

CHRISTIAN ADVOCATE.



PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CONFERENCE, M. E. CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

Vol. I.—No. 48.

RALEIGH, FRIDAY, NOVEMBER 28, 1856.

\$1 50 a Year, in Advance.

Poetry.

For the N. C. Christian Advocate.

NO THORNLESS ROSE.

Why am I sad? The day is done
And stars above me shine,
Their rays along the darkness come,
And smile while I repine.
The moon above you cloudless dome,
Its changing scenes disclose,
Eclipses veil me as I roam—
"There is no thornless rose."

Pleasures and wealth are petty things,
Of sunshine life with rain,
Sweet love and joy have foldless wings,
And even health has pain.
The early dews of sunny youth
Are sweet, but not repose—
Indeed, I have no greater truth—
"There is no thornless rose."

No thornless rose, not even that
Dispensed on earthly joys,
Old age shall come and pluck it at
His victory, so to speak.
No thornless rose, Ah! Yes, I know
Of one the Bible shows,
That wore the crown of thorns below—
"But upward 'thornless rose.'"

North Carolina Conference Documents.

We publish the following Reports of Committees, adopted by the N. C. Conference, at its late session in Greensboro'.—Others will follow in due season.

Committee on Education.

The Committee on Education beg leave to report as follows:

K. M. COLLEGE.

This is the oldest Institution of learning connected with this Conference. The number of students in attendance indicates a satisfactory degree of prosperity. We regret that the number from our limits is not adequate to the necessities of our youth, nor to the amount of money our people have contributed to its establishment. We recommend the College to the attention and increased patronage of our people.

GREENSBORO' FEMALE COLLEGE.

This Institution has higher claims upon us and our people, than any other under our patronage. We are greatly gratified at the increasing prosperity of Greensboro' Female College. There are about 100 boarders in the Institution, and there is room for twelve more. Additional buildings are in course of erection, which, when completed, will afford a large commodious chapel and additional room for boarders.

We have never seen the time in the history of this Institution, when we could more confidently endorse and commend the Faculty to the public.

Your committee would call the attention of this body to the importance of aiding the Agent in completing the \$20,000 proposition, for the education of our daughters, to which we are pledged. We learn from the Agent's (Rev. Wm. Cross) report, that \$14,290 70 of this amount have been secured, and by active effort we believe the remainder may be speedily secured. The permanency and future success of G. F. College is no longer a matter of doubt, if we do our duty.

JONESVILLE MALE AND FEMALE ACADEMIES.

These Academies have been in successful operation for several years. We have reason to believe that these schools have been and are now accomplishing much good. We take pleasure in recommending these Academies to the patronage of our people.

WARRENTON FEMALE COLLEGE.

This Institution originated in the necessity of the Church, and the liberality of our people, in an important section of our Conference bounds. We have had its necessities under careful consideration, and regret to be obliged to believe its patronage is not commensurate with its wants. The number of young ladies who ought to be, but never will be educated elsewhere, is sufficient to supply Warrenton Female College with ample patronage.

We heartily endorse and commend the college, and invoke on its behalf an increased effort of our preachers and people to fill its halls with pupils.

GOLDSBORO' FEMALE COLLEGE.

The new building is completed and is large and commodious, sufficient to accommodate 100 pupils. The corps of teachers is full and well qualified. In the organization of the Faculty, the appointment of Rev. S. M. Frost to the Presidency, of Mr. Whitaker to the department of music, and Miss Gilbert to the department of French, we find ground for commending this institution with increased confidence to public patronage.

DANVILLE FEMALE COLLEGE.

This new institution of learning under the Presidency of Rev. J. Jamieson, aided by a competent Faculty, is in successful operation. The new building will be completed by the first of January next, and will accommodate 75 pupils. The prospects of this college give promise of success and great usefulness. We commend it to the public confidence and patronage.

RALEIGH FEMALE SEMINARY.

This Institution was established in the year 1853. Rev. Wm. H. Christian is Principal, assisted by a competent corps of teachers. There are about seventy-five pupils in attendance. A large commodious brick chapel is now in course of erection. The Institution is accomplishing much good for our church in Raleigh. We recommend it to the favor and patronage of our people.

R. J. CARSON, Chairman.

Report of the Committee on Missions.

