

verely as is necessary. A few such cases will teach almost any child how much better it is to be obedient than disobedient.

By being thus consistent and decided in government, and commencing with the infancy of each child, in all ordinary cases, great severity may be avoided. And it is never proper for a parent to be harsh, and unfeeling, and forbidding, in her intercourse with her children. The most efficient family government may be almost entirely administered by affection, if it be distinctly understood that disobedience cannot pass unpunished. I cannot but pity those unhappy children who dare not come to their parents in confidence and love, who are continually fearing stern looks and harsh words, and who are consequently ever desirous to get away from home, that they may enjoy themselves. Every effort should be made to make home the most desirable place; to gather around it associations of delight; and thus to form, in the mind of your child an attachment for peaceful and pure enjoyments. This will most strongly fortify his mind against vice. And when he leaves the paternal roof, he will ever look back with fond recollections to its joys, and with gratitude to those who made it the abode of so much happiness. In future years, too, when your children become the heads of families, they will transmit to their children the principles which you have implanted. Thus may the influence of your instructions extend to thousands yet unborn.

How little do we think of the tremendous responsibilities which are resting upon us; and of the wide influence, either for good or for evil, which we are exerting! We are setting in operation a train of causes which will go down through all coming time. Long after we have gone to our eternal home, our words and our actions will be aiding in the formation of character. We cannot then arrest the causes which our lives have set in progress, and they will go on elevating immortals to virtue and to heaven, or urging them onwards in passion, and sin, and woe.

---

From the Christian Messenger.

To the Rev W W Eaton, Editor of the CHRISTIAN, Saint John, N. B.

#### LETTER 2.

DEAR SIR,—The object of my last letter was to prove, that the faith which the Scriptures require, to qualify for baptism, is inseparably connected with holy feeling—such as love, peace, joy, &c. or what is commonly called Christian experience. In this, I would examine the place assigned to baptism in the word of God, and in what sense remission and washing away of sins are applied to it, with the duty of ministers and churches in receiving persons to that ordinance.

Baptism is a divine institution, pertaining to the kingdom of Messiah, the Gospel dispensation. John received it from heaven, and administered it to the Jews, who, on his proclaiming that the kingdom was at hand, confessed their sins. Jesus gave sanction to it by his example; and after his resurrection, when all power in heaven and in earth was committed to him, he continued and extended it to believers of all nations. The principal design of it appears to be, as a solemn and practical profession of the Christian religion. Such was the baptism of which Paul, when addressing himself to the churches of Galatia, thus speaks: "*For as many of you as have been baptized into Christ, have put on Christ*" The allusion is to the putting on of apparel