

otherwise, and imposed silence upon them. It is ours to obey, not to improve upon God's commands. We must not do evil that good may come.

The deputation were much discouraged by their visit. They unanimously resolved that they would not for the future take any part in the meetings if other sisters should think them disorderly. They carried out their resolution. The male members wondered and grieved. They declared that the meetings had been utterly spoiled since the sisters were silent. The meeting did not continue one-half its usual time; and not infrequently they would continue kneeling till all were ashamed before any one "felt well" so that he could pray. In a word it cut the meetings right down; and though it is over a year since this happened, the effects are the same to-day as they were at the first.

Now, Mr. Editor, if you or any of your able correspondents would give us your views of this matter through the "Observer," it might be the means of good. There is an evil somewhere, where does it lie? Are Baptist churches on a proper footing, when one of the members taking such a stand as that to which I have alluded, throws them into a state of turmoil, or kills them altogether? Suppose that every Baptist minister should preach with as much plainness and force the doctrine of 1st Cor. xiv. 34, 35, as he preaches the doctrine of believer's Baptism, would not storms of opposition, and removals by the hundred be the result? Are there not hundreds of churches that would esteem it the first dawns of a revival if they heard a few female members, with more than usual ardour urging upon them the necessity of more zeal and effort for the salvation of sinners? This may be in perfect agreement with the Methodist discipline, who worship the God of expediency, but is it really for the credit or profit of Baptists to follow such usages?

AN INQUIRER.

Will some of our correspondents or readers reply to the above? Personally we think that those sisters who laboured with the advocate of female silence in the churches erred, inasmuch as they sought to force her conscience on a matter in which she thought she was sustained by the word of God. Of such brethren we simply think that they ought to be ashamed of themselves.—Ed. TOR. CH. OB.

[FOR THE CHRISTIAN OBSERVER.]

CHRISTIAN INSTRUCTION, OBLIGATION, AND ENCOURAGEMENTS.

In a former paper it was shewn that family religion and family worship were maintained by the pious patriarchs and Jews; and that attention to these things is binding upon professing Christians by Divine authority. I am aware that some may object and say,—this is no more than every pro-

fessing Christian knows; and therefore you need not inform us of it. Well; if you know these things, happy are ye if ye do them. The writer, however, is not exactly sure that all professing Christians know these things so well as they ought; and he is very certain that vast numbers, if they do know them, do not do them. The writer speaks it with sorrow; but he has known, and does now know many professing Christians who are elders and deacons in the churches of God, who fearfully neglect these important departments of religious duty. It is, therefore, necessary to endeavour to awaken attention to the subject; and try to induce the people of God to act in this matter according to the will of their heavenly Father.

Attention to this duty is necessary to our own personal piety. It is recommended to our observance by the example of our ancestors in the faith and hope of the gospel. An example, Divinely approved, is equal to a positive precept; and we are required to be followers of them, who, through faith and patience, inherit the promises. Just as far, then, as we partake of their faith and imitate their conduct, we stand accepted and approved by God.

But we have seen that God commands these things; parents are to instruct their children in the law of God, and teach them what great things God has done for his people in order that the faith and hope of the children may be in God. If, therefore, this part of Christian duty is neglected, God is disobeyed, the Holy Spirit is grieved, and the party thus acting, is a transgressor before God. To stand right with him, and to shew that we are his children, we must obey his commands.

Attention to this duty is necessary for the welfare of our children. We know that of the stones God can raise up children unto Abraham. But this is not his way of acting. In general it is necessary to use means for the purpose of reaching certain results: we must sow before we can reap. To a great extent the analogy between the visible and the spiritual world holds good; and, as in the former, the husbandman must toil before he obtains fruit, so in the latter we must use the Divinely-appointed means before we can expect to see our children walking in the ways of God. By nature, they are sharers of our common depravity; for that which is born of the flesh is flesh; the subject of entire corruption. This state of corruption includes ignorance of God; it is, therefore, necessary that they be instructed, and taught the knowledge of God,—it includes enmity against God; and for this reason their will must be subdued, and they must be taught to submit to the will of God,—it includes impurity of inclination and desire; and on this account they must be instructed in the doctrines of forgiveness and sanctification by the blood of the dying Redeemer,—it includes inability to please and serve God; and, therefore, they must be taught to pray to God for the gift of his Holy Spirit, in order that they may be quickened and strengthened, and made ready for the will of God. And all the efforts of parents will be in vain, without the Divine blessing. It is needful, not only to teach their children, but to pray unceasingly for the grace and power of the Holy Ghost, that their efforts may be successful. Without we attend to this duty, we shall not accomplish our object. And

then to instruction and earnest prayer, we must add the influence of a holy example; for unless the course of our conduct agrees with our profession, we shall be considered dissemblers before God, and those whom we wish most to influence, will be most apt to despise us. But let us be faithful and diligent in all things; and then our children, like Abraham's, will be beloved for their fathers' sakes: "Train up a child in the way he should go; and when he is old he will not depart from it." God has hereby assured us of success; and if we do what he enjoins upon us to do to our children, his blessing will assuredly follow.

"The children of thy faith and prayer,
Shall all to thee be given."

Attention to this duty is required by the church and by the world. By whom are the continually falling ranks of the Redeemer's followers to be replenished, if not from the rising families of his professing people? How can we hope for the conversion of sinners around us, and heathens at a distance, if our children grow up to deny the truth of the religion of their fathers? The whole world is the Lord's we know; but still he asserts a peculiar claim to the children of his own people. How affecting his expostulation with the unfaithful Jewish church: "Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoted. Is this a small matter, that thou hast slain my children, and delivered them to cause them to pass through the fire for them." Mothers who love God, look at this passage. God teaches you that your sons and daughters were borne to him; and, with affecting tenderness, he calls them "My children." Why so? Because he intends them to be a blessing to the church and to the world. While you live, you are the salt and the light of the world; and, when you are taken away, your children should take your places and prove equally useful. Then train them up in the right way; pray for them without ceasing; and trust a faithful God, who says, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring," and your work shall be rewarded, and your prayers answered.

Attention to this duty is required by the eternal interests of our children. How affecting the thought! A little time ago, and no such creatures were in existence; but they recently sprung into life. Now they live; and they cannot cease to live. Death is not the extinction of being; it is merely a parenthesis in the mode of existence. Brought into life they must live forever; and the training of them, is the training of beings for an immortal state. This shews the importance of the parental charge. Yes, Christian parents, your charge is an important one:

"You watch for souls, for whom the Lord
Did heavenly bliss forego;
For souls, which must for ever live,
In raptures, or in woe."

Your mode of instructing your children is to affect their eternal state: and you must rejoice over them in the heavenly kingdom, or mourn to see them lost to God and hope. And what will be