The following is submitted as the report for the conference year of 1856, of the missions within the bounds of the North Carolina annual Conference.

1st. The Raleigh City Mission.—

This mission has been served by Rev. Daniel Colbreth, who reports two appointments at which he has regularly preached, with a membership of 108, on probation and in full connection; and 64 children enjoying the benefit of Sabbath school instruction.

The mission is regarded as being in a sound and beautiful condition, and at Macedonia, an appointment about 4 miles from the city of Raleigh the Missionary reports a prospect of accomplishing much good.

2nd. Raleigh Mission, African Church. This field of labor is reported by the Missionary, Rev. James Reid, to have been blessed to a considerable extent during the year; about 30 having professed conversion to God, and 20 admitted on trial in the church. 64 children are reported as enjoying catechetical instruction. The number of church members is 331, with a congregation numbering from six to eight hundred, who are regularly served twice on the Lord's day, and once during the week.

3d. Haw River. This Mission is within the Greensboro' District and has been served by James Long. The missionary reports 11 regular appointments for preaching, spread over a section of country some 50 miles in length, by 20 to 25 in width, and lying between the Haw River and Raleigh Circuits, and, in the absence of the missionary almost entirely destitute of the preached word of life. Threescore societies have been formed during the year, numbering in all 20 members; money has been raised for the building of two good churches, which are now in process of erection; a hearty reception from the people has been met with; some interesting, though not extensive revivals have occurred, and the people are desirous the services of the Methodist ministry should be continued among them.

4th. The Blue Ridge Mission, lying in portions of Surry and Wilkes counties, and served by Rev. Jno. W. Barker. Bro. Barker reports 166 children in Sabbath schools.

5th. Fishers River. This mission though recently established, is regarded as in a good condition, with a prospect of accomplishing much greater good; 50 white 2 colored members are reported.

6. Alleghany. Rev. J. F. Keenan has been employed on this mission. He reports its prospects as promising. 50 persons were converted to God as the fruits of a gracious revival on the mission. 224 Whites, 21 colored members, and 75 Sabbath school scholars are reported.

7. Tar River. On this Mission Rev. Jerome Johnson has labored, who reports 4 preaching places without any members in society; it is thought, however, there is a prospect of the accomplishment of good, should the labors of the missionary be continued.

8. Kinston. Rev. J. J. Hines has labored on this mission, and reports, under the blessing of God, a considerable measure of success. A good house of worship has been erected in Kinston, 81 members are in society and 147 children in the Sabbath school. This field of labor it is believed will be able hereafter to sustain itself.

9. Cape Fear. This is a Mission to the people of color, lying on the west side of the Cape Fear River, in Brunswick county. Rev. G. W. Farabee who has served the mission the past year, reports 4 regular appointments for preaching, including a new house of worship erected recently. 17 plantations are embraced in this mission. Number of church members reported 408, and 140 children under catechetical instruction. The mission is regarded as improving, and its continuance desired.

10. Cape Lookout. This Mission lies in the Atlantic District, and has been served by Rev. John Jones, P. E. of the District. In the absence of Bro. Jones no report has been received.

11. Cape Hatteras. Rev. S. B. Dozier was appointed to this Mission at the last Conference, and reports the church as in good condition, 73 persons have been admitted on trial during the year, making the total number of church members 543. There are also 4 Sabbath schools with 200 scholars.

12. Bath. The P. E. of the Washington District, within which this Mission is embraced, has employed Rev. Jesse Holland to serve the church within its bounds. Bro. Holland reports the condition of the mission as sound, a goodly number have been added to the church. 144 white, and 141 colored members are reported.

In submitting this Annual report it is felt to be a matter of grateful acknowledgement to Almighty God, that his blessing to so considerable extent has rested upon this department of ministerial labor.

The cause of missions is emphatically the cause of God. The subject exhibits the compassions of God in behalf of our race; means and efforts in promoting this enterprise express the sympathies he feels in behalf of a world lying in the wicked one. While much has been done, much more remains to be accomplished—the fields are everywhere white unto the harvest, and by all the susceptibilities for heaven or woe in the eternity to which all woe, are called upon to give our prayers, our tears, our substance to aid in bringing a lost world to the cross of our Lord Jesus Christ.

Report on the Bible Cause.

