

## WILL OF GOD.

One of our most eminent divines said recently that Christians were continually trying to avoid the will of God. He said that they were always attempting to creep under or around, or watching if perchance a means of escape could be found whereby their own will and wishes could be gratified rather than to yield willing submission to the will of God. We confess to having read a few lines of Prof. Drummond's several times over before being convinced that what he said was, after all, the very truth.—Here are his words: "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."

Christ says of his own mission on earth. "Lo, I come to do thy will, O God." It is easy and pleasant to do good. It is grand and noble to save souls, but, after all, is not Professor Drummond right? Will it not in deed and truth be the maximum achievement of any life after it is over to have done the will of God?—And this means so much, so very much more than merely having done good, and such different things, than even having won souls to Christ. It involves cross bearing, the patient endurance of manifold temptations, a willingness to forgive that almost limitless number of offenses, the seventy times seven. It means a fearless facing of every event sent into our lives, with no cowardly attempts to creep under or soar above, or in any way to elude meeting and accepting the will of God.

A strict performance of a Christian's duty will almost inevitably call for deeds involving the "doing good" and the "winning souls," which attach so strongly to every truly consecrated life. Yet the lonely sentinel, the bed-ridden professor, the deaf mute, all in every state and station in life can learn to do the will of God. Very often it requires great faith, great strength, many prayers to do and meet what we know or feel to be the will of God but it is an achievement when at last this can be met by calmness and serenity.—There is little danger that any one truly desiring to do this will of the Father will be left in the dark as to what duty requires. David's prayer is one that all can offer, that should often be on the lips of all Christ's followers: "Teach me to do thy will, for thou art my God."

Dr. Wm. H. Thompson of the University of the City of New York says: "The symptoms of diseased kidneys will first appear in the extremely different organs of the body." Treat the kidneys and not the effects of kidney disease, by using Warner's Safe Cure.

## THE KNABE PIANO.

From the Boston Evening Traveler.

The Knabe piano, at the present time, stands in the front rank as a musical instrument, and is so recognized all over the country, and among the best judges. It was nine years ago to-day that Mr. E. W. Tyler, agent for these instruments, made his first selection of pianos at the Knabe & Co. warehouses in Baltimore. In the comparatively short time that has elapsed these instruments have attained a position and acquired a reputation that it is safe to say, has not been equalled by any other pianoforte in the same time. The best part of it is that the popularity which this piano has secured is a healthy and substantial one—not one that is based on a short-lived "boom," but one that has come about by honest dealing and the production of an instrument that is all that it is claimed to be. The Knabe piano combines all the qualities requisite for a good instrument. It has a beauty of sound, resonance, flexibility of tone, an even scale, perfect action, and a durability that is unexcelled by any other instrument in the market. These merits have given it a remarkable sale, and have given it a place in the market far ahead of its competitors.

## THE INVALID AND THE VIOLINIST.

An old and infirm soldier was playing his violin one evening on the Prater, in Vienna. His faithful dog was holding his hat, in which passers by dropped a few coppers as they came along. However, on the evening in question, nobody stopped to put a small coin into the poor fellow's hat. Everyone went straight on, and the gaiety of the crowd added to the sorrow of the old soldier's heart, and showed itself in his withered countenance.

However, all at once, a well-dressed gentleman came up to where he stood, listening to his playing for a few minutes, and gazed compassionately upon him. Ere long, the old fiddler's weary hand had no longer strength to grasp his bow. His limbs refused to carry him farther. He seated himself on a stone, rested his head on his hands, and began silently to weep. At that moment the gentleman approached, offered the old man a piece of gold, and said: "Lend me your violin a little while."

Then, having carefully tuned it, he said: "You take the money, and I'll play."

He did play! All the passers-by stopped to listen—struck with the distinguished air of the musician, and captivated by his marvellous genius. Every moment the circle became larger and larger. Not copper alone, but silver—and even gold was dropped into the poor man's hat. The dog began to growl for it was becoming too heavy for him to hold. At an invitation from the audience, the invalid emptied its contents into his sack, and they filled it again.

After a national melody, in which everyone present joined, with uncovered heads, the violinist placed the instrument upon the poor man's knees, and, without waiting to be thanked, disappeared.

"Who is it?" was asked on all sides.

