

Explanation for Appendix II Lesson:

The first six pages of this lesson have been reproduced from an earlier chapter to give context to Appendix II. For this lesson you are required to look up, and read, in your KJV Bible every reference given in Appendix II for future reference.

It is possible, that the young and the diffident may sometimes fancy that they shall find some difficulty in fixing on passages for their children to learn ; and this may be an obstacle in the way of adopting the course I have ventured to recommend. Let them make the attempt, and they will succeed sufficiently well. However, as they may think otherwise, I will put, in the Appendix, a collection of passages

from the New Testament, which I have known to be used in a young family with good effect. Great nicety is not requisite in a selection of this kind.

Two cautions, however, may be necessary in making a selection.

Avoid passages which have a very direct bearing on abstruse and much-controverted points.—Children ought not to be puzzled in religion. In this sense, as in others, spiritual milk, and not strong meat, is their proper food. The great aim should be to make, by Divine aid, their heavenly Father, and their Sanctifier, but, above all, their Saviour and his Gospel, the objects of their reverence and of their affections; and this end will be greatly counteracted by fatiguing and bewildering their understanding. When difficulties occur to themselves, or are so far connected with the subject before them that they cannot be entirely passed over, it appears to me best to avoid entering minutely into them, but to show, that from the infinite distance between God and man, difficulties, and insuperable difficulties, must necessarily be expected, when God vouchsafes, to his creatures any communication respecting his own nature,

and his own government. Nor is it less important to avoid controverted, than to avoid abstruse points:—indeed, those which are abstruse are generally controverted. Controversy subjects vital religion in adults to imminent danger, unless they are very advanced and eminent Christians, and even then it is not without its perils: and, in my opinion, it never ought to be undertaken, except in cases of necessity, or pushed beyond that necessity. But in the case of children, with such weak intellects, such shallow knowledge, such lively and ill-regulated imaginations and feelings, and, above all, with religious principles and habits so extremely frail and imperfect, it *must* humanly speaking, be fatal to all that is good.

In general, do not select those addresses to God which are likely to be considered by the child as intended to be used by himself in lifting his thoughts to Heaven. However edifying these may be to persons more advanced in the Christian course, as expressing in the language of Inspiration their devout breathings of soul, they are unfit and unsafe for children. It cannot be supposed, that the language which suited the religious affections of David, will suit those of a

child, who is just beginning that spiritual course, in which David had made so extraordinary a progress, as to be "a man after God's own heart." And, if David's language is unfit, it must be unsafe, for a child. Nothing is more important in religion, than modesty, simplicity, and godly sincerity: and it is evident, that addresses to the Deity; or expressions of inward feelings, which go at all beyond what the actual state of our souls would naturally prompt, are not compatible with those estimable qualities. Nay, I confess, that even in adults, and much more in children, I am better pleased when the outward manifestations of devotion evidently fall somewhat short of the internal impressions. By proceeding in an opposite course, many, I believe, have been led to direct hypocrisy, and many more have become self-deceivers. Where there appears to be, if not a sort of contest who shall use the most fervent expressions, at least an endeavour, while engaged in religious exercises or conversation, to work up the feelings to a high pitch, and to express them in words to the full as warm and glowing, who does not see that we are in danger of endeavouring to appear to others, and in most imminent danger of ap-

pearing to ourselves, more spiritual and devout than we really are? Look at the concise modesty of the address of the justified Publican, and at the beautiful simplicity of the Lord's Prayer; and compare them with the exuberant, if not the extravagant, style too often met with in human devotional compositions, and still more in extemporaneous prayers.

No. II.

LIST OF TEXTS REFERRED TO AT P. 100.

