The Family Circle.

COMMUNICATED. TO LOVE THEE MORE.

To love Thee more! to love Thee more, Through all our wandering, Through weariness, and woe, and war, Still close to Thee to cling, To feel around our weakness thrown The everlasting arms—And in that shelter not alone, But safe from all alarms.

To love Thee more! Not others less, Sweet Saviour, but to give, Our first, our last, our most, our best, To Him by whom we live! To Him, who bought us with his blood, For whom we are forgiven, Who makes us kings and priests to Ged, And heritors of heaven.

To love Thee more! By needed grace, By praises and by prayer, By way-side and by resting place, By trial, and by care. By every joy that lights our way, By every tear we shed, By evening shade, and breaking day, Ohl may our love be fed.

To love Thee more! to consecrate With unreserve to Thee; These souls that falter at the gate, Of immortality! Oh! kindle in our souls a flame,
That shall be darkened never, But at the mention of Thy Name, Burn pure with love forever.

KEEPING THE SABBATH IN KANSAS. BY ELLEN DERRY.

Away out on the prairies of Kansas is a beautiful oval piece of land, sufficient in extent to form a considerable "town site," although—with the exception of a few low dwellings, the town is yet in the future. It is half enclosed by high terraced bluffs, peculiar to that portion of the country, and the other half is bounded by the Briver and one of its tributaries, fringed—as all Kansas streams are-by belts of timber. Here a colony from one of the older States came, a few years ago, to retrieve shattered fortunes and make for themselves new homes in the wilderness.

It was their avowed purpose to make all the social, religious and educational influences around them of the highest order. A church building was erected, with the understanding that the de-nomination which first succeeded in settling a pastor there, should own it. A large plan was laid for a literary institution, and the settlers congratulated themselves that bodily wants were not the only ones to which they had a mind to at-

But, all unwittingly, they had brought with them to their new home such characters as Madam Bubble and Mr. Worldly-wise-man; and others of the same stamp; and these restless, mischievous spirits were constantly interfering with erected for themselves.

Not only did Madam Bubble dazzle their eves with schemes of worldly prosperity and greatness, to be acquired through the hard labor of making the prairie wilderness to bloom with other than its own wild beauty, but she represented to them the pleasure to be derived from Sabbath visiting among themselves, and with the settlers up and down the river, and even to and from a town some

fourteen miles away. She and Mr. Worldly wise-man also set before them the policy of getting on with the work of building and planting as fast as possible, even if they did have to encroach upon the hours of sacred rest, or devote them altogether to such pursuits.

Again, they whispered that, although the new comers were of that well-bred class who do not habitually indulge in the use of whisky, yet the neighboring settlers liked it, and if they could get it there, would, in all probability, come to trade at the incipient dry-goods and grocery store, established in the place, and finding the society agreeable, they might come there to find educational advantages for their children, and religious privileges for themselves. Without stopping to consider the extreme improbability of such results from the sale of intoxicating liquors, it was therefore, voted that a man who had brought a barrel of whisky into the settlement should be allowed to open a bar and deal it out.

So, with their faces turned in the right direction, and the banner of good morals held flauntingly aloft, the treacherous sands of worldly pleasure and worldly wisdom, were sliding them backward toward the character, if not the fate of

But there was one man among them whose religious faith was based upon so broad and firm a foundation, and had been so thoroughly inwrought into his heart and life, that he could not be induced to give up his religion, or to hide it under a bushel, by laying aside those outward observances so essential to a healthful Christian life. He and his wife refused to visit on the Sabbath, and if neighbors came to visit them, no matter in what number, or from what distance, they were kindly invited to join in some religious exercise: which was of as public a character as the circumstance would permit, a prayer-meeting, or a Bible class, or a Sabbath school. They would not be offended, but they would not tempt him again to give up his lawful Sabbath rest, and in some cases, they would voluntarily come to the public worship again and again. He remonstrated so earnestly with the town company against the introduction of the whisky barrel, that it was voted out then, and from that time forever.

He had built, for his home, a small cabin of logs and procured planks for the floor; no easy thing to do in a country where timber is scarce, and sawmills scarcer. But a neighbor, who, from sickness in his family, or some other cause, seemed to be in more immediate want of a floor to his house, begged for a loan of the planks; promising to haul more for Mr. G.'s floor, as soon as he could get the use of one of the few teams in the aettlement. Indeed, I do not know that there was more than one team adapted to such pur-

Presently the neighbor told Mr. G. that he would draw his plank the next Sabbath. "I cannot lay a floor in my house of plank drawn on the Sabbath," was the prompt reply.

