

### Responsibility Resting upon the Instructors of Youth.

There are certain moral duties binding upon mankind, which, if faithfully performed, will tend greatly to anchorate their condition; but if neglected, will bring upon them misery, crime, degradation, and moral blindness.

Among the many obligations which are binding upon mankind, there is perhaps none of greater moment than the proper training and educating of the youth; a duty which, if performed in accordance with the teachings of the world's great moral chart, will prove an eternal benefit, not only to its objects, but also to its subjects.

Parents, teachers, and guardians, who neglect to perform this duty, incur the displeasure of their Creator for not performing what He has placed within their power to perform towards those whom He has placed under their care.

It is an erroneous idea which has gone abroad among mankind, and finds very many advocates, that it is not necessary to instil into the youthful mind the principles of Christian morality, but give it the advantage of a good mental education, which will be sufficient to protect from the vices and entanglements which it may encounter whilst making the voyage of life.

Those who think they have performed their full duty towards those placed under their care by thus educating them, send them forth into the world but feebly prepared to encounter the adversities which will assail them from without, and to resist those temptations which arise from their own depraved natures.

We do not wish to be understood that mental culture is not a necessary requisite for the youth; we consider it one of the most powerful incentives to virtue; but when left alone to perform the arduous task of conducting an immortal mind through the treacheries of a sin-stricken world, and preparing it for a state of happiness in the future, it proves inadequate for the task; and its dependant is, in the hour of trial and temptation, plunged into misery and despair. What a most salutary proof of the truthfulness of this assertion has been presented to our view in the case of the late Prof. Webster, a man eminent for his mental acquirements; well versed in the sciences of this enlightened age; acquainted with many of the laws which govern education:—but alas! with all his learning, he was not able to govern himself. His friends and instructors neglected to present to his view the decent and corruption of the human heart, and the necessity of a correct moral principle to guard against dangers which are ever in readiness to entangle the youth; and, as the result of this neglect, we behold him when a slight provocation is presented, deal the fatal blow which prostrates his companion, his neighbour, and his friend a lifeless corpse at his feet; and places his name on the list of murderers.

If those, who have youth under their care, could for one moment have presented before their view the wretchedness, misery, and remorse of conscience that is produced by a non-performance of their duty, they would put forth all the effort in their power to hinder

"All lewdness and indecent speech

The apartment of the tender youth to reach."

Society is so corrupt that it requires every barrier, both mental and moral, to preserve the young from ruin; and youth is the time to make proper impressions, whilst it is unbiassed and open to receive good or bad impressions.

How easily is the rivulet turned out of its course; but, as it advances, it receives new accessions until it becomes a mighty river, setting all human opposition at defiance. So with the mind, while in minority: it is easily turned into the proper chan-

nel, but, if neglected, it becomes more and more boisterous and rapid in the road to ruin, until finally it is launched upon the ocean of vice and passion, beyond all hope of recovery.—*N. Y. Recorder.*

**THE WISDOM OF THE DOMESTIC CONSTITUTION.**—To this little flock (the children of a single family) are given regularly two rulers, taking them all in all, better disposed and better qualified, in almost all instances, than any persons found in the world. The circumstances in which those are placed who are to be governed are more favourable to the accomplishment of the end than any other can be. Their infancy, childhood, and youth in succession,—their feebleness, dependance, and ignorance,—the affection and superiority,—the care and kindness of the parents,—the inactive love and reverence of the children, together with their necessary and long-continued residence among their earliest years under the paternal roof—all these present to the contemplative eye a combination of things which display, by their singular adaptation, one of the most remarkable proofs of Infinite Wisdom. Fewer hands could not possibly accomplish this mighty task; a task which cannot be accomplished by proxy, nor could substitutes be found. All the wisdom of legislation, all the energy of despotism, would be spent upon it in vain. It is beyond calculation a greater and more arduous work than all the labours of all rulers, whether legislative, executive, judicial united.

