round of service in some situations might damage their moral principles (to say nothing of their worldly prospects) to an extent for which California would be no adequate remuneration. What a pity it is that some real friend could not rescue them from their blind guides, and disenchant them of their illusions! “Blind guides,” I call these ready advisers, because such they usually are. And there is no greater bane with which young women just arrived here have to contend. Ignorant of the actual state of things, and very open to erroneous impressions, they surrender themselves to the guidance of some fellow-servant, or perhaps enlarge their circle of acquaintances until they get a multitude of counsellors. Much time is now devoted to paying and receiving visits; the various situations filled by the coterie are compared; the new-comers

hear of places more eligible than their own; they are strongly urged to a change; and the usual "notice" to their employers follows. Now it would be going too far to say that girls never meet with good counsellors among their own fraternity; as it would be to contend that they ought, as a matter of course, to remain permanently in the place they first obtain. But their own experience as a class might be confidently appealed to, to show that their associates are frequently very injudicious advisers, and that the more they multiply them, the worse it will be for them. Every respectable family has lost domestics in this manner, who have subsequently confessed to them that they were made discontented by some officious friend, and that after repeated changes, for "a rolling stone gathers no moss," they heartily regret the loss of their first situation, and would, if practicable, return to it. The lesson from this is, that instead of taking up ungenerous suspicions against your employers, you should *confide* in them until you have clear proof that they are not worthy of your confidence. If you perceive that they are people of integrity and kindness, you will find them much safer counsellors than four-fifths of your own associates. They know the ground a great deal better; they can have no motive to mislead you; it is as much for their interest as your own that they should

give you the best advice in their power; and the very circumstance of your asking their counsel, would increase their interest in you and make them more solicitous for your happiness. Separated, too, as you may be, from your parents, they are your natural and proper friends: it is their duty to aid you, as they may be able; and this duty they will cheerfully perform. If this plan were generally pursued by domestics, it would redound both to their honor and advantage. The relation between them and their employers would have a character of stability from which it is now very remote. It would cease to be said of so many of them, "They never know when they are well off;" and they would exchange the profitless chase of a phantom, for the solid advantages of a comfortable and permanent home.

The remaining points of the case are so well stated by an intelligent female writer, that I shall be allowed to quote her observations.

"No servant can ever rise in the world, establish a character, and become respectable, who is frequently changing her places: this is evident by the objections which are generally made against servants if they have not lived long anywhere. And they are reasonable objections; for it cannot be supposed that a valuable domestic would be frequently turned away, that she should be unable to find a good place,

or unwilling to keep it. A sensible girl will not suffer every trifle to unsettle her, nor expect to find perfection anywhere, at least while she is conscious of being imperfect herself. The customs of every house differ in some respect from those of others; and it is generally a servant's duty to conform to them, and not foolishly to say, 'I will not continue here, because I have never been used to this or that.' What appears unpleasant at first, may be so only because it is new, and should not provoke you to leave in a hurry, till you have given it a fair trial.

“There are other weighty reasons which will make a prudent girl observe this conduct. It is only the servant who has continued long in her place, and endeared herself to the family by amiable behavior, that can reasonably expect the assistance of her employers in times of sickness and distress. *Real* friends are more scarce and of greater consequence than young people are apt to imagine; and frequently none are so able or so willing to prove themselves such, as masters and mistresses who have been long and faithfully served. Nor ought it to be forgotten how much is lost by remaining a few months, or even a few weeks out of place; as the same number of weeks or months must be labored over again before the loss can be repaired. Persons who are continually changing, are as often beginning the

world afresh, and are as far from making any progress, as the traveller who turns back every few steps and begins his journey again, vainly hoping thus to reach the end of it."\*

If I refer to *bad tempers* as another of the evils against which domestics have to guard, the suggestion may be met by a counter intimation that employers are not always perfect in this particular. This has been so amply set forth in this entire series of Lectures, that it would be superfluous to dwell upon it further. It is remarkable, however, that the apostle has provided for the very class of cases here contemplated. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." This is a great achievement, but by God's help not impracticable. In any event the duty of cultivating a serene, patient, cheerful, affectionate temper, is just as obligatory upon servants as upon all other classes of persons. It is pleasant to meet with those who possess this temper — who can receive a hint

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\* Mrs. Taylor.

without getting angry, who are not disturbed by the arrival of unexpected company, who can cheerfully surrender or exchange their "evening out" if they are needed at home, and who go through their work much oftener with a smile or a hymn upon their lips, than with a sullen frown clouding their brows. Such a servant may be seen sometimes among a group of a different type. While they are constantly "out of sorts," full of grievances and heart-burnings and complainings, she bids them look at things on their bright side, reminds them of their privileges, tells them of those who are much worse off than they are, and, with a little timely pleasantry, allures them out of the slough upon the fresh green-sward. Is not such a temper worth having?

And why, besides cherishing these tempers, should not domestics seek to become really attached to the families where they reside? Of course this cannot be unless they are treated with kindness; but it is of these cases I speak. In multitudes of families they are treated more like children than servants; why not repay affection with affection? They have no better earthly friends than their employers; none who are doing so much for their welfare. Let them show, by a corresponding return, that they know as well how to be grateful, as their employers generous; and that, instead of abiding by the naked letter of

the bond, they will perform—and find their own happiness in it—a thousand nameless and incidental offices which may contribute to the comfort of the family.

The suggestions which have been made, would lack their most essential consummation, if I should close without commending to domestics the pre-eminent importance to them of *personal religion*. As responsible beings, they stand equally in need of it with all others of our lost race. They *must* be born of the Spirit; they must be united by a true faith to the Lord Jesus Christ; or perish eternally. Besides this, they peculiarly require its aid in their duties, their temptations, and their trials. Nothing can so effectually reconcile them to the occasional hardships of their lot, and make their labors pleasant. Genuine piety would be their best safeguard against the snares which are spread around the feet of every one at service, and by which so many have fallen. It would tend to conciliate their employers, because it would make them worthy of their confidence. It would supply them with the disposition and the ability to be useful; and every day brings them opportunities of doing good. Not only have they free access to their associates, but Providence may put it in their power to confer, as His instruments, inestimable spiritual blessings upon the families with whom they

live. Many a household will bless God throughout eternity for having sent them, at some period, a Christian servant. "The Dairyman's Daughter" will wear a brighter crown in heaven, than throngs of ministers who dazzled the world by the splendor of their eloquence, and of laymen whose actions, if not their words, were ever saying, "Come, see my zeal for the Lord."

The path of piety is for you, as for all, the path of peace and safety, of honor and usefulness. If you would walk in it, make conscience of the daily reading of the Bible, even though you be sometimes restricted to a few verses. Steadfastly guard your Sabbaths from profanation, and spend them, with only unavoidable interruptions, in the public and private exercises of religion. Endeavor to live in all things according to the Scriptures. Be earnest in your approaches to the throne of grace. And look for pardon and acceptance only through the merits of our Lord and Saviour Jesus Christ.

## Lecture Seventy.

### HABITS WHICH CONFLICT WITH THE TRUE IDEA OF HOME.

Two points are indisputably clear, to wit: that the Domestic Constitution is admirably adapted to promote human happiness; and that it not unfrequently fails of this end or secures it in only a moderate degree. Some of the causes of this failure have been already pointed out, and I have now to mention another, viz., THE INADEQUATE CONCEPTION OF HOME which so many persons have formed, with the consequent disparagement of its obligations and enjoyments.

It is no scandal to assert, that a large proportion of those who enter the conjugal state, have, at the period of their marriage, very little idea of the duties involved in that relation; nor are they always made wiser by experience. In grouping together individuals in families, God gives them a name and a place in the earth; confides to them a sacred trust; clothes them with exalted powers; and opens to them

sources of pure and rational felicity. With that spot He connects their highest earthly responsibilities. The work they have to do there is constant, delicate, difficult—closely identified with the destiny of states, the prosperity of religion, and the eternal well-being of men. It is a work which is intransferable. No head of a family may lawfully refuse to do it, or attempt to do it by vicar. It is his field, and *he* must cultivate it. He must give time and care to it. He must employ his best powers upon it. He must feel that to fill that sphere as it ought to be filled, is an object worthy of his life; and one, the prosecution of which, instead of being thrust into little parentheses of time, is to be interwoven with all his plans, and to be recognized as one of the paramount earthly ends of his being.

The man who has been led to form this estimate of HOME, will not fail to perceive, that the mission to which it summons him, though an arduous, is not a thankless one; that since Eden was closed against the race, there is no garden-spot which will so well repay the toil bestowed upon it; and that, apart from the ultimate results of his exertions, his labors will, as he goes along, be commingled with the purest pleasures which grow upon any earthly stock. In whatever aspect he contemplates it, whether as a field of duty, a theatre of usefulness, or a means of self-

improvement and happiness, whether in its beneficent bearings upon the household group or upon the surrounding masses, upon the state or upon the church, the stronger will become his conviction of its unspeakable value, and the more cheerfully will he strive to make his own home what it should be.

Is it an error to suppose that these views of domestic life are not universally entertained? Certainly the impression derived from a cursory survey of society, is, that many persons regard their home very much as travellers do a hotel—as a convenient place for sleeping, getting most of their meals, and arranging their toilet, but not as the spot where they are to live. There is, indeed, all the difference between the true conception of home and this one, that there is between living and *staying*. To adapt one of the received formularies of social intercourse to the actual state of things, the question not only in the circles of extreme fashion, but with too many business-men, should be, not, “Where do you live?” but, “Where do you stay?” And as no sojourner at an inn feels called upon to look after the domestic concerns of his host, so the persons who are attached to their houses by this precarious tie, are apt to leave their families to take care of themselves. This, however, is to anticipate what will require to be said in specifying **SOME OF THE AVOCATIONS**

AND HABITS WHICH CONFLICT WITH THE TRUE IDEA OF HOME, AND ARE PREJUDICIAL TO DOMESTIC HAPPINESS. I hope it will be deemed excusable, if, in doing this, some topics should be touched upon, which have been already mentioned.

Let me refer, in the first instance, to *an excessive devotion to gay company*.

The apostle has characterized this mode of life in its spiritual tendencies, in a single graphic sentence: "She that liveth in pleasure, is dead while she liveth." But I am now concerned with it in its bearings upon domestic happiness. How disastrous its influence is in this view, might be pointed out, if your time and patience would permit, in details which would fill a volume. But the point is one which it would be a work of supererogation to attempt to prove. Every one feels that a life spent in a round of gayety is utterly at variance with the primary obligations of the domestic compact, and tends to defeat its principal objects. It is not simply inconvenient, it is impossible, to combine with such a life a faithful discharge of the domestic duties. The votaries of fashionable dissipation know this, and have made up their minds that it is better to sacrifice home than to sacrifice their pleasures. Home is literally "sacrificed." Not merely is the time demanded by its proper occupations, squandered upon

their frivolities, but they lose the disposition and the very capacity to fulfil their household engagements. The career they have chosen brings a withering blight upon natural affection, makes domestic life insipid to them, and imports into their establishment, if they were not there before, a horde of vagrant tempers and habits which are hostile to all real happiness. Without committing the injustice of including all the gay in one grand indictment, it may be affirmed, that the ordinary tendency of the kind of life we are speaking of, is, to foster vanity, prodigality, ostentation, pride, envy, detraction, and other qualities no less unfriendly to the well-being of families. It would make a curious spectacle if some skilful anatomist could dissect a fashionable *rout*, and present to us the various elements which compose it, together with the processes respectively of their organization and subsequent dispersion. What an amount of wasted time would be disclosed — time spent in preparation for the show, in the fruition of it, and in the review! What anxious consultations about dress; what lavish expenditures for ornaments; what pleadings with parents and husbands for this and the other luxury from the mercer's and the jeweller's, in order to compete with wealthier wives and heiresses; what chagrin at receiving less attention than was anticipated; what invidious comparisons between the

present ball and those which preceded it; what censorious observations on dresses, faces, manners; what unuttered emotions of jealousy, envy, and mortification; what secret disappointments; what exhaustion, vacuity, restlessness, petulance; what retrospective strictures on the whole affair, with sneering criticisms on obnoxious individuals; what large discourse on the ways and means of getting up an entertainment which shall at least rival this one, and, peradventure, surpass it! Other constituents would certainly be detected: there would be true politeness and taste; simplicity and modesty; happy faces and happy hearts; rational conversation; and the generous outgoing of some of the best affections of humanity. But enough that the elements previously enumerated would be discovered, as in too many cases they would in an ample measure, what must be the effect of a course of life involving a prolonged series of such displays (performances, shall we style them?) upon domestic happiness? What is their legitimate influence upon the conjugal relation? Are we wrong in saying, to relax it? Conjugal affection is a plant which flourishes best in the shade—not necessarily in the gloom of affliction, but in the sweet seclusion of home. It may bear to be now and then carried out and exposed for a while to the sun, and may even be made the hardier by it: but the florist

who keeps it in the sun, will by and by see it wither. It is a delicate matter for a husband and wife to discover that they are not essential to each other's happiness; and this discovery is often facilitated by an engrossing devotion to gay company. The quiet of their own fireside—the free interchange of sentiments on all subjects—the cultivation of kindred tastes—the ripening of mutual esteem and confidence—are gradually replaced by the variety, the excitement, and the diversified fascinations of a life of gayety. They come to *like* the unwholesome and intoxicating atmosphere of crowded saloons, and to prefer the pleasures they find there to the tranquil enjoyment they once derived from each other's conversation. There is no positive antipathy—no unkindness—but they are not to each other what they once were. Conjugal affection, and with it, conjugal happiness, are on the wane with them.

Nor is the effect less unfavorable upon the younger branches of a household. There is so great an incongruity between the domestic tastes, and those which are fostered by a life of fashionable frivolity, that we, as a matter of course, expect the former to decline as the latter acquire strength. No one is at a loss where to look for examples of artificial characters—characters made up, as their wardrobes are, for show and effect—good *performers* in their several

parts, but better skilled in any other drama than the drama of real life. How can it be otherwise with your children if you keep them in an unreal world; allow fresh fuel to be heaped daily upon their pride and vanity; teach them to value mere accomplishments above solid acquisitions; and accustom them to look away from home for their chief gratifications? "Do men gather grapes of thorns or figs of thistles?" How can you look for truth, sincerity, affection, disinterestedness, meekness, where you are applying a system of training which nurtures affectation, levity, and selfishness? You would not willingly alienate your children from their home, nor destroy the transparency of their characters; but you are afraid it may operate to their disadvantage if they do not circulate freely in gay society. You launch them forth, therefore, upon this dangerous sea, unappalled alike by its whirlpools and quicksands, and by the wrecks which are scattered along its shores. It will be a marvel if the usual result does not follow — if your children do not lose their simplicity, if their interest in religion (supposing them to have had any) does not decline, if they do not form new and undesirable intimacies, become inoculated with a passion for dress and display, relinquish their useful studies, begin to find your society and the established routine of home, insipid, and, in the end, become transformed

into sheer world-loving, worldly-minded beings. You *would* immolate them to the Moloch of fashion, and you have your reward. How much wiser are those parents who employ every suitable means to strengthen the domestic attachments of their children; who can discriminate between true refinement, and that superficial garnishing which they might get in a round of dissipation; who supply them with all needful aids in the prosecution of their studies, aim to develop their peculiar powers, furnish them with innocent and healthful recreations, enter with a ready sympathy into whatever interests them, guard against losing their confidence, initiate them into the mysteries of housekeeping, form them to habits of industry, and so wind them around with the cords of affection, that they feel their HOME to be

“— a spot of earth supremely blest,  
A dearer, sweeter spot than all the rest.”

This is the training the Bible sanctions; and the families that adopt it will have *their* reward.

If I specify *an engrossing devotion to business* as another characteristic of the times, which is prejudicial to domestic happiness, I am aware how the suggestion will strike the minds of some of my auditors. You will feel that the pulpit is too little conversant with commercial affairs to warrant it in

obtruding advice on this subject; and that no one who understood the current usages of our age and country, would presume to censure what you regard as "the only method in which business can be conducted with efficiency and success." I accept the implied admonition with all humility, but must be allowed to venture a step or two into this forbidden field.

It is undoubtedly true that the well-known mercantile habits of the day have their origin in the established *system* which rules throughout the world of trade. The commercial methods of '51 are so unlike those even of '21, to go no further back, that if some venerable capitalist who finished his career at the latter period could be recalled to his ancient haunts, he might almost imagine himself in another planet. Not to speak of the effect which would be produced on him by the marvellous expansion and progress impressed upon everything around him, he would be confounded with the universal hurry that had seized upon all the agents and implements of commerce, from the electric telegraph down to the humblest errand-boy in a counting-room. In looking out upon the confused scene before him, and contrasting with the tranquil current upon which commerce floated in his day, the warring billows through which it is now driving its mammoth argosies with all

the force of Cyclopæan enginery, he would be likely to conjecture, either that the globe had received a fresh momentum and imparted it to all its appurtenances, or that a generation had sprung up who were too mindful of the frailty of life, not to finish at once whatever of business their hands might find to do, so as to reserve the chief portion of their days, whether few or many, for their families. He would certainly perceive, on a closer inspection, that whatever might be the cause or the motive of this vast movement, the movement itself was too general and too gigantic for any one to hope to succeed in his plans who set himself against it or even stood aloof from it; and that many sober-minded men had of necessity committed themselves to its control, who had as little real sympathy with it, as a passenger carried off by mistake has with the movement of the train which is sweeping him away from his home. You will not require the pulpit to concede more than is embraced in this conclusion, which we have attributed to our supposed mercantile visitor from the other world. And no intelligent pastor can be ignorant that there is substantial truth in it; that to be prosecuted at all, business must be prosecuted with energy; that no man can hope to make his way in any department of trade against the eager competition which will press upon him, unless he is prepared

to bring into the amicable strife, a sagacity, integrity, prudence, and activity, equal to his neighbors; and that if he neglects his business, he will soon have no business to neglect.

But with all these admissions, is it quite certain that HOME has that place in the schemes of mercantile men generally that it should have, or that they bestow upon it the time and the care which they might, without detriment to their pecuniary interests? Let it not be forgotten that if the counting-room has its claims, so has the fireside; and that the rights of a wife and children are no less to be heeded than the wants of your customers. That must be an imperative necessity which will justify a man in making himself a stranger throughout the year in his own house, and in delegating to his wife the entire training of their offspring. This is not in harmony with the spirit and design of the conjugal relation, and it is imposing an unwarrantable responsibility upon a mother. Doubtless there are seasons of the year when this may be unavoidable; but during the greater portion of the time, some little leisure might, if there were a proper desire for it, be consecrated to domestic affection. The too common effect of an engrossing and uninterrupted devotion to business, is to weaken by degrees the domestic ties, and make the duties of home less agreeable. This may be seen

in a form too familiar to have escaped the notice of the most casual observers of society—I refer to the case of men who have toiled assiduously for many years to amass a fortune, in order that they might enjoy themselves in the bosom of their families, and who, having secured the fortune, and stocked a splendid mansion with the endless appliances of luxury, discover that the “bosom of their family” is not the sphere for them; that the process of providing such a home as their pride or their affection coveted, has been an exhausting process as to all their home-feelings; and that the costly library in which they were to revel, and with whose treasures they were to enrich the minds of the delighted circle around them, is tame to men who have for a score of years read nothing but newspapers and price-currents. All happiness grows out of adaptation. Heaven will be heaven only to the pure in heart; and home is home only to those who have strong domestic affections. A commercial life, therefore, which wholly severs you from your household now, and the privations of which you submit to, because it promises at no distant day to secure to you the amplest opportunities for domestic enjoyment, may, unless vigorously watched, cut you off as effectually from the happiness you are anticipating. You are now, as you imagine, in the condition of a poor man who has a keen appe-

tite, and nothing to supply it; you may then be like a sick man who has a loaded table before him, and no appetite.

If you ask "What is to be done?" different parties might give different answers; and I cannot with propriety attempt to reply at length. All that I could say has, indeed, been implied in the observations just made. Cultivate the domestic affections. Get acquainted with your wives and children. Try to be so indispensable to them that the sound of your dead-latch keys, at whatever hour, will send a thrill of joy through all their hearts, and light up their faces with a genial smile. Let them see that you love them; that it is a trial to be so much parted from them; and that you hasten to them, when released from your toils, like the bird with a choice morsel in its beak, to the hungry group in its nest. Make the most of your Sabbaths—not for devotion only, but for domestic happiness. No season is so busy with you but that you have one blessed day in every seven, which you can spend with your families. And if these were always occupied as they should be, in bringing down upon the plants of affection the dew and the sunshine of heaven, and thus stimulating them to a more vigorous growth—if the head of the family, as their priest and shepherd, their guide and friend, would on this day faithfully endeavor to

strengthen the bonds of mutual love, establish their characters on the impregnable basis of true religion,

“Allure to brighter worlds and lead the way—”

very much might be done to retrieve the pernicious effects upon domestic life, resulting from the prevailing methods of business. The thorny paths of commerce would lose some of their briers; more travellers would be found in the “strait and narrow way;” and many a home which is now the common-place abode of an ill-assorted family, would become the seat of genuine refinement and elevated happiness.

I have to do at present, it will be remembered, with certain “avocations and habits which contravene the true idea of home, and are prejudicial to domestic happiness.” I have spoken at some length, in this view, of a life of fashionable dissipation, particularly in its influence upon the female sex. The whole range of public amusements might fairly be considered as within the sweep of my subject; but there is one topic which it will not do to pass by. Equal justice ought, in a series of Lectures like this, to be meted out to both sexes; and I feel bound to say a few words in respect to CLUBS.

One reason why I do this has been given. A second is, that in so far as large cities are concerned, one can hardly sever the mental association which links together Clubs and domestic happiness—or un-

happiness. I bring against these institutions no wholesale denunciation. I neither say nor believe that all who belong to them are men of profligate character. I cannot doubt that they comprise individuals not only of high social standing, but of great personal worth. But in dealing with the institutions themselves, I must be permitted to express the conviction that they are unfavorable to the culture of the domestic affections, and hurtful to the morals and manners of society. That this is the common opinion respecting them is beyond a question. Of the respectable people who pass by any fashionable Club-House in an evening, the thoughts of a very large proportion are probably directed, for the moment, with the most intensity, to the homes of its tenantry, with the feeling, "Those would be happier homes if this establishment were out of the way."

The mildest conception of these associations which any one can insist upon, is that given by Mr. Addison, who says, "Our modern celebrated Clubs are founded upon eating and drinking, which are points wherein most men agree, and in which the learned and the illiterate, the dull and the airy, the philosopher and the buffoon, can all of them bear a part."\* They must be greatly scandalized if billiards and cards do not enter as largely into the recreation

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\* Spectator, No. ix.

they supply, as eating and drinking. There must be *some* potent attractions which can draw a set of gentlemen away from all other scenes and engagements, domestic and social, moral and religious, literary and political, and hold them together to a late hour for many nights in succession. If it is social reading, the authors they read may well be flattered with the honors paid them. If it is conversation,

“The feast of reason and the flow of soul,”

the talkers must have rare conversational powers. If it is politics, the country must have some zealous patriots among her sons. If it is science, no wonder that under the pressure of this prodigious research, the lightning lends its wings to knowledge, that the subjugated earth hastens to reveal its deep *arcana* to mortal eyes, and that planet after planet should come forth out of the unfathomable abyss of space, and submit to be measured, and weighed, and chronicled, as their older sisters have been.—But this is going too far even for the charity which “believeth all things.” Those who have never been initiated into the *penetralia* of these institutions, know enough of them to be satisfied that they are not precisely schools of science—or, if they are, that the sciences they exult in, are not those which soar towards heaven, but those which have to do with the

auriferous bowels of the earth, and the full-fed cattle upon its surface.

To come more directly to the point, the allegation made against these Clubs—made in the name of ten thousand injured wives and mothers and children—is, that they become a sort of RIVAL HOME to the home *they* occupy; that the influence they exert over their members loosens their domestic ties, indisposes them to their domestic duties, and not unfrequently seduces them into habits of intemperance and gambling. The clients I represent in this argument contend that they are an unnecessary institution—that where gentlemen wish to associate together for literary purposes, there are always within their reach Lyceums, Athenæums, Libraries, and Societies without number; and that as to social relaxation, it can be had without setting up a quasi-monastery. They urge with truth, that any course of social amusements pursued systematically and earnestly by a combination of gentlemen, to the exclusion of ladies, will as really tend to impair, as the companionship of cultivated women does to refine, the manners, and the sensibilities of the heart; that, as a matter of fact, those who become addicted to these coarser pleasures, lose their relish for the best female society; and that the old home sinks in their esteem, as the new one rises. These charges, which cannot

be gainsayed, bear not only upon married men, but upon young men ; for the tastes and habits fostered by the Clubs, are precisely those which go to alienate them from the paternal roof, and to unfit them to become heads of families.

