

on to the House, his prospering their Affairs, and the Guard of his Holy Angels. This for *Vvorshipping God in Families*, under which we include Reading God's Word, constant and devout Prayer, Morning and evening, and that Angelical Duty of Singing Hymns to our Creator and Redeemer, which is almost quite lost in the World. — For the second, *Instructing Children*, 'tis as plain, if not more, and is a clear Case, unless we believe they have no Souls, and that both they and we are like the *Beast that perishes*. We shou'd think it hard to deny 'em Bread, or turn 'em out to the wide World, and expose 'em without any further Care — yet if we are Men, and can think, this is infinitely worse, more inhumane and unnatural, nay, worse than the most savage of Beasts, who do all they can to Educate their Young, (in their way) and make 'em as happy as will consist with their Natures. The truth is, we for the most part make the poor Creatures miserable enough by giving 'em Beings, entailing on 'em incurable Diseases, not rarely of the Body, always of the Mind, infinitely more dangerous; all our Care then will be little enough to make 'em tolerably happy, considering the present state of things in the World — We ought however at least to do what we can to render 'em less miserable — that true Piety can only do, which whoe're has try'd it, knows to be a noble and infallible Remedy for all the *Evils of Life*: This *Fortune* we may leave 'em, if nothing else, and they can ne're be poor while they have it; if we do not, but instead on't either by our *negligence* or *ill Example*, they take bad Courses, and come to *ruine*, 't had been incomparably a less piece of *barbarity* and *inhumanity* to have made an *End* on 'em as soon as they saw the Light, as those *miserable Wretches* do whom we see *Condemn'd* for't almost every *Sessions*; when yet there's so much difference betwixt their *Case* and ours, that they for avoiding *shame*, send the *Souls* of the poor Infants to *Heaven*, (as we may charitably hope of 'em) these out of meer *negligence* and *stupid carelessness* or downright *impiety*, send theirs *headlong* to *Hell*, and 'tis to be fear'd, either go before or follow after 'em to the same place of *Torment*. And thus more largely than usual on these two *Questions*, because of the high *Importance* of the *Subject*, and general *Use* it may be to the World.

Quest. 5. Whether we mayn't rationally conclude that the Omission of those two forementioned Duties, is the chief Cause of that Inundation of Atheism, Profaneness, and all kind of Villany that reigns amongst us?

Ans. 'Tis a clear Case that it must be so — 'tis an Error in the first Concoction — 'tis what all know, and what is at least supposed, if not in Terms asserted in the foregoing Question, that Communities are made up of Families, as those of single Persons. Now if a Child learns no good within, how should he Practise it when without? if he lives without the Fear of God, Swears, Lyes, Steals, &c. at home, how shou'd he do otherwise when he comes abroad? If many, most, are thus educated, when young, what probability they shou'd be better when old, or make conjunctly a truly reformed Church, or truly happy Nation?

Quest. 6. Whether we can with any Reason or Modesty expect God's Judgment shou'd be diverted from our Nation, or Blessings bestow'd upon it, while we live in the almost general Neglect of these two such Important Duties, without which there can be no true Reformation?

Ans. We have formerly declar'd our Opinion against hastily denouncing Judgments, which is too common among all Parties, who call all such as Interest makes them, God's Enemies — but alas, here we are almost all guilty, and if God be just, National Sins, persisted in impenitently, call for National Punishments. All our Hopes then must be in Penitence and Amendment, that God may turn away his Anger from us, that we may not perish; and while the Witty Fools of the World make it their business to laugh at and ridicule 'em, joyn our Prayers with those Holy Men who Weep between the Temple and the Altar, and say as our Church most piously directs us, " Spare us good Lord, spare thy People, whom thou

" hast redeem'd by thy most Precious Blood, and let not
" thine Heritage be brought to Confusion!

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