Your Committee beg leave to state, that the pressure of other engagements, has prevented the preparation of an elaborate report, were it desirable, of the designs, operations and success of the American Bible Society. Happily for that noble institution, it needs no commendation from us—its holy design, its steady maintenance of an unexceptionable catholicity, and the ability and integrity displayed in its management, have given it a world-wide reputation.

Under the blessing of God, the circulation of the Holy Scriptures, without note or comment, has become the right arm of our common Christianity, giving promise and hope of the speedy and universal spread of the Gospel of Christ; and the continued re-supply of the Bible through our whole country, affords the surest guaranty for the growth and permanency of our people in those high moral and christian virtues, which alone can make us a prosperous, holy and happy nation.

We rejoice at the indications of a growing attachment among the Methodists to this truly christian enterprise, and the cheerfulness with which they contribute of their means to its support. We trust that the streams of their benevolence will continue to flow into its treasury, until the issues of the American Bible Society, and those of its foreign coadjutors, shall be placed in every family of the earth. Your committee therefore recommend the adoption of the following resolution:

Resolved, That this Conference do most heartily commend to the confidence and support of our people the American Bible Society, and its excellent Agent in this State, Rev. Mr. Durwille, to their kind sympathy and christian regards.

All which is respectfully submitted,
JAS. JAMIESON, } Com.
WM. E. PELL, }
PETER DOUB, }

Report of the Agent of G. F. College.

To the N. C. Annual Conference.

DEAR BROTHERS, As your agent, appointed to complete the \$20,000 fund for the education of the daughters of the preachers in Greensboro' Female College, I beg leave to report:

The entire fund in bonds and cash now stands at \$11,250 70; of this amount \$8425 was obtained by Dr. Dozier, the balance by the present agent, that is to say \$10,834 70. I now have in hand \$1472 80 cash, not yet paid over to the College authorities.

My success would undoubtedly have been much greater, if I had not been visited by severe family affliction in the early part of the year, and been confined by my own sickness during several months of the most favorable season for my operations.

In this report I have not included a number of pledges conditioned upon contingencies, which I feel sure will take place. The report above gives only actual results.

Respectfully submitted,
W. GLOSS, Agent.
Greensboro', Nov. 17, 1856.

Report of Committee on Sabbath Schools.

The Committee on Sabbath Schools beg leave to submit the following report:

The cause of Sabbath Schools must be regarded as one most intimately identified with the prosperity of Zion, and to the extent that this enterprise is promoted, have we just reason to believe the membership of the church will be affected. Sabbath Schools are the Church's nurseries; to them she must look as the source whence shall be received her members best indoctrinated in all her usages.

These views were deeply implanted in the breast of the founder of Methodism, and, doubtless, influenced him in insisting so strenuously, as he was known to do, upon the ministry's giving proper attention to the instruction of the children. This principle has been incorporated in the economy of our beloved Zion until the present day, and the church of God must prove recreant to her best interests in any failure of effort to promote this enterprise.

Your committee greatly rejoice in the efforts put forth by our general Book Concern, in the publication of Sabbath School Books and the Sunday School Visitor; they would earnestly recommend to all our people the purchase of the books published by our own church, and the general circulation of the excellent and improved Sabbath School Visitor.

C. F. DEEMS, } Com.
J. H. WHEELER, }
T. S. CAMPBELL, }

Report of Committee on the Annual Exhibit of the Book Agents.

The committee to whom was referred the communication from the Book Agents, have had the same under consideration, and beg leave to recommend the passage of the following resolutions:

1. Resolved, That we approve the industry, prudence and energy with which the affairs of the publishing house have been conducted.

2. Resolved, That we recommend to our preachers and people increased diligence and unanimity in efforts to circulate the religious literature which is now flowing so richly and constantly from our own Publishing House.

3. Whereas, It appears from the Exhibit of the agents, that the Southern Methodist Quarterly Review is published at an annual loss to the church; while we heartily endorse the Quarterly Review, and feel deep morti-

fication in the failure of our people to sustain it.

Resolved, That we recommend the same discretion which prompted its removal to Nashville, to discontinue its publication when they deem it best to do so. R. T. HEFLIN, Chairman.
Greensboro', N. C., Nov. 18, 1856.

Selections.

The Infidel Son—Or the Last Admonition.

