

SELECTIONS.

WEARY WOMEN

Nothing is more thoroughly mistaken than the idea that a woman fulfills her duty by doing an amount of work that is far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, overworked wife and mother—a woman who is tired all her life through. If the work of the household cannot be accomplished by order, system and moderate work, without the necessity of wearing, heart-breaking toil, without making life a treadmill of labor, then for the sake of humanity, let the work go. Better to live in the midst of disorder than that order should be purchased at so high a price—the cost of health, strength, happiness and all that makes existence endurable.

The woman who spends her life in unnecessary labor is by this very labor unfitted for the higher duties of home. She should be the haven of rest to which both children and husband turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, and the tender confidant and helpmeet of the other. How is it possible for a woman exhausted in body, and, as a natural consequence, in mind also, to perform either of these offices? It is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and more than all, her youth, the last thing that a woman should allow to slip from her; for no matter how old she is in years, she should be young in heart and feeling, for the youth of age is some times more attractive than youth itself.

To the overworked woman this green old age is out of the question. Her disposition is often ruined, her temper soured, her very nature changed by the burden which, too heavy to carry, is only dragged along. Even her affections are blunted, and she becomes merely a machine,—a woman without the time to be womanly, a mother without the time to train and guide her children, a wife without the time to sympathize with and cheer her husband; a woman so overworked during the day that when night comes her sole thought and most intense longings are for the rest and sleep that probably will not come, and even if they should, that she is too tired to enjoy. Better by far let everything go unfinished, and live as best she can, than entail on herself and family the curse of overwork.—*Sunitary Magazine.*

The manly man will always be the welcome man in society. Others may, from special gifts of conversation, anecdote, or fair exterior be favorites for a time, but the one who remains firmly fixed in the regard and esteem of society, is the man who has the inward graces of true manhood. His welcome will never wear out. His family life will be equally blest. The political community, the social sphere, and the family will alike appreciate such a character and be benefited by it. He will be a constant and efficient pattern for his children, and they will grow up to be the substantial supporters of the country's noble institutions. Most of the children who become evil or useless members of the community, who become the great host of the loose and crooked, are those that have loose and crooked fathers, men who live from expediency and not principle, and who bring up their children to the same gypsy morals. But the manly man will have more than the homage of his fellows. He will have the approbation of his own conscience. He will feel at every step the unspeakable luxury of knowing that he is doing right, that he is fulfilling his manhood's requirements, that he is rising toward God and not shrinking toward Satan. There is no such joy this side of heaven as that of the clean heart, for it is the pure in heart that see God. The man who lives according to God's grand plan, the man of truth and righteousness, the manly man carries with him an inexhaustible fountain of joy and peace. He finds in daily experience that wisdom's ways are ways of pleasantness and all her paths are peace.—*Howard Crosby.*

The late Dr. William Pulsford, of Glasgow, used to tell with scorn, says Dr. Fergus Ferguson, that once he had a letter from a clergyman, who has since become a bishop, asking him how to translate a difficult German sentence. The church dignitary, in a moment of forgetfulness, had styled him "Rev.;" but remembering the assumptions of his church had elided the "Rev.," and substituted plain "Mr." Dr. Pulsford also told how the wife of a vicar, in whose house he was staying as a friend, when her husband had not returned from town could not ask him to say grace, but said it herself.

In a New England town a new minister had been called and settled. In that town was a "God-forsaken" old reprobate, whom nobly respected or spoke to if they could avoid it. He had never been known to go inside a church. He only worked when driven by necessity to do so, and loafed about the town a common nuisance. A few days after the new minister came to the town he met the old sinner on the village street, and bowing, spoke a pleasant "Good morning," and passed on. The old man turned and looked after him and made inquiry of some one as to who he might be. The same thing happened a day or two afterwards, and again after a week or two. Some one told the minister that he had made a friend of Blank, and laughing told him that he was wasting politeness on the old reprobate. "Never mind," said the minister, "it does not cost much to be polite, and no more to an old reprobate than to the squire of the town." It was not long till old Blank was noticed creeping into the corner of the church farthest from the pulpit and nearest to the door. He had come in late and was the first to leave the church. He came again and again, and was finally brought to Christ, and during the rest of his life lived a consistent and earnest Christian life. He said the minister's bow was what did it. We do not know whether this little incident has any lesson in it for any of our readers, but we give it as it was told us.—*Ex.*

The lack of discipline in our churches is today the main cause of their weakness and inefficiency. This is true in every sense of the word. The want of training and systematic development, accounts for the lack of growth and strength. A church should be disciplined, in the primary sense of trained, in all the features of its work. Want of liberality, in the support of every good work is due largely to a want of training in that direction. Churches should be trained to give, to worship, to work. And this should be begun as early as possible with each member. Then the laboring with offenders and excluding of them from fellowship if they cannot be brought to repentance, is also essential to the prosperity of any church. A little leaven leavens the whole lump, says Paul; and he says this with reference to this very matter. The retaining of all kinds of dead material in the church, corrupts the whole body. Discipline should be in kindness and love, but it should be uncompromising. A church of God can afford to make no compromises with the world.—*Guide.*

COREA.—Corea now rejoices in its first baptized convert. Only recently has the hermit nation been opened to missionaries. This first convert heard about Christianity by reading what a Chinese book had said against Christians and the religion of Christ. He was led to try and look further into it, and now rejoices in the glorious liberality of the Gospel.

OBITUARY.

In Georgetown, Sister Isabella McIntosh, widow of the late Brother John McIntosh, fell asleep in Jesus on the 27th ult., at the residence of her son-in-law, Brother James Moore, in the seventy-third year of her age, after a short illness of one week (except being a sufferer with asthma for years.)

Truly the family (three daughters and one son) have the heart-felt sympathy of the community in this their sad trial in losing their affectionate mother so suddenly, and especially as it was just six months previous that they had to part with their dear father, suddenly with heart disease. But, Oh! they have great reason to rejoice that they do not mourn as those who have no hope, for their loss is their parents' great gain. Some forty years or more ago they both made the good Confession, and were immersed (at the same time) by old Brother John Menzies, at Norval, and they continued faithful unto death, and to them is promised a Crown of Life that fadeeth not away. They had their share of trials in this life, having buried twelve children. However, like Job, they knew that the Lord giveth and taketh away, and it only made their Faith stronger. It was rejoicing to the Christian to be in their company, as they always took great delight in conversing on religious matters.

The remains of Sister McIntosh were buried the following Friday. Mr. Sowerby (Baptist Minister) discoursed on the subject, "For we know that if our earthly house, &c." (2nd Cor., 5th chapter and 1st verse.) May God help us all to follow her example, so that when death approaches, it will be a messenger of peace, calling us from this sinful world to be forever with the Lord, is the prayer of

D. McKECHNIE.

Georgetown, Nov. 8th, 1886.

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