

Missions.

"Go ye into all the world; and preach the gospel to every creature."

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisoo, Putnam Co., Fla.

HAMMOND, LA.

This old and pleasant town is about 86 miles south of Beauregard, Miss., and 53 miles north of New Orleans, on the Illinois Central Railroad, or the "Great Jackson Route." Some people from New Orleans go there in the summer, and it is growing in importance as a place to which people are coming from the North for the winter, or to find a permanent home.

If persons cannot find the climate they want in N. C., Ala., Ark., Tex., Miss., La., or Ga., why, come to Florida, where we think the climate is a little the best of all.

Several Seventh-day Baptist families from Farina, Ill., and one from Nortonville, Kan., have settled at Hammond. A prominent citizen said to us that he had heard people say they wished all the "Yankees" that come south were like that "Seventh-day Baptist gang."

The high esteem in which our brethren and sisters are held as Christian neighbors and citizens, has had a great, though quiet influence in calling people's attention to the Sabbath, and in impressing the truth upon their consciences. When we were there, the deacon of the Baptist church, and his wife, seemed to be at the point of obediently accepting the truth.

Since returning home, Bro. W. R. Potter writes that the clerk of the Baptist church, and his wife, have said to him, "It seems like we are all going to turn to be Seventh-day Baptists."

Whether the results of this movement, so silently but so auspiciously begun, shall at last be great or small, these things show that the truth of God is finding its way into the homes and to the minds and hearts of people, in a manner and to a degree that are bright with promise and deep in significance.

Unless these people disobediently refuse to walk in the light which they confess has come to them—and we cannot believe they will do this—we confidently expect that, at no very distant day, there will be a Seventh-day Baptist church at Hammond, whose membership shall be both northern and southern in birth, politics and customs, but one in Christ and in the precious truths of religion.

GLEANINGS.

The Helping Hand, the paper published by the Baptist Woman's Foreign Missionary Society, has lately introduced into its columns what it calls "Good Cheer Corner."

Among other words of good cheer for Christians is given in the Indian Witness, of Calcutta, which says: "The prime minister of Indore, a cultured yet orthodox Hindu, has been talking of infant marriage. He bemoans the backwardness of many educated natives 'to emancipate their sisters,' and this gives him 'keen disappointment.' He holds that Hindu civilization is doomed, unless the women are lifted out of their 'present bondage of ignorance and superstition.' He says, 'child marriage is no marriage at all,' that 'the existence of the child widow is one of the darkest blots that ever defaced the civilization of any people, and it is the direct and necessary consequence of the system of infant marriage, a system which is a gross libel on the pure laws of the Aryans.' He concludes by saying, 'Let us give up our degrading, infernal and abominable custom.'"

"What shall I say of the rich?" observed Canon Farrar in his hospital sermon at the Abbey. "I say there are scores of men in London who could save our hospitals from anxiety almost without feeling it. Look at the very recent art sales: £2,000 for one dessert service, £1,200 for two flower pots, £3,000 for a chimney ornament, £20,000 for two rose-colored vases, £300 for a single lady's dress, £1,000 for the flowers of a single ball. I do not criticize this expenditure. I only say if there be in London such a Pactolus of wealth for these gewgaws of silk and clay, can there be by comparison only a drop or two to heal the bodies, to ameliorate the souls of men? Why should the runnel of charity dabble on as it does, while the full tide of luxury is still at flood?"

One million of dollars for foreign missions, one million dollars for the fund for veterans honorably retired, and \$800,000 for home missions, are among the grand contributions for the coming year, set by the General Assembly of the Presbyterian Church.

It is said that the money given by the women of the Presbyterian Church in the United States during the past sixteen years is \$2,150,000; representing the entire support of more than two hundred women missionaries, two hundred native Bible-readers, and more than one hundred and fifty schools.

The year 1887, now closed, has been remarkable in its missionary spirit. It has been almost phenomenal. It is said that about three thousand students in the seminaries and colleges of Great Britain and the United States are pledged to foreign mission work. The question left in the case is, will the people do their part in the sending and in the supporting of them? About five hundred and fifty of these candidates are young women. The American Baptist Board has, within a very few months, sent out fifty-eight missionaries—men and women, nineteen of whom are to locate in China.

M. F. B.

MRS. LUCY CARPENTER'S LETTER OF JAN. 6, 1847.

The following letter was written by Mrs. Lucy Carpenter upon the day of her sailing for China, on her first trip, and for several special reasons we would like to see it published again in the RECORDER:

Beloved Friends.—The day of our departure has arrived. While your eyes rest on these words, our own will have been withdrawn from the scenes, the countenances, they have loved so well to contemplate, to be greeted through long weeks, yea months, with but the world of waters beneath, and the realm of stars above, looking and longing for those distant shores which await our eager hopes, our future toils.

And now do you ask what are our feelings and our views in this near prospect of entering upon our work? We do indeed thank God and take courage, when we remember all the way which he has led us. The constancy of friends, their sympathy, their prayers, have cheered our hearts, have strengthened our faith, increased our zeal, and quickened within us our strongest desires to be devoted entirely to this work. Think you, then, that we can carry with us sad hearts and mournful faces, even while we leave you, assured that we shall meet you no more here? No; the language of our heart is, "Hinder us not."

