

WATCH, MOTHER.

Mother, watch the little feet,
 Climbing o'er the garden wall,
 Bounding through the busy street,
 Ranging cellar, shed and hall.
 Never count the moments lost,
 Never count the time it costs,
 Guide them, mother, while you may.

Mother, watch the little hand
 Picking berries by the way,
 Making houses in the sand.
 Tossing up the fragrant hay,
 Never dare the question ask—
 "Why to me the weary task?"
 The same little hands may prove
 Messengers of Light and Love.

Mother, watch the little tongue,
 Prattling eloquent and wild,
 What is said and what is sung
 By the joyous, happy child.
 Catch the word while yet unspoken,
 Stop the vow before 'tis broken;
 This same tongue may yet proclaim
 Blessings in a Savior's name.

Mother, watch the little heart,
 Beating soft and warm for you;
 Wholesome lessons now impart;
 Keep, O! keep that young heart true.
 Extricating every weed,
 Sowing good and precious seed,
 Harvest rich you then may see
 Ripen for eternity.

Family Reading.

SPIRITUAL CONVERSATION.

While Christians, to some extent, avoid evil speaking, their conversation, even with one another, too often lacks positive spirituality. They do not come up to the rule of Paul, in the latter part of his injunction: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers;" or, as he elsewhere expresses it, "Let your speech be always with grace, seasoned with salt." They talk of business, or of politics, or of their houses and grounds, or of family matters, or other purely secular subjects. Even when they commence on what they call religious topics it will be found on reflection, that the subject is not so much religion as the mere machinery of religion—their particular church, its building, its pecuniary condition, the size of the congregation; the pastor, his qualities as a preacher, his success in enlarging the membership and audience, and in paying off the debt of the Sabbath-School, the number in attendance, the Superintendent, the library, the last exhibition or excursion. Will not our readers bear witness that such topics as these constitute the staple of what is called religious conversation?

And we must truthfully admit that ministers are not much in advance of their people in this respect. Their "religious" conversation turns too often on the outward prosperity of their respective churches, the progress of their denomination, the controversies now waging in the theological world, the merits of certain "religious" newspapers, the reformatory agitations of the day, the character of the last new book or quarterly, the prospect of favourite colleges and seminaries, and the schemes of rival sects.