"I will never be guilty of founding my hopes of the future upon such a compiled mass of trash as is contained in that book (the Bible), mother. Talk of that's a boy of ten years of age, if he was hit with could have told a straighter story, and made a better book. I believe it to be the most—mess of lies ever imposed upon the public. I would rather go to hell, (if there is such a place), than have the name of bowing to that impostor, (Jesus Christ), and be dependent on his merits for salvation." "Beware, beware my son! God is not mocked, although, 'He beareth with the wicked long, yet he will not keep his anger for ever.' And 'all manner of sin shall be forgiven men, except the sin against the Holy Ghost,' which has no forgiveness. And many are the examples, both in sacred and profane history, of men who have been smitten down in the midst of their sinning against that blessed Spirit."

"Very, well, father, I'll risk all the cutting down that I shall get for cursing that book, and all the agonies connected therewith. Let it come, I'm not at all scared." "Oh! Father! why not this sin to his charge, for he knows not what he does." "Yes, I do know what I am about, and what I say—and mean it." "John, do you mean to drive your mother raving distracted? 'O my God! what have I done that this dreadful trial should come upon me in my old age?'" "Mother, if you do not want to hear me speak my sentiments, why do you always begin the subject? If you do not want to hear it, don't ever broach the subject again, for I never shall talk of that book in any other way." The above conversation took place between two fond parents and their only son, who was at home on a visit from college, and now was about to return.

And the son, who had just returned from college, and had just joined the Church at the same time with his wife, but had been discontinued. On entering the house, the pastor announced his name to the lady who was in the door, when the following conversation took place:

LADY. I don't believe I know you.
MINISTER. I suppose not. I have recently taken charge of the Methodist church in town, and finding your name on the class-book, have called to get acquainted with you.

L. (With a little embarrassment, I had heard your name, and ought to have remembered it; but I am so afflicted that I seldom get to church, and the name of our preacher had escaped my memory. I am truly glad to see you. I have been a member of the Church for years, and you are the first preacher who has ever been in our house.

It is useless to disguise the fact that the writer felt a degree of pleasure at the cordial reception he met, and with the reflection that he had not been among the number of those pastors who had neglected this afflicted child of God. Yet reflections of an unpleasant nature were mixed with these. How, thought he, will those ministers who have neglected this Christian woman, answer to Christ in the day of judgment? Might not her husband have been in the Church and on the way to heaven still, but for the neglect of those who were appointed to watch over the flock? And he went away, resolved to be more faithful in this matter than he ever had been.

One word to pastors, and this article will be brought to a close. You are just entering on your new field of labor. Consider the work at once, and be sure that no such charge ever be brought against you for this year's work, or any other. Souls are precious. Life is short. Eternity and judgment are drawing near. You are God's shepherds. The flocks are committed to your care. Your responsibility is great. You must give an account to God. What will you do in this matter? Say, Make the decision at once. God witnesses the thoughts of your mind, and registers the decision you make, and will keep an account of the way it is carried out. Shall his poor cry to heaven against you? Shall they face you at the bar of God, and charge you with their neglect? Gracious God, baptize us all afresh for the work, and grant that we may be ready to give an account to them when they come to judge the world!—A PASTOR.

P. S. Sweetheavens was written, I have been out forming the acquaintance of my charge, and several members of the Church have said that their pastor the last year was never at their houses.

A P.
TIME, THE SPRING—ETERNITY, THE HARVEST.—If thou art a child of Heaven, the more attractive our Father makes this world, so much the more shouldst thou be longing to behold the glory of that 'better land,' for if Spring can spread such charms over our sin blighted world, as to fill our hearts to overflowing, what will not Heaven be, when we remember, that 'eye hath not seen, ear hath not heard, nor the heart conceived' its joys and blessedness.

