

The Family Circle.

[For the American Presbyterian.] "O GOD BE NOT FAR FROM ME." Psalm lxxi.

BY JESSIE GLENN.

Be with me, when My spirit is light! When hope hath flung its magic spell o'er a heart still young.

Be with me, when My spirit is sad! When love's bright day, With hours of hope has pass'd away;

Be with me, when A lonely sigh from my heart will swell; When a tear its tale of grief will tell;

Be with me, when My wounded heart seeks peace in prayer, When low I bend, 'neath earthly care;

Be with me, when I bid farewell to the scenes of earth, To scenes of trial, to scenes of mirth,

Be with me, when I journey on to a world unknown, O Lord! be near! show thy child the way

HOW THE DOG SPITZI HELPED THE REFORMATION.—III.

(From Carters' "Tales from Alsace.")

In the forester's hut in the depths of the wood, the men had meantime awaited in anxious suspense the end of the storm, and when at last its fury had subsided, and the streaks of dawn were beginning to redden the eastern sky, they sought earnestly to devise the most successful plans for the liberation of the pastor.

Let us now turn from them to the poor captive pastor, whom 'the Austrian troopers,' as the Chronicle has it, 'violently bound on a horse, his face downwards, and led away.'

his own fashion, to inspire him with hope and comfort, never wearying of springing up to him, and repeatedly licking either his face or his fast-bound hands.

'It must be that black beast that always follows him like his shadow!' said one of the troopers. 'Gladly would I yesterday have earned the reward which Finninger's youngster Mike promised me if I could strike the accursed animal its death-blow.'

'Let us see now if we cannot massacre it and earn the reward!' said another. When, however, they issued forth from the hovel, Spitzi had slipped away, darted like lightning into the thicket and vanished, leaving not a trace behind.

Resplendent and victorious over night with all her dark horrors did the sun now rise in the clear azure sky. The storm had purified the air, and the morning burst forth with wondrous beauty.

For some time the long convoy moved forward in the best possible order. In some places, however, the rains had flooded the paths and made them impassable.

'I have always heard,' replied he, 'that the best way thither lies through Modenheim.'

'But we do not wish to pass through Modenheim. Can you not tell us where the Mulhausen territory begins?'

'At the boundary-stones,' (Bannsteinen), 'and where may these be?'

'There,—there,—over there. You must seek them out for yourselves; you are all taller than I am!'

'That the soldiers had already entered the townlands, a good quarter of a mile from the 'Bannsteinen,' sly, long-headed Hansli knew full well.

'I rest upon the ground Of Jesus and His blood. For 'tis through Him that I have found The True Eternal Good.

one of the finest points of Christian doctrine. Shall we discountenance thought on the subject? If you would you could not. You cannot even trace the narrative life of the man Christ Jesus, and keep clear of spiritual issues; you cannot touch upon the spiritual and leave theology wholly out of the question.

'A safe stronghold our God is He,' and those returning replied from without gladsome confidence—

'A trusty shield and weapon;'

the bells of all the churches accompanying the soul-elevating anthem of praise with their festal peal. The cortege went first to the church of St. Stephen.

Pastor John's first visit was to the home of the Finningers. The old wheelwright, Hans, received him with much embarrassment, dreading the reproaches he expected to receive, and the announcement of a well-merited penalty.

And Spitzi, the hero of the day, whose praises were on the lips of all;—we must not forget to record something also concerning him.

'God in his tender kindness sends Dumb teachers to instruct His friends?'

What lesson may we then learn from our good friend Spitzi? I believe we may learn a precious lesson of LOVE and HUMILITY.

TEACHING THEOLOGY IN THE SABBATH SCHOOL. Not long since a writer of the Watchman and Reflector, in a Word to Sunday-school Workers, said, "Teach Christ; not theology."

Not long since a writer of the Watchman and Reflector, in a Word to Sunday-school Workers, said, "Teach Christ; not theology."

But the Sunday-school, certainly in this country, is not a mere infant school, but a school where our youth, with expanding minds are taught in the Scriptures and taught of Christ.

one of the finest points of Christian doctrine. Shall we discountenance thought on the subject? If you would you could not. You cannot even trace the narrative life of the man Christ Jesus, and keep clear of spiritual issues; you cannot touch upon the spiritual and leave theology wholly out of the question.

We would not teach simply a dogmatic theology; but we would bring the truth to light through our teaching of Christ. We would make the Gospel more effective by instruction in the grand cardinal doctrines of the cross, which is the foundation of the true Christian life.

