

Parental Authority.

All parts of the divine economy are distinguished for their wisdom and benevolence. Means are provided for the accomplishment of the ends desired; and in all respects those means are wisely suited to the ends for which they are designed.—We see that such is the case in the authority given to parents. Children have neither experience nor judgment to guide them; know not what will bless and what will curse them; and, if left to themselves, are quite as liable to go wrong as right. They therefore, need some one to direct them; to guard them against the evils by which they are beset, and lead them in the paths of safety and peace. They are quite feeble and dependent in mind as in body; and who does not know that if the physical wants of children were not supplied by parents or guardians; they would inevitably perish? But this is not more certain than that the heart would be set on evil, and be given up to the rule of besotted passions, if not cultured by a faithful hand.—Unless laid out and cultivated like a garden, there will spring up within it will weeds of the most noxious character.

I would not be understood by this remark to convey the idea that children are born wicked, for I do not believe that;—they are gentle, kind, and affectionate. It has been justly said, "Were they born wicked, spiteful, and cruel, some signs of it would come from them, as little snakes strive to bite, and little tigers to tear."—I see in them no instinct to mischief; I see a nature capable of being elevated and perfected, or of being corrupted and degraded. The heart is an instrument on which any tune can be played that suits the pleasure of its master. It, therefore, children are not educated by wise and faithful instructors, they will be educated by the corrupt influences which surround them.—Their characters will be formed by others, for they are so constituted as to be moulded by the prevailing influences to which they are subjected.

Such being the case, God made it the duty of parents not only to feed and clothe their children, but to educate them,—to train them up in the nurture and admonition of the Lord. But in order thus to train them, parents must have authority over their children,—a right to control them, to direct them in the employment of their time, in the pursuit of knowledge, and in the indulgence of pleasure. This right God has given them. This is evident from all his commands to parents. He bids them watch over their children,—guard them from evil,—bring them up in his statutes, and be to them faithful guardians, friends, and instructors. The right of parents to control their children is also evident from God's command to children. They are directed to be obedient in all things; to honor their father and mother, and receive instruction from their lips.—But we need not the light of express commands to guide us here, for this right of parents is one of the first dictates of nature. Hence it has been acknowledged in all ages and all parts of the world. Even among the barbarous and uncivilized it is recognized and made the basis of action.

The right of parents, however, over their children is not in all respects unlimited—hey have not, as is supposed by some

nations, the right to take their lives. The Spartans though they had this right, and they murdered all their unhealthy and deformed children. The Hindoos suppose they have the same right, and, according to Bishop Heber, they murder thousands of children every year! Neither have parents the right to maim children. The right God has given them is not so extended as to permit them to do anything more than is requisite for their proper security and instruction, till able, by their matured strength of body and mind, to take care of themselves. Hence no parent can sell his child into perpetual slavery; neither can he lay burdens upon it "beyond the value of the necessary and prudent expenses of its education." Some have said, no parent has a right to chastise his child. But this, to us appears erroneous; for it, as is sometimes the case, a child will not listen to reason or persuasion, it should, for its own good, be made to yield by correction. I dislike, beyond expression, the use of force, and never would employ it except compelled by painful necessity; and I readily grant that such a necessity is seldom felt. The cases are rare in which persuasion, a reference to the infamy of sin, and the reasonable character of the precepts to which obedience is required, will not control children; but when these all fail the parent should have the right to see what he can do by other instrumentalities,—by deprivation, confinement, or correction.

I know, it is argued, that parents are liable to be cruel, and to punish with undue severity. But if we argue against this right, because in danger of being abused, we may, on the same principle, argue against every other right of parents; for there is not one which they possess over their children which may not be abused.—Parents may be unreasonable in their prohibitions and unreasonable in their exactions. Indeed, they sometimes so far forget their obligations, and become so unnatural and tyrannical, that the civil authorities are compelled to interfere, and defend children from their brutality. Alas! what sad changes has sin power to produce.—Such abuses, however, are far from justifying us in denying the right of parents to direct and control their children. If so, their abuse of the rod is no reason for saying they have no right to use it. The right of parents extends as far as the good of children requires; and, therefore, it must be not only a right to teach, warn, protect, but a right to restrain, and, when occasion demands, to coerce. Unless they have all this right, they cannot bring their children up in the nurture and admonition of the Lord.

A view of Death.

Amid the speculations of this peculiar age, there is one truth which all are compelled to admit. It is, that *man shall die*. The reason why man dies, is assigned by Paul to be that he is "made subject to vanity,"—"carnally minded,"—"and so death passed upon all men, for that all have sinned,"—"by one man sin entered into the world, and death by sin." From these and other declarations of the Bible, we learn that death is regarded as the natural and inevitable consequence of man being made and constituted a sinner,—*subject to sin*, in the present state of his existence. There can be no doubt that God made man jus-

the being that he is. He made him like Adam, that he might die. But if man was not constituted as he is, subject to all the allurements and devices of the carnal mind, how could it be determined that he could die? If there is no relation between the constitutional sin of man, or his tendency to it, and physical death, why the language of Paul? Why say that "death passed upon all men, for all have sinned?" and that "sin hath reigned unto death?" Death is universal,—all are subject to his grasp. Not a soul lives but must die. While man is in flesh and blood, he is not as pure as "the spirits of the just made perfect" in the heaven of heavens. "Flesh and blood cannot inherit the kingdom of God." But why?—Because it is not perfect, it is designed only for this world, and must be thrown off before we can enter the purer and better state of being. Man is destined to be a pure and sinless spirit. His destiny, his home, is beyond the tomb. He is only a sojourner in the world.

