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Christian Family Almanac

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1888

# CHRISTIAN

# FAMILY

# ALMANAC

Published by the  
EVANGELICAL ASSOCIATION

CLEVELAND, OHIO.

1888

LAUER & YOST,  
AGENTS.

W. W. CRAVER DEL.  
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FEB 29 1968

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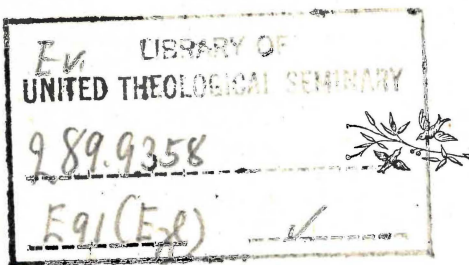
The Illustrated

CHRISTIAN FAMILY ALMANAC

— FOR —

1888.

*Being a leap year of 366 days, and the 88th year since  
the organization of the Evangelical Association.*



CLEVELAND, O.  
PUBLISHING HOUSE OF THE EVANGELICAL ASSOCIATION,  
LAUER & YOST, AGENTS.





THE INTRODUCTION.

## The Year of Our Lord, 1888,

is a Leap Year of 366 days, and the 112th of the Independence of the United States; the 6601st of the Julian Period; the 5649th of the Jewish Chronology (beginning Sept. 7th); the 1306th of the Mohammedan Chronology (beginning Sept. 7th); the 371st since the beginning of the Reformation.

### Chronological Cycles and Changeable Festivals.

Dominical Letters..... A G	Lent..... Feb. 14th	Ascension Day..... May 10th
Epacts..... 17	Palm Sunday..... March 25th	Pentecost..... May 20th
Golden Number..... 8	Good Friday..... March 30th	Trinity..... May 27th
Solar Circle..... 21	Easter..... April 1st	First Sunday in Advent..... Dec. 1st

### EMBER DAYS.

February 22d,      May 23d,      September 19th,      December 19th.

### THE FOUR SEASONS.

*Commencement of Spring*, Sun enters ♈, March 19th, 10:54 P. M.  
*Commencement of Summer*, Sun enters ♋, June 20th, 6:57 P. M.  
*Commencement of Autumn*, Sun enters ♏, September 22d, 9:50 A. M.  
*Commencement of Winter*, Sun enters ♐, December 21st, 3:56 A. M.  
 Venus (♀) is the ruling Planet this year.

### ECLIPSES IN THE YEAR 1888.

There will be five eclipses, three of the Sun and two of the Moon.

The first is a total eclipse of the Moon, January 28th, at 5:51 P. M.; visible in North and South America, Europe, Asia and Africa.

	Beginning.	Ending.
Chicago .....	4:30	6:9
Cleveland.....	5:1	6:43
Philadelphia.....	5:24	7:3

The second is a partial eclipse of the Sun, Febr. 11th, at 6:7 P. M.; visible only in the southern part of South America.

The third is a partial eclipse of the Sun,


















July 9th, at 1:4 A. M.; visible at the Indian Ocean.

The fourth is a total eclipse of the Moon, July 22d; visible in North and South America and the Pacific Ocean.













	Beginning.	Ending.
Chicago.....	10:51 P. M.	12:34 A. M.
Cleveland.....	11:24 P. M.	1:7 A. M.
Philadelphia, 11:4 P. M.	1:30 A. M.	July 23.



The fifth is a partial eclipse of the Sun, August 7th, at 12:37 P. M., invisible in America; visible in Norway, Sweden, Denmark and Greenland.

### EXPLANATION OF SIGNS.

				 Sun.	 Jupiter.	 Conjunction.
New Moon.	First Quarter.	Full Moon.	Last Quarter.	 Saturn.	 Venus.	 Opposition.
				 Mars.	 Uranus.	 Quartile.
				 Mercury.	 Moon.	 Pleiads.
				 Neptune.		

### The Twelve Signs of the Zodiac.

 Aries, or Ram.	 Leo, or Lion.	 Sagittarius, or Bowman.
 Taurus, or Bull.	 Virgo, or Virgin.	 Capricornus, or Goat.
 Gemini, or Twins.	 Libra, or Balance.	 Aquarius, or Waterman.
 Cancer, or Crab-fish.	 Scorpio, or Scorpion.	 Pisces, or Fishes.

 Ascending Node.—Planet crossing the Ecliptic toward the North.  
 Descending Node.—Planet crossing the Ecliptic toward the South.



