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Poetry.

THE PASTOR'S WELCOME.

Under the shadow of a fair-of-hill, Shown by the light of centuried dim, We see the form of the Master stand, And the twelve disciples that followed him.

On every wild and distant shore, Behind the world is journeyed over, By messengers of God to man, No path so far, no peak so bare, No goal so distant, no goal so near, No soul so tossed on being's strand, It may not find his helping hand.

Then when the form of God to-day, To come and to the living land and voice, To touch our hearts and to our souls, To guide us to the better way, We turn to him, the Lord our God, To seek his aid, his love, his aid, To children's hearts to parents' prayer, —Methodist Recorder.

Communicated.

LETTER FROM DR. LOVICK PIERCE.

To the Members and Members of the S. C. Conference—Blessed Brethren: I wrote a personal letter to a worthy member of your Conference, in which I expressed my unjust fears, that you were being neglected—neither by the Board nor the Society.

Storms come and the crop is cut off, and the preacher must go up to Conference with one, two, three and four hundred dollars short; while if we, as members of God's church, would study duty and each one put his hand in his pocket and draw out an extra dollar, how readily could all these short comings be done away with.

Now brethren, commence at the beginning of the year, and lay aside every work or every mortal to-morrow, and you will see how easily you have paid your preacher. A little every week, which you will not feel, will, at the end of the year, make for you a handsome donation.

Try it. Don't think that brother so and so ought to pay so much—he thinks just that of you, and now both of you think of self and do the best you can in the light of real duty, and you'll find a happy ending.

Another thing, your paper ought to be truly sustained. Every member of the church, or every family ought to take your paper, which would give you an opportunity to extend it to greater usefulness, and be of great benefit to themselves. Methodists of the North Carolina Conference, you must sustain your paper; and we ought, also, to stand squarely up for our Colleges in order to make them a success;—indeed, as Methodists, we should stand up as men for every interest connected with our church.

Truly, Yours, Wm. L. Pierce.

For the Advocate.

WHO HEAVEN IS FOR.

[OLD SM, in the Atlanta Constitution]

"Brethren, my experience is that it ain't de profession of 'ligion, but de casual practice of it makes a man 'ceptable to yender. Wen yer gits to de golden gate an' Peter looks yer right in de eye an' yer shows him yer long eye, and says, 'pompous like, dat yer 'longed to a big church, de 'pote'll shake his head an' say, 'Dat ain't nutter get yer through.' But if yer takes all yer bills under yer arm, yer grocer bills, an' yer rent bills, an' he looks 'em over an' finds 'em all receipted, he'll say, 'yer title's clear,' an' unlock de gate an' let yer pitch yer voice for de angels' song. But tain't no use yer trawling along dat narrer path 'less yer carry, folded up in yer creel, a good rec'ommendation from yer creditors. Hebben ain't no place for a man who has to dodge round a corner for fear ob meetin' some one who'll ask for dat little bill dat nebber was paid."

Messrs Editors: While perusing a paper lately I came across the above which I clipped for republication in the columns of the dear old Advocate. It should have also included in his list those, who after working their preacher hard all the year, often sitting in judgment and criticism, of his actions and labor, send him off to Conference, in consequence of their meanness and stinginess, with one third or one half of the salary promised him at the commencement of the year, but with many desires and petitions for his return. Desires and petitions cost nothing, but it requires money to purchase food and clothing for the minister and his family especially in our State as upon:

"An examination of the salaries of ministers in Virginia, South Carolina, Georgia, Kentucky and North Carolina, shows a lower average in North Carolina than either of the other States. Georgia supports her ministers best, Kentucky next, Virginia third, and South Carolina fourth."

Those who give stingingly or grudgingly to the Missionary cause or to what is called our Conference collection for the worn out, disabled and deceased preachers, the widows and orphans, might, with becoming propriety, also be included in Old SM's list, for "God loveth a cheerful giver," and "those who give to the poor lend to the Lord."

Yours truly, Wm. L. Pierce.

Wilmington, N. C., Nov. 28, 1878.

For the Advocate.

SOMETHING NEW!

A WANT SUPPLIED.

Quarterly Conference Record.

