OUR HOME CIRCLE.

STRENGTH ENOUGH.

The morning mists that lie About the day that comes so softly in, Hide all its secrets from the searching eye, And none may tell what want, or pain, or sin Shall break, new-risen, from the enfolding

Nor what is in the cloud.

Before the busy feet, In the hot noontide neath the blazing sun, Shall with their rapid step-sounds fill the street, Before the willing hands their work have done, There may have burst some great and new Before our shrinking eyes.

It may be ours to stand, Forsaken, single-bauded in a fight With a determined and a hostile band, For the dear cause we honor as the right, And either be o'ercome or win a crown Before the sun goes down.

. 1 11

We may be called to take Some noble work that needs the wise and strong, And do it faithfully for Jesus' sake,
Though ne great talents may to us belong;
It may be ours to seem to stand alone
Before the Master's throne.

Or we may have to-day To lay all work aside, and in the gloom That suddenly creeps up around the way
Take the short journey that shall find the tomb,
And see the earth house fade before our face In some strange place.

But howsoe'er it be, We dare go forth to meet the dim unseen, Tranguil and patient; God is near, and he Will be onr helper as he yet has been ; And let the day for us be fair or rough, We shall have strength enough. -Marianne Farningham.

A VISION OF ANGELS.

To abate curiosity, let it be said at once that the angels written of were not of the heavenly order. They were seen in Maine, and on this wise. On an early train, one Monday morning, the passengers were found to be workmen of the road, going to their labor on a distant section. Rested by the Sabboisterous, and not very choice in their language and modes of salutation. Thinking they had the car to themselves-for the only general treatment to one another.

to her, those around her became and all his marvellous riches and comparatively quiet. At the next | grace !' station a young child, an innocent. looking little girl, was intrusted to have been my guests. I fear they the conductor to be carried some are too much like the visitors from distance, and around the young Babylon. And now the Lord asks. stranger there was also a little cir- 'What have they seen in thy cle of peace, At the next station house?' What have I to answer? there was borne in, on pillows, a Last night a dinner was given for fellow-workman of the noisy labor. them. I remember how every story.' I caught the thought at ers. He had recently been maimed one admired the new paintings in once that it would make a striking by an accident, and had so far re- the drawing-room. After dinner I picture if put in verse, and said,covered as to be taken home that showed them all our water-color morning. Suffering had changed drawings; and then I took Mrs. the poor man's face, and as he cast R- to my boudoir to see my his eyes among his fellow workmen new carpet. I do not remember the refinement of his look and the what they saw on Tuesday, exceptgentleness of his bearing seemed to ing that I showed to Mrs. Rradiate upon them a corresponding that beautiful set of jewels my unsoftening of feature and action. In cle gave me. We spent Wednesday a few minutes the rest of the noisy afternoon consulting about what company were subdued. See them, our children should wear next by twos and threes, go up to the in- spring. What an opportunity I valid. See them adjust their dress, lost of telling her of the spotless look if their hands were clean, robe of the righteousness of God! lighten their steps, soften their And poor Marian has gone home voices, and look their kindliest into longing to have a bracelet like that it is to-day. I spent a week in the the wan and sunken countenance, she saw on my table, and hoping Hear them inventing the cheeriest to persuade her papa to get her remarks, and expressing the most one. Had I been faithful, she loving solicitude; in fact, in every might have left me to speak to her word and action behave like regen- father of Jesus and His glory. erated beings. Sympathy, gentleness, grace flowed among them, as house? abundantly as bluntness, force and vulgarity had done but half an treasures. hour before. While the sufferer was in the car no homebred nurse True, they heard family reading didly furnished, and were great, could outdo them in the delicacy and family prayer. But it must large, airy rooms, as large as this of their attentions. Not a profane have seemed a mere formality. word, not a rude jest, not a blow They must have thought that we nor a scuffle nor a hearty laugh had far more delight in the vain were seated. "It has given way even, was heard among them, till, songs which were sung, and the now to the demands of business, I with a tenderness like a mother's, they took their comrade in their arms and bore him off the train. ed. Although I thought about where it stood. During the visit I "There," said the observer in the Jesus, and often longed to speak corner, "there is the mission of about him, yet they have let me, many a sufferer. To subdue one having seen nothing better than class of emotions, to bestir another, the visitors of Babylon saw at the to elevate, to refine, to beautify our house of Hezekiah. life, pain has a place in the econo-

amy of morality. "What has changed this company's behavior?" Thus he asked, and answered to himself. The new influences coming in among them. "And what were they, that like angels of peace, changed men to their own peaceful image?" Beauty in the person of the fair woman; innocence in the person of the little girl; and suffering in the person of the wounded man. And owing perhaps to the material wrought upon in this case suffering was more powerful than beauty and innocence combined. And yet that sufferer had no idea that he was an angel of softening to all within his

influence.

common life, suffering has as high council, if the ancien: (the Poan angelic dignit, and as strong pish) religion could not be restored add as pure an angelic origin, as lic peace; but that the mass should place as the angel of the Advent, And having surrendered their common trust, as messengers of consolation, joy and triumph, they are even now in the same heaven, bowwith the same glory.

