

ity? We may not evade the question—we must choose whether we will give them to the world or to God.

When this great question of duty is once settled, then we may proceed to consider the principles on which we shall conduct the momentous discipline.

How shall we bring them up for heaven?

1. First of all we must aim to secure habits of implicit obedience. The years of childhood are absolutely committed to the parents. The child is only beginning to gain knowledge and experience, and must therefore, of necessity, be subject to an authority which is already possessed of both. Reckless, wild, and ungovernable tempers will soon appear, if obedience be not early formed into habit. This once gained, and then the growing soul forms easily under the plastic hand of parental love.

Herein, too, is laid the fundamental element of social and civil life, and of religion; for herein is established the great principle of subjection to law. The well-governed child easily and naturally yields to the restraints of social order, to the authority of the State, and, more than all, learns the principle of obedience to God as the highest duty of man. Children who have not been brought to submit to the mild and loving authority of a blessed home can hardly be expected to yield readily to any other authority. All law to them will prove irksome, and most of all the law of God. The habit of implicit obedience, therefore, must be established, or nothing else can be accomplished. Let this point never be given up. Begin early; patiently, wisely, and lovingly pursue it until it is gained. Then what comes after will be comparatively easy, and altogether pleasant.

2. The second point is daily religious instruction from God's word. The father is the priest of his household. The mother is the impersonation of heavenly mercy. Let both unite by precept and example in inculcating the great truth, and laying open the glorious influences and hopes of the gospel.

There is no religious instruction which may be substituted for that home. The public catechism of children, the Sabbath school, and the Bible class, are important aids; but the parents may not resign their personal responsibilities and their own proper offices to any other hands whatever. Their power is greater, because it can be constantly exercised—it is daily, hourly influence. Besides, who can feel such interest, who can be so tender, and patient, and thorough—who can so get into a child's heart as father and mother? These lambs, parents, are in your fold—you must guard them; they are to feed in your pastures—you must nourish them. They are your charge for the world that now is, and in the preparations for eternity. No one can take your place. Behold you have a double motive for personal godliness—you are to save not only your own souls, but the souls of your children also. With these instructions must be mingled prayer for them, prayer with them, and the teaching of them to pray. The early habit of prayer—oh, who can estimate its power and value! The simple hymns and prayers which we learn in childhood at our mother's knee are never forgotten. John Quincy Adams remarked near the close of his life, that he had never omitted repeating, before he went to sleep, the prayer which his mother taught him when a little child—

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

And the Lord's prayer, that prayer fitted to all ages and conditions. is made, too, for little children. "Our Father who art in heaven" is childlike language. It makes us feel that God is our Father. And this is the feeling we must aim to produce in the hearts of our children—that God is their father, to whom they must look for protection, blessing, salvation, and happiness before all others. It is by daily habitual prayer that this feeling will be cultivated. Thus a little child forms its dearest and most confiding intimacy with the most glorious of all beings, and comes to live in the clear atmosphere of God's love.

3. In childhood, if ever, the bad passions must be weeded out, just as they begin to appear. The weeds are easily removed from a garden before they have taken deep root.

And here, first of all, let every tendency to prevarication and lying be checked. Truthfulness is the foundation of character. Let the manfulness, the moral dignity, and the imperative duty of always speaking the truth be inculcated. Let the meanness, the turpitude, and guilt of lying and prevarication be equally inculcated. Every sentiment of honour, and the whole moral sense, should be arrayed against lying, under every form and degree. Speak the truth in all things, on all occasions, under the strongest temptations not to speak it; in the face of shame and suffering speak it; speak it if ye die for it; for there is no gain or advantage to be put in the balance against speaking the truth. Thus ought we to teach our children from the earliest dawn of moral apprehension.

These three things once gained, viz., the habit of implicit obedience, the habit of prayer, and undeviating truthfulness, and then the way is open for every gracious influence, and every form of holy nurture. You have now withdrawn your child from the circle of worldly snares and unholy powers, and brought him to the place where heavenly order reigns, where sacred altars are kindled, and where angels pay their visits.—*British Mothers' Journal*.

4. TO WINTER SCHOLARS.

We commend the following article from the *Student and School-mate*, to the earnest consideration of all "winter scholars:"

"Winter is again with us; the fall work is finished, and the boys and girls have once more picked up their books and commenced 'going to school.' The 'first day,' doubtless, was some time last month, so that by this time their studies are all arranged; and perhaps some are learning their lessons during the long evenings, so that they may keep ahead of their class. This is well; but there are a few other things of great importance, which you should not forget. The first is to be regular and punctual in your attendance at school. Go every day, through rain and snow, as well as fair weather. Let no trifling excuse keep you away for a single day or even hour. Another is, learn all your lessons thoroughly, not merely so as to recite them, but so that you can remember them afterwards. If you remember and practise these two injunctions, you will not only make rapid improvement, but will gain the esteem of your teachers, and give your parents happiness.

"During these long evenings of winter, a vast amount may be done to promote the intellectual, moral, and social culture of the young. Every family should be supplied with at least one good newspaper, and one or more monthly magazines. The valuable articles in these should be read aloud by some member while the others listen, asking questions and making remarks, as the subject may suggest.

"Where several children are attending school, some portion of nearly every evening should be devoted to the study and recitation of their lessons—the children taking turns in acting the teacher."

VII. Poetry.

WHAT IS TIME?

I asked an aged man, a man of years,
Wrinkled, and curved, and white with hoary hairs;
"Time is the warp of life," he said; "Oh, tell
The young, the fair, the gay, to weave it well!"

I asked the ancient, venerable dead,
Sages who wrote, and warriors who bled:
From the cold grave a hollow murmur flowed,
"Time sowed the seed, we reap in this abode!"

I asked a dying sinner, ere the tide
Of life had left his veins: "Time!" he replied,
"I've lost it! Oh, the treasure!"—and he died:

I asked the golden sun and silver spheres—
Those bright chronometers of days and years;
They answered, "Time is but a meteor glare,"
And bade me for Eternity prepare.

I asked the Seasons, in their annual round,
Which beautify or desolate the ground;
And they replied—no oracle more wise—
"Tis Folly's blank or Wisdom's highest prize!"

I asked a spirit lost,—but, oh, the shriek
That pierced my soul! I shudder while I speak!
It cried, "A particle! a speck! a mite
Of endless years! duration infinite!"

Of things inanimate, my dial I
Consulted, and it made me this reply,—
"Time is the season fair of living well—
The path of glory or the path of hell!"

I asked my Bible, and methinks it said,
"Time is the present hour, the past is fled,
Live! live to-day! to-morrow never yet
On any human being rose or set!"