We are glad to announce that a complete and simple Quarterly Conference Book has been prepared by a layman of our Church who has had a long experience as a Quarterly Conference Secretary.

The copy was examined and approved by the Book Agent and Editor, and by preachers and laymen noted for their systematic views and methods. It is complete for a period of four years, or until the next session of the General Conference, when some alteration may be made in the formula of questions. Convenient blanks are provided for the official roll, for the Minutes, and all necessary statistical information, and a supplement of four ruled pages is inserted after the minutes of each session, upon which may be recorded pastors and trustees reports, and memoirs of deceased local preachers and official members. The Record also contains a page of Episcopal decisions upon Quarterly Conference questions, and two pages of forms of official papers, extracted from the Manual of the Discipline by the Book Editor. This book will be a great help to Presiding Elders and Quarterly Conference Secretaries, and it is generally adopted will insure to the Church the benefit of uniform and correct records.

Just such a book has always been needed, and, considering its simple and easy methods, it is surprising that one has never been furnished before.

The copyright has been donated to the Publishing House with the hope that this Record Book will reach every part of our Connection.

Let every Presiding Elder send for a copy, and there will be no trouble to introduce it. There is scarcely a Quarterly Conference Secretary in our Church but that would cheerfully pay for it himself for the saving of time and labor in keeping the records. Price \$1, postage extra. Send orders to J. B. McFERRIS, Agent.

Selections.

THE MODERN DANCE.

The Modern Dance is one of the greatest evils of the land. All Christians should unite in attempts to check the evil. In view of the approaching holidays we copy the following from the Louisville Christian Observer:

SIX FACTS.

There are six facts in reference to the modern dance that probably will not be disputed by the candid:

First. It is an amusement that is peculiarly liable to be carried to an excess, and to dissipate faith and repentance and the love of God. Croquet playing, chess playing, picnicking, evening calling, wedding parties or walking parties, are not so liable to end in excess or to destroy sobriety of thought and godly living. It is a special religious interest existing in any community, dancing parties are the quickest way to dissipate it. The dancing Church members are not usually the praying Church members. The dancers are not called upon by the serious for spiritual advice. Dancing is an amusement peculiarly dangerous to religious living.

Secondly. The sober, well-formed judgment of Christians is opposed to dancing. All the Churches have pronounced against it. Last winter we published a series of articles by the Rev. J. N. Crag, D. D., that show it is a very clerical. Two weeks ago we published a column of extracts from various religious papers, proving the same fact. With very little research traits whole page could be filled with extracts to the same purport. Our own General Assembly, in twelve years, passed three solemn deliverances, disapproving and discommending the modern dance. There is not a Christian Church or body that does not agree with us. Roman Catholic Archbishops, Episcopal Bishops, Methodist, Baptist and Presbyterian divines, are unanimous on this point, although they differ very widely on other points. The carefully considered judgment of Christendom condemns the modern dance. It is not classed with promenade or teaparties. And it is not probable that they all, looking at this subject from such different standpoints, with such varied prejudices, should be in error on a subject which has been so frequently discussed and so carefully considered.

Thirdly. The world claims dancing as its own. We cannot abridge the

liberty of the world of thinking as it chooses. The world claims dancing as the badge of worldliness. Just as the tri-color is the flag of France, and the red, white and blue the flag of the United States, so is dancing the badge of worldliness. We may deny the right of France, or the United States, to choose its colors, but we cannot deny the fact. The world agrees with the Church in regarding dancing as an impropriety in Church members. It has little respect for dancing Christians. It claims dancing for itself. The Church and the world are unanimous on this subject. As it is probable that the world, as well as the Church, should be unanimously in error, in regard to the dance?

Fourthly. The Church and the world agree on another point, that dancing is not a sin in itself, like murder or slander, and that it is not in itself necessarily a violation of the seventh Commandment. The assertion that it is, condemns as "sinners" very many persons and a large class of society. It made individually and personally, the charge, in our Southern land, would probably be answered by a bullet, for our Southern people are jealous of the honor and purity of our mothers, sisters and wives. The Church and the world also agree that some forms of the fashionable dance are more objectionable than others. If the dance is in itself a gross violation of the seventh or any other Commandment, the position of the General Assembly and of the Synod of Georgia is certainly worthy of grave censure. The Church and the world agree that dancing is not a gross immorality.