Now as death is universal, so also is the life immortal. All men die because made in the likeness of Adam; but when made alive in Christ, they shall be like him, and shall die no more,—they shall be immortal, incorruptible, spiritual. Every soul who dies in the flesh, shall live in the spirit.—Here we are children of Adam, there we shall be the sons of God, and enjoy a spiritual existence. "As in Adam all die, even so in Christ shall all be made alive." Man is of the earth, and goes back again to his original elements; but when the body dies the spirit returns to its Father,—God. The human body is composed of the materials of the earth around us, which are brought together nicely adjusted and organized for the purposes that pertain to this world.—When these ends are subserved, the atoms which go into the formation of our bodies, mingle again with the earth, and then go to make up the substance of other bodies, vegetable and animal. The earthly body goes to the earth as it was, and the spirit to God who gave it. Earth to earth,—spirit to spirit. Hence the moment the body dies in Adam, the spirits begins its resurrection into the spiritual state, and lives in Christ.

"—I joy in the trust
That, when the frail form shall return to the dust,
My spirit shall rise on the wings of thy love,
To seek its true home in the mansions above."

The spiritual life, immortal in Christ, is as extensive as the death which comes upon man. If all human kind are now mortal, thanks be to God, they have a sure pledge in Christ that they shall triumph over the last enemy, and dwell forever in the skies! Jesus has entered the dark dominions of hades,—has vanquished the enemy, and led captivity captive! He is our Captain, the captain of salvation.—When the last conflict is over with us, we shall unite in thanks to God, "who giveth us the victory, through our Lord Jesus Christ." Shall we not, then, rely upon the word of God, that all the sons of men will be made sure and happy spirits in the world to come? How can we doubt?—Can we not believe what God has spoken to us? Let us trust in him; he will not forsake us, nor leave us to the dark abodes of sin and death. O, believe!—doubt not his word! All the ties that have been severed on earth shall be bound more strongly together, and those who have gone

before shall greet us there. To us there will be no more death, no more sin, no more sorrow, no pain; for death shall be swallowed up in victory,—its sting will be removed forever. "O death! where is thy sting? O grave! where is thy victory?"

May we duly reflect on the thrilling and solemn subject; ever keeping our vision clear, while we gaze out upon the world to come, "where the noontide of glory eternally reigns." In that world the ransomed and purified sons of men are as the angels of God in heaven, they die no more, and are the children of God, being children of the resurrection,—"for all live unto him."

"There is a world we have not seen,
That wasting time can ne'er destroy,
Where mortal footsteps hath not been,
Nor ear hath caught its sounds of joy.

That world to come! and O how blest!—
Fairer than prophets ever told;
And never did an angel-guest
One half its blessedness unfold.

It is all holy and serene,—
The land of glory and repose;
And there, to dim the radiant scene,
No tear of sorrow ever flows.

It is not fanned by summer gale;
'Tis not refreshed by vernal showers;
It never needs the moonbeam pale,
For there are known no evening hours.

No,—for this world is ever bright
With a pure radiance all its own;
The streams of uncreated light
Flow round it from th' eternal Throne.

There forms, unsoon by mortal eye,
Too glorious for our sight to bear,
Are walking with their God on high,
And waiting our arrival there."
—[*Universalist Miscellany*.]

On speaking the Truth.

"Wherefore putting away lying, speak truth every man with his neighbor." Eph. iv: 25.

The apostle, having given his Ephesian brethren many directions for a holy Christian walk among themselves, and the heathen among whom they lived, and in whose faith and practices they had been reared, adds this needful command, more especially as it directly contradicts the doctrine of many of the ancient sages. Having been schooled in the loose morality of those dark ages, the Ephesians stood in perilous need of clear and strong counsels in regard to Christian temper and conduct, and required line upon line, precept upon precept, and example after example, to impress their hearts, and render their practice compatible with their profession. However, much as they were exposed from a corrupt education and long-established habits of vice, the force and pertinency of the monition are not lost, but come down to us with all their pristine strength and significancy.

That we may profitably examine this text, lying will first be defined, and then several kinds will be distinguished and considered. *Lying* is an intention to deceive. Though this is the true signification of lying, there are some exceptions to the rule. Romances, fables, stories, and plays are of this kind, where, though the truth is not told, the object is understood generally, and no deception practiced.—*Lies of vanity* are those in which one person assents to the falsehood of another, when it is to his praise, or actually declared it true. This was Herod's lie, (Acts xii: 23,) in the passive sense. And in the active sense it is found in the Egyptian magicians and in Simon Magus. *Lies*