We are asked when we expect to return. We answer, Never! We anticipate but two causes which could produce such a result—want of health and want of funds. For the first we trust in God. For the second we trust him also, and our brethren as his stewards. We have no doubts, no fears on this subject. We are confident that the spirit of missions, already active among you, will abound and increase throughout our churches, and that the cry of those who are ready to perish will not greet your ears in vain.

lieve that the liberal will stand by the liberal things that they devise. With cheerfulness then do we turn to our appointed toil, loving not our friends the less but the cause more. And for our own sake, and for our sake, and for Christ's sake, we entrust you let nothing induce you to come down from the prosecution of this great work. Even should the next ocean breeze waft you the intelligence that the Hauqua is sunk in the sea, that the offerings of your hands are strewn among the buried treasures of the deep, be not disheartened. Trust in God, that it may prove to you even as bread cast upon the waters, to be abundantly gathered in due time, by those who are permitted to perform the labor which we had it in our hearts to do. Our last, our most earnest request to you is, abandon not this mission. For its success pray, labor, wait. So shall the God of missions gather you at last with his redeemed, out of every kindred, and nation and tribe, and people, and tongue, and both they that sow and they that reap shall rejoice together.

JANUARY 5, 1847.

My friends, if as a people we "abandon not this mission," this must be true, that the field will need to be repeatedly reinforced as the years come along. The type of consecration as manifested in this letter is what we continue to need, and if it were possessed to an abundant degree, would keep the field replenished, and that before those already upon the field were worn to exhaustion. It has in it the spirit of exalted joy, at once eloquent in persuasiveness in the foreign field, and contagious in the home land, giving out of its own kind, and spreading throughout all our borders, causing in due time its reproduction, in the new missionary upon the field, and the new one again and again. The fact that the China field is soon to be reinforced does not release our young people from sometimes stopping to think, "Ought I to be the next one to go?" Some one should be asking this question for the years to come. A patient, a masterful preparation for the work will pay as well here as in any other department of labor. M. F. B.

FROM ALEXANDER MC LEARN.

Berlin, Wis., Nov. 28, 1887. The time has come for me to make my quarterly report, which I most gladly do, though I most ardently wish that I could make a better showing. Nevertheless, we are not without reason for gratitude to our Heavenly Father for his goodness to us. Our church at Berlin has made some very necessary repairs on their house of worship, in shingling the roof and plastering the ceiling and whitening the walls. The ladies have procured a very nice sounding organ, so that our little house of worship is really pleasant and comfortable. Our meetings on the Sabbath are well attended, and generally all remain to take part in the Sabbath-school, which is interesting and profitable. On Sixth-day evening our meetings are "a feast of fat things."

Nearly all the church attend, and the meetings grow in interest and favor. Our last two meetings were of unusual interest and power. We have good reason to believe that the spirit of the Lord is at work in the hearts of some who have not yet given evidence of a change. We intend to begin to hold extra meetings in the near future. The late meeting held with this church in October was of great benefit to us all. The interest in our meetings at other points on this field still increases. I intend to begin a series of meetings at Pleasant Valley the next time I go there, which will be about the 4th of December. I have never seen a people so hungry for the bread of life in all my ministerial life. We have good reason to believe that God has a people there. And we most earnestly ask you, my dear brother, and all our brethren who may read this report, to join with me in earnest prayer for this people! At Marquette and Princeton there are hopeful signs of awakening interest. At both of these places the Methodist churches were shut against me; but they have since been opened, and I have been kindly invited to occupy them without charge, while they themselves ring the bell and light the house, and the church at Princeton provides fuel also and warms the house. This has been done at Princeton of their own accord without solicitation from anyone. [This is all the more wonderful because we have been very plain in our preaching, "not shunning to declare the whole counsel of God." But we have been perfectly transparent in all that we have said or done, so that we have gained their entire confidence. At both of these points we have several Seventh-day Baptist families, who are as good as gold. There are several others at both of these places very much concerned on the Sabbath question. I have never enjoyed preaching

the gospel more, nor felt a deeper interest in my work in all my ministerial labors. At Scott I began with twelve hearers. The next meeting there were one hundred and twenty, and the third there were one hundred and fifty present. I shall not preach there when I return to Pleasant Valley, on account of the protracted meeting at the latter place, but will continue my visits after the meetings are over. At Scott there were sixty young men in the congregation. As a general thing they were young men of promise. My heart yearned for them as I saw them sitting and drinking down every word I said with the utmost respect and decorum. I feel unequal to the work, but my enjoyment of the work makes it practicable. With God's blessing I hope to see good results at no distant day. Hoping that God will bless you, my dear brother, and restore you to your former health, I am yours in the Lord Jesus.

—Bro. Mc Learn reports 13 weeks of labor; 5 preaching places; 30 sermons; congregation of 80; 16 prayer-meetings; 29 visits and calls; and 390 pages of tracts, etc., distributed.

FROM A. G. CROFOOT.

New Auburn, Minn., Nov. 30, 1887. The past quarter has been one of seed-sowing. The semi-annual meeting was a pleasant and, we trust, a profitable occasion to us. At that time I baptized one man, the head of a family, who united with the church. We enjoyed the labors of Elds. Morton and Wheeler at that time, and were encouraged by their sermons and assistance. The church was dedicated, and Bro. Crosby was ordained to the office of deacon. I have visited the families living on the prairie about ten miles from here, and preached to an audience of thirteen in one of their homes. I also visited the families living near St. Peter, to encourage them in Christian living. I did not hold a public meeting, for it did not seem best at that time. One of these families lives ten miles from the others. A Swedish sister living near there had been sick for nearly a year, but would not have a physician, saying that Jesus was her physician. I found her well and strong, and she said that Jesus knew she needed the sickness which she had just passed through. It is an encouragement to meet with those who have such strong faith in Christ.

