

may be shewn to be sufficiently high, to induce those who have the care of children committed to them, to embark in the work with their whole soul, without running into the extravagance of saying, that it can do that which nothing but the grace of God can do. By right training, just views of God's character are given, habits of thinking and acting in conformity to the will of God are formed. The young are kept from those practices which harden the heart, and which, by accumulating guilt, alienate it still farther from God. In a word, the mind is put into that state in which there exist the greatest facilities for the entrance of the word of God, and the fewest and least hindrances. These are means by which the grace of God operates upon the soul, and when to the employment of these, there are added the fervent prayers of christian parents, there is that done to which God has promised his blessing; and there it may safely be left.

Parents ought to be aware that immortal minds are committed to their care, that the educating of them for occupying a useful station in society—that the training them for eternity is a solemn duty devolving upon them by the appointment of God—that they are to a very great extent responsible for the character which their offspring shall maintain, and that so far as the use of means is concerned, the children will be happy or miserable according as they are faithful or negligent in the discharge of their duties.

"Fathers, bring up your children in the nurture and admonition of the Lord." Eph. 6: 4.

ARTICLE II.

ON THE *Time* OF THE SABBATH.

In the first Article, the necessity of such an institution as the Sabbath was discussed. The next that invites attention, is the *Time* of the Sabbath: and here two questions suggest themselves; viz. the quantity of the *Time* and the frequency of its recurrence: these must be fixed and known in order to the due observance of the Sabbath. It is evident, that the determination of these questions, cannot be left to the caprice of man, however correct might be the judgment formed in a state of unimpaired vigour and innocence; it is evident that nothing like unanimity can be expected now on this subject: besides upon what principles could an attempt to settle these questions be made? If the importance of the duties is considered, it might be supposed that the whole of man's time ought to be spent in them: what employments more delightful and improving than the social exercises of religion? how desirable, that the life of man, like that of angels, were a perpetual Sabbath? But since the concerns of the present life occupy so large a portion of man's time and care, it would be difficult, perhaps impossible, to appropriate a due proportion of time for them, and leave a sufficient space for the Sabbath. Nor could the magistrate be expected to fix upon a proper time; he has no better data to go upon than others, and is therefore equally incompetent to settle these questions. None, but the Author of the Universe, is able to determine the due