The division of labour is, in short, the best, because it is the simplest and easiest possible—the best, because it has been thoroughly tried, and has always been able, peaceably and happily, to accomplish the end in view—the best, because it is the established order of the universe, the result of Divine wisdom and goodness, and one leading proof of these attributes from age to age.—*Dwight.*

**RELIGIOUS DECLENSION PROGRESSIVE.**—Dr. POND, in his sermon, contained in the June number of the *National Preacher*, remarks—

"Fatal declensions in religion are not ordinarily accomplished at once. The fearful descent is not passed over at a bound. The first step in the declension is slight, scarcely perceptible. The next is greater, and the next greater, till Christian character is at length forfeited, and hope is gone. A young Christian—a recent convert—a recent professor of religion—with high hopes and animating prospects, begins, it may be, to neglect partially his secret devotions. His closet duties are from time to time omitted. Next he is found to neglect the stated meetings of the church. Next, the company and conversation of Christians are shunned, and the company of the ungodly is frequented. Next, you hear of him as munging in some scene of pleasure and amusement, and it is not long, ordinarily, before this man can swear with the profane, and drink with the drunken, and laugh at the censures of the church, and set his brethren at defiance. How often has all this been acted over in the evangelical churches of our own country. How often, alas! have my own eyes seen it and wept over it in secret places!"

**MUTUAL CONSOLATION.**—We copy the following pleasant anecdote from a Scotch paper:—

"An old clergyman, who had an old tailor as his beadle or officer, for many years, returning from a neighbouring sacrament, where Thomas was in the constant habit of attending him, after a thoughtful and silent pause, thus addressed the "minister's man":—"Tammas, I canna weel tell how it is, that our kirk should be getting aye thinner and thinner; for I'm sure I preach as weel as ere I did, and should hae mair experience than when I gaed amang ye." "Deed," replied Thomas, "auld ministers, now-a-days, are just like auld tailors; for I'm sure I set as well as ere I did, and the clath's the same, but it's the cut, sir, it's the new cut."

### RULES TO BE OBSERVED

By Applicants to the Regular Baptist Missionary Society of Canada for Aid.

I. Ministers applying to the Society for aid to enable them to supply destitute churches, must in their applications inform the Board:—

- 1st. Whether they are married or single.
- 2nd. State the number of their family dependent on them for support.
- 3rd. What salary they will require to sustain them, while giving themselves entirely to the work of the ministry.
- 4th. What proportion of the requisite amount can be raised on the field in which they intend to labour.
- 5th. What will be the lowest sum that will secure their services to the Society.

II. Individuals applying for aid, must forward with their applications, a resolution of the church or churches which they intend supplying, concurring in the application.

III. Churches applying, must state the number of their communicants, and the amount which they can raise amongst themselves, towards a missionary's salary.

IV. General remarks from applicants on the destination of the field, will be serviceable to the Board.

V. Missionaries employed by the Society will be expected to report quarterly to the Board.

VI. All applications and reports must be addressed to the Corresponding Secretary, at least one week before a quarterly meeting of the Board.

By order of the Board,

JAMES PYPER,  
Corresponding Secretary.

### MARRIED.

At Charlotteville, C.W., by the Rev. Abram Duncan, on the 11th ult., Mr. William Stalker, to Miss Adelaide Shuesa, both of Woodhouse.

At Charlotteville, by the same, on the 12th ult., Mr. Cornelius Didrick, to Miss Caroline Brown, both of Walsingham.

### NOTICE.

THE BOARD of the Regular Baptist Missionary Society of Canada will meet in WHITEY, on the Front Road; on Thursday, 24th of June, at Six o'clock, P.M.

A Public Missionary Meeting will be held on the same evening, which will be addressed by several ministers and brethren.

JAMES PYPER, Cor. Sec.

Toronto, June 1, 1852.

### The Psalmist and Supplement.

A LARGE SUPPLY of this excellent Hymn Book, (of various sizes and in every variety of binding), designed for the use of Baptist Congregations, is on sale at the Store of Messrs. P. PATERSON & SON, Hardware Merchants, King Street, Toronto.

Toronto, February, 1852.

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JAMES PYPER,

Pastor of the Bond Street Baptist Church, Editor.

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