Dea. West, from Utica, Wis., was here at the time of the meeting, and conducted a Bible-school Institute, which was a help to those in attendance. We are trying to do our duty in the love and fear of God, and leave results with him. We do not meet with as much encouragement as we could wish, still our faith is strong in God, and we know that his Word will not return unto him void.

—Bro. Crofoot reports 13 weeks of labor; 20 sermons and 2 addresses; congregations of 40 on Sabbath mornings, and 28 at other meetings; 16 prayer-meetings; 22 visits and calls; and one addition by baptism.

FROM C. J. SINDALL.

Minneapolis, Minn., Nov. 27, 1887. Your letter of October 29th is at hand, wherein I see that the Board intends to discontinue the missionary work by me. I will first say, that I am very thankful to the Board and people for all that they have done for me and the Scandinavian mission till this time. I see that the work has not been without success, but not as much as we have expected. One of the reasons why we have not had better success is because we have not had any Norwegian and Danish Seventh-day Baptist paper, as all other denominations have. Religious weekly papers are floating all over among us. The Scandinavian Seventh-day Adventists have their papers to read everywhere, and when they hear of any interest among us on the Sabbath question, then they have their missionary and publications before us. When we come after them with the Sabbath doctrine, then the people take us for Advents. A large number of the people do not know that there are any other people who keep the Sabbath but the Seventh-day Adventists. In almost every place where I go, the people inquire for our papers, but I have none except the Evangelii Herald, and there are very few of the Norwegians and Danes that can read it. The next reason may be that we have not means enough to do more than what we do. It appears to me, from what I see from the missionary reports, that the successes among us have been better than in some other branches in the field. Have we not had more fruits in our harvest than they have had in China?

Another reason may be that we may not have zeal enough to work for God's kingdom. But I am not discouraged in the work. I intend to keep on in the good work, and I know that God will in some way bless me so that I can continue in the work. I know that God has called me to be a servant in his kingdom, to call the attention of our Scandinavian people to hear the voice of the Lord.

I send you herewith report of my labor in the quarter ending Dec. 1st. My work has been in Minneapolis, Isanti Co., Minn., and Polk and Barnette, Co's, Wis. In the first place I spent the first part of September, and made calls, distributed publications and held a few meetings. There were two Sundays that I went to the Lutheran churches and distributed tracts among the people. Sept. 14th I started with my horse and buggy for Polk county, Wis. In that county I held meetings at six different places. Had two meetings in a Lutheran church, with a congregation of about 40. One old man has embraced the Sabbath. From there I went into Barnette county, and held meetings at four places. Was with our church one Sabbath. Had another Sabbath meeting in another place in the county. I went from there to Isanti county; there I had the largest congregation. There seems to be some good interest among the people there. I have been at home three weeks. We have meetings almost every Sabbath in our home, but there are only from four to ten that meet. When I am not at home, Bro. H. Reissom takes charge of the meeting. One Sabbath, Bro. Carlson, from Chisago county, was with us, and he preached to us. I intend to go to Polk county, Wis., in the first part of next week, if it is in the will of God.

—Bro. Sindall reports 12 weeks of labor; 11 preaching places; 21 sermons; congregations from 4 to 60; 3 prayer-meetings; and 22 visits.

FROM HORACE STILLMAN.

Ashaway, R. I., Dec. 11, 1887. During the quarter I have endeavored to lead this little flock on their heavenward journey, and to strengthen the things that remain. Since my last report, death has invaded our little church and removed two of our active and much esteemed members (Miss Betsey A. Palmer and Miss Lydia A. Bundy), as we trust, from the church militant to the church triumphant. We miss them greatly, yet amid this deep affliction we bow in submission to the divine will, and comfort ourselves with the assurance that our loss is their great gain. Besides conducting our regular services at Woodville, I have preached three times for the Baptists at Niantic and in other places, besides delivering several addresses upon a subject not pertaining to missionary work.

THINK AND THANK.

Small sections of paper were distributed at the weekly prayer-meeting. Each person was asked to answer, in writing, this simple question, "What have I to be thankful for?" He was requested not to state two things, but to state one thing. This request had the effect to make persons bring all their blessings before them in order to weigh them and compare them. One of the deacons of the church expressed particular gratitude "for the Society of Christian Endeavor." He regarded it as giving new life and promise to the church of his love. A member of the "shutin" society, from her invalid's room sent a note, saying: "Having heard that you wished each of your people to state, at the next prayer meeting, one occasion of gratitude, I am thankful that, although unable to walk, I can sit up the most of the time through the day." As these causes of thankfulness were slowly read in succession, the pastor would make a word or two of comment on each. For example, on the last he attempted to show why it is that a person with poor health will mention, with any degree of thanksgiving, what little health he has. He found it in this, that a person in declining or impaired health reaches a point where everything is held at a very uncertain tenure. He feels his powerlessness to help himself. A feeling of utter dependence is forced upon him. He turns his attention to his condition, and if he finds any signs of gain, or that things are not as bad as they might be, he breaks out into thanksgiving. Things have been accomplished at their worst and any improvement is an appreciable blessing.

