

the funeral moss on tropical trees, hangs on the action of the mind in its ripest manhood. If low, impure, corrupt sentiments obtain admission into the child's heart, who does not know that he is almost foredoomed to a low and grovelling moral tone all his days. On the other hand, when men in riper years are reclaimed from vicious courses, it is almost invariably found that in childhood the moral and religious sentiment was awakened, and that the reformation of manhood is but the revival of sentiments fixed in the child's heart — the rekindling of the fire, long hid under the ashes, but never extinguished.

But besides this influence which comes from the general character of the domestic and social life under which the child is brought, there are three points which should be made the subject of special consideration, and in a suitable way should receive special attention.

1. The first relates to the ideas which the child forms of God. A greater calamity cannot befall it, then to have its early notions of the Divine Being perverted; and it is so because the child's feelings towards God, and so its views of religion and morality, will be determined by its ideas of the Divine character. Suppose that in the home — (and we take this illustration because the domestic relations are made by the Saviour the interpreters of those which we sustain to God) — parents are hard, selfish, unaffectionate, exacting, dealing only in commands, and threats, and penalties, meeting their child always with coldness and frowns, showing no sympathy for his weakness, or gratification in his good efforts, the child may try to love such parents, but will probably find it impossible. Home will be the saddest and dreariest place in the world to him. He will be glad to escape from its climate of