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN		Cl'ck Slow	MOON'S SIGNS.	MOON RISES & SETS.	
				RISES	SETS.			H.	M.
<b>1) New Year.</b>				<b>Day's length, 9 h. 10 m.</b>					
Sunday	1	New Year	♀ rises 3.50.	7	25 4	35	4		7 25
Monday	2	Mart. of h. Books	♃ ♄ ☽	7	25 4	35	4		8 32
Tuesday	3	Gordius Mart.	♃ in aphelion.	7	24 4	36	5		9 38
Wednesday	4	J. Seybert d.1860	♃ south 1.3.	7	24 4	36	5		10 49
Thursday	5	Simeon	♃ rises 11.59. ♃	7	23 4	37	6		11 58
Friday	6	Epiphany	♃ Last Quarter 6. 6.19 a. m.	7	23 4	37	6		morn.
Saturday	7	Widukind		7	22 4	38	7		12 42
<b>2) 1st Sunday after Epiphany.</b>				<b>Day's length, 9 h. 16 m.</b>					
Sunday	8	Severinus	☽ in perigee.	7	22 4	38	7		1 35
Monday	9	Catharina Zell	♀ ♄ ☽ ♃ ♄ ☽	7	21 4	39	7		2 49
Tuesday	10	Paul the Hermit	♃ rises 1.31.	7	20 4	40	8		3 52
Wednesday	11	Fructuosus	♃ south 1.1.	7	20 4	40	8		4 58
Thursday	12	F. Castellian	♀ ♄ ☽	7	19 4	41	9		5 42
Friday	13	Hillarius	♃ NEW MOON 13. 3.15 a. m.	7	18 4	42	9		sets.
Saturday	14	Felix		7	18 4	42	9		6 29
<b>3) 2d Sunday after Epiphany.</b>				<b>Day's length, 9 h. 26 m.</b>					
Sunday	15	Joh. v Laski	♀ rises 4.10.	7	17 4	43	10		7 37
Monday	16	Geo. Spalatin	♃ rises 1.58.	7	16 4	44	10		8 36
Tuesday	17	Antonius	Orion south 9.53.	7	15 4	45	10		9 35
Wednesday	18	J. Blackader	♀ ♄ ☽ superior.	7	14 4	46	11		10 32
Thursday	19	Heid. Catechism	♃ rises 11.24. ♃	7	14 4	46	11		11 31
Friday	20	Fabian, Sebastian	♃ First Quarter 20. 11.26 p. m. ☽	7	13 4	47	11		morn.
Saturday	21	Agnes	♃ stationary. [in apo.]	7	12 4	48	12		12 6
<b>4) 3d Sunday after Epiphany.</b>				<b>Day's length, 9 h. 38 m.</b>					
Sunday	22	Vincent	Capella south 8.48.	7	11 4	49	12		12 58
Monday	23	Isaiah	♃ ♄ ☽	7	10 4	50	12		1 20
Tuesday	24	Timothy	Sirius south 10.10.	7	9 4	51	12		2 23
Wednesday	25	Conversion of Paul	♃ rises 1.48.	7	8 4	52	13		3 29
Thursday	26	Polycarp	♃ rises 11.4.	7	7 4	53	13		4 26
Friday	27	Chrysostomus	♃ ♄ ♃ south 7.0.	7	6 4	54	13		5 40
Saturday	28	Charles the Great	♃ FULL MOON 28. 5.55 p. m.	7	5 4	55	13		rises.
<b>5) Septuagesimæ.</b>				<b>Day's length, 9 h. 52 m.</b>					
Sunday	29	Juvent & Maxim	♀ rises 4.17.	7	4 4	56	13		6 16
Monday	30	Heinrich Mueller	Arctur rises 10.8.	7	3 4	57	14		7 35
Tuesday	31	Hans Sachs	Orion south 8.50.	7	2 4	58	14		8 35

### Conjectures of the Weather.

1-3. clear; 4-6. north wind; 7-9. clear; 10. 11. changeable; 12-14. cloudy with rain; 15. 16. clear and cold; 17. 18. fair; 19. 20. clear and cold; 21-23. cloudy; 24. 25. clear; 26-28. snow; 29-31. clear.

—THE REASON poultry killed at home, though young, is not as tender as that bought at the market is that the former is generally not killed until wanted, and when eaten is still rigid with death, while that bought at the poulterer's has been killed at least hours —more often days. Poultry ought to be killed several days before being eaten, dressed at once, and, with a few bits of charcoal in it, hung in a cool place.

**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**FIRST QUARTER.**

Lesson I.—January 1.

**Herod and John the Baptist.**—Matt. 14: 1-12. Memory verses 10-12.

**GOLDEN TEXT.**—And his disciples came, and took up the body, and buried it, and went and told Jesus. —Matt. 14: 12.

**TOPIC.**—A burning and a shining light.

**Daily Bible Readings.**

- M. —Herod and John the Baptist. Matt. 14: 1-12.
- Tu.—John's coming foretold. Mal. 3: 1; Luke 1: 11-17.
- W.—John's message foretold. Isa. 40: 3-5.
- Th.—John's birth and childhood. Luke 1: 57-80.
- F.—John's work. Mark 1: 1-9; John 1: 6-36.
- Sa.—Christ's testimony of John. Matt. 11: 1-15; John 5: 35.
- Su.—Herod's estimate of John. Mark 6: 7-29.

Lesson II.—January 8.

**The Multitude Fed.**—Matt. 14: 13-21. Memory verses 19-21.

**GOLDEN TEXT.**—Jesus said unto them, I am the bread of life. John 6: 35.

**TOPIC.**—Bread enough and to spare.

**Daily Bible Readings.**

- M.—The multitude fed. Matt. 14: 13-21.
- Tu.—Elijah fed. 1 Kings 17: 1-7.
- W.—A widow fed. 1 Kings 17: 8-16.
- Th.—Prophets fed. 1 Kings 18: 1-13.
- F.—Bread in the wilderness. Ex. 16: 11-31.
- Sa.—Four thousand fed. Matt. 15: 32-39.
- Su.—Bread for all. John 6: 30-58.

