

view of the character of God is given; and unfortunately that very side is presented which will deepen the repugnance to him which is natural to our race. The remarks now made are in accordance with the genius of the gospel. When Jesus would induce sinners to turn to God, he tells them that, God so loved the world that he gave his only begotten Son, that, whosoever believeth in him should not perish but have everlasting life—that God sent not his son into the world to condemn the world, but that through him the world might be saved. There is a moral sore in the soul of man which nothing but love can cure—that love, which, coming from God produces love in return.

With the object already stated kept steadily in view, great breadth ought to be given to the all-interesting fact, that God who wills not that we should commit sin, hath provided a remedy for the guilt which sinners have already contracted,—that he has sent his Son to die for sinners that they might not die. In stating this, the object should be, not only to give the hope of escaping condemnation, but to awaken admiration and love in the soul, to God. As this should ever be the leading design, those seasons in which the mind may be supposed most inclined to receive such statements ought to be chosen for making them; those in which the mind is cheerful, not those, in which it is gloomy. By not adverting to the truth now stated, a truth plainly founded on the principles of our nature, subjects of a religious kind are approached with reluctance, the introduction of them into conversation, throws a damp on the spirits; and persons who have been accustomed to associate them with fear and gloom, do not feel comfortably till they be decently got quit of. It can scarcely be expected that love to God will be produced by such a mode of treating religious matters.

2. Still farther to induce children to love God and to have confidence in him, they should be taught at an early age, to pray to him; to thank him in simple language for all that he has done for them; and to ask of Him to guide and protect them during their whole life. It is a great mistake to suppose that the prayers of children must be mere forms. They are capable, at a very early age, of being made to understand that all good comes from God; that their life and their health, their food and their raiment; their safety by night and by day, are all given to them by God. They can be taught to connect all that they delight in, with the good will of Him who gave it; and they can be taught to thank God devoutly for his goodness and to pray to Him for all that they need. A little pains-taking on the part of the parents will accomplish this with ease.

To teach children to repeat prayers which they do not understand is to train them to a bad habit productive of bad consequences. The habit is bad, because, it accustoms them to act insincerely with God; to say to him that they wish what they do not wish, and that they feel towards him what they do not feel; than which nothing can be more offensive to Him.