

**WHY A LADY DID NOT DANCE.**

1. "Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into very close contact with very pernicious company; and evil communications corrupt good manners.

3. Dancing would require me to use and permit freedoms with the other sex of which I would be heartily ashamed, and which I believe to be wrong.

4. Most ministers and good people disapprove of dancing, and I think it is not safe to set myself against them; if a thing be even doubtful, I wish to be on the safe side.

5. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.

6. Dancing is often accompanied by drinking, and drinking produces a great deal of evil.

7. I am told dancing is a great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.

8. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from God and my Saviour.

9. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that lie against dancing."

**QUARANTINE YOUR HOUSE.**

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of pestilence. To effectually protect your homes from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence in their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tales of vice, the obscene pictures, the whole flood of wicked, degraded, crime-producing literature that threatens us. Put in reach of your families good papers, magazines and books. Bait them with a chaste story and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter. — *Ec.*

**KEEP RIGHT WITH GOD.**

A child of God should not leave his bedroom in the morning without being on good terms with his God. We should not dare go into the world and feel, "I am out of harmony with my Lord. All is not right between God and my soul." In domestic life we are wise if we square matters before we separate for the day; let us part with a kiss. This method of unbroken fel-

lowship should be carefully maintained toward toward God. Be at perfect rest with him. "Acquaint thyself with him, and be at peace, for thereby good shall come unto thee." If you cannot get rest with God, perhaps some fault of character may prevent you enjoying that perfect rest. See where the flaw is. Are you living in any sin? If so, the sun may have risen, but there is a bandage over your eyes; you will still be in the dark. Get rid of that which blinds you. Or are you trusting yourself as well as trusting in Christ? Are you relying on your experience? Then I do not wonder if you miss the rest of faith. Get rid of all that spoils the simplicity of your faith. Come to the Lord, and rest in him; tell out your grief to Jesus, and he will breathe on you and say, "Peace be unto you.—*Our Young Folks.*"

**THE EVERLASTING ARMS.**

One of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." It is not often preached from, perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father, the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness, he remembers that we are but dust.—*T. L. Cuyler, D.D.*

**FORGET SELF.**

It is almost as presumptuous to think you can do nothing as to think you can do everything. The latter fully supposes that God exhausted himself when he made you; but the former supposes that God made a hopeless blunder when he made you, which is quite as impious for you to think. This false humility, which enfeebles and paralyzes, in distinction from the true humility which stimulates, comes from an over-thought about self, and so is really pride. Any man, who is good for anything, if he is always thinking of himself, will come to think himself good for nothing very soon. Hence, the best thing to do is to stop thinking about self, to shake off this poisoning self-consciousness, this oversense of one's own personality, to forget self by becoming absorbed in the desire to serve God and bless our fellow-men. Duty and love are two powers which will rescue us from this bondage—duty to him above us, love to those around us. Here is our hope for all noble and truly humble work. This puts us into right relations with others, and frees us from those false relations which cripple and harm.—*Brooks.*