Lesson III.—January 15.

**Jesus Walking on the Sea.**—Matt. 14: 22-36. Memory verses 25-27.

**GOLDEN TEXT.** Be of good cheer, it is I; be not afraid. Matt. 14: 27.

**TOPIC.**—Christ's power over nature.

**Daily Bible Readings.**

- M.—Jesus walking on the sea. Matt. 14: 22-36.
- Tu.—Jesus stills the tempest. Matt. 8: 23-27.
- W.—Jesus commands a fish to bring tribute. Matt. 17: 24-27.
- Th.—Jesus curses the barren fig-tree. Mark 11: 12-23.
- F.—God's power over the sea. Ps. 93: 1-5.
- Sa.—Jesus the Creator of nature. John 1: 3; Col. 1: 16-17.
- Su.—Jesus' supreme dominion over earth and sea. Rev. 10: 1-11.

Lesson IV.—January 22.

**Jesus and the Afflicted.**—Matt. 15: 21-31. Memory verses 30-31.

**GOLDEN TEXT.**—Is any among you afflicted? let him pray. James 5: 13

**TOPIC.**—Jesus and our infirmities.

**Daily Bible Readings.**

- M.—Jesus and the afflicted. Matt. 15: 21-31.
- Tu.— " " " impotent man. John 5: 1-9.
- W.— " " " paralytic. Matt. 9: 1-8.
- Th.— " " " infirm woman. Luke 13: 10-17.
- F.— " " " blind. Matt. 20: 30-34.
- Sa.—Touched with our infirmities. Heb. 4: 13-16.
- Su.—Took our infirmities. Matt. 8: 16-17.

Lesson V.—January 29.

**Peter Confessing Christ.**—Matt. 16: 13-28. Memory verses 15-17.

**GOLDEN TEXT.**—Whosoever, therefore, shall confess me before men, him will I confess also before my Father, which is in heaven. Matt. 10: 32.

**TOPIC.**—A good confession.

**Daily Bible Readings.**

- M.—Peter Confess. Christ. Matt. 16: 13-28.
- Tu.—Joshua's confession. Josh. 24: 14-22.
- W.—Job's confession. Job 19: 25-27.
- Th.—David's confession. Ps. 16: 5-11.
- F.—John Baptist's confession. John 1: 19-36.
- Sa.—Paul's confession. Rom. 8: 1-39.
- Su.—The necessary confession. Matt. 10: 25-33.

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1st Lieutenant..	1,600	Ensign.....	1,200
2nd Lieutenant.	1,400	Midshipman ...	1,000

**Years of Age which various Animals attain.**





Whale estimated...300	Bear .....	20
Elephant..... 400	Cow.....	20
Swal. .... 300	Deer.....	20
Tortoise.....100	Swine. . . . .	20
Eagle.....100	Cat.....	15
Raven.....100	Fox.....	15
Camel..... 100	Dog.....	10
Lion..... 70	Sheep.....	10
Porpoise..... 30	Rabbit.....	7
Horse..... 30	Squirrel.....	7

**Relative Value of Different Foods for Stock.**

One hundred pounds of good Hay for stock are equal to:

ARTICLES.	POUNDS.	ARTICLES.	POUNDS
Beets, white .....	100	Hay, English.....	100
silesia . . . . .	669	Lucerne.....	89
Turnips.....	469	Clover, red, dry	88
Rye-straw.....	429	Buckwheat.....	78½
Clover, red, green..	373	Corn.....	62½
Carrots.....	371	Oats.....	59
Mangolds.....	368½	Barley.....	58
Potatoes, kept .....	350	Rye.....	53½
in pit.....	350	Wheat.....	44½
Oat-straw.....	317	Oil-cake, linseed..	43
Potatoes.....	360	Peas, dry.....	37½
Carrot leaves.....	135	Beans.....	28