Two persons mentioned as a particular occasion of gratitude the fact that they had been led to unite with the church. This led to thoughtfulness, that the church might ever be worthy of these thanksgivings to God. As the meeting proceeded, the spirit of devotion was observed to be rising high. Prayers and praises became unusually fervent.

"Think and Thank" was the motto on the family crest of Sir Moses Montefiore, the lamented philanthropist. Indeed, "think" and "thank," differing only by one vowel, have the same derivation. The more we take time to think, the more we find we have that for which we ought to thank. As the past tense of the verb "drink is," "drank" so that of "think" ought to be "thank."—The Golden Rule.

Sabbath Rest
Remember the Sabbath day, for six days shall thou labor, and do all thy work in six days, the seventh day is the Sabbath of the Lord thy God.

THE LAW AND THE GOSPEL
"The gospel is an easier saving men with obedience contains a divine law as imper Decalogue. And we have no hope for salvation under the neglecting its law, than had the living in disobedience to the law Jesus said: 'Ye are my friends whatsoever I command you.' depends upon obedience, and ob plies law." Rev. J. W. Par Morning Star
This is intelligible and has th in it. Gospel teaches obedi love. When men believe the obey its precepts, and then it becomes the fountain and ob stream that flows from it.
"It contains a divine law as the Decalogue."
Yes, only a little more so. logue contains but one promi is of long life to those who hono mother. The gospel contains m es for this and the coming life from the heart obey the Deca gospel is infinitely more powerf and persuade to love God's law the whole Levitical ritual, whi a shadowy ministratio. The more glorious ministratio. God's love through his Son, s winning the heart, so that t sinner feels with David, "O h law, it is my meditation all the "And we have no more grou salvation under the gospel whi its law, than had the Jewa in disobedience to the law of M Exactly so. We must not n law if we would enter into life is gospel law? The Saviour te man, "If thou wilt enter into commandments." Everyone our Lord refers here to the s the law of his Father. Our apostles taught obedience to mandments with an insistence that showed that they were p possible, to their claims than prophets. Jesus said, "ye ar if ye do whatsoever I comma cleptip; depends upon ob obedience implies law. And shown by the writer to the I will put my laws into their their minds will I write the the same light will be m more." Says the apostle Joh is the love of God that we k mandments: and his command grievous."—Sabbath Memorial
ON STATUTORY LAWS
BY ELD. F. M. MAY
On the interpretation and of statutes, I will lay down and will present two authoritie port. It is impossible for an human or divine, to enact a s form that the performance of totally different and contradict equally obey it. "The appoint which is expressed makes that may be) implied to cease"— ton 210. Again, "A statute one thing excludes all other eluded; the including of one thing, or class, is the excl others."—Brown
Now, let us take the princ settled on statutory laws, tog authorities on which they re them to the law of God. J to whom Blackstone himself rior, has laid it down as a cepted axiom that "Abol must be vested somewhere, an obedience must be paid."
Dwarria, Page 483. Tak from the Justinian Roman C wio on statutory and consti accepted by all lawyers. V imperial constitution of laws, on petition, on suits, or in any to be absolute, and final; for alone can make laws, he al terpret them; why else, when arisen in legislated controver been brought to us, and whi doubts reached our ears? I does not proceed from us alone is competent to solve the en except her to whom the powe is conceded.—Justinian's Page 143.
Now, we have found on th ly authorities that no po power that makes laws can amend, or in any sense modif tational governments this pr cal, vital, fundamental. from Justinian shows that i hierarchy, this is

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Jan. 19, 1888.
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"Then sweet the hour that brings release
 From danger and from toil,
 We talk the battle over,
 And share the battle's spoil."

Two of our exchanges, the *Christian Standard* and *Cincinnati*, and *Messiah's Herald*, of Boston, begin the New Year with a new dress, and a change of form from the large eight-page sheet to the popular sixteen-page folio. We congratulate our contemporaries on these signs of growing prosperity.

In a brief letter in another column of this paper, Brother Threlkeld tells us something about the prospects in South-Western Kentucky and Southern Illinois. We wish here simply to call attention to the suggestion he makes about a tent for a summer's work in Southern Illinois. Sulphur Springs, which he mentions, is fast becoming a popular watering place; it is in the midst of the little Sabbath-keeping interests in that section of the country. Crab Orchard is about seven miles from it in one direction, Stone Fort is about ten miles in another direction, and in still another direction, and some thirty or thirty five miles away, is Villa Ridge, at all of which places we have churches. Within a radius of sixty miles of the place are six counties in Illinois, and two adjoining counties in Kentucky in which we have now Sabbath-keeping interests. Brother Threlkeld is known all through that section of country, and has invitations to hold meetings at the Springs. But there is no church there to be had, and his suggestion is that a tent be placed there for gospel work all through the summer. The field is inviting. The prospects are most encouraging. But our Societies, Tract and Missionary, have their hands full, and if anything is done on this field this summer, it must be by individual effort, and ought to be started soon. Who will take hold of this and help provide for a good solid summer's work at Sulphur Springs in Southern Illinois?

