

ourselves endowed. We are, in the words of an able writer, "to know everything which the mind is able to contemplate, to name and to classify; to do everything which the will, prompted by the passions and guided by the conscience, can undertake; and subject to the same guidance, to feel in its utmost vigor every emotion which the contemplation of the various objects and persons which surround us can excite." This then is our plan of life. But we are to build substantially and systematically. One wall is not to be laid up to the neglect of another, nor one pinnacle finished at the expense of another. Only through the development of *all* our faculties do we approach our ideal. The infinite scope of human activities increases the tendency to deformity in character building. At the same time it shows us the extreme danger of bending all our energies to the development of one set of faculties. "To allow any one side of life to become the object of idolatry," says Hammerton, "is in the highest degree dangerous to its beauty and worth." Referring to an article on "Luxury," the same writer goes on to remark the dangers to the higher, moral and intellectual life incurred in the pursuit of comfort. "The comfort," he writes, "which is really dangerous is that of a family establishment, because it so easily becomes the one absorbing object of existence. Men who began life with the feeling that they would willingly devote their powers to great purposes, like the noble examples of past times who labored and suffered for the intellectual advancement of their race, and had starvation for their reward, or in some cases the prison and the stake, have too often found themselves in the noon of life concentrating all the energies of body and soul on the acquisition of ugly millinery and uglier upholstery, and on spreading extravagant tables to feed uncultivated guests."

Let us not be content with looking on these things as something apart from us. There is far too much truth in the accusation of spending life in the pursuit of little more than physical comfort. This question of ordering life is of vital importance to each one of us. If we are not living up to that grandest of aims,

*that God's universe may be more perfect for my having lived, we owe it to our God, to our fellowman and to ourselves to find out wherein our failure lies. By all the higher impulses of our own hearts, by the pleading of the still small voice, are we bound to measure our moral, intellectual and spiritual stature by that to which we might attain, and to set ourselves resolutely to repairing the breach. If we have thus far failed to make the most of life with its possible achievement, it is not through flinging hours spent in vain regrets after those already thoughtlessly or ignorantly squandered that we are to gain ground, but through resolute investigation and unfaltering determination to set matters right. Are we living for what some one has aptly termed "mere fireside purposes"? Do not let us shift or evade the question, but look the matter squarely in the face. If we are devoting all or nearly all our time and energies to the keeping up of a household, if domestic requirements are absorbing the higher ambitions and nobler aspirations of our nature, if they are deadening our susceptibility to emotions of sympathy with the world outside our own door, we are allowing one side of life to become an object of idolatry.*

The building of life by a plan of symmetrical development is not to detract from the dignity of the home, but, through the perfecting of the individuals of the household, to ennoble it.

(TO BE CONTINUED.) L. S.

When an earnest-souled woman faces the question—"What am I to do with my life?" her very consciousness of owning a treasure which she has the power to spend, to use, or to lose, will make her recognize the inestimable value of time. If her tastes, capabilities and circumstances prompt her to step out from the paths of home life, she need not look far for work, but, clothing herself with strength, do valiant battle for Temperance, the spread of Christianity, and in all the fields of Moral Reform. Helping the fallen, strengthening the tempted, inspiring the struggling yet desponding soul, ministering to the body as well as to the soul, lifting herself and others up to higher planes of thought and action—these