

We all do Fade as a Leaf.

The summer now is past,
Its brightness and its cheer;
The leaves are falling fast,
Winter will soon be here;
So gently do they fade away,
Yet look so lovely in decay.

Thus with life's summer here,
So swiftly does it fly;
And winter stern and drear
Breathes over it a sigh.
Life's spring and summer soon are gone,
The winter of old age comes on.

But spring will soon return
Its birds and trees and flowers,
And all rejoice again
In the long sunny hours;
New life shall spring from nature's tomb,
Arrayed in beauty and in bloom.

So in a fairer clime
We too shall bloom again,
Untouched by hand of time,
Untouched by grief or pain.
Fresh beauties we shall then unfold,
And never there shall we grow old.
—L. Howard, Toronto.

Worthy your Confidence.

The success of Hood's Sarsaparilla in conquering scrofula in whatever way it may manifest itself is vouched for by thousands who were severely afflicted by this prevalent disease, but who now rejoice over a permanent cure by Hood's Sarsaparilla. Scrofula may appear as a humour, or it may attack the glands of the neck, or break out in dreadful running sores on the body or limbs. Attacking the mucous membrane, it may develop into catarrh or lodging in the lungs lead to consumption. Come as it may, a faithful course of treatment with Hood's Sarsaparilla will overcome it, for working upon the foundation of all diseases, impure blood, the system is clarified and vitalized, and vigour, strength and health restored to the body.

The Duty of Cheer.

A happier world is always a better world; and if it be the true man's duty to make the world better, so far as in him lies, there rests upon him an obligation to promote the happiness of the world also.

This he can do only if he be happy himself. You might as well expect a snowball to warm a room as an unhappy man to cheer others. Happiness, then, is really a personal and Christian duty—first, to be happy one's self, and then to make others happy.

Let us see how this sunshine of cheer makes the world better, and by humanizing it helps to Christianize it.

No one can be happy who is not in a thoroughly good physical condition. So the first step of the cheer-maker is to establish good health in himself and in others. By making men happier through making them healthier, the missionary of cheer is surely bettering the morals of the world.

Again, happiness is impossible without a clear conscience. The cheer-maker must wash this window of the soul, and make it clear as crystal, before the inward eye can look out upon a world sparkling with sunshine. Let the outward circumstance be what it may, no soul can be happy which is not at peace within. So the man who brings joy into the world, brings cleansing for the inner life, brings spiritual adjustment and harmony with truth and right.

Once more, no one can be happy who is not a giver and transmitter of happiness. A lonely happy man never was. Even the motes dance together in the sunshine. You must share your joy in order that you may keep it. So the apostle of cheer is always preaching those great Christian virtues of unselfishness and brotherhood. He is the most effective of all teachers of the Golden Rule, for when people learn that doing unto others as they would have others do unto them is the very coin that buys the greatest measure of personal blessedness, they will do good by the operation of a natural and inevitable law.

Here, then, are three very vital ways by which you may better the world by such an agreeable method as happiness. But your happiness and the happiness you advocate, must be genuine. No mere wild, roystering and outward show of mirth shall count for deep Christian happiness. There is a sting in every seeming joy which is not clean and sweet and peaceful. The revel and the carouse are not genuine pleasures. They make a show of mirth—that is all. Afterward their fruit is ashes on the tongue. But the healthful, blameless, joy-giving joy—that is one of God's ministers. And you, if you believe and accept the duty of cheer, are helping the world heavenward.

Culture and Sacrifice.

The instruction of the world has been carried on by perpetual sacrifice. A grand army of teachers, authors, artists, schoolmasters, professors, heads of colleges, have been through ages carrying on war against ignorance; but no triumphal procession has been decreed to it, nor spoils of conquered provinces have come to its coffers; no crown imperial has invested it with pomp and power. In lonely watch-towers the fires of genius have burned but to consume and waste the lamp of life while they gave the light to the world. It is no answer to say that the victims of intellectual toil, broken down in health and fortune, have counted their work a privilege and a joy. As well deny the martyr's sacrifice because he has joined in his integrity. And many of the world's intellectual benefactors have been martyrs. Socrates died in prison as a public malefactor; for the healing wisdom he offered his people, deadly poison was the reward. Homer led a life so obscure, at least, that nobody knew his birthplace; and indeed some modern critics are denying that there ever was a Homer. Plato travelled back and forth from his home in Athens to the Court of the Syracuse tyrant, regarded indeed and feared, but persecuted and in peril of life; nay, and once sold for a slave. Cicero shared a worse fate. Dante all his life knew, as he expressed it,

"How salt was a stranger's bread,
How hard the path, still up and down, to tread
A stranger's stairs."