were, and O may never mortal hear such a cry as that again upon the shores of time, 'Mother! I'm lost! lost! lost!—damned! damned! damned! forever!' and as his class-mates drew near to the bed, among whom was the one who had poisoned his mind with infidelity, with a dreadful effort he rose in the bed and cried, as he fired his glaring eyes upon him; 'J— you have brought me to this, you have damned my soul! May the curses of the Almighty and the Lamb rest upon your soul forever.' Then, like a hellish fiend, he gnashed his teeth, and tried to get hold of him that he might tear him to pieces. Then followed a scene from which the strong fled with horror. But those poor parents had to hear and see it all, for he would not suffer them to be away a moment. He fell back upon his bed exhausted, crying 'O mother! mother, get some water to quench this fire that is burning me to death; then he tore his hair and rent his breast; the fire had already begun to burn, the smoke of which shall ascend up for ever and ever. And then again he cried, 'Oh mother, save me, the devils have come after me. Oh! mother, take me in your arms, and don't let them have me.' And, as his mother drew near to him, he buried his face in that fond bosom which had nourished and cherished him; but, alas! could not now protect or shield from the storm of the Almighty's wrath; for he turned from her, and with an unearthly voice he shrieked, 'father! mother! father save me; they come to drag my soul—my soul to hell —' And with his eyes starting from their sockets, he fell back upon his bed a corpse. The spirit had fled, but not like that of Lazarus, borne on the wings of a convoy of angels, but dragged by fiends to meet a fearful doom. May his dreadful fall prove a warning to those who would unwittingly walk in the same path as the prayer of the writer.

WM. M. COOLEY.
BARTON, N. B.

From the Nashville Christian Advocate.

Pastoral Visiting—An Incident.

In the year 185—, the writer was stationed in the town of S— According to his custom, he drew off the names of all the members in that charge, and carried them in his pocket, until he had visited and formed the acquaintance of all. Just one mile from the square, he found a family, the lady of which belonged to the Church, but was so afflicted that she seldom attended church, and had never joined the Church at the same time with his wife, but had been discontinued. On entering the house, the pastor announced his name to the lady who was in the door, when the following conversation took place:

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White Lies.

There is a class of petty deceptions which are called white lies, probably because they are thought not to be so very black as common, vulgar falsehoods. The latter are the offspring of malignity, and are designed to injure others, while the former are intended to please. They are deceptions made with the most amiable intentions, such as expressions of the highest respect and the warmest friendship which are not sincere, but which politeness seems to require. The motive of this polite dissimulation, and these delicate flatteries, is commonly a wish to say something pleasant, and they are thought to be entirely innocent, if not commendable.

Of course, we do not attach to the civilities of ordinary intercourse, or phrases of politeness, even when exag-

Are we Laboring for a Revival?

We hope that nothing will prevent any of our readers from considering this question with the prayerfulness and earnestness which it deserves. We offer a few thoughts upon it with an earnest desire that they may be productive of good.

Christianity began with a revival.— After the foundations were laid, by the instructions of the Saviour, by the great act of the atonement, by the historic attestations of the divinity of his mission, and by the preparation of the machinery of the church, the first practical step towards the conquest and regeneration of the world, was the outpouring of the Spirit and a genuine revival.

Methodism began with a revival.— After a preliminary preparation and discipline of the chosen human instruments, by fasting and study at Oxford, by well-meant but not fully enlightened missionary labors in America and elsewhere, and by instruction from German Moravians, the Wesleys and Whitefield were prepared to begin their evangelic preaching, which was the immediate precursor of genuine revivals.

Such has been the uniform history of the true church.

The theory of a steady growth without revivals is not confirmed by history. It is a conceit of human philosophy, not verified by fact. Steadiness of progress in all of God's works is brought about by a variety of action, and by successive activity and repose.

The trees bud in spring, mature their fruit in autumn, and rest and strengthen in winter, even in tropical climes unvisited by frost. Human history advances by gradations, not on an inclined plane.

It is so in the church. It grows out of human nature—out of the appointments of God. We do not subscribe to the doctrine that the Spirit of God is ever absent, that conversions are ever impossible, but we do believe that practically, in the most places, especially in permanent congregations not constantly replenished by new accessions, there will be where the gospel is faithfully preached, successive seasons of growth and consolidation, of increase in numbers, and increase of piety and in missionary efforts, and in the study and comprehension of the deep things of God.

Now what is a revival? It is a season, when that part of the word of God which is called power—when the thoughts of the people are turned to Christ, when preaching has supernatural efficacy, when Christian sympathy and a yearning for souls masters the preacher's mind, when the eyes spontaneously gush out with tears, when the prayers of the church are unusually fervent and direct, when a sense of unworthiness and unfaithfulness leads Christians to deep contrition and an anxiety to be delivered from the guilt of disgracing the religion of Christ, and when sinners are anxiously inquiring, What shall I do to be saved?

