

**SELECTIONS.**

**WHAT IS THE END OF LIFE?**

The end of life is, not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. The maximum achievement of any man's life after it is all over is to have done all the will of God. No man or woman can have done any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives; and a darymaid or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report or ill, through temptation, and prosperity, and adversity, to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are; you who are going to be an Evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in life till that principle is taken possession of.—*Professor Drummond*

**BRAINS IN HOUSEKEEPING.**

Girls should so thoroughly master the science of housekeeping that they may be competent to teach their servants to carry out their plans, or, if need be, that they may throw themselves into the breach with ease and confidence, and, unassisted, carry on the household machinery without a jar. Brains are as necessary in housework as anything else, and an intelligent woman can master every detail a great deal quicker than her less cultured sister; but those details should be studied in the leisure of her girlhood, and not when she has the responsibility of a new home-making on her hands. Women rush boldly into enterprises which it takes men years to prepare for. All our girls cannot expect to marry moneyed men, nor can they be sure, in the uncertain conditions of our modern life, that men who are rich to-day may not be poor and struggling in a short year or two; and surely these men have a right to expect that the woman they place at the head of the home they have, in many cases, toiled hard to win, shall be able to fulfil her duty toward that home in the true spirit, bringing to it a full comprehension of its cares and duties, and an ability, so far as it could be gained by conscientious study beforehand to perform those duties well.

**WHAT IS HARD WORK.**

Hard work is a relative term. There are few men in the community who do so little work as those who are called laborers. Among the hardest workers in the world are those who are called pleasure-seekers. A common laborer works fewer hours in the twenty-four, and has less to tax and strain him while he is at work, than many a society man, or a society woman, in the height of the winter season of gayety in the city, or of the summer season of gayety in the country. This toiling away at preparations for a night of festivity, and this dancing vigorously until nearly daylight,—what a strain it is on the muscular and nervous forces of humanity! If a man or a woman had to do this as a mere matter of duty, life would be unendurable to the doer of it. Yet there are those who really enjoy it, or who think they do. Let other persons thank God that they are not compelled to do it as drudgery, and that they have no inclination to undertake it as a matter of choice.—*Sunday School Times.*

Securing new recruits is one element in the raising of an army; but it is only one element. A new recruit would be worth no more in the army than outside of it, unless he were trained to a soldier's service. And an army of untrained recruits is only a mob under another name. He who would have good soldiers under him, must see to it that his recruits are trained to become soldiers. And the training of men takes time. Hence he who would train those committed to his charge must devote his energies to training, rather than to recruiting, while the duty of training is the foremost duty. Yet how many pastors and superintendents and teachers seem to act on the idea that winning a new recruit is always better than training a new recruit to be a good soldier!—*S. S. Times.*

"All the ministers that I have ever known," said Christmas Evans in his old age, "who've fallen into disgrace, or into uselessness, have been idle men."

**THE ORGAN QUESTION.**

Dr. A. B. Cabness is authority for a story in the *W. Sun Recorder* concerning a certain church in Kentucky which was much divided on the organ question. One of the members was in the habit of going into a saloon and taking a drink whenever he felt like it, but had a holy horror of an organ in church. In a discussion of the subject he said: "If you bring that organ in here it will split the church. I and a number of others will leave." The pastor then spoke saying: "I can preach with or without the organ in the church. It is a matter of indifference to me. But as the church is divided about it, and some say it will drive them out of the church, I think the wisest course for us is to put the organ in the saloon and see if it won't keep our members out of that place also."—*N. Y. Evening Post.*

**THE ARCHBISHOP'S EXEMPTION.**

The Roman Archbishop lives in a "Palace," he so calls his residence; it is clear that this palace could not be kept going for less than from \$3,000 to \$5,000 a year, yet the lordly occupant is base enough to declare that he has no taxable income. But while men living in small cottages are compelled to pay on the income necessary for these humble residences, it is a downright swindle for Dr. Lynch to escape paying any tax on the plea that he has no income such as his "palace" requires for its maintenance.—*Dominion Churchman.*

No one can ever be harmed so grievously by wrong doing, as the wrong-doer himself is thereby wronged. If only we could see the harm which has come, by his wrong doing, to him who has wronged us most grievously, we should so be moved with pity toward him that our cry in his behalf would be, "Father, forgive him, as freely as I do." It is only our blindness to the injury which results to him who injures another, that can make us unforgiving toward such a one in the light of God's truth concerning the consequences of evil to the evil-doer.—*S. S. Times.*

**DOING AND BEING.**

A young girl had been trying to do something very good and had not succeeded very well. Her friend, hearing her complain, said: "God gives us many things to do, but don't you think he gives us something to be just as well?"

"Oh, dear! tell me about being," said Marion, looking up. "I will think about being, if you will help me."

Her friend answered, "God says: "Be kindly affectioned one to another." "Be ye also patient." "Be ye thankful." "Be not conformed to this world." "Be ye therefore perfect." "Be ye courteous." "Be not wise in your own conceit." "Be not overcome of evil."

Marion listened, but made no reply. Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what he commands. It is easier to do with a rush than to be patient or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.—*Watchman.*

The true currency of beneficence, the "legal tender" in which our debts to God's needy ones are to be paid, is not money, but love. This is an old truth. And yet there are still some Christians who think to discharge their debts by gifts of money merely, and others who, because they can give no money, imagine that they have no debts to discharge. If the choice must be made, love without money would be a truer Christian gift than money without love.—*S. S. Times.*

No man whatever believes, or can believe, exactly what his grandfather believed.—*Carlyle.*

Acceptance with God lies at the foundation of all religion; for there must be an accepted worshiper before there can be acceptable worship.—*Horatius Bonar.*

Science has no faith begetting power. Therefore, a Christian should not rest upon scholastic wisdom, but on the power of God renewing the heart.—*Humbler.*



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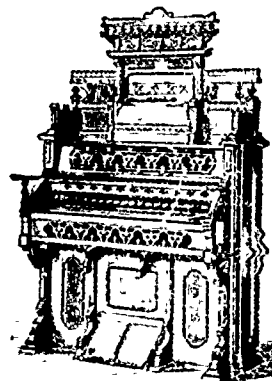
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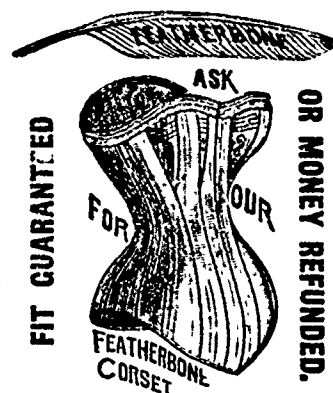
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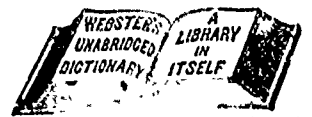
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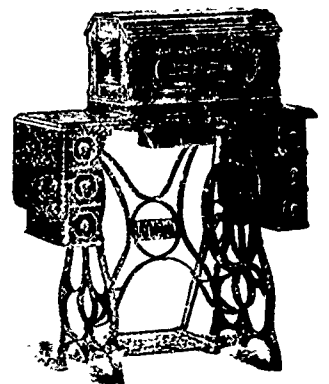
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