SAVING AND LOSING.

People differ more in their religious notions than in almost anything else. Some only have their meetin' houses, while others have churches. Some join their society, and others are members of the Church.

A blunt old gentleman, once being urged to join a certain meetin', because it was cheaper than the "church people's religion," inasmuch as the preaching in that society was given "for nothing," replied: "That is just as much as it is worth, too."

Stingy, narrow souls take to that kind of religious thinking, like a duck does to water. Talk about money for the minister's salary, or repairing or building a church, or for missions, or for educating young men for the ministry, or for religious publications, and the like, if you want to stir up their wrath!

Our ministers, in some charges, are so cowed down by this selfish feeling among the membership, so hostile to giving, that they are absolutely afraid to say "money" to their people, for any cause.

Money given to the operations of the Church, is so much thrown away, they think. And what is selfishly withheld from the benevolences of the Church, they suppose is just that much saved.

Farmers do not save by withholding their seed from the ground. They sow the soil liberally, so that they may not reap sparingly. That is just what the Bible tells us, we should do, in giving. Sow, in order to reap!

A church cause, lately, appealed to a family for a hundred dollars or more; they thought the servant of God who presented it, a little crazy to ask so much, and so gave nothing.

Said a man to a minister, not long ago, "You remember, you asked me for a thousand dollars?" "Yes; will you give it now?" "I can't; for since then I have lost eighty thousand!" How often does it thus happen!

Church, to the Lord's cause in any proper spirit, is the most securely invested, for time and eternity. What is wrongfully kept, when it ought to be given, can be turned into a curse for you, or for your children.

No troubles in the Church, or neglect of other members, or ill-feeling towards the minister, will excuse the people from giving to the Lord. It is, after all, to the Lord, and not to man, that our offerings are to be made.

PRAY FOR THE YOUNG.

The Day of Prayer for Colleges was observed in various sections of the land. There is something hopeful in the fact, that Christians every where are more deeply interested in the youth and young men in our literary institutions.

In the beginning of the 18th century a revival of spiritual religion began in the University of Halle, and such was its power and result, that Prof. Tholuck says more ministers were given to the Church in Germany in forty years than she had in all her previous history.

One such fact as this illustrates the relation of prayer for Colleges to the work of the world's conversion; and sets it so clearly before the mind and heart of the Church that the two stand to one another as means and ends, premises and conclusion.

There are six millions of children in a course of school and college education in the United States. Of these but few, compared with the whole number, are trained for the Christian ministry, but they ought all to be made the subject of earnest prayer, that they may be trained to virtue, usefulness and heaven.

Millions of them, are indeed, the children of unbelieving parents, under no religious influences at home, and who may be expected, in the ordinary course of things, to grow up as their parents. But in these schools are also hundreds of thousands, perhaps millions, of children who have pious parents, and to them the Church looks for her future members and ministers.

LESSONS ON PAUL.—IX.

Acts 13: 14; 15: 36-38; II. Cor. 11: 26, 27. Where do Paul and his company go next? Who composed his "company"? What is shown by this expression? Where they probably directed by special revelation? Do you suppose Paul had a vision? What four reasons for their going there? Are any of these reasons like those which led them from Antioch to Cyprus? In what direction do they sail? Across what sea? What bay do they enter? What noted battles were fought on and near it? In what direction from Cilicia was Pamphylia? What province on the west? Meaning of Pamphylia? Of what nation were the inhabitants chiefly? Where was Perga? How did its situation resemble that of Tarsus? For what was it noted? How long did they stay there? Did they preach there? What painful event took place at Perga? Was this return against Paul's wishes? What led Mark to leave them? Was he right or wrong? Did he forfeit his claim to be thought a Christian? What had been his home-influence in religious things? What was there to make him timid? Are there times when timidity is wrong in every one? How can we gain courage in doing right? Had anything taken place recently which would make him discontented? Did Mark ever return to the work? On what occasion? What did Barnabas then wish? What did Paul say when Mark wished to go? Did they ever work together again? Prove that Paul afterwards became attached to Mark? Where did Paul and Barnabas now go? What dangers would they be likely to encounter on the journey? What famous robber-region were they near? What was the character of the population of the mountains? How does Paul describe the dangers of this journey, in one of his letters? What perils were there arising from the character of the country? At what time of the year is it supposed they started? What custom prevailed among the people of Perga? What would make the first part of the journey animated and interesting? What changes in country and climate in going from Perga to Antioch in Pisidia? The course of what stream did they follow? Where was Antioch in Pisidia? Why so called?