

salvation in its bearing upon individuals and social life, alike urge to this duty. Hence, notwithstanding the upathy of the Church in past times, she is waking up to her high and imperative duties, and is evincing a missionary zeal for the revival and extension of pure and undefiled religion. It is gratifying to observe the augmented activity of the servants of God, the growing triumphs of the doctrine of the cross, and the wider and extending fields that are opening for Christian labour.

There is one field of enterprise, however, which it appears to the writer has been too much neglected, or at least not sufficiently cultivated, namely, *children*. We have sought the conversion of *men and women*, of all diversities of age, and rejoiced in their accession to the church. We have aimed to enlist *youth* on the side of God, varying from fourteen years old and upwards and many of these are amongst the most exemplary and useful in our churches. But have we not overlooked the *lumps* of the flock? Have our efforts been as direct and persevering for the salvation of the younger branches of our families, as for youth and adults? If at times we have made the attempt, have we not had less hope than with persons of riper years? In our churches we may sometimes see a number from *sixteen* years old and upwards, but how rarely do we meet with any *under* that age! How can this be accounted for? Should we not enlist the affections of *children* on the side of the Saviour? Are they not capable of loving and serving him? Are we not acquainted with many cases of very early piety? We can call to mind instances of consistent and decided godliness in children of four, seven, ten, and twelve years of age: why should they not be trusted as well as the youth of seventeen and twenty, and be as cordially received into Christian fellowship? In John's epistle to Christians, *children* are addressed and reminded of their duties; and Paul, in writing to the churches of Christ at Ephesus and Colosse, enjoins upon *children* their respective duties, which evidently implies that there were such in those societies.

As an individual, I have for some time thought that we have erred on this subject, and have not paid sufficient attention to this class of immortal minds. I do not plead for any rash and imprudent measures in promoting the conversion of children, nor for any precipitate steps for their admission into our churches; but I wish to awaken enquiry, to excite special and immediate action, and to elicit remarks on the best mode of securing the lively affections and the active energies of children to the service and honour of our glorious Redeemer.

In the meanwhile, let parents make prayerful and strenuous efforts for the conversion of their offspring. Let the converted members of families labour in this noble employ: and let ministers and members of churches take children by the hand more than they have done, and lead them to the feet of Jesus, and there plead the Saviour's claims to the homage of their hearts. My impression is, that if this field is cultivated, we shall have vast accessions to the cause of Christ, and increased ground for joy and triumph. Should our efforts be crowned with success, we must be careful to throw nothing in the way of these young disciples, and be ready to receive them to our watchful and tender care in the church.

B.

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FAMILY WORSHIP.

A household in which family prayer is devoutly attended to, conjoined with the reading of the Scriptures, is a school of religious instruction. The whole contents of the sacred volume are in due course laid open before its members. They are continually reminded of their relation to God and the Redeemer, of their sins, and their wants, and of the method they must take to procure pardon for the one, and the relief of the other. Every day they are receiving "line upon line, and precept upon precept." A fresh accession is continually making to their stock of knowledge; new truths are gradually opened to their view, and the impressions of old truths revived. A judicious parent will naturally notice the most striking incidents in his family in his devotional addresses; such as the sickness, or death, or removal for a longer or shorter time, of the members of which it is composed. His addresses will be varied according to circumstances. Has a pleasing event spread joy and cheerfulness through the household? it will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? it will give occasion to an acknowledgment of the divine equity; the justice of God's proceedings will be vindicated, and grace implored through the blood of the Redeemer, to sustain and sanctify the stroke.

When the most powerful feelings, and the most interesting circumstances, are thus connected with religion, it is not unreasonable to hope that, through divine grace, some lasting and useful impressions will be made. Is not some part of the good seed thus sown and thus nurtured, likely to take root and to become fruitful? Deeply as we are convinced of the deplorable corruption of the human heart, and the necessity consequent on this, of Divine agency to accomplish a saving purpose, we must not forget that God is