

The Family Circle.

OUR OLD CHURCH.

The following lines lately appeared in the...

Take them out tenderly, lift them with care...

And take out the windows; the light streaming through...

There the youth and the maiden together have stood...

While out from that pulpit, so old and so worn...

And hushed is the organ; its last solemn lay...

And silent the voices that once filled the choir...

But thy days are all numbered, old church on the green...

Then take down the pillars, and unhinge the doors...

Good bye, then, dear church, with thy windows so tall...

But much as we love thee, old church on the green...

But while Time has been spoiling our church on the green...

ROSE AND THE MAY-FLOWERS.

Rose stood at the gate swinging her hat by the elastic...

"Boo!" cried somebody in her ear, and Harry jumped out...

Rose screamed a little, and flushed very red; but the next moment...

"Course I do. Why?" replied Harry stoutly. "Because Tom has been up there..."

It was a beautiful bunch of May-flowers, thrusting their lovely pink and white faces up through a clump of dead leaves...

But even while grasping at one last beautiful sprig, Harry started to his feet, and listened intently for a moment...

"Halo!" "Halo yourself!" replied a voice; and the next moment John Murray, Harry's father's hired man...

"Why, Master Harry, be that you!" exclaimed he, opening wide his eyes. "Yes, John; it's me and Rosy. We've been picking May-flowers..."

John looked at the small couple attentively, but said nothing until he had them both on top of the wood-pile...

Then he mysteriously remarked,—"I might say as I took you along of me, if you're afeared of getting in a scrape for running off, Master Harry."

"No, I thank you, John; I ain't afraid," replied Harry, bravely; and Rose whispered,— "I'm glad you said so, Harry. I'd a great deal rather tell."

They got home almost before any one had become anxious about them; and five minutes after she entered the house, Rosy had made a full confession of all her naughtiness to her mother...

"You must have passed a very unhappy afternoon, my child. I hope you will remember the lesson you have learned with so much pain."

—Mr. Bushnell, of the Gaboon Mission of the American Board, says that the overthrow of the persecuting dynasty in Spain...

say; and when Rose ventured upon a remark, Harry was pretty sure to contradict her...

"Say, Harry, would you go?" "Go?" angrily echoed Harry, who had been striding along in advance...

"Yes, she will, too. Besides, she won't know it. Come along, and don't you cry. There see that bobolink! What'll you bet I'll hit him?"

"No, no! Don't try to hit him, the poor little fellow! I knew you couldn't if you tried, and I'm glad you didn't."

To this remark Harry deigned no reply, and the two children trudged along, well pleased neither with themselves nor each other...

"This is the way," said Harry, confidently, as he turned into it. "Are you sure, Harry? It looks real dark and lonesome in there," said Rose, timidly.

"Ho, ho! What a fraid-cat you are, Rose! Of course it's the way, and I shouldn't wonder if we came to the May-flowers the first thing, before we get to the pond."

"So we will. Let's look for them real sharp," said Rose, more cheerfully. But look as they might, not a May-flower was to be seen...

Several times the road divided, and Harry led the way, sometimes down one turning, sometimes another, but growing gradually less confident in his motions...

"Maybe we'd better go back now, Rosy. I don't believe we'll find any May-flowers, and it's getting late. I do believe the sun is setting."

"O, we're lost, we're lost! We won't get home at all, and we shall be starved to death, and die in the woods; and I wish we never had come after the old May-flowers at all..."

"Well, it was you that wanted to come, you know it was," muttered Harry, looking fit to cry also. "I know it was. I was a dreadfully naughty girl; and I made you naughty too, Harry..."

"I don't know. Boo, hoo, hoo!" roared Harry, bursting into the stentorian grief of boyhood. But at sight of his tears, Rose dried her own...

and came and put her chubby arms about his neck, and laid his hot, wet face upon her little shoulder, whispering the while such pretty comfort and hope, that Harry presently wiped his eyes, kissed his little playmate very tenderly...