We have just received a copy of the *Sabbath Outpost*, Volume 1, Number 1, published at Texarkana, Ark., by the "South-Western Seventh-day Baptist Publishing Society," and edited by Elds. J. F. Shaw and J. S. Powers. It is to be a monthly issue, and will be published in the interest of the work in the South and South-West. This first number is well written, and the mechanical work is creditable. If the succeeding numbers shall fulfill the promise of this initial number, and we see no reason why they will not, the publication cannot fail to be a great benefit to the cause in that interesting field. It will enable Bro. Shaw and his immediate fellow-laborers to speak to much larger congregations than they could otherwise do; it will furnish an important medium of communication between the little groups of Sabbath-keepers in the South; and, if liberally patronized by our brethren in the North, will prove a valuable source of information to us respecting the character and progress of the Southern work. Of all the fields opened to us during the past five or six years, by means of the wide circulation of the *Outlook* and other of our publications, and there are many such opening fields, none are more promising than this Southern field. This movement, made entirely by the Sabbath keepers on that field, is evidence of their faith and zeal in the Master's cause. We wish for the *Outpost* a large circulation and a generous support. The Subscription price is 50 cents a year. Subscriptions should be sent to Eld. J. F. Shaw, Texarkana, Ark.

THE BOW IN THE CLOUD.*

The history of religious experiences and activities is not unlike the swinging of a pendulum, in that it is ever vibrating between opposite extremes. Jesus found men

* *The Bow in the Cloud*, or Words of Comfort for those in Bereavement, Sickness, Sorrow and the Varied Trials of Life. Edited by J. Sanderson, D. D., Editor of *Pulpit Treasury*, etc., with an introduction by William M. Taylor, D. D., L. L. D. 452 pages, square 12 mo.; price, cloth, \$1.75. E. B. Treat, 771 Broadway, N. Y., 1888.

disposed to make a show of their piety; to correct this he gave instructions to go into the closet and shut the door, and there pray to the Father in secret, and other such exhortations. It was not long before these teachings were distorted into authority for that purely mystical conception of religion which made it consist in prayers and psalms and meditations and abstinences from all temporal things. A more grotesque caricature of the spiritual teachings of Jesus could hardly be imagined than was the life of the recluses of the Middle Ages based upon this mode of interpreting the words of Jesus. Revolting from this tendency, it was natural to go to the opposite extreme, and reduce these pious acts to the least possible importance. Thus the tendency of men has continually oscillated between the extreme pietistic notion and practice on the one hand, and the ignoring of all merely devotional exercises on the other hand, making religion consist of a cold philosophy or a blameless morality. Whatever, in any age of Christian history, serves to preserve an even balance between these two extremes, is a valuable contribution to the Christian forces of that age. It cannot be denied, we think, that the tendency of our time is to ignore the experimental in religion. Particularly does it seem to be the fashion to regard acts of devotion, in prayers and holy meditations, as an idle superstition, and the time spent in such exercises as worse than wasted. If there remains a point in human experience at which anything can be done to bring men to think upon God, to lean upon him for comfort and help, and so to open again the avenues of communication between the human and the divine, to the uplifting and purifying of the human, that point is in the experience of some great earthly sorrow. It is the mission of *The Bow in the Cloud* to come to men at this susceptible point, and in the darker experiences of their lives bring the bright, cheering and comforting promises and supports of the gospel. Its selections are made from the writings of nearly two-hundred eminent divines, both in this country and in Europe, and touch upon almost every phase of human sorrow. They are conveniently grouped under appropriate headings, and all carefully indexed. The book will be useful not only as a comforter to those in sorrow, but also as an aid to the habit of devout meditation and secret communion with God, the source of all our life, the consummation of all our joys, as well as our only comfort in all our sorrows.

Communications.

GLIMPSES OF EUROPE.—No. 8.
 BY PROF. H. M. MAXSON.

HOLLAND.

We started from London July 7th, about 5 P. M., and ran down to Harwich, through the beautiful farming land of Essex, to take the steamer for Rotterdam. The country was more wooded and hilly than that we saw crossing from Liverpool. There were fewer houses and seemingly little business besides agriculture. Harwich is simply a steamer port on a small stream. As we approached we saw broad mud flats, with now and then a vessel high up in the mud, and a little stream flowing along rods away from it, while teams drove down with the cargo to load them, as they lay in the mud, before the tide rose. It rises about 12 feet here. About 10 o'clock all was ready, and we started across the North Sea. One interesting discovery is that skates are here considered a food fish, a half dozen of them hanging up by the cook's galley. This morning we were aroused about six by the announcement that we were entering the river (the Meuse, one of the mouths of the Rhine). There are no signs of the famous dikes, but only low lying shores, with a waste of coarse beach grass backed by sand dunes that make it not difficult to imagine that we are sailing up a Jersey creek. The river seems to abound in shipping, and the steam dredges at work on the channel are very numerous. The freight boats are similar to the Thames boats, except that the bow and stern curve in-board more, and the bulwarks slant in, while there are immense lee-boards on the sides amidships. The row boats are exceedingly clumsy, and the oars little more than sticks, having hardly an apology for a blade, (although we later saw some good boats, but only a few). Our entrance was between two long lines of piling running out into the sea. We had not gone far before a little steamer came up to one side, and a custom's officer came aboard. The baggage was brought out, opened, and barely looked into, then duly stamped or marked. The chief objectionable articles are sugar, salt and cloth. Soon we begin to notice low banks a few