After noting down my own reflections on this subject, I met with some observations upon it by an eminent female writer (the best writer, probably, that sex has produced) which one portion of my hearers at least will thank me for quoting : they are graphic, forcible, and suggestive. “ The Clubs generate and cherish luxurious habits, from their perfect ease, undress, liberty, and inattention to the distinctions of rank ; they promote a love of play, and, in short, every temper and spirit which tends to *undomesticate* ; and what adds to the mischief is, all this is attained at a cheap rate compared with what may be procured at home in the same style. A young man in such an artificial state of society, accustomed to the voluptuous ease, refined luxuries, soft accommodations, obsequious attendance, and all the unrestrained indulgences of a fashionable Club, is not to be expected after marriage to take very cordially to a *home*, unless very extraordinary exertions are made to amuse, to attach, and to interest him ; and he is not likely to lend a helping hand to the union, whose most laborious exertions have hitherto been little more than a selfish strata-

gem to reconcile health with pleasure. Excess of gratification has only served to make him irritable and exacting; it will, of course, be no part of his project to make sacrifices—he will expect to receive them; and, what would appear incredible to the *Paladins* of gallant times, and the *Chevaliers Preux* of more heroic days, even in the necessary business of establishing himself for life, he sometimes is more disposed to expect attentions than to make advances.”

“These indulgences, and this habit of mind, gratify so many passions, that a woman can never hope successfully to counteract the evil by supplying, at home, gratifications which are of the same kind, or which gratify the same habits. Now a passion for gratifying vanity, and a spirit of dissipation, is a passion of the same kind; and, therefore, though for a few weeks, a man who has chosen his wife in the public haunts of fashion, and this wife a woman made up of *accomplishments*, may, from the novelty of the connection and of the scene, continue domestic; yet, in a little time she will find that those passions to which she has trusted for making pleasant the married life of her husband, will crave the still higher pleasures of the Club; and while these are pursued, she will be consigned over to solitary evenings at home, or driven back to the old dissipations.”\*

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\* Miss More.

If there is any real foundation for these strictures, it cannot excite your surprise that in vindicating the domestic constitution, these associations should be arraigned and condemned as tending to counteract its beneficent operation. The Family is a divine ordinance. It is God's institution for training men. It is vitally connected with the destinies of individuals and nations. Whatever interferes, therefore, with its legitimate influence, must be criminal in God's sight, and a great social evil. On this ground, Clubs are to be reprobated. They are unfavorable to the domestic virtues. They make no man a better husband or father, a better son or brother. If some have mixed in them without being contaminated, this is more than can be said of all. They have inspired many a man with a disrelish for his home; have made many a young wife water her couch with her tears; and kept many a widowed mother walking her parlors in lonely anguish till after midnight, awaiting the return of her wayward son from the card-table. Does it become a community who would guard their homes as they do their altars, because they know their altars will not long be worth guarding if their homes are desecrated, to encourage CLUBS?

To recur once more to an inexhaustible topic, the true working of the domestic constitution is often impeded by *the indulgence of improper tempers.*

It is not sufficiently considered that all persons have some peculiarities of temper, and that the happiness of families depends largely on the way in which these infirmities are managed. Among the qualities which may be specified as most detrimental to domestic peace, are selfishness, deceit, imperiousness, irritability, petulance, obstinacy, jealousy, envy, and discontent. These reptiles frequently infest even affectionate families; and there is no family which should take it for granted that they may not, some of them, be lurking about its premises. It were a fanciful conceit to imagine that a group of human beings could be brought together in the confidential fellowship of domestic life, without developing *some* unworthy tempers.

“The kindest and the happiest pair  
Will find occasion to forbear;  
And something, every day they live,  
To pity, and perhaps forgive.”

The wise policy, then, is to be *prepared* for these weaknesses—to aim at the mutual correction and removal of them—and, when they show themselves, not to be provoked by them into the perpetration of some counter sin. It would operate as a wholesome check if individuals would labor to find out what their own faults are. We do not

“See ourselves as others see us,”

or we should not be heard condemning in others, infirmities which to all eyes but ours, are conspicuous in our own characters. This self-ignorance might be cured, or greatly mitigated, if we had a proper desire to know ourselves, or if faithful friends were not so scarce. What should we be more solicitous to know than our own faults? and what more valuable service can a friend render us than to tell us of them? Here is a man who plays the autocrat in his house: what a pity that some one could not whisper in his ear, that, however becoming his carriage might be if he were a Persian Grandee surrounded by slaves, it is not just the way to treat a Christian wife and children. Here is a peevish, discontented woman, who, instead of meeting her husband with a smile when he comes home wearied and harassed with his business, breaks out upon him with a volley of complaints and repinings, and pesters him with large details about her petty grievances:—what a pity that some one does not say to her, “Beware lest you make your husband’s home so unpleasant to him, that when he wants relaxation he will go elsewhere in quest of it.” It *must* be presumed in cases like these, that the parties are not apprised of their faults, for if they were, their conduct would be inexplicable.

Each member of a family sees the infirmities of the rest; but it is one thing to see them and another

thing to bear with them. This we should endeavor to do, both for the harmony of the house and because we all require to be borne with in our turn. We may not all have bad tempers of a flagrant type, but we are all more or less liable to *moods*. We are affected by the weather, by health, by secret trials which are known only to God. These changes depress the spirits and indispose us for the time to conversation. Not that they produce sullenness. This is an ugly passion—the twin-sister of revenge; hateful and difficult to cure; the curse of the bosom that harbors it, and the bane of domestic enjoyment. But while the depression of spirits alluded to has no affinity whatever with sullenness, it nevertheless puts us in a position to require the indulgence of those into whose society we happen to be thrown. It unfits us for doing our part, for contributing, as every one is bound to contribute, to the common fund of instruction and entertainment. But the other reason for exercising forbearance is still stronger; this is the only way in which a family can get on with comfort. That house will be kept in a turmoil where there is no tolerance of each other's errors, no lenity shown to failings, no meek submission to injuries, no soft answers to turn away wrath. If you lay a single stick of wood upon the andirons and apply fire to it, it will go out; put

on another stick, and they will burn; add a half-dozen, and you will have a grand conflagration. There are other fires subject to the same conditions. If one member of a family gets into a passion and is let alone, he will cool down, and possibly be ashamed, and repent. But oppose temper to temper; pile on the fuel; draw in the other members of the group, and let one harsh answer be followed by another; and there will soon be a blaze which will enwrap them all in its lurid splendors. The venerable Philip Henry understood this well, and when his son Matthew, the Commentator, was married, he sent these lines to the wedded pair: —

“Love one another; pray oft together; and see  
You never both together angry be:  
If one speak fire, t’other with water come;  
Is one provoked? be t’other soft or dumb.”

So thought the excellent Bishop Cowper, of whom this remarkable anecdote is related. The wife of this good man was afraid he would injure his health by close confinement. So, one day, like a kind-hearted, officious wife, she went into his library in his absence, and gathering up all the manuscript notes he had been eight years collecting for his dictionary, threw them into the fire. When he came home, she told him what she had done. Assured of

the kind motive which had prompted her to this act of Vandalism, his only reply to her was, "*Woman! thou hast put me to eight years' study more!*"

This, it must be confessed, is carrying meekness *about* as far as flesh and blood can ordinarily be expected to go. But even a less measure of this quality would be found a great sedative to those ebullitions of passion which ruffle the serenity of households. Allied with a sound judgment and with true affection, it would aim at shutting out from the circle such topics of conversation as were known to produce an irritating effect upon any of the group.

The same spirit would restrain a family from pushing a question, on which they differed, to the point of a peremptory decision. It would admonish them when the ice was beginning to quiver and crackle, and show them where they must stop unless they meant to break through. There are too many who refuse to see, or at least to heed, these indications, and whom nothing will arrest but an actual plunge into the wintry wave. They will insist upon their point with such pertinacity as to bring down at length that terrific "*You shall,*" or "*You shall not,*" which in conjugal life is as freezing as a bath in December. Happy are those families where discussions never reach this crisis. It is said that in the business-meetings of that exemplary Christian Society, the

“Friends,” there is no *voting*. The Clerk gathers the views of the members from their observations, and frames a corresponding minute, which, unless excepted to, stands, without a vote, as the act of the body. This is a safe principle for households. The wishes of those who wear the purple can usually be got at without a vote; and voting sometimes creates a difference of feeling, where there was simply a diversity of opinion.

But it would be endless to point out all the modes in which evil tempers contravene the design of the domestic constitution, and the occasions which arise in families for the exercise of the Christian graces. These graces lodged in the hearts of a household, supply the only sure guarantee for domestic happiness. The acquisition of them is of far greater moment to you (I address myself especially now to husbands and wives,) than the success of your proudest schemes of aggrandizement. If you would make them your own, you must give the BIBLE that place in your houses and in your affections to which it is justly entitled. You must receive as your guest that glorious Being who is the grand theme of the Bible. You invited him to grace your marriage-festival; for it was in his name and with the invocation of his blessing, that you were made “one flesh.” Were you so inhospitable as to close your doors against him

from that time? Was Jesus of Nazareth the only one of your guests whom you neither solicited nor wished to return? Is his name the only one among them which is not mentioned in your daily intercourse? Have you reared no altar to Him? Have you made Him no thank-offering? Are you flattering yourselves that you can do without Him? Even if you could, such ingratitude were most unworthy of you. But you cannot, while you exclude Him, enjoy domestic happiness in its purest and highest form. The presence of Christ will do infinitely more for you than all your treasures combined. The Sisters of Bethany felt it, as they might, to be their greatest honor, to have Him for an occasional inmate. Open your houses to him, and he will come, not to visit you, but to "make his abode" with you. And once admitted there, He will alleviate your burdens, solace your sorrows, and infuse such sweetness into every cup of domestic enjoyment, that you will bless God as you never did before, for "setting the solitary in families."

## Lecture Eighth.

### HOW TO MAKE A HAPPY HOME.

THERE may be those who think that domestic life has been presented, in this series of Lectures, in a somewhat forbidding aspect. Let it be remembered, however, that the purpose has been disclaimed throughout, of presenting a complete portraiture of the Family Constitution, and that in selecting particular topics for comment, it would seem to be more the duty of the pulpit to animadvert on infirmities and faults, than to panegyrisé excellencies with which all are familiar. That the Family is an institution impressed in every lineament with the wisdom and beneficence of the Deity, that it is eminently adapted to promote the well-being of man, and that, as a matter of fact, it is, under Providence, the source and medium of the chief part of our earthly happiness, and inseparably identified with the general progress of the race in intelligence and virtue, are axiomatic truths with all who receive the Bible as an inspired book. It is

precisely because it occupies so commanding a position, and is clothed with so lofty a mission, in the affairs of our world, that it is incumbent upon us to guard against the evils which may conflict with its proper working; and this can be done only by having them pointed out and our attention duly called to them. To infer from such an exposition that conjugal felicity must be a romantic dream, or that there are not very many happy families, would be as unwarrantable as it would be to found an argument against the principle of republican governments, upon the derelictions of a particular administration. The only matter of surprise is, that these topics should be so little insisted upon; that the weaknesses and malpractices which shed a blighting influence upon so many HOMES, should be so rarely adverted to, even in the Sanctuary; that instead of imitating the inspired writers, who have put on record numerous instances of these very infirmities, and taken their sublime morality into the household and applied it to every existing social relation, the pulpit should content itself with the vaguest generalities about domestic life, and sedulously shun any specific reference to the errors which deform it. It would not be strange if the habitual neglect of this field on the part of the Ministry generally, had generated a feeling even in the minds of some intelligent Christians, that it was a

territory which lay quite beyond their jurisdiction; that while it becomes them to enforce the *dogmata* of Christianity, to summon men to repentance and faith, and admonish them against all vicious practices, it is not their vocation to "invade the sanctity of the fire-side," and arraign the "venial faults" which may be committed there. Those who may have imbibed prejudices of this kind would do well to test them by "the law and the testimony." The more thoroughly they inquire into the scope and tenor of the Scriptures, the more clearly they will see that neither the Bible nor the pulpit can be shut up within the metes and bounds which they would impose; that as moral accountability extends over the whole range of human life, and into every nook and corner of it, so it is the design of the Gospel to correct *all* the faults and failings of men, to fit them for all their duties and temptations, their trials and pleasures; that it comes short of its errand if it does not make us better husbands and wives, better parents and children, as well as exemplary church-goers and liberal philanthropists; and that the only way in which it can fulfil this part of its commission is by being brought, in its plenary authority and efficacy, directly into our houses. The jealousy of moral disquisitions here alluded to, is perhaps natural in a region where a just pre-eminence is assigned to the great doctrines of revelation; and it

may exert, in some respects, a wholesome influence. But it is a capital mistake to contemplate Christianity in one only of its aspects; to regard it as a scheme of truth to be believed, and not as a system of duties to be performed; to be so engrossed with its theology, as to overlook its ethics; or to magnify its spiritual offices, those which relate to the intercourse of the soul with God, and to religious ordinances, at the expense of those precepts which pertain to self-discipline and to the obligations between man and his fellows. Neither the Saviour nor his apostles thus divorce faith and practice. Had their example been more rigidly adhered to, in respect to the class of duties which has occasioned these observations, the weeds might have been extirpated from many a domestic enclosure, where they have been suffered to grow in noisome luxuriance. There would, in other words, have been more happy homes, if the PULPIT had been less parsimonious of its great influence, in showing how homes were to be made happy and in helping to make them so.

It would be going too far to assume that this is an art which is sufficiently understood without the aid of the pulpit. The very cursory survey of our subject with which we have been occupied in these Lectures, must illustrate to every candid mind, that *inadequate conception of home*, already specified as one of the

chief sources of the evils complained of. If the fact were otherwise—if people generally were imbued with scriptural ideas of home—it could not be that so many families would submit to have their happiness needlessly sacrificed; they would at least guard against some of the causes which disturb their peace. It is easy to conceive of the emotions which would possess the breast of a pure-minded being, who, with the faculty of making himself invisible, should go through a community in quest of scenes of real domestic happiness. Confining himself to families raised above the reach of want, and not suffering from either sickness or bereavements, how much self-made trouble would he meet with! He enters a house the costly furniture and decorations of which indicate the opulence of the owner; but indolence and inefficiency preside at the helm, and there is very little happiness there. In a second, of similar aspect, there are spells of happiness, but the husband is too capricious and passionate to allow them to last long. In a third, he finds a group of children who have never learned the fifth commandment, and, barring an occasional angry word or blow, are tolerated in their insubordination. In a fourth, he finds a nursery left to itself, and the servants for the most part in the occupancy of the premises, the wife and mother having more taste for com-

pany and visiting than for domestic affairs. In a fifth, the machinery would move smoothly but for the presence of a spoiled child: and a single spoiled child in a family is like a grain of sand among the wheels of a watch. In a sixth, a spirit of selfishness is eating out the core of all genuine affection. In a seventh, the introduction of a son-in-law or daughter-in-law, whose tastes are uncongenial with their own, has cast a gloom over the house. In an eighth, an unjust distribution of the property has soured the feelings of the members against one another.—And thus the supposed stranger might go on indefinitely, discovering families which *ought* to be happy, and the causes of whose unhappiness are really within their own control.

If this shows anything, it shows that the true idea of HOME is not appreciated, and, as a natural consequence, no adequate exertions are made to secure its proper ends. Rightly considered, there are no duties laid upon us of a more imperative and momentous character than those pertaining to home. It is there the work of education is to be carried forward; not there exclusively, but there primarily. By “education,” is not meant teaching children to read and cipher and sew; but the entire training of the household, in all their physical, intellectual, and moral powers, for time and eternity. It is a place of train-

ing as well for parents as children. All the members of the family, from the oldest to the least, are daily acting upon one another: the very infant-in-arms is unconsciously exerting an influence upon the venerable grandmother, who renews her maternal joys in watching its happy smiles. The husband and wife are moulding each other's principles, and shaping each other's destiny. All the arrangements of the family; all their plans; all their intercourse; every incident of the busy day down to the accidental fall of a child or the call of the post-man; every word uttered, down to the tart answer of some irritated youth, or the sparkling *facetie* of the dinner-table; all are so many agencies in the great work of education. And they are plying their varied powers without intermission. Whatever comes within their reach is as certain to feel their influence, as the plant you set out in your garden is to feel the effect of the grateful warmth of June and the frosts of December. And the peculiarity of the case is, that the *material* cast into this alembic and on which its mighty forces expend themselves, is, human character—a rational, responsible, indestructible subsistence, which is (in all ordinary cases) to bear the identical lineaments now impressed upon it, through an eternity of perfect joy or unmitigated sorrow. *This* is the true conception of home; and every view of it is radically

defective, which excludes the ideas of God and heaven and eternity; which fails to recognize it as the appointed theatre where the little group who dwell together in the tenderest earthly fellowship, are, by God's blessing, to train up each other for "glory, and honor, and immortality." It is not possible for a man who forms this estimate of home, to think lightly of its claims. So far from pushing its requisitions aside on every trivial occasion—so far from imagining that they may be referred to those brief interstices of time, which sloth or mere convenience or languid inclination chooses to redeem from secular care and social pleasure, he will feel that next to the obligation of giving himself up to God, to be saved through the blood of Christ and renewed by his Spirit, his prime duties are those he owes to his family. And he will regard with a jealous eye, every interest which threatens either to rival this one in his esteem or to divert him from its intransferable engagements.

It might be instructive to consider in this connection the signal advantages pertaining to a little community like the family, for carrying forward such educational processes as are here referred to. But without expatiating on that point, let it be noted that if the great ends of the domestic constitution are those which have been specified, it is **THE PALPABLE**

DUTY OF EVERY MEMBER OF A HOUSEHOLD, TO DO ALL THAT HE CAN TO MAKE HOME ATTRACTIVE, AND TO INCREASE THE HAPPINESS OF THE FAMILY.

The parents must take the lead in this. Home will be in their children's eyes, very much what it is in their own; for even our young children have ordinarily sagacity enough to see whether we think home is of any importance. We shall in vain labor to foster their domestic sympathies, if the whole current of our example goes to disparage domestic enjoyments. What impression, for example, must be made upon the minds of children whose parents spend only an occasional evening at home, and make parties and amusements the burden of their conversation at the table? Or what inferences must a group of children draw, if they have a father who takes no interest either in their studies or their recreations, and never proposes to them anything which may promote their happiness? It would be a marvel if these children should grow up with any strong domestic feeling. This feeling, it should be remembered, is already there; we have not to create, but to foster it. Our office is to refrain from all that may interfere with it, and to use wise and gentle means for aiding its healthful development. Whatever multiplies the attractions of home, will conduce to this result. The youth will bend his steps where he has the best prospect of

enjoying himself. It is a wise economy, therefore, to extend and vary the rational amusements of a family. Wherever there is a talent for music, or drawing, or an aptitude to a particular science, it should be cultivated. If children can be made practical botanists or mineralogists, the collecting of specimens will answer the double purpose of invigorating their health, and adding to their stock of useful knowledge. Books may be made an unfailing source of interest, especially when the youthful readers are encouraged to converse about the topics which have occupied them. The more their avocations are noticed by the older members of the family, the more are they clothed with a certain dignity in their own eyes. We render a happy child a substantial service, when we get him to show us the picture over which he is hanging with rapt attention, or go out with him to look at the rabbit, with whose rations he so often hurries away from the table. The ordinary intercourse of the family may be made both improving and agreeable, if we choose to draw upon our own resources, and encourage our children to draw upon theirs. It requires an effort to do this habitually—a greater effort than some are disposed to make. There are treasures of knowledge in many families, sufficient, if properly applied, to throw a charm around their familiar intercourse, but which, in so far

as domestic culture is concerned, might as well be in the bottom of the sea ; for they are never brought out, except at the bidding of strangers.

Perhaps no father ever understood the secret of making a happy home, better than the Rev. Legh Richmond. Keenly, if not morbidly, alive to the dangers incident to the promiscuous and daily comingling of boys in the streets, and the perils which beset a life of frivolous dissipation, he spared no pains to supply his children with affluent means of enjoyment at home. "He had recourse to what was beautiful in nature or ingenious in art or science ; and when abroad, he collected materials to gratify curiosity. He fitted up his museum, his auctarium, and his library, with specimens of mineralogy, instruments for experimental philosophy, and interesting curiosities from every part of the world. He had his magic-lantern to exhibit phantasmagoria, and teach natural history ; to display picturesque beauty, and scenes and objects far-famed in different countries ; his various microscopes for examining the minutizæ of plants and animals ; his telescope for tracing planetary revolutions and appearances ; his air-pumps and other machines for illustrating and explaining the principles of pneumatics and electricity ; authors of every country who treated on the improvements connected with modern science ; whatever, in short,

could store the mind with ideas, or interest and improve the heart. When he travelled, he kept up a correspondence with his family, and narrated to them the persons, places, and adventures of his progress. On his return, he enlivened many a leisure hour by larger details of all that he had observed to amuse and improve. . . . Music was another source of domestic enjoyment in which he excelled, being both a good composer and no mean performer. Many of his children played on some instrument, and occasionally joined their father in a 'concert of sweet sounds.' He encouraged the use of the pencil, and was very anxious that his daughters should cultivate their taste for drawing."

Mr. Richmond's aim was "to cultivate philosophical pursuits in connection with religion, with his children, as recreations, instead of allowing and encouraging the trifling and often pernicious amusements of the world." And, as might be supposed, he did not expend all this patient and generous care upon his home in vain. One of his daughters says: "Our dear father has succeeded in making his home dear to all his children. Home was never talked of without emotion by any of them. They left it with regret. They returned to it with the fondest affection, and connected with it every endearing association. No patriot Israelite ever sang of the place of

his nativity with more enthusiasm, 'Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.' Our beloved parent's integrity and uniform consistency engaged our esteem; and the multiplied resources of innocent gratification which surrounded us, won our regard."

It is not in the power of every parent to copy Mr. Richmond's example in all its details; but, if households generally could be transfused with his *spirit*, it would more than quadruple the aggregate amount of domestic happiness in the world. This, in truth, is what we most need—the disposition, the habitual purpose and effort—by the blessing of God, to make our homes happy. Those who have not pondered the matter, will be surprised to learn how much more they can accomplish in this direction, than they have been wont to suppose; and the importance of the object entitles it to their most serious attention. One of the ablest writers of the age has observed that, "the recollection of a thoroughly happy childhood (other advantages not wanting) is the very best preparation, moral and intellectual, with which to encounter the duties and cares of real life. A sunshiny childhood is an auspicious inheritance, with which, as a fund, to commence trading in practical wisdom and active goodness. It is a great thing only to have known by experience that tranquil, temperate felicity

is actually attainable on earth ; and we should think so, if we knew how many have pursued a reckless course, because—or chiefly because—they had early learned to think of HAPPINESS as a chimera, and had believed momentary gratifications to be the only substitute placed within the reach of man. Practicable happiness is much oftener wantonly thrown away, than really snatched from us ; but it is the most likely to be pursued, overtaken, and husbanded, by those who already, and during some considerable period of their lives, have been happy. To have known nothing but misery, is the most portentous condition under which human nature can start on its course."\*

It is an affecting confirmation of this last remark, that of some six or seven hundred convicts in one of the Penitentiaries of a neighboring State, about three-fourths, as was ascertained in the progress of a recent investigation, were men who had either had no homes, or unhappy homes. The youth who goes out into the world from a bad home, lacks the best of all restraints and safeguards, next to those of personal religion. He has no *past* to appeal to, or only one whose influences accelerate his downward course. No venerable form of an affectionate father rises up to admonish him against the specious temptation with

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\* Isaac Taylor.

which he is dallying,—no mother's hand pressed upon his infant head, as he kneeled at her feet in prayer—no gentle sister ministering to his daily pleasure with her unsolicited offices of kindness—no scenes of boisterous mirth with laughter-loving brothers—no cheerful studies—no jovial vacations—no morning and evening gatherings around the family-altar—no tranquil Sabbaths, with their lessons of heavenly truth, and especially that most sublime and precious of all truths—

“How guiltless blood for guilty man was shed,—”

no reminiscences like these come thronging around him, like a guard of angelic sentinels, to rescue him from the impending danger. The place he called his home, is defined in his experience with a blot. His associations with it are of jealousies and bickerings—of falsehood and selfishness—of oppression and alienation—of terror and cruelty. And if the thought of it recurs to him in the moment of his peril, it will be likely to inflame his passions, and precipitate him into the chasm at his feet.—The counterpart of this portraiture is too often met with in real life, to require to be delineated—the case of young men, who had severed, in a career of dissipation, every strand which bound them to virtue, but one; and who had at length been reclaimed from their excesses by the

constant, persuasive influence of a blessed home, long abandoned by them, and perhaps now broken up, but so enshrined in their memories as to have become a part of their very being.