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN RISES		SUN SETS.		CLOCK SLOW	MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.			H.	M.
Wednesday	1	Iguatius	☾ in perigee.	7	14	59	14		♈	9	38
Thursday	2	Candle-Mass	♃ ☌ ☽ ♀	7	05	01	14		♈	10	50
Friday	3	Anshear	♁ rises 10.41.	6	59	5	14		♈	11	55
Saturday	4	Rhab. Maurus	 Last Quarter 4. 2.2 p. m.	6	57	5	31		♈	morn.	
<b>6) Sexagesimæ.</b>				<b>Day's length, 10 h. 8 m.</b>							
Sunday	5	Phil. J. Spener	Antares rises 3.42.	6	56	5	41		♈	12	50
Monday	6	Amandus	♃ south 11.10.	6	55	5	14		♈	1	47
Tuesday	7	Geo. Wagner	Spica rises 10.27.	6	54	5	61		♈	2	44
Wednesday	8	John Cooper	♀ rises 4.28.	6	53	5	71		♈	3	36
Thursday	9	Apollonia	7* south 6.10.	6	52	5	81		♈	4	30
Friday	10	F. C. Oetinger	♁ rises 10.22.	6	51	5	91		♈	5	22
Saturday	11	Hugo St. Victor	 NEW MOON 11. 6.29 p. m.	6	50	5	101		♈	sets.	
<b>7) Quinquagesimæ.</b>				<b>Day's length, 10 h. 22 m.</b>							
Sunday	12	Johanna Grey	♃ in ♋	6	49	5	111		♈	6	25
Monday	13	Ch. F. Schwartz	Orion south 7.59.	6	48	5	121		♈	7	36
Tuesday	14	<i>Shrove Tuesday</i>	♃ rises 12.51.	6	47	5	131		♈	8	39
Wednesday	15	<i>Ash Wednesday</i>	♀ rises 4.33. ♃	6	45	5	151		♈	9	30
Thursday	16	G. Miller b. 1774	♃ in perihelion.	6	44	5	161		♈	10	18
Friday	17	Constantine	☽ in apogee.	6	43	5	171		♈	11	14
Saturday	18	Simeon, Mart. 107	Andromeda sets 9.42.	6	42	5	181		♈	11	59
<b>8) Invocavit.</b>				<b>Day's length, 10 h. 38 m.</b>							
Sunday	19	Mesrod	 First Quarter 19. 8.36 p. m.	6	41	5	191		♈	morn.	
Monday	20	Saboth	☉ enters ♋.	6	40	5	201		♈	12	22
Tuesday	21	Claaronoon	♁ rises 9.51.	6	39	5	211		♈	1	48
Wednesday	22	<i>Washington Ember Day.</i>	Pollux south 9.32.	6	38	5	221		♈	2	49
Thursday	23	B. Ziegenbalg	Spica rises 9.24.	6	36	5	241		♈	3	27
Friday	24	Matthias	♃ ☌ ☽	6	34	5	261		♈	4	17
Saturday	25	Caspar Olevian	♃ rises 12.12.	6	33	5	271		♈	4	52
<b>9) Reminiscere.</b>				<b>Day's length, 10 h. 56 m.</b>							
Sunday	26	Bernhard Haller	♀ rises 4.41.	6	32	5	281		♈	5	39
Monday	27	M. Buzer	 FULL MOON 27. 6.34 a. m.	6	31	5	291		♈	rises.	
Tuesday	28	J. de M. Corvin	Regulus south 11.2.	6	30	5	301		♈	7	26
Wednesday	29	Intercalary day.	☽ in perigee.	6	28	5	321		♈	8	32

### Conjectures of the Weather.

1. 2. cloudy with rain; 3-5. coldest days; 6-8. snow; 9-11. fair; 12-14. changeable; 15. 16. rain; 17. 18. clear; 19-21. rain and snow; 22-25. fair; 26-28. windy; 29. mild.

<p>—PRESERVED RHUBARB.—Cut the rhubarb as for tarts, and to every quart give one pound of moist sugar. Put the sugar over the rhubarb, and leave it twenty-four hours to draw out the juice. Boil the juice and sugar for twenty minutes or so. After it begins to boil fast at the edges of the pan add the rhubarb</p>	<p>and boil it slowly for twenty minutes longer. By this way of doing this preserve the pieces of rhubarb remain separate from each other. No need to stir the sirup or preserve if slowly boiled. The rhubarb and sugar do not require a warm place to draw out the juice. This pre.erve keeps well in a dry place.</p>
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**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**FIRST QUARTER.**

Lesson VI.—February 5.

**The Transfiguration.**—Matt. 17: 1-13. Memory verses 4-5.

**GOLDEN TEXT.**—And there came a voice out of the cloud, saying: This is my beloved Son: hear him. Luke 9: 35.

**TOPIC.**—Christ's glory revealed.

**Daily Bible Readings.**

M. —The transfiguration. Matt. 17: 1-13.

Tu.—God's glory on Sinai. Ex. 24: 9-18.

W.—God's glory in the temple. 1 Kings 8: 1-11.

Th.—God's glory on the throne. Isa. 6: 1-4.

F.—Christ's glory seen by Stephen. Acts 7: 55-60.

Sa.—" " " John. Rev. 1: 12-18.

Su.—Christ to return in glory. Matt. 16: 2-28.

Lesson VII.—February 12.

**Jesus and the Little Ones.**—Matt. 18: 1-14. Memory verses 2-4.

**GOLDEN TEXT.**—But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Matt. 19: 14.

**TOPIC.**—The children's Friend.

**Daily Bible Readings.**

M. —Jesus and the little ones. Matt. 18: 1-14.

Tu.—Jesus blessing the children. Mark 10: 13-16.

W.—Jesus a little child. Luke 2: 8-20.

Th.—Jesus at the age of twelve years. Luke 2: 40-51.

F.—Jesus and children in the temple. Mark 21: 8-16.

Sa.—Jesus and the young. Mark 10: 17-21.

Su.—Youth the time to seek Christ. Eccl. 12: 1-14.

Lesson VIII.—February 19.