"It is Armand Boucher, the famous violin-player," replied some one in the crowd. "He has been turning his art to account in the service of charity. Let us follow his example."

And the speaker sent round his hat also, made a new collection, and gave the proceeds to the invalid, crying, "Long live Boucher!"

Deeply affected, the invalid lifted up his hands and eyes towards heaven, and invoked God's blessing on his benefactor.

That evening there were two happy men in Vienna—the invalid, placed for a long time above the reach of want, and the generous artist, who felt in his heart the joy which always repays the bestowal of charity.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affection also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

## PRISON DISCIPLINE AS A MEANS OF EDUCATION.

An American contemporary furnishes some interesting items concerning the system pursued at the Elmira Reformatory, in which the experiment has been in progress for some years of using prison confinement as an opportunity of conferring educational advantages on the inmates. The little book of some hundred pages which sets forth the results of the system is printed by the prisoners themselves. Only such convicts are sent to the institution as have never been in a state-prison before. They are sentenced to an indefinite term subject to the discretion of the board of managers, but can not be detained beyond the maximum period for which they might have been incarcerated under the law. For burglary, e.g., a man may

be kept in Elmira for ten years, but not longer; but if the superintendent believes that a prisoner, from his record, will lead an honest life on discharge, he may be allowed to go free at any time after one year. To obtain his release he must get a perfect record in three branches—for good conduct, zeal, efficiency as a workman, and proficiency and diligence as a scholar. In this latter field is found the distinguishing characteristic of the Elmira system. It is, in fact a school for convicts, and the results are surprising. On the average, it is said, 60 per cent. of the convicts, released from other prisons find their way back, but thus far 80 per cent. of the discharges from the Elmira Reformatory during the eight years the experiment has been continued are believed to be permanent reformations. Every improvement has been introduced not inconsistent with proper discipline, looking to the health and well-being of convicts. The experience of those engaged in this humanitarian work is opposed to the view that intellectual development increases the capacity for wrong-doing. By enforced study the energies formerly employed in criminality seem diverted toward more praiseworthy pursuits. It is found, however, that even the so-called intelligent criminal appear mentally deficient as soon as he passes out of the groove in which he has been accustomed to exercise his cunning, so that it is no easy task to broaden his views of the aims and duties of life, and thus qualify himself for occupying a useful place in society. The experiment appears to us to be well worthy of consideration by social reformers, and by all who desire that penal inflictions should be made subservient to reformatory results in our criminal population. —*London Lancet.*

## HONESTY AND INTELLIGENCE.

It pays to be honest, you say.

Granted.

Yet how many are dishonest through ignorance, expediency, or intentionally. One can be dishonest and yet say nothing.

A clerk who lets a customer buy a damaged piece of goods, a witness who holds back the truth which would clear a prisoner, a medical practitioner who takes his patient's money when he knows he is doing him no good,—all are culpably dishonest.

It is generally known that doctors bind themselves by codes, resolutions and oaths not to use any advertised medicines. Now, there is a medicine on the market, which for the past ten years, has accomplished a marvellous amount of good in the cure of Kidney and Liver diseases, and diseases arising from the derangement of these great organs,—we refer to Warner's Safe Cure. So widespread are the merits of this medicine that the majority of the doctors of this country know from actual evidence that it will cure Advanced Kidney Disease, which is but another name for Bright's Disease.

The medical profession admit that there is no cure for this terrible malady, yet there are physicians dishonest enough to procure Warner's Safe Cure, put the same into plain, four-ounce vials, and charge their patients \$2 00 per vial, when a sixteen-ounce bottle of the remedy, in its original package, can be bought at any drug store in the world for \$1 25.

Perhaps the doctor argues that the cure of the patient justifies his dishonesty, yet he will boldly stand up at the next local medical meeting and denounce Warner's Safe Cure as a patent medicine, and one which he cannot and will not use.

The people are waking up to the truth that the medical profession is far from honest, and that it does not possess a monopoly of wisdom in the curing of disease, doctoring the many symptoms of kidney disease, instead of striking at the seat of the disease—the kidneys themselves,—allowing patients to die rather than use a remedy known to be a specific, simply because it has been advertised, and when patients are dead from Advanced Kidney Disease, still practicing deception by giving the cause of death in their certificate as pneumonia, dropsy, heart disease, or some other accompanying effect of Bright's Disease.

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