Some of the expedients for making home attractive and increasing the happiness of a family, have been hinted at. May I refer again to a topic frequently introduced in these Lectures, the *importance of cultivating the affections?* Home can never be what it was designed to be, without LOVE. Founded as the conjugal relation is in the mutual susceptibility of love between the sexes, love is no less the fundamental law of all the relations derived from it. It is as essential to the true working of the domestic constitution, as the atmosphere is to respiration. No available means for fostering it should be neglected. It should be made as far as possible, the main spring of that order and obedience which are so often secured by the exercise of mere authority. To accomplish this may in certain cases be a work of some difficulty. Not to speak of the adverse tempers which may be found among a family of children, parents may have to contend with moroseness, austerity, irritability, or other infirmities of their own, which, if indulged, will be very unpropitious to the growth of affection. It is to be apprehended that the clock-like precision and symmetry which prevail

in some households, must be ascribed more to these ungracious qualities in the parents, than to the free spirit of love. They forget that in the matter of domestic subordination, the means are of no less importance than the end. They pride themselves, it may be, in having a family that move at their bidding, like a well-disciplined military corps on drill—the grand consummation in tactics being to make men as much like machines as possible, as the last achievement in mechanics is, to clothe a machine with the physical powers of man. But does it never occur to them that the rigorous process by which this high state of discipline has been brought about, might, if applied at home, be fatal to all filial affection? There are possibly among these rank and file, men who, if they dared, would send a bullet through their commander's heart; and whole platoons who look upon him only with aversion. Would they purchase domestic order at this price? Home is neither a Barrack nor a House of Refuge. An intelligent stranger would derive no satisfaction from observing the punctuality of your household, the studied decorum of their manners, their deference to your commands, and the neatness of their rooms, if he saw, as he went through your mansion, placards suspended here and there with a tedious schedule of petty rules, all enforced by pains

and penalties; or, if, in the absence of these manifestoes, he had reason to suspect that the result was brought about by a system of this kind. We may tolerate something like this in a school, but it is incongruous in a family. "Children may be governed at school by motives of fear without entirely depraving their sentiments; because school is not their ALL; and they have still a home and a sphere of love to think of. But to rule them in any such way at home itself, is to wind out of their hearts, by a slow but certain process, every root and fibre of the affections; nor will it fail to render them in the end, murky, obdurate, crafty, selfish, and malign."

There is a "more excellent way" of securing filial obedience. Love will do more than authority. Not blind, capricious, fitful affection, but affection guided by wisdom, sustained by fortitude, illumined by a prevailing cheerfulness, and nurtured by a genuine faith. This divine sentiment enthroned in a parent's heart, will make his duties delightful, and enkindle a corresponding sentiment in the breasts of his family. Its tendency, at least, will be to neutralize selfish predilections, and by multiplying the enjoyments of the circle around him, to invigorate their home-feeling. The same influences which cement a household to each other's hearts, consecrate in their affections the roof under which they dwell.

The more tenderly they become allied together, the more they will strive to make their home what it should be—a scene as well of present happiness as of training for the future. Such a family will neither spend their lives in getting ready to live, nor keep up an establishment merely to exhibit it and themselves to visitors. It is their HOME. Cheerfully extending its hospitalities to friends and strangers, they nevertheless foster it as the source from which they derive their purest earthly felicity. Their various occupations are pursued, and their several gifts cultivated, for the common welfare. The father does not deem it a waste of his intellectual wealth, to distribute it, as occasion serves, among his children; nor is that, in his view, a lost piece of humor which makes the ceiling ring with *their* shout of laughter. A son reduplicates the pleasure his book affords him, by bringing it down from his room to read choice passages to the group around the sofa-table. The daughter, lately from school, dedicates *her* accomplishments to the sacred cause of domestic happiness. Ever ready to oblige a friend or a social party with her harp or piano, she values her music no less for its own sake; and feels that it is answering its noblest ends, next to the praise of Jehovah, when it is soothing the care-worn spirit of her father, or throwing its magic spell around a brother who is

growing impatient at the monotony of home. And the mother—how superfluous to add, that the mother of a circle like this, employs all her resources in forwarding the common end; that she is prompt in detecting, and, if possible, extinguishing elements of discord, and sagacious in devising fresh means of enjoyment; that her pure and disinterested affection blends at once and with equal facility, with every joyous and every sad emotion in the experiences of her family; and that the loftiest earthly aspirations of her nature are satisfied in the consciousness that she is the loved and loving queen of a happy household.

If domestic scenes like this are to be found at all in our world, it is well for those who would have them renewed in their own families, to understand, that they follow, with very rare if any exceptions, only in the train of true religion. This may strike with surprise individuals who have imbibed the vulgar prejudice against religion as enjoining a gloomy and ascetic life. There never was a grosser libel upon Christianity published than this. "The voice of rejoicing and salvation is in the tabernacles of the righteous." The very being of the family is to be traced, under God, to the BIBLE.\* Where there are

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\* Vide Lect. I.

no Bibles, it may almost be said there are no families. The Bible defines the duties incident to the several domestic relations, supplies the proper motives for the performance of them, and fosters the spirit which makes them tributary to the common happiness. We have just seen that to make our houses what they should be, the affections must be cultivated, and each individual must co-operate with the rest in enlarging the means and implements of enjoyment. But to do this effectually we need superhuman aid. There are serious obstacles to be overcome. Selfishness, pride, vanity, deceit, envy, resentment—wherever there is a human heart, one must be prepared to encounter a brood of evil passions. Then there are the hindrances “from without,”—the perplexities and sorrows which are bound up in our heritage of life, and from which no station or occupation is exempt. No earthly or finite agency is powerful enough to cope with difficulties like these. The love of God is the only adequate solvent for human selfishness. The sympathy of the Divine Comforter is the only sufficient balm for real sorrow. Omnipotent grace is the only influence which can take the snare out of our pleasures, and make prosperity safe for us.

Besides, we are so constituted that we must be at peace with God before we can be at peace with our-

selves. The grand necessity of our nature is, to be reconciled to God and renewed in his image. No less in mercy to us than in vindication of his own prerogative, He has so formed us that we can find our perfect satisfaction in Himself alone, and that until we have attained this, we must forego the plenary enjoyment even of our best earthly blessings. The religion which is indispensable to fit us for heaven, is our best preparative for the responsibilities of the present life: and rugged as its paths sometimes are, it is still an animating truth, that

“The hill of Zion yields  
A thousand sacred sweets,  
*Before we reach the heavenly fields,*  
Or walk the golden streets.”

Can you doubt this in respect to the FAMILY? Go through society, then, and see whether there are any happier households than those which acknowledge the benign sway of the Gospel. Perfection you will not look for this side of heaven: the trail of the serpent is over all our flowers. But in ordinary cases, you will be able to gauge the real happiness of families by the degree in which they submit themselves to the teachings of the Bible. The moment you succeed in establishing the Bible in a house, you open there a fountain of pure enjoyment. Not, in-

deed, by merely depositing in the library a copy of the Sacred Scriptures: these may be found in all the bravery of splendid embellishments and gold clasps, in many a mansion where the same mission would be fulfilled about as well by copies of the Sanscrit, as of the English version. But let the great truths of the Bible be lodged by the Holy Spirit in the hearts of a family, and then see whether a blessed transformation does not gradually pass over them. If the usual effects follow, ill tempers will begin to decline, and duties will be gone about with a lighter step; there will spring up a more generous interest in each other's welfare, with a mutual spirit of meekness and conciliation; the parents will feel their sceptre grown lighter, and the children will find the path of obedience strewn with fresh flowers; a serene atmosphere will be diffused through their habitation; they will enjoy their mercies with a keener zest, and bear their trials with greater equanimity; a substantial addition will have been made to their daily happiness, and their characters will undergo a corresponding improvement in symmetry and genuine refinement. These results are predicted with confidence, because they are precisely what might be anticipated from the nature of the case, and what we actually see in numerous examples around us. It is also to be noted, that the Bible is equally adapted to

families in all situations, and to the manifold changes which diversify the course of domestic life. No family can safely dispense with its presence. It has its lessons of resignation and content for the cottage, and its lessons of moderation and humility for the palace. It is fitted alike to restrain the excesses of the dissolute, and to arouse the dormant energies of the slothful. It speaks with equal authority and wisdom to the father and the child, to the master and the servant. It is the best of all companions to the widow who is left, with perhaps a scanty competence, to train up, single-handed, a family of children. What could such a widow do without the Bible? It is, indeed, essential to all families in times of affliction. These are seasons which expose to the devotees of the world, their real poverty, even in the midst of pomp and splendor. The unsolaced sorrows of the great are enough to move the pity of the pious poor. But they require the Bible no less in their prosperity. A family revelling in opulence and gayety, living for this world and reckless of eternity, is like a gallant ship under full sail among reefs and quicksands, without a helm. Nothing, under God, can save them except the Bible. In one sense, they may have this now. It has a place on their tables; they assent to its doctrines; they so far conform to its ordinances as to go to the Sanctuary

of a Sabbath morning; they may even have made a profession of Christianity. But if this is all, the Bible has but begun its work among them. They still bear the image and superscription of the world; and their religious profession means no more than the *Dei gratia* impressed on an imperial coin. Religion must be everything or it is nothing. We need never expect it to enrich our families with its blessings, if we treat it with disparaging indifference, or use it as the Bible is used in a coronation pageant, to embellish our gentility and impart dignity to our social state. Christianity is neither to be thrust into a corner, nor etherized upon a tripod, and brought out only to grace our festivals and funerals. This is not to have "THE BIBLE IN THE FAMILY." It must be there as a text-book for daily study. Its sublime teachings must be laid up in the hearts of the household. They must cherish it with reverential affection. They must make it their chart and guide. They must show their veneration for it by adjusting their domestic economy to its models; by discarding what it forbids, and practising what it enjoins, in temper, conversation, and conduct; and by a trustful recognition of the God it reveals, in their plans and aims, their duties and recreations. This is what the Bible claims; and the families that concede it, will not be left to guess at the meaning

of that pregnant Scripture, "Them that honor me, I will honor."

There are two institutions which will naturally suggest themselves to every thoughtful hearer, as having a most intimate connection with this part of our subject, to wit: the Sabbath and Family Worship. The Bible is sure to carry them into every house where it is itself admitted, and they, in turn, sustain and increase its influence. It would occupy too much time to show at large, how effectually the Scriptures contribute to domestic happiness through the medium of these institutions. Let it simply be observed, as regards the first of them, that the Sabbath supplies the only season which the great mass of men are allowed to spend at home. Stern necessity drives them abroad during the six working days. They are off, after a hurried meal, early in the morning, carrying their coarse noonday lunch with them, and return at evening tired and hungry, scarcely in time to find their younger children out of bed. What room is there here for the culture of the domestic affections? If it were not for the Sabbath, the laboring classes would have, in the meaning which we attach to the word, no HOMES. "Their natural affections would be blunted, and a diminished interest in each other's well-being would ensue in consequence of the infrequency and hastiness of their family intercourse.

The several members of the same household would grow up in strange and freezing apathy towards each other. The children would seldom see the father, except for a few hurried minutes, and then it would be when he is chafing beneath the labor-yoke, and when his eye is continually roving to the admonitory hands of his watch; a time not at all calculated to encourage the reciprocities of paternal and filial love. The father too, on his part, never having a few consecutive hours of leisure to enable him to explore the mine of household treasure which he nominally possesses, would soon feel the chain of labor drag as heavily as his dead heart within him, while the brawny arm of energy and the soul of enterprise would flag, because the inspirations of love were wanting. For where ambition, or covetousness, or emulation stimulates one to indefatigable effort, love impels thousands on in the fierce races of human industry. Think of the state of things everywhere existing among the working classes: think of homes divested of their attractions; think of the bonds of sympathy between the closest kindred universally relaxed; think of the strong affinities of nature which, for lack of adequate domestic fellowship, are dying out of human hearts; think of hard labor thus deprived of its elastic spring, going on with sluggishness and languor, for who would toil and sweat and

‘grind the bones out of his arms,’ without a powerful motive? and what motive is sufficiently strong to urge millions of our yoke-fellows to menial offices all their lives, save necessity to provide for themselves, and love towards those dear ones who have a natural claim upon their services? Think of the consequences that would ensue from the withdrawal of this mainstay of the industrial habits of the people, and infer therefrom the inexpressible advantages accruing to innumerable family groups, and to society at large, from the maintenance of the Sabbath from all carnal and secular innovations.”\*

All these evils are, in a measure, counteracted by the hallowed influence of well-kept Sabbaths. This season is to the laborer and the artisan a sacred enclosure shut in by infinite goodness from the strifes and tumults of life; like that beautiful little isle, the *Jardin*, high up among the glaciers of Mont Blanc, presenting to the eye a tablet of unchanging verdure and perennial flowers, embosomed in a sea of everlasting ice. The blessings garnered up here for the poor, are as priceless in value as they are diversified in character; and none among them are more patent to the eye, than those which pertain to the develop-

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\* Prize Essays on the Sabbath, by Working Men: Essay I. This remarkable volume has been published in a cheap and beautiful form by the Presbyterian Board of Publication.

ment of the social sympathies and the cementing of domestic attachments. Nor is it these weekly reunions of the sons of toil, which furnish the only illustration of the salutary effect of the Sabbath upon the homes of a people. No family can habitually "remember the Sabbath day to keep it holy," without being drawn more closely to each other's hearts, and having the cords strengthened which bind them to their home. Even where the day is not regarded as it should be, it makes itself felt to that degree that many families, if it were withdrawn, would soon fall to pieces: they have not cohesion enough to hold together without the unrecognized restraints and stimulants imposed upon them by its indirect influences.

No less salutary is *Family Worship* as a means of promoting domestic happiness, and adding to the attractions of home. It is something to bring the members of a family together twice a day. For "in proportion as the subjects of mutual obligation live apart, they will cease to care for one another. No customs of society are laudable or safe which tend, in any considerable degree, to separate parents from children and brothers from sisters."\* All such customs go to weaken that sense of mutual dependence,

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\* Rev. J. W. Alexander, D. D.

which is commingled, as a vital element, with the domestic affections. Love must be on the wane in any house the inmates of which rarely meet together. But in the case we are contemplating, they are not merely convened morning and evening to look each other in the face, or to hold a familiar talk; they assemble to engage in one of the most tender and impressive of all services. To listen, as a family, to the counsels of inspired wisdom; to sing in unison their hymns of praise, and bow down together before the throne of grace, and follow the hallowed accents of a father's voice while he presents, as the revered priest of his household, their common confessions, supplications, thanksgivings and intercessions. Can you wonder that a service like this should have enkindled the enthusiasm of one of the sweetest of poets, who, though his own worst enemy, could never forget the daily worship of his father's house? You must be too familiar with his vivid description of it to make it necessary to quote more than one of the closing stanzas.

“Then kneeling down to heaven's eternal king,  
The saint, the husband, and the father prays;  
Hope 'springs triumphant on exultant wing,'  
That thus they all shall meet in future days:  
There ever bask in uncreated rays,

No more to sigh or shed the bitter tear,  
Together hymning their Creator's praise  
In such society yet still more dear,  
While circling time moves round in an eternal sphere."\*

Is it possible to conceive of a service better adapted than this to repress all jealousies and envies, to drive away the gloomy vapors of moroseness, to restore serenity to every clouded brow, to reburnish the chain of affection, and diffuse an air of cheerfulness through the house? If there is a transient interruption of conjugal cordiality, can the coolness survive the family-prayer? If there are heart-burnings among the children, will they not dissolve like snow in the sun as the petition goes up, "Forgive us our trespasses as we forgive those who trespass against us?" If misfortune has come down upon them, will they not cling the more closely to each other as they pour their common sorrows into the ear of their common Father? If they are enriched with unlooked-for blessings, will they not feel them to be the more precious as they present their united thank-offering to the Giver of all good?

But I *must* not detain you with this animating theme. Let me rather invite you to prove for yourselves the efficacy of Family Worship as a help to

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\* Burns.

domestic happiness. Let it be your first care to rear an altar to God if your house is without one — to repair your altar, if it has fallen into decay.

And by this and every other means which God has placed within your reach, strive to prepare yourselves and those who are dearest to you for a better world. Give the BIBLE the place in your families to which it is entitled, and then, through the unsearchable riches of Christ, many a household among you may hereafter realize that most blessed consummation, and appear A WHOLE FAMILY IN HEAVEN!

## Lecture Ninth.

### HOW TO DEAL WITH OFFENCES AND INJURIES.

WE read that on a certain occasion, after our Saviour had propounded one of the mysteries of his religion to his disciples, some of them exclaimed, "This is an hard saying: who can hear it?" There may be individuals who will be disposed to make the like exclamation on listening to the command He has laid down respecting offences and injuries. MORE-OVER, IF THY BROTHER SHALL TRESPASS AGAINST THEE, GO AND TELL HIM HIS FAULT BETWEEN THEE AND HIM ALONE: IF HE SHALL HEAR THEE, THOU HAST GAINED THY BROTHER.\* Certain it is that this is a command which runs counter to the natural feelings of the human heart, and one which "flesh and blood" would never have prescribed, nor without the aid of Divine grace, will ever be likely to comply with. It has been justly observed, that "the whole

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\* Matt. xviii. 15.

compass of pagan ethics furnishes no rule on the subject of offences at once so manly, so benevolent, so wise, so practical." Indeed, the ethical system of the Gospel bears the image and superscription of the Deity, no less than its sublime theology. A candid inquirer need not go up into the mount of transfiguration, to satisfy himself that Jesus of Nazareth is a more than human teacher. He need not see the blind receive their sight, lepers cleansed, and the dead raised, at his command; nor stand with the affrighted disciples upon the deck of their little bark, and see the raging Gennesareth hushed to rest by the utterance of those simple words—"Peace: be still!" The Sermon on the Mount will satisfy him that he has to do with a Divine teacher. And in *all* his precepts, even those elicited by trivial circumstances and thrown out in an incidental way, he will find him rising so far above the teachers of that age not only, but of all ages, and proposing a scheme of morals so elevated, so harmonious, so pure, so benevolent, that he will be constrained to exclaim with the centurion, "Truly, this is the SON OF GOD!"

The text presents us with a specimen of these admirable teachings. It relates to a subject in which we are all concerned; for who does not sometimes give or take offence? Let us attend, then, to the counsel of one who speaks to us with equal wisdom,

kindness, and authority, that we may know what we ought to do when one trespasses against us. We may divide the subject by considering **THE DUTY ENJOINED,** and **THE REASONS FOR PERFORMING IT.**

**I. AS TO THE DUTY.** “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.”

The principle embodied in this rule should be acted upon by all persons; but the word “brother,” in connection with the next two verses, restricts the immediate application to members of the church. It supposes a case of “trespass;” an injury received; a fault committed.—It will not be deemed irrelevant to observe here, that we should guard against an extreme sensitiveness to affronts. Some persons are much oftener “trespassed against” than others, simply because they are so easily offended. They suspect evil where no evil is intended. They deem themselves injured where no injury was meant. A hypochondriac who is always feeling his pulse, will not be long without detecting some disease. And a jealous person who is constantly on the look-out for slights and injuries, will be certain to encounter as many as will suffice to keep his bosom in a turmoil. There is neither religion nor reason in this. Liable as we all are to give offence by our actions, our words, our

very looks and gestures, and our omissions and neglects, we are bound to exercise great tolerance towards others—to bear as we need to be borne with, to make ample allowance for moods and circumstances, and to put a charitable construction on all doubtful passages. The charity which “thinketh no evil,” requires this of us. And an adherence to these rules would preserve us from the common error of confounding accidental with intentional slights, and from interpreting a single harsh and hasty expression as a proof of alienated affection.

But a “trespass” has been committed: how are we to deal with it? What are we to do in respect to our offending brother? “Go and tell him his fault between thee and him alone.”

Go to *him*. He is the party most concerned in it. His fault has placed him in a relation to you which no one else occupies. He has a right to receive a communication from you, if such a communication is to be made to any one. And duty bids you go to him in preference to any other person. Instead of doing this, however, individuals will sometimes lock up the injury in their own breasts, and let it rankle there. It may possibly have been an undesigned offence; but without seeking any explanation, it is nursed and cherished in secret and allowed to produce coolness and alienation, if not resentment, towards the other

party. The Saviour's rule forbids this. It is not satisfied with your simply withdrawing your confidence from the offending brother, and saying, in your heart, "I entertain no resentment towards him, but I wish to have nothing further to do with him." This is not at all what the Master says. He says, "Go to him." This is very different from saying, "Keep this to yourself, but treat him henceforth as a heathen man and a publican." "Go to him." "To *him*," observe. It is very common for people to "go" with their grievances, but they go to the wrong parties. They may go to a magistrate and invoke the pains and penalties of the law upon the trespasser. Or they may go to their friends and neighbors, and bruit it abroad that such an one has injured them thus and so. This is human nature, but it is not Christianity. Christianity supplies, or is presumed to supply, a new nature. "Old things pass away; behold, all things are become new." And instead of obeying the dictates of the old nature, it behooves us to follow the promptings of the new nature, and go with our suit, not to persons who have nothing to do with it, but to the person who has everything to do with it. There is a contingency in which it may be proper and even obligatory to mention it to others. "If he will not hear thee, then take with thee one or two more." *One or two*

more! How careful our Saviour was of the reputation of his disciples! How solicitous to preclude occasions of public scandal! The first individual to be approached is the offender. He must "hear thee" before any one else hears thee. And if this fails, you are to mention it, not in the Gazette, not in the social assembly, not even to your personal friends indiscriminately, but to "one or two" merely—and let these be persons of great discretion and integrity, who can keep a secret, and treat a delicate matter wisely and kindly. What could be farther removed from this course than that so often pursued, of publishing a trespass far and near without applying to the trespasser at all.

The rule, as just intimated, requires us not only to go to the offending brother, but to go to him *alone*. "Go and tell him his fault between thee and him alone." Our Saviour "knew what was in man." He knew that to tell one of his faults in the presence of others, would be the sure way to exasperate him. It is well if a man's pride will bear a private admonition; a public one it cannot be expected to endure. Such an admonition implies a bad temper—at the least a self-righteous or an imperious spirit on the part of the reprover. And it looks more like a design to expose the infirmities of the erring party than to bring him to repentance. A public offence may in-

deed demand a public rebuke. "Them that sin, [i. e. openly and flagrantly] rebuke before all." And thus Paul reproveth Peter at Antioch. But it is of private offences our Saviour speaks in the text. These are to be dealt with in private. For our own good requires this. There is great danger, if we attempt to administer a public reproof for a private grievance, that we may be carried away by pride or resentment. Religion too may suffer by any needless exposure of the faults and failings of its disciples. And as to the offender himself, a public admonition will in ordinary cases be more likely to injure him than to do him good.

Something more is necessary than to go to him alone on this painful errand. Regard must be had both to *his state of mind, and our own*. "He that reproveth a scorner, getteth to himself shame." The principle involved in this aphorism must be adhered to. We must not approach with a rebuke, one who is in a scornful, or an angry mood. We must wait till the excitement of passion has subsided, and reason has resumed its sway. It were very ill-judged, too, to break in upon one with a rebuke, either in a season of joy or sorrow. This would savor of envy or of severity. Before a surgeon performs a hazardous operation, he is very careful to have his patient in a proper physical condition. Ope-

rations in moral surgery are no less delicate, and require equal caution on the part of the practitioner. In both kinds it is true that no skill in the manipulation will compensate for want of judgment as to the necessity, the time, and the adjuncts of the performance. Many a man has died from an amputation, not because his limb was cut off, but because it was cut off at the wrong time. And many an erring friend or brother has been driven farther from truth and duty, by the harsh and ill-timed rebuke of some zealous acquaintance.

