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oubt the Cheapest he Land.

Compare Prices vinced.

rling Streets.

"River, by Order,"

One of the annoyances of a commander's life is a subordinate officer who discusses orders and makes trouble whenever he can do so and escape punishment. Of one of this class, whose tendency was to divide "a hair, 'twixt south and southwest side," an

A Land of Queer Customs.

[Mary Mapes Dodge, in St. Nicholas.]

All things are reversed in Holland. The omaging else is give hair on the country, the Palace, or late Town Hall, of Amsterdam, is its back door.

Bashful maidens hire beaux to escort them to the Kermis, or fair, on festival days. Some will see their wooden clappers, one would suppose the town to be on fire. You will see sleeds used in summer there. They go bumping swert the bare cobblestones, while the driver holds a dripping oil rag in advance of the funners to lessen the friction. You will see streets of water; and the sountry roads paved as nicely as Broadway. You will see vessels hitched like horses to their owners' door-posts; and whole rows of square-peaked houses leaning over the street, as if they were getting ready to tumble. Instead of solemn striking clocks, you will hear church chime playing snatches of operatic airs ever quarter of an hour, by way of marking them. You will see looking-giasses haugin autside of the dwellings, and as to arranged outside of the windows the persons sitting inside can, without being seen, enjoy a reflection of all that is going or in the street. They can learn, too, what visitor may be coming, and wate has been playing snatches of operatic airs ever quarter of an hour, by way of marking the persons sitting inside can, without being seen, enjoy a reflection of all that is going or in the street. They can learn, too, what visitor may be coming, and wate him rubbing his soles to a polish before entering. The pincushion means that new baby has appeared in the household. If white or blue the new-comer is a girl; fred, it is a little Dutchman. Some of these signals are very showy affaire; some are not cushions at all, but merely shragas trimmed with ribbon or lace; and, among the poortest class, it is not uncommon to see merely

a white or red string tied to the door latch
—fit token of the meager life the poor little
stranger is destined to lead.
Sometimes, instead of either pincushion
or shingle, you will see a large placard
hung outside of the front door. Then you
may know that somebody in the house is
ill, and his or her present condition is described on the placard for the benefit of inquiring friends; and sometimes, when such
a placard has been taken down, you may
meet a grin-looking man on the street
dressed in black tights, a short cloak, and
a high ht from which a long, black
streamer is Hying. This is the Aanspreker, going from house to house to tell
certain persons that their friend is dead.
He attends to funerals, and bears invitations to all triends whose presence may
be desired. A strange weird-looking figure
he is; had he wears a peculiar, professional
cast of cumtenance that is anything but
comforting.

Deep life Reform Great Work

the bawe and can meet even disaster.

The Proposed New Railway.

Another step in the bringing of the substance of the step of

and whose farm is that?"

To belong: to the Balliff Carefree, sire."

Tarefree, ch? Well, he must be a major man lian I am. Let word be sent am at one that I shall give him audimation of that I shall give him audimis-increase, in order to put three quesiss to him first, how much the moon
eght; secoed, how much his king is worth, it hird, what I am thinking. If he
mers any one of those questions wrong,
will be hanged."

Milff Carefree was in despair when he
audiths summons from the king, but La
archie offered to take his place before
thing on condition that he, Carefree,
the renome his claim to the hand of
in tre, who was beloved of both.

Tefree accepted the terms, and next
I as Guerliche appeared before the king.

Well, well," said the monarch, fiercely
s can you tell me how much the moon
has?"

ecause it consists of four quarters."
hat's a fact," said the king. "Now
he what you estimate my value at."

WORDS THAT BURN.

[Susan Coolidge.] She has been just a year in heaver

We have been just a year alone;
A year whose calendar is sighs,
And dull, perpetual wishfulness,
And smiles, each covert for a tear,
And wandering thoughts, half there, half
And weariful attempts to guess
The secret of the hiding skies,
The soft, inexorable blue,
With gleamirg tints of glory sown,
And;heaven behind, just shining through.

So sweet, so sad, so swift, so slow So full of eager growth and light, So full of pain which blindly grows, So full of thoughts which either way Have passed and crossed and touched eac To us a thorn, to her a rose:
The year so black, the year so white, Like rivers twain their course have run. The earthly stream we trace and know, But who shall paint the heavenly, one?

A year! We gather up our powers,
Our lamps we consecrate and trim,
Open all windows to the day,
And welcome every heavenly air,
We will press forward and will bear.
Having this word to cheer the way:
She storm-tossed once, is safe with Him,
Healed, comforted, content, forgiven,
And while we count these heavy hours,
Has been a year, a year in heaven.

THE LIBRARY.

THE LIBRARY.

[By F. D. Sherman, in the Century.]

Give me the room whose every nook
Is indicated to a book.
Two windows will sufflee for air

And grant the light admission there;
One looking to the south, and one
To speed the red, departing sun.
The eastern wall, from frieze to plinth,
Shall be the poet's labyrinth,
Where one may find the lords of rhyme
From Homer's down to Bobson's time;
And at the northern side a space And at the northern side a space Shall show an open chimney place. Set round with ancient tiles the tree Some legend old and weave a special About the fire-dog guarded seat, Where one may dream and taste the heat; Above, the mantel should not lack For curios and bric-a-brac— Not much, but just enough to light The room up when the fire is bright.
All prose and all philosophy,
From Plato down to those who are
The dim reflection of that star; The dim reflection of that star;
And these tomes all should serve to show
How much we write—how little know;
For since the problem first was set
No one has ever solved it yet.
Upon the shelves toward the west
The scientific books shall rest;
Beside them, history; above,
Religion—hope, and faith, and love.
Lastly, the southern wail should hold
The story tellers, new and old;
Haroun al Raschid, who was truth
And happiness to all my youth,
Shall have the honored place of all
That dwell upon the sunny wall,
And with them there shall stand a throng
Of those who help mankind along
More by their fascinating lies
Than all the learning of the wise,
Such be the library; and take
To grace the door through which I pass;
Hic Habitat Felicitat!

