

selves, and give all the glory of their services to Christ.

20. They value a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it?—*King's Highway*

#### HOW TO BE HAPPY.

First, be healthy. There are some people, who, sustained either by religion, philosophy or temperament, seem to be able to bear sickness with serenity, cheerfulness, and even mirth; but most of us are rendered miserable indeed by any inharmonious action of physical organizations. At such times work seems a curse, earth a desert, and life an intolerable burden. Under such circumstances it seems a sin to be sick, and in most cases this is doubtless true. Many of our common ailments might easily be avoided by more carefully conforming our habits to the inexorable laws of nature. But we are either too indifferent, lazy or fashionable to keep ourselves as well as we might, and herein lies the sin of being sick, and consequently unhappy.

Second, have an object in life. We were made reasonable beings, and it was never intended that we should live an aimless, butterfly existence, and still be satisfied and happy. If you have no work, find some. There is plenty of it waiting to be done, and you cheat the world as well as yourself by neglecting your share.

Third, forget yourself. Much of our unhappiness comes from thinking too much about our precious selves and our troubles, both real and possible. We magnify our importance and grow morbid over trifles when we ought to be interested in other people, so healthful and sympathetic, that we shall have no time to brood over self and her misfortunes.

Fourth, broaden your mind by as much intellectual culture as is possible to you. Narrow, petty habits of thinking and doing generate discontent, bigotry, gossip and slander.

Lastly, but by no means least, live the life of a conscientious Christian. We were never intended to be happy while disregarding our first duties and neglecting their highest needs. Let us daily seek to conform our lives physically, mentally, morally, and spiritually to the standards God has given us. "Then shall our conscience be at peace, and our sleep both sweet and comfortable," and happiness an abiding guest.

#### NEWSPAPER CRITICISM.

It is a privilege every newspaper reserves to itself to criticise, adversely if needs be, for the public's benefit, anything in which the public is deeply interested.

It is the custom of H. H. Warner & Co., proprietors of the renowned Kidney and Liver Cure, better known as "Warners Safe Cure," to flood the country with medical pamphlets. The writer has taken the liberty to examine one of these marvellous little books, and finds food for criticism, but before indulging in it, will give our readers some quotations therefrom, from the highest medical authorities, which we believe worthy of consideration. Under the head of "No Distinctive Symptoms Apparent," we find:

First—More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption.—Thompson.

Second—Deaths from such diseases are increasing at the rate of 250 per cent a decade.—Edwards.

Third—Bright's Disease has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys or their vicinity.—Roberts.

Fourth—In the fatal cases—and most cases have hitherto been fatal—the symptoms of diseased kidneys will first appear in extremely different parts of the body as stated above.—Thompson.

Fifth—Only when the disease has reached its final and fatal stages may the usual symptoms of albumen and tube casts appear in the water, and with pain rack the diseased organs.—Thompson.

Sixth—Bright's Disease, which usually has three stages of development, is a universal disease in England and America.—Roberts and Edwards.

Thompson is an authority for saying that more adults are carried off in this country by kidney disease than any other malady except consumption. Under Warner's "Safe Cure" article on Consumption, we find a paragraph claiming to be a quotation from a publication issued by Brompton Hospital for Consumptives, London, Eng., which states that 52 per cent. of the patients of that institution have unsuspected kidney disorder. Dr. Herman Brehmer, an eminent German authority also says that Consumption is always due to deficient nutrition of the lungs, because of bad blood.

Medical science can no longer dispute the fact that the kidneys are the principal blood purifying organs of the human system, and if they are diseased and thus fail to expel the uric acid poison or the waste matter of the blood, as the blood passes through these two great organs, the "Safe Cure" claim is correct, and the reasoning of its proprietor holds good.

There is no doubt that in too many instances the medical fraternity doctor for symptoms, instead of striking at the root of the disease, and that under this form of treatment many patients die.

#### "OVERCOMING,"

We talk about power, and men may grow conceited as they lift themselves up and say, "I will be strong and conquer the world." Ah! it is not to be done so. There is one real and true strength in the universe, and that is God's strength, and no man ever did any strong thing yet that God did not do that strong thing in him. A man makes himself full of strength only as the trumpet makes itself full, by letting it be held at the lips of the trumpeter; so only man lets himself be made strong as he lets himself be held in the hands of God. As the chisel is powerless—if it tries to carve a statue by itself it goes tumbling and stumbling over the precious surface of the stone—as the chisel becomes itself filled and inspired with genius when it is put into the hand of the artist; so man, putting himself into hand of God, loses his awkwardness as well as his feebleness, and becomes full of the graciousness and the strength of the perfect nature.

