

The form I gave it still it bore,  
But I could change that form no more.

I took a piece of living clay,  
And gently formed it day by day,  
And moulded with my power and art,  
A young child's soft and yielding heart.

I came again when years were gone,  
It was a man I looked upon;  
He still that early impress wore,  
And I could change him never more."

## Early Conversions.

At a late convention, Mr. B. F. Jacobs said that the triumphs of the church were to be won among the children; and if men and women were to be converted, it was to be when they were children.

"I'll prove that statement to you," said Mr. Jacobs, and he called upon those in the audience who were converted after they were 50 years of age to rise. An old lady and a venerable-looking gentleman were the only ones to respond. "Two," said Mr. Jacobs. "Thank God for that. Now will those who were converted after 35 please rise?" Not more than half a dozen responded; but as Mr. Jacobs called for those who were converted when under 21 years of age, nearly every one in the audience rose to their feet. Mr. Jacobs smiled; and as the audience appreciated the value of the object-lesson he had taught in support of his statement, the applause was spontaneous and hearty. —*Boston Journal*.

On the mantel-shelf of my grandmother's best parlor, among other marvels, was an apple in a phial. It quite filled up the body of the bottle, and my wondering inquiry was how it could have been got into its place. But the apple remained to me an enigma and a mystery. Walking in the garden I saw a phial placed upon a tree, bearing within it a tiny apple, which was growing within the crystal. Now I saw it all. The apple was put into the bottle when it was little, and it grew there. Just so we must catch the little men and women who swarm our streets, and introduce them within the influence of the Church; for, alas! it is hard indeed to reach them when they have ripened in carelessness and sin. —*Spurgeon*.

## Parving Points.

The child spirit is the key to the Christ character. When you win a child for Christ you convert a multiplication table.

God made the child heart, with special fitness to receive the Christ's image.

Remember the new life should make happy, healthy Juniors, not plaster of paris saints.

## By Way of Preparation.

If you have a Junior society, hand this meeting over to the Junior committee to plan for. If you are among the gradually decreasing number who are Juniorless, write the superintendent of some neighboring Junior society to come and speak to you. Discuss the question of organizing a society, and appoint a committee to take the matter in hand.

## Intemperate Pleasures.

June 18.—Intemperate pleasures. 2 Tim. 3: 1-7.  
(A temperance meeting.)

DAILY READINGS—Monday: The lover of pleasure, Prov. 21: 17-21. Tuesday: Choked with pleasure, Luke 8: 11-15. Wednesday: Ye have lived in pleasure, Jas. 5: 1-6. Thursday: This also is vanity, Eccl. 2: 1-4, 24-26. Friday: Love not the world, 1 John 2: 12-17. Saturday: For all these things, judgment, Eccl. 11: 9, 10; 12: 1-8.

## Too Much of a Good Thing.

The phrase is a common one and expresses a common failing. Few people know when they have had enough. One of the greatest virtues is to know when to stop, and to stop then. I have sometimes thought that we too exclusively confine our temperance meetings to consideration of the drink evil, as though it were the only form of intemperance, when many of us are suffering in our own spiritual life from other kinds of excess which, while not so harmful, are certainly sinful. It is easy to be an ardent temperance advocate when the liquor traffic is the sole object of our attack; but it is a little harder perhaps to practise what we preach when the same restrictive principles are applied to our own pet pleasure or enjoyment.

I do not need to quote card playing or dancing, either, as instances of what I mean. Most of us Endeavorers have gotten as far as prohibition with both of these things, not because in moderation they are more wrong than crokenole or blind man's buff, but rather because they seem to have a greater tendency to excess than these latter games, and their associations are so often unsavory. As Rev. A. C. Dixon has said, "they link a man with Egypt" whose only connection should be with the country of Zion. No, in these things excess is so plainly evident that one becomes readily aware of the danger and able to avoid it by total abstinence. For us it is in the better things we need care that we do not exceed. For example, reading, of all mental exercises one of the most truly helpful when wisely pursued, may become a snare and a hindrance to development of character and spiritual life. We may read too much along one line, and become one-sided. Some men confine all their Bible study to eschatology and become cranks on prophecy; all their teaching is flavored and often warped by their own particular theories upon Daniel and Revelation. Others devote their attention to matters of history, dates, authorship and so forth, growing into something akin to a higher critic, if not indeed a full-fledged bird of that species; they are Biblical osteologists, specialists in bones, but they can't "feed My lambs," in obedience to the Master's word. So even in Bible study it is as possible to foil its very purpose by excess in any one direction. But perhaps a greater danger lies in the abundance of cheap magazine literature to be had to-day. Original thought is becoming rapidly extinct, by the readiness with which we open our minds to the thinking of others. Anyone else who may claim the ability is allowed to think for us. We buy our opinions, with pictures and advertising thrown in, for ten cents a month. Our prayer meeting topics and Sunday-school lessons are prepared for us. We get them like condensed milk, or fluid beef, dilute them a little with our own ideas and serve, sometimes alas, not hot, but lukewarm, on Sunday. No wonder there is a lack of spiritual brawn and brain these days.

Then there is that seldom realized, but none the less serious, dissipation of too many meetings. Hither, thither, everywhere that two or three are gathered together you will find the victim of this modern intemperance. Nothing can be done without a meeting, and no meeting can be held without him. He has sunrise meetings, and noonday meetings, and evening meetings, with endless committee meetings scattered up and down the day. He attends all the conventions of a religious nature with a spirit of liberality for diverging views that under