Matt. iii. 7—12; iv. 4, 7, 10, 11; v. 2—12, 21—24, 29, 30, 38—48; vi; vii. 1—5, 7—29; ix. 11—13, 37, 38; x. 26—33, 37—42; xi. 20—26, 28—30; xii. 34—37, 43—50; xiii. 4—12, 18—23; xiv. 22—33; xv. 21—28; xvi. 24—28; xvii. 1—8; xviii. 1—6, 10—14, 21—35; xix. 13—15; 23—30; xx. 25—28; xxi. 28—31; xxii. 2—14, 34—40; xxiii. 8—12, 37—39; xxiv. 42—51; xxv; xxvi. 36—46; xxviii. 16—20.

Mark ii. 21, 22; vi. 45—52; vii. 20—23; viii. 33—38; ix. 43—50; xi. 24—26; xii. 41—44.

Luke i. 32, 33, 68—80; ii. 10—14, 29—35; iii. 10—14; iv. 16—“mouth” in 22; vii. 36—50; ix. 28—36; x. 21—24, 38, from “and”—42; xii. 16—21, 32, 34; 47, 48; xiii. 24—29; xv. 11—32; xvi. 10—13, 15, 19—31; xvii. 1, 2, 17, 18; xviii. 9—14; xix. 41—44; xx. 46, 47; xxii. 31, 32, 56—62; xxiii. 27, 28, 34, 39—43, 46—48.

John i. 1—14, 47; iii. 1—3, 5, 6, 14—21; iv. 10, 13; 14, 23, 24; v. 19—29, 44; ix. 39—41; x. 11—18; xi. 28—36; xii. 42, 43; xiii. 12—17, 34, 35; xiv. 1—3, 27; xv.; xix. 26—27; xxi. 15—17.

Acts i. 11, from “ye;” ii. 41—47; iv. 19, 20; vii. 54—60; ix. 3—6; x. 1, 2, 34, 35; xi. 22, from “and”—24; xiv. 15—17; xvi. 25—34; xvii. 22 from “ye”—31; xx. 17—38; xxvi. 24—29; xxviii. 26, 27.

Rom. i. 16; ii. 28, 29; vi. 1—14; xi. 33—36; xii.; xv. 1—6, 13; xvi. 25—27.

1 Cor. i. 17—31; ii. 1—5, 12—14; iii. 18—20; x. 12, 13, 31—33; xi. 1; xiii. 1—7.

2 Cor. iv. 16—18; v.; x. 4, 5; xii. 7—10.

Gal. v. 19—26; vi. 1—5, 7—9, 14—16.

Eph. i. 15, 23; ii. 1—10; iii. 14—21; iv. 1—6, 17—32; v. 1—12; vi. 10—“spirit” in 18.

Phil. i. 9—11; ii. 1—18; iii. 7—16; iv. 4—9, 11—13.

Colos. i. 9—23; iii. 1—17.

1 Thess. ii. 1—12; iii. 7—13; iv. 1, to “sanctification” in 3 with girls, and to 3 with boys.

1 Tim. vi. 6—16.

2 Tim. i. 7—12; ii. 11—13, 24—26; iii. 14—17; iv. 6—8.

Tit. ii. 3—5, 11—15; iii. 1—8.

Heb. i.; ii.; iv. 12—16; xii. 1—14; xiii. 20, 21.

Jam. i. 2—8, 13, 14, 26, 27; iii. 17; iv. 1—4, 6—8, 10, 13—16; v. 10, 11, 16.

1 Pet. i.; ii. 1—3, 18—25; iii. 1—4, 7—6; v. 5—11.

2 Pet. i. 5—8.

1 John i. 3—10; ii. 1—6, 9—11, 15—17; iii. 1—3, 14—18, 23, 24; iv. 7—11, 16—21; v. 3—5, 14, 15.

Jude, 20, 21, 24, 25.

Rev. i. 4—8; ii. 2—“churches” in 11; iii. 1—11, 14, 22; v. 9, from “for” 14; vi. 12—17; vii. 9—17; xi. 15—18; xv. 1—4; xix. 5—16; xx. 11—15; xxi. 3—8, 27; xxii. 12—17.