

OUR YOUNG FOLKS.

BABY THANKFUL.

Roaming in the meadow,
Little four-year-old
Picks the starry daisies,
With their hearts of gold;

Fills her snowy apron,
Fills her dimpled hands;
Suddenly—how quiet
In the grass she stands!

"Who made flowers so pretty—
Put 'em here? Did God?"
I, half-heeding, answer
With a careless nod.

Dropping all her blossoms,
With uplifted head,
Fervent face turned skyward,
"Thank you, God!" she said.

Then as if explaining
(Though no word I spake):
"Always must say 'thank you'
For the things I take."

Oh, my little preacher,
Clad in robes of praise!
Would we all might copy
Baby Thankful's ways!

Time to fret and murmur
We could never make,
Should we first "say 'thank you'
For the things we take!"

WHY NOT NOW?

WHY not begin a religious life at once? There are but few young people who do not mean to be religious sometime. Most of our young people are convinced that saving grace is the one thing needful; that it is essential to a happy and useful life; that it alone can afford satisfying peace in life's last hour; and that it adds to the charms of youth, and becomes a staff of support in declining years. And they mean to possess it sometime. But why not now?

A whole heart and a whole life are none too much to give to God. And no one can give a whole life to the Lord, but those who consecrate themselves to their Creator before the evil days come. The Creator has undoubted claims for this early consecration, and asks for it. He has caused special promises to be revealed to encourage it. And, dear young readers, His claims and authority you acknowledge, and mean to submit to them by-and-by. But why not now?

Delay is perilous. One day of sin may wreck a life; one night of worldly pleasure may ruin a soul. Many must be converted young or not at all, for our cemeteries are full of little graves. Many of these "little ones" have left comforting and inspiring testimonies behind them, which proclaim, with undying emphasis, the power and preciousness of saving grace. Two-thirds of the race die in comparative youth. Life to all is very uncertain. The Scriptures repeatedly warn us to be prepared for the end, because it cometh like a thief in the night. But whether living or dying, "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Early piety is productive of longevity, usefulness, and a glorious immortality, and is worthy of all acceptance. Length of days is in her right

hand, and her left hand is laden with riches and honour. She is a tree of life to them that lay hold upon her. Lay hold at once. Why not?

Early piety is almost sure to ripen into a steadfast and sturdy spiritual life. Those who come to Jesus in their early *teens* or before, make the most reliable and serviceable church members. Dr. Spencer estimates that of a thousand Christians, 548 will be found to have been converted under twenty years of age, to only *one* over sixty. In an assembly of preachers in the State of New York, it was ascertained that of 250 ministers present, one was converted at seven years of age and *none* beyond twenty! Of seventy-six ministers in New York city, twenty were converted under fourteen years of age, twenty-two between fourteen and sixteen, fourteen between eighteen and twenty-one, and seven only after that age.

We are not, however, to conclude that the aged as a class are beyond the reach of God's mercy, or His saving power. There are some bright examples of persons converted in old age. But the aged as a class are *few*, and a large proportion of them have sought the Lord in early life, for multitudes who reject Christ and give away to temptation and sin, will never see old age, but will go down to their grave in their brown hair. There is solemn meaning in that word which says: "The fear of the Lord longeth days; but the years of the wicked shall be shortened." Evil habits are strong, hearts grow hard, and as cares and troubles increase, the man becomes wedded to his folly, and often continues to resist the Holy Ghost to the end. Many of those who *are* converted in old age, are men who have grown up in ignorance of the Gospel rather than in rejection of its claims. The labourers who entered the vineyard at the eleventh hour, entered it as soon as they were bidden, and so they received the penny. To make sure of a full day's wages, begin in the morning and keep at it all along, until the Master says: "It is enough." If you have not obeyed the call and are not engaged in the vineyard, enter *now*. Why not?

NOTHING FINISHED.

I ONCE had the curiosity to look into a little girl's work-box. And what do you suppose I found?

Well, in the first place, I found a "bead purse," about half done; there was, however, no prospect of its ever being finished, for the needles were out, and the silk upon the spool was all tangled and drawn into a complete wisp. Laying this aside, I took up a nice piece of perforated paper, upon which was wrought one board of a Bible, and beneath it the words, "I love"—but what she loved was left for me to guess. Beneath the Bible board was found a sock, evidently commenced for some baby foot; but it had come to a stand just upon the little heel, and there it seemed doomed to remain. Near to the sock was a needle-book, one cover of which was neatly made, and upon the other, partly finished, was marked, "To my dear—"

I need not, however, tell you all that I found there; but this much I can say, that dur-

ing my travels through that work-box I found not a single article complete; and silent as they were, those half-finished, forsaken things told me a sad story about that little girl.

They told me that, with a heart full of generous affection, with a heart full of useful and pretty projects, all of which she had both the means and the skill to carry into effect, she was still a useless child—always doing, but never accomplishing, her work. It was not a want of industry, but a want of perseverance.

Remember, my dear young friends, that it matters but little what great things we merely undertake. Our glory is not in that, but in what we accomplish. Nobody in the world cares for what we mean to do; but everybody will open their eyes by-and-by to see what men and women and little children have done.

"IT MAKES ALL WRONG."

PLEASE, father, is it all wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it, father?"

"Oh, I don't quite know that; if it is only once in a while."

"Father, you know how fond I am of sums?"

"Yes, John, I'm glad you are; I want you to do them well, and be quick and clever at figures; but why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in a sum, it makes it all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please father, don't you think if God's day is put wrong now and then, it makes all wrong?"

"Put wrong, child—how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father as if speaking to himself; and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."

SIX BIBLE NAMES.

SAY them over a good many times, until you can remember them and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created, until the time Enoch was translated, was a thousand years.

2. From the time Enoch was translated, until the time Abraham was born, was a thousand years.

3. From the time Abraham was born, until the time Solomon dedicated the temple, was a thousand years.

4. From the time Solomon dedicated the temple, until the time Christ was born, was a thousand years.

5. From the time Christ was born, until the time John died was a hundred years.

Thus the Bible history, of forty-one hundred years, may be divided.