

father, and not to forsake the law of his mother. My answer is, to some extent, always. When the child is incapable of judging for himself, as we have already seen, what is for his good, the parent has to judge for him, and is bound to do so. In order that the parent may enforce what his judgment, guided by affection, determines to be for the good of his child, God has invested him with the power of authority to enforce it. The child's subjection to that authority is complete, and it is for his good that it is so. When the child reaches, however, that period of life in which his own judgment enables him to judge for himself, to weigh duty with duty, and to perceive the reasons for the line of conduct he ought to pursue, as well as its consequences, blind, implicit obedience ceases to be a duty. The parent's authority, then, cannot legitimately enforce it. His child then is, to some extent, capable of reasoning with regard to his conduct, and has a right to be treated as capable of doing so. A father's instruction and a mother's law then ought not to consist of mere imperative demands. The ignorance of childhood has then passed away, and reason has begun to operate, which also has its wants; and which cannot be satisfied without a supply suited to its wants. When prescribing a line of conduct then which the parent's more mature judgment and experience indicate as one to ensure the welfare of his child, let him submit to him the reasons which lead him to recommend and prescribe it. The child then will have something within himself to support him in carrying out the instruction of his father and obeying the law of his mother, should he meet with opposition or trial in doing so from the evil which opposes itself to the good in this world. Although the child, by reason of the development of his own power, rises above a complete subjection to a parent's authority, so far as blindly yielding to it is concerned, still so long as he is under a parent's roof he is bound to respect parental authority, and that respect ought to be the free, spontaneous result of his love to his parents. The love of the parent never ceases to exist for the child even when he is no longer a member of the family—when his home is no longer under the parental roof. The child ought always, therefore, to love his parents and respect them—ought always to hear with respect, at least, the instruction of his father and the teaching of his mother.

The reader will perceive that love is the guiding principle, or rather the motive power, in the discharge both of parental and filial duty. The whole law of God rests on that one divine principle. Parental affection, when allowed to act freely will seek the good of the child, not merely during the helpless and dependent period of infancy, when his bare existence depends upon its operations, not merely during childhood, when complete submission to parental authority is due from him; but also in manhood. The instruction of a father and the law of a mother to their child, when he is playing his part as a man in the world, will have for their object his good. Seeing that their experience is necessarily more enlarged and matured than his, and that love to him prompts it, he ought always to hear their instruction with respect, although not called upon to follow it blindly, as he did when in the ignorance of his childhood.

Parents should be careful not to allow their judgment to be blinded so far as to insist upon that which would interfere with or destroy the happiness of their child. This may be done even where parental affection is strong. It is unnecessary to say that by doing so they thwart the very object, as far as their power goes, which their affection for their child desires, and that is, his happiness. It not unfrequently happens that misunderstandings and differences arise between parents and their children in matters pertaining to their ultimate settlement in life. The only safe rule that can be laid down for such cases is—let parents make sure that in their opposition they are really consulting the future happiness and well-being of their children. If, after mature reflection and deliberation, they find that the settlement they are opposing is unwise, and consequently incompatible with their child's future happiness, let them affectionately submit their views regarding it, and the reasons which lead them to look upon it as unwise. A blind obedience is no longer due from their child. He is now capable of reflecting and weighing the reasons which may be submitted to him in support of any line of conduct that may be recommended to him. Let him be treated as capable of so doing. More will be done in this way, for it is the legitimate way to gain him over from what a parent's will is opposed to, than a sullen, unreasoning, and unreasonable opposition. But if, after careful reflection, parents find that their