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The Way to Be Happy.

My dear country girls, if you expect to extract the sweetness and beauty from these swift-flying years, never give one moment to brooding over the much-talked-of "dull routine," monotony, drudgery, etc., of farm life. Remember that "to labor is the destiny of the human race," and learn to see your ideals in the busy, active toilers of this life instead of the "pleasure-seekers" and "time killers." Love the old home and farm. Delight in your sunshine, green fields, hills, trees, pure air, flowers and singing birds. Love and care for all the living things on the farm. Work cheerfully and with your might for the thrift, purity, cleanliness, neatness and comfort of your homes, remembering that the faithful performance of divinely appointed duties is the first requisite of true happiness. Keep your heart free from suspicion and right toward the world. Cultivate your mind so far as lies in your power. Keep your energies alive, your heart warm and your soul pure, and you will realize the blessed truth that "Light is sown for the righteous and gladness for the upright in heart."—Correspondent, in Stockman.

Concerning Women.

I believe myself that a large class of American women are shockingly enervated by the irresponsibility of apartment and hotel life and over-indulgent husbands. It is a great pity some strong-lunged, silver-tongued orator does not rise up and preach to them of the dignity, beauty, and importance of house-keeping after the old-fashioned hand-made method. It is the noblest and most womanly occupation on earth.

The domestic machine is infinitely more complicated than any electrical apparatus, more powerful than a Corliss engine, and unless properly handled is as deadly as a circular saw. To run one smoothly and safely is a prouder mission than writing a book, converting the heathen, or advancing the cause of political equality. Why the profession has fallen into contempt, when it calls into play so many high and handsome talents, I fail to understand. I suppose Bridget holds the key to the situation and no one has courage to break the lock.—American Women.

Burdock Blood Bitters.

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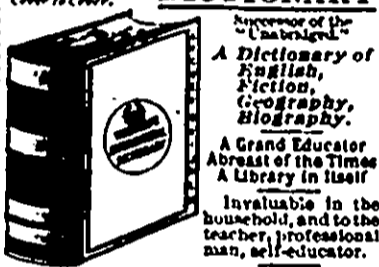
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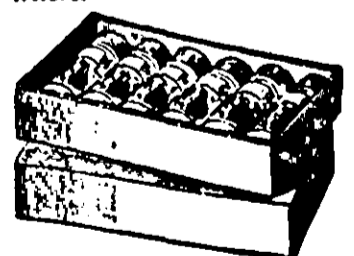
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Before this proposition was submitted in writing, Dr. Huger suggested that six men (three on each side) constitute the judges, and Dr. Anderson proposed that the six select a seventh man. This reasonable proposition Dr. Huger positively declined. Whereupon Dr. Anderson suggested that the number be increased to ten (five on each side), thinking that possibly among five Episcopal clergymen, one such man as Dean Stanley, Dean Goulburn, Bishop Lightfoot, or Bishop Colenso might be found. Dr. Huger selected T. F. Gallor, W. P. Dubuse, E. W. Spaulding, T. L. Tucker, and W. D. Maria; Dr. Anderson selected J. W. McGarvey, H. W. Johnson, W. J. Loos, H. McDiarmid and B. B. Tyler. After these ten men had been selected, Dr. Anderson proposed that the number be increased to fifteen by the addition of five lawyers or five learned Jews. This proposition was rejected. After Dr. Tucker sent in his review of "The Form of Baptism," Dr. Anderson proposed that the whole matter, including the "review" and Bro. Briney's rejoinder, be referred to three or five lawyers. This proposition was also promptly rejected. Thus all reasonable prospect of anything more than an evenly divided verdict was persistently shut out from the start, and the expected evenly divided verdict has been rendered. "The Form of Baptism" includes 13 chapters and covers 162 pages of the work. The headings of the various chapters are: I. Laws of Language and Rules of Interpretation. II. Baptizo in Greek Literature. III. Baptizo as Understood by Lexicographers. IV. The Voice of Scholarship as to the Meaning of Baptizo. V. The Meaning of Baptizo as shown by the Hebrew word Talhal. VI. Baptizo in the New Testament—Its Literal Use. VII. Baptizo in the New Testament—Its Metaphorical Use. VIII. Allusions to Baptism in the New Testament. IX. The Voice of History. X. The History of Affusion. XI. Ancient Translations. XII. Objections Considered. XIII. Recapitulation, etc. The above thirteen chapters constitute the best compend on the subject of Baptism ever published. It leaves absolutely nothing to be said, and the "review," occupying about fifty pages of the book, by Dr. Tucker, shows how utterly unassailable are its positions, and unanswerable are its arguments. No wonder his brethren were afraid to have one purely disinterested man on the jury. Bro. Briney's "reply" to this "review" is overwhelming. Though courteous (a hard thing to be under the circumstances), he is unsparing in his exposure of Dr. Tucker's fallacies. Bro. Briney in his reply is seen at his best. As a fine piece of controversial writing it has never been excelled. The volume is supplied with an excellent index, and has an Introduction written by Bro. J. H. Garrison.

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