**A Lesson on Forgiveness.**—Matt. 18: 21-35. Memory verses 21-22.

**GOLDEN TEXT.**—And forgive us our debts, as we forgive our debtors. Matt. 6: 12.

**TOPIC.**—The Blessing of Pardon.

**Daily Bible Readings.**

M. —A lesson on forgiveness. Matt. 18: 21-35.

Tu.—Forgiveness enjoined. Eph. 4: 20-32.

W.—Forgiveness required. Matt. 6: 9-15.

Th.—Forgiveness to be sought. Matt. 5: 21-26.

F.—Forgiveness of enemies. Luke 6: 27-37.

Sa.—Forgiveness exemplified, Gen. 50: 15-21.

Su.—Prayer for forgiveness of sin. Ps. 51.

Lesson IX.—February 26.

**The Rich Young Ruler.**—Matt. 19: 16-26. Memory verses 23-26.

**GOLDEN TEXT.**—Ye cannot serve God and mammon. Matt. 6: 24.

**TOPIC.**—Single hearted service required.

**Daily Bible Readings.**

M. —The rich young ruler. Matt. 19: 16-26.

Tu.—Riches belong to God. Ps. 89: 1-12; Ezek. 16: 17-19.

W.—Riches given by God. Deut. 8: 7-18.

Th.—Riches not to be coveted. 1 Tim. 6: 6-11.

F.—Riches laid aside for our sake. Matt. 8: 18-20; 2 Cor. 8: 9.

Sa.—How to become rich. Rev. 3: 14-22.

Su.—The true riches. 1 Cor. 2: 1-16.

**Number of Nails and Tacks per Pound.**

NAILS.		No. PER LB.
NAME.	SIZE.	
3 penny, fine	1 1/8 inch	760 nails.
3 "	1 1/4 "	480 "
4 "	1 1/2 "	300 "
5 "	1 3/4 "	200 "
6 "	2 "	160 "
7 "	2 1/4 "	128 "
8 "	2 1/2 "	92 "
9 "	2 3/4 "	72 "
10 "	3 "	60 "
12 "	3 1/4 "	44 "
16 "	3 1/2 "	32 "
20 "	4 "	24 "
30 "	4 1/2 "	18 "
40 "	5 "	14 "
50 "	5 1/2 "	12 "
6 "	fence 2 "	80 "
8 "	" 2 1/2 "	50 "
10 "	" 3 "	34 "
12 "	" 3 1/2 "	29 "

**TACKS.**

1 oz.	1/8 inch	16,000
1 1/2 "	3-16 "	10,666
2 "	1/4 "	8,000
2 1/2 "	5-16 "	6,400
3 "	3/8 "	5,333
4 "	7-16 "	4,000
6 "	9-16 "	2,666
8 "	5/8 "	2,000
10 "	11-16 "	1,600
12 "	3/4 "	1,333
14 "	13-16 "	1,143
16 "	7/8 "	1,000
18 "	15-16 "	888
20 "	1 "	800
22 "	1 1-16 "	727
24 "	1 1/8 "	666

**Public Debt of the United States.**

1796—George Washington	\$ 83,762,172.00
1800—John Adams	82,976,294.00
1808—Thomas Jefferson	65,196,317.00
1816—James Madison	127,334,933.00
1824—James Monroe	90,269,776.00
1828—John Quincy Adams	67,476,048.00
1836—Andrew Jackson	37,513.00
1840—Martin Van Buren	3,573,343.00
1841—Wm. H. Harrison	5,250,875.00
1844—John Tyler	23,461,652.00
1848—James K. Polk	47,044,862.00
1849—Zachary Taylor	63,061,858.00
1852—Millard Fillmore	66,199,341.00
1856—Franklin Pierce	31,972,537.00
1860—James Buchanan	64,842,287.00
1865—Abraham Lincoln	2,680,647,869.00
1868—Andrew Johnson	2,611,687,851.00
1876—Ulysses S. Grant	2,099,439,344.00
1880—Rutherford B. Hayes	1,942,172,295.00
1881—James A. Garfield	1,840,593,811.00
1883—Chester A. Arthur	1,551,091,207.00

**Tunnels of the World.**

	FEET.
Mount St. Gothard, (longest)	48,840
Mount Cenis	39,840
Hoosac	25,080
Nochistongo	21,659
Sutro	21,120
Riquivel	18,623
Nerthe	15,153
Blaizy	13,455
Thames and Medway	11,809



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN	SUN	C'ok Slow	MOON'S SIGNS.	MOON	
				RISES	SETS.			RISES & SETS.	
				H.	M.	H.	M.	H.	M.
Thursday	1	Suidbert	♄ rises 9.22.	6 26	5 34	13		9 42	
Friday	2	John Wesley	Antares sets 8.56.	6 24	5 36	12		10 58	
Saturday	3	Bathilde	♃ ♄ ☉ inferior.	6 23	5 37	12		11 59	

