

hallowed be thy name." Perhaps he may have sunk still lower, and have been tempted to partake in scenes of wickedness and crime; but when away from these scenes he will retire, and remember that his mother taught him to pray, "Lead us not into temptation, but deliver us from evil;" and who can say, even in this dark hour, if these influences may not be his salvation.

Perhaps your child, after he may have become a disciple, will be tempted to wander into by and forbidden paths; yet, as often as night returns, he cannot break away from this early habit. And who can tell if God will not use the influence of this habit to secure him from being drawn away by the world, and to preserve him in a constant "walk with God."

An instance of the value of this habit occurs to me. A man was converted when between forty and fifty years of age. In relating his religious experience, he says:—"I had a pious mother. When I was a child, she taught me always to say the Lord's Prayer at night, and such was the power of this habit, that I do not think I have ever retired at night without repeating it to this time. It was the influence of this habit that led me to feel the necessity of prayer, and, under the influences of the Holy Spirit, resulted in my conversion, and brought me to pray in sincerity, that the God of my mother, who had long before entered her rest, would save me from my sin. I trust He has heard my prayer; and I feel that I shall bless Him throughout eternity that He gave me a mother who taught me to pray, 'Our Father, who art in heaven.'"—*British Mothers' Journal*.

8. PRAYING MOTHERS.

Not long since, being present where two gentlemen were mutually relating some portions of their experience, I was so deeply interested in their recitals that I felt they must not be lost.

One of them said he lost his father when very young, and consequently found a home in some other family, but his praying mother still lived, and would pray for, and with him too, whenever he visited her. "Oh!" said he, "I could stand everything else better than my mother's prayers." "That was the way with me," said the other. The first proceeded by saying that "Thomas Paine's as well as Voltaire's writings were placed before him, vain and trifling amusements were bountifully supplied, but his mother's prayers would haunt him still."

They were both converted after they became men. Their early history seemed much alike, save that one lost both parents when quite young, yet he dwelt just as much on the prayers of his mother, although they soon ceased.

As I listened to those men, and viewed them so near the whirlpool of infidelity—then snatched away—one of them a preacher—something seemed to say, "pray on." My hopeless cases seemed hopeless no more. My heart seemed cheered, and I thought there might be some one else, who would be cheered with the same rehearsal.

If I may be excused for speaking of myself, I must say that I shall never forget the apparent awe and sanctity of the place, as I unintentionally, in my early days, approached my mother's room at her hour of prayer, and heard her plead—"Lord, bless my children; turn their hearts to Thee!"—[*British M. Journal*].

9. A CHILD'S SYMPATHY.

A child's eyes,—those clear wells of undefiled thought,—what on earth can be more beautiful? Full of hope, love, and curiosity, they meet our own. In prayer how earnest; in joy, how sparkling; in sympathy, how tender! The man who never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower without plucking it or knowing its value. A child cannot understand you, you think: speak to it of the holy things of your religion, of your grief for the loss of a friend, of your love for some one you fear will not love in return; it will take, it is true, no measure or soundings of your thought; it will not judge how much you should believe, whether your grief is rational in proportion to your loss: whether you are worthy or fit to attract the love which you seek; but its whole soul will incline to yours and engraft itself, as it were, on the feeling which is your feeling for the hour.—*Christian Miscellany*.

10. PERIODS OF CHILD LIFE.

After the age of 14 years, the object of school life should be to educate the reasoning and reflective faculties. The mind should be taught to draw correct inferences, and to form a right judgment. The study of the higher part of grammar which may hitherto have been to abstract becomes very suitable to this age. The grammar and analysis of sentence, as distinguished from the grammar of words, and the practice of composition belongs to the period.

Geometry and Algebra are powerful instruments for cultivating, the reflecting faculty in boys of this age. They are the more

valuable because they relate to subjects that lie within the grasp of the senses as to distance, number, and motion.