And this suggests the observation, that it is of the last importance that the reprover attend to the state of his own spirit, and go about his work in a way perfectly suited to the delicate and difficult office he has in hand. He needs to have his own temper under great control, and to be free from revengeful and uncharitable feelings. It demands, also, nearly as much meekness to administer a reproof properly, as to receive one. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." We are all liable to be betrayed into sin, and this is a good reason why we should be meek and gentle in dealing with the sins of others. Had Job's friends been more mindful of this, they would have spared some of the re-

proaches with which they so harshly upbraided the afflicted patriarch. How different was the language of David to Saul in that memorable interview between them in the wilderness of Engedi, whither Saul had pursued him with a chosen troop of three thousand, resolved upon his death! Thrown by Providence in the power of his intended victim, David, instead of destroying his life, clips off the end of his robe, and presently addresses to him that eloquent and affecting remonstrance which breathes throughout the beautiful spirit of the sweet singer of Israel. Even the rugged heart of Saul was touched as though pierced by the spear of Ithuriel, and he was dissolved in tears. "Is this *thy* voice, my son David?" he cried: "and Saul lifted up his voice and wept." It is the words of love, not the words of anger, that make their way through the joints of the harness and reach the vital parts. He must be a rare specimen of callous humanity who can withstand a merited reproof couched in suitable terms, and administered in a mild and feeling manner. This is precisely the sort of reproof which men who have done wrong are apt to dread. If the injured party would come to them inflamed with resentment and pour out a volley of abuse, they could get along with it: because this would arouse their own passions, and they could return railing for railing. But what

they secretly fear is, that that injured friend or brother may come to them alone, in some tranquil hour, and tell them their fault in such a frank, gentle, and Christian way, that they can no more resist it than the premature icicles of an autumnal night can resist the sunshine which comes to exhale them in the morning. No one is over-fond of having "coals of fire heaped on his head;" and no one certainly is in more imminent danger of this infliction than he who has reason to anticipate such a visit as this from an injured friend. The part of wisdom for him would be to steal a march upon his friend, and go to him with a manly apology or explanation. This would save his friend's feelings and keep the coals of fire from his own head. But if he does not come to you, you must go to him. He has committed the offence, and as a loyal subject you cannot disobey the command—"Go and tell him his fault between thee and him alone." But by all means let your manner and language assure him that you come, not to upbraid him, nor to gain a triumph over him, nor to put fire on his head, (though that may follow whether you will or no,) but to fulfil a Christian duty, to do him good, and to heal a breach which, left to itself, might, after a while, separate tried friends. "If he shall hear thee, thou hast gained thy brother:" and ordinarily he *will* hear thee.

It may be well to add, what is indeed very obvious, that the reproof should always bear some just proportion to the offence. It is not, as has been already hinted, every wrong act that calls for notice—*i. e.* at our hands. We shall have no peace if we mean to arraign every infirmity and every indiscretion we discover in our friends: and they might be kept just as busy in arraigning ours. There are many things done before our eyes which we ought not to see, and many things said we should not hear. No wise teacher sees and hears everything that passes among a set of mischievous scholars. And it is of quite as much importance that we be sometimes blind and deaf—yes, and dumb too, as it is usually to have our senses in full play. How often has offence been given by a hasty word uttered in a sort of soliloquy, and even by an untoward look. These were ebullitions of perhaps a transient feeling which would have died in giving them birth, had you not *observed* them—mere bubbles which would have gone out of themselves; but you must needs strike a lusty blow at them and stir up all the sediment at the bottom of the pool. Far better for all parties if your senses had not been quite so acute. And then, among the faults which do require to be noticed, the proper discrimination must be made. We must avoid, in the treatment of offences, the empiricism of those quacks

who have but one nostrum, and administer it in all sorts of diseases. "To reprove small faults with great vehemence, is always as ridiculous, and may sometimes prove as destructive a piece of officiousness, as his who took up a huge beetle and struck with all his might only to kill a fly which he saw sticking upon his friend's forehead." "Tell him his fault" just as it is. Magnifying it will do no good. If it is a trivial matter, and still one that duty requires you to notice, let it be treated as a trivial matter.

And whatever the fault is, endeavor to "convince" him of it. This is the precise meaning of the word our Saviour uses. Convince and reprove him. Labor to make him see his error and to excite in his breast a proper feeling respecting it.

II. But why should we pursue this course? This will embrace the second part of our subject, to wit, THE MOTIVES FOR PERFORMING THE DUTY set forth in the text.

It should be with all of us a sufficient reason, that it is impressed with the sanction, "Thus saith the Lord." If you direct your child to do a certain thing, you feel that your ordering it is an adequate reason why he should do it. Are we under a less sacred obligation to comply with our Saviour's com-

mands? Still, it is allowable to look for additional incentives to a duty so repugnant to our depraved hearts: and they may be found in profusion.

It must be of *great advantage to ourselves* to comply with the rule here prescribed.

For the office it enjoins is just one of those offices which we do not like to perform. Pride, resentment, self-love, all oppose it. It is the dictate of nature to render evil for evil; the gospel bids us overcome evil with good. Nature says, when one has injured us, "Retaliate the injury;" or, where it comes short of this, it says, "Withdraw from him, and let him alone." Grace says, "Go to him." All persons, certainly all Christians, approve of this latter course. They honor the individual who conforms to it. When such an one dies, you will hear him commended on every side as "a Christian indeed; one who was very slow to take offence, and who would always go a great way to heal a difficulty." But it is one thing to admire this conduct in others, and another thing to practise it. Pride will suggest various subtle arguments why it should not be done—like these, for example: "He has committed the trespass: let him come and apologize for it." "I entertain no resentment against him: if he does against me, let him seek an explanation." "If I go to him, the probability is I shall not be well received, and he may only add insult to

injury." This is a sample of the pleas which pride employs to keep men from obeying a plain command of Christ—an illustration of the apostle's saying, "the flesh lusteth against the spirit." It must be quite apparent, therefore, that one who repels all these mischievous suggestions and complies with the Master's direction in a manly, ingenuous, and benevolent manner, achieves a great victory over himself. He "crucifies the flesh;" and crucifying the flesh is a main part of the Christian life. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." This man "endures temptation." He is tempted, strongly and insidiously tempted, to "suffer sin upon his neighbor" without "rebuking" him; or to permit him to trespass against him without telling him his fault. But he resists the temptation, and in the face of fierce opposition from within, discharges his duty. "Verily, he hath his reward," and that, irrespective of the issue of his suit. The very act itself carries a reward with it. It involves a triumph over his own evil nature: this is part of his reward. It involves the exercise of good feeling: this is another part of it. It carries with it an approving conscience: and this is one of the chief sources of comfort in this life. And although the effort may fail,

it will as certainly be rewarded hereafter as though it had succeeded.

This is sufficient to show that a faithful observance of the rule prescribed in the text would be of great personal advantage to ourselves.

*Secondly* : It would preclude the necessity of *acting a part*, and would often *prevent alienations*.

I refer in the first part of this observation, to the mere show of friendship and confidence which is often kept up after one has taken serious offence at the supposed misconduct of a brother. A bad man can play the hypocrite without much compunction; but dissimulation sets very ill on a good man. His conscience and even his self-respect will clamor against it, and make him very uncomfortable whenever he is thrown into the society of the friend against whom he is entertaining a secret grudge. All this could be saved if he would but do his duty; if, instead of nursing his grievances, he would go to the offending brother and tell him his fault.

And while this course would relieve him from the necessity of assuming a character, it would in most instances be the means of preserving a friend. For in a large proportion of the differences which occur among brethren, the origin lies in some trivial misunderstanding which a mutual explanation would remove. The substance of many an interview of this

sort, might be stated thus: "I thought you said thus and so, and therein gave me just ground of offence." "Let me assure you, you entirely misapprehended my meaning, [or you have been altogether misinformed as to what I said,] for all that I said, certainly all that I meant on the occasion referred to, was thus and so." "Well, I am truly glad I spoke to you about it, for I was under a very erroneous impression. Let us join hands anew and be more guarded hereafter against unfounded suspicions." Now, would it not have been extremely foolish, and quite unchristian, for these two friends to allow themselves to be separated by this merely imaginary offence? Would not the first one have deserved to lose a friend if, instead of pursuing this straightforward course, he had brooded over his fancied wrong, or talked of it to other persons, until he had poisoned his mind against his brother, and brought himself to see everything he did and everything he left undone through a false medium?

And even where the offence is real, the method here enjoined will commonly heal the breach. The way to accelerate a final rupture is to stand aloof: if you would prevent this, "go and tell him his fault." If this is done in a proper spirit and at a fitting time, you will be likely to return loaded with his thanks and re-assured of his friendship. "Rebuke a

wise man, and he will love thee." "He that rebuketh a man, afterwards shall find more favor than he that flattereth with his tongue." For the more such an one reflects on the subject, the more he will be impressed with the value of a friend who has given that rarest proof of friendship, telling him of his faults. And this suggests, as a *third* motive for the performance of this duty, that it is adapted to *benefit the party reprovèd*.

It is a true proverb, that "he who would know his own faults, needs to have either a faithful friend or a bitter enemy." The mild and Christian reproofs of such a friend are like an excellent oil to a wound, to mollify and heal it. If we are to "do good to all men as we have opportunity, especially to them who are of the household of faith," we must not neglect this duty, for it is a chief means of doing good. To aid in correcting a friend's infirmities or faults, is to render him a most substantial service. It is removing a source of discomfort to himself and others, supplying him with additional means of enjoyment, and enlarging his capacities of usefulness. And this, surely, is doing him good.

Our Saviour also looks to the good of the offending party: "If he shall hear thee, thou hast gained thy brother." Thou hast not only preserved him as a friend, but thou hast recovered him to the path of

rectitude and piety ; thou hast brought him back to the line of his duty, and saved him from the perils in which he had involved himself. This is an object worthy the ambition of any man who desires the well-being of his kind. If you deal with an erring brother in the spirit of this admirable rule, you may, by the blessing of God, be instrumental in conferring upon him favors of more value than a diadem. Not only are the immediate parties benefited by this course, but *religion always gains by it*. Certainly religion always loses by a quarrel or an alienation between Christian brethren. In just so far as the fact becomes known, it goes to the discredit of Christianity. In extreme cases, it sometimes occasions the greatest scandal to religion by affording an opportunity for the jeers and reproaches of its enemies. And in every case it must be more or less injurious by impairing the moral power and shackling the hands of the parties themselves.

In a corresponding manner, religion is the gainer whenever a breach is prevented or healed. Satan is foiled by having the seeds of discord he had sowed, plucked up and burned. Meekness and forgiveness are so alien from the natural heart, that every marked exhibition of them becomes a fresh attestation both to the reality and the excellence of the Gospel. Other Christians are instructed and fortified by ex-

amples of this sort. They cannot look on while an injured brother manifests the spirit of his Master under bad treatment, without hearing a secret voice saying to them, "Go thou and do likewise!" And those whom the grace of God has enabled to achieve this triumph over their evil nature, will find themselves strengthened by it for further conflicts, and more disposed than ever to be "steadfast, unmoveable, always abounding in the work of the Lord." In all these ways religion is the gainer in every instance in which the principle of this rule is carried out in the conduct.

It cannot be necessary to multiply arguments in confirmation of the lesson here inculcated. It may fairly be presumed that your reason is convinced; but, has the truth found an avenue to your hearts? If there are themes which may, even in the pulpit, be discussed as abstract truths, but remotely connected with every-day life—if there are others which fulfil their mission in being presented to us arrayed in the charms of a graceful and celestial imagery, and which do us good in some such passive way as a gorgeous sunset may soothe a devout heart, and quicken its heavenward aspirations—this is a theme which belongs to a widely different category. It addresses itself to every man's conscience. It blends with the whole course and current of our affections—

with our familiar habitudes of thought and feeling— with all our social relations, and all our daily secularities. And we have gone into the discussion of it at this time to very little purpose, if we are not more than ever disposed, and, by the grace of God, resolved, henceforward to deal with offences and injuries in the spirit of our Saviour's injunction. Of course we cannot do this without help; but this will not excuse our disobedience, so long as the promise stands on record, "Ask, and it shall be given you." Nor can we do it without encountering opposition. He must have got nearer the border of the promised land, and inhaled more of its sweet air than is common among pilgrims journeying that way, who can habitually act upon this rule without a struggle in his own breast. Self-love, and pride, and anger, and envy, will ply their insidious suggestions, and hold you back, if they can, from doing what you ought to do. The spontaneous feeling of every man on being injured, is that of an individual who once laid the particulars of a flagrant affront he had received before an eminent English barrister and judge, and asked him "if it would not be manly to resent it?" This was human nature. It was a super-human nature which prompted the noble reply: "Yes, it will be manly to resent it; but it will be *God-like to forgive it.*" If we admire this spirit — as we certainly

must—why shall we not emulate it? Inculcated as it is, both by the precept and the example of the Saviour, it is still further commended to us by its adaptation to promote our own happiness. For what is resentment but “a union of sorrow with malignity, a combination of a passion which all endeavor to avoid, with a passion which all concur to detest? The man who retires to meditate mischief, and to exasperate his own rage—whose thoughts are employed only on means of distress and contrivances of ruin—whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another—may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity, nor the calm of innocence.”\* It is a still weightier motive to the culture of a meek and benevolent spirit, that “of him who hopes to be forgiven, it is indispensably required that he forgive. On this great duty eternity is suspended; and to him that refuses to practise it, the throne of mercy is inaccessible, and the Saviour of the world has been born in vain.”

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\* Dr. Johnson.

## Lecture Centh.

### OCCUPATION.\*

IN the Diary of the late Dr. Chalmers, under date of March 12th, 1812, there occurs this entry:—

“I am reading the life of Dr. Doddridge, and am greatly struck with the quantity of business which he put through his hands. O God, impress upon me the value of time, and give regulation to all my thoughts and to all my movements! I abandon plans, and cast my care on him who cares for me. May I be strong in faith, instant in prayer, high in my sense of duty, and vigorous in the execution of it! When I detect myself in unprofitable reverie, let me make an instant transition from dreaming to doing!”

Some such reflections and purposes as these are probably passing through many minds at the opening of a New Year. Amidst the crowd of reminiscences which come thronging around us, who is not pained

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\* A New Year's Discourse.

and humbled in the retrospect of wasted hours and neglected opportunities? There is not one of us who might not have learned more and done more during the past year; not one who has exerted himself to the full measure of his capacities. We little understand how invaluable a talent *time* is, and how rigorous the account we shall have to give of our use of it. It were well if we could set out in a New Year with some new views, or at least a deeper impression of our old views on this subject. If the man ever lived who might have been absolved from the duty of working, it was the first man. But no sooner was he created than he was "put into the garden of Eden to dress it and to keep it." If OCCUPATION was necessary for Adam, it can be no less so for his posterity. And it is no strained or fanciful interpretation of Scripture which finds in this incident an argument for INDUSTRY AND EARNESTNESS IN OUR SEVERAL CALLINGS. It ought to be a prime question with us to-day: "How can I spend this year, or as much of it as may be allotted to me, in the most profitable and useful manner? How would I aim to spend it if I knew it was to be my last year!" And whatever else might be embraced in the answer, this certainly would be prominent, viz. that we ought to husband our time, and be diligent in the work we have to do.

This is not, as already intimated, the way of the

world. One large class of persons seem not to feel that they have any specific work to do. Placed above the reach of want, and addicted neither to commercial nor scientific pursuits, they appear to imagine that they are released from the obligation of employment. They may even conceit that employment and *gentility* are somewhat incongruous. For the matter of gentility, I know not that the world has at any time seen a pair who could boast more of this quality than Adam and Eve before their fall; and if occupation was not out of character for them, it will not compromise even the most respectable of their descendants, to have something to do. Occupation does not necessarily denote chopping wood or carrying bricks—selling dry goods or addressing courts and juries. These are modes of occupation, all very commendable in their several places, and very useful. But it does not follow that he who is not called to some one of them, is therefore called to no other service. It is a great truth, too often lost sight of, that property has its duties as well as its rights and privileges. The leisure which it supplies is a talent, respecting which the Master has said, as he has said concerning all other talents, “Occupy till I come.” And wealth is a talent which we have no more right to apply exclusively to our own selfish gratifications, than we should have, if we could com-

pass such a monopoly, to appropriate to ourselves all the air of heaven or all the fresh water of the globe. Our leisure hours are to be spent in self-improvement and in doing good. It is a paltry plea for a man to urge in palliation of his idleness, that he "has enough to live upon." What is this but brutifying his nature, and letting himself down to a level with the beasts of the field! The recumbent ox in a meadow of clover lazily chewing his cud; the gorged falcon looking down from his perch upon the carcass which has regaled him; are pictures of contentment. They have, for the time, "enough to live upon:" and their aspirations soar no higher. And if there are men whose aspirations soar no higher, we can scarcely feel any more respect for them than we do for the tribes of irrational creatures. These, indeed, fulfil the design of their being; but man was never made merely to eat and drink and vegetate and die. It is a humiliating fact, that opulence should so often hang like an incubus upon the wings of exertion. It is only here and there that a young man born to a fortune, rises to distinction in any of the liberal professions, or becomes eminent as a philanthropist. Great wealth is a bar to enterprise which few have the energy to surmount. Where it is surmounted, and the affluent are found employing their time and their property, in cultivating their own endowments

and dispensing good to their fellow-creatures, they are sure to be regarded with general respect and esteem. In any event, occupation is a duty from which no man can be absolved by wealth or station; nor will any man care to be absolved from it who understands either his own happiness or the obligations he owes to society and to his Creator.

There is a second class of persons who, without shunning all employment, are engaged chiefly about trifles. They are extremely busy—so at least they fancy; but they have nothing to show for it. Novel-reading, billet-doux, dressing, visiting, balls, operas—these, and such as these, are the objects which engross them. They rarely read a useful or substantial book, unless it is one which it may impeach their intelligence, when they go into company, not to have read. They never darken the door of humble poverty, nor sit down to alleviate the sorrows of the sick or the bereaved. They live in quite another realm. Their vocation is to see and be seen; to amuse and be amused; to follow in the train of fashion, and to turn life itself into a pageant or a song. Entomology,\* and nothing short of it, has their archetype.

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\* This illustration was suggested by the amusing parallel between the life of a busy trifler and a swallow, in Dr. Hamilton's "*Life in Earnest*," an admirable little work which supplied the author with several hints in the preparation of this discourse.

“As when in prime of June a burnished fly,  
 Sprung from the meads o’er which he sweeps along,  
 Cheered by the breathing bloom and vital sky,  
 Tunes up amid these airy halls his song,  
 Soothing at first the gay reposing throng;  
 And oft he sips their bowl; or nearly drowned,  
 He thence recovering, drives their beds among,  
 And scares their tender sleep with trump profound;  
 Then out again he flies to wing his mazy round.”

THOMSON.

This is a very good sort of life for an insect. But the woman who can be satisfied with a life like that of a June fly, must have a very humble estimate of her own capacities, and a curious conception of the end for which she was created. It were a rigorous religion which should exorcise all recreation out of the world. Christianity is far from doing it. Constituted as we are, we must have relaxation—if you will, frequent and varied relaxation. And so we be careful as to the kind, the morality of the Gospel sanctions it: for

“Religion never was designed  
 To make our pleasures less.”

But it is worse than idle to undertake to transform life into a comedy, and to prostitute the exalted endowments of our intellectual nature to a career of pleasure. Even if there were no resurrection, no

heaven, nor hell, nor hereafter, it would be unworthy of us to spend our days in amusements; and since there *is* an hereafter, and all its dread issues are suspended upon our present probation, and for every act, and word, and thought we are to be brought into judgment, what language can adequately describe the infatuation or the pitifulness of a life of mere frivolity?

A third class upon whom it is needful to urge the obligation of diligent and persevering employment, is composed of the visionary and the unstable.

There are men, not unfrequently able men, who spend their lives in theorizing and castle-building. I do not speak of poets; for, if the popular notion on the subject is correct, a poet's *vocation* is in the clouds, and we must not quarrel with any man for going where his *business* calls him. This, indeed, is the very thing we are aiming to accomplish with men of all professions. But there are individuals in every department of society who, from some original idiosyncrasy or bias of education, are always framing ingenious theories, or driving after great discoveries, and cannot content themselves with sitting down to the details of a regular occupation. They take no note of time; and while they are *getting ready* to do something, their hour-glass runs out and death comes in and closes the scene. They are like

a navigator who should become so absorbed in his astronomical observations as to forget the working of his ship until reminded of it by her crashing upon the rocks. Who has not known and pitied characters of this sort—amiable and ardent theorists, between whom and the world there has been but little sympathy, and who have spent their years in grasping after shadows which have constantly eluded them; or in trying to make the bustling, trafficking, matter-of-fact multitudes around them believe, that their shadows were real tangible incarnations, freighted with untold blessings for them who would only confide in them?

And then, their cousins-german, the tribe of Reuben, “unstable as water”—how strong in numbers, and how weak in effort! Every community is full of them. Bold in resolving, and fragile in executing, they try one scheme after another, grow weary and abandon them all in turn. Without self-reliance or steadiness of purpose, they are swayed to and fro by the eddies and whirlpools of life, and are quite as likely, after setting out upon a voyage, to bring up at the wharf from which they cast off, as in the harbor for which they sailed. They have not begun to learn that great lesson of one of the greatest of men, “THIS ONE THING I DO,” which is equally indispensable to true strength of character, and to the achieve-

ment of any difficult object. Instead of doing "one thing," doing it properly, doing it thoroughly, doing it in the face of obstacles and temptations, doing it against all the remonstrances of pride, and fear, and indolence, and avarice, doing it in the strength of God, doing it until it is *done*, they have an ear for every syren-seducer, and a word for every loiterer; they are scared at the first lion in the way, and if there is no lion there, they are confident there *will* be one, and thus their "purposes are broken off," and they turn back to embark after a while in some fresh project. The biographies of some of these persons, if topographically delineated, would resemble one of those Western *cities* which speculation, a few years since, forced into a premature existence, and which were as prematurely abandoned, leaving nothing for the eye to rest upon but a mass of rude structures differing in style and dimensions, and in every stage of progress except that few or none were completed. So the lives of the men alluded to, are made up of resolutions formed and repudiated, and plans adopted and relinquished, nothing carried through, nothing accomplished. Could they have been kept to some uniform employment, mechanical, mercantile, scientific, to any honest and suitable occupation, society must have profited by their labors, and they might have attained an honorable fame. As it is, they might say, with

Grotius on his death-bed, and with far more reason, "I have spent my life laboriously doing nothing!" There is nothing to show for their having lived in the world; and when the grave closes over them, their path will vanish like the track of a bird through the air or of a ship in the sea.

Nor is it to be lost sight of, that multitudes who have a regular occupation, are equally at fault with these unstable projectors. It is not occupation, simply, which we need, but *diligence, activity, earnestness*, in our work. There are two points to be considered: the thing to be done, and how to do it. In every sphere of life we are reminded of the different ways of doing the same thing. You cannot look over a school without perceiving that there are some scholars who are studying with a will, and others who are studying because the teacher's eye is upon them, or because they do not care to be "kept in." Of two domestics, one will go of an errand and return, while the other is getting ready to start. Of two warehouse-men, one will pack a case of merchandise, while the other is looking after the box, and arranging the goods. Of two carpenters, one will nail down a floor, while the other is absorbed with a half dozen boards. And so in all occupations, and among parties of equal health, intelligence, and skill, there is the greatest disparity in the amount of labor

that is accomplished. I have often been struck with the movements of two professional characters to be seen daily in the streets of every large city—I mean the newspaper-carriers and the lamp-lighters. A moderate gait is so unusual with them, that if you should meet one of them walking slowly, you would take it for granted he was sick. There is no sauntering—no gossiping—no stopping at the corners to look up and down the streets, and see what is happening at the four points of the compass. From lamp to lamp—from door to door—round the corners by the shortest angles—and zig-zagging across the thoroughfares—they go as if they each of them had a sick wife or child at home, who could ill brook their absence even for a few hours. The secret of this, no doubt, is, that they have a specific work to do, and a certain limited time to do it in. And is this a peculiar case? Have we not all a specific work to do, and a limited time to do it in? Our work and our time are as really apportioned to us, as are the news-men's and the lamp-lighters' to them. The difference between us, is, that they know what the finishing terms of their periods are, and we do not. But we have a full equivalent for this in the knowledge we possess, that our periods may end at any moment. This, surely, should be stimulus enough to activity—

the conviction that, unless our work is done to-day, it may possibly never be done at all.