" WHAT HAVE THEY SEEN?"

A lady had just parted with some friends who had been her guests for a few days, and with a feeling of loneliness sat down in her now-deserted drawing-room. Looking around for some book, her eye fell upon a Bible. She opened it and read the words (Isa. xxxix. 4)-"What have they seen in thine house?" Strange words! What do they mean? She glanced through the preceding chapters, and learned how graciously the Lord had delivered Hezekiah, first from the dangers of battle, and then from sickness. She then learned how visitors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them? "Not the Lord's doings," said the lady to herself with

a rising feeling of self-reproach. "Surely," she thought, "the Lord must have sent these words to bath they were in high spirits, very me. Do not I resemble Hezekiah? Two years ago the Lord delivered me in my terrible conflict with unbelief, and brought me out into the liberty and joy of a child of God. passenger was a wearied preacher Last summer, when I lay in my muffled up in a corner—it seemed as darkened chamber sick, nigh unto if nothing could check their rough death, I earnestly entreated him, and said with my heart. 'Oh! that At length, at a way-station, a I were now allowed to tell all my plainly-dressed but comely country- friends of this glorious Jesus, His woman came in, and out of respect love, His death, His righteousness,

" Mrs. R and her daughters

"What have they seen in my " Alas! vanity, idleness, worldly

"And what have they heard? gay conversation which the form of believe, for when I was last there I family worship scarcely interrupt- could hardly recognize the place

"Is this not a word to my soul?" Reader, is it not a word to your soul? Look around you, and see how many things you have gathered around you which war against your soul. Review your social inguests and visitors, and then to God answer the question-" What have

they seen in thine house?" Oh! that the robe of Christ wore the rich apparel we delighted to show; and that the word of Christ dwelt in us so richly that we could not refrain from testifying of Him!

THE NAME PROTESTANT.

At a diet of the princes of the empire held in Spires, in Germany, Should these lines meet the eye in the year 1529, it was decreed by of any sons or daughters of afflic- the majority there present that in tien let them give it as the'r those places where the Edict of geline and Gabriel and the death at verses in which you find them. unfailtering faith, unfailing cheer monsage. "Son, daughter, be of Worms had been received it would this poorhouse, and the burial in an Take that which says, "O gen and steadfast love, I owe more than

purity and beauty themselves, not be abolished, nor the Catholics whom all allow to be messengers of hindered from the free exercise of good, and only good to man. For- their religion, nor any one of them almshouse on Walnut Street, near get not, sufferer, that the angel of be allowed to embrace Lutheranism; Gethsemane came from the same that the Sacrementarians should be lanished from the empire; that the and the angels of the Resurrection. Anabaptists should be punished with death; and that no preacher old poorhouse I referred to, which should explain the gospel in any stood on the square between Spruce other sense that what was approved by the church. Six princes of the Streets.' ing before the same throne, radiant empire introduced their protest against this decree, namely: John, an adjoining room a picture of the elector of Saxony; George, Margrave old Quaker almshouse, and explainof Brandenburgh; Earnest and Fran- ed that the spot which attracted cis, dukes of Brunswick and Lunen- his attention, and marked Philadelburgh; Philip landgrave of Hesse; phia for the final act of "Evangel-Wolfgang, prince of Anhalt. To these were joined several of the free had been so often claimed. cities of Germany; and from this protest the Lutherans first obtained the name of Protestants, which was afterwards given in common to all who separated themselves from the tyrannical and idolatrous practices of the Church of Rome.

EVANGELINE.