Fifthly. There is a like unanimity on a fifth point, that Church members are not compelled by any moral obligation to dance. There is no law "Thou shalt dance"; there is no Church regulation compelling them to dance. There is no social usage that is binding upon them, that forces them to dance. The world is willing to accord the liberty of restraining from dancing, and the Church does not curtail their freedom in this regard.

Sixthly. Dancing wounds the conscience and offends the great majority of Christians. If we are a duty to dance, we should disregard the wishes, the feelings and the conscience of others. But it is not a moral duty. Christian love, the love and affection which we should have for those who are sharers of our hopes and joys, with whom we hope to spend an immortality of bliss and glory, suggests that we refrain from what pains and grieves them. This is the principle of even common courtesy. Irritating subjects of conversation, remarks that may annoy or displease, are tacitly avoided in good society. Well bred members of a social gathering avoid acts that offend each other. And negligence is it the law of Christian love, that we should not needlessly pain those for whom Christ died. It is the privilege of all Christians not to dance.

In conclusion, a word to parents. All parents, even those who are ungodly, hope that their children may be godly and religious, and when they become so they are expected to give up dancing. Is it worth while to laboriously teach them an art which may be a hindrance to their fulfilling the wishes of their parents, and which their parents wish them to abandon and forgo?

If the six facts above stated are acknowledged, as they will be, we hope, and commend themselves to the candid and unprejudiced, they settle the question of dancing for all who wish to live near their Saviour, and to be imbued more and more with his Spirit.

BENEFIT OF LAUGHING.

Dr. Greene, in his "Problem of Health," says there is not the remotest corner or little inlet of the minutest blood-vessel of the human body that does not feel some wavelet from the convulsion occasioned by good, hearty laughter. The life principle, of the central man, is shaken to the inmost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the person who indulges therein. The blood moves more rapidly, and conveys a different impression to all the organs of the body, as it visits them on that peculiar mystic journey when the man is laughing, from what it uses at other times, for this reason every good hearty laugh in which a person indulges tends to lengthen his life, conveying as it does, a new and distinct stimulus to the vital force. Doubtless the time will come when physicians conceding more importance than they now do to the influence of the mind upon the vital forces of the body, will make their prescriptions more with reference to the mind, and less to drugs for the body; and will in so doing find the best and most effective method of producing the required effects upon the patient.—Presbyterian.

This is a boy's composition on girls: "Girls are the only folks that has their own way every time. Girls is of several thousand kinds, and sometimes one girl can be like several thousand girls if she wants to do anything. This is all I know about girls, and father says the less I know about them, the better off I am."

Thirdly. The world claims dancing as its own. We cannot abridge the

THE CLOSING HOURS OF THE CONFERENCE.

It was 10 o'clock, night, before last when Rev. Dr. Closs, the father of the Conference, invoked the divine blessing upon the ministers before parting, and there had been a rush of business during the last day of the session, as there always is. In consequence of these facts the report of the peculiarly solemn and interesting services just before adjournment was necessarily abridged. The Church was crowded, and the anxiety which the ministers felt to know where and with whom their lots were to be cast, was imparted in a measure to the vast assembly, for it was known that in a few minutes the presiding elders would announce the appointments for the next Conference year. It is a singular freak of human nature that when we are most anxious we are often gayest, but the gayety is usually of such a nervous and unbecomingly exuberant character that it is as easily detected as the inexpressible laugh of embarrassment. So the proceedings of the evening session, immediately before the announcements, were marked by an apparent playfulness, which the portion of the congregation less sensible to the influences of the surrounding circumstances, were somewhat at a loss to understand. Resolutions of thanks, one after another, and in some instances several sets of resolutions to each class, were passed to the citizens, the ladies, the reporters, the ushers, and finally the cooks, until at last a rather impudent newspaper man had the temerity to suggest to a few surrounding delegates the propriety of a resolution declaring that all chickens which had suffered death during the week be pronounced martyrs to a good cause, but for some reason the resolution was not put to the vote.