Are we laboring for a revival? If any minister or any Christian reading these lines does not respond affirmatively, he has reason to distrust his acceptance with Christ. He certainly is not just now fitted for his work or imbued with the spirit of his Master. He needs himself prayer and a new baptism of the Spirit of God.

But some may inquire, What have we to do with the matter? Is it in any way left to our decision? Will not God pour out his Spirit where and when he will? There is some degree of truth in almost every error. Pure, unmingled poison is seldom seen. We doubt not a truly faithful church might be called through a variety of history—some of the time enjoying much more than at others—but the Spirit of God is never absent. The Holy Spirit is omnipresent. God acts spiritually to convict of sin, to lead to Christ, according to law; and whenever and wherever the necessary conditions are complied with, there the Spirit is seen.

Let the church expect a revival, let the minister expect it, let them endeavor to be prepared for it by a more thorough consecration to the service of God; let it be sought earnestly in private prayer, and in earnest use of all the social and public means of grace, and God will not disappoint his children. May the blessing of God rest upon the people!—Zion's Herald.

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There is a class of petty deceptions which are called white lies, probably because they are thought not to be so very black as common, vulgar falsehoods. The latter are the offspring of malignity, and are designed to injure others, while the former are intended to please. They are deceptions made with the most amiable intentions, such as expressions of the highest respect and the warmest friendship which are not sincere, but which politeness seems to require. The motive of this polite dissimulation, and these delicate flatteries, is commonly a wish to say something pleasant, and they are thought to be entirely innocent, if not commendable.

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Far the Children.

Little Kindnesses.

"It is sweet to do something for those that we love.
Though the favor be ever so small."

Brothers, sisters, do you ever try the effect which little acts of kindness produce upon that charmed circle which we call home? We love to receive little favors ourselves, and how pleasant the reception of them makes the circle! To draw up the arm-chair and get the slippers for father, to watch if any little service can be rendered to mother,—to help brother to assist sister, how pleasant it makes home.

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it for a moment; the little fellow hangs down his head, but the next he looks brightly up.

"I can get my sister to help me," he says. That is right, sister help little brother, and you are budding in many an hour of dark temptation.

"I don't know how to do this sum, but brother will show me," says another little one.

"Sister, I've dropped a stitch in my knitting; I tried to pick it up, but it has run down, and I can't fix it."

The little girl's face is flushed, and she watches her sister with a nervous anxiety while she replaces the 'naughty stitch.'

"Oh, I am so glad," she says, as she receives it again from the hands of her sister, all nicely arranged; "you are a good girl, Mary."

"Bring it to me sooner, next time, and then it won't get so bad," said the gentle voice of Mary. The little one bounds away with a light heart to finish her task.

If Mary had not helped her, she would have lost her walk in the garden. Surely it is better to do as Mary did, than to say, 'Oh, go away, and don't trouble me; or to scold the little one all the time you are performing the trifling favor.

Little acts of kindness, gentle words, loving smiles, they strew the path of life with flowers; they make the sun shine brighter and the green earth greener; and He who bids us "love one another," looks with favor upon the gentle and kind-hearted, and he pronounced the meek blessed.

Brothers, sisters, love one another,—bear with one another. If one offend, forgive and love him still; and whatever may be the faults of others, we must remember that, in the sight of God, we have others as great and perhaps greater than theirs.

Be kind to the little ones; they will often be fretful and wayward. Be patient with them, and amuse them. How often a whole family of little ones are restored to good humor by an elder member proposing some new play, and perhaps joining in it, or gathering them round her while she relates some pleasant story.

And brothers, do you think, because you are stronger, it is unmanly to be gentle to your little brothers and sisters. The nobleness of heart and true manliness of conduct are never coupled with pride and arrogance.

Nobility and gentleness go hand in hand; and when I see a young gentleman kind and respectful to his mother, and gentle and forbearing to his brothers and sisters, I think he has a noble heart.

Ah! many a mother's and many a sister's heart has been wrung by the cold neglect and stiff unkindness of those whom God has made their natural protectors.

Brothers, sisters, never be unkind to one another; never be ashamed to help one another; never be ashamed to help any one; and you will find, that though it is pleasant to receive favors, yet it is more blessed to give than to receive.—Sabbath School Advocate.