

YOUTH'S DEPARTMENT.

GODLY PARENTS.

What a blessing is it for a child to have godly parents. The parents of many children are wicked, and take no pains to teach their children to read and spell, neither do they endeavour to inspire them with the fear and love of God. Nay, some parents are so wicked, as to teach their children to lie and swear, and steal, but we will not talk of such people.

If you, my dear little Readers are so happy as to have kind and holy parents, you have reason indeed to be thankful; be dutiful to your dear parents, and show your regard for them by listening to their instructions. If you read your Bible with attention, you will find that nothing is more offensive in the eyes of God than disobedience to parents—duty and honour are even due to wicked parents, and we are bound to obey them in all matters wherein they do not require us to break any of the commandments of the Lord.

I will now repeat to you some of those portions of the Bible which enforce this duty.

“A wise son heareth his father's instruction; he maketh a glad father, but a foolish son is the heaviness of his mother.” Prov. xiii. 1.—x. 1.

“The eye that mocketh at his father and despiseth to obey his mother, the raven of the valley shall peck it out, and the young eagles shall eat it.” Prov. xxx. 17.

“And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Deut. vi. 6 7.

THE GODLY PARENTS.

My tender parents here you plainly see,
Who feed, instruct, and clothe and comfort me.
They daily teach me how to read and spell;
And daily make me learn my lessons well.
They tell me, God, who reigns in heav'n above,
Is rich in mercy, full of truth and love;
And even little children stoops to bless,
Who weep, when they his holy laws transgress;
And ever will his kindest care afford,
To those who fear his name, and trust his word.
But wicked children he will sure chastise,
And those who all his gracious words despise.
May I my parents constantly obey,
To hear from them of heav'n and learn the way!

THE BEST PLACE.

Heaven is the best of places. There are many good places, but there are none so good as heaven. The closet, where the good child prays, is a good place; but it is not so good as heaven. The house, where a holy family dwells, is a good place; but it is not so good as heaven. The school, where children hear the instruction of pious teachers, is a good place; but it is not so good as heaven. The church or chapel where the holy minister preaches the gospel of Jesus, is a good place, but it is not so good as heaven. There is sin in all these good places, but there is no sin in heaven; therefore heaven is the best place. There may be sorrow in all these good places, but there is no sorrow in heaven; therefore heaven is the best place. Bad men may get into all these good places, but no bad men can get into heaven; therefore it is the best place. Bad thoughts may get into all these good places, but there are no bad thoughts in heaven; therefore heaven is the best of places.—Rev. A. Fletcher.

FORMER TIMES.

It is now 40 years ago since I was accustomed to accompany my father and mother to our village church. This little church stood on a hill, separate from other buildings and by many trees. A number of little pathways, leading from different parts of the parish, all met together at the gate of the church-yard; and as the church was on a rising ground, any one who stood in the church-yard might observe the little parties of the parishioners as they all drew near the house of prayer, from their scattered habitations.

Now, at that period I was well acquainted with every poor person in the parish, and knew the number of every family, perhaps taking account of the lesser sort more than of the more advanced in age. And well do I remember the little family parties which constantly presented themselves to my view. The father walking first in his clean frock, carrying in his arms perhaps a chubby boy or girl of two or three years of age, whilst the good woman concealed a sleeping infant under her cloak, or shawl, and the rest of the little white-headed ruddy family following in their Sunday garments, which though mean, and coarse, were generally clean—such were the little parties which at that time might be constantly observed at the village church, and such were the parties which were seen wandering away after service through fields, and woods, towards their respective dwellings. We do not say that those times were better than the present, yet I am sorry to say that sights of this kind are not now seen as formerly. And very few are the children who are so blessed as to be led to the house of prayer by the hands of their fathers.

The Almighty has so ordered things, that human creatures should live together in families, and has bound the father and child, the husband and wife, the brother and sister, together by ties so sweet and strong that sin alone can break them; but since the pious people in high life have taken upon themselves to do so much for the education of the lower classes, poor parents, I am sorry to say, have thought it less needful to instruct their children, or to take them to a place of worship; and thus it often happens that all which the pious teachers does for a child at the Sunday school is undone by the father and mother when it goes home.

My dear little children, when you read this consider the example given by good parents in old time. And try to persuade your dear parents to take you by the hand and lead you to the house of prayer. And when you yourselves become men and women and fathers and mothers of families, remember the duty which lies upon you, of bringing up your children in the ways of holiness, and not leaving this work to other people.—*Child's Mag.*

FEMALE INTEGRITY.