"You're a real nice little girl, Rosy, and I'm awfully sorry I called you a fraid-cat, and was cross to you. Come along, and I guess we'll find the way out; or, if we don't, the folks will come to look after us pretty soon, just as they did in the story about Paul and May, in Sargent's Second Reader. Don't you remember?"

"Yes, I remember; and we'll tell our mothers the first thing when we get home—won't we?" said Rose, her bright little face all smiles in a moment.

"Yes, if they don't find it out first; but—O, Rosy, just you look at here!" It was a beautiful bunch of May-flowers, thrusting their lovely pink and white faces up through a clump of dead leaves...

Harry hastened to gather them; and then he found some more, and some more, until Rose's apron was so full that she could hardly hold it. And the sun, had quite set.

But even while grasping at one last beautiful sprig, Harry started to his feet, and listened intently for a moment, then sprang into the road, shouting,— "Halo!"

"Halo yourself!" replied a voice; and the next moment John Murray, Harry's father's hired man, appeared, walking beside his wood-cart.

"Why, Master Harry, be that you!" exclaimed he, opening wide his eyes. "Yes, John; it's me and Rosy. We've been picking May-flowers, and we don't know the way home; and we're tired; so I guess we'll ride home on top of the load of wood..."

John looked at the small couple attentively, but said nothing until he had them both on top of the wood-pile, and had started the oxen homeward.

Then he mysteriously remarked,—"I might say as I took you along of me, if you're afeared of getting in a scrape for running off, Master Harry."

"No, I thank you, John; I ain't afraid," replied Harry, bravely; and Rose whispered,— "I'm glad you said so, Harry. I'd a great deal rather tell."

They got home almost before any one had become anxious about them; and five minutes after she entered the house, Rosy had made a full confession of all her naughtiness to her mother...

"You must have passed a very unhappy afternoon, my child. I hope you will remember the lesson you have learned with so much pain."

—Mr. Bushnell, of the Gaboon Mission of the American Board, says that the overthrow of the persecuting dynasty in Spain, that has done so much to curse Africa and hinder the introduction of the Gospel among her tribes...

LITTLE CHILDREN'S WORK.

We remember being much struck by a little story, showing that "a word fitly spoken," or, to use the expressive Hebrew reading, given in the margin, "a word spoken upon wheels," even by the weakest and youngest, is precious as gold and silver.

One day a boy was tormenting a kitten, when his little sister said to him, with tearful eyes: "O! Philip don't do it; it is God's kitten."

The word of the little one was not lost; it was set upon wheels. Philip left off tormenting the kitten, but many thoughts were awakened in his mind regarding the creature he had before considered his own property.

"God's kitten, God's creature; for he made it." It was a new idea. The next day, on his way to school, he met one of his companions, who was beating unmercifully a poor, starved-looking dog. Philip ran up to him, and almost unconsciously used his sister's words. He said: "Don't, don't; it is God's creature."

The boy looked abashed, and explained that the dog had stolen his breakfast. "Never mind," said Philip, "I will give you mine, which I have in my basket;" and, sitting down together, the little boy's anger was soon forgotten.

Again had a word been unconsciously set upon wheels. Two passers-by heard Philip's words; one a young man in prosperous business in a neighboring town, and the other a dirty and ragged being, who, in consequence of his intemperate habits, had that morning been dismissed by his employer, and was now going home sullen and despairing.

"God's creature!" said the poor, forlorn one; it was a new idea to him also. "If I, too, belong to God, he will take care of me, though no one else will."

Just then he came to a public-house, where he had been in the habit of drowning his miseries, and then staggering home to inflict new ones on his wife and children. He stopped—the temptation was strong; but the new idea was stronger. "I am God's creature!" and he passed on.

His wife was astonished to see him sober, and still more when he burst into tears, declaring that he was a ruined man, but that he was determined to give up drinking, and to trust in God.

