

made—that the Lord's-day, to be fully enjoyed, must be sanctified—that the heart cannot then be entirely disordered by simply quitting secular employment, but must accede to the invitation, 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest.' It is your day, but it is also the Lord's-day; and it will be found most of all your own when it is most dedicated to his honour. The worship of the Sabbath will react on the rest of the Sabbath, and no power on earth will take it from you if you give it to God.

I am,

FRIENDS AND FELLOW-COUNTRYMEN,  
Yours faithfully,  
DAVID KING

### THE SABBATH A FAMILY INSTITUTION.

Children are the creatures, and, as such, the property of God. He commits them to their parents as his representatives and officers, to receive and train them for his service. For this purpose they are, from the beginning, to consecrate them to him, and early to teach them the first great lesson of his moral government, "Not my will, but thine be done:" that they must not be permitted to have their own way, to govern themselves, or others. They are not qualified to govern. They have not lived long enough; they do not know enough, they are not good enough, they are not strong enough. Their interest, safety, excellence, and usefulness, their happiness, and the happiness of others, all require that they should not govern, but be governed. Parents are God's officers to teach them this truth, which lies at the foundation of his moral government, and the practical experimental knowledge of which is essential to the excellence, usefulness, and happiness of every human being.

And yet every child is disposed at first to govern himself—to have his own way. No sooner does he possess and manifest desires, than he is disposed to gratify them, and to oppose all who undertake to control him. Yet he must be controlled, and taught to submit his will to the will of his parents. And it is an instructive fact, that there is not a child in the world, of common sense, that cannot be taught to do this, and so early that he will never remember the time when he began to do it; and so perfectly too, that he will not forget it; and so constantly that it will, by habit, become a kind of second nature; and so kindly, that it will, by and by, be his delight. And among his highest joys will be that of the approbation of his parents.

He can be taught not to disobey them, as he is taught not to put his finger in the candle, which burns so brightly, looks so beautifully, and so strongly tempts every little child that sees it to take hold of it. He is warned of danger. He is told that it will burn. But having no faith and little experience, and not choos-

ing to submit his will to that of another, he tries it, and he finds a law there—the law of God; and a penalty—the penalty which God in love has established, prompt, uniform, and efficacious. It is a penalty suited to the nature of the child, is appropriate to his condition, and exactly meets his wants. He does not try it again: certainly not often. The way of transgressors is found to be too hard to be often tried, and he learns a lesson for life: *you must not touch the fire.* You may look at it, and have all the benefit of its light and heat, but you must not put your hand in it. If you do, it will burn you. There is a law there, and a penalty. These God has joined together, and no man can put them asunder. Fire will burn, and burn hard enough to make any child of common sense, very early, keep out of it. It has left its impress, and a burnt child ever after dreads the fire. *This obedience to natural laws is an apprenticeship for obedience to moral laws.*

So, when that child is old enough to understand what is meant and is told not to disobey his mother, or his father: that it is not safe; that it will give him pain—suppose he tries it, and the parent does his duty; the child will find a law there, and a penalty, both of God's appointment, namely this: "Chasten thy son while there is hope, and let not thy soul spare for his crying." If it be needful, and nothing else will do, "withhold not correction from the child, for though thou beat him with a rod he shall not die: thou shalt beat him with the rod, and shalt save his soul from hell." This is the great object of family government, to save children from hell and fit them for heaven. "He that spareth the rod," when it is necessary to keep his child from knowingly and wilfully disobeying his parent, "hateth his child:" that is, he acts as if he hated him: he takes the way to ruin him. But the parent that loveth him with the love that God requires, and acts according to the dictates of heavenly wisdom, "chasteneth him betimes". He does it early—as soon as it is needed. He does it uniformly and kindly: he does it promptly and firmly. He does it thoroughly, and thus he does it efficaciously. He does not wait till the child has become a rebel of long standing, and by fixed habits of treason against lawful authority, become obdurate, and his heart like the nether millstone. He takes him while young and tender, before he has learned the tactics of war, or acquired by practice the arts of self-defence. In no pitched battles does he ever allow him to conquer; or to come off doubtful as to the result; both parties claiming the victory, and both provoking each other to wrath and future contests. No: he settles the question, *once for all.*

The parent has the power, he has the right, he has the authority, he has the opportunity: upon him rests the obligation; and his will be the guilt, and his the condemnation, if he does not have the victory; and so decisively that the conquered shall feel it, and henceforth understand that to contend with heaven-appointed parental authority, power and love, is *hopeless.*

The wisdom and the goodness, the strength and the patience, the firmness and the perseverance are all comparatively, when the parent does his duty, on one side. If the little, selfish, imbecile thing will contend with any hope of success, it must be with his equal: but woe to him that contendeth with parents, the divinely-appointed representatives of his Maker, in the great, the glorious, the everlastingly momentous work of applying the great principles of Jehovah's government, according to his will, to the souls which he has made and by the blood of his only begotten Son redeemed, that they may be forever to the praise of the glory of his infinite grace. In that contest is torment—prompt, continued, and great enough to lead every child of common sense, early, very early, to cease from pursuing it. And if for a moment it is tempted to renew the contest, the parent that suffers it to usurp and retain the reins of government, is recreant to his duty to the child, to himself, to the community, and to God; and nought but grace divine, triumphing over guilt of a crimson dye, can save him or his children from perdition.

Nor does the teaching of a child even by the rod, if it be necessary in order to lead it promptly and habitually to submit its will to the will of its parent, imply any want of wisdom, or affection, intelligence, or refinement. It is the dictate of them all. As well might a man contend that the law of fire and its penalty indicate a want of wisdom or kindness in their Author. They are the dictate of both, and are adapted to the nature and condition of every child of Adam.

So with family government. The voice comes from the heart of God, saying, "Chasten thy son while there is hope, and let not thy soul spare for his crying." That is, do this, if it be necessary, to take the government out of the hand of the child, and place it, by mutual consent, permanently in the hand of the parent, where God designed and commanded that it should be placed, and where the good of the universe requires that it should be continued, in order that the government of God in due time may have its legitimate effect on the children, and through them on their children, and all who in time or eternity may feel their influence.

Parental government is sometimes treated as if it were a small or trivial af-