

There is no religious instruction which may be substituted for that of 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 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 honor, 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 nature. 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.

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SELECTED MISCELLANY.

THE PERIOD OF A CHILD'S EDUCATION.

VARIOUS opinions prevail as to the most proper time to commence the education of children—some claiming that

it should be begun earlier than is usual, while others maintain that it is already entered upon at too early an age. Experience, in discussing this subject, is met by experience, and observation by