At that moment a knock was heard at the door, and the gentleman came in to whom we have before alluded. He, too, had been rebuked by the boy's words for the scorn and loathing which he had felt at the miserable object before him. "God's creature, therefore entitled to help and pity."

We need not detail the words of hope and comfort, the promise and performance of active assistance, which in a short time lifted up the poor man's head, and made him one of God's thankful, joyful "creatures."

It would be well for us all, old and young, to remember that our words and actions, yea our thoughts also, are set upon never-stopping wheels, rolling on and on into the pathway of eternity.

SOME REQUISITES OF A GOOD HOME.

1. Parental Authority.—There must be authority somewhere, or anarchy. The only question is, in whom shall it be vested, in the parents or in the children? Some one has remarked, rather tartly, that there is as much family government now as in former days, only the order is reversed. The Bible has settled the question as to the order. Of Abraham God says, "I know him that he will command his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him." Eli was punished because his sons made themselves vile; and he restrained them not. He counseled them, perhaps I should say coaxed them—"Why do ye such things?"—but he did not command them. "Children, obey your parents in all things," and again, "Children obey your parents in the Lord." Where the authority of the parents conflicts with the authority of God, children may say as Peter and John said to the Jewish rulers, "We must obey God rather than man," but this is the only limitation of parental authority. Children are not to decide as to the reasonableness of their parents' commands. Very young children are wholly incompetent to do it, and even when advanced to years of discretion their judgment is liable to be biased by passion; besides, it is better to obey unreasonable commands, provided they do not conflict with the revealed will of God, than to offer resistance to the great principle of parental authority. But parents should look well to it, that their authority, which is absolute, be judicious and righteous, and guard against laxness on the one hand and severity on the other. By the former we lose his confidence; and to lose his confidence is to lose the child. The government of parents should be mild but firm, and as one has well said, "It must be firm that it may be mild."

When once the child perceives that the parents' will, however opposed, must prevail, the occasion for severity is gone. Submission follows without difficulty as a thing of course. Till this is the case the struggle must be unceasing and the occasion for coercion perpetual. A distinguished foreigner upon being introduced to the mother of Washington, ventured to ask her how she trained her son to make him such a man? Her answer was as significant as short, "I taught him to obey me!" Would that we had more such mothers and then we might hope to see more such sons!

2. Right Teaching.—Teaching of some kind there will be, and must be, from the very commencement of being. "Some parents," observes a very sensible writer, speak of beginning the education of their children. The moment they were capable of forming an idea their education was already begun—the education of circumstances, insensible education, which like insensible perspiration is of more constant and powerful effect, and

of far more consequence to the habit than that which is direct and apparent. This education goes on at every instant of time; it goes on like time, you can neither stop it nor turn its course." Right teaching includes the instruction both of precept and example; the former will probably be worse than lost if not enforced by the latter. The instruction of the lips should not, in my judgment, be given so much at stated seasons as in set phrase, as ever and anon, familiarly and incidentally. The parents' lips should keep knowledge. His doctrine should "drop as the rain, and his speech distil as the dew, as the small rain upon the tender herb and as showers upon the grass." Children should be taught to do justice, not to wrong another to the value of a pin; and to this end the parents themselves should avoid everything like overreaching and sharpness in trade. It is not well for parents to boast in the presence of their children of capital bargains, for capital bargains, are apt to be cheating bargains. Solomon describes them, "It is naught, it is naught, saith the buyer, but when he goeth his way then he boasteth." Children should be taught to speak the truth. "If a thing happens at one window, and they, when relating it, say it happened at another, do not," says the great British moralist, "let it pass, but instantly check them; you do not know where deviation from truth will end." The instruction of children in their early years, the plastic, moulding period, is devolved, in the Providence of God, especially on the mother; upon her who hangs over the cradle and guides the infant mind. Mother, forget not the immortal part of your charge! "I used to be called a Frenchman," said the eccentric John Randolph, "because I took the French side in politics, and, though this was unjust, yet the truth is, I should have been a French atheist if it had not been for one recollection, and that is the memory of the time when my departed mother used to take my little hands in hers and cause me on my knees to say, 'Our Father which art in Heaven.'"

