

Keep it Before the People.

Keep it before the people— That the world was made for man! That flowers were strewn, And fruits were grown, To bless and never to ban; That sun and rain, And corn and grain, Are yours and mine, my brother!— True gifts from heaven, And freely given. To one as well as another!

Keep it before the people That man is the image of God! His limbs or soul Ye may not control With shackle, or shame, or rod; We may not be sold, For silver or gold; Neither you nor I, my brother! For freedom was given By God from heaven To one as well as another?

Keep it before the people— That famine, and crime, and woe, Forever abide, Still side by side, With luxury's dazzling show; That Lazarus crawls From Dives' halls And starves at his gate, my brother! Yet life was given, By God from heaven, To one as well as another!

Keep it before the people— That the laborer claims his meed And the right of his toil From spur and bridle freed; The right to bear And the right to share, With you and me, my brother! Whatever is given By God from heaven, To one as well as another!

The Duty of Teaching Children Baptist Principles.

By Baptist Principles, we mean those views of divine truths by which Baptists are distinguished from other evangelical Christians. If they are true, they are of divine authority, and wisely adapted to promote the interests of mankind. One thing is certain, all intelligent Baptists are profoundly convinced of their truth. They no more doubt it than they do the inspiration of the Scriptures or the divinity of Christ. The duty of teaching children divine truth is plainly revealed in the Scriptures and its obligation is acknowledged by all Christians, orthodox and heterodox. The importance of this duty cannot be overestimated. The conversion of sinners, and the growth, comfort and usefulness of Christians depends on the knowledge of God's word. Baptist principles are a part of the system of divine truth, and in what degree the prosperity of the churches, the conversion of sinners, and the growth, comfort and usefulness of Christians depends on the knowledge of God's word. Baptist principles are a part of the system of divine truth, and in what degree the prosperity of the churches, the conversion of sinners, and the growth, comfort and usefulness of Christians depends on the knowledge of God's word.

Why all Baptists admit the duty of training their children in the knowledge of their peculiar principles it must be confessed that many of them sadly neglect it. Perhaps no Christian sect has paid so little attention to instructing their children in their peculiar tenets as have Baptists. Why is this? Some causes of this neglect we propose to notice.

They cherish an undue confidence in the power of the Scriptures to make their children Baptists. The Bible, they verily believe is a Baptist book. Thousands have been made Baptists simply by reading it. Baptists unhesitatingly direct inquires, on the subject of baptism and churchmembership, to read the Scriptures, and the Scriptures alone, for information. If they could be read in their own light, without any influence to bias the mind, they would be a sufficient guide on these subjects. If one had never heard of baptism, he would read the New Testament without ever thinking of infants as the subject of it, or of sprinkling as the manner of its administration. It is not thus, however, that the children of Baptists read the Scriptures. From their very infancy they are accustomed to pedobaptists, and to sprinkling as the mode of its administration. Books and tracts ingeniously defending these views are constantly thrown in their way. Poetry, paintings and music are enlisted in their support. Social influence, mightier with most persons than argument or holy writ, is exerted in the defence and the propagation of a practice venerable for its antiquity, and accepted by a great majority of the Christian world. Is it any wonder that the children of Baptists, left to adopt their religious principles by chance, should be led to abandon those of their fathers, and to embrace those commended by so many plausible arguments, enforced by considerations which powerfully appeal to ardent and unexperienced minds.

Our Sunday school, invaluable as an aid of parental instruction, has in too many cases become a substitute for it. The tendency for Sunday school instruction have been to overlook or drive into the background denominational principles. Several causes have promoted this tendency. From all union schools denominational instruction is, as a matter of propriety, excluded. A large portion of the Sunday school literature is undenominational. It is exceedingly attractive, printed on fine paper, beautifully illustrated, and having a wide circulation, is sold very cheap. It is excellent; except that it excludes the principles for which we contend, and by so doing seems to imply their worthlessness. Many of the teachers, too, in our Sunday schools are young, inexperienced, and feel but little interest in our cherished views.

Perhaps it will be said that in union schools and in the use of undenominational literature the children of Baptists fare as do the children of

pedobaptists. This, in a sense, is true, and yet the result is greatly in favor of pedobaptists, the popular current favor this practice. No man, especially if he is not under strong Baptist influence, will become a Baptist without clear and deep conviction that Baptist principles are right. In submitting to immersion, he will as a matter of course, follow the multitude. He will not inquire what the Scriptures teach; but take it for granted that so many good, wise and great men as are arrayed on the side of pedobaptism cannot be in error. The success of Baptist principles must depend, not on numbers of social influence, but a conscientious regard to the teaching of the lively oracles; and to secure this conscientiousness, early and useful religious training is necessary.

To these causes of the failure of Baptists to give their children proper instruction in their distinctive principles must be added a fault inattention to the subject. The proper training of their children is one of the most solemn duties, as it is the most important business of their lives. To them is committed by divine authority and arrangement, the religious education of their offspring. Whether they shall be good or bad, wise or foolish, useful or useless, happy or miserable, heirs of bliss or woe, depends largely on parental influence. In view of this responsibility and its momentous consequences, it is sad to see how many bright and promising children of Baptist parents are permitted to grow up without due moral restraints and religious culture, and especially without proper instructions in the principles which give the religious title to their parents.

Every Baptist should cherish the earnest purpose to make his children by the divine blessing, not only believers, but Baptists. He owes it to the truth which he holds to the Master whom he serves to his religious denomination, to the welfare of his children, and to his own consistency, to train them with all diligence and fidelity in the principles which he professes. If they are false, let them be renounced; if they are true, let them be imparted as a sacred trust to the pupils which God has committed to his hands.

If Baptists neglect the proper training of their children, they will not lack instructors. Our pedobaptist brethren, deserving high praise, in many respects, for their learning, piety and usefulness, but erring, as we verily believe in regard to Christian ordinances and church organization, will cheerfully undertake their instruction. They will find much, as already intimated, in the literature and customs of the times to pervert them from the faith of their fathers.

Let Baptists see to it that their children have a proper denominational education. By means of oral or catechetical instruction, well selected tracts and books, let the rising generation be thoroughly indoctrinated in the principles which we hold dear, and for the maintenance of which, if we do not misread the signs of divine providence, we have been especially called.

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