Copernicus and Galileo found science no more profitable than Dante found poetry. Shakespeare had a home, but too poorly endowed to stand long in his name after he left it; the income upon which he retired was barely two or three hundred pounds a year, and so little did his contemporaries know or think of him that the critics hunt in vain for the details of his private life. The mighty span of his large honours shrinks to an obscurity of life in theatres in London, or on the banks of the Avon.

Doing Permanent Good.

There are some ways of doing good, the importance of which people seem to overlook. One of these is the circulation of good literature. For example, suppose we are able to place a good book in some home where it otherwise would not have gone. That book is likely to remain in that family perhaps from ten to twenty years. It may be in a home where very few books are found. It is likely to be read and re-read by members of the family. It will be picked up by one and another in leisure moments and intervals of toil. It will be read on Sundays, and Mondays, and Tuesdays and Wednesdays. Company will come in, and while they are sitting and waiting will read that book. Sometimes a sad heart will be cheered by it, at other times a weary one will find refreshment there; and by it the perplexed may be guided, the despondent encouraged, and the heavy-laden sinner pointed to Christ. The book stays when you are gone, lives when you may be dead, and instructs persons whom you may never see, and only the day of eternity can declare the good results of placing a good and profitable book in some home where it otherwise would not have gone.

Can you not in this way do some permanent good, which will reach souls that you may never know on earth, and may bring forth precious fruit that shall abide forever? Good books cost but little—what are you doing to circulate them?

The Sweetest Things of Earth.

What are the sweetest things of earth?
Lips that can praise a rival's worth;
A fragrant rose that hides no thorn;
Riches of gold untouched by scorn,
A happy little child asleep;
Eyes that can smile though they may weep;
A brother's cheer; a father's praise;
The minstrelsy of summer days.
A heart where never anger burns;
A gift that looks for no returns.

Wrong's overthrow; pain's swift release;
Dark footsteps guided into peace.
The light of love in lovers' eyes;
Age that is young as well as wise;
An honest hand that needs no ward;
A life with light in true accord.
A hope-bud waxing into joy;
A happiness without alloy;
A mother's kiss; a baby's mirth—
These are the sweetest things of earth.

To Make a Happy Home.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation and trouble, and soften them by prayer, penitence and a sense of your own shortcomings and errors.
3. Never speak or act until you have prayed over your words or acts and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever the opportunity offers.
10. Study the character of each, and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Avoid moods and fits and fits of sulkiness.

Trained for Promotion.

We ought to be willing to be trained for any service to which God would assign us, whatever the cost of the training may be. We are all eager for promotion in life. We are honoured when our fellow-men trust us with new and important responsibilities. Men are willing to spend years in hard study, and to endure severe discipline, that they may be able to take certain positions in life, and perform duties requiring delicacy and skill. When our great Master desires to prepare us for the highest of all arts, that of being comforters of others in their trouble, should we not feel ourselves honoured in being called to perform such sacred service for Him?

It is a costly promotion, however, for we cannot be a blessing to those who need such ministry until we, too, have suffered and learned the lesson of comfort for ourselves at God's feet. Hence, if we would be truly and deeply helpful, we must be willing to pay the price of the costly tuition. We must learn long before we can teach. We must listen long before we are ready to speak to others. We must be willing to endure temptation, conflict, and struggle with sin, and get the victory, before we can be succourers of those who are tempted. We must be content to suffer, and must learn to suffer patiently, before we can sing the songs of Christian joy and peace in the ears of the weary. Our own hearts must break to fit us for giving comfort; for only with heart's blood can we heal hearts. God is ready always to anoint for the holy office of helping their fellow-men those who can pay the price.

Use K.D.C. for all stomach troubles.