The duty of right training rests ultimately and mainly upon parents. Parents may avail themselves of the aid of faithful Sabbath-school teachers, and their help may be very valuable, but after all their assistance is only auxiliary. The primary and principal training must be at home. This is God's plan, and we cannot, if we would, change the divine constitution. Home is the place where moral training necessarily begins and where mainly it is carried forward and perfected.—*Advance.*

(Prepared weekly for the American Presbyterian.) LESSONS ON PAUL.—XIII. Acts 14: 8-20.

What is known of Lystra? Who was the patron divinity of the city? What was the "speech of Lycaonia"? Did Paul address the people in this language? What hearer was there in one of his audiences?

Meaning of "impotent"? Meaning of "steadfastly beholding"? Was the cripple a believer in the Gospel? Why did Paul address him in a loud voice? What is implied by Paul's using the words "stand upright"?

What other miracle does this one resemble? Trace the points of resemblance? What two things were necessary in the performance of this miracle? Is anything else needed now for the conversion of a soul?

What was the effect of the miracle on the assembly? Why would the Lystrians expect their gods to visit them? What poet had written of Jupiter and Mercury visiting Lycaonia? What would make this story familiar to them?

Who were Jupiter and Mercury? Why did they call Paul Mercury? Why Barnabas, Jupiter? What was now proposed? Whom did they call for? To what does the expression "which was before their city" refer? Was this unusual? Why were oxen brought for this sacrifice? How were the garlands used? Meaning of "gates"? Why had not the Apostles prevented the procession before? Why did they rend their clothes? Which of the Apostles makes the address? What striking differences between this address and the sermon at Antioch? What is the first point in the argument? Meaning of "like passions"? What is the second point? Meaning of "vanities"? What is the third point? What is the fourth point? "Does 'all nations include the Jews'?" Meaning of "suffered"? What is the fifth point? Meaning of "left not himself without witness"? What is the whole argument designed to prove? What was the effect of the speech on the people? Would the new religion be as attractive to them as their own? Who had followed in the footsteps of the Apostles? What interpretation would they give of the miracle? Had the Jews in Palestine ever so explained miracles? What were the Lycaonians proverbial for? Was Paul actually stoned to death? Why was not Barnabas stoned? Where in his letters does Paul mention this stoning? Was there a miracle in his sudden recovery? Who were these "disciples"? What fellow laborer afterwards joined Paul at Lystra? What reasons for believing that he was present at this time? The next day whither did the Apostles go?

—About forty priests are reported as married at and near Naples.

Scientific.

THE AQUEOUS FORMATION OF GRANITE.

Rev. Robert Patterson, D.D., of Chicago, writes in the April number of the American Presbyterian Review of a recent decided movement among geologists towards the theory of the aqueous, instead of igneous, formation of granite, as follows:

The process of this discovery was on this wise. The younger geologists, believing that the substances ejected by volcanoes were derived from the lowest depths to which man would ever have access, began to collect and analyze volcanic products: gases, waters and minerals. To their surprise they found that these consisted simply of the constituents of sedimentary rocks, frequently of large quantities of these rocks themselves, in a half-melted state, and in several cases, of immense quantities of the shells of infusoria and even of fish and pine twigs. It was quite evident there was no igneous fusion of granite down there, else the shells would have been burned, and in some cases not even heat enough to broil fish or to burn pine twigs. Granite was found overlying the tertiary strata in Jamaica, and even penetrating it, which proved the granite to be a younger rock than the tertiary. Next followed the discovery that all the constituents of granite existed in the sedimentary rocks, and could be actually manufactured out of them. Then, in the progress of exploration, water-marks were discovered in micaceous, heretofore regarded as an igneous rock, and of fossils in other so-called plutonic rocks. Then the discovery of graphite in granite was declared by eminent chemists inconsistent with melting heat. Then came the discovery of magnetic iron ore in plutonic rocks, and even of fossils.

