

SELECTIONS.

FIFTEEN REASONS FOR ATTENDING CHURCH ON RAINY SABBATHS.

BY FRANCES RIDLEY HAVILGAL.

1. I attend church on rainy Sabbaths because God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sabbaths.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
3. If his hand fail through weakness, I should have great reason to blame myself, unless I sustain him by my prayers and my presence.
4. By staying away I may lose the prayers which bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sabbaths when there are few, than on those days when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they.
7. On any important business rain does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowd of pleasure seekers, I see that no weather keeps the delicate female from the ball, the party or the concert.
9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.
10. Those who stay away from church because it is too warm, too cold, or too rainy, frequently absent themselves on fair Sabbaths.
11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to bear that (Luke xiv. 18).
12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.
13. An avoidable absence from the church, is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.
14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.
15. I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.—Selected.

MUSHY COUNSEL.

One of the English papers gives an account of a gathering at Bristol in honor of a noted stage player, at which some clergymen were present. One of these proposed drinking the health of the actor, saying that he regarded him as one "who earnestly strove to bring religion and the stage into accord." "He advised the young men (of his congregation) to go to the theatre, when there was a good and true play to be seen." Last week Daniel Dougherty, the "Silver-tongued Orator," delivered a lecture on "The Stage." He is not a bit of a Puritan—he is not a marvel of "unworldliness," but a sharp, shrewd, practical lawyer, and he says that the stage tends downward continually—that its moral tone goes steadily from bad to worse. We prefer the lawyer's judgment to the mushy counsel of the English priest.—Philadelphia Presbyterian.

A GREATER MISSION THAN MOODY'S.

One of our religious exchanges boasts of a certain church possessing a lady who saves the congregation where she worships \$10,000 a year. A woman of wealth and high social culture, and position, she makes it her rule and the fashion to dress for church in so plain and inexpensive a manner, as to throw the whole social influence of the congregation against extravagance in dress. If she can overthrow the *cultus* of dress in our modern churches and replace it with the worship of God, she has a mission greater than that of Kimball, or of Moody and Sankey.—Harford Religious Herald.

Christ always sails in the ship of prayer. He steers safely: He sees the hidden rocks and secret shoals, and needs no star nor compass. He fills the sails of the Church's ship with prosperous gales, to bring her to safety. He turns calms into storms, to obey His Church's cry; and raises the waves of the sea, so saints are glad of a storm to bring them to a calm haven. Oh, happy storms that drive a saint to Heaven! Oh, happy Heaven that enjoys a perpetual and everlasting calm.—Lee.

HOW TO HELP A MEETING.

- Come, come early.  
Bring somebody else  
Take a front seat.  
Sing. Supposing you don't know one note from another, you will feel better for having tried, and will encourage others.  
Say something, if it is only two words, twenty-five short sentences are better than a whole "posey-bed of glittering nothings, or beautiful sunset-sky rhetoric." Men who come don't want gush, but they want life.  
Don't keep your mouth shut for fear of making mistakes. Bless your heart, a hundred years from now the fact that you used thoughtful grammar won't bother you a bit if some soul was saved because you did say something.  
Don't start a discussion.  
Don't wait till the last one, somebody will say just what you wanted to. It always happens so.  
Don't think about that engagement to-morrow. Too much world in your heart acts like water on a fire.  
If the meeting drags, don't you drag: make it snap somehow.  
Look just as pleasant as you can. It's contagious. Remember that it's God's service and not the human being leading.  
Remember that the leader needs sympathy, prayers, and support.  
Remember that long prayers are too good for a good meeting.  
Finally, take home that part of the meeting that hit you the hardest and think it over.  
Don't pass it over your shoulder to the one back of you.  
Make the stranger welcome.  
Talk the meeting up and not down. If you cannot say anything good about it, keep quiet. Pray much for blessing.—Ex.

THE FIRESIDE SAINT.

Doubtless the memory of each one of us will furnish the picture of some member of a family whose very presence seemed to shed happiness; a daughter, perhaps, whose light step even in the distance irradiated every one's countenance. What was the secret of such an one's power? What had she done? Absolutely nothing; but radiant smiles, beaming good-humour, the tact of doing what every one wanted, told that she had gotten out of self and learned to think for others; so that, at one time, it showed itself in deprecating the quarrel which lowered brows and raised tones already showed to be impending, by sweet words; at another, by smoothing an invalid's pillow; at another, by humouring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things; none but a loving heart could see. That was the secret of her heavenly power.—Rev. Inafrack Robertson.

YOU MUST WORK.

Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around you will see that the men who are the most able to live the rest of their days without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do so on the sunny side of thirty. They die sometimes, but it is because they quit work at 6 p. m., and don't go home until 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers, it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work, but the world is not proud of them. It does not know their names even; it simply speaks of them as old So and-so's boys. Nobody likes them; the great busy world doesn't know they are there. So, find out what you want to be and do, and take off your coat and make a dust in the world. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—Buttette.

To-day is, for all that we can know, the opportunity and the occasion of our lives. On what we say or do to-day may depend the success and completeness of our entire life-struggle. There is to us, in fact, no other time than to-day. The past is irrevocable. The future is unavailable. Only the present is ours. It is for us, therefore, to use every moment of to-day as if our very eternity were dependent on its words and deeds.—S. S. Times.

STICK TO THE FARM

The average of all of the cities in Canada as elsewhere, is the crowding of towns and cities with young men from the country who fancy that they will enjoy an easy life, be free from the severe toil of the farm, and on the high road to wealth. In most cases they are doomed to bitter disappointment. They find they are bringing their talents into an overcrowded market.—Chatham Planet.

The following gentleman Holland's *Butter Street* may help some despairing one who is bending under the weight of what the author terms the "curse of poverty," but which clearly shows was the blessing of the youth's life.  
"I see a youth who had been crowned with power  
And cursed with poverty With bravest heart  
He struggles with his lot, through toilsome years—  
Kept to his task by daily want of bread,  
And kept to virtue by his daily task,  
I'll, gaining manhood in the manly strife—  
The fire that fills him smitten from a flint,  
The strength that arms him wrested from a friend—  
He stands, at last, a master of himself,  
And, in that grace, a master of his kind."

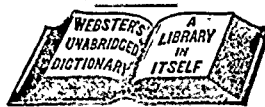
A Chinaman came one day to the mission-rooms, "Have you ever heard the Gospel?" asked the missionary, "No," was the reply, "but I have seen it. I know a man who like a wild beast he would shout at you when angry, and would curse you day and night. But he learned the religion of Jesus, and now he is kind, gentle, and speaks only good words.

The world's work, the higher part of it, at least, is done by thinking; and education is not the imparting of knowledge, but the teaching to think. Knowledge can be obtained by special effort, at special times, when it is needed; but the ability to use it, the ability to think rightly, comes only by exercise and by discipline.

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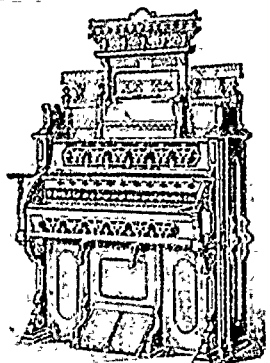
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