feet from the shore, and then from the cattle feeding behind them we see that the land is lower than the water, and we have our first view of a Dutch dike. The houses increase in number, and we soon reach the busy, bustling town of Rotterdam. There are canals everywhere, full of muddy water. Then there are great picturesque windmills in every direction, very old and thatched with hay. They are used for pumping out the water and keeping up the circulation in the canals to prevent stagnation. Many of the houses have little draw-bridges across the canal in front of them, and are otherwise cut off from communication. Here and there the water is covered with what at first seems like the green scum on a duck pond, but proves to be some kind of vegetation that grows on the top of the water. The water in the canals is just a few inches below the level of the ground, which must make the foundations quite insecure. In fact, we saw, now and then, a house which had settled considerably out of the perpendicular. Two very large dikes, ten or fifteen feet high, run through the city, protecting it from the river. On the top of these are streets. Then there are large canals connecting with the river that cross the city in every direction, cutting it up into numerous islands. Into the canals the shipping is drawn, so that you see the masts above the houses in every direction, and are liable to be stopped at any moment in your course to wait for the draw-bridge to return to its place over a canal.

The frequency with which the letter *j* occurs makes the strange language look even more strange as you see the signs. Now you would think the *Boompjes* something very strange, but it is only a very fine new wharf along the river front, where there are piles of merchandise and scores of vessels, with little steamers that leave every hour for the neighboring cities.

The street scenes are as strange as the language, although in many respects the people here seem more like our own than are the English. Here comes a market wagon loaded with produce of one kind and another, always in baskets. There goes a load of green, freshly-cut clover done up in broad bundles of about a busel each. Yes, there comes the Dutch dog cart, a narrow, two-wheeled hand-cart with two very bright brass milk cans, and a dog running along underneath hitched into *boes* and *whiffle-tree* similar to those for a horse, and he pulls well, too, lying down to rest when his master goes in to sell his wares. We saw many of these dog-carts in Rotterdam, and some times two dogs harnessed in, like a span of horses. Coffee houses and many private houses have tables and chairs outside.

The baby carriages here are quite an advance on the English style, which were, to say the least, not attractive in appearance. They were black, clumsy, and shaped much like a burial casket, made of a kind of lattice work. Those of the Dutch are more like those at home. We all think Holland a very pleasant place, so homelike, and so delightfully clean. Here again the people turn to the right, instead of the left, as in England. It did seem so strange there to see the driver of an approaching team holding up close to the road on your right, as if he was bound to run you down, but as you glide by all right it flashes through your mind that in that land "when you go right, you go wrong," in driving at least. The street-cars here are much in advance of ours. They are as clean as the houses, have large windows, and fine horses that move as if they enjoyed it, and their presence is indicated by the frequent ringing of a 6-inch bell just over the driver's head. Nearly every house has arranged, outside the window, two looking-glasses, at such an angle that the lady of the house can see what is going on in the street or at her door, without being visible herself. These are called spies. There is a large, old cathedral here, and the house where Erasmus was born, with a fine statue of him. A mile or two away is Schiedam, famous for its manufacture of gin, which has twenty-five thousand inhabitants, and thirty thousand hogs. The latter are fattened on the refuse of the distilleries, which would seem to prove that in the process of gin making, man rejected the most valuable portion of the grain. In the afternoon we went up to The Hague, that I have so often looked at in the before it. It means "hunting seat," and the "the" seems to be brought in directly from the Dutch name. It was in olden times the king's country-seat, and is now the capital. It seems to be chiefly a town of residence for princes, officials and retired merchants. It has no canals, but is founded in beautiful streets and fine houses. The visitor goes to

see two things, Paul Potter's Bull, and The Wood. The former is said to be one of the most striking and natural animal pictures in existence; but as the gallery was closed we did not see it. The Wood, however, well repaid the visit. It is very old, being supposed to be a remnant of the primeval forest that once existed here. Great oaks and huge beeches delight the eye with their majestic beauty, and now and then a thick tangle, a patch of rich grain, a cool drive or a narrow walk vanishing among the trees, adds to the attraction.

In this wood is the palace of the late queen, a rambling old building with quite a cosy, well appointed interior. The ball-room was particularly fine, its walls and ceiling being set off in panels and completely covered with fine oil paintings by artists of the school of Rubens. One room was interesting, because of its paintings in imitation of bas-reliefs, which it was difficult to believe were flat surfaces until you had tested them by close inspection.

Two miles away is Scheveningen, the Dutch sea-side resort, which has a fine broad beach and grand hotels. It is also a fishing town, and one part of the beach was full of fishing sloops drawn up above the water line, it being a time when the fishermen are on a strike. Here they have bathing wagons, looking much like butcher carts with a hood at the end, that are drawn down into the surf, for the convenience of the bathers. The beach presents a lively scene filled, as it is, with willow chairs, with high protecting backs and top to shield the occupant from the sun's rays. Some acquaintances who have tried it say that the bathing here is not very good, as the water is shallow and the bathers have to go out a long distance to find water sufficiently deep for a bath. The fishermen wear peculiar white hats, unlike anything seen elsewhere.