**10) Oculi. Day's length, 11 h. 18 m.**

Sunday	4	Geo. Wishart	Last Quarter 4. 10.2 p. m.	6 22	5 38	12		morn.
Monday	5	Thomas of Aquin	♃ ♄ ☽	6 20	5 40	12		12 29
Tuesday	6	Zach. Ursinus	♃ rises 11.53.	6 19	5 41	11		1 28
Wednesday	7	Perpet. & Felic.	Regulus south 10.49.	6 17	5 43	11		2 24
Thursday	8	Philemon	♃ south 9.4.	6 15	5 45	11		3 23
Friday	9	Cyrril & Method.	Sirius south 7.24.	6 13	5 47	11		4 17
Saturday	10	40 Martyrs	Spica rises 8.28.	6 12	5 48	11		5 3

**11) Lætare. Day's length, 11 h. 38 m.**

Sunday	11	W. Hoseus	♃ ♄ ☽	6 11	5 49	10		5 46
Monday	12	Gregory the Great	NEW MOON 12. 10.58 a. m.	6 10	5 50	10		sets.
Tuesday	13	Rudericus	♄ rises 8.38.	6 9	5 51	10		6 50
Wednesday	14	Mathilde	Orion sets 12.38.	6 7	5 53	9		7 54
Thursday	15	Thom. Cranmer	♃ rises 11.43.	6 6	5 54	9		8 49
Friday	16	Heribert	☽ in apogee.	6 5	5 55	9		9 30
Saturday	17	Patrick	♄ ♄ ☽	6 3	5 57	9		10 21

**12) Judica. Day's length, 11 h. 58 m.**

Sunday	18	Alexander	Wega rises 9.52.	6 1	5 59	8		11 19
Monday	19	Mary & Martha	enters ♀. Day and Night equal.	6 0	6 0	8		morn.
Tuesday	20	Ambros. of Sienna	First Quarter 20. 3.20 p. m.	5 59	6 1	8		12 20
Wednesday	21	Benedict	Aldebaran sets 11.22	5 58	6 2	8		1 22
Thursday	22	Casimir	♃ ♄ ☽	5 57	6 3	8		2 20
Friday	23	Everard	♃ rises 11.27.	5 56	6 4	7		3 13
Saturday	24	Gabriel	♀ rises 4.41.	5 55	6 5	7		3 59

**13) Palm Sunday. Day's length, 12 h. 12 m.**

Sunday	25	Ann. B. V. Mary	♃ south 7.52.	5 54	6 6	7		4 43
Monday	26	Emanuel	Regulus south 9.37.	5 53	6 7	6		5 21
Tuesday	27	Luidger	FULL MOON 27. 4.44 p. m. ☉	5 52	6 8	6		rises.
Wednesday	28	Gideon	☽ in perigee.	5 51	6 9	5		7 23
Thursday	29	Mound Thursday		5 49	6 11	5		8 37
Friday	30	Good Friday	♃ rises 5.28.	5 47	6 13	5		9 38
Saturday	31	Earnest the Pious	♃ ♄ ☽	5 45	6 15	4		10 40

**Conjectures of the Weather.**

1-4. pleasant; 5-7. mild; 8. 9. cloudy; 10. snow; 11. 12. cold; 13. 15. rain; 16-18. changeable; 19-21. fair; 22-24. rain; 25. 26. fair; 27-29. stormy; 30. 31. clear.

—CITRON CAKE.—Three cups of sugar, one of butter, one of sweet milk, four cups of flour, one-half teaspoonful of soda and one of cream of tartar. Cut up one-half pound of citron fine and thin and the whites of ten eggs. Cream the butter and sugar; sift the flour and add gradually, then the citron. Beat the eggs until stiff and add last; sift the cream of tartar in the flour and dissolve the soda in a little tepid water. Beat all thoroughly before stirring in the eggs.

**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**FIRST QUARTER.**

Lesson X.—March 4.

**Christ's Last Journey to Jerusalem.**—Matt. 20: 17-29. Memory verses 17-19.

**GOLDEN TEXT.**—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 28.

**TOPIC.**—Humble service required.

**Daily Bible Readings.**

- M. —Christ's last Journey to Jerusalem. Matt. 20: 17-29.
- Tu.—Christ's humiliation. Phil. 2: 1-12.
- W.—Christ's lowly service. John 13: 3-17.
- Th.—Christ's servants no lords. 1 Pet. 5: 1-11.
- F.—Christ's rebuke to self-exaltation. Matt. 23: 1-12.
- Sa.—Suffering with Christ. Acts 5: 29-42.
- Su.—Exalted with Christ. Rom. 8: 16-39.

Lesson XI.—March 11.

**Christ Entering Jerusalem.**—Matt. 21: 1-16. Memory verses 9-11.

**GOLDEN TEXT.**—Blessed be he that cometh in the name of the Lord. Ps. 118: 26.

**TOPIC.**—The King of kings.

**Daily Bible Readings.**

- M. —Christ entering Jerusalem. Matt. 21: 1-16.
- Tu.—The promised kingdom. Ps. 72: 1-11.
- W.—The coming prophet. Deut. 18: 15-19.
- Th.—The coming King. Matt. 2: 1-15.
- F.—He that should come. Luke 7: 19-23.
- Sa.—A teacher come from God. John 3: 1-13.
- Su.—The immovable kingdom. Heb. 12: 14-28.

Lesson XII.—March 18.