Few of us have any proper conception of the real state of our account-current with time and employment. If we could see the balance-sheet for the past year only, the figures would startle us. *Sleep* is a great moth; and we allow it to make inroads upon our time, because it comes in so benevolent a garb, to recruit our strength and fit us for labor. There never was a more beautiful invocation addressed to it than this of Dr. Wolcot's, written originally in Latin:—

“Come, gentle Sleep! attend thy votary's prayer,  
And, though death's image, to my couch repair;  
How sweet, though lifeless, yet with life to lie,  
And, without dying, O how sweet to die!”

The luxury of “dying” in this way is but too well appreciated. The time wasted in superfluous sleep would, in the case of some persons, be sufficient to add another tenth or perhaps another fifth to their lives: for the scale by which we should measure life is not the number of our years, but the progress we make in accomplishing the end of our being. In this view, some men who die at thirty, live longer than others who linger out their three-score and ten. And the hours which are consumed in unnecessary sleep, are as really lost as though they had never

been; and can only be reckoned a part of our lives, as we shall be held responsible for allowing them to be struck out of our existence. That eminent minister, Mr. Joseph Alleine, used to censure himself if he heard draymen or other operatives pass along the street before he was up; accounting it a great reproach that they should be more zealous in serving their employers than he in serving God. It would harm neither the church nor the world if there were more of this sort of sensitiveness among us. It might help us to redeem many a precious hour from our pillows, which, wisely appropriated, would tell upon our personal improvement and usefulness.

Proper diligence in our work would also make us more economical of our waking moments down to the ends and morsels of time which occur in every one's experience. For example, there is no computing the amount of time consumed by *loiterers*—other people's time, I mean, not their own, which is squandered of course. And professional loiterers are too much aided in this by people who deserve a better name. As to the former—the race seems to be at least as old as the Christian era: for the apostle in speaking of certain women whose conduct was as much a “grief of heart” to him, as that of Esau's pagan wives could have been to Isaac and Rebekah, says, “And withal they learn to be idle, wandering

about from house to house ; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not." I presume he does not intend to convey the idea, that people of this sort were all of one sex ; but these females were somewhat conspicuous in their way, and so he gives them this unenviable notoriety. That they should have been addicted to tattling and intermeddling, was to be expected. All who understand the filiation of vices and infirmities, would count upon an idler's being a "busy-body" and gossip, as a thing of course. This is so well put by Dr. Johnson, in the introductory sheet of the "IDLER," that I shall be excused for quoting it. "Those that are curious after diminutive history, who watch the revolutions of families, and the rise and fall of characters, either male or female, will hope to be gratified by this paper ; for the *Idler* is always inquisitive and seldom retentive. He that delights in obloquy and satire, and wishes to see clouds gathering over any reputation that dazzles him with its brightness, will snatch up the *Idler's* essays with a beating heart. The *Idler* is naturally censorious ; those who attempt nothing themselves, think everything easily performed, and consider the unsuccessful always as criminal." The character here portrayed might well furnish the theme for a separate discourse. We are brought into contact

with him here merely in an incidental way, as a personage to be guarded against by those who would be diligent in business.

It is in no censorious spirit the observation is made, that much time is needlessly consumed by people who are not idlers. These are persons who seem not to be aware, that "spare minutes are the gold dust of time;" and that men of business—using the phrase in its full breadth, as comprising men of all professions who attend to their business—have very little of this gold dust to waste. They have their seasons of relaxation, when mind and body unbend; and then they are ready for the desultory talk and the amicable discussion, the pleasing narrative and the graceful repartee. But it is a bold measure for a man, and especially a stranger, to come into the office or the counting-room of a busy man in his busiest moments, and, sitting down, to begin to talk with him about politics or the weather. He may be quite justifiable in calling even at such a time (though a thing to be avoided if possible) for his errand may brook no postponement. But let him avoid all circumlocutions and periphrases, and *come at once to the point*. Minutius Aldus, the first of that celebrated family of scholar-printers who published the Aldine editions of the classics at Venice in the sixteenth century, had this significant inscription in Latin over

the door of his office: "Whoever thou art, Aldus entreats thee again and again, if thou hast business with him, to conclude it briefly, and hasten thy departure; unless, like Hercules to the weary Atlas, thou come to put thy shoulder to the work. Then will there ever be sufficient occupation for thee and all others who may come." Those who like this suggestion, but would prefer some other inscription over their portal, may find one in the language of an illustrious Hebrew leader and patriot, who thus replied to an insidious invitation which was brought to him while he was rebuilding the walls of Jerusalem:—"I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you?" Nehemiah and Aldus felt the value of time: and who will censure them for trying to guard it from dissipation? The successful adventurers who are weekly returning from California, take the best possible care of their bags of gold dust. Why should we be improvident of that which is worth more than all the gold that has been or will be brought from the shores of the Pacific?

Nor let it seem strange if I urge a frugal husbanding of the ends and fragments of time, the little parentheses which interject themselves in all our avocations. I hope it will not be deemed a circumstance unworthy of my subject, if I mention that I knew of

a scholar who in the course of a few months acquired two foreign languages in the brief intervals which occurred at his boarding-house while he was waiting for his meals. Dr. Burney, the eminent musician, performed a similar feat. With the help of pocket grammars and dictionaries which he had written out for his own use, he acquired the French and Italian languages when riding on horseback from place to place to give his professional instructions. Franklin, when a boy in his brother's printing-office, engaged to board himself for one half the sum his brother had paid for his board. Out of this small amount he saved money to buy books, and read them, after hurrying through his simple condiments, while the other journeymen were gone home to their meals. James Ferguson, the distinguished self-taught astronomer, when a lad in the employ of a farmer, used to go at night to the fields with a blanket about him, and a lighted candle, and there laying himself down on his back, pursued for long hours his observations on the heavenly bodies. "I used," he says, "to stretch a thread with small beads on it, at arms length, between my eye and the stars; sliding the beads upon it till they hid such and such stars from my eye, in order to take their apparent distances from one another; and then laying the thread down on a paper, I marked the stars thereon by the beads."—But biography abounds with exam-

ples of this kind; and there are doubtless individuals present who are heaping up useful knowledge, and disciplining their minds for some high and honorable ministry, by a similar course of self-denial. What that ministry is to be they know not, nor are they as yet much concerned to know. Present duty is plain to them; industry, earnestness, perseverance in their work, the best use of all their powers, the best employment of all their time. Such a training will not be in vain. By and by it will be called in requisition, and they will learn what their mission in this world is.

“But *why*,” some one may ask, “all this restlessness and activity? Why not take things calmly, and forbear this exhausting tension of one’s faculties?” I answer: no war has been made upon composure and quietude of mind, nor a word uttered to encourage restlessness or morbid excitement of any kind. All that has been inculcated, is, a wise appropriation of time, and diligence in the work committed to us; doing, as distinguished from merely being; living, as distinguished from floating on the stream of life like a worthless weed. This is not incompatible with self-possession and tranquillity. Look at the apostle Paul at Corinth, at Athens, at Antioch, instructing the gaoler of Philippi, pleading before Agrippa; wherever he is, the same intrepid, earnest, fearless man,

burning like a seraph with love to Christ and love to man, but rational and calm, as one whose energy has its rooting, not in the mere animal feelings, but in the deepest principles of his renovated nature. There is a type of these qualities which can only be regarded as a base counterfeit. It is a fitful, noisy, boastful activity. It comes and goes in paroxysms, like the ague. It frames great plans, and proclaims its achievements, historical and prophetic, at the corners of the streets, and then, after driving onward for a season like a fierce, resounding rocket, it suddenly goes out in darkness. It is an earnestness which reminds one of a mountain stream hurrying through a ravine: though the volume of water is small, as it falls in cascades and hastens away down its rocky channel, it makes a great commotion. While the earnestness of men like Joseph, like Moses, like Nehemiah, and Daniel, and Paul, has its fit emblem in a broad river, flowing in tranquil majesty, without noise or agitation, and bearing on its bosom the treasures of a generous commerce.

And if it be asked in seriousness, why we should thus give ourselves wholly and efficiently to the duties of life, I reply, because this is the obvious design of our creation.

The moment you examine a watch, a loom, a steam-engine, a ship, you perceive that they were made for

some end. You all know how it would strike you to go along the wharves and see one fine ship after another rotting at their moorings; or to go into the factories in our suburbs and see their looms and engines covered with mould and rust. But how many specimens of a far nobler structure, a more wondrous handiwork, are there all around us, upon which there are gathering the rust and the mould of a more inexcusable and a more deadly stagnation! Look at **MAN**; and see whether *he* was made for anything? See whether his various and exalted powers do not bespeak his celestial origin, and disclose the end for which they were conferred on him. And say, whether he who suffers such powers to be enervated by vice, or dwarfed by negligence, or enfeebled by sloth, is not chargeable as well with a flagrant crime against his own nature, as with a flagrant sin against God.

Again, diligence is the ordinary condition of success. I will not further speak of men who live, or vegetate rather, without an occupation, without an object, without a plan or purpose, without caring whether the world is to be the better or the worse for their having been in it. Putting these cyphers aside, other persons have something they wish to accomplish—something in the way of self-culture, or in the way of benefiting their fellow-creatures, or

improving their own condition. Sloth and inefficiency will never bring them to their goal. It is the law alike of our constitution and of the economy under which we are placed, that no great and good end can be achieved without exertion. Exertion will not necessarily insure success; but it is the prescribed means of attaining it. "The blessing of the Lord is that which maketh rich;" but it is no less true that "the hand of the *diligent* maketh rich." A munificent Providence "crowneth the year with his goodness," and his "paths drop fatness;" but they are "so dispensed" by heaven, that industry must concur therewith in deriving to us the blessings they convey, and sloth will debar us of them: for, 'he that tilleth his land shall be satisfied with bread, and the thoughts of the diligent alone tend to plenteousness:' but 'the sluggard shall beg in harvest, and have nothing,' and the 'idle soul shall suffer hunger.'" We need not go back to Solomon to learn, that "drowsiness shall clothe a man with rags;" and that "he who is slothful in his work is brother to a great waster." These are familiar aphorisms; or certainly familiar facts. Indeed, it seems a superfluous office to undertake to show that in the relations and occupations of life, industry and perseverance are essential to the accomplishment of important objects.

Let it also stimulate us to unwearied vigilance and assiduity to reflect how much good we may do, and how much good or evil we *must* do. I have spoken of "cyphers;" but in one sense there are no cyphers. Every man is doing evil or doing good. And "one sinner," even one of these passive, slothful, self-indulgent persons who aim to live only for themselves—"one sinner" of this kind "destroyeth much good." And, on the other hand, one sincere, consistent, earnest Christian, may, and, by the blessing of God, usually will, accomplish a great amount of good. The Libraries will supply illustrations in profusion. Thanks be to God, we have them here and there around and among us, without resorting to the Libraries. And the work *they* are doing, is a work which may well engage our attention and enlist our powers with renewed energy as we enter upon a **NEW YEAR.**

Whatever our sphere or our vocation, let us see if we cannot accomplish more this year, should we be spared, than in any former year, of our lives. Can we not redeem an hour or a half hour in every twenty-four from sleep, without detriment to health, and another hour or two from light reading and desultory conversation and loitering. *A saving of two hours a day would add another entire month to our year;* and how much might be accomplished in a month! This

too would be a clear gain ; not time abstracted from other useful pursuits, but, as it were, a sort of creation of so much additional time. Many a dying man would give the world if he had it, could he prolong his life for a single day ; but here we can, to all intents and purposes, prolong our lives to thirteen months for every twelve ; and many, doubtless, could, by a wise economy, extend their year, as compared with their past years, to fifteen months. If this is a discovery, it is certainly a valuable one. He who informs me where I can find another month per annum, bestows upon me a better New Year's gift than if he had brought me the fabulous alchemist's stone, which was to transmute everything it touched into gold.

Besides adding to our time, let us see whether we cannot make a better *use* of that which we have. Let it be our motto, "Not slothful in business." Let us begin our work at once, and go on with it ; and *do* it. "How do you manage," said a gentleman to an English clergyman who was famous for the variety and extent of his labors, "to get through with so much business ? What is your system, for it must be worth knowing ?" "I have but one simple rule," was the reply : "when I have anything to do, I GO AND DO IT." A good rule, and a short one. Even my younger hearers can remember it. Suppose, when

you have any studying to do, you go and do it. Do it promptly. Do it cheerfully. Do it thoroughly. Merely getting a lesson is not the thing. You may get scores of lessons so as to escape being marked, without making any efficient progress in your education. The spirit with which you pursue your studies, and the thoroughness with which you understand and master them, are the essential things. There is no nourishment derived from food that is not digested; and this is as true of aliment for the mind as of aliment for the body.—But this is too large a subject to take up here, and I waive it.

What the student should do, the laborer should do—the merchant should do—the mother should do—all should do. Save time wherever it can be saved. Reserve leisure for useful reading, even if it be but a brief season daily. And be diligent in prosecuting the work of life.

Above all, let us be earnest in *religion*. Let us study the Bible with earnestness. Let us keep our hearts with earnestness. Let us be earnest in prayer. In the Sabbath School, in Dorcas Societies, in looking after the needy and the suffering, in helping forward by counsel and almsgiving every good work, be earnest; for life is short and uncertain, and our work is great.

And those who are still out of Christ—what earnest-

ness should *you* put forth in securing your salvation! Let the reflection that so many of your years have been spent in sin, and that God has, notwithstanding, brought you to see the opening of a New Year, arouse you to this work. How can you better begin this year than by giving yourselves to the Lord, and commencing with a New Year, a NEW LIFE!

## Lecture Eleventh.

### TRUE INDEPENDENCE.

A LARGE proportion of the earliest converts to Christianity were among the poor. Not a few were even slaves. And it became necessary that very explicit instructions should be given to these, lest, by any misconduct, they might bring the reproach of sedition upon the propagators of the new faith, and seriously retard its progress. The Epistles to the Ephesians, to the Colossians, and to Timothy, and the First Epistle of Peter, may be referred to in illustration of this remark. The subject also engages the attention of the Apostle in the seventh chapter of his First Epistle to the Corinthians. "Let every man abide in the same calling wherein he was called." This does not prohibit *any* change of occupation. It simply discourages that instability which is so ruinous both to comfort and character. And it imports that Christianity had not come to work an abrupt and

violent revolution in the social and civil condition of nations. "Art thou called being a servant (slave)? care not for it: but if thou mayest be made free, use it rather." Though a servant, you may still be a Christian, and it behooves you to acquiesce in your lot; but if your freedom is tendered you, you should accept it. "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also, he that is called, being free, is Christ's servant." You may bear a human yoke, and yet enjoy that which alone is true liberty—the freedom CHRIST imparts: and though you were a master instead of a servant, yet, if you have been called or renewed by the Spirit, you must bear Christ's yoke and be *his* servant. Your outward condition, then, is not of essential moment. But "ye are," as Christians, "bought with a price;" therefore, "be not ye the servants of men." Beware of subjecting your spiritual welfare to their dictation. That is a matter over which they can have no control, except you voluntarily surrender it to them. Christ has purchased your ransom and made you his own at an infinite price: let no human power have dominion over your faith, or interfere with what pertains to your salvation.

This appears to be the import of the Apostle's language. The last admonition, "BE NOT YE THE SERVANTS OF MEN," admits of a very extensive and

varied application; and I propose, in a familiar and desultory way, to show that there are some others to whom it might be addressed with as much propriety as to the Christian servants at Corinth.

The very utterance of this exhortation, however, may awaken prejudice in some minds. When our Saviour told the Jews that "the truth should make them free," they resented it as an insinuation that they were not already free. "We be Abraham's seed, and were never in bondage to any man." With the same feeling, individuals may be tempted to reply, when this passage is directed towards them, "We never were the servants of men!" But let us see whether there is really no occasion to iterate this lesson among ourselves.

And, first, *as regards domestic and social life.*—  
On this subject it is needful to guard against a strained and artificial interpretation of the precept, "Be not conformed to this world." There is a profound and vital truth enshrined in these words, which, if we neglect, we do it at our peril. But we are not to elude the sin here intended, after the manner of the ascetics both of ancient and modern times, who sought for happiness in caves and deserts, denied themselves the ordinary comforts and occupations of life, and imagined that the whole stress of piety lay in watchings and fastings, and a literal crucifixion of

some of the best affections of humanity. This, at best, is a selfish and cowardly scheme of religion. Its votaries fly from the sphere where their help is needed, and where, with proper dispositions, they might be very useful to their fellow-creatures, to look after their own salvation in secret. Others may wage the great battle of life and death on behalf of a lost race: *their* mission is to get to heaven themselves.

This is not the genius of Christianity. Our religion is designed, like its Divine Author, to live among men. It has its home with their homes. It goes with them through all the round of their daily employments, temptations, trials, and pleasures. It proffers them its help in guiding, restraining, upholding, sanctifying them. It does not bid us quit the world: that would defeat one of its main objects. It does not say that everything the world says and does is wrong — so wrong, that Christians must have nothing in common with it. Christians are made of flesh and blood; and while they live at all, they must ordinarily share in the pursuits, and follow, in a general way, the social usages of the community with which they may happen to be incorporated. Still, where there is, as in these relations there often is, a question of *right and wrong*, they are not to be “the servants of men,” and do wrong because others do, or because it is unpleasant to incur the odium of sin-

gularity. It is a just and striking observation, "Singularity, as a motive to action, has justly experienced all the ridicule it has received. Singularity as a necessary consequence of our obedience to the dictates of propriety and good sense, it is the duty of every man to incur, and if he cannot despise the ridicule consequent upon it, at least to bear it." The distinction here recognized is obvious and important. People who are singular for the sake of notoriety, or from idle caprice, are usually laughed at for their pains. Those who depart from established customs on conscientious grounds, are respected for their consistency. There is a sect among us, the members of which preserve a substantial uniformity of dress through all the fluctuations of fashion; and no one thinks the less of them for it. But if a mere passion for singularity should put a recognized devotee of fashion upon this regimen, the whim would be ridiculed from every quarter. Even in such a matter as dress, however, there is, or should be, a right and a wrong; and individuals may allow themselves to become the "servants of men" to an extent that neither religion nor prudence would sanction. For can any one believe that the extravagance and the facility of change so apparent with all classes, are ratified in every case by an approving conscience? Can it be doubted that it is a servile fear of man—

the dread of losing *caste*, or some kindred feeling—which coerces multitudes into the train of fashion, whose better judgment condemns the habit?

The same pernicious element, too, comes in to direct or modify the education of children. You are surrounded with a joyous group of sons and daughters, whom you wish to train up in the fear of God. If they are like most sons and daughters, they will covet, as they advance in years, various accomplishments and indulgences which Christians of the "stricter sort" have usually regarded with some distrust. I waive for the present any specific inquiry into the fitness and moral tendency of these things. All I am concerned with is, the fact that they are not in general sanctioned by the most exemplary Christians, and that you yourselves have serious misgivings on the subject. Now, what are you to do? Why, if you are like too many parents, you will lay the ethical part of the question on the shelf, and listen only to the insidious suggestion, that the world will think it "strange" and "puritanical" if you refuse your children indulgences which are permitted to so many others. And what is this but becoming "the servants of men?" There is nothing for which we are more thoroughly responsible than the education of our children; and nothing, perhaps, which it is more difficult to manage rightly. Here, if anywhere,

we need wisdom from above. If the world could relieve us of our responsibility, we might afford to trust to its wisdom. But as matters stand, this is one of the subjects in respect to which it may be said with an emphasis, "Let every man be fully persuaded in his own mind." It is a base betrayal of our trust—treachery to those whose confidence should be held all the more sacred, because they cannot help confiding in us—to concede to *any* earthly agency measures which we are not fully satisfied will be for our children's good. Yet what do we see, even in the bosom of the Church? We see some families training up their children for God, and other families training up their children for the world. Not that these last are acting from deliberate design. Not that they do not at heart wish to see their children Christians. But so entangled are they with earthly ties, and so secularized in their whole routine of life, that they lack the moral courage to snatch them from the vortex into which they have fallen. Indeed, where this has been long delayed, it will be "a miracle of grace" should they be rescued at all. A little more Christian independence—a less facile subserviency on the part of parents in becoming the "servants of men"—would save many a family of children from being immolated on the altar of Mammon.

It is this same vicious principle which allures or

drives numerous households into a style of living quite beyond their legitimate resources. And if it were proper to particularize, it might be said that this is a common error with young men just setting out in life. Where there are unlimited means, the case is different; though even then, both religion and good taste might be allowed a hearing. But with a moderate income, and a business *to be* built up, why should any young man permit a sycophantic deference to "the world," to hurry him into extravagances which both his judgment and his conscience condemn? The imputation of servility is one such a man would resent with warmth: but why should he? If he had true independence of character, he would not thus stoop to be the "servant of men."

The transition is easy here into the realms of trade and of politics. There needs to be inscribed on the walls of every Exchange, and Banking-house, and Counting-room, the emphatic remonstrance, "*Be not ye the servants of men.*" This is the besetting sin throughout the wide and busy empire of Commerce—to let man bear sway instead of God. The daily, hourly temptation which waits upon the teeming millions of that vast domain, is, to do things which conventional usage or a lax public sentiment will tolerate, as distinguished from the lofty morality of the Scriptures. In some communities, men are expected to

give their support to institutions or practices which have no better buttresses than age and expediency to stand upon; and if they refuse, they must expiate the offence by submitting to be pointed at as individuals who pretend to be more righteous than their neighbours. "Refuse" they will, if they have been trained in the ethics of the New Testament. Neither considerations of courtesy, nor promises of gain, will make them stoop to the indignity of substituting other men's consciences for their own. They may cheerfully become the "servants of men" in things indifferent; but where principle is concerned, they can know no man after the flesh. GOD has spoken, and all human utterances are a grand impertinence.

So, again, in *politics*, there is but too much reason for sounding in the ears of the people continually, the pregnant warning, "Be not ye the servants of men." And we need the warning as much in this country, with all our vaunted freedom, as they do in any other. There is a form of servitude here which is not bounded by parallels of latitude, or confined to one-half the States—it is the vassalage of party. To those who will submit to it, as most men who are actively engaged in politics do, it is a rigorous bondage. It binds them with manacles and fetters. They have no spontaneous, natural locomotion. Their creed is prescribed, and they adopt it. Their candi-

dates are prescribed, and they accept them. They shout when they are directed to shout. When they are ordered to malign, they malign. Popular favor on the one hand, and its reciprocal agency, the favor of the leaders, on the other, are the two elements which, to a great extent, control the politics of the country, reducing by turns the representatives and their constituents from the dignity of rational free-men to the degradation of mere *automata*. It has come to be treated well-nigh as an indignity, when a citizen declines the jurisdiction of party, and manifests a disposition to think and act for himself. You are expected to sustain measures which your judgment condemns, and to approve of candidates for conspicuous offices selected too often (if traced to the primitive agents) by men whom you would not trust to choose a porter for you. It is idle to say that this is a necessary result of free institutions. If it be, then "free institutions" are unworthy of the name. But it is not so. It is a practice at war with the essential spirit of such institutions, and which can have no other tendency than to sap their foundations and bring them into general contempt.—But this subject is too broad to be taken up in this incidental way, and might lead to a train of remark unsuitable to the occasion. It cannot be out of place, however, to say, that the supremacy of moral law takes in the

whole domain of politics; that we are imperatively bound to keep alive our sense of individual responsibility, in the exercise of our civil functions; and that we put our consciences in peril, besides inflicting a wrong upon the country, if we become the "servants of men" in respect to our political franchises.

The most serious bearing of this subject, however, is upon our *religious* duties. Here, more than in any other sphere, there has always been a disposition among mankind to become the "servants of men." It had appeared in one of its worst forms in this very Church at Corinth, where one said, "I am of Paul;" and another, "I of Apollos;" and another, "I of Cephas;" and another, "I of Christ." It is impossible to look abroad over the Christian world, without perceiving how wide and indomitable a sway this pernicious principle is exerting. What are the greater portion of the nominal Christians of the globe, but "the servants of men?" Take the masses in Spain—in Ireland—in Italy—in Austria—what, if you take away the *priest*, is their dependence for salvation? What do they know of the Bible? Most of them have probably never seen one. Under the influence of a blind faith, they have confided their spiritual interests to a *caste* who claim sacerdotal powers, and undertake to procure salvation for them.