Holland seems to me the most beautiful country that I ever saw, though I suppose its level landscape would in time become monotonous. Nowhere is there any elevation to be seen, though the trees are quite abundant. There are canals everywhere, large ones for commerce and smaller ones for carrying off or distributing the water. There are no fences, but where one is needed they dig a ditch and let in the water. This gives a strange air of freedom to the landscape, as the smaller canals are not visible at a distance, and as you ride along "you see" broad, level fields, with crops of various kinds growing luxuriantly, and in their midst, apparently, a group of cattle, never a few, but a dozen or more beautiful cows—usually black and white, Holstein, I think, though the courier calls them Dutch Frisian. You will see more cattle here in one hour than in a week at home, and they are so beautiful that they form one of the pleasantest features of the landscape. Here and there we see a few sheep, but usually nothing but cows. The water in the canals is just lower than the level of the ground, and now and then we come to a river which flows through a channel raised some feet above the surrounding country. The scythes here are as awkward as the boats, having a perfectly straight snath. And the shoes, I wish you could see them. Many of the poorer people wear the wooden sabots, and it looks odd enough to see a small boy dancing along with those big, clumsy things on, and the wonder is that they stay on. But they do not seem to find them as clumsy as one would suppose they would be.

THOUGHTS.

I have read with interest the article entitled, "How to Promote a Revival," in the RECORDER of Dec. 29th. Also an article referring to the same, under the heading of "Correspondence," in the RECORDER of Jan. 5th. And while reading, re-reading and pondering the same, the thought has repeatedly occurred to me, How many of our people will heed the valuable thoughts contained in these articles enough to reduce them to practice?

How many who have acknowledged Christ as the King of kings and Lord of lords, and pledged themselves to ever be loyal to him and his cause, are willing to put their shoulders to the wheel and work for a general revival in our churches and Sabbath-schools, with an earnestness which shall be commensurate to the cause in which the eternal interests of men are at stake?

We can always find a faithful few who work willingly, who are ever, not only praying for the promotion and upbuilding of the cause of Christ in general, but they are constantly striving to devise ways and means by which this work shall be accomplished. And could these efforts have the support and co-operation of the majority who have

put their hand to the work, there could not be even a lingering doubt as to the result.

But, alas, how often are these efforts blighted by those who stand equally bound as do these faithful ones? How often are these willing workers made sad, when they devise plans and appeal for help to carry them forward, by cold, indifferent answers from the lips of professed Christians, until they themselves become so discouraged and disheartened that the work is left to languish?

We believe many who read the articles referred to know something of this kind of discouragement, and have felt its blighting effect upon themselves. But notwithstanding all these discouragements, this one general truth stands out prominent, "The foundation of the Christian religion is sure, and must prevail, and happy are those who shall be faithful and endure to the end. Happy will it be for those who shall be willing to chisel out and bring from the mountain-side a stone which shall be used to complete a great and grand Christian structure. We read in the Bible of a structure which went rapidly forward because all had a mind to work, and as it is true in this case, even so will it be equally true that a general revival will prevail in our church and Sabbath school work when the masses connected with our churches take hold together. When, instead of excusing themselves under the plea of being incapable, they are willing to do what Jesus declared of the woman who possessed the box of precious ointment and break the same and poured it on his head, when he said of her, "She hath done what she could."

Brethren and sisters, are we doing what we can? Are we willing to take such a part in our church and Sabbath-school work as we are capable of taking? Are we willing to strive to fit ourselves to fill the vacancies acceptably which must occur when those who are now bearing the burden and heat of the day shall pass away, or are we holding ourselves aloof from responsibility, and even at times casting reproach and censure upon the work of those who stand at the wheel by criticising their work, or accusing them of loving to make themselves conspicuous, that they may be seen and heard of men?

We believe such dodging of responsibilities, such unkind criticisms, are doing a vast amount of injury, and holding in check what otherwise might bring a gracious outpouring of God's Holy Spirit on our churches. Hence, we urge the necessity that each and every professed follower of Christ shall be willing to fill those places in our churches, Bible-schools and the world which they have the power and ability to fill. One may have the power to teach, another the gift of music, another of exhortation and prayer, and yet another elocutionary powers, all of which, together with many other gifts can be made useful in the Master's work. The lesson taught by the parable of the talents, the terrible condemnation pronounced upon him who buried even the one, should not be unheeded, but should stimulate us to cherish and cultivate all which God has endowed us with, and to use means in our church and Bible-school work which shall be calculated to call out and set at work in proper ways the various gifts which we may find existing within the fields where we may be located, ever calling to mind the words of the Apostle Paul, "Neglect not the gift that is in thee." A. A. LANGWORTHY.

IN MEMORIAM.

Died, at Mason's Island, Dec. 28, 1887, GEO. PAINE, aged 82 years. The funeral services were held at his residence, Dec. 30, 1887.

Just before the Mystic River reaches and gives its bright water to the depths of the Sound, it widens its volume, and sending out an arm to the eastward encloses an island of considerable extent, and of quiet and picturesque beauty. This island is called Mason's Island, and carries back associated thought with its name to the time when the redoubtable Capt. John Mason, of colonial fame, on the neighboring heights of the village of Mystic River, destroyed forever the power of the haughty Pequots, by sword and flame. This island was granted Capt. Mason by the grateful Colony of Hartford, as part of his reward for the destruction of their implacable foes, and the most of it has remained in the family until this day. The island constitutes a school district, containing perhaps a dozen families, mostly fishermen and sea-going men. Among them has lived for the last fifty years a man who was known for the most of these years as the only individual on the island who was a Christian, or who was known to pray. And

he would pray, they said, "anywhere barn when he went to milk his cow, garden beneath the pines, and in the grove of the rocks; and he was always of the rocks; and of the goodness and talk religion, and of the goodness and of his God to any one who wished to and he always had a reason to give; and he would pray, they said, "anywhere hope that was within him, and he ended the conversation with the irrefragable remark, "I hope to live to a time when you will see these things as they are. We cannot live always, and it is as in hand to be ready when the sun comes."