HOW LONGFELLOW CAME TO WRITE

An interviewer from the Philadelphia Press recently visited Mr. Longfellow at Cambridge. He says among other things :-

Expressing a preference for his Evangeline," I ventured to say: 'I see you located the final scenes of that beautiful story in Philadelphia." "Yes, sir. The poem is one of my favorites also as much. perhaps, on account of the manner in which I got the groundwork for it as anything else." "What is the story, please?" "I will tell you. Hawthorne came to dine with me one day, and brought a friend with him from Salem. While at the dinner Mr. Hawthorne's friend said to me: "I have been trying to get Hawthorne to write a story about the banishment of the Acadians from Acadia, founded upon the life of a young Acadian girl who was then separated from her lover, spent the balance of her life in searching for him, and when both were old found him dying in a hospital.' 'Yes,' said Hawthorne, but there is nothing in that for a Hawthorne, give it to me for a poem, and promise me that you will

not write about it until I have writ-

ten the poem.' " Hawthorne readily assented to my request, and it was agreed that I should use his friend's story for verse whenever I had the time and inclination to write it. In 1825. I started for Europe, and when in New York, concluded I would visit Philadelphia, and so went over. It was in the spring about this time. and the country was as beautiful as Quaker City, stopping at the Old Mansion House, on Third St. near Walnut. It was one of the start hotels I ever stopped at, and, at that time, perhaps the best in the country. It had been the private residence of the wealthy Binghams, and was kept by a man named Head. The table was excellent, and the bed-chambers were splen--turning around and surveying the ample library room in which we spent much time looking about, and Philadelphia is one of the places which made a lasting impression upon me, and left its mark upon my later work. Even the streets of Philadelphia make rhyme:

" 'Chestnut, Walnut, Spruce and Pine,

"I got the climax of 'Evangeline' from Philadelphia, you know, and it was singular how I happened tercourse, your entertainment of to do so. I was passing down Spruce Street one day toward my hotel after a walk, when my attention was attracted to a large building, with beautiful trees about it, gate, and then stepped inside and

the story. The incident Mr. Hawthorne's friend gave me, and my the poem.'

"The claim is that the Quaker Third, is the one referred to in 'Evangeline'?'

"No: that is not so. I rememand Pine and Tenth and Eleventh

Mr. Longfellow then took from

BEYOND.

Never a word is said. But it trembles in the air, And the truant voice has sped, To vibrate everyw ere; And perhaps far off in eternal years. The echoes may ring upon our ears.

Never are kind acts done To wipe the weeping eyes, But like flashes of the sun, They signal to the skies; And up above the angels read How we have helped the sorer need.

Never a day is given, But it tones the after years, And it carries up to heaven Its snushine or its tears; While the to-morrows' stand and wait, The silent mutes by the outer gate.

There is no end to the sky, And the stars are everywhere, And time is eternity, And the here is over there; For the common deeds of the common day Are ringing bells in the far-sway.

WHEELBARROW RELIGION

I believe it was Richard Baxter who spoke of some persons who zled look on her sweet face. She had wheelbarrow religion in his was thinking how to get rid of a day and that family has not yet | petty annoyance. Arising, she rang become extinct. Many of them are the bell. A servant entered in a alive and well-that is like wheel- noisy way. barrows also. A wheelbarrow, you know, goes only when it is pushed. So do they, and sometimes it takes hard pushing to make them go. A wheelbarrow is easily upset. So are in you, Sarah they. When a wheelbarrow upsets it spills everything off that was on it; and those kind of Christians make as complete a spill of everything when they upset. A wheelbarrow never gets up itself when it is upset. Neither do they. Somebody must always pick them up, or scoldin' as somedo, but yer tells me they stay upset Christians all their things and makes me ashamed of lives. A wheelbarrow is an ugly meself." thing to fall over; when a person of them, alas! for them. Unless your face. Now, must I lose my they get clear of the one-wheeled good girl, or keep her?" wagon's latitude they will have a long fall of it Then let evetybody | think ma'am if I do me work well, keep clear of these wheelbarrow I might look grave like if it suits Christians, if they would keep from me.

a long, hurtful fall. These kind of Christians are plenthat a man can get a wheelbarrow | want you to decide it for me." if he needs one, but you can find a wheelbarrow Christian anywhere, tears filled her eyes she added, There are some of them in every neighborhood, some in every church, | wide world." too many of them everywhere. A wheelbarrow is of some use sometimes, but such persons are of no use | took her for a wife, and many tears at any time, unless it be by contrast greater advantage. Well, what's to be done with them? They must be reconstructed, made over, created anew in Christ Jesus before they will be of any use anywhere. By the power of God's wonderful grace they must be transformed into children, living children of the living God. Then being filled by the Holy Ghost they will lose their wheelbarrow proclivities; moving under the influence of the Holy Ghost, they will move for God and the church, and heaven. O for a conversion in all the churches from wheelbarrow proclivities!—Rev. J. H. Young.