"I don't know how long you will have to wait, then," said the man; "it is the only day that I can have the team.'

But Mr. G. was firm, and as the team was in the hands of Sabbath-breaking men, who wished to overcome or break down scruples which led to conduct that was a perpetual reproach to them, they persistently arranged their business so that he could not get his lumber drawn on a week day. Weeks lengthened into-months, and the hot, dry summer came and went, and still the only floor of the low cabin, was the dusty prairie

It was no small trial to those accustomed to comfort and refinement, to be thus situated; nor were the laughter and sneers, or condolence of less scrupulous neighbors easy to be borne; but dear wife there does; she believes all you it was for Christ's sake, and the prayers that say." IIII went up from that lowly cabin, were doubtless "Well," said Dr. F., "but you say you rendered doubly acceptable by the pleasant concurrence of husband and wife in choosing discomfort rather than to be turned from duty.

Well, the floor was laid at last, and sneering Christ?" neighbors were taught by that, and by many other circumstances, that whatever inconvenience he might be subjected to, or whatever profit or pleasure he might forego, Mr. G. would keep the

At length, one Sabbath day, through an opening in the bluffs, stretching away to the Northacross the town, unroofed and overturned the said ... so have slightly built houses, scattering household goods, and the cherished mementoes of pleasanter homes far and wide across the prairie, and causing the terrified inhabitants to flee for their lives of the

One cabin alone remained untouched, and thither they went like frightened sheep; and, after the first terror was over, with the frankness common at such times, they said, Mr. G. it is because of your Sabbath-keeping that you are the

grow less. Other lamps, which had been suffered terrupted, became a stated thing.

A church was organized, and the feeble cut-

that one couple, when all others had well nigh sir! forgotten it, bids fair to become a flourishing portion of the vineyard of our Lord. .. Mr. G. and his wife already: begin to reap the reward promised to those who are faithful in a few things.

HOW TO CHOOSE A WIFE REV. HENRY WARD BEECHER, in one of his discourses, while commenting on the

twenty-eighth chapter of Genesis, said: Jacob's father forbade him to take a wife from the daughters of Canaan. Why? "Be-cause he knew that with the wife he would take the religion; that had he brought into his house the fairest and discrectest of wives he would have brought in the cause of a long train of miseries with her an old proverb, that a man is what his wife will let him be; and old Isaac was a wise man when he said, "Don't go ambrig the Canaanites to get a wife." Canaan nowadays is everywhere. It is every house where there has been no family prayer, where mammon is God; wherever there is a godless household, there is the land of Canaan. A man that marries a good wife has very little more to ask of the Lord till he dies. A good wife is a blessing from the Lord, and there are very few blessings that he gives now or hereafter that are comparable to it. And marriage is a thing not heed-lessly to be rushed into, but slowly, discreetly. It is anything but a fancy or a calculation. It is a matter of moral judgment and duty as high as any duty that lifts itself between you and the face of God. As for Ishmael, he gets married out of spite. There have been a good many men who have married out of a rebound of passion, of whom this is a typical instance. It is not the first time that a man has forsworn his own good out of spite to somebody else. In respect to the marriage relations, they

