

labe, entirely dependent upon you, so that if it disobeys you, all you have to do, is to cut off its sources of enjoyment, or inflict bodily pain so steadily and so invariably, that disobedience and suffering shall be indissolubly connected in the mind of the child. What more power can a parent ask for, than God has already given? And if we fail to use this power for the purposes for which it was bestowed, the sin is ours, and upon us and upon our children the consequences must rest. The exercise of discipline must often be painful, but if you shrink from duty here, you expose yourself to all that sad train of woes which disobedient children leave behind them. If you cannot summon sufficient resolution to deprive them of enjoyment and to inflict pain, when it is necessary, then you must feel that a broken heart, and an old age of sorrow, will not be unmerited. And when you look upon your dissolute sons and ungrateful daughters, you must remember that the time was, when you might have checked their evil propensities. If you love momentary ease better than your children's welfare and your own permanent happiness, you cannot murmur at the lot you have freely chosen. And when you meet your children at the bar of God, and they point to you, and say, "It was your neglect of duty which has banished us from heaven, and consigned us to endless woe," you must feel what no tongue can tell. Ah! it is dreadful for a mother to trifle with duty. Eternal destinies are committed to your trust. The influence you are now exerting will go on, and will extend onwards through eternal ages.

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BROTHER MITCHELL,

In the June number of the *Christian*, we promised a notice of your suggestion relative to the assertion that "no man believed that Jesus Christ would die as a sin offering, or rise from the dead, from Eve to Mary Magdalene." This was an assertion of Br. Campbell; whether it is well sustained or not, the following article, from the *Christian Baptist*, will show.—ED.

"That the glad tidings were announced to Abraham, that in his seed all the families of the earth should one day be blessed, I rejoice to know. But whether Abraham, or any of the Patriarchs after him, apprehended the character of this seed, or the nature of the blessing in which all nations were to participate, I have much reason to doubt. When Abraham offered up his son Isaac upon the altar, it may be presumed, from what Paul says, that he saw *the day* of the resurrection: "Abraham rejoiced that he should see my day, and he did see it, and was glad," said the Messiah. He desired to see it; and in receiving his son Isaac from the dead, *in a figure*, he described, as afar off, the resurrection of the antitype of Isaac. But all this, and much more to the same effect, found in the Prophets, is not enough to refute the assertion on which your remarks are predicated. That the sufferings of the Messiah and the glory to which he was destined, and the sufferings on account of