THE USE OF SHORT WORDS.

We must not only think in words, but we must also try to use the best words, and those which in speech will put what is in our minds into inside of a high enclosure. I walk- the minds of others. This is the ed along until I came to the great great art which those must gain who wish to teach in the school, at looked carefully over the place, the bar or through the press. To The charming picture of lawn, do this in the right way they should flower beds and shade which it pre- use the short words which we learn sented, made an impression which in early life, and which have the has never left me, and twenty-four same sense to all classes of men. years after, when I came to write The English of our Bible is good. Evangeline,' I located the final Now and then some long words are scene, the meeting between Evan- found, and they always hurt the wife, "to whose unflinching courage, good cheer. Not for ourselves we be lawful for no one to change his old Catholic graveyard not far eration of vipers, who hath warned many volumes might declare." He teacher may caus are always smitten. By the blow religion; that in those places where away, which I found by chance you to flee from the wrath to come?" was strongly opposed to the publischolar's interest.

upon you, God may be doing more the new religion (that is, the Luth- in another of my walks. It is pure- There is one long word which ought cation of this book at the time it upon you, God may be doing more unto others than you can ask or think." As seen in this vision of maintained till the meeting of a Evangeline was coined to complete think." The incident Mr. Haw-"brood" is used. Read the verse did so at the earnest solicitation of again with this term, and you feel Mrs. Tourgee; he therefore prean angelic dignity, and as strong pish, religion could be the religion and angelic figure, and may we not without danger of harting the published property of the poorhouse in Philadel- its full force: "O ye viper's brood, sented her with the copyright, not an angelic power, and may we not without danger of harting the public power, and may we not without danger of harting the public power, and may we not without danger of harting the public power, and may we not without danger of harting the public power, and may be not without danger of harting the public power, and may we not without danger of harting the public power, and may we not without danger of harting the public power, and may be not without danger of harting the public power, and may be not without danger of harting the public power, and may be not without danger of harting the public power, and may be not without danger of harting the public power, and may be not without danger of harting the public power, and may be not without danger of harting the public power, and may be not without danger of harting the public power, and may be not without danger of harting the public power. phia, gave me the groundwork of who hath warned you to flee from anticipating for it, as he confesses, the wrath to come?"

> like crime when it is set before us quarter's sales, amounted to \$12. in the many folds of a long word. 000, with which she has purchased When a man steals, and we call it a beautiful residence on Lake Chana "defalcation," we are at a loss to tauqua, where, the Judge says, she ber that place distinctly. It is the know if it is a blunder or a crime. kindly allows him to board with If he does not tell the truth, and her during the summer season. She we are told it is a case of "prevari- has christened the place "Thorcation," it takes us some time to heim "-Foot's Home-whether in know just what we should think of allusion to her husband's wellit. No man will ever cheat himself, known sobriquet, merely, or with a into wrong-doing; nor will he be at just suspicion of reference to his

> a loss to judge of others, if he thinks generosity in relinquishing to her and speaks of acts in clear, crisp his second fortune from a second terms. It is a good rule, if one is book, the judge declares he does not at a loss to know if an act is right know. ine," was not this old institution, as or wrong, to write it down in short, straight-out English .- Hon Horatio Seymour.

ON ANGER.

Has any good housekeeper ever thought of the uselessness of anger? May not one dissent as certainly or disapprove as decidedly without anger? Can not house, horse or domestic be managed as well by quiet resolves? And yet how it moves about like coin among the masses, and steals in the family circle, from mamma with that wrinkled brow, to the little miss who gets to her seat at table with a positive flirt of disgust! How closely Mrs. A., who belongs to no church, watches Mrs B's rising temper and comforts herself with the thought that she at least is not inconsistent. Alas for the home piety that preaches daily by ex-

Once, when a very young girl, I was impressed by the manner and words of a good woman. She sat swaying back and forth with a puz-

"Sarah, you may sit down." The girl threw herself sullenly on

chair, averting her face. "I'm sorry to have to find fault

"Oh, yer needn't be, for I'm quite used to hearin' yer scold." "I don't think I have ever scold-

ed you. I try to watch myself against that sin. Have Lever scolded you?" "Well, ma'am, not to say ravin'

"I want to be kind to you, poor gets to falling over one he never girl, for you are a stranger in a knows when he is going to quit or strange land. I was going to ask get done. And it is just so with you to try and be more pleasant to these kind of Christians. If a man the children. It is now a whole or a woman begins to fall over one week since a smile has been seen on

Sarah looked down, and said, "]

"Don't you see my little girl will catch your sullen ways? No, Sarah, tier than wheelbarrows are. It is you must be a cheerful, pleasant only here and there, now and then, girl, if you are to stay; and now I

"I'll stay, ma'am." And as the "Ye's are the best mistress in the

Years passed, and Sarah remained a cheerful servant till a wise boy fell for the loss of a faithful servant. to show off the real Christian to Who shall count the value of words thus pathetically announced by him

HATING PEOPLE. Hate not. It is not worth while.