The feeling is that of the Belgian nobleman,\* who expiated an atrocious crime on the gallows a year or two since; who, on being spoken to, the night before his execution, on the subject of his spiritual concerns, replied, "That is the affair of the priest; let him see to it." In these revolting words, he spoke for too many besides himself. Could the truth be known, it might appear that there are those among ourselves, Protestants, and educated persons, who have something of the feeling, that their salvation is more an affair of the ministers of the gospel than their own. In any event, it would be discovered that there is too little of the candor and earnestness which distinguished the Bereans, in searching the Scriptures and framing an *intelligent* faith.

We cannot well avoid taking our religious opinions from others in the first instance. It is a puerile conceit that children should be left without any theological instruction until they are old enough to investigate and decide for themselves. Men who have grown grey in infidelity, may very well entertain this notion, and try to carry it out in organizing schemes of education and social reform. But its fallaciousness is too apparent to mislead even a thoughtful youth. For how is the mind to be kept from imbibing any thoughts about God and religion until its powers are

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\* Count de Bocarmé.

well developed? How can you prevent a child from becoming biassed for or against particular doctrines of Christianity? Take the most elementary truth of religion, the being of a God, and shut up your child until his twelfth or fourteenth year, so that the knowledge of this truth shall be rigorously kept from him, have you carried out your own maxim? Have you done nothing to bias him for or against this doctrine, the foundation of all religion? Is making a boy an atheist the way to leave him untrammelled, to choose his creed for himself? And if you communicate to him only the naked tenets of natural religion, without any hint of the Trinity, Redemption, and the New Testament scheme generally, have you accomplished your professed end, and left him in a calm and "impartial" state of mind, to decide upon the claims of Christianity? It is all a pretence. The mind *will* imbibe notions of spiritual things. If you do not put wheat into the measure, it will be filled with chaff.

But it does not, therefore, follow that we are never to test the truth and authority of what has been taught us. We are bound to do this. God has given us the amplest means for doing it. Instead of clinging with an implicit adherence to any mere human teachings, he bids us try them by the law and the testimony. He warns us against becoming the "ser-

vants of men ;” and the warning is then, most of all, emphatic, when the subject concerned is that one which most vitally affects his own rights and our paramount duties as his creatures. The wisest men may err. Churches may err. Our only safe guide is the BIBLE—the Bible studied with diligence, humility, candor, perseverance, and importunate prayer. With this chart in our hands, if we have taken up false views in our youth, we may detect their fallacy. If we are still without any definite scheme of faith, we may learn what the truth is. If we are perplexed about particular doctrines, we may ascertain whether they have a Divine warrant. If we hear erroneous sentiments promulgated from the pulpit, we have the means of correcting them. In a word, we may securely guard against all undue deference to human authority, and escape the imminent dangers which they encounter, who, on the most momentous of all subjects, can abase themselves to become the “servants of men.”

There is a fashion in religion as there is in every thing else. People dress by fashion. They entertain by fashion. They mourn by fashion. Why should they not also be religious by fashion? The faith which attracts to itself the rank and the wealth of a country, must surely be the true faith. And so if one is a Presbyterian in Scotland, an Episcopalian

in England, a Romanist in Austria, and a Lutheran in Denmark, he cannot be much out of the way. For was it ever heard of, from the time when the Church met in an upper room in Jerusalem until now, that *truth* was not with the opulence and the titles of a country? Such, at least, appears to be the belief of no small portion of mankind; for the question which controls them in their ecclesiastical preferences is not, "Where am I to find the nearest approach in doctrine, order, worship, and spirituality, to the New Testament churches?" but, "Whither tends the current of fashion?" If that current sets, as it sometimes does very strongly, towards an evangelical church, they are consumed with evangelical fervors—"Hebrews of the Hebrews." But if it happens to flow in the opposite direction, they can as easily accommodate themselves to a frigid formalism—and become very "Pharisees of the Pharisees."

This is no exaggeration. Nor is it a picture borrowed from ancient times or foreign lands. This sort of people belong to all lands and to all times. They are people who have no solid religious principles—no conception of what religion is. They wish to be "Christians;" they must by all means be Christians. But the secret reason is, that good breeding or self-interest requires it. And they are "for religion, not when in rags and contempt," but, like

*By-ends*, when he walks in golden slippers, in sunshine, and with applause."

How it would startle these time-servers, could the admonition be thundered in their ears by Him who alone could make them hear it effectually, "Be not ye the servants of men!" "Servants of men" they are, and *that* of the most menial character. Let their example warn you against the pitifulness and the impiety of choosing a religion by its mere outward appendages. Here, if anywhere, it becomes you to cast aside all servile deference to human authority, fashion, convenience, interest, and every secondary motive, and to rise to the dignity of immortal and responsible beings. You are to live and die for yourselves. You must answer at Christ's bar for yourselves. You must soar to heaven, or make your bed in hell, by yourselves. Let no earthly motives, then, sway you in deciding upon your creed and your communion. There is a certain respect due to the opinions of wise and good men. There is more than respect due to any system of doctrine and order which has for successive centuries enriched the world with "the fruits of righteousness." But implicit faith and implicit obedience are due to God alone. His word is the ultimate standard by which every dogma and every ceremony must be tested. And according as you adhere to this principle, will you

prove yourselves to be Christian freemen or "the servants of men."

To such an examination of Christianity, let me invite you all. No subject has equal claims upon your attention, considered even in its abstract relations as a system of truth. None, certainly, can compare with it in the grandeur and solemnity of its bearings upon your happiness in time and in eternity. It is possible that with some of you, the fear of man or the shame of the cross may hitherto have deterred you from a thorough and honest investigation of its demands. Be the "servants of men" no longer. Break away from this ignoble captivity, and vindicate your rights as rational creatures, placed here under law, and responsible to God alone. The Scriptures are in your hands. The sanctuary proffers you its friendly help. The throne of grace is accessible to you, with the most generous promises of assistance from that Divine Spirit who alone can guide us into the truth, and renew us in the image of God. Avail yourselves, with gratitude and humility, of these invaluable privileges, and you will not labor in vain, and spend your strength for naught: for, through the blessing of God, "you shall know the truth, and the truth shall make you free."

You have, possibly, set out in this course already, but your way is impeded by an obstacle too formida-

ble as yet to be surmounted. You have investigated the claims of Christianity, and found them valid. You have listened to its high requisitions, and pronounced them equally reasonable and momentous. You have even felt—you daily feel—your own indispensable need of an interest in the blood of Christ. You are pressed with secret monitions bidding you come out from the world, and make a public confession of Jesus Christ. These latent convictions are so strong, that it costs you many a struggle to suppress them. And yet up to this time you *have* suppressed them. You try to extenuate this conduct to your own consciences by various arguments: but if you institute a careful and impartial examination, you will probably be constrained to admit, that the true hindrance is that at which this warning is levelled—“Be not ye the servants of men.” There is a subtle dread of the world at work—a shrinking from the consequences involved in acting out your convictions, which holds you in check. On any other subject, you would scorn to be in bondage to your fellow-men. Judge ye whether it is meet to wear this yoke where it is most of all intolerable and destructive. You wrong religion. You wrong your own soul. You wrong the very men whose anticipated smile or frown deters you from a frank avowal of your sentiments. This is not a case where an individual can well afford

to be false to his own convictions, and to assume an aspect of unbelief or an indifference which belies the actual state of his heart. There is too much at stake. For these are very solemn words—"Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Let this saying sink into your hearts, and you will no longer stifle your real feelings. You will cease to be the "servants of men."

## Lecture Twelfth.

### THE GREAT CHANGE.

AFTER arriving at Capernaum on a certain occasion, the disciples were surprised and mortified by their Master's asking them, "What was it that ye disputed among yourselves by the way?" It is not wonderful that they should have "held their peace." They would not that *He* should know how much they were still under the control of mere earthly passions. But he knew it all. Little as they suspected it, his ear had heard every word of their unseemly debate, as they "disputed among themselves who should be the greatest." As the narrative is given by Matthew, (Ch. 18th,) it might at first seem that they voluntarily came to him, and asked him the question, "Who should be the greatest?" But the proper interpretation of the first verse is as follows: "At the same time came the disciples unto Jesus, saying *among themselves*, 'Who is the greatest in the kingdom of

heaven?" This harmonizes the account with that of the other Evangelists. To their surprise, he shows them he understood the matter; and his manner of treating it was equally significant and impressive. He "called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven? Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me."

Our Saviour was in the habit of teaching his disciples by means of familiar illustrations—as we do our children. On another occasion he had made the fowls of the air, and the lilies of the field, the vehicles of conveying important truth to their minds: now a little child shall become their passive tutor. How strangely it must have struck them when he called this child, and, after taking him in his arms, set him in the midst of them! It is easy to imagine the timidity and bashfulness of the dear boy, as he found himself surrounded by such a circle, the "observed of all observers;" and to conceive of the looks of curiosity and astonishment depicted in the countenances of the twelve, as they pondered the meaning of this singular procedure. They were not

left long in doubt as to its import. That child became their unconscious monitor—the living, palpable expositor of a great truth, which they had shown themselves grossly ignorant of, although pertaining to the very rudiments of Christianity: “Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” They had been talking about the “chief places” in that kingdom—its posts of honor and power—and he tells them that unless they become as children, they cannot even *enter* there. This emphatic announcement concerns us no less than it did them. Let us look a little into its meaning.

The first thought the language is adapted to suggest, is, that the “kingdom” here mentioned must be very unlike other kingdoms. This, it is true, would be self-evident, if the phrase should be interpreted exclusively of the future abode of the righteous. But the formulas, “kingdom of heaven,” “kingdom of God,” and “kingdom of Christ,” are usually to be taken in a broader sense, as embracing the spiritual realm of the Redeemer both in this world and the world to come. For no other kingdom are qualifications demanded akin to those here specified. Indeed, for most offices, these attributes might be pronounced by the popular judgment, a positive disqualification. The common requisition is for men of eminent abili-

ties, men of erudition, men of courage, men of administrative tact. Here, the call is for men who resemble "little children." It must be a peculiar service which not only sets a premium on the qualities of childhood above those of manhood, but even insists that men shall become as children, as the indispensable condition of inheriting the promised blessing.

Let it be noted, however, that this reduction of the man to the child appertains more to the heart than to the understanding; that it is not designed to prohibit or to hamper the plenary exercise of the intellectual powers on religious subjects. We have a strong disclaimer on this point. "Be not children in understanding: howbeit in malice be ye children, but in understanding be men." (1 Cor. 14: 20.) No other science opens so luxuriant a field to the human mind as Christian theology. Its themes excel all others as much in grandeur as they do in importance. So far from repelling, they invite the profoundest researches of the loftiest minds. It is not the Bible, but a corrupt and apostate *Church*, which would impose upon us, by the mere force of authority, dogmas which outrage our reason and belie our senses. The Bible is the uncompromising foe of ignorance and mental degradation. Its decree everywhere, and in all ages, is, "Let there be light." Whenever infidelity or priestcraft wishes to debase and enslave a people, the

first thing they do, is to banish the Scriptures. If men have access to the word of God, they will demand an education. And the education which has the sanction of the word of God, invigorates and expands the faculties beyond any other training. The mere elementary ideas of the Christian system are no sooner infused into a mass of pagans, than new signs of intellectual life appear in every direction. And whatever efficiency may be claimed for other agencies, the Bible has been the great civilizer and educator of the nations.

This is not to say that Christianity throws the reins upon the neck of reason and sanctions unbridled speculations. Reason has its legitimate province. Within that province—a broad and rich domain—there is scope for all its powers. But it has to be taught the humbling lesson, “Thus far shalt thou come, and no further:” and in *this* view, the sentiment of the text is applicable no less to the intellect than to the heart.

It is the characteristic of a child to believe what is told it. If we would enter into the kingdom of heaven, we must have this spirit, and implicitly believe God’s sayings. “Are we, then, to believe without evidence or against evidence?” No: this is not humility: it is rather presumption. A blind faith can never be acceptable to God. But suppose, after

applying all your mental resources to the investigation of the Christian evidences, you have come to the deliberate conclusion that the Bible is of God, and that in its fair and obvious import, it teaches a certain system of doctrine; are you at liberty to reject or modify that system, because some parts of it baffle your comprehension? Are you at liberty "to go through the Bible as a woodman goes through a forest with his axe," and strike down such doctrines as appear to you to conflict with other doctrines, or to fashion over those which are veiled in a mystery you cannot for the time penetrate? Here, precisely, is the call for that spirit the text requires of us, the spirit of little children. If you made certain statements to one of your children, which he could not exactly grasp, or which seemed to him to be incompatible with other declarations he had heard from you, you know how he would receive them. He would say, "This is something I do not fully understand, nor can I harmonize it with what has been told me on other occasions; but it is from *my father's* lips, and he is incapable of deceiving me. I will, therefore, accept it in its literal meaning, and trust to time and Providence to clear up the difficulties attending it." How reasonable that we should treat God as our children would treat us! How much stronger his claim to our entire confidence, than our

claim to that of our children! And how manifestly incompatible with the filial relation to Him, is the want of this confidence! The demand for it is no arbitrary requisition. If we cannot rely upon his veracity, if we are not willing to receive his teachings when they happen to cross our theories, or to admit his statements of facts when the philosophy of the facts is not apparent to us, with what sincerity or fitness can we call him our Father? Well might he ask, in these circumstances, "If I be a Father, where is mine honor?" The very essence of a childlike temper is wanting here. And this, if the matter is considered, will explain why many educated persons, though much occupied at times with the study of the Scriptures, make no progress in the right direction. They lack the spirit of "a little child." They are disposed rather to sit in judgment on the reasonableness of the Divine teachings, than to "receive with meekness the engrafted word." They have not pondered that memorable prayer of the Saviour's, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Therefore it is that they are "ever learning and never coming to the knowledge of the truth." Whenever they are ready to sit at Christ's feet, and learn of him, they will begin to acquire true, spiritual knowledge—and not till then.

The proper spirit of childhood is a spirit of *humility*. "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." A child has low thoughts of himself; is, in a manner, free from ambition and avarice, and not disposed to assume airs towards other children. Travellers in our Southern States see everywhere the children of the master and the children of the servant playing together. The most ill-assorted materials are combined in the troops of noisy juveniles we encounter in our metropolitan streets. If you should leave your younger boys to themselves, there is no set of ragged truants to be found coursing about a vacant lot, that they would hesitate to fall in and play with. This, it is true, is not the humility of principle. It is simply the effervescence of natural feeling—the outgoing of that kindness, and energy, and love of change, and social ardor, which are mercifully bound up in the hearts of children, and flow forth almost as unconsciously as water from a fountain. But what is with them a sort of instinct, our Saviour requires us to cultivate as a virtue.

"*Low thoughts of ourselves.*" Flesh and blood will exclaim, "This is an hard saying, who can hear it?" It is an "hard saying," and perhaps on that very account, all the more needful for us. The Bible is full of such sayings. If it uttered only smooth

things, it would not meet our case. What could a religion do for us that flattered our vanity, extenuated our crimes, turned our vices into foibles, and said, "This *do*, and thou shalt live." We want no daubing with untempered mortar. The disease which infects the race is no cutaneous disorder. "The whole head is sick and the whole heart faint." And the remedy must be as radical as the disease. The whole moral man needs to be reconstructed. And the first essential step towards this is, to raze the entire fabric to the ground. Christianity proposes this—and by a superhuman energy effects it. It is a religion for sinners, providing for all our wants and exalting us to the highest felicity, but bearing as its motto, and reflecting from every part of it, the pregnant words, "THAT NO FLESH SHOULD GLORY IN HIS PRESENCE." It will pardon us; but not for our repentance. It will justify us; but not for our obedience. It will save us; but not because we deserve to be saved. Munificent as it is in its bounty, it enriches those only who feel and confess their poverty. It exalts no one until he has been abased. It leaves the Pharisee to glory in his own righteousness, and stoops to the publican crying, "God be merciful to me a sinner!" We *must* "be converted and become as little children, or we cannot enter into the kingdom of heaven."

If the "kingdom of heaven" were a place merely—a geographical territory—there might be no absolute necessity for this provision: but it is a state or condition. "The kingdom of God cometh not with observation; it is within you." To be a subject of that kingdom, it is not wealth, rank, residence, public services, scientific attainments, which is requisite, but character. To be holy, is to belong to this kingdom. Without holiness, citizenship there is impossible. Of this character, humility is a prime ingredient. No one can be owned of God as a child, who is destitute of all just views respecting both himself and his Creator. And every one must be in this situation who is a stranger to genuine humility. Men are inflated with pride, because they neither know themselves, nor have any proper conceptions of the Deity. Remove the veil of sense from the eyes of a proud man, and let him have a glimpse of "*the excellent glory*," will he still lift up his head in pride? Take away the covering from his heart, and let him look in *there*, will he be proud still? Until we are brought to have the temper of children, we are walking in a vain show—living in a world of our own, which has no reality. Whenever we see things as they are, and our feelings accord with the truth, the kingdom of heaven will be set up in our hearts. Then we shall be humble. And that is clearly no capricious or

unreasonable enactment of the Saviour's, that if any one will not consent to humble himself, he cannot be his disciple. He might equally have said, that no one can be such unless he love. He *has* said so, and his disciples have repeated it. "But humility itself is a proof that one loves: he who loves, has no difficulty in humbling himself; he who does not humble himself, does not love. He who can see the Son of God descend to the earth, partake of our sufferings, degrade himself to the rank of a malefactor, and drink opprobrium like water, that *he*, a sinner, may enjoy eternal life in the bosom of the Father; he who sees this and believes it, and still imagines that the disciple is more than his Master, and the servant more than his Lord; he who cannot persuade himself to drink one drop of the cup which Jesus has drained; he who cannot lay at the foot of the cross his frivolous pretensions, his independence of spirit, his confidence in himself, his petty glory, his vanity; he who pretends to rest upon a throne in the presence of Jesus bound to the stake of infamy, unquestionably does not love."\*

A child looks to its father for everything. In conscious ignorance, it goes to him for instruction. In conscious feebleness, it relies upon him for protection. It expects from him its food and raiment. It counts

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\* Vinet.

upon being directed by him in the path of duty, and succored by him in seasons of danger. Whatever he does is right. Whatever he says is true. The child wants no other guide, no better teacher.

Our heavenly Father, the Saviour informs us, expects no less from his children. They realize their dependence on Him. They fly to Him in danger. They acknowledge Him in their trials. They go to Him with their disappointments, their temptations, their backslidings, their bereavements, their mercies. They seek their daily bread from his hand. They take his word as their rule of life. They feel that all his dispensations are just and wise. Even when "clouds and darkness are round about Him," they still cling to the conviction, that "righteousness and judgment are the habitation of his throne."

It is impossible to consider this representation, without perceiving that the principles and habits it embraces, as they are the natural concomitants of a truly humble spirit, so they must be quite indispensable as a preparation for the "kingdom of heaven." We can frame to ourselves no conception of that theocratic realm, which does not recognize these as among the essential attributes of its redeemed and honored tenantry. History has recorded few examples of secular dominion, in which the general sentiment of loyalty has been disfigured by no local or

temporary ebullitions of discontent. The most wise and paternal sovereigns have subjects who would gladly see their thrones overturned and themselves driven into exile. But no anomaly of this kind can exist in the kingdom of which our Saviour speaks. The incongruity of a proud and rebellious sinner in the "kingdom of heaven," would be too monstrous to be thought of. It would be equally incompatible with the perfections of the Deity and with the tranquillity of the sinner. How could an unhumbled transgressor live in the presence of a holy God? How could the Lord God Omnipotent tolerate the presence of such a criminal? Until the heart of the rebel is pierced with contrition, and he finds his proper place—in the dust—there can be no fellowship between them. There is no common ground on which they can meet. The spirit which animates that un-sanctified heart, involves an impeachment of the Divine sovereignty. It is the setting up of a rival and counter interest. The introduction of it into the kingdom of the saints would create discord and alarm. The tolerance of it there by their exalted Head, would be a virtual abdication of his supremacy. The very nature of the case, therefore, requires that *humility* shall be rigorously insisted upon as a test of citizenship in this kingdom. The good of the subjects, no less than the honor of their King, demands

that they should find their happiness in exalting Him; that they should be animated by a meek and docile temper; that they should confide all their interests to his keeping, refer every blessing to his goodness, renounce all self-dependence for an exclusive reliance upon the merits of Christ for pardon, and cherish the feeling that if they are saved, it will be the fruit of sovereign grace alone.

It is, further, of the nature of this spirit the Gospel exacts of us, that it should carry itself with modesty and conciliation towards *men*. It was a disreputable contest for primacy among the twelve, which gave their Master occasion to inculcate it. As though he had said, "Here: look at this child, and learn of him. He has a lowly opinion of himself—no dogmatism, no ambition, no grasping after the pre-eminence. He feels kindly towards his fellows, defers to them, and is more concerned that they should be honored than himself. Such you must be, if you would enter into the kingdom of heaven." Note this lesson, and see how alien from the spirit here inculcated is the temper of the world. This temper is as selfish as it is proud. It seeks its own. It insists upon all its "rights." It stands upon punctilios. It puts a harsh construction upon doubtful passages. It dislikes to hear others praised. It magnifies their defects. It envies their successes. It would, some-

times, rather they should do less good, than be so much commended for what they have done.

This is the world. "But it shall not be so among you: but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." How striking the contrast, and how honourable to Christianity! It is instructive, too, to consider that the spirit of humility enjoined upon us comprises no less our fraternal than our filial relations. The Gospel will no more countenance imperiousness towards our fellow-creatures, than presumption towards God. The change which brings us into our proper place Godward, adjusts no less all our earthly relations. We are taught to regard with distrust that humility towards the Deity, which is without any corresponding sentiment of meekness and gentleness towards our neighbours. Nature resists it in this direction as much as in the other. And there is the same necessity that nature should be subdued and replaced with a new nature. The "kingdom of heaven" is for those who bear the Divine image: do they reflect this image who are the slaves of envy, resentment, and other kindred passions? This kingdom is for those who have, as they trust, been washed in the blood of

the cross, and adopted into the household of faith : can there be any proper sentiment of gratitude to God for pardon and salvation, where there is no disposition to forgive others and to consult their happiness? This kingdom is for those who profess to make the glory of God and the well-being of their fellow-creatures the great objects of life: are they pursuing these objects who are supremely intent on place and power, or who are sensitive to every apparent slight, and unwilling to extend to others the indulgence which we all have to seek at times for our own faults and frailties? The Bible leaves us at no loss how to answer these questions. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall *humble himself* as this little child, the same is greatest in the kingdom of heaven." Here lies the royal road to preferment—straight through the Valley of Humiliation.

In the world's esteem, it is "manly" to insist upon our rights, to resent injuries, to exact plenary reparation. Christianity reverses these ideas. Instead of saying, "Will you bear that?" it says, "Turn to him the other also." Instead of shouting, "Revenge," it cries, "Forgive!" Instead of saying, "Do good to them that do good to you," it says, "Bless them that persecute you: bless, and curse not. If thine

enemy hunger, feed him : if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil ; but overcome evil with good." To say that in utterances like these, it authenticates its celestial origin, is merely to express the feeling they awaken in every ingenuous mind. That religion must needs be from heaven which sets itself against the depraved instincts of the heart ; which passes sentence of condemnation upon the strongest and most universal passions of humanity ; which, not content with enjoining an armistice and imposing upon all parties the outward decencies of good neighbourhood, requires every man to regard all other men as his brethren, and to treat them with the affection, the forbearance, and the kind consideration for their feelings, reputation, and comfort, which he would expect from the circle that sit around his father's fireside. This is the mission of Christianity in our world. And it is not credible that a system so godlike in its benevolence, and towering, in the grandeur and comprehensiveness of its aims, so far above all the aspirings of mere earth-born philanthropy, and clothed, withal, with the efficiency essential to achieve its objects, should bear any other image and superscription than that of the all-wise and ever-blessed GOD.

But the practical question concerning this system,

that feature of it especially which has now been occupying our attention, is, whether *we* have the spirit inculcated by the Saviour, and which he declares to be essential to our salvation. It is very possible, without having the humility of children, to enter the visible Church and assume the vesture and the dialect of discipleship; but this is a very different thing from entering into the kingdom of heaven.

Let it be observed that this element of character is not simply commended as a graceful accomplishment, a mere Corinthian capital, which decorates the column, but adds nothing to its strength. It is made a vital part of religion. If we have it, our religion is real; if we lack it, our religion is a pretence. Presented to us in this very serious guise, it deserves our most careful consideration, whether we have experienced this transformation into the likeness of little children. The specific attribute of childhood, which forms the essence of the requisition, is, humility. We must "humble ourselves" towards God and towards man. Have we done this? Are we doing it? Has pride been exorcised out of the Church? Is it driven from our hearts?

