

have. Otherwise we could soon flood the whole heathen world with fire-water made from the cheap corn of our fertile prairies.

If for no other reason than to escape our share of the responsibility for the damnable work of sending the heathen to hell, let us abolish forever the manufacture and sale of intoxicating liquors in this land of Christ.—*N. Y. Witness.*

### WORLDLY CHRISTIANS.

A dancing Christian felt it his duty to try and win one of his many associates to Christ. "Oh!" says he, "I long to see you a Christian." "For what?" "Why, for salvation." "Don't you want to be saved?" "Yes, I do." "Do you pray?" "No, do you?" "Yes," said the 'Name-to-live,' "I pray for you." "For me!"

#### WHEN, I'D LIKE TO KNOW?

Monday night you wore at the dance; Tuesday night, I met you at the ball; Wednesday night, I saw you at the sociable, and like the rest of us you carried on; Thursday night, I don't know where you were, but if cards could testify, they would tell what you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me, I can't tell what time you've had for prayer this week, or when you could have felt like it. As far as I can see, you seek your happiness where I do—in the world and the things of the world."

What a great amount of money is spent by people who have "renounced the world," attending theatres, circuses, &c.

Not long ago, at a ring performance in a tent in Virginia, the circus clown addressed the audience:—"We have taken in \$600 here to-day. A large portion of this audience is made up of members of the church. And yet, when your minister asks you to aid him in supporting the Gospel, you are too poor to give anything. But you come here and pay dollars to here me talk nonsense. I am a fool because I am paid for it. You profess to be wise, and yet you support me in my folly. Now, isn't this a pretty place for Christians to be in? Don't you feel ashamed of yourselves? You ought to be!"—*Sel.*

### WHEN PERSONAL HABITS ARE FORMED.

If the period between twenty and thirty is the critical one in the formation of intellectual and professional habits,

the period below twenty is more important still for the fixing of personal habits, properly so-called, such as vocalization and pronunciation, gesture, motion and address. Hardly ever is a language learned after twenty spoken without a foreign accent; hardly ever can a youth transferred to the society of his betters unlearn the nasality and other vices of speech bred in him by the associations of his growing years. Hardly ever, indeed, no matter how much money there be in his pocket, can he ever learn to dress like a gentleman-born. The merchants offer their wares as eagerly to him as the veriest "swell," but he simply can't buy the right things. An invisible law, as strong as gravitation, keeps him within his orbit, arrayed this year as he was the last; and how his aristocratic acquaintances contrive to get the things they wear, will be for him a mystery till his dying day.

The great thing, then, in all education is to make automatic and habitual, as early as possible, as many useful actions as we can, and to guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague. The more of the details of our daily life we can hand over to the inflexible and effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision, and for whom the lighting of every cigar, the drinking of every cup, the time of rising and going to bed every day, and the beginning of every bit of work, are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding or regretting, of matters which ought to have been so thoroughly ingrained in him as practically not to exist for his consciousness at all. If there be such daily duties not yet ingrained in any one of my readers, let him begin this very day to set the matter right.

### THINKING.

A little girl once said: "Thinking is keeping still, and trying to find out something. Who could have stated the case better than this? It makes one think of these thinking words of God himself,—*"Be still," and know that I am God.*" Silence ye harsh noises and babbling! Be still! Listen! Find out something. —*Selected.*