

rations varies in health from fourteen to twenty in a minute. In disease, it is often much greater, and sometimes also considerably less.

With these data to guide us, we can now form a correct conception of the extent to which a constant renewal of the air we breathe is required for the support of human and animal life. "Taking the consumpt of air at each inspiration at even the moderate rate of 20 cubic inches, and rating the number of respirations at only 15 per minute, it appears that, in that short space of time, no less than 300 cubic inches of air are required for the respiration of a single person. But to place this in a still more striking light to the general reader, I shall extract from the excellent work of Dr. Southwood Smith (vol. ii. p. 84) the results of some very careful and elaborate calculations made for him by Mr. Finlaison, the celebrated actuary, from data communicated to him for the purpose.

(To be Continued.)

## PARENTS' AND CHILDREN'S DEPARTMENT.

### Parental Care.

God not only trusts your beloved children to your care, in the most interesting and critical period of their existence, but also expressly commands you to educate them religiously. On this subject, etc. he gave, under the Mosaic dispensation, the most explicit directions. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. 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. 5-7. "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons," Deut. iv. 9. The excellence of the gospel, so superior to the dispensation by which it was preceded, increases the importance of obedience to such precepts. And that obedience is further enjoined by a plain and absolute command. "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," Eph. vi. 4. Here, in a few words, is enjoined whatever is most important in parental duty. To "bring them up," is to cherish and train them up from infancy to maturity. The term *nurture* signifies "education, discipline, instruction, as consisting in teaching, admonitions, rewards, and punishments." The word rendered *admonition* especially refers to "regulating the mind," and thus will include the implantation of right principles, and the storing of the mind with sacred knowledge. Thus the command, "Bring them up in the nurture and admonition of the Lord," enjoins earnest, continued, and persevering care, to fill the minds of children with heavenly truth, to correct and repress in them whatever is evil; to encourage and strengthen whatever is good; and so to influence their hearts, and mould their dispositions and character, that, under the Divine blessing, they may become truly devoted to the Lord Jesus Christ. These commands are sanctioned by the weight of Jehovah's authority.

God also animates you to the discharge of parental duty, by declaring that you shall not labour in vain, and by his promises encourages obedience to his precepts. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him," Prov. xxii. 15. "Train up a child in the way he should go: and when he is old, he will not depart from it," Prov. xxii. 6. On the latter of these passages some observations have been made, but it may now be remarked, that here is a plain promise, encouraging careful attention to parental duties, from their happy results. From the many instances, in which the children of pious parents have proved wicked, some have supposed that this passage is not to be considered as a promise of universal application. This however is a dangerous position. Probably, in those cases in which the promise has not been accomplished, the precept has not been perseveringly obeyed, for many pious parents obey it not. "Let God be true," though every man should be "a liar," Rom. iii. 4; and his declaration is, "Train up a child in the way he should go: and when he is old, he will not depart from it." In many instances the blessed effects of the conduct enjoined are soon apparent. The seed that

is sown in childhood, springs up in early years, and bears an abundant harvest. A youth of pious, maturer years adorned with all the excellences of Christian holiness; and, if age arrive, old age still bearing fruit, and flourishing in the courts of our God, Psal. xciii. 13, are the happy results of early instruction, and of the Divine blessing that descends upon it. And all this is but the earnest of nobler holiness, and richer happiness, in the kingdom of God. In some instances, for a while, pious instructions may seem like seed beneath a frozen soil. No verdant blade seems visible. But, at length, Divine influence, like the warmer sun of spring, dissolves the frost of winter. The icy chains melt away. The seed springs up; the parent's prayers are answered; and the instructions of early years bear an ample harvest of "fruit unto life eternal."

On this subject, an eminent minister, who was himself a monument of the truth asserted, remarks:—"The implantation of right principles is of unspeakable importance, especially when called from time to time out of the Bible. A man can very seldom get rid of these principles; they stand in his way; he wishes to forget them perhaps, but it is impossible.

"Where parental influence does not convert, it hampers. It hangs on the wheels of evil. I had a pious mother, who dropped things in my way. I could never rid myself of them. I was a professed infidel, but then I liked to be an infidel in company rather than alone. I was wretched when by myself. These principles, maxims, and data, spoiled my jollity. With my companions I could sometimes stifle them; like embers, we kept one another warm. Besides, I was here a sort of hero. I had been guided several of my associates into my own opinions, and I had to maintain a character before them. But I could not divest myself of my better principles. I went with one of my companions to see 'The Minor,' (a profane play.) He could laugh heartily at 'Mother Cole'—I could not. He saw in her the picture of all who talked about religion—I knew better. The ridicule on regeneration was high sport to him—to me it was none: it could not move my features. He knew no difference between regeneration and transubstantiation—I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man—it harrasses him—it throws itself continually in his way.

"My mother would talk to me, and weep as she talked. I flung myself out of the house with an oath; but wept when I got into the street. Sympathy is the powerful engine of a mother.

"It is of incalculable importance to obtain a hold on the conscience. Children have a conscience, and it is not seared, though it is evil. Bringing the eternal world into their view—planning and acting with that world before us—this gains at length such a hold on them, that with all the infidel poison which they may afterwards imbibe, there are few children who at night in their chamber—in the dark—in a storm of thunder—will not feel; They cannot cheat themselves like men. They recollect that ETERNITY which stands in their way. It rises up before them. It goads them. It thunders in their ears. After all they are obliged to compound the matter with conscience, if they cannot be prevailed on to return to God without delay—"I must be religious one time or another; that is clear. I cannot get rid of this thing. Well, I will begin at such a time. I will finish such a scheme, and then—"

"After all, in some cases, perhaps every thing seems to have been done and exhibited by the pious parent in vain. Yet he casts his bread upon the waters. And perhaps after he has been in the grave twenty years, his son remembers what his father told him."

Let the magnitude of the trust confided to you deeply impress your mind. Parental responsibility is the most weighty and the most solemn that any human being can sustain in reference to another human being. Great and serious is the responsibility of the ministers of the Gospel. They watch for souls, as those that must give account. To them the language of God to the prophet applies, "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul," Ezek. xxxiii. 7-9. Weighty and alarming is respon-