

fair. Through carelessness, or imbecility, false affection, or sloth, or on account of covetous devotion to the world, it is suffered to slip out of the hands of parents, or they neglect to use it, and suffer it to be taken and retained by the children. This is treason against the King of heaven, and against the welfare of the universe.

Here is an heir of immortality starting on his course of endless being, to rise forever higher and higher in excellence, usefulness and bliss, or sink deeper and deeper in debasement, infamy and woe. All for eternity depends upon his saying voluntarily, cheerfully, and habitually to his heavenly Parent, "Not my will but thine be done." Earthly parents are his representatives, who, by teaching the child thus to submit his will to theirs, are to prepare him to submit his will to the will of God. One is an apprenticeship for the other; and if not secured, all may be lost, irretrievably lost. It is to be secured without correction, if it can be; but if it cannot be, no needful correction is to be withheld. Secured it must be, and wherever parents obey God, secured it will be, and there be in each family but one head; and that, not the children, but the parents—that united and divinely-appointed head of father and mother. Their voice, echoing the voice of God, will come as one having authority. And though uttered in meekness, and answered in love, *it will govern*. That government, administered in love, will awaken, secure, and perpetuate love; and the family, under its guidance, with the blessing of God, will become a nursery for heaven. The effects of it will show that the parental government "was made for man." It is adapted to his nature in the morning of life, and essential to his present and future good.

Obedience on the part of the children, by habit, uniform and kind, will by and by become easy, and even delightful.—They will not need, like the horse and mule, to be held in and guided with bit and bridle. They may be guided by the eye. A look, or a motion, a wish expressed in any way, is sufficient. They hear a voice within echoing the voice of God, "Children obey your parents, for that is right." Conscience echoes, "that is right." And the soul, if it does not obey, *feels guilty*. Though surrounded with the darkness of midnight, and seen by no mortal eye, if it does what it knows is forbidden by its father, or its mother, it condemns itself. The footsteps of its parent make it feel somewhat as Adam felt, when he heard the voice of his Father among the trees of the garden, and sought to hide, and perhaps it will try to sew fig-leaves together to cover its shame. *Moral government has begun; the government of God; a preparation for, and an introduction to which is, by*

*Divine appointment, the government of earthly parents.* On the basis of this, when they come to know Him who made them, and who has nourished and brought them up as children, a voice from heaven will be heard, saying, "If I be a father, where is mine honor; and if I be a master, where is my fear?" And they will be much more likely in future life to have that fear of the Lord which is the beginning of wisdom, and that good understanding which is imparted to all who obey him, than they would have been if they had not been taught thus early, promptly, habitually and conscientiously, to obey their earthly parents.

#### THE MOTHER AND HER CHILDREN.

A good many years ago I had the pleasure of knowing an excellent Christian lady, who moved in the higher circles, who thus employed herself on the morning of the Sabbath.—Having a large family, she collected around her such of them as were able to engage in such an exercise; and, after reading, or making them read, an appropriate passage of Scripture, accompanied with such a commentary as was suited to the capacities of her interesting little charge, for which she had a peculiar talent, she commended them to God, praying for a blessing on the exercises of the day. It is impossible to conceive a better preparation for the services of the sanctuary. She has been for many years removed to her heavenly home; but, in so far as her family have grown up, a signal blessing seems to have attended her labours. We have here a fine model for the imitation of Christian mothers placed in similar circumstances.

With this account I connect a beautiful representation of a mother spending an hour of the Sabbath afternoon with her children, found in "Abbott's Young Christian." It is too long to quote at large, but it is in substance as follows.—Mama proposes to Mary, the eldest girl, to spend an hour in looking back to the faults of the past week. She cheerfully agrees; and three or four of the children, from six to fifteen years, come round her. Mama asks Mary if she recollects doing any thing wrong; saying, now mention it or no, as you please. Mary thinks a little; at last says, that John and she had quarrelled in the nursery. John interposes, But you know, Mary, you began. Mama interposes, Remember, my dears, we did not meet to revive former quarrels, and blame one another; but to improve for the future, and to guard against again doing what is wrong.—She then prays with them for pardon for the past, and grace that they may be kept from future evil.

How much more likely is this kind of exercise to be useful than that stern severity which was often practised in a former age, when what was required was merely committing to memory some questions or portions of Scripture, without any explanation to render the exercise interesting; and when the memory of the child was so burdened as to make the Sabbath, instead of a day of rest, a day of more mental labour than any other of the seven. Let it not be supposed by this observation, that we undervalue the importance of storing the memory with select passages of Scripture. It is a most useful exercise as it is matter of, I may almost say, uni-

versal experience, that portions thus committed in early life, are rarely, if ever forgotten. What we object to is, merely loading the memory, and thus creating disgust, without exercising the intellect. But this subject is now better understood; and, by a proper appeal to the understanding and the heart, what was formerly a day of weariness is, in many families, a day of thankful relaxation from the incessant cares of life, and a genuine, calm, and peaceful enjoyment.

#### SABBATH AMONG THE GOLD FINDERS.

In a little volume, entitled "Four Months among the Gold Finders in Alta California," by J. Tyrwhitt Brooks, M.D., the author, after describing very graphically the manner in which lawless adventurers from all parts of the world were recklessly, and in many instances murderously engaged in the attainment of gold, states:—

"4th June.—Bre.kfast was soon dispatched, and the question as to the day's operation asked. Don Luis was the only one who, on the score of its being Sabbath, would not go to the diggings. He had no objection to amuse himself on Sabbath, but he would not work. To get over the difficulty, we agreed to go on the principle of every man keeping his own findings, our bonds of unity as a party to extend merely to mutual protection and defence. Leaving Don Luis then smoking in the tent, we proceeded to work, and found that the great majority of the gold-finders appeared to entertain our opinions, or at all events to imitate our practice, as to labouring on Sabbath. . . . I worked hard, as indeed we all did, the whole morning. The toil is very severe."

It does not appear that Dr. Brooks or his associates felt the slightest remorse at the agreement they had so shamelessly entered into to desecrate, for the sake of gold, the Sabbath, and yet, in the brief space of three weeks, the doctor makes the following very remarkable entry in his journal.—

"Sabbath, 25th June.—We have all of us given over working on Sabbaths, as we have found the toil on six successive days quite hard enough. . . . A few of the miners pursued their avocations on the Sabbath, but the majority devoted the day to rest, smoking and sleeping in the shade alternately."

Thus, even in the picking up of gold (an occupation so exciting, that it had burst the bands of almost all human compacts, people of all conditions having deserted from their engagements to rush to "the diggings"), one day's rest out of seven was practically found to be absolutely necessary. "The fact is," preaches J. T. Brooks, M.D., as soon as he became dead tired, "the human frame will not stand, and never was intended to stand, a course of incessant toil." One holiday per week was accordingly not only agreed on, but it was moreover carried, nem. con., that they might just as well have it on Sabbath as on any other day, and thus, from no sense of religion, did the worshippers of "the diggings" most powerfully subscribe to the wisdom of that commandment which has beneficially desired us to *keep holy the Sabbath-day*.—*Quarterly Review*.

CONTRIBUTIONS IN AID OF THE "SABBATH OBSERVER"—We have much pleasure in giving insertion to the following Contributions handed to us in support of our periodical. We trust that the friends of the Sabbath will either give intimation of, or forward their contributions without delay. They have now sufficient proof of the character and style of the *Observer*, and we feel encouraged to persevere, from the testimonies already received of its utility, owing to the low price of each issue, any individual can have ten copies of each number for the year at \$ Dollar, and so onward in proportion.

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