

RELIGION IN THE HOME.

REV. DR. TALMAGE DISCOURSES ON THE SUBJECT.

What Righteousness in the Household Does for the Family—Is it a Pious Thing?—The Great Preacher Brings a Sermon from Joshua's Saying.

Chicago, March 19, 1887.—Rev. Dr. Talmage, who is now in this city on a brief visit, who is now in this city on a brief visit, who is now in this city on a brief visit...

Abundant, Joshua! You will have no time for family religion; you are a military character, and your time will be taken up with affairs connected with the army; you are a statesman, and your time will be taken up with public affairs; you are the Washington, the Wellington, the McMahon of the Israelitish host, you will have a great many questions to settle, you will have no time for religion.

Now the question I want to discuss is: Why will religion die in the household? Question the first: What did it do for your father's house, if you were brought up in a Christian home?

The whole scene has vanished, but it comes back to-day. The hour for morning prayers came. You were invited in. Some what shyly, you sat and listened. Your father made no pretensions to rhetorical reading, and he just went through the chapter in a plain, straightforward way.

There was, in my ancestral line, an incident so strangely impressive, that it seems more like romance than reality. It has sometimes been so inaccurately put forth that I now give you the true incident. My grandfather and grandmother, living at Somerville, New Jersey, were one day in the city of New York, under the ministry of the Rev. Dr. Finlay.

"God dead!" said a child to her father. "No," he replied; "why do you say that?" "Well," she said, "when mother was living we used to have prayers, but since her death we haven't had family prayers, and I don't know what God was doing."

"The next day my grandparents heard an outcry adjoining room, and they went in and found their daughter imploring the salvation of the Gospel. The daughter told them that her brothers were at the barn and at the wagon house under powerful convulsions. They ran to the barn. They found my uncle Jehiah, who afterwards became a minister of the Gospel, crying to God for mercy. They went to the wagon house. They found their son David, who afterwards became a minister of the Gospel, crying to God for mercy."

"The story of that converted household ran through all the neighborhood, from family to family, until the whole region was filled with religious awakenings, and at the next communion in the village church at Somerville, over two hundred souls stood up to profess the faith of the Gospel. My mother, carrying the memory of this scene from early womanhood into her old age, was ever ready to resolve upon the salvation of her children, and for many years every week she met three other Christian mothers to pray for the salvation of their families. I think that all the members of our families were saved—myself, the youngest and the last."

There are two arms to this subject. The one arm puts its hand on all parents. It says to them: "Don't interfere with your children's welfare, don't interfere with their eternal happiness, don't you by anything you do, put out your foot and trip them into ruin."

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