There was no lack of solemnity, however, when Rev. Dr. Closs entered the pulpit and asked Dr. Burkhead to make the closing prayer, and as the minister prayed for peace and harmony in the Church, and that grace might be given the preachers to live as became the servants of Christ, wherever those in authority had said they should go, and to die as becomes the faithful and the just, if this should be the lot of any there bowed down, and when Dr. Closs, in a voice tremulous with age, spoke of the possibilities of the coming year, and of the duties and privileges of the messengers of the Truth the genuine feelings of the body were everywhere manifest.

In the course of Dr. Closs' remarks he stated that the present Conference had been as harmonious and pleasant as he had ever known. In this all the ministers agree. With a single exception there was no minister charged with conduct unbecoming a preacher of the Gospel; there were no differences among the members except a difference of opinion as to certain practical measures. The ministers parted in the Church, and by 8 o'clock yesterday morning nearly all had left the city.—Charlotte Observer.

THE SECRET OF POWER FOR GOD.

A man's power in any work for God depends wholly on God's use of him. There are no exceptions to this truth. It is operative always and in all cases. God is the only source of power. No zeal, no knowledge, no wisdom, amounts to anything in the prosecution of God's work save as God makes it effective. Those men who believe this—and who put themselves absolutely and trustfully, with all that they are and all that they possess, with all their faults and all their lack, into the hands of God, to be used by him at his pleasure—become men of power, to the honor of God, and to the good of their fellows; and no other men are really powerful in God's service.

A great deal of time is wasted in discussing the sources of power of this or that successful evangelist, or pastor, or lay-worker, because of forgetfulness of this truth. Men are studying the ways of the worker that they may become partakers of his power, instead of turning to the One who is the source of his power, that they also may be used effectively in a similar sphere—or in another, utterly dissimilar. Hearing of the triumph of a striding shepherd, with sling and stones, over a mailed giant with sword and spear, they begin to ask about the sort of pebbles he used, and the precise pattern of his sling, and the peculiar swing of his arm in the final cast, with the thought that if they could be similarly equipped, and have that lad's experiences in stone-slinging, they also would be giant-killers; and the multitude would be sounding their praises. They depreciate the fact that the shepherd by went into that fight as the Lord's representative, resting wholly on the Lord for victory. "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied," was his battle-cry. "And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands." If Goliath had been on the other, in that battle, sword

SPEAK TO THAT MAN.

Be quick, for he's in danger! His soul is in peril! The danger is imminent. He is a sinner against God and death is on his track. The grave yawns to receive him. The month of hell opens to admit him, and devils, with fiendish exultations, rejoice at prospect of his coming. This day a voice may divide the sky which will summon him to the judgment, or you to your account, and should the voice fall on his ear or yours, the opportunity of the hour will be gone forever. Should he die in his sins, and you live, guilt will be on your soul, because you failed to warn him of his danger and invite him to the only Saviour. Should you die and he live, having before your dying, spoken the word, warned him, invited him, plead with him, won him to Christ, you might carry the news to heaven of a soul saved from death and hell, and thus cause the angels to rejoice by the glad intelligence, which you convey to them, for there is joy in heaven among the angels of God over one sinner who repents of his sin, and added star would sparkle in the crown of your rejoicing brother, if through your instrumentality, the repentant one was brought into the fellowship of the divine.

Oh then, for the sake of Christ, who died for the perishing, and who yearns over them with a pitying tenderness, begotten of His sufferings and His love, for the sake of the perishing themselves, who sleep carnally, while dangers gather thick and dark about them, for the strength which would come to your own soul as you help others, and because the claims which humanity unswayed has on humanity saved, speak to men—that man! Do it now. Do not put it off till to-morrow. The chances are if you put it off till to-morrow, you will not do it to-morrow. Now is God's time. Speak now.—Exchange.

A WORD OF WARNING.

What a virtue is candor! It is a rare endowment, and yet when possessed and practised it makes a life beautiful indeed. Men sometimes talk sunshine to your face, and growl thunder behind your back. When you meet them you are led to believe, from their polite attentions, that they are true friends—that your interest, your reputation, your soul's peace and your joy, are all safe in their keeping. Be not too confident. Sometimes the smooth talker is a rough neighbor. Of course you have your faults, your infirmities; every one has. But you prefer that when these weaknesses are mentioned at all, it shall be to yourself, and not to another. You little dream, sometimes, how readily the least deflection from the line of a lettered regularity, your mere playful concession, a half-said apology for a wrong you invariably payed for righting, has been caught up, repeated and torn into a grave moral delinquency. Beware of your confidants even among believers. The hawks are on the wing. Buzzards swoop the air of heaven.—Methodist Recorder.

