

is conferring on them an incalculable benefit—is infusing into them a holy leaven which may leaven the whole lump—is planting a seed in them which may germinate in time and bloom and bear fruit in eternity—is laying the foundation of a character which may receive the sanction of heaven itself—is moulding them into the image of the Eternal Son of God!

The "holy child Jesus" was trained up in the ordinances of the Lord. He kept, not only the outward ceremonies of religion, but faithfully discharged its private duties. Honor thy father and thy mother; for this is the first commandment with promise. Jesus "was subject unto his parents." Being made of a woman under the law, he kept the law of parental obedience, and thus gave an example for children to follow his steps. They cannot begin it too young; and they cannot begin it till their parents instruct them in the way they should go. They should early be made acquainted with their covenant relation to God and Christ. They should be taught that they are called with a holy calling, and chosen to serve a "holy Lord God," and adopted by their baptism into "the adoption of sons," and elected unto eternal life, and made members of Jesus,— "of his body, of his flesh, and of his bones." They should be taught to estimate rightly these great privileges, and live a life answerable to the design of their merciful Saviour in admitting them as members of the household of faith. When the foundation of godliness is thus laid, and followed up as it ought to be, children will imitate their Saviour; and like him, obey their parents in the Lord. For the way to procure true obedience and proper respect, is to impart Christian instruction. That will influence them when parental authority ceases, and bring honor to the hoary head: and the honor thus paid by children is a thousand times dearer to a godly parent's heart, than the unreflecting yieldings of childhood can be. Yet these yieldings are the foundation on which the other is to be built. What was the conduct of our blessed Lord to his mother when he was about to quit this world, and leave her destitute of his personal presence? He provided a son for her, in the person of "the disciple whom Jesus loved," to be the support of her declining years. She probably had no son beside himself, and so he committed her to the care of his dearest earthly friend, and enjoined it on him to treat her as his own parent. And from that hour that disciple took her to his own home.

Yes; teach children obedience, but let the principle of it spring out of religion. Let them understand that God wills it,—for their benefit as well as his glory, and for the mutual happiness of parent and child. Instruct them how to obtain a spirit of obedience—and that by the obedience of Jesus Christ he procured "the gift of the Holy Ghost" to be bestowed upon all the members of his body the Church on their asking it of the Father in his name, to aid them day and night in their warfare against sin, and to bless their "labor of love" with a hearty attachment to their privileges as children of grace, and heirs according to the promise made to Abraham; and finally, when this life is ended, to "sanctify them wholly," soul and body, in the resurrection of life eternal.—Who, then, should grudge the time spent in training children after the example of the Lord and Saviour Jesus Christ?

#### ERIEUS.

##### EVIDENCE OF CHRISTIANITY.

The following sentence, comprising a very powerful argument in favour of the christian religion in a very small space, I found written on a blank page of a Greek Testament, which was printed about the middle of the last century. If it meet with your approbation, I should be pleased to see it in the columns of the Observer.

S. E. F.

"If any man can believe that at a time when the literature of Greece and Rome, then in their meridian of lustre, were insufficient for the task; the son of a carpenter with twelve poor mechanics his associates, unassisted by any supernatural power, should be able to discover or invent a system of Theology the most sublime, and of ethics the most perfect, which had escaped the penetration and learning of Plato, Aristotle and Cicero; and that from this system, by their own sagacity, they have excluded every false virtue though eminently admired; and admitted every true virtue

though despised and ridiculed by all the rest of the world,—if any man can believe that these men could become impostors for no other purpose than the propagation of truth—villains for no end but to teach honesty, and martyrs without the least prospect of honor or advantage; or that if all this should be possible, these few inconsiderable persons should have been able in the course of a few years, to have spread their religion over most parts of the then known world, in opposition to the interests, pleasures, ambition, and prejudices of mankind—to have triumphed over the power of princes, the intrigues of statesmen, the force of custom, the blindness of zeal, the influence of priests, the arguments of orators, and the philosophy of the world, without any supernatural assistance!—if any man can believe all these miraculous events, contrary to the constant experience of the powers and dispositions of the human mind, he must be possessed of more faith than is necessary to make him a Christian, and remain an unbeliever from mere credulity.—*Gambier Observer.*

##### A HAPPY ILLUSTRATION.

The late pious John Newton was once told by an obstinate Unitarian, who proceeded in his inquiries on the precious principle that we are not required to believe what we do not understand, that he had read the New Testament, but could find there no proof of the doctrine of the Trinity. Newton knew to whom he was talking, and answered by saying: "Do you know what happened to me last night?" "Well," said his opponent, "What?" "Why," said Newton, "when I was going to my room last night, I wondered what ailed my candle, that I could not light it; and on examination I found that I had been attempting to light it with the extinguisher on."

##### SPIRITUAL ENJOYMENT.

In our pursuit of the things of this world, we usually prevent enjoyment by expectation: we anticipate our own happiness, and eat out the heart and sweetness of worldly pleasures by delightful forethoughts of them, so that, when we come to possess them, they do not answer the expectation nor satisfy the desires which were raised about them, and they vanish into nothing. But the things which are above are so great, so solid, so durable, so glorious, that we cannot raise our thoughts to an equal height with them; we cannot enlarge our desires beyond a possibility of satisfaction. Our hearts are greater than the world: but God is greater than our hearts; and the happiness which he hath laid up for us, is like himself, incomprehensibly great and glorious. Let the thoughts of this raise us above this world, and inspire us with greater thoughts and designs, than the care and concerns of this present life.—*Tillotson.*

##### DESIGN OF THE GOSPEL.

Were the change, which the Gospel proposes to effect, less fundamental and extensive than it is, we might the more easily flatter ourselves with being able to carry its designs into execution. Did it aim merely to polish the exterior, to tame the wilderness, and prune the luxuriance of nature, without the implantation of a new principle, the undertaking would be less arduous. But its scope is much higher; it proposes not merely to reform, but to renew; not so much to repair the moral edifice, as to build it afresh; not merely by the restraints of reason, and the dictates of prudence to engage men to lay a restraint upon their vices, but, by the inspiration of truth, to become new creatures. The effects of the Gospel in the heart are compared by the prophet to the planting of a wilderness, where what was barrenness and desolation is replenished with new productions.—*Hall.*

##### A CONTRAST.

What a difference between the Christian and others. Both are advancing towards the close of life, but they are leaving their good things, he his evil ones. Both will soon bid eternal farewell; but they to their joys, and he to his sorrow. They at death will plunge into "the blackness of darkness for ever;" whilst he will "inherit the inheritance of the saints in light."—*Jay.*