The study of the physical sciences, chemistry, geology, and botany develop the reasoning faculty in another direction. It converts the circumstances of every day life into opportunities of mental improvement and reflection. A knowledge of these sciences apart from their practical utility aids us to observe and to trace the relation of cause and effect.

The understanding of the child should be appealed to in religious education as well as his conscience and feelings. Much of revealed truth will outline the reach of the highest intellect, but that is no reason for not bringing down truth, as far as we can, the apprehension. By parable the Saviour taught us, and even teachers now may employ illustration from objects within his observation.

A child is soon old enough to know the nature of sin, but the way to enforce that truth is not to present him with set terms and fixed formulas in which this truth is set forth, but to seize those occasions which will enable us to show by proof that the love of sin is natural to child-nature, however young, and which proves, not upon authority but upon fact, the said truth of original depravity. So again the spontaneous love of God can be shown in the gift of His Son; the spontaneous love of Jesus Christ in all His beautiful parables and merciful miracles, and self-denying, unresisting sufferings; the love of the spirit is His softening, hallowing breathings upon the human spirit. The separate Persons of the Trinity can be set forth by dwelling upon their separate offices, the Divine nature of each by always speaking of them as Divine, and so a gradual conception of the Christian doctrine of the Trinity in Unity would unfold itself as each of these views, or at least, these separate notions would fall into their places, as the mind advances in growing intelligence, though, it may be, all at once, more clearly than if we had confounded the mind attempting to make clear what even the most dogmatic teaching must leave mysterious to the maturest intellect. We insist upon this method of dealing with the youthful mind. Present the child with the promises, and when older he will draw the inferences. Imbue the child with consequences and the adult will understand the causes; in other words, make the child to know what God does, and the adult will know what God is.

Another principle to be observed, which is after all but a development of the last, is this—that all we inculcate upon a child should be connected, as skilfully as possible, with his own felt and conscious experience. To refer again to the doctrine of human sinfulness, we should not only enforce the truth by illustration rather than by statements, we should illustrate it not by facts of history, but those which come within the range of a child's own observation. One fact that comes home to a child's mind, because it occurs within the circle of his own knowledge, will furnish a lesson upon the depravation of the human heart far more impressive than the doings of evil men in distant ages or lands, though they were the greatest enemies of the human race that the world has ever known. And so, again, if the overwatching Providence of God be the subject we wish to impress, we should point to an instance in the family, the school, or the neighbourhood, where a deliverance from a certain death, as it seemed was open to their own observation, and created a sensation in every mind, and we may expect to produce an impression of the Divine superintendence more deep and lasting than were we to fetch our illustration, however more remarkable it may be in itself, from distant ages or far off lands. That such a mode of instruction rests upon the principles of our nature is proved by the practice of Him who is the Lord of Nature. He it was who taught us as we should teach our children, illustrating great mysteries by the simple accidents of every day life, and making the fresh-drawn water of the well, or the lilies that were growing in the hedge-row, or the ravens that were flying across the sky, little and earthly as all these were, to speak of the things of Heaven and of a far-off eternity.—*Papers for the Schoolmaster*.

11. THE INFLUENCE OF KIND WORDS.

Were I to live my life over again, I am sure I would endeavor, more earnestly and prayerfully, to dispense all around me the influence of kind words. They cost but little; they are easily uttered. If we will but accustom ourselves to the utterance of them, they will flow as naturally as pure streams of water from their native hills; and, like these streams, they refresh and gladden the earth all along their course. Who has not a thousand times felt the influence of a kind word to be of inestimable value? Who has not seen the sun of hope shine through a shower of tears, as he heard the kind voice of some one whom he loved whispering words of tenderness and affection? A kind word is often of more value to the invalid than all the nostrums of the *materia medica*. It is sometimes almost as life from the dead. Then, too, how like magic it allays the fever of the soul, harassed by the cares, anxieties, and trials incident to manhood and womanhood. It acts like oil on the troubled waters.