The same conclusion results from a comparison of the specific gravity of quartz with feldspar. The quartz being the heaviest must have sunk to the bottom of the molten mass, as water sinks through oil; and we should find it, not scattered in crystals through the granite, but all in one mass at the bottom.

Thus far the steady progress of discovery was an accumulation of facts disproving the igneous formation of the crystalline rocks, under known chemical and mechanical conditions, against an unproved assumption that granite was an igneous formation. Not a single fact supporting the assumption had ever been presented, save our ignorance of the interior of the earth, and the assumption that everything must be melted by extreme heat down there. Attempts were made, however, to imitate the subterranean conditions of heat under pressure. Experiments were made to ascertain the effect of pressure on melting bodies; and it was found by Hopkins that immense pressure prevented their melting, unless at greatly increased heats. Next, experiments were made by Daubree, and others, to melt quartz, and the other constituents of granite, by igneous fusion; which settled forever the question as to the heat of the melting point in the simplest manner; namely, that it would not melt at all, but that its crystals would decompose, and the mass become lighter in the fire; or, where there was sufficient alkali, would form a black glass, of quite a different structure and specific gravity from granite. The product of the igneous fusion of the materials of granite is not granite at all, no more than the ash and cinder of coal is coal, or than a glass tumbler is silex. It is a different substance.

It only remained now to show how granite was formed, in the wet way, from the sedimentary rocks; and this demonstration has been given, and the granite actually manufactured accordingly.

In a word, granite is a mortar, not a metal. To this conclusion the most advanced geologists of Europe have been slowly, but irresistibly, impelled; and within the last seven years such men as M. Rose, Poulett Scrope, Scheerer, Sorby, Elie de Beaumont, Lyell and Ansted have given their testimony against the fallacy of the igneous theory. My space permits only one or two testimonies out of a number before me.

Sir Charles Lyell, in his speech on taking the Chair of the British Association as president for 1864, asserts, *ex cathedra*: "Various experiments have led to the conclusion that the minerals which enter most largely into the composition of the metamorphic rocks have not been formed by crystallizing from a state of fusion, or in the dry way, but that they have been derived from liquid solutions, or in the wet way—a process requiring a far less intense degree of heat. . . . The study, of late years, of the constituent parts of granite, has, in like measure, led to the conclusion that their consolidation has taken place at temperatures far below those formerly supposed to be indispensable. Gustav Rose has pointed out that the quartz of granite has the specific gravity of 2.6, which characterized silica when it is precipitated from a liquid solvent, and not that inferior density, namely 2.3, which belongs to it when it cools and solidifies in the dry way from a state of fusion."

The latest scientific deliverance on the subject is by Prof. Ansted, in a paper read before the British Association of 1867, on *The Conversion of Stratified Rock into Granite*. "Geologists until recently have spoken of granite as a primitive rock, as the nucleus of the earth, and as having been from time to time erupted, playing an important part in the general disturbances by which the framework of the earth is supposed to have been constructed. The observations of Daubree and Sorby show that all true granite had been elaborated with water, under great pressure, at a temperature below melting heat; that it had neither been ejected nor had it formed a framework. There are granites of all ages and of many kinds. Numerous observations show that granite alternates with, and passes into, stratified rocks, and must itself in such cases be stratified rock; and that its production does not necessarily involve the destruction and obliteration of all the stratified rocks with which it is associated. This view of the nature of granite will greatly affect the theories of geology."

A combination of priests in Mexico who have withdrawn from the Romish Church applied some time ago to the Episcopalians of this country for aid in establishing a Protestant Episcopal church. They ask for the consecration of Don Rafael Diaz Martinez as bishop of this new Mexican church.