God has given you *wealth*, it may be. Beware, lest you be lifted up by it: and you will be, unless grace restrains you. The too common effect of riches is, to foster pride and self-confidence; to harden the

heart against God and against the poor ; and to make men look with a supercilious feeling upon those in inferior circumstances. If you are not much on your guard, you will grow selfish as you grow rich ; and the more property God confides to your stewardship, the less you will be disposed to acknowledge his right to it.

You have, perhaps, *talents and learning*, and are rising to professional distinction. It is even harder for you than for the affluent, to cherish the temper of a little child. "Knowledge puffeth up." The homage paid to eminent intellectual gifts is very grateful, but very perilous. Is it because we are aware of this, that we admire the humility of a truly great mind, still more than we do distinguished abilities ? If you feel yourselves infected with intellectual pride, I will not say, "Think of Newton," or "Think of Marshall:" but I would say, "Think of HIM whom Marshall and Newton owned and adored as their Teacher, and at whose feet they thought it an honor to lay their trophies." You have his own words : "Take my yoke upon you, and learn of me, for I am meek and lowly in heart." If he was "meek and lowly in heart," who among his followers will dare be proud ?

Again, you would have, some of you, *a test of Christian character*. Your bosoms are agitated with

the question, "Am I His, or am I not?" There are many other tests, but this is a plain and tangible one. Have you become as a little child?" Is your proud spirit subdued? Can you bear provocations meekly, which would once have roused your vindictive passions? Can you stoop to offices you would once have scorned? Have you such views of your own sinfulness, as abase you before God and make you exclaim at times, "I'm a miracle of grace!" And do you confide in God as children in a father, going to Him daily in prayer, and telling him your sins and trials and wants, and submissively asking, "What wilt thou have me to do?" This is the spirit of a child: bless God if he has made you a partaker of it.

It is of the nature of this, as of every other Christian grace, to grow with our years. There is something wrong about our piety, if our humility is not increasing as we advance in life.—In the old age of the excellent John Newton, a venerable clergyman called one day to breakfast with him. At family worship, the portion of Scripture which was read, included the apostle's exclamation, "By the grace of God I am what I am." After reading it, Newton paused for some moments before the prayer, and then uttered this touching soliloquy:—

"I am not what I *ought* to be. Ah! how imperfect and deficient! I am not what I *wish* to be. I

abhor that which is evil, and I would cleave to that which is good. I am not what I *hope* to be. Soon, soon I shall put off mortality, and, with mortality, all sin and imperfection! Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say, I am not what I *once* was, a slave to sin and Satan: and I can heartily join with the apostle, and acknowledge, '*By the grace of God I am what I am.*'"

Here was the spirit of the little child. Aged believer, have you this spirit? Youthful Christian, is this your spirit? Unconverted sinner, except *you* imbibe this spirit, you cannot enter into the kingdom of heaven.



**THE**  
**IMPORTANCE OF RELIGION**  
**TO THE**  
**LEGAL PROFESSION:**  
**WITH SOME REMARKS ON THE CHARAC. &C.**  
**OF THE LATE**  
**CHARLES CHAUNCEY, ESQUIRE.**

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## CORRESPONDENCE.

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PHILADELPHIA, October 15, 1849.

*Rev. and Dear Sir :*

In pursuance of the intimation contained in our note of the first instant, the undersigned, members of your congregation, now ask the favor of a copy of the discourse repeated by you at our request and that of other gentlemen of the profession, on the fourteenth instant, for publication.

The name of CHARLES CHAUNCEY, so happily introduced by you in illustration of the great leading object of your discourse, belongs to the whole community, as well as to the legal profession. His great virtues and rare endowments—his talents, learning, and practical benevolence—guided withal by “that wisdom which cometh from above,” cannot be too often, nor too widely commemorated.

With a strong desire to cultivate the sentiments of your excellent discourse,

We subscribe ourselves, your friends and servants,

|                   |                     |
|-------------------|---------------------|
| R. C. GRIER,      | CHAS. B. PENROSE,   |
| JOHN K. FINDLAY,  | JAMES ROSS SNOWDEN, |
| W. H. DILLINGHAM, | CHARLES GILPIN,     |
| JOHN R. VODGES,   | WM. A. PORTER,      |
| SAMUEL HOOD,      | E. SPENCER MILLER,  |
| W. B. HIESKELL,   | EDW. ARMSTRONG.     |

To the Rev. Dr. HENRY A. BOARDMAN.

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PHILADELPHIA, October 14, 1849.

*Rev. and Dear Sir :*

The undersigned, several of whom united with the Gentlemen of the Bar of your own congregation in the expression of a wish that you should repeat your able and eloquent discourse upon the

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importance of religion to the legal profession, now, with equal pleasure, join them in asking for its publication. We listened with great satisfaction to your graphic description of the character of the late CHARLES CHAUNCEY, Esq., universally and justly regarded as one of the brightest ornaments of the profession. The whole discourse might well be characterized as one of the happiest efforts of clerical eloquence. We regard it as calculated to do great good, and shall be happy to see it widely disseminated.

We are, very respectfully and faithfully, yours,

|                       |                   |
|-----------------------|-------------------|
| ED. E. LAW,           | J. R. INGERSOLL,  |
| JOEL JONES,           | H. J. WILLIAMS.   |
| JAMES DUNDAS,         | WM. E. WHITMAN,   |
| FERDINAND W. HUBBELL, | GEO. EMLIN,       |
| B. GERHARD,           | CH. GIBBONS,      |
| SAMUEL H. PERKINS,    | GARRICK MALLERY,  |
| EDWARD HOPPER,        | DAVID PAUL BROWN. |

To the Rev. Dr. BOARDMAN.

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PHILADELPHIA, October 19, 1849.

*Gentlemen :*

I am quite sensible that the interest excited by the discourse which you have done me the honor to request for publication, must be ascribed mainly to the subject and the occasion. The discourse was prepared from a conviction, that the death of that eminent and excellent man whom an all-wise Providence has lately taken from us, afforded a suitable opportunity for inculcating, especially upon the Legal Profession, the virtues which were so happily illustrated in his life. That this humble attempt to improve a bereavement which affects our "whole community," should have met with the approval of a body of gentlemen so honorably representing both the Bench and the Bar, is extremely gratifying to my feelings. I cannot refuse a request emanating from such a source, and herewith submit the manuscript to your disposal.

I am, gentlemen, with great regard, your friend,

H. A. BOARDMAN.

To the Hon. R. C. GRIBB, Hon. JOHN K. FINDLAY,  
Hon. JOSEPH R. INGERSOLL, and others

## Christianity and the Bar.

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MARK THE PERFECT MAN, AND BEHOLD THE UPRIGHT: FOR THE  
END OF THAT MAN IS PEACE.— Psalm xxxvii. 37.

WE read in the Gospel of Luke, that, on a certain occasion, a lawyer stood up and “tempted” our Saviour, saying, “Master, what shall I do to inherit eternal life?” It was a good question, though prompted by a bad motive—a question every way to be commended, whether we regard the subject to which it relates, the Being to whom it was addressed, or the individual who propounded it. It were a waste of words to undertake to prove that it must be to every individual the most momentous of all questions. And just in proportion to the gravity of the question, is it of importance that we should look well to whom we apply for an answer. For the answers it has received, and is daily receiving, are extremely various and contradictory; and if we happen to be misled, the consequences must be disastrous, and

may be irretrievable. This lawyer set us a wholesome example, not, indeed, in respect to the spirit which suggested his inquiry, but in respect to the source at which he sought information. He alone who has salvation to bestow, can teach us how it is to be obtained. If we rely upon a teacher of philosophy, or a teacher of religion, however learned and exemplary, we may fall into error. If we follow implicitly the utterances of this or that sect, or venture to lean upon what we believe to be "the Church," as an infallible guide, we may possibly rest our hopes for eternity upon a foundation as truly foreign from the real foundation, as Platonism or Buddhism is from Christianity. Life and immortality have been brought to light in the Gospel: and the Gospel is the only chart which can conduct us to heaven. He who takes up with any other teacher than Christ, may expect to come short of eternal life.

It is not to be overlooked that the person who put this question to the Saviour was a **LAWYER**. We know nothing of his character beyond what is revealed in the brief account of this transaction; and he is exhibited to us here in no very prepossessing aspect. Arguing from this interview, we do him no injustice in supposing that he was a man too much immersed in the cares and conflicts of the world, to have given much attention to the claims of spiritual

religion. A Pharisee he might have been, and a zealous devotee in his way, but he was manifestly a stranger to genuine piety. It had been well for him, befitting both himself and his calling, had he asked in sober earnest, as he asked in subtlety, "Master, what shall I do to inherit eternal life?"

Nor let it be deemed invidious if the remark is made, that this duty is no less incumbent upon every lawyer. I say this, not to disparage but to honor the profession. There are cogent reasons, aside from those of a private or personal nature, common to the members of the legal profession with all other persons, why they should be men of Christian integrity and purity — WHY THE PROFESSION, AS A BODY, SHOULD BE PERVADED WITH A SOUND RELIGIOUS SENTIMENT. The moral character of the Bar, no less than its character for learning and ability, is a matter of deep and universal concern. It is not a matter, Gentlemen of the Bar, which pertains merely to your reputation as individuals, nor to the relations between yourselves and your clients. Even if it were, it might be pertinent to ask, Who are your clients? For the purposes of this argument, the whole community are your clients. There is no citizen, however humble or however exalted, who may not at any time become your client. There is not one among our honorable and opulent merchants, among the

ministers of religion, among the able and upright jurists who preside over your own courts — nay, not one among these refined and gentle females, our mothers, wives, and daughters, who make our homes the purest and the happiest homes on earth, who may not, on any day, be compelled to invoke your protection. You are the conservators of our property, of our liberty, our lives, our characters; the guardians of our firesides, the defenders of our altars. Have we no stake, then, in your character? Have we no right to insist that a profession which is the depository of our most sacred earthly interests, shall omit nothing that may help to qualify them for their high trust? that they shall not only make themselves masters of their noble science in its principles and its technicalities, but cultivate those elevated moral sentiments which alone can assure us that our confidence will not be misplaced?

Let us look at the profession in another aspect. The Bar must always, in a country like ours, be the chief avenue to civil distinction — the main road to posts of emolument and power. As such, it will embrace a large proportion of the educated and able men of the Union; and the influence of such a body must necessarily be very great, irrespective of their strictly professional functions. How much, then, must this influence be augmented, when it is con-

sidered that they exert an immediate and powerful agency in moulding the popular will! They are usually the leaders in the collisions of parties, and the chief speakers even in the primary assemblies of the people. They fill the principal offices. They direct our legislation, and make the laws which it devolves upon them to administer. They shape our policy, domestic and foreign. They control our intercourse with other countries; and do more than any other class among us, to decide the relative position we are to occupy among the nations of the earth. Not to expatiate on these topics, the bare hint of them must suffice to show, that every citizen is implicated in the character of the Bar; and that a profession clothed with so lofty a mission, needs, both for its own sake and for the sake of the country, to be pervaded with a wholesome religious sentiment. Piety alone will not, it is true, fit men to become jurists, diplomatists, or legislators. But piety is the basis of good morals. It makes men conscientious. It stimulates them to acquire the qualifications demanded by the stations Providence may assign them, and puts them upon using their abilities for the best ends. If evangelical Christianity were enthroned, not in our halls of justice merely, but in the hearts of all who serve at her altars, their great influence would tell, if the expression may be pardoned, far

more auspiciously than it does now, upon the leading interests of the country. It would moderate the spirit of faction—the bane of all republics. It might repress the idolatry of mammon, and curb the lust of conquest—two of the brood of baser passions which have acquired an Herculean growth in our soil. It would check the prevailing tendency to rash and hasty legislation, and teach visionary reformers that they “should approach to the faults of the State as to the wounds of a father, with pious awe and trembling solicitude.”\* It would be felt through all the framework of society, in extinguishing vice, alleviating misery, fostering education, and consolidating the institutions of Christianity.

Even if the members of the Bar, then, could dispense with religion as a personal concern, the just claims of the country upon the profession, would forbid them to slight its obligations.

But they cannot well dispense with it as a personal concern. Christianity challenges their homage, not only as revealing to them the way of salvation, but as supplying the most valuable aids in the practice of their profession. Let us dwell for a few moments on this topic.

A very little consideration will suffice to show that

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\* Burke on the French Revolution.

an intelligent, scriptural faith, must be of great assistance in forming a just estimate of the nature and objects of the legal profession. How grossly these are misconceived, not only by many of the populace but by no inconsiderable number of those who write themselves "Attorney and Counsellor," must be but too well known to every respectable member of the profession. In the judgment of these persons, the law is not a science, but a trade — not a trade even, but a system of trickery. They come to the Bar as a gambler to his club, to be honest where it is politic to be honest, and to practise fraud and chicanery where chicanery and fraud promise larger gains. They see nothing in a law-suit but a private dispute or quarrel, a sort of pugilistic encounter, in which it is all one to the community who beats and who is beaten. Their grovelling minds cannot expand sufficiently to take in the idea that the processes going on before their eyes in the courts, are processes in which we, who seldom or never enter a court-room, have an interest second only, and in some instances not second, to that of the parties litigant; that a claim for the worth of a lamb, or a case of assault and battery between two inebriates, may fairly "bristle with points of law"—law that is involved in a large proportion of the common transactions of life; that the dollars and cents involved in any suit,

though amounting to millions of money, are of as little relative value when compared with the principles at issue, as was the tea thrown overboard in Boston harbor, when weighed against the emancipation of a great nation. To all this, the reckless pettifoggers of the profession are blind. But there can be no occasion to remind *you* — and if there were, it would not be decorous in the speaker to become your Mentor — that “the science of Jurisprudence, the pride of the human intellect, with all its defects, redundancies and errors, is the collected reason of ages, combining the principles of original justice with the infinite variety of human concerns.”\* You have not to learn that next to the influence of the Gospel, it is the presence and pervading power of LAW which distinguishes free from despotic governments, Christian from Pagan nations — that to annihilate law, is to extinguish all incentive to industry, and all motive to honorable ambition — that where there is no law, science will languish and the arts decay; factories will be closed, commerce will dismantle her ships, capital will hide itself, credit, and all that is built upon it, will die, confidence between man and man will be destroyed, and in place of thrift and comfort, there will be universal suspicion and distrust, violence and misery.

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\* Mr. Burke.

These views are familiar to you. In so far as they go, they are right views. And while they may undoubtedly be entertained and acted upon by individuals who are not under the control of religious principle, it is no less obvious that they are the views which a Christian lawyer *must* take of his profession. It is the uniform and necessary tendency of Christianity to expand and liberalize the mind, while it informs the conscience. It is the essential habit of men who live under its influence, to connect all themes, all interests, all pursuits, with the great First Cause. And such men, when called to the Bar, must belie every principle of their new nature, if, instead of framing a comprehensive and dignified estimate of the profession, they dwarf it down into a system of legerdemain, or an arena for gladiatorial shows.

It would not be easy to exaggerate the value of personal religion in the actual practice of your profession. Whether regard be had to its temptations, its trials, or its duties, to the dangers to be shunned or the difficulties to be met; in every view, religion must be considered as of the last importance. It will not, it is true, supply the absence of the requisite intellectual furniture; it will confer neither learning, nor genius, nor eloquence. But it will do much to correct the evil tempers, and shield from the

temptations, which are so often fatal to the youthful aspirant at the Bar ; and to foster those moral qualities and habits on which respectability and success largely depend. Among these qualities are self-control, benevolence, candor, kindness of heart, and a love of truth and justice. That the characters of individuals who make no pretensions to personal religion are sometimes graced with these attributes, is readily conceded ; but it is a circumstance too palpable and too serious to be overlooked, that a large part of the virtue current in the world, is the virtue rather of education, of habit, of interest, of listless conformity to the prevailing usages of society, than the virtue of principle. Mr. Coleridge has expressed this thought with his customary felicity, in language which, with very little alteration, would be quite as applicable to our country as to England. " It would furnish grounds both for humility towards Providence, and for increased attachment to our country, if each individual could but see and feel how large a part of his innocence he owes to his birth, breeding, and residence in Great Britain. The administration of the laws ; the almost continual preaching of moral prudence ; the number and respectability of our sects ; the pressure of our ranks on each other, with the consequent reserve and watchfulness of demeanor in the superior ranks and the emulation in the sub-

ordinate ; the vast depth, expansion, and systematic movements of our trade ; and the consequent interdependence, the arterial, or nerve-like *network* of property, which make every deviation from outward integrity a calculable loss to the individual himself from its mere effects, as obstruction and irregularity ; and, lastly, the naturalness of doing as others do : these and the like influences, peculiar, some in the kind, and all in the degree, to this privileged Island, are the buttresses on which our foundationless well-doing is upheld, even as a house of cards, the architecture of our infancy, in which each is upheld by all."\*

It is in no censorious spirit the opinion is expressed, that much of the "well-doing" among ourselves rests upon no firmer "buttresses" than these. Better indeed it is for society, far better, that it should be leavened with this dilute and fickle morality, than given up to the sway of rampant wickedness. But few will venture to deny, that the exigencies of our probationary state can be adequately met only by a morality which reposes on the impregnable basis of religion. The vicissitudes of life are too painful, its conflicts too violent, and its seductions too captivating, for unassisted humanity ; man must be en-

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\* Lay Sermon.

dowed with a celestial virtue, and sustained by an Almighty arm, if he would "keep himself unspotted from the world," and live as a rational and immortal being should live. And the duties of an advocate especially involve so constant and so severe a trial of character, that even on the ground of personal reputation and peace of mind, no lawyer should be willing to dispense with the invaluable aid which Christianity offers him.

With other men, controversy is an incidental and occasional thing; with you, it is the business of life. Controversy is your vocation; and it is no ordinary degree of watchfulness that can preserve you from forming a petulant or imperious temper, the common vice of controversialists. No less open is the profession to the incursions of jealousy and "lean-faced envy." These twin-vipers haunt every Bar. They insinuate their venom not unfrequently into the most powerful minds; and where they have once secured a domicile, they can be driven out, like other demons, only by prayer and fasting. Is it necessary to observe, that the only effectual antidote to these vagrant tempers is to be found in the Gospel of Christ; and that the shortest and best way to acquire the mastery of one's own spirit—that most rare and difficult achievement—is, to have every power and thought brought into subjection to the will of God?

There is perhaps no sphere in which *integrity* is of greater value, and none where it is more rigorously tested, than at the Bar. The temptations to swerve from it are of daily recurrence, and are sometimes clothed with a most specious garb. The profession has to do chiefly with two classes of persons — the wronged and wrong-doers. And to deal with either, as their confidential adviser, in a perfectly frank, straight-forward, and kind manner, demands a stern and lofty virtue. We know how difficult this is even in private life; and the difficulty must be greatly increased where the parties bear to each other the relation of client and counsel. Among men who live by the law, who look to it for a support and for fame, the inducements must be very strong to encourage litigation. It has always been the opprobrium of the profession, that it was infested by individuals who were ready on all occasions to pander to the basest passions, and to become the instruments of the avaricious, the revengeful, and the hard-hearted, in oppressing their victims. Such men, unhappily, rarely want for clients. For the race described by Addison is not yet extinct — a race of whom he observes, “the law of the land is their gospel, and all their cases of conscience are determined by their attorney.” He adds, in that tone of quiet sarcasm so peculiar to himself, “As

for such as are insensible of the concerns of others, but merely as they affect themselves, these men are to be valued only for their mortality, and as we hope better things from their heirs."\* And this is just the principle which controls the sort of lawyers in question. It is neither the love of justice nor any real regard for their clients, which makes them the ready abettors of litigation. Their employers, in many instances, become their victims, and discover too late the secret of their pretended zeal for their wounded honor or damaged fortunes.

What we require in the legal profession, is, men of principle — men whose rule of conduct shall be, not the conventional code of morals which may happen to have been adopted by their *caste*, but the law of God. The circumstances in which individuals ordinarily come to you, make it a matter of the highest moment, that they should be able to repose entire confidence in your integrity, your discretion, and I may add, your delicacy of feeling. For what *are* these circumstances? They come to you smarting under real or imaginary wrongs, and burning with resentment — or affrighted at the thought of a prosecution they have incurred by their misconduct. They come to solicit your assistance in despoiling others of

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\* Spectator, No. 456.

their property, or in repelling aggressions upon their own—to ask you, to exhaust the penalties of the law in wringing the “pound of flesh” from an unfortunate debtor—to protect their defenceless and terrified families from the tyranny of the great—to shield them from the tongue of the defamer—to help them in defrauding their creditors, or in garnishing their rent and blasted characters. These, and such as these, are the errands on which men invoke your aid. They come when they are in trouble—in doubt—in danger—when they are doing wrong or suffering wrong—consumed with remorse or on fire with revenge—when they are anxious and excited, and, not seldom, incapable of acting for themselves. What are you to do? Are you to inflame still further their excited feelings by expatiating on their alleged injuries? Are you to pry open the innermost chambers of their agitated bosoms, that you may afterwards use what you have seen there to bend them to your sordid purposes? Are you to join hands with them in their schemes of detraction and dishonesty? Are you with eager haste to assure them that the case admits of no compromise—that the law will award them full redress, and they should be satisfied with nothing less? Are you to bring the cause into court, and employ all the arts of chicanery, such as brow-beating the wit-

nesses, misquoting authorities, perverting the testimony, and appealing to the baser passions or the political prejudices of the jury—to conceal the merits of the question and secure a favorable verdict? This surely is not the treatment your clients have a right to expect from you. The law has made you our advisers. We have no alternative when we are in trouble but to come to you; and if we would perpetrate a wrong under color of law, we can do it only through your agency. You are bound then—bound not merely by your relations to us, but by your paramount obligations to society—to deal honestly and kindly by us. If you think we are in error in proposing to institute a suit, it is incumbent on you to tell us so. If you believe an equitable compromise can be effected, you should suggest it. If you perceive that we have made no estimate of the contingent consequences of the litigation we demand, you should point them out. Instead of inflaming, you should endeavor to mollify our resentments. Instead of advising us as we may wish to be advised, you should advise us according to the truth and equity of the case. When we repair to you in the first instance, it is as counsellors, not as advocates. And it is none the less your duty to give us faithful counsel, though it may not chime in with our nopes or purposes. If a surgeon orders an ampu-

tation where his patient expected a cataplasm, he discharges his conscience whether the patient acquiesces or not. And when we come to you with a question of property, liberty, or life, we have a right to look for the same candor, however we may treat your counsel.

Should you take up the cause, whether on your own conviction or from our solicitation, it is no less due to us and to society, that you should conduct it throughout in a fair and honorable manner. It is not meant by this that a lawyer is to assume the functions of a judge, and take both parties under his protection. He stands before the court as the representative of one of the parties, and he is bound to omit no legitimate means which may promise to benefit his client. He may suggest arguments which are not conclusive to his own mind: the court will allow them their due weight. He may seize upon technical informalities in the proceedings of the other side. He may avail himself of all the advantages which the law will allow him for vindicating his client and baffling his opponent. But he may not bring into the conduct of his cause a malicious or vindictive spirit. He may not needlessly blacken the character of the opposing party. He must not impugn the veracity of witnesses, whose only fault has been their modesty or their timidity. He must not seek to

carry his cause by misrepresenting the facts, or by poisoning the minds of the court and jury against the antagonist client on personal or party grounds, aside from the merits of the issue on trial. These, and all similar expedients, are incompatible with that integrity which is at once the ornament of the Bar and the safeguard of our rights. And they will disappear just in proportion as our courts become transfused with the purity and benignity which accompany a cordial reception of the Gospel.