THE OVER-TIMID.

There are members of all our Churches who are afraid to undertake to be useful. They say, and are doubtless honest in their disbelief of themselves, that they are not qualified. Yet herein they are mistaken. All qualification of whatever sort anywhere is the result of effort, and of persistent effort. Make a beginning. Be not simply a hearer of the word, but take its directions, trusting in Him who has said, "My grace is sufficient for you." Do not be afraid of failure or of criticism. Do the best you can, and you shall find that faith will beget experience, and experience faith, and ere long you will wonder why you waited to enter upon some pathway of Christian work. And then you shall have joy in discipleship. The unhappy, the discontented, the irritable, the fault-finding, and censorious members of active and aggressive Churches are commonly found to be those who sit still and decline to share with others in the service whereunto they are called. A united Church can never be where there is room for many who are too timid to undertake tasks for Christ, and yet bold enough to sit in judgment upon the ways, methods, and manners of others.—Christian Intelligencer.

YOUR NAME.

Good people, please be careful when you put your names to. Read a petition before you sign it. Try an article and test it well before you write a glowing eulogy upon it. Avoid giving a written recommendation to a stranger because he asks you and you want to get rid of him as easily as possible. Some of you have done too much harm already by your thoughtlessness, and by your exceeding great good nature. Your names are hawked about the country too freely. You are made to praise all sorts of things—pianos, sausage choppers, books, clothes-lines, patent pills, sewing machines, steel pens, washing machines, insurance companies, railroad corporations and the "celebrated matchless compound soap!" Have a care, good people, and do not, even if you receive a present now and then, indulge in the ignoble act of puffing. Your name carries some weight with it. Use the greatest caution in lending it, lest you present a worthless man or a worthless article into notice.—Methodist.

QUARRELING CHRISTIANS.

(Anonymous)

No man will grow as a Christian who lives in a state of quarrel. In enmity against God, he is, of course, not a Christian at all; but reconciled to him he must remain a dwarf, unless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words and hard strife for even the best doctrine, he will stunt the growth of a divine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honoring God, while absorbing the sin and putting the sinners. We are to conduct a warfare, but our fight is to be a "good" one, which means that it is to be directed against wrong and in favor of right, and also that it is to be waged so that in the darkest day of defeat we may be able to say, "Father, forgive them, for they know not what they do."

DEPENDENCE.

(Prof. Butler)

Even of perfect manhood the sense of dependence is one of the most characteristic features. It is not a mark of human nature in a fallen state only, but even in its state of greatest completeness. Man was made to depend on God as really as the new-born infant depends on its mother, or as the vine depends on the stake that supports it. And Jesus, it appears, was pleased to assume humanity with this as really as any other feature. He had a man's sense of dependence, a man's feeling of want—of want to be supplied only from the divine stores, and for the supply of which these stores must be asked in prayer. He had a man's feeling that his soul was not a fountain, but a cistern; and that for all that was needed for his daily life, labors, trials, and graces, he must apply to his Father. The fountain from which he drew was the same as ours.

THE TRUE WIFE.

The true wife is often unfashionable, in loving her husband, and him only—in not caring to attract idle admiration, or the homage of the more serious admirer. When she marries, it was for love pure and simple; and she did not look to her husband as for her papers of release from control and her charter for unlimited freedom. She has no very decided opinions on politics, woman's rights, or the doctrine of fate and free-will. She slips insensibly and by the natural training of love into the grooves of thought where her husband finds himself, and holds his position to be the best of all because it is his. She is more content with his fame than she would be with her own; indeed she finds hers in his, and would not care to be a personage on her own account.—She desires for herself, for her honor, supreme personal happiness, only his love, only his health and property, and so long as he is safe, her star is without a cloud to veil its brightness.—Ec.

REST.

