



OUR HOME CIRCLE.

TEACH ME TO LIVE. Teach me to live! The easier far to die— Gently and silently to pass away— On earth's long night to close the heavy eye...

MOSLEM WOMEN.

An interesting account, illustrating the character of Moslem women in Syria, is given by Miss Rogers, sister of the British Consul at Damascus. Traveling in Palestine with her brother, she was obliged one night, near Nablous, to sleep in the same room with the wives of the Governor of Arrabeh.

they said, 'Cannot you make bread yourself?' The passage, 'Forgive us our trespasses, as we forgive those who trespass against us,' is particularly horrible in the Arabic language; and one of the elder women, who was severe and relentless-looking, said, 'Are you obliged to say that every day?' as if she thought that sometimes it would be difficult to do so.

Next morning, on waking, Miss Rogers found that the women from the neighborhood had come in to hear the English girl speak to God; and Helweh said, 'Now, Miriam darling, will you speak to God?' At the conclusion, she asked them if they could say amen; and after a moment of hesitation they cried out, 'Amen! Amen! Then one said, 'Speak again, my daughter, speak about the bread.' So she repeated the Lord's Prayer with explanations.

THE BUSY LIFE OF JE-SUS.

Of all the instructive instances of busy lives we have, that of our Lord is far the most remarkable. It is only when we pay minute attention to the notices of his labors that we can understand what a crowded life he led. Galilee alone, through the whole of which he made several circuits, embraced, according to Josephus, two hundred and four towns and villages; and besides Galilee, we read of his visiting the remote north, at Caesarea Philippi, the remote northwest, in the coast of Tyre and Sidon; we know of his passing through Samaria, of his being on the east of Jordan, and of his being in and near Jerusalem.

was singularly beautiful in him! The farewell discourse, the intercessory prayer, the healing of Malchus, the look turned on Peter, the word to the daughters of Jerusalem, the prayer for his murderers, the promise to the thief, the commending of his mother to the beloved disciple—what wonderful consideration for others did all these imply, in the midst of his own great agony! How well he knew how to conquer the snares of overwork, and turn everything to the highest ends of life! How wonderfully the divine shines through the human, without over-laying it in that unexampled career.

CHRISTIAN UNION.

Let our hearts, uniting, bury All our idle fears in dust, And to future conflicts carry Mutual faith and common trust; Always he who most forgiveth in his Brother is most just.

CHURCH TRAMPS.

This designation was suggested to us by meeting a company of people this week in search of Spurgeon. They thought the renowned pastor was in Philadelphia, and when we explained that his son was in Brooklyn, the reply of an enthusiastic sister was, 'We want to see anything that looks like him!' The curiosity in the present case may be excusable, but it is suggestive of the fact that there are in every church uneasy elements always in motion from their own unrest.

II. A lady who had gone to Florida in search of health, taking a friend with her, and one who had reached that sublime spiritual condition, the life of faith in God, had spent all the money she had with her, and as she began to feel that the time was drawing near for her to come North, she asked the Lord, if it was best, to send her twenty-five dollars. After waiting several days, she found that a pair of shoes was needed; and so when next she prayed (for she "waited on the Lord") she asked for fifty dollars.

DOUBLE PROVIDENCES.

Nothing is so much needed, in these days of abounding skepticism, as the direct manifestation of God's hand in answered prayer. When, as in the story of Paul and Ananias, of Peter and Cornelius, and of Philip and the eunuch, we see the two ends of God's work, his double acting, it gives us a powerful impression of His direct intervention. God never makes half a providence any more than a man makes half a pair of shears.

"I—I—well, sah, what does de ole man Climax know 'bout it?" "Dat's it—what do eider one of you know about it? Nuffin—nuffin 't all. Dat's whar de trouble cums in. Two men will dispute harder ober whar dey doan know dan ober oleman facts. De worst enemy I ober had was a man who got mad at me becase I wouldn't believe in ghosts. What we doan know we often try to make up fur in argymnt. What we lack in argymnt we try to make up fur in blab. It am easier to call a man a fool than to produce facts and figures to convince him dat he am wrong. It am safer to call an old man a liar dan to wink at a young man's wife. Let me say to you,— 'What you believe wid all yer heart may, arter all, be wrong. 'De man who draps argymnt fur epithet has no case. 'It am only de fairest-minded men who admit their ignorance of what dey doan know. 'Abuse may silence a man, but it won't convince him. 'It am only de bigot who prides himself on his cast-iron opnyuns. 'It am only de fool who believes assershuns am true becase he asserts 'em.