that enter into this sacred state ought to feel themselves bound to do it upon moral grounds, not upon the calculation of secular advantages. The public sentiment of this Christian country derides the men who and not a word can I get out of you. What would desecrate the sanctity of married life are you thinking about?" So spoke Mr. for reasons of pecuniary or ambitious calculations to his friend Clark as they walked lations; for although one may find a wife from the store, for they were fellow-clerks come to him now and then that is a joy and a large establishment in the city and a blessing of his life, ordinarily such marriages result in arid married lives, if not in has been speaking so loudly that I could contention and unhappiness. Nor should not talk or listen to any one else. the pleasure of fancy influence one's selection; neither should one form a marriage connection upon mere sentiment—I mean the mere sentiment of affection. There are many persons that kindle quick and burn outquick. There are many kinds of wood that kindle slowly, but, once on fire, keep all night long. Therefore, when a man would found a household, which is the beyond to be done on moral grounds. It should be done on moral grounds. It should be done on moral grounds. It should be done with the full advisement, not of contact of the clerks from the that rectified the defector removed the contact tion; neither should one form a marriage science only, but of religious feeling. Such For myself I do not care so much, I said, a man will be apt, indeed, to make a house but I profess to be a Christian, and any such hold blessed. And in this matter you must stigma on me is a reproach to my Master's remember that natural traits are more to be name. For His sake you must take it back." considered even than artificial ones. A per- He looked surprised, but without another son may have excellent experiences in reli- word left the room. gion, and yet make a very poor wife. First | "After a while Smith, who stands near choose, then, good nature, cheerfulness, gentleness. As Baxter said, the grace of God could live with persons that he couldn't live with persons that he couldn't live with narry for interest when the man born blind went and washed in his exercise in the graden of the world and saw on the man born blind without regard to moral considerations lose | church member.' Oh, Holmes, you don't and saw. usually even that; but they that select for know how those few words condemned me." moral considerations, gain first the moral "Why, man, I don't see. He never asked

own, thinking afterward to bend her to his months. They know about my home, about of themselves convey little or no knowledge views, has very little idea of timber.

THE DYING INFIDEL.

One morning, Dr. Fletcher, of Stepney, received a request to visit a man who was professed skeptic and apparently near his end. On entering the chamber where he lay, he beheld the attenuated form of one who had been a tall, athletic man, struggling under the ravages of a disease at once the most painful and incurable. The doctor addressed him by sundry kind inquiries and expressions of sympathy, reminding him of the sufferings of Christ who gave Himself a ransom for sinners, that through His atoning sacrifice they might obtain the forgiveness of sin and be restored to the favor of

Hearing this, the dying man said, "Sir, I don't believe that; I wish I could so my wish you could, and that is a great point to-wards attaining it, if you are sincere. Now, what do you believe concerning Jesus

Ohrist?"
"Why," he replied, "I believe such a man once lived, and that he was a very good, sincere man; but that is all.")

It was a principle with Dr. F., when reasoning with unbelievers, if they acknow-ledged the smallest portion of truth, to make it a position from which to argue with west, there came a terrific hurricane. It swept them. This mode he now adopted, and

> "You believe Jesus Christ was a good man -a sincere man. Now do you think that a good man would wish to deceive others? or a sincere man use language that must mislead?"

"Certainly not," he replied.

"Then how do you reconcile your admission that He was a good man with His saying to the Jews, 'I and my Father are one?' only one who has escaped in this visitation."

When they took up stones to kill Him He did not undeceive them, but still maintained the fact of His Godbead; adding, My sheep lamp, so persistently kept trimmed and burning, hear my voice, and they follow Me, and I know them, and I give unto them eternal to burn low, in the multitude of cases attendant life. Now could any mere man say, I give upon a removal to a new country, were trimmed, unto them eternal life? Could any angel, and the prayer-meetings, although frequently in-

"Stop," cried the dying man, with an excited voice. "Stop, sir; I never saw this being of a vine, planted there and cultivated by fore; a new light breaks in upon me. Stop,

Holding up his emaciated hand, as if fearng that a breath might obscure the new light breaking in on his benighted soul, and with a countenance lighted up with a sort of preternatural expression quite indescriba-ble, but with eyes intently fixed on Dr. F., he exclaimed, after a short pause, while big tears rolled down his checks

"Sir, you are a messenger of mercy sent by God Himself to save my poor soul! Yes, Christ is God, and He died to save sinners Yes, even me!"

LEANING ON JESUS: Vaccine

A little girl lay near death. She had been brought low by a sad and painful disease. Not long before, her step had been as light, and her heart as joyous and gay as any of her companions, but now her body was racked with pain, the icy hand of death had touched her; and she was about to go int eternity.

"Does my little one feel sad at the thought of death?" asked her papa, as he watched the look of pain on her face.

"No, dear papa," said she, smiling, "my hand is all the while in the hand of Jesus, and he will not let it go." "Are you afraid, dear child?" asked her

minister, at another time.
"No, I cannot fear while Jesus supports me," she replied quickly. "But are you not weary with bearing pain?" She said, "I am leaning on Jesus, and don't mind the

And so this one of Christ's lambs went to the fold above, leaning on the good Shepherd who "gathers the lambs in his arms."
We too mast all die!! Shall we be found leaning on Jesus, so that we shall not mind pain or fear death?