Many a woman who can not afford plenty of help wears herself out when she need not do so, by adding unnecessary work. I like pretty things; tucks, ruffles and embroideries are great additions to garments, and so are pies, puddings and preserves to the table; but if the day is fully occupied in making plain garments and preparing plain meals; hours that are needed for rest should not be encroached upon by the useless trimmings of the dress, and often unwholesome extras of the repast. Work is good for every healthy person, but rest is good also; and we make minds as well as bodies. We may make slaves of ourselves, and that is no more to be clean and whole is a duty; but I should like to preach to some women I have known until they really felt that the body is more than merely to keep strong eyes, and a straight back, and a sweet temper, is better for one who is a mother than to have her children clad in elaborate garments which it takes hours to iron and fluff. Good mother! perfect cleanliness in plain hems or straight flat trimmings of some kind,

will make any children look well-tressed; and in their season a dessert of fruit tastes better and does more good than all the pies and puddings that can be manufactured. Make your work as easy as is consistent with order, cleanliness and tidiness, and save some hours for walking with your children, for reading, for talking with your husband, and even for sitting utterly idle in the twilight of a summer's day, or before the fire of a winter's evening.—Mrs. Sidden.

PARAGRAPHIC.

If we would be as diligent in studying the blessings and comforts placed within our reach, as we are in contemplating the sorrows and calamities of life, how much happier we could be.

The glory of the good is in their conscience, and not in the tongues of men. The gladness of the just is of God, and in God; and their joy is the truth.

There is more of the Christ-spirit in carrying a basket of provisions to the afflicted poor when no person knows of it, than in some quarter hour prayers that can be heard four or five squares around.

God loves to give, and he loves to have his people give. He does not like to have them covetous; he does not like to see them hoard; so, when we learn to give and love to give, we become like him.

Whoever sincerely endeavors to do all the good he can will probably do much more than he imagines, or will ever know to the day of judgment, when the secrets of all hearts shall be made manifest.

Tasso, being urged to avenge himself upon a man who had done him many injuries, said, "I wish to take from him neither his property, nor his life, nor his honors, but only his ill will toward me."

The real security of Christianity is to be found in its benevolent morality; in its expiatory adaptation to the human heart; in the facility with which its scheme accommodates itself to the capacity of every human intellect; in the consolation which it bears to every house of mourning; in the light with which it brightens the great mystery of the grave.

"Mr. President," said a delegate in a recent convention, "I think we should adjourn till to-morrow, as I notice that there are fifteen delegates in this convention here who are absent."

Doting mother: "Yes, I shall be happy to give you two wages you ask; but I shall expect you to love the dear children." Nurse: "I shall be very happy to do so, ma'am; but, of course—that would be an extra."

Conscientious Greek professor, remonstrating with sophomore for creating disturbance in the class-room, lays his hand insinuatingly upon the refractory one's shoulder, and says: "My dear young man, the devil has hold upon you!"—Nassau Literary Magazine.

Two things characterize every Church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. The first appertains more directly to the heart; the second appertains as well to the heart, the hands and purse. The fullest combination of the two would almost realize the ideal of Church life in its highest form.—Theodore L. Cuyler.

Un-temper'd medicine—"Ma'am, if women were admitted to Paradise, their tongues would make it a purgatory!" Impatient patient—"And some physicians, if allowed to practice, there would make it a desert!"

A little girl suffering from rheumatism was crying piteously, when her father, thinking to divert her mind from the pain, said: "Mamie, I have just been to see your little cousin Joe, and he has the measles." She at once cried out, "Why didn't he send me some?"

I will govern my life and thoughts as if the whole world were to see the one and to read the other, for what does it signify to make anything a secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open?

The happiness of life is made up of minute fractions—the little, soon forgotten, charities of a kiss, a smile, a kind look, a heartfelt compliment in the disguise of a friendly remark, and the countless other infinitesimals of pleasant thought and feeling.

The wise man has his follies no less than the fool; but it has been said that herein lies the difference—the follies of the fool are known to the world, but are hidden from himself; the follies of the wise man are known to himself, but hidden from the world;

Words are little things, but they strike hard. We utter them so easily that we are apt to forget their hidden power. Fitly spoken, they act like the sunshine, the dew and the fertilizing rain, but when unwisely, like the frost, the hail, and devastating tempest,