Your life is not long enough to make it pay to cherish ill will or hard thoughts toward any one. What if that man has cheated you, or that woman played you false? What if this friend has forsaken you in your time of need, or that one having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go hence to the undiscovered country?' All who treat you wrong now will be more sorry for it then, than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasure, much pain, & little longer hurrying and worrying in the world, some hasty greetings and abrupt farewells. and life will be over, and the injurer and the injured will be laid away and ere long forgotten. Is it worth while to hate each other?

Judge Tourgee dedicated his novel. "Bricks without Straw," to his

such a success as it achieved. Mrs. Crime sometimes does not look Tourgee's dividend, for the first

> A writer in Nature states that the small birds that are unable to fly the 350 miles across the Medit. erranean Sea are carried over on the backs of cranes. When the first cold weather comes the cranes for low, making a peculiar cry. Little birds of every speciees fly up to them, while the twittering of those already settled may be distinctly heard. But for this provision many species of small birds would be come extinct.

OUR YOUNG FOLKS

GOOD-NIGHT.

Good-night-the little lips touch ours, The little arms enfold us : And oh, that thus through coming years
They might forever hold us!

Good-night-we answer back and smile And kiss the drooping eyes; But in our trembling hearts the while The wistful queries rise

Who, in the wearv years to come,
When we are hid from sight,
Will clasp these little hands and kiss
These little lips "Good-night?"

WHAT THE SUNDAY. SCHOOL DID FOR HIM.

A little boy was hurt at a spinning mill in Dundee, and after being taken home, he lingered for some time, and then died.

I was in the mill when his mother came to tell that her little boy was gone. I asked her how he died. He was singing all the time," she

"Tell me what he was singing." I asked.

" He was singing :

" Oh the Lamb, the bleeding Lamb The Lamb upon Calvary! The Lamb that was slain has ris'n again, And intersedes for me.

"You might have heard him from the street, singing with all his might," she said with tears in her

"Had you a minister to see him?" I asked.

" No." "Had you any one to pray with

him?" " No." "Why was that?" I enquired. "Oh, we have not gone to any church for several years," she replied, holding down her head. "But you know he attended the Sunday

and he sang them to the last." Poor little fellow! he could believe in Jesus, and love him through these precious hymns, and he died resting "safe on his gentle breast" forever.—St. Louis Advocate.

school, and learned hymns there,

" ITS ALL RUINED!"

The ruin of the Sunday-schoolat least for one of its members-was to a missionary of the American Sunday-school in North Carolina. This may reprove some other teacher guilty of such ruination. The missionary relates it thus:

"On Sunday afternoon, I stopped n front of a log cabin, and asked a little fellow who sat on the doorstep for a cup of water. In reply to my inquiries he said his name was Lewis: that he was eight years old, and that he knew the way to the Sunday-school; and as I was hurrying to meeting, I asked if he

was not going.
"No," said he, "I han't been these three Sundays-it's all ruin-

"Why, how is that, Lewis? Has there been any 'fuss' between the teachers; any fighting or mischief among the boys?'

"No, sir, I reckon not; but it's "Now, Lewis, my boy, what has

ruined your nice little Sundayschool?

Looking at me with an expression of grief, peculiar to one of his tender age, he said:

"She don't come any more; it's all ruined!" The poor boy knew not why his

loved teacher had failed to come to the school. Enough for him to know that in her absence it was ruined for him. The absence of a teacher may cause ruin to some

SUNDA

IDOLATRY

1.-The

shows how most sole from the h before the derings of say in dres make to t etc. They surrounde emn scene fore them, presence re and knew the very of tions which municate waiting f out of th purpose of val, and cl them to Alas! for the Israe. things our even to th en, after God, and may we be His place The stat what had excuse. had to deal duct proce than sinful resist the

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3.-Three mentioned. ple drink o dust of t thousand swords of t plagued the A little

reduce all nected and drink the v dust of the cording to which the l repudiation ship. It test. Thos were, no do leaders in t put to dea command. ther," etc, injunction sacre, lut those who r were to be relationsbi Then, on many indire quences, h