MEMORIA.

MEMORIA.

MEMORIA.

[Florence Earle Coates.]

If only in my dreams I may behold thee,
Still hath the day a goal;
If only in my dreams I may enfold thee,
Still hath the night a soul.
Leaden the hours may press upon my spirit,
Nor one dear pledge redeem.—

Lwill not bidde. will not chide, so they at last inherit
And crown me with the rapture of the

Ten thousand blossoms earth's gay garden cherish;
One pale, pale rose is mine;
Of frost or blight the rest may quickly perish.—
Not so that rose divine.
Deathless it blooms in quiet realms elysian;
And when toll gives me rest,
Forgetful of all else, in blissful vision,
I breathe my rose and clasp it to my breast i

GLAD TIDINGS.

this class, whose tendency was to divide "a hair, 'twixt south and southwest side," an amusing story is told in "Campaigning with Crook."

Colonel Royal, commanding a cavalry brigade, ordered this officer to "put that bettalion in camp on the other side of the river, facing east." The officer marched his command to the spot, but, as Colonel Royal soon saw, instead of obeying instructions, began carrying out his own ideas. The colonel put spurs to his horse, dashed through the stream and reined up alongside of the officer.

"Didn't I order you, sir," he roared, "to put your battalion in camp along the river, facing east?"

"Yes," said the king. "And the result will be expulsion from her territory of 1,300,000 or more of this proscribed people. They said the king, with great end to respect; to be limited to certain facing east?"

"Yes, sir; but this aint a river. It's only a creek, "answered the hair-splitter.

"Creek, ir'? It's a river—a river from this time forth, by order, sir. Now do as I well you."

A Land of Queer Customs.

[Mary Mapes Dodge, in St. Nicholas.]

All things are reversed in Holland. The

two.—[Proverb.

God never takes one thing away but something else is given.—[Ella Wheeler Wilcox.

Softwo rightly borne makes wonderful in discoveries of tuth; and the inquiry of something else is given.—[Ella Wheeler Wilcox.

Softwo rightly borne makes wonderful in discoveries of tuth; and the inquiry of something else would be. "What is God teaching?"—

Wien you have given yourself to Christ leave yourself three and go about your god part of the year. Here live and labor a missionary pair, occupying a post about as isolated as any mission field on the following the work as a child his household.—[C. 8. Robinson.

Wy waste an houln vain regret, the word of the wore of the word of

Buddhism. It appears that Buddhism is not inclined to yield the field to the Gospel without some various attempts (with the help of Schopenbauer, Hartmann, and lesser adepts) to carry the war into Africa, or rather into Europe and America. The Missionsblatt remarks: "What a challenge to a thorough refutation is given by the Buddhist catechism of Subbadra Bickshu," which has already reached its second edition in Brunswick? In this he declares creation out of nothing a lunacy, and, with bold presumption, denying the being of God, he gains audacity for the insane declaration that "everything originates through and out of itself by nature of its own will." And now many unbelieving scholars are extoling this senseless talk to our people as the higher wisdom that is to save their despairing souls! How the theosophists and a part of the spiritists work mischief with the so-called Exercite Buddhism B well bnown.

knowledge that shall bring the light "

The Celered Men Rev. Dr. Johnston, a for Africa.

Brew. Dr. Johnston, a Jamaica missionary, has been for some time training as missionaries a number of negroes belonging to his church in Jamaica, and is about to start a mission in Africa of colored men for their own race. This movement will be wasched with interest, and, if successful, will greatly help to solve the question of reaching Africa's millions with the Gospel. The cry may some day be, "Africans—ministerial and medical—for Africa." In such a case the negro institutions and churches of America should train and furnish their full quota.

liems of The first stone of the monument Interest, erected to the memory of John Williams, who was killed in the South Sea Islands, was laid by the son of the man who slew him.

the man who slew him.

The Church Missionary Society of England proposes to send out 1,000 new missionaries during the next five or six years. A much larger proportion than heretofore will be laymen.

"If the salt have lost his savor it is henceforth good for nothing but to be cast out and trodden under foot," etc. Bishop Thoburn says: "If the church should so loss sight of God's purpose concerning her, as deliberately to determine not to carry the Gospel to the world, in one second God's judgments would sweep such a church away from the earth, as no longer of any more use than savorless salt."

Mr. Gladstone is credited with the fol-

away from the earth, as no longer of any more use than savorless salt."

Mr. Gladstone is credited with the following: "Talk about the questions of the day; there is but one question, and that is the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with 60 master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

A great German defined the difference between Socialism and Christianity in a very clever epigram: Socialism says, "What is thine is mine." Christianity says, "What is mine is thine." The difference is infinite. But the epigram needs correction. Christianity really teaches us to say, "What seems thine is not thine, what seems mine is not mine; whatever thou hast belongs to God, and whatever I have belongs to God; you and I must use wint we have according to God's will."



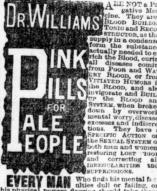
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