

May, to Mr. R. D. Wadsworth, 4, Exchange Court, Montreal. As we fear the apathy of the society here has induced inactivity elsewhere, we trust that the appearance of returning zeal will provoke very many.

We are requested by one of our most zealous correspondents, to invite and urge Editors of Newspapers to copy articles from the *Advocate*. We would, in accordance with his wishes, (which indeed are also our own) earnestly entreat the attention of Editors to articles on Temperance, and suggest, that if they cannot go as far as we go, at least they will do what they can to further this good enterprise.

We have to acknowledge the receipt of the second number of the *Niagara Fountain*, a new Temperance paper, published once a fortnight at the town whose name it bears. As an ally in the cause of temperance we wish it success.

TEMPERANCE HOUSES.

We have heard much complaint, from interested quarters, since the temperance movement commenced, that temperance houses are not patronised as well as they ought to be by the temperance public. We have taken some pains to examine into the matter, and, though not always, we find that the keepers of such houses are themselves the delinquents. They have either started in the business without sufficient capital to sustain themselves long enough to give their houses a good name, or they have depended too much upon the forbearance of the temperance public, and not enough upon the winning power of a well furnished table, and the luxury of cleanly beds, and accommodating servants. If a public house be sustained by the public, its conveniences, to make the public comfortable, must sustain it. A man may be in favour of temperance, but he will not go so far as to pay his money for the privilege of *fasting and sleeping upon straw*. Where there are two houses, equal in comforts, one of which sells intoxicating drinks, and the other a temperance house, then duty should lead the temperance man to encourage the temperance house. All public houses, where there is a demand for them, whose accommodations are good, and which do not make the traveller "pay too dear for the whistle," receive a patronage as a general rule, in accordance with their accommodations and their prices. We know many temperance houses that are doing first rate business, of which we might make favourable mention, and which we might bring forward as examples to prove this.

Take, for instance, the Delevan House at Albany. There is, perhaps, no house in the State better kept, and none better patronised. In our own city no temperance house ever flourished to any material advantage to the pockets of him who kept it, till our friend Bennett established his present house, (Bennett's Temperance House,) and the fact of his receiving some of the best patronage through the past summer, may be accounted for consistently with the idea that public houses, as a general rule, receive just the patronage they deserve. Mr. Bennett has spared no pains in fitting his house so as to yield to the traveller and sojourner all the comforts which the most fastidious could desire. On the Sabbath day 'tis as quiet as a private house—in short, there is no day but that it is free from the profanity, &c. &c., which too often characterise those houses which make much money by ruining others.—*Western Cataract.*

Education.

THE RELIGIOUS EDUCATION OF CHILDREN.

By the Rev. A. M. RAMSAY.

2 Tim. iii. 15.—"From a child thou hast known the holy scriptures."

The noble testimony which we have selected as the motto of this paper, was borne to Timothy, pastor of the church at Ephesus, by the venerable apostle of the Gentiles. It is an enviable distinction. But while it reflects great credit on Timothy, inasmuch as it proves him to have been an apt scholar in the noblest of all sciences, the science of Divine Truth; it reflects at the same time peculiar honour on those individuals who had the charge of

his early years. From what is said in the opening of the first epistle, the honour of instructing him in the doctrine of the scriptures, during the season of childhood, is due to his mother Eunice, and his grandmother Lois. In the times of the apostles, these females were distinguished by their piety and faith; and what a noble example do they hold up to the Christian church! how deserving the imitation of every Christian parent! Yes, and that example has been copied most faithfully by many a mother in Israel in these latter times, and copied too with similar success, as many a Christian mother has lived to witness in the subsequent eminence and usefulness of her son as a minister of the gospel. It is an interesting and remarkable fact, that almost all the ministers of the gospel whose labours in the church have been crowned with extraordinary success, have been the sons of pious and judicious mothers, who took special care to have their mind early imbued with gospel truth. The names of Henry and Whitfield, of Edwards and Dwight, and others, will readily occur as so many splendid illustrations of our present remark. Ah, what an amount of intellectual talent, of moral excellence, and of Christian usefulness would have been lost to the church and to the world, had it not been for their Eunices and their Loises, had it not been for the holy and fostering care of their pious praying mothers!

It is of the utmost consequence to make children acquainted with the holy scriptures. Other kinds of knowledge may be highly useful and ornamental to them, but the knowledge of the scriptures is found to be indispensably necessary, in order to enable them to act their part well in the world, and to experience any thing like true and lasting happiness. Nor can children be too early initiated into the doctrines of the Bible. They have within them a depraved nature which is not tardy in manifesting itself; and it is certainly true wisdom to apply the grand moral corrective which the Bible furnishes, as soon as that depravity makes its appearance. Children go astray from the womb, speaking lies, and seeking after vanities; and why should not pains be taken to have them also sanctified from the womb,—to have the fatal propensity that is within them checked and subdued by gospel influence? We contend that as soon as they can discern between good and evil, as soon as they can distinguish between the right hand and the left, as soon as they can say yes and no, whether by artificial or by natural language, so soon should they be made acquainted with the oracles of divine truth. And no truths are so simple, or of such easy comprehension, as the leading truths of divine revelation. The infant mind will take them in when it manifests an incapacity for almost every other kind of knowledge. And children of six, of five, and even of four years of age, have been found to display an experimental proficiency in the scriptures, which might put many a grey haired disciple to the blush.

It is a false, and dangerous expedient, yet we lament to say, it is an expedient very generally resorted to by parents in the present day, to wait till the understanding of children is somewhat matured by exercise upon other subjects, before imparting to them any religious instruction. It is vain for parents to think, that by doing this, they will be ultimately more successful in impressing their minds with the fear of God, and in rendering them more decidedly religious characters. The expedient proceeds upon a wrong notion of religion altogether. It proceeds on the notion that religion is a mere science, like that of astronomy or chemistry, requiring a previous mental training for its study and acquirement. Now religion is not a mere science, requiring a previous mental training for its acquisition. It is something which the mind feels to be indispensable to its very existence,—something which it can grapple with at once, and which it is eager to grapple with. Man is naturally and essentially a religious being. He can no more do without religion of some sort, than he can subsist without food. And if pains be not taken with children, to instil into their minds the true religion, they will soon form a religion to themselves—they will soon have a system of moral philosophy of their own devising. To delay the religious instruction of little children, from an impression that their minds are not capable of receiving it, is extremely hazardous, as well as unphilosophical and absurd. It is at once the dictate of inspiration, and the testimony of all human experience, "that it is not in man that walketh to direct his steps." By postponing the religious training of their children till "a more convenient season," parents may lay their account with seeing them daily and hourly violating the most obvious laws of God, and wandering farther and farther into the paths of folly and shame; and when they do enter upon the task of instructing them in the fear of the Lord, they will have the extreme