

THE SALOON KEEPER'S GAINS.

"I have made a thousand dollars during the last three months," said a saloon keeper, boastfully, to a crowd of his townsmen. "You have made more than that," quietly remarked a listener. "What is that?" was the quick response. "You have made wretched homes—women and children poor and sick and weary of life. You have made my two sons drunkards," continued the speaker, with terrible earnestness: "you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken hearted woman. Oh, yes; you have made much—more than I can reckon up, but you'll get the full amount some day—you'll get it some day?"—*Selected.*

SPEAK LOW.

O mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired by the mischievous or wilful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You cannot have the excuse for them that they lighten your burdens; they make them only ten times heavier. For your own sake, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?—*Kindergarten Magazine.*

There is need of most earnest attention to the church-going of children. Its importance can hardly be over-stated. The churches that neglect it are digging their own graves. The securing of it ought not to occasion much difficulty. Children like to go to church. A little exercise of authority even on the part of parents is perfectly in place. If parents and pastor and Sabbath school teachers will persevere in well directed effort to secure full and regular attendance of the children at church at least once every Lord's day, that cannot but succeed.—*Pres. Rev.*

Mercy drew the covenant; faithfulness keeps it; mercy called us, faithfulness will not cast us off.

WHAT THE BIBLE IS TO ME.

When I go to that book, God speaks to me. I need no succession. I go at once to the fountain-head. It is not man that speaks. It is God who speaks, and He speaks to me as if there were but one single Bible on the earth, and that Bible an angel had come down and bound upon my bosom. It is my Bible. It was written for me. It is the voice of God holding communion with my own soul, and never will I forfeit my right to commune with God.

Nor is that communion to be held before councils, or in open temples, or in the presence of sects and of priests, and through the intervention of others. It is an act to be transacted in the most secret sanctuary of the Lord. No sects, no priestly interference, can be admitted. It is an affair between God and my soul; and as Abraham bid the young men abide with the ass at the foot of the mountain, so will I ascend and go to meet God alone upon the top.

That book is the book of God, and when I go out and commune with it I hold communion with my God. I am Moses, just come down from the burning mountain, his face shining with joy and glory of the Lord. I am Isaiah, and have come from the golden courts where the Seraphim and cherubim shout Hallelujah to the Lord God of Hosts. I am Paul, and have seen the third heavens opened, and can tell what is uttered there, and have seen glories ineffable which no tongue can tell nor imagination conceive. I am John, and have laid my head upon the Master's bosom, and have caught, warm with His breath, the very whispers of the sweet counsel which He has breathed into my ear.

It is not from any intervention or interpretation of man that it derives its power. God gave it to me. He made it, and He has preserved it. It is still bread and food for all the world.—*From a speech by Dr. Tynng.*

It is the will of God that we should in everything make our requests known to Him by prayer and supplication; not to inform or move Him, but to qualify ourselves for the mercy. The waterman in the boat, that with the hook takes hold of the shore, doth not thereby pull the shore to the boat, but the boat to the shore; so in prayer we do not draw the mercy to ourselves, but ourselves to the mercy.

What we win by prayer we must wear with praise.—*Henry.*