

OUR HOME CIRCLE.

A RELIC.

We found, that night, when, free from pain at last, She slumbered in the darkened room below, In her old Bible pressed and folded fast A flower gathered fifty years ago.

MARION'S NEW SOCIETY.

BY MRS. A. GOODWIN.

"Can you help me a few minutes, daughter?" "I would like to, but I don't see how I can." The tone was not impatient, but hurried.

"Ah, the hours are so crowded," said Life wearily. "Girls who are cultured or take an active part in life have no time to care for the mothers who spent so much time in bearing and rearing them."

MY PRAYER.

O Gift unsearchable, Come thou to me, May I thyself receive, And live to thee.

THE STORY OF A PRINCESS.

The several current press notices of the royal order of Kapiolani, recently presented to the author of "Kalani of Oahu" by King Kalanui, failing to describe the religio-romantic incident which imparts intrinsic value to the name, I send a brief epitome of the story for publication.

ORIGIN OF A HYMN.

"Jesus, lover of my soul," was written by Charles Wesley in a spring-house, where he had taken refuge from a mob. He, with his brother, John Wesley, and Richard Pilmor, were holding one of their evening meetings on the common, when a mob attacked them, and they were compelled to flee for their lives.

and for the blessed Bible on which their souls might feed, "for thou knowest, oh, Lord," he said, "that we have been fed this day out of an empty spoon."

Our poor Sunday school children are often fed the same way, by people who undertake to address them.

THE MESSAGE.

Sometimes I believe the little ones say the best things after all. I know a little family in Detroit who are heart-broken and sad this Saturday night, but to-day only two are left.

GOD'S WILL.

God's will is the best. We do not know what is or will be the best for us. We think we do. We think if we could only have our own will and our own way we should be perfectly happy.

AN EMPTY SPOON.

A young minister, who was quite self-satisfied with his own discourses, was always very curious to know what others thought of them.

EYES OR NO EYES.

When I first began to teach school in the country, I said to a bright boy, one pleasant spring morning, who had a long mile to come to school every day "Well, my young man, what did you see this morning on your way to school?"

WHO KILLED WILLIE?

"Please, mamma, what are you thinking about?" said Ernest to his mother one day, when she did not answer one of his questions, but appeared to be lost very deep in thought.

OUR YOUNG FOLKS.

FIVE STEPS.

- A little sip of cider, A little sip of beer; A taste that's rather bitter, But what is there to fear?

IF YOU WOULD RISE.

Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting in silent reverie; and when asked by a friend what he was thinking about, he replied:

THE SUNDAY FEBRUARY THE TEM ACTS, v Barnabas was ev man than most w infant church. In sion field is substi some consider that still more correct. its sale and devot to the common go talked about, and thus acquire an d and influence in nity. This, no do for the temptatio Sapphira. They, possession, and we be excelled in the it of self-sacrific shows, their moti and that afford opportunity to dr what should have b able action was h heinous sin. Leav purity of motive is Barnabas had sold the proceeds at a t evidently from the giving up all for cause without the Ananias and Sapph was so palpably that their act w acceptable to God not kept back par The question of Ananias had perni his heart. He w for all Satan can d to constrain men t 1 Peter v. 9). Sat heart with two o 1. An ambition to devoted and self- are to retain his this world's goods siently with curri tion; and 3. Sa way to do it, viz land, keeping back and professing the whole of it. It w serve God and ma reputation of a sai ality of holiness. 1. It was delibera is clear from the (ver. 8) and Peter' is it that ye have tempt the spirit of 9). This was a guilt. Sins counti fluence of some s for temptation are those coolly plann This was not a fal tion, but walking in eyes open. It depen the strength of the state of our he whether we yield t 2. It was a sin fo to sell their land; if they were not, b the proceeds at t but had they chose have sold our land and have decided it to the common serve the rest, n had any right to they would have re it they deserved fo did give. As Pet land was their ow they liked with, a ey obtained by th 3. It was a sin Ghost. The apost and acting under ation of the Holy tempt to deceive th to deceive Him. against Him, a del of those nobler un aspirations His had implant in their h ance of the Holy step in a course w to deadly sin again In the emphatic 4. "Thou hast not unto God," is to be strongest proofs of the Holy Ghost. tains a distinct a Holy Ghost is God 3.—The punishab le and unusual death. A great b the subject, but it stood that Peter v sponsible. It was God; and had an to ascertain the e only possible verid that which we soe the death is unex natural causes, "I tion of God." I ponding case in th but in the Old the Abim, Korah and Uzah, are strictly "there is a sin un v. 16) we know, th be able to under administration of ment, some offend so much more s than others. "With respect to the punishment deliberately plan practiced amidst b a Divine; presence assemblies, and d of simplicity and part of others. I allowed to pass, o censured, the juve infant Church under suspicion; n attracting wo ted into a very and the credit of t any speedily dest

FOR WINE-BIBBERS.

In strolling about Havre, especially in the vicinity of the Bassin du Commerce, I observed large quantities of logwood in process of loading from ships that have come from the West Indies.

The Choctow language though rude and rudimentary is often poetic. Fingers are "sons of the hand;" leaves are "tree-hair;" a river is a "water-road," and the moon "the night-traveling sun."