“Is this the rugged path, the steep ascent
That virtue must aspire to?”

In the year 1776, a poor widow at Lisbon, went several times to the antichamber of the court, and though frequently ordered to retire, she as constantly returned the next day, saying, she must speak to the king. At length she one day saw his majesty passing by, when she immediately advanced towards him, presented a casket to him, and spoke as follows:—“Sire, behold what I have discovered among the rubbish of some of the ruined edifices, by the great earthquake, in 1755—I am a poor widow, and have six children. The casket would relieve my present distress; but I prefer my honor, with a good conscience, to all the treasures in the world. I deliver this to your majesty, as the most proper person to restore it to its lawful possessor, and to recompense me for the discovery.” The King immediately ordered the casket to be opened, and was struck with the beauty of the jewels which it contained; after which, speaking highly in praise of the widow's honesty and disinterestedness, he assured her of his protection, and ordered twenty thousand piasters to be immediately given to her. His majesty further ordered that proper search should be made to discover the real proprietor; and, if their researches should prove fruitless, that the jewels should be sold, and the produce appropriated to the use of the widow and her children.

For the Colonial Churchman.

Messrs. Editors—I send you the following as an answer to the Riddle in the last Colonial Churchman. If not too childish, please insert it.

A SUNDAY SCHOLAR.

The Ancient's name was Abraham,
Who by Divine command,
Was slaying Isaac for a lamb,
When th' Angel stay'd his hand.

Chester, 24th April, 1837.

Extract from Rev. Mr. Robertson's Treatise on Baptism

INFANT BAPTISM.

“Our Saviour gave a general command to the Apostles to make disciples of and baptize all nations. No exception whatever is named: and if he had laid it down as a rule that infant baptism was unscriptural and improper, and consequently sinful, he certainly would have given, in that commission, some intimation to that effect. But no intimation of the kind is even hinted at: therefore as infants make up a large portion of every nation, we must understand our Lord's words as including them no less than grown-up persons.

“From the several passages in which baptism by the Apostles is mentioned, it may be inferred generally, that the ordinance was administered according as opportunity and circumstances permitted. There are several instances in which it appears that adults only were partakers: but there are others, where the context leads us to believe that adults and infants were baptized, and that the faith of the former was considered as constituting a title to the ordinance on the part of the latter. This is more particularly true, regarding the cases of Lydia and her household, and of the Philippian Jailor.

“We find no mention made of a formal profession of faith having been rendered previously to the administration of the ordinance; such as is now used in the Anabaptist communion under the name of *experience*. The mere mental act of assent to the faith was all that seems to have been necessary. Repentance thus begun was afterwards accomplished in the appearance of its fruits.

“But these are only examples of baptism: and an example implies a precept: therefore the precept is of more importance in an abstract point of view.—The precept for infant Baptism may be inferred from the following fundamental doctrines of the Christian faith.

“The Gospel is of general application in its design and tendency. Infants are no-where prohibited from enjoying its spiritual blessings: therefore, as descendants from our common progenitor, we must believe them to be included in its gracious promises.

“The Jewish church or dispensation was a shadow of good things to come, and represented in a typical manner the nature and character of the Christian Church. Infants were admitted into church membership at the age of eight days, under that dispensation: consequently there is a strong presumption that they may be admitted to the same privileges under the more extensive dispensation of the Gospel.

“The condition of man is sinful by nature: the only way to escape from the effects of this sinful and fallen state is by salvation through Christ. But means of grace are appointed by which this salvation must be “worked out.” In the case of infants the only means that can be used is baptism. If this is neglected, and if the child die, there is no certainty as to the salvable condition of the departed soul.

“The Apostles received authority from our Saviour, by which the government of the Church, and the regulation of its ceremonies, were vested in their person. They could therefore, by precept and example, authorize the baptizing of infants; on the supposition, which is not at all probable, that the practice of doing this was not common before the ascension of Christ. Reasons will be adduced in the next chapter which will lead to the belief that they, and their immediate successors in the ministry, baptized infants.

“Again, there are several texts which, on close enquiry, are found to afford sufficient ground for this ordinance. Our Lord by his Providence has caused the Gospel to be published in a certain country. It is therefore obligatory on the inhabitants of that country to receive it. He has further declared that no one can enter into the Christian Church except they be born of water; and commanded his disciples to suffer little children or infants to come to that kingdom or church. This therefore is a positive command for infant baptism.

“The Apostle, writing to the Corinthians, has pronounced the children of believing parents to be holy: they were therefore fit for receiving baptism.”