And to put myself into the hands of God, what does it mean? To know that God is my Father; to know that my life is a true issuing in this world of his life; to know that I become myself, only as I know myself his child. So the soul puts itself into the soul of God, and lets God do its work through him, so that that great mysterious consciousness enters into the life which was in Paul's life. Do you remember, "I live, yet not I, but Christ liveth in me?" So the soul which has given itself to God in filial consecration says, "I live, yet not I, but God liveth in me."

#### GIVING AND TAKING OFFENCE.

Everybody admits the sinfulness of giving offence, because he can do that while thinking of his neighbor; but comparatively few reflect upon the impropriety of taking offence, because to do that would involve self-condemnation. Yet they are kindred faults, and commonly also neighbors. He who is slow to put a wrong construction on the words or actions of another will generally be tender in his dealings with his fellow-men. But the man who rides rough-shod over the feelings of others will be the first to make an outcry if one wounds his sensibilities. The root of both evils is self-conceit. In giving offence the man is enamored in his own way, and so determined to have it that he is unconsciously, it may be, yet utterly oblivious of the rights of others to have opinions of their own, and to set them forth with as much earnestness as they can command. It may be true that his way is the best way; but if they are members of the association equally with him, they have a right to be consulted, and they need to be persuaded. Now, dogmatism is not persuasion, and dictation is not one of the most approved methods of convincing; and so when a man expects that the mere putting through

of his scheme is all that is to be cared for, he cannot fail to give offence all around. He has forgotten what was due to others in the exaggerated estimate which he has formed of the value of his own protest.

#### THE UNCHANGING GOSPEL.

Like the treacherous signal boats that are sometimes stationed by the wreckers off an iron bound coast, the shifting systems of false religion are continually changing their places. Like them, they attract only to bewilder, and allure only to destroy. The unwary mariner follows them with a trembling uncertainty, and only finds out where he is when he feels his ill-fated vessel crashing into a thousand fragments on the beach. But how different from these floating and delusive systems is that unchanging Gospel of Christ, which stands forth like the towering light-house of Kiddestone, with its beacon blaze streaming far out over the midnight sea! The angry waves through many a long year have rolled in, thundering against that tower's base. The winds of heaven have warred fiercely around its pinnacle; the rains have dashed against its gleaming lantern. But there it stands. It moves not. It trembles not; for it is "founded on a rock." Year after year, the storm-stricken mariner looks out for its star like light as he sweeps in through the British Channel. It is the first object that meets the eye as he returns on his homeward voyage; it is the last which he beholds long after his native land has sunk beneath the evening wave. So it is with the unchanging Gospel of Christ. While other systems rise and fall, and pass into nothingness, this Gospel (like its immutable author) is the same yesterday, to-day and forever. While other false and flashing lights are extinguished, this, the "true light" ever shineth.

#### CHURCH MANNERS.

Dr. Liddon is the author of the following: Burke has shown how various attitudes of the human body correspond to, or are inconsistent with, deep emotions of the human soul. You cannot, for instance, sit lolling back in an arm chair with your mouth wide open, and feel a warm glow of indignation, and, if you or I were introduced suddenly into the presence of the Queen; we should not keep our hats on and sit down with our hands in our pockets, on the ground that the genuine sentiment of loyalty is quite independent of its outward expression. And if people come to church and sit and talk and look about them while prayers are being addressed to the Infinite and Eternal Being, it is not because they are so very, very spiritual as to be able to do without any outward forms. The really do not kneel because they do not with the eye of their souls see him, the sight of whom awes first the soul and then the body into profoundest reverence.

After all, there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. Church rules on the subject are but the natural outcome of deep interest of the soul of man when it is confronted by the greatness of its Maker and its Redeemer.

QUEER NAMES.—"Neal & Pray" was the title of a house in New England, of which both members were anything but religiously inclined. "Rob & Steal" was another firm, in which both members were noted for their honorable character—quite as much as "Wright & Justice," who were their neighbors. "U. Ketchum & I Cheatam" is a well known old incongruity; but the marriage of Benjamin Bird, aged sixty, to Julia Chaff, aged twenty, showing that "an old bird may be caught by chaff," is not so familiar; nor is the marriage of George Virtue to Susan Vice. These collections of familiar names are "odd" enough; and so it is when we find in a newspaper paragraph that John Makepeace has been arrested for instigating a riot, or when Parson Playfair is charged with cheating at cards.—*English Paper.*

#### WHERE TH THERE

"Next Sunday Missionary col Hart, one warm "So we are, Flora.

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"But I mu have to earn at for the coll

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"No," said I to put money earned; not tl

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"You are n a day as this!

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