**The Son Rejected.**—Matt. 21: 33-46. Memory verses 42-44.

**GOLDEN TEXT.**—He came unto his own, and his own received him not. John: 11.

**TOPIC.**—The despised Messenger.

**Daily Bible Readings.**

- M. —The Son rejected. Matt. 21: 33-46.
- Tu.—The only begotten Son. John 3: 14-21.
- W.—Why the Son came. Rom. 8: 1-11.
- Th.—Obedience of the Son. Heb. 5: 1-10.
- F.—Honor due the Son. John 5: 17-41.
- Sa.—Reward for honoring the Son. John 12: 23-36.
- Su.—Punishment for rejecting the Son. Ps. 2: 1-12.

Lesson XIII.—March 25.

**Review;** or, Temperance Lessons, Gal. 5: 16-26; or Missionary Lessons, Ps. 2: 1-12.

**GOLDEN TEXT.**—Looking unto Jesus, the author and finisher of our faith. Heb. 12: 2.

**TOPIC.**—The Teacher sent from God.

**Daily Bible Reading.**

- M. —Lessons I and II.
- Tu.—Lessons III and IV.
- W.—Lessons V and VI.
- Th.—Lesson VII.
- F.—Lessons VIII and IX.
- Sa.—Lessons X and XI.
- Su.—Lesson XII.

**Heat and Cold—Degrees to Freeze, Melt and Boil.**

Degrees of heat *above* Zero at which the following substances melt.

Wrought Iron.....3,980	Lead.....594
Cast Iron.....3,479	Tin.....421
Gold.....2,590	Arsenic.....365
Copper.....2,548	Sulphur.....226
Steel.....2,500	Beeswax.....151
Glass.....2,377	Gutta Percha.....145
Brass.....1,900	Tallow.....97
Silver.....1,250	Lard.....95
Antimony.....951	Pitch.....91
Zinc.....740	Ice.....33

Degrees of cold *above* Zero at which the following substances freeze:

Olive Oil.....36
Water.....32
Milk.....30
Vinegar.....28
Wines.....20
Spirits of Turpentine.....14

Degrees *below* Zero at which the following freeze:

Brandy.....7
Proof Spirit.....7
Mercury.....40
Greatest Artificial Cold.....220
Cold Experienced by Arctic Navigators.....70

Degrees of heat *above* Zero at which the following substances boil:

Alcohol.....173
Water.....212
Petroleum.....306
Linseed Oil.....640
Blood Heat.....98
Eggs hatch.....104

**Length of the Principal Rivers of the World.**

	MILES.
Niles, Africa.....	5,100
Amazon, South America.....	3,750
Yenisei, Asia.....	3,400
Yang-tsi-kiang, ".....	3,320
Mississippi, United States.....	3,160
Missouri, ".....	3,000
Obi, Asia.....	3,000
Nigar, Africa.....	3,000
Hoang-ho, Asia.....	2,800
Lena, ".....	2,700
Volga, Europe.....	2,400
Congo, Africa.....	2,400
Mackenzie, North America.....	2,300
St. Lawrence, ".....	2,300
Arkansas, ".....	2,000
Mekong, Asia.....	2,000
Madina, South America.....	2,000
Rio Grande, North America.....	1,800
Danube, Europe.....	1,725
Red, North America.....	1,600
Saskatchewan, ".....	1,600
Orinoco, South America.....	1,550
San Francisco, ".....	1,550
Amur, Asia.....	1,500
Don, Europe.....	1,300
Dnieper, ".....	1,230
Columbia, North America.....	1,200
Colorado, ".....	1,060
Snake, ".....	1,050
Rhine, Europe.....	900