Occasions not unfrequently arise in the practice of the law, which call for a high degree of *moral courage*. The most ill-assorted parties appear before the tribunals. The advocate may be called upon to espouse the cause of some obscure woman against the exactions of an opulent landlord. He may be required to enforce the law against an intractable tenant who has sought to elude the payment of his rent by raising the Agrarian cry, and getting others to raise it, of "oppression" and "persecution." It may become his duty to arraign some individual of eminent station, who has depredated upon the public purse, or employed a corporate institution for swindling purposes on a gigantic scale, with the expectation that wealth and family influence would shield him from the legal penalties of his crimes. He may be obliged to undertake the defence of a

person who has made himself obnoxious both to the government and the people. The press may with one voice demand his condemnation. The populace, unwilling to await the slow process of a judicial investigation, may be panting to wreak their vengeance upon him. The Bench itself may bend before the whirlwind, and reveal by no ambiguous auguries, its purpose to abandon the victim to his fate. But the law is with him; and the blow which smites him to the earth, will shatter the pillars of the constitution. Shall his counsel desert him? He cannot desert him. His own professional prospects, the very bread which is to keep his family from starvation, may be imperilled with his client; but he cannot give him up. To his eye, he is the very impersonation of the law. The office Providence has laid upon him, is not so much the vindication of the prisoner at the bar, as the protection of the State. He stands there, the sponsor of that helpless man, to guard the rights of thousands of citizens who sit quietly by their firesides, anxious only to hear that the jury have convicted him—nay, to defend the liberties of the infuriated multitude who throng the avenues of the court-room, and show by their looks and gestures how bitterly they resent this effort to deprive them of their prey. Whatever may be the consequences to himself, he will not betray his client; and

if he could stoop to that treachery, he would still have too much patriotism not to shield him, if possible, from a poignard's thrust, which to reach him must pierce the vitals of his country.

It would be claiming too much for religion to affirm that this high moral courage can exist only in connection with personal piety. Examples to the contrary would instantly occur to the minds of my legal auditors. Among these the name of Lord Erskine would certainly be conspicuous. Every lawyer must be familiar with the maiden speech of this great orator; that speech which brought thirty briefs into his hands before he left Westminster Hall, and which his noble biographer characterizes as "the most wonderful forensic effort" of which there is any account in the British annals. "It was the *début* of a barrister just called and wholly unpractised in public speaking—before a court crowded with the men of the greatest distinction, belonging to all parties in the State. He came after four eminent counsel, who might be supposed to have exhausted the subject. He was called to order by a venerable judge, whose word had been law in that Hall above a quarter of a century. His exclamation [when Lord Mansfield told him that Lord Sandwich, whose name he had introduced, 'was not before court,'] 'I will bring him before the Court,' and the crushing denunciation of

Lord Sandwich, in which he was enabled to persevere, from the sympathy of the by-standers, and even of the judges, who in strictness ought again to have checked his irregularity—are as soul-stirring as any thing in this species of eloquence presented to us by ancient or modern times.”\*

In so far as strictly forensic efforts are concerned this last remark may be allowed to pass; but Lord Campbell might find examples of still greater intrepidity in a volume with which he must be very conversant. One of these, is the case of the three Jews at the court of Nebuchadnezzar. The king summoned them before him and commanded them to worship the image he had set up, or be cast into a burning fiery furnace. This was a question of life or death; and they must decide it without hope of fame or fortune—without the support derived from the sympathy of a crowded court-room, or the ill-concealed admiration of the Bench itself—from the plaudits of a powerful press or the prospect of professional honors—in a word, without any of those collateral but invaluable aids which sustained Erskine in his sublime effort. And what was their decision? It ran thus, in words of quiet strength and majesty which even at this distance of time cannot be read by any one who is sus-

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\* Lord Campbell's Lives of the Lord Chancellors.

ceptible of admiration, without deep emotion. "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. iii. 16-18.) This was the courage inspired by *faith*. It can require no comment before such an auditory.

There is a kindred example in the New Testament—a forensic example—on a theatre no less august in Judea, than the Court of King's Bench is in England. I refer to the speech of the Apostle Peter before the great Sanhedrim, that memorable scene in which the parties exchanged places, and the prisoner, arraiging his judges, brought home to them, in a few words of eloquent and withering rebuke, the most flagrant of all crimes, the murder of their Messiah. (Acts iv. 5-12.) This again was the intrepidity inspired by true religion. For no longer before than the evening prior to the crucifixion, this same Peter, who now stood up before the high priest and rulers of the Jews, and charged them with this atrocious wickedness, had himself denied his Master with cursing and oaths. So mighty was the transformation which the baptism of the Spirit had wrought in this ardent and affectionate,

but hitherto timid disciple. And a similar change is gradually effected in the characters of all who experience the renewing power of the Holy Spirit. Religion may not at once convert every lion into a lamb, nor every lamb into a lion; but it is the true nurse as well of courage as of meekness. The fear of God is the best antidote to the fear of man. And in proportion as the legal profession becomes pervaded with this principle, will it be adorned with exhibitions of genuine heroism, like those we have been contemplating.

Some allusion has been made to the *temptations* which beset the path of the advocate. The annals of almost every Bar will bear melancholy attestation to the dangers to which the profession is exposed from this source. It would be quite pertinent to the present discussion, to show that religion offers the only effectual shield against these dangers; that a firm faith is the best of all equipments to protect the members of the profession from those enticements to dissipation, and the more subtle enticements to dishonesty, which have proved fatal to so many of their brethren. But I have already trespassed too long upon your patience, and must waive this topic, with several others no less worthy of attention.

My object has been to show the great value of personal religion, its professional value, so to speak,

in the practice of the law. It is not denied that examples may be found at the Bar, of eminent moral worth and distinguished success, dissociated from real piety. But it is contended that even in cases of this sort, religion would impart an additional lustre to the character ; while its influence, if diffused throughout the body, would be most advantageously felt in removing the prevalent vices and defects of the profession, and augmenting all those virtues which make it one of the chief supports and ornaments of a refined civilization. What the profession would be if it were consecrated by the pervading power of a vital Christianity, may be inferred from the instances occasionally presented, of men who combine the noblest intellectual gifts, the most accurate and profound knowledge of jurisprudence, rhetorical abilities of a high order, the purest affections, and the greatest amenity of manners, with an enlightened and unostentatious piety.

Such an example of the theme on which we have been meditating, has been before the eyes of the Philadelphia Bar for the last half century. Amidst the tears of the profession and the regrets of this whole community, death has lately set his irreversible seal upon it. The incorruptible virtue, the radiant example, the untarnished fame, of CHARLES CHAUNCEY,

have become part of the moral treasure of his country. It is not for me to pronounce his eulogy: that can be done only by one of his peers. But where providence and grace conspire to form a character of so much excellence, it is due no less to the munificent Being who made him what he was, than to the profession he adorned, that some of his moral qualities should be held up, even though in a transient and imperfect way, to the study and imitation of his junior brethren. More than this I shall not attempt to do. I leave it for others to sketch his intellectual attributes and his legal acquirements: my office is to speak of him, and that briefly, as a *Christian*.

The prime quality in Mr. Chauncey's character, was his integrity. This is as much associated with his name, wherever he was known, as justice is with that of Aristides. It is impossible to speak of him without thinking of it; as it was impossible to converse with him without feeling that you had to do with a man of inflexible probity. If there are men who are honest from policy or interest—who are honest in great matters but lax in small matters—whose perceptions of right and wrong are quick and accurate on questions affecting other people's affairs, but misty and obtuse where self is concerned—he was not one of them. He was upright on principle, and from preference. The love of truth and right was part of

his being. He could not have been divested of it without destroying his identity. He carried it, therefore, into every relation and circumstance of life. It controlled his most trivial pecuniary transactions; it presided over every scene of social enjoyment, even those in which he gave full play to his refined and ardent affections; it breathed through every sentence he uttered at the bar, whether in one of those luminous and eloquent arguments with which he often captivated the court and jury, or in those incidental passages between opposing counsel—the by-play of a trial—in which truthful men sometimes exceed the limits of sober verity. His clients knew that the advice he gave them was given in all sincerity, and was designed for their good, however counter it might be to their wishes. The bench and the jury knew that they were listening to a man who was a stranger to deception and finesse—a man who, though liable, like all other men, to err, could not act a part—who, when he spoke, uttered his real convictions, and believed what he was trying to make them believe. There have been lawyers whose professional has been as distinct from their personal character, as the wig and gown of an English barrister are from the barrister himself; and courts and juries have instinctively, when they rose to speak, recognized their twofold nature. But they never mistook Mr.

Chauncey for one of this hybrid race. In him the union between the advocate and the man was not, as in the other case, a mere mechanical conjunction, like that which held together the different parts of Nebuchadnezzar's image, but a chemical combination — an interfusion of the elements of the one with the elements of the other. His speeches, therefore, carried with them all the weight of personal conviction — and that, in the case of a man so eminent as well for his ability and his wisdom as for his integrity, was often more than half the battle.

It were well for the younger men in the profession, to consider the great value of such a reputation for integrity, simply as a means of success. They may gain an occasional triumph by deviating from the line of strict rectitude; and the prospect of winning an important cause, may seduce them into the use of unfair weapons. But a few victories achieved in this way will ruin, or at least seriously injure them. To a young lawyer, CHARACTER is everything. It is character, not learning, not astuteness, not eloquence, which is the basis of confidence: and "confidence," especially the confidence of clients and judges and juries, is "a plant of slow growth." It is a sensitive plant too: its leaves will begin to curl and wither with the first rude breath of deceit and equivocation. The youthful advocate, flushed with an ill-gotten

triumph, little divines what the impression is he has made on that stern jurist on the bench, and even upon these emulous associates who throng around him with their congratulations. They may well congratulate a rival whose ovation, like those the Vegetians used to accord to their heroes, is the pledge of his early downfall. Let those who stand on the threshold of this noble profession, learn from the example of that eminent man whose loss we now deplore, that virtue is the highest wisdom—that virtue, especially, which has God for its author and end, the word of God for its rule of duty, and the love of God for its animating principle. In this divine endowment, they may see one of the chief implements of his success. He has vindicated the profession from the vulgar cavil, that no strictly honest man can be a lawyer; and shown that the Bar forms no exception to the rule that the path of virtue is the path to honor. In some pregnant crisis of your history, when temptation proffers you its golden fruit,

“Fair to the eye, inviting to the taste,”

and you are just saying to yourselves,

—— “What hinders then  
To reach, and feed at once both body and mind?”

it may recover you from your perilous position, to re-

call the name of one who maintained an unspotted reputation amidst the conflicts and enticements of the Bar for upwards of fifty years, and whose pure fame is unsullied by a single mean or dishonorable action.

Mr. Chauncey was no less distinguished for his benevolence than his integrity. I do not allude in this remark merely to the charity which goes out in alms-giving, or in contributions to ecclesiastical and religious objects. This, when prompted by right motives, is a charity of high esteem in the sight of God: indeed, our Saviour teaches us that if we are destitute of it, we may scarcely presume to think we are Christians. But the benevolence of Mr. Chauncey included a great deal more than this. He was essentially an unselfish man. He had a heart as well as a head. And his heart was large enough to take in some others besides his own family and immediate friends. He was always ready to employ his great powers for the relief of the poor, the injured, the helpless; to extend to them "the charity of time, labor, and attention; the protection of those whose resources are feeble, and the information of those whose knowledge is small." This was so well understood, that there was probably no man in this community who was so much resorted to for counsel. He was so wise, so candid, so kind, and entered so readily

into the circumstances and feelings of his clients, that people of all descriptions sought his advice on all sorts of subjects. Who that has entered his ante-room during his office hours, has not been struck with the variety of characters assembled there to solicit his aid. Distinguished counsellors, young lawyers, and possibly grave judges, with their vexed questions, capitalists seeking investments, embarrassed merchants, guardians perplexed to know what to do with their wards, parents to consult him about their children, widows anxious to secure their little property, together with suitors of various kinds—such were the groups that not unfrequently met at his levees. And they went there because they knew they could confide to him domestic matters which they would scarcely breathe into the ear of another human being; and that when they had stated their case to him, he would give them judicious advice made doubly acceptable by the manner in which it was given. He might, without presumption, have appropriated the language of Job: “When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow’s heart to sing for joy. I put on righteousness.

and it clothed me : my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor ; and the cause which I knew not I searched out. And I brake the jaws of the wicked, and I plucked the spoil out of his teeth." Among all the monumental memorials which grace our cemeteries, there is not one which might with more propriety receive these words as its epitaph, than the tomb of Charles Chauncey.

Mr. Chauncey's manners, it has been intimated, partook of the kindness of his nature. Instead of that *hauteur* and reserve which great men sometimes assume, and which make them appear greater than they are, like objects seen through a mist, his manners presented a felicitous combination of dignity and ease, with simplicity and benevolence. In this respect, as well as in the genial warmth of his affections and his earnest sympathy with suffering humanity, he closely resembled that illustrious man, Dr. Chalmers. For so free was this great philosopher and divine from ostentation and assumption—so perfectly accessible—so prompt to enter with an unaffected interest into the topics of the passing hour—that his guest might, for the time, almost forget his greatness in his goodness. Am I wrong in the conjecture, that many a man who has hesitatingly approached Mr. Chauncey as a counsellor, has been

made to feel during their first interview, that his counsellor was no less his friend? "If a man," says Lord Bacon, "be gracious and courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them: if he be compassionate towards the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it give the balm: if he easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be shot." These were marked traits in the character of our revered friend. And you will justify me in appropriating to him the beautiful sketch Mr. Addison has drawn of a great light\* of the English law. "His life was, in every part of it, set off with that graceful modesty and reserve, which made his virtues more beautiful the more they were cast in such agreeable shades. His great humanity appeared in the minutest circumstances of his conversation. You found it in the benevolence of his aspect, the complacency of his behavior, and the tone of his voice. His great application to the severer studies of the law had not infected his temper with anything positive or litigious; he did not know what it was to wrangle on indif-

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\* Lord Somers.

ferent points, to triumph in the superiority of his understanding, or to be supercilious on the side of truth. He joined the greatest delicacy of good breeding, to the greatest strength of reason. By improving the sentiments of a person with whom he conversed, in such particulars as were just, he won him over from those points in which he was mistaken; and had so agreeable a way of conveying knowledge, that whoever conferred with him grew the wiser, without perceiving that he had been instructed. His principles were founded in reason and supported by virtue, and therefore did not lie at the mercy of ambition, avarice, or resentment."

It has been intimated that no portraiture would be attempted, in the present service, of Mr. Chauncey's public or private life. I may be allowed to pause for a moment, before concluding this very imperfect notice of some of his prominent virtues, to remark on one or two features of his professional career. He abstained from taking an active part in politics; and with a single exception, that of his consenting to sit as a member of the Convention for revising the Constitution of this State, he uniformly declined public office. It would certainly be unfortunate for the country if all our ablest lawyers should adopt the same line of conduct. But the example may suggest a wholesome lesson to the junior-portion of the Bar.

No man can expect to become an eminent lawyer, who does not, for at least a score of years or more, confine himself rigidly to his profession. The temptation to embark in politics is very great, especially under a government like ours; and it has proved fatal to the hopes of many a young lawyer of brilliant talents. The rewards of jurisprudence, like the choicest crystals of the Alps, are too remote and too difficult of access, to be secured by any precarious and inconstant exertions. The path which leads to them is narrow and rugged, obstructed with rocks and exposed to avalanches; and he who suffers himself to be intimidated by dangers, or diverted into by-paths in quest of flowers, must make up his mind to relinquish the jewels to his competitors. — This subject is too large to be discussed here; but I could not refrain from making a brief allusion to it.

The only other topic to which I shall advert in this connection, is, Mr. Chauncey's respect for the Sabbath. To his eye, the Sabbath bore the KING's image and superscription; and he had no sympathy either with the rapacity which would seize upon "the Lord's day" and appropriate it to private ends, or with the mock loyalty which glories in rendering to Cæsar the things that are Cæsar's, while it denies to God the things that are God's. Accepting in its just import that much-abused saying of our Saviour's

“the Sabbath was made for man,” with his characteristic reverence for law, he studiously consecrated it to the purposes prescribed by its beneficent Donor—to the concerns of the soul, and the sublime realities of the life which awaits us beyond the grave. And to these well-spent Sabbaths we must look for many of the influences which contributed to mould as well his intellectual and social, as his elevated moral character.

The example is instructive. There is no need of assuming—it would be discourteous and unjust to assume—that the Bar stands in special need of admonition on this subject. But neither will it be claimed that the Bar is quite guiltless of that disposition to secularize the first day of the week, which has infected all other professions. The temptation to do this, constitutes, in fact, one of the chief snares to which the members of the profession are exposed. Could the truth be revealed, it might be found that no inconsiderable portion of our able and rising lawyers were more or less in the habit of appropriating a part of the Sabbath to the study and arrangement of their cases. They forget that there is a law in existence paramount to all earthly legislation: nor are they struck with the incongruity of preparing themselves to expound and enforce human statutes, by treading under foot the law of God. The pernicious

cious consequences which flow from this practice, are manifold. It weakens the moral sense. No man can habitually or frequently set at naught a Divine ordinance, without blunting his conscience and impairing his reverence for the authority of God. He who begins by taking half the Sabbath for his professional business, will be likely in the end to take the whole. And how is it possible for an individual to treat one item of the decalogue as a nullity, without lessening his respect for all its other provisions, and indeed for the whole religious system of which the two tables constitute the moral code? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." For the law, though presented to us in distinct categories, is essentially one; and to violate any part of it, is really to violate the whole, just as he breaks a large mirror who only throws a pebble through one corner of it. The wilful breach of any single provision, involves, also, a contempt for that authority on which the entire law rests. And it moreover indicates a disposition which, under like provocation, would set at nought any other of its enactments.

The practice in question removes a man from the wholesome influences of the sanctuary. But not to dwell on the peril in which the neglect of the house of God puts the salvation of the soul, we can none of

us afford to dispense with the collateral benefits which flow from the due observance of the Sabbath. If any confidence is to be placed in the opinion of eminent physiologists, the Sabbath law, though a positive institute, has its foundation in the nature of man. It is no arbitrary decree, but an ordinance indispensable to the proper culture and development of his physical and mental powers, and to his social happiness. The tendency of an uninterrupted devotion to earthly pursuits, is, to debase the character and to induce premature exhaustion and decay. The Sabbath comes to us, as an angel of mercy, to withdraw us, at stated intervals, from the secularities with which we are engrossed—to recruit our wearied frames—to let in upon our souls and upon our concerns the light of eternity—to revive our fading impressions of spiritual objects—to bring us into communion with the Father of our spirits—and to remind us of what we are so prone to forget, that

“’Tis not the whole of life to live,  
Nor all of death to die.”

The appeal might be safely made to gentlemen who have long stood in the very front rank at our own Bar, whether they have not derived the greatest advantages from the tranquillizing and refreshing influence of the Sabbath, in seasons when they have been well-nigh overwhelmed with the pressure of their

business. And all experience shows how keenly nature resents any attempt to despoil her of that periodic rest which is her inalienable birthright. There are doubtless exceptions, but it will generally be found that lawyers who devote their whole seven days to business, pay the penalty of their error, either in a loss of health or in falling a prey to vicious indulgences. The overtaken constitution gives way under a load it was never designed to bear. Their recuperative energies are paralyzed. Physical debility is followed by mental depression. The nervous system acquires a morbid sensitiveness; and men of a serene and amiable temper and bland address, become irritable, harsh, and repulsive. Not unfrequently, stimulating drinks are invoked to inspire the strength demanded by urgent professional duties; and by degrees, the occasional expedient becomes a daily necessity, and the victim hastens with accelerated pace to a dishonored grave. In other instances, the nerves become more and more disordered until reason is dethroned; and the once gifted advocate only lives to excite the pity of the Bar he adorned, or awakens their profounder sorrow by his suicidal death. You will not require illustrations. The wrecks are scattered all along the shore you are coasting: and even those who have but just cleared the port and spread their sails to the breeze, may deem themselves happy

if they have not come in sight of some of them. If I should select a single example, it would be that of an English barrister, the splendor of whose forensic abilities was enhanced by his private virtues—I mean, Sir Samuel Romilly. My legal auditors are of course familiar with the history of this eminent person and with his disastrous end. It was the opinion of his illustrious contemporary and friend, Mr. Wilberforce, that the fit of insanity in which he terminated his life, though immediately owing to a sad domestic bereavement, was remotely induced by his uninterrupted devotion to business, without allowing himself even the repose of the Sabbath. In writing to a friend, he says, “I am strongly impressed by the recollection of your endeavor to prevail upon the lawyers to give up Sunday consultations, in which poor Romilly would not concur.” Four years after his death, Lord Castlereagh came to the same untimely end. When Wilberforce heard of it, he exclaimed, “Poor fellow! he was certainly deranged—the effect, probably, of continued wear of mind. The strong impression on my mind is, that it is the effect of the non-observance of the Sabbath; both as to abstracting from politics and from the constant recurring of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminitiveness.” “It is curious

to hear the newspapers speaking of incessant application to business; forgetting that by the weekly admission of a day of rest which our Maker has enjoined, our faculties would be preserved from the effect of this constant strain." Being again reminded by the death of Castlereagh, of Sir Samuel Romilly, he said, "If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over-tension."

Let me dismiss this topic by quoting the testimony of one whose name has never been mentioned but with veneration, in either hemisphere — Lord Chief Justice Hale. "I have found by a strict and diligent observation, that a due observance of the duty of this day [Sunday] hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following, by the manner of my passing this day: and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

It has been implied in every line of this sketch, that Mr. Chauncey was a sincere and decided Christian. He not only received the Bible as a divine revelation, but embraced its doctrines with a cordial faith, and made its precepts the rule of his conduct. Deeply persuaded of his own participation in the common ruin of the race, and of the insufficiency of any works or sacrifices of his own to propitiate a holy God, he sought salvation through the blood of the Lamb, and made the righteousness of Christ the sole ground of his hope of pardon and eternal life.\* His piety was equally removed from the spurious liberality which homologates all creeds and sects, and the bigotry which confounds the door of its own narrow pale, with the only door that leads into the fold of Christ. It pervaded every part of his character, and had much to do in forming him to that wonderful symmetry—that harmony of all the powers and susceptibilities of his nature—which made him so *complete*, I had almost said, in the language of the text, so “perfect” a man. It revealed itself not so much in a specific substantive form, as by its influence upon the whole man; like a light behind a beautiful transparency which, unseen itself, illuminates every line of the artist’s cunning handiwork. It might be

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\* Mr. Chauncey was a member of the Second Presbyterian Church in this city.

detected in his temper, his conduct, his manners, in all that he did, and in all that he said. No trumpet nor phylactery was needed to announce its presence: his serene and venerable aspect, his suavity, his cheerfulness, his overflowing kindness, his prompt and generous interest in others' wants and sorrows, and the whole tone of his conversation, whether on public affairs or matters of personal concern — all betrayed the commerce of his soul with heaven, and awakened the feeling, "Thou also wast with Jesus of Nazareth."

This great and good man has gone to his reward. Full of years and full of honors, in the maturity of all his powers and without any exhibition of human infirmity, he has been gathered to his fathers. Life's work was done, and well done; and we cannot doubt that he has received that crown of righteousness which the Lord, the righteous Judge, will give to all them that love his appearing.

I may not invade the sanctity of the domestic circle, to speak of the void his death has caused there. The time forbids me to enlarge on the public loss we have experienced as a community. The legal profession have shown that they are not insensible to the greatness of their bereavement. They can best estimate their obligations to one who employed his varied talents through a long life, in main-

taining the high character of the Philadelphia Bar ; and who, without disparagement to the living or the dead, did at least as much as any other individual, to preserve unimpaired its reputation for sound learning, superior abilities, incorruptible probity, and urbanity of manners. The trust confided to him and his contemporaries (of some of whom who survive, delicacy forbids more to be said than that they were worthy to be his partners in such a trust) is now, in so far as he was concerned, to be devolved on the younger members of the profession. It is an honorable distinction to be made the keepers of a deposit which has passed through the hands of such men as Ingersoll and the Tilghmans, Rawle and Chauncey. But the post of honor is always a post of responsibility. And there is but one way, Gentlemen, in which you can acquit yourselves of your high functions with dignity and success. The character of the Bar must depend on the characters of its members. Personal purity and refinement will insure professional integrity and courtesy. It is the prerogative of RELIGION to make and keep men pure, and to confer that refinement of feeling for which good breeding can only substitute a graceful address—in other words, to make men what good breeding requires them to appear to be. The morality which is divorced from godliness, however specious and

captivating to the eye, is superficial and deceptive. The morality you require, "the only morality (I use the language of an eminent compeer of the venerated Chauncey, whose name and fame we instinctively associate with his own)—the only morality that is clear in its source, pure in its precepts, and efficacious in its influences, is the morality of the Gospel. All else, at last, is but idolatry—the worship of something of man's own creation, and that thing imperfect and feeble like himself, and wholly insufficient to give him support and strength."\*

BELIEVE ON THE LORD JESUS CHRIST, then—receive and rest upon HIM as your Saviour—and you will have the best preparation for the duties and trials of this life, and the only adequate preparation for the life to come.

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\* The Hon. John Sergeant.

THE END.