

meled indulgence in youth's natural joyousness. This is why very pious good parents often have such very poor luck in bringing up children. They work too hard at it; discipline them too much; as the good woman who told her servant to go out into the yard and "see what Harry was at, and tell him to stop it immediately." Right or wrong they must be setting up paternal authority, when in many instances they had better unbend from their dignity and enter into childish enjoyments more freely. Jesus called a little child to represent who should be the greatest in the Kingdom of Heaven. No long faced elder of the church was brought, nor smileless member of the monastery, but a prattling child in all its innocence and mirth; and unless we are converted from our austere ways, and become in habits and tastes like unto the child, it is declared the door shall be barred against us.

Infancy and innocence are synonymous. The tiny child does not speak in vulgar or profane language, does not drink rum or use tobacco, does not cheat or wrong its companions,—it only grows into these evils as it learns them of its elders; and the teacher is not unfrequently some member of the household, maybe a religious professor with his mouth stained with narcotics and his breath tainted with alcohol, his words unchaste, his habits tricky and uncertain. What a happy world this would be if the innocence of childhood's tender years could be carried through age. So while we are training them in the way they should walk, let us be watchful of our own footsteps, and not cut off their harmless mirth to suit our tastes that have grown sombre with age and care. Let us not mistake gloom for piety, or a broken spirit for gentle submission to lawful authority.

There are many parents who disregard all religious observances themselves, and yet show considerable anxiety that their offspring shall be

provided for in this particular. They send them to Sabbath schools, and churches, and show a willingness to do everything needful for them except to set an example in attendance at these places, and in living within the precepts taught therein. Example is far above precept in the care of children. "Come," is the word to use to them, not "go." "I don't see why our children cannot behave as well as other people's," said an anxious mother whose family had grown up and taken to unstable ways. She had attended to their wants during their young years faithfully; had devoted the entire strength of her womanhood to slavish labor for them; had washed and mended, and cooked and sewed and denied herself every gratification in affairs outside of the four walls of home, and then mourned that the result was so poor. Can we ask our Heavenly Father to bless us, and lead our lambs along the paths of pleasantness and peace, if we have forgotten the gratitude we owe to him, and failed to set apart a portion of our time to his service?

These gospel expositions by a gifted mind, in which I have recently found so much satisfaction, and which for a time has even driven the nonsense out of the Head of the Sidneys and improved his style, has led me to wonder what there is for elderly people to enjoy who are destitute of the spirit of devotion? And why are there so many who hoard their gold with miserly care, giving no aid to any church or Sabbath School, either by attendance or means, who yet when the great harvester enters their fold, send for some minister to come and rake in the ashes of the past for concealed virtues to bring to light over the coffin of the dead. If it is so easy to live without religion, why so hard to do without it when death and grief stand at the door?—*From Farm Journal.*

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