STAND, UP FOR JESUS.

"Why, Clark, what ails you to night? Here we have walked three whole squares,

way, and here's my hand that I'll try to en somewhat difficult to do) what the powers ter the ranks with you, won by your noble

"Thank God, Holmes! Together, then, we will stand up for Jesus.—Sunday-School

PREACH TO THE CHILDREN. "I HAVE heard my father say, and well my father

In it was meat for full-grown men, and milk for children too."

THERE was an element in the discourses of the olden time which the sermonizers of the present day, for the most part, wholly ignore. Those ancient men, of whom it is now so fashionable to speak slightly, as men of iron mould and adamant heart, had in them some spring of tenderness, which kept alive an interest in the little people.

Passing by that species of pulpit eloquence which in our day, offers hardly more than milk and water for the "full grown man," how few of those sermons, which are worthy of being called food for the experienced dis ciple, have in them a single word for the little one! While the sheep are fed, the lambs are frisking about the meadow, or fast asleep beneath the summer sun.... Do you not see them, ministers, from your high vantage ground? Do you not detect the various expedients to which the children resort to while away the weary hours—the knotting of handkerchiefs; the intaglios wrought with pin-points on many a surface, better Indeed, Albave often thought, that I could without such decoration; the restless watch- write as good proverbs myself." "Very well, ing of the clock; the small buffoonery of face making; and at length—a relief to the little head itself, the quiet and comfortable nap? You may say: "Let them go necessary to add that the attempt to rival to the Sabbath school that is the place for the wisdom of Solomon came to an abrupt to the Sabbath school—that is the place for the wiscom or solution. They should be early taught that they have a right in the temple, as well as in the porch. The little people should not be made to feel themselves a tribe apart, but should be taught their unity.

At another time, he was lecturing on the strike are tribe apart, but should be taught their unity. with the whole congregation. The lainbs are as truly a portion of the flock as the fleece-laden sheep. Three minutes allotted to the children, in every sermon, surely would be little time to give them, when you they might pick up some seeds of truth in-tended for their elders, which yet should spring up in the good soil of the young Justice Story presiding, is to this day vivid heart, and grow and bring forth fruit to the before my mind of it was an invocation of before my mind of the state of Source which should add to the "golden sheaves"

them that you understand and love them. Some of them will live to bless you here; many of them will be called early to Jesus. Will it not be a glad and precious greeting, when you also shall go through the gates of pearl, to hear the childlike voices singing around you, and joining in your welcome home?—to hear from the lips whence fell the command, "Feed my lambs," the blessed assurance: "Inasmuch as ye did it unto one of the least of these, ye did it unto me?"

THE MAN BORN BLIND.

Within the same compass there is no piece

"And what is it saying pray, if ham not its parts and membranes, should from the too inquisitive, as long as you have men first have existed in the eye-ball of this with admiration the operation of the man with admiration the operation of the man ing upon the president at his residence, to who, with a large choice of means and materials, makes, and grinds, and polishes, and adjusts the set of lenses of which a telessope is composed. But let some accident happen whereby all these lenses were lenses were their father. Often, as they met happen and orished together in an analysa visitor was surprised, when calling upon the president at his residence, to find him stretched at full length upon the door engaged in a froit with his boys, and adjusts they set of lenses of which a telesther will delight when some and orished together in an analysa visitor was surprised, when calling upon the president at his residence, to find him stretched at full length upon the abundantly enjoying their wild delight when some accident. broken and crushed together in one massior him on the college green returning from his confusion, what would you think of the study, he would carry them home on his

ends that they sought, and then work out the you, and you were not expected to say, organ by which certain impressions are and oversight which their youth and inexother ends that they did not seek.

It 'Smith, I'm a church member.'''
is not wise to mix religions. A man who "No, perhaps not in sommany words, but conveyed to the brain, giving birth there to be perience required.