The old man lived to see in good measure his desires accomplished. His children and grandchildren and neighbors—they scoffed, ridiculed and reviled—called Christ as a Saviour and seeking the better way of life. "The effectual, prayer of the righteous availeth." This man of whom we have written, Bro. George Paine, who was gathered a shock of corn fully ripe into the garner.

Bro. Paine was born in the Groton, Conn., in 1805. When he was years old he went to live with a Mr. in Rhode Island, living with him was twenty-one. During this time he converted, and joined the First Church. In 1835 he moved to Island. Two years after to Mason's Island, residing there all the remaining years of his life, with the exception of one year. His wife died in 1874.

When the Greenmanville Church organized in 1850, he and his wife were constituent members of the same. Months previous to his death he was feeble, but kept around the house a day before his departure. As has been said, Bro. Paine was a man of integrity. He was a man of faith; his acquaintance with him covered a nearly eight years. Undoubtedly his most fruitful years of his extension, and his son remarked, he seemed to these years into the "fulness of years." Of him could it be said, "Behold, in whom is no guile."

When the writer first came to 1880, gospel meetings were being held of Bro. Paine, under the leadership of Rev. Wm. Clift and Thomas E. Mystic Bridge. When summer meetings were held in a grove, the used for boarding purposes was fitted was the writer's privilege to be somewhat in these meetings which most of the time for three years, and the reclamation of many souls. Sunday afternoon, Jan. 8, 1888 those who had taken part in those those who had been converted family and neighbors of Bro. Paine in the Christian Association of Mystic River, and under the a testified to their love and respect departed brother and father; the dead, he yet speaketh.

Bro. Paine was most tenderly the church with which he was "Love of the brethren" with him an empty thing. He cherished the nances of the Lord's house and led his holy day.

TRACT BOARD.

The regular monthly meeting of the Executive Board of the American Tract Society was held in the Baptist church, Plainfield, N. 1888, at 2 P. M., the president Prager by A. H. Lewis. Prebers and one visitor.

After reading of the minutes meeting, the Committee on Reference Card reported program Board ordered 5,000 to be printed in form, such as the sample program. The Corresponding Secretaries correspondence with E. P. Saunders Life Members, sale of tract matters generally.

With D. C. Burdick, relative Hebrew paper.

With A. E. Main, concerning ern trip, and the importance of the South; also concerning the bath-reform conventions, suggested outline of plan that such conventions be held with the consent of the churches on the Wednesday Association, the time to be decided by the Missionary and Tract Societies. The Board voted to approve of Dr. Main, and appointed A. co-operate with him in such work. With J. B. Clarke, in relation

The Fruits of the Belief in God, "Religion authority and state are all carved out of same piece of wood; to the devil with m all."

A LEGACY. Friend of my many years! When the great silence falls at last on me, Let me not leave to pain and sadder thee A memory of tears.

HADN'T IT BETTER BE IN CIRCULATION? BY REV. JAMES M. GRAY, BOSTON, MASS.

Katie is a quaint old maiden lady living up in the part of the country where we spend our vacation, a record of whose sayings and doings would be very interesting reading.

And is it not a shame? How can professing Christians be justified in laying up treasures upon earth when the cause of him who made and redeemed them is in need of that silver and gold which are his?

difficultly when he tried to find out the length of his own shadow, for sometimes it was quite short, and at other times very long.

There is a beautiful maple near the house, which runs up tall and slim. Rob used to say that it almost touched the sky.

"ENTER INTO THY CLOSET."

The recluse type of religious character is no longer common, and even the hour of silent, holy meditation is little known.

FAINT NOT. W. POOLE, BALFERN.

Take heart again, brother, Thy sun, above The louds still shining, Forbids repining; Rest in God's love.

Popular Science.

It has been assumed that the pain which follows the stinging of the nettle, and possibly other plants, is due to formic acid.

SALT WATER FOR CEMENT MORTAR IN WINTER. The following German experiments designed to ascertain the effect of frost upon hydraulic mortars and cements gauged with and without the addition of salt to the water have been quoted in the Review Industrielle.

The cement made with pure water was quite crumbled, and had lost all its tenacity. The cement mixed with water containing two per cent of salt was in better condition, but could not be described as good; while that containing 8 per cent of salt had not suffered from its exposure to the lowest temperature available for the purposes of experiment.

THE DEPENDENCE ON INVENTION.—In the December number of the Popular Science Monthly appears a leading article on inventions at Panama.

Then Bob ran to measure the shadow of the tree. He found it to be thirty one feet, and he felt sure that this was the height of the maple.

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NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath, By Nathan Wardner, D. D.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. D. D. Part Second, History. 16mo. 288 pp. Fine Cloth, \$1.25.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri. 32 pp. 7 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

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Miscellany.

FROM OUT THE GRAVE OF YOUTH. MARY SWEET POTTER.

Years that are agonies, bright Youth and I, led with watchful care three budding flowers, Happiness, and Hope. The days flew by, and they seemed as brief as hours.

THE YOUNG PHILOSOPHER.

That is sometimes what we call our Rob, for he is a boy who thinks a great deal. Whatever he sees that he does not understand he tries hard to study out for himself.

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