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN		Ckck Fast	MOON'S SIGNS.	MOON RISES & SETS.	
				RISES	SETS.			H.	M.
<b>14) Easter Sunday.</b>				<b>Day's length, 12 h. 32 m..</b>					
Sunday	1	Easter	♃ sets 11.4.	5	44	6	16	4	11 42
Monday	2	Theodosia	♀ in aphelion.	5	43	6	17	4	morn.
Tuesday	3	Gerh. Tersteegen	♃ Last Quarter 3. 7.18 a. m.	5	42	6	18	3	12 3
Wednesday	4	Ambrosius	♀ rises 4.34.	5	41	6	19	3	1 2
Thursday	5	G. Miller d. 1816	Sirius south 8.42.	5	40	6	20	3	2 0
Friday	6	Alb. Duerer	♁ rises 6.47.	5	39	6	21	2	2 37
Saturday	7	Oloius Peterson	Spica rises 8.40.	5	38	6	22	2	3 37
<b>15) Quasimodogeniti.</b>				<b>Day's length, 12 h. 46 m..</b>					
Sunday	8	Martin Chemnitz	♀ ♂ ♃	5	37	6	23	2	4 11
Monday	9	Thomas of West.	♃ rises 10.28.	5	35	6	25	1	4 42
Tuesday	10	Fulbert	♀ rises 4.29. ☿	5	34	6	26	1	5 18
Wednesday	11	Leo the Great	♃ NEW MOON 11. 3.44 a. m.	5	33	6	27	1	sets.
Thursday	12	Sabas	♃ in apogee. ♂ ♁ ☽	5	32	6	28	1	7 50
Friday	13	Justin	Wega rises 8.19.	5	31	6	29	1	8 49
Saturday	14	Tiburtus	♁ ♂ ♀ ♃ ♂ ♃	5	30	6	30	0	9 45
<b>16) Misericordia Domini.</b>				<b>Day's length, 13 h. 2 m..</b>					
Sunday	15	Simon Dach	Antares rises 10.22.	5	29	6	31	MOON	10 43
Monday	16	Calixtus	♀ rises 4.23.	5	28	6	32	MOON	11 24
Tuesday	17	Rudolph	♃ rises 10.23.	5	27	6	33	1	morn.
Wednesday	18	Luther at Worms	Sirius sets 9.55.	5	26	6	34	1	12 26
Thursday	19	Melanchton	♃ First Quarter 19. 6.29 a. m.	5	25	6	35	1	1 18
Friday	20	Bugenhagen	♁ sets 1.22.	5	24	6	36	2	2 12
Saturday	21	Anselm of Cant.	☽ enters ♁	5	22	6	38	2	2 52
<b>17) Jubilate.</b>				<b>Day's length, 13 h. 20 m..</b>					
Sunday	22	Origenes	Aldebaran sets 9.24.	5	20	6	40	2	3 25
Monday	23	Adelb. of Prague	♀ rises 4.20.	5	18	6	42	2	3 59
Tuesday	24	Wilfred	♁ ♂ ♃	5	16	6	44	2	4 37
Wednesday	25	Marcus	♀ gr. Hel. Lat. S.	5	15	6	45	2	5 1
Thursday	26	Dr. Kreeker d. 1833.	♃ FULL MOON 26. 12.59 a.m. ♃	5	14	6	46	3	rises.
Friday	27	Otto Catelin	♃ ♂ ♃ (in per.)	5	12	6	48	3	8 30
Saturday	28	Fred. Myconius	Rigel sets 8.15.	5	11	6	49	3	9 34
<b>18) Cantate.</b>				<b>Day's length, 13 h. 40 m..</b>					
Sunday	29	Ludw. of Berquin	♁ sets 12.57.	5	10	6	50	3	10 36
Monday	30	Geo. Calixt	Wega rises 7.15.	5	8	6	52	3	11 38

**Conjectures of the Weather.**

1. 2. pleasant; 3-5. stormy and cloudy; 6. 7. rain; 8-10. fair; 11-13. rain; 14-16. clear; 17-19. stormy; 20-22. warm; 24. 25. rain; 26-28. fair; 29. 30. cloudy.

—If BEETS, carrots and parsnips do not make good growth apply 100 pounds of salt-petre per acre. Scatter it evenly, and the rains will dissolve and carry it to the roots of the plants. A few days after a rain, should the salt-petre be applied, the plants will take a deeper color and grow rapidly. The greatest difficulty in growing these crops is the long time required for the seeds to germinate, and hence a uniform field is something unusual.

**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**SECOND QUARTER.**

**Lesson I.—April 1.**

**The Marriage Feast.**—Matt. 22: 1-14, Memory verses 11-14.

**GOLDEN TEXT.**—Blessed are they which are called unto the marriage supper of the Lamb. Rev. 19: 9.

**TOPIC.**—The great Invitation.

**Daily Bible Readings.**

- M. —The Marriage Feast. Matt. 22: 1-14.
- Tu.—Invitation by the Master. John 7: 32-39.
- W.—The universal invitation. Rev. 22: 1-17.
- Th.—The discarded invitation. Luke 14: 16-24.
- F.—The invitation accepted. Acts 2: 36-47.
- Sa.—The Gospel invitation. Isa. 55: 1-13.
- Su.—The prodigal welcomed. Luke 15: 11-32.

**Lesson II.—April 8.**

**Christ's Last Warning.**—Matt. 23: 27-39. Memory verses 37-39.

**GOLDEN TEXT.**—Create in me a clean heart, O God; and renew a right spirit within me. Ps. 51: 10.

**TOPIC.**—Safe counsel.

**Daily Bible Readings.**

- M. —Christ's last warning. Matt. 23: 27-39.
- Tu.—Warning against hypocrisy. Matt. 6: 1-16.
- W.—Warning against evil associates. Prov. 1: 7-19.
- Th.—Warning against false prophets. 2 Pet. 2: 1-22.
- F.—Warning against false doctrines. Gal. 5: 13-21.
- Sa.—Warning against false shepherds. John 10: 1-13.
- Su.—Warning against fruitlessness. John 15: 1-6.

**Lesson III.—April 15.**

**Christian Watchfulness.**—Matt. 24: 42-51. Memory verses 42-44.

**GOLDEN TEXT.**—And what I say unto you, I say unto all, Watch. Mark 13: 37.

**TOPIC.**—The blessed servant.

**Daily Bible Readings.**

- M. —Christian Watchfulness. Matt. 24: 42-51.
- Tu.—Watching against evil snares. Luke 21: 34-38.
- W.—Watching against falling. 1 Cor. 10: 1-15.
- Th.—Watching unto prayