

if it be possible, absent yourselves from the Communion table. Remember Him who has said: "Whosoever shall be ashamed of Me and of My word, of him shall the Son of Man be ashamed when He comes in the glory of His Father."

IV. *Parents and heads of families* may be instruments of much good to Zion by training up their lambs for the service of God. High is the encomium that the Almighty bestows on Abraham, Gen. xviii. 19: "I know that he will command his children and his household after him, and they shall keep the way of the Lord." The work of ministers would be lighter were parents at all due pains to instruct their children in the duties of religion. The road to heaven is easy and well-paved in such families. But if it is left altogether to ministers, it cannot be done even if they had frames of iron and souls of fire. If the work of hundreds and thousands be left to two or three, it cannot be done. But if parents would do their duties, we might see better days, more sublime Sabbaths, and purer Communion, and righteousness would flow down our streets like a mighty current.

Parents! you can show your esteem for Zion and the ordinances of her glorified Head, by bringing your children to the baptismal font, and dedicating them to the service of a Trinity. Where is your love for your Redeemer, if you do not respect the ordinances which He has appointed? Where is your love for your offspring, if you will not have them marked as the lambs of the Redeemer, and placed in that fold where they shall grow up under His care, and be nourished in the wholesome pastures of His own choosing?

Go back to the days of primitive christianity, when flourished a Chrysostom, an Ignatius and a Polycarp, and when do you hear any of them saying that the Christian Church is of less extensive charity than the Jewish—that the former excluded little children while the latter admitted them? Go back to the days of the Saviour, and when do you find Him telling the Jews that in the Church which He was to establish, the parent and child who were embraced in the same covenant were about to be separated? In vain you seek for any hint of this kind. It was reserved for men of modern days to thrust from the ark those little ones whom God permitted to be carried into it. It was reserved for men of modern days to say that those who were considered capable of entering into covenant with God, are no longer to be allowed that privilege. It was reserved for men of modern days to exclude from the Church on earth those whom the Redeemer has represented as constituting a principal part of it in heaven.

V. *Every member of the congregation* may assist in promoting the prosperity of Zion. You may do it by co-operating with

the minister, and using your influence to have general attention paid to those plans of instruction and spiritual improvement which he may propose. In the whole range of his labors, of all the cares which come upon him—of the many privations to which he must submit—nothing affects him more sensibly, nothing has a greater tendency to paralyze his exertions, and to tempt him to intermit his zeal, than that want of union of effort—that want of hearty co-operation and a willingness to become fellow-workers with him. In such cases he is tempted to think that he has not the affections of his people, and that his day of usefulness is gone by, and that they have not the good of Zion at heart. Increased attention ought to be paid to Bible Classes, Sabbath Schools, and Prayer-meetings. Young people are the rising hopes of our Jerusalem, and the concerns of Church and State shall be in their hands. Parents are cruel as the ostrich in the wilderness, if they provide for them no other instruction than to acquire a living in a present world.

It was a noble sentiment that Nelson proclaimed from the mast-head of the "Victory" at the battle of Trafalgar: "England expects that every man will do his duty." No man in the Christian Church lives to himself. Let every man do his duty. Ministers must endeavour to bring sinners under the attractions of the Cross, by sound doctrines and good example; and let them remember that a holy life is the most persuasive sermon in the world. Elders may do their duty in many ways. One way is, by visiting the sick. I know of no better school of improvement than to sit by the bed-side of a dying Christian. Parents! you have an important charge. Your children are of more value than globes of gold. They shall soon be sent to act their part in the drama of life. Kindness to the world and love to their souls should induce you to instruct them in their duty. Those who have a taste for sacred music may promote the prosperity of Zion. The songs of Zion are set to music. They will arrest the attention of the most thoughtless, will soothe the heart oppressed with grief, and tranquilize the most troubled conscience. Let us lay the foundation of religion in love to God and love to man—the only foundation on which it can rest; and on this foundation let us erect the superstructure of a Godly and a religious life, and let us take a strong pull, and a long pull, and a pull all together, and, by the blessing of God, religion shall prosper.

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NEVER was a truer remark made than this of Dr. Canning's: "Woe to that church that looks round for forms to wake it up to spiritual life. The dying man is not to be revived by a new dress."

SOME hearts, like primroses, open most beautifully in the shadow of life.