

ling and maturing of this essential principle in the minds of children, every effort of parents and guardians ought to be directed.

The following, it is hoped, may be found useful in directing how this duty is to be discharged.

1. The first thing to be done is to make children acquainted with the character of God. They are to be told that he is the Creator and Preserver of all beings,—that he is perfectly holy and just,—that his will is the law of the universe,—and that to think as he thinks,—to approve of what he approves and to hate what he hates, is to be like Him; and that this is the highest duty, the highest dignity, and the highest blessedness; and moreover that, no one can ever be happy who is not like God.

To bring all this home to the young mind, and to make him feel that he has an interest in making the will of God the rule of his life, he is to be told that God, though unseen, is ever present with him; that he provides for his wants and watches over him by night and by day,—that God loves them that love him, and that he is a never-failing, an all-sufficient friend. Now all this, and much of the same kind, is to be told, and told often and told simply and plainly. But, moreover, there should be an *object* in view in telling it, and there should be a *manner* of telling it. The object is to awaken emotions of reverence, esteem and love for God; to habituate children to regard God as their Father and Friend, and in this way to lead them, by means of their affections, to obey the will of God. When this is the *object*, a proper shape will be given to the *manner*. If to generate confidence in God, and love to him, be the design in communicating instruction, then it will be given so as not to present him as a being to be dreaded, but as a being to be loved. When a parent shews that he delights in talking of God; when he speaks of him as his Saviour and friend, when he tells what God has done for him, and of the confidence with which he relies on his faithfulness and goodness, the child will learn to love Him as his "Father's God:" and when, as years increase, his own experience shall confirm—as it certainly will—the account which he received in his childhood, he will love God for what he has done for himself, and will hope in his mercy as others have hoped.

There is reason to fear that much of the information given to children, even by those who think they are doing their duty, has, from the manner in which it is communicated, a mischievous tendency. If young persons are never spoken to about God but to frighten them, and if the occasions on which they hear of him be those on which their parents are displeased with them; and when, to augment the terror of the child, he is told that God will punish more terribly than his father can do; then, there are sentiments associated with the name of God, which, introduced into minds naturally at enmity with him, will produce such a dislike of him, as no means in our power will ever be able to overcome. It is admitted that all this ought to be told; for it is all true; but if this be the *only* thing told, and the above, the *only* circumstances in which it is told, then a one-sided