OUR YOUNG FOLKS.

JOHNNY ON GRAND-MOTHERS. Grandmothers are v-ry nice folks: They beat all de aunts in creation, They let a chap do as he likes, And don't worry about education. I'm sure I can't see it at all, What a poor fellow ever could do For apples, and pennies, and cake, Without a grandmother or two. Grandmothers speak softly to "ma," To let a boy have a good time; Sometimes they will whisper, 'tis true, 'Tother way when a boy wants to climb. Grandmothers have muffins for tea, And pies, a whole row in de cellar, And they're apt (if they know it in time) To make chicken-pie for a "feller."

CURING HIMSELF.

"You'll be a man before your mother," used to be said to boys who were a trifle too smart. The stripling who paraded himself in the scene below was rather worsted by somebody else's mother. "Don't you know it is very wrong to smoke, my boy?" said an elderly-looking lady, in a railway waiting room, to Young America, who persisted in puffing a

TOO TRUE.

'Am Brudder Stepoff Johnson in de hall dis evenin'?' asked the President as he arose and looked up and down the aisles. 'Yes, sah.' Brother Johnson appeared to labor under the impression that a medal was about to be presented to him, and his face wore a broad grin as he stood at the desk. 'Stepoff Johnson,' said Brother Gardner in his most solemn tones; 'I was in de back room of a grocery on Beaubien Street de odder night to bargain fur ten bushels of 'taters, an' I heard your voice as you cum in to order fo' pounds of buckwheat flour, an' to remark dat your ole woman was ravin' crazy wid de toofache.'

Robbie's Prayer Meetings. It was on Sunday afternoon, Papa had gone to mission-school; Jenny was away on a visit; Arthur was reading his library book, and mamma her Bible. All was very still for a while, then Robbie came in with his hymn-book to ask mamma if she didn't "think it would be nice to have a little prayer-meeting." "To be sure, darling, it will be very nice. Wouldn't Arthur like to come, too?" "I don't care to," answered Arthur. "I like my book. I'll go out in de other room."

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cheap cigarette, much to the old lady's discomfort. "O, I smoke for my health," answered the boy, emitting a volume of smoke from his mouth which almost strangled the old lady. "But you never heard of a cure from smoking?" continued the old lady when she had regained consciousness. "O, yes; I did," persisted the boy, as he formed his mouth into a young Vesuvius working on full time; "that's the way they cure pigs. 'Smoke on, then,' quickly replied the old lady; "There's some hope for you yet!"—Youker Statesman.

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THE SUNDAY

FEBRUARY CHRISTIAN ACTS.

1.—The Jewish deniers as having willfully rejected Jesus Christ was they had done their error and themselves in unnot deny the miracle of the power of Jesus, aimed to resist itself upon do all they could of that truth as they therefore it was; and, as is with those who forth as persec which they more true; they attend hence the accusation. They had they must either else per-ente the disciples of a pre they chose the la 2.—In the Reply is better ex Authorized Vers right in the sight unto you rather ye." They app judgment of the council, and the not as judges court, but as the Divinely authori others did so or were bound to thorty as high The very prin which one of the laid down (chap had Divine an and preaching it then to forbid against God. I fel manner, but aimed firmness, to say that they the things which heard, They Christ's life, de ascension, the veiled through vation for a pe silence on such been treason— they loved, but ests and hopes o Let us remember siple equally ap 3.—The reply the prohibition ter that the me could find noth Thoughly non punish, they o threats and let "Bring let g own company," had occurred. Christians had they did the w der the circum in earnest pray us if in all pe circumstances p le. The subst is recorded. I enlarge upon t ing the Mees second Psalm. 4.—The pra company reci aver. They b be endowed w ed in order to circumstances swered by an that power o which alone th to preach Chr repetition of v tecoret. Note persevering pr become filled t Here we ha unity of spir goods which Church. The and of one s the case in ev ty, though th be manifested The selling having one o one family, v arrangement ceptional ci perience acc wall, and whi is recorded n ample to us, how far the elevated 'ab and worldly Magazine. EATING It is the c class of pe the family fe to ask "Now Every one h man who alv lings when i occasion, whe tenth, his l "Pa, give "No, No father; "go When a y feited, in se until exha and a fever busy moth anxiously it "Now, Jo