"No, perhaps not in sommany words, but conveyed to the brain, giving birth there to be marries a wife of a different religion to his here I have been with the fellows several the sensation of sight. But these sensations, tical matter is of inestimable importance."

my politics, but not one of them ever knew of the outward world till the observer's I was a Christian. You said I was not bound | mind within has learned to interpret them to tell them. I think my every-day life should have shown it. I ought to be a living epistle, known and read of all men. I should have spoken of Jesus and asked them to love infant learns this language of the eye. It Him. Conscience has been telling me I am requires the putting forth of innumerable a coward, a mean soldier. I feel that it is acts of memory, and the acquiring by much too true, and Christ helping me, I will here practice a facility of rapid interpretation. after show my colors. I trust no friend That the man born blind should be able at hereafter will have occasion to say to me, I once to use his eyes as we all do, it was didn't know you were a Christian. Holmes, needed that this faculty should be bestowed on him at once, without any teaching or will you join me?"
on him at, once, without any teaching or "Well, Clark, I do think that is the nobler training, and we fully understand (as it is were which were thus instantly conveyed the mental will appear not less wonderful than the material part of the miracle of our Lord that part of it too of which it is utterly impossible to give any explanation but the one that there was in it a direct and immediate putting forth of the Divine power. The skifful hand of the coucher may open the eye that has been blind from birth, but no human skill or power could confer at once that faculty of using the eye as we now do, acquired by us in the forgotten days of our infancy. It may be left to the fanaticism of unbelief to imagine that it was the elay and the washing which restored the sight to the man born blind, but no ingentity of conception can point us to the natural means by which the gift of perfect vision could have been at post May nearly calebrate noise space of the control of the contro

ANECDOTES OF DR. WAYLAND. From the Life published by Sheldon and Co.]

A sceptical student promising himself the pleasure of a prolonged controversy, once informed the president that he had been unable to discover any internal evidence that the Old Testament was inspired. "For instance, said he, take the book of Proverbs. Certainly it needed no inspiration to write that portion of the Bible. A man not inspired could have done it as well. my son, perhaps you can," was the prompt reply. "Suppose you make the experiment. ace-making; and at length-a relief to reply. "Suppose you make the experiment. parents and all natural guardians,"—as to Prepare a few proverbs, and read them to the class to morrow. The next." It is hardly the wisdom of Solomon came to an abrupt

weight of evidence furnished by human testimony. He was flidstrating its authority as sufficient even for the establishment of miracles: A member of the class, not entirely satisfied of the correctness of the reflect that the fast-flying hours and days are bringing them to be, almost before you are aware, the men and women, the fathers and mothers, of society! And were they sure that these few words were coming, the corner, dance "..." I should ask you that finterest would be kept awake in where you had been; my son," was the quiet interest would be kept awake in where you had been; my son," was the quiet of a term of the U.S. Circuit Court, Mr.

resence of God as the Author and Source you shall bear to the heavenly garner—the the judges of the earth would all stand to of all justice, and the Being before whom tender and graceful beauty, and the delicate give an account of the manner in which fragrance of the opening flower, or the just they administered the laws among men.

Think of it, ye preachers of the word!

Think of the great influence you would gain thee, and destruction hath no covering.' I over this class of your people, by showing recall no passages in his sermons or addresses that surpass in sublimity some portions of that prayer. Spectators, jurors, advocates, and judges were hushed into perfeet stillness during its utterance; and I asked myself who, during that session of the court, would dare to connive at injustice, or to devise, or award anything which would not be approved at the final judgment day. The court seemed to me but a faint and poor imitation of the great tribunal before which we must all appear."
Several years later a student who had

not yet come under Dr. Wayland's personal instruction, was wasting his time in idleness, or in worse than useless reading. Within the same compass there is no piece of dead or living mechanism that we know of, so curious, so complex, so full of nice adjustments, as the human eye. It was the great Creator's office to make that eye and plant it in its socket, gifting it with all its plant it in its socket, gifting it with all its the numit returned the relief of the come and see me again." When varied powers of motion, outward and in the pupil returned the volume he was a new ward, and guarding it against all the in man: His mental reformation had comjuries to which so delicate an instrument is menced. Works of fiction had lost their exposed. It was the Creator's will that attraction for him. He devoted himself to some fatal defect, or some fatal confusion of his studies with earnest purpose, and left its parts and membranes, should from the college with an enviable reputation as a scholar. He became eminent alike in his

or the wood-shed, and took them with him But however perfect the eye be, it is during his brief journey, whenever his ensimply a transmitter of light; the outward gagements did not conflict with the care