

The Almafian.

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With the October number THE ALMAFIAN passed under different management, and will be conducted on a different plan. It is the intention of the publishers to make it a Journal for young women, and to fill its pages with matter that shall interest, instruct and profit. THE ALMAFIAN will advocate the equipment and endowment of educational institutions for women and seek to arouse Protestants to the necessity of rendering financial aid and of extending all their patronage to Protestant schools.

Opinion.

That which our school courses leave almost entirely out, we find to be that which most nearly concerns the business of life.—*Spencer.*

A lovely woman is the most beautiful thing in existence. I would rather see a handsome woman than the most beautiful scenery nature can offer, or the most marvellous work of immortal art.—*Ella Wheeler Wilcox.*

The Irish-American is undoubtedly the most witty; the native Yankee and lackwoodsman the most humorous; but these two qualities pervade the whole of our literature, and it is probable that some of our novelists, who have none but characterless men and silly, insipid women, have had their productions saved from dying at birth, by the mere possession of a thin vein of humor. Humor flavors a book as Worcester sauce flavors a dinner; and though the dinner be poor, it is sometimes rendered palatable by the condiments.—*Edmund Kirke in the North American Review.*

The true style and method for any painter are those which his own thought and mental conformation involve, and the acquirement of any other is only the retarding of the full use of his proper language. There are no longer any secrets of the studio to be acquired only of specialists, hard work and the straightforward use of our common materials, as they have always sufficed for the great painters who originated the great schools, so they will suffice for us. I believe that there is more virtue in the association of a number of sympathetic and purposeful students determined to learn, and profiting by the common stock of their knowledge and experience,—helping, criticising and encouraging each other, than in the teaching of the cleverest master living; while a merely clever master offers the greatest of dangers—that of injuring or absorbing the individuality of his pupil without imparting any compensating force, the individuality of the artist is the most delicate of all intellectual growths, and can only be perfectly developed in a free all-round light; the shadow of any protecting greatness makes it one-sided, while the help of associates on an equal footing stimulates a healthy and symmetrical growth.—*W. J. Stillman in the Century.*

The most heavily endowed educational institutions in the United States are, Glarant College, \$10,000,000; Columbia, \$5,000,000; Johns-Hopkins, \$4,000,000; Princeton, \$3,000,000; and Harvard, \$3,000,000.

LECTURE.

Duties to Ourselves. by Rev. I. B. Aylesworth, L. L. D.

DELIVERED AT ALMA COLLEGE, FEBRUARY 1ST., 1889.

Luke xi, 41-42.—But the Lord answered said unto her, Martha, Martha, thou art anxious and troubled about many things, but one thing is needful; for Mary hath chosen the good part which shall not be taken away from her. (R. V.)

We are all living for self or for others. To have no care or concern for the rights or feelings, or welfare of others, but to live a life devoted exclusively to the interests and gratification of self, is called, I believe, egotism, or supreme self-love.

On the other hand to be entirely neglectful of self, and devote all our energies and means to the good of others is called altruism, or unreasonable unselfishness.

Both of these extremes are dangerous heresies, either in precept or practice.

There is a golden mean, but we never could know it or teach it, were it not clearly outlined in the scriptures. "Thou shalt love thy neighbor as thyself." Self-love as well as love for others are both possible and necessary, and perfectly compatible.

The young nobleman who was very rich was instructed to live for others, and at the same time have a treasure in heaven. Moses refused the highest honors, wealth, pleasure and ease, and devoted his life to the good of his own enslaved people, but he had also respect for the recompense of reward. Even Jesus, the very embodiment of devotion to the good of others, anticipated glory with the Father and will be glorified in those redeemed by him.

Those beautiful parables of the wise and foolish virgins, and the talents teach the wisdom and necessity of self-culture and watchfulness over our spiritual life. And the vivid description of the judgment enforces the claims of others upon us. "Inasmuch as ye did it unto me, enter thou into the joy of thy Lord." There is duty to God, to others, and to self.

We have in Mary and Martha an approximation to the two extremes, egotism and altruism.

Martha was anxious and troubled (R. V.) about many things. Now Jesus loved Martha. She was self forgetful, and full of love and care for others. She had over exerted herself every time Jesus came, to make him comfortable. This was misplaced kindness. Anything like ease or luxury, though well intended, was a hindrance rather than a help.

But Jesus loved Martha for she was one of the excellent of the earth. She would have been the Catharine Leyburn in the late Robert Elsmere novel. Her unselfish anxiety and trouble for the comfort of Jesus, and the future of her brother Lazarus and her sister Martha, revealed the true nobleness and excellency of her character. But the very depth and strength of her goodness, as in the case of Catharine Leyburn, so in the case of Martha,

led her to overdo her duty, to her own injury, and really to the injury of those she cared so anxiously for.

On the other hand, Mary was not so entirely neglectful of self, nevertheless, Jesus loved both Mary and Martha.

And while He corrects Martha's mistake in the most tender and delicate manner, He shows that the course pursued by Mary is preferable.

Jesus therefore commends the conduct of Mary because in the first place, she was disposed to make a wise use of her time. It is not at all likely that Mary was neglectful of her personal or domestic duties. It is said that Martha was lumbered about with much serving, and she had a sister Mary which sat at the Lord's feet and heard his word. And Martha came and said, Lord dost thou not care that my sister did leave me to serve alone; did her therefore that she help me.

Now apparently Martha had reason on her side so plainly that she blames Jesus as much as Mary. Carest thou not to see my strength over-taxed, and you encourage Mary in her idleness. For we must remember that very likely all the disciples were there, and Martha left alone to serve fifteen or twenty persons; for the narrative reads "now as they went on their way, He entered into a certain village, and a certain woman named Martha received him into her house." "As they went on their way." It is possible that Jesus and all his followers stopped at Martha's house for dinner, and that she, aware of their coming, had made extensive preparations for them. Martha was doubtless the elder, and had charge of her younger sister and brother, and taking all the care and responsibility of the household upon herself, was, of course, willing to do all, and Mary very willing to let her, just as we see this case repeating itself in a thousand instances in every generation. The younger sisters are served and spoiled by the elder almost necessarily.

This very short narrative gives us a beautiful home scene. And how true to nature it is. And how valuable and instructive, to have a sentence from the great Teacher, on home life and domestic affairs. What Mary or Martha said or did is not of much consequence to us, only as they are connected with what Jesus said and did, which is of the greatest importance.

The lesson we would derive from our Lord's sayings here is that it is not wise to spend too much time in matters of living, to the neglect of our intellectual and spiritual development. The fact of our temporal necessities is clearly recognized; one thing is needful; but the fact that they are temporal shows their minor importance. The lesson is that we should devote as little time as is necessary to the care of our temporalities, so far as is consistent with health and decency, and so arrange your affairs that you have as much time as possible for the improvement of your mind. Mrs. Somerville, although advanced in life and head of her household, found time to study mathematics, and developed a mind nearly or quite equal to a Newton or Shakespeare.

Mrs. Thos. Carlyle had a finer and stronger intellect than her husband, and although he is severely condemned for his harsh and rough treatment of his angelic wife, yet she found

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