

that the Holy Spirit will gradually sanctify those who believe upon Jesus. They find the sanctification following on the belief, and does not thus attest the authority of the volume! "The book declares that 'all things work together for good' to the disciples of Jesus. They find that prosperity and adversity, as each brings its trials, so each its lessons and supports; and whilst God thus continually verifies a declaration, can they doubt that he made it? And thus, day by day, the self-evidencing power of Scripture comes into full operation, and experience multiplies and strengthens the internal testimony. The peasant will discover more and more that the blade and the conscience so fit into each other, that the artificer who made one must have equally fashioned both. His life will be an on-going proof that Scripture is truth; for his days and hours are its chapters and verses realized to the letter. And others may admire the shield which the industry and ingenuity of learned men have thrown over Christianity. They may speak of the solid rampart cast up by the labor of ages; and pronounce the faith unassailable, because history, and philosophy and science, have all combined to guard round it the iron, and the rock, of a ponderous and colossal demonstration. We, for our part, glory most in the fact, that Scripture so commends itself to the conscience, and experience so bears out the Bible, that the Gospel can go the round of the world, and carry with it, in all its travel, its own mighty credentials.—*Melville's Bible Thoughts.*

DEPARTMENT FOR PARENTS.

PARENTAL INSTRUCTION—WHO TEACHES YOUR CHILDREN?

No Christian parent needs to be told that the religious instruction of his children is a matter of the very highest importance. While we rejoice in the many excellent helps which our age furnishes to parents, we fear that the good old custom of parental instruction in the family is too much neglected. There is a tendency to shift the duties which God has laid upon the shoulders of parents themselves, to the shoulders of the teachers of our Parochial and Sabbath-schools. Many seem to think that, provided their children are taught religion, it matters not by whom or where it is done. This, we believe, to be a great mistake. It is a matter of much importance, both to parents themselves and to their children and to the church of God, by whom this duty is performed. God has made it the duty of parents themselves, to "bring up their children in the nurture and admonition of the Lord." "These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children." The Lord commended Abraham saying, "I know him that he will command his children and his household after him, and they shall keep my way that the Lord may bring upon Abraham that which he has promised." "This duty of training and instructing the children of a household, naturally and properly devolves upon the parents—nor have they this right to intrust it chiefly to others. They ought undoubtedly to avail themselves of all accessible assistance in this work. Religious schools and pious teachers are invaluable, but nothing, in our opinion, can release parents themselves from this responsibility.

They have advantages for this work which no other teacher can have. Their intercourse with their little ones is constant and almost uninterrupted. And in many cases the religious character of children is determined for life before they are old enough to be committed to the care of strangers. Besides this, no teacher can succeed well in any kind of discipline or instruction, without constant assistance and co-operation of the parents. If parents would have their children improve well in school, they must see to it themselves that they prepare the lesson assigned to them. This is one great fault of which the

teachers and superintendents of our Sabbath-schools complain. Parents seem to think that their duty is done if their children are in school without troubling themselves farther about their progress, or assisting the teachers by their co-operation, either on the Sabbath or during the week.

There is another evil grows out of this neglect, and another reason why parents should instruct their own children at home. Parents and children ought to exert a mutual good influence upon each other, and will do so if the parents are faithful. Persons sometimes excuse themselves by saying that they are not competent to instruct. This is only a reason why they should both teach and learn. There is no better or pleasanter way for parents to increase their own knowledge, than by teaching their children. The parent who each day reads and expounds God's word to his children, however unskilled at first, will grow wiser and better day by day.

Those who, according to a good old custom, instruct their children every Sabbath in the Catechism, will thereby gain for themselves such a knowledge of Scripture truth and even systematic theology, as they can obtain in no other way.

And, hence, it will be found that in such families, both parents and children are intelligent and well instructed. The reason is that the parents inform themselves in the very act of teaching their little ones. And here we find another example of that beautiful law of compensation, whereby God has connected both pleasure and advantage with the faithful discharge of duty. For while nothing can exceed the pleasure which a Christian parent ought to feel in instructing his children in heavenly wisdom, and from the consciousness of having done his duty; the advantages which he receives from the exercise, richly reward him for all his care.

Here, then, is a source of religious improvement and spiritual culture which the Church cannot afford to lose. The reflex influence of parental training upon the hearts and lives of parents is immense. Parental instruction in the family is every way important, both to parents and children, and to the Church of God.—*Pres. Barker.*

FAMILY PRAYER.—A pious tradesman, conversing with a minister on family worship, related the following instructive circumstances respecting himself.

"When I first began business for myself I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening, every individual of my family was ordered always to be present; nor would I allow my apprentices to be absent on any account. In a few years, the advantages of these engagements appeared manifestly conspicuous; the blessings of the upper and the nether springs followed me; health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty; but, at length, worldly interest prevailed so far, as to induce me to excuse the attendance of my apprentices; and not long after, it was deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this growing evil, especially as I did not omit prayer altogether. My conscience was now almost seared as with a hot

iron, when it pleased the Lord to awaken me by a singular providence.

"One day, I received a letter from a young man, who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion, when I read these words.—Oh, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! Oh, sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner; it was there that I first knew the way of salvation; and there that I first experienced the preciousness of Christ in me, the hope of glory. Oh, sir, permit me to say, never, never neglect those precious engagements; you have yet a family and more apprentices; may your house be the birth-place of their souls!—I could read no further; every line flashed condemnation in my face; I trembled—I shuddered—I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my soul-murdering hands!

"Filled with confusion, and bathed with tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive than I can describe my feelings; suffice it to say, that light broke in upon my disconsolate soul, a sense of blood-bought pardon was obtained. I immediately flew to my family, presented them before the Lord; and from that day to the present I have been faithful, and am determined, through grace, that whenever business becomes so large as to interfere with family prayer, I will give up the superfluous part of my business, and retain my devotion; better to lose a few shillings, than become the deliberate murderer of my family, and the instrument of ruin to my own soul."—*Domestic Life.*

HINTS TO SABBATH SCHOOL TEACHERS.

1. Never suffer a session to pass without presenting to the mind of each child, in distinct and intelligible form, one or more of the fundamental truths of the Bible.

2. Do, on each Sabbath, whatever can be done on that day to secure the salvation of each pupil; never promising yourself another equally good opportunity. We mean by this, that when the teacher parts from the child at the close of the lesson, nothing should be left undone which he would wish he had done if he or his pupil should be called into the eternal world during the succeeding week.

3. If we are interested, the impression which our words and actions make, will probably be permanent.

We once heard a superintendent say, that when he was a scholar in the Sunday-school, the manner and very countenance of his teacher so fully manifested his interest in him, that he could not help being affected by it. His heart seemed so sincerely engaged in seeking his spiritual welfare, that it compelled him to think of himself, and to pray for him-self.

4. Be simple. Simplicity, everywhere beautiful, is, in the manner of Sunday-school instructions, the very essence of its excellence. Without it the teacher, the superintendent, the pastor imparts no information, makes no abiding impression. Illustrations should not be multiplied, lest they divert the mind from the main subject, and when used they should relate to scenes and habits familiar to the pupil.

Mr. Kohlmeister, a Moravian missionary, labouring among the Esquimaux had no words to express the Saviour, and he could never discover that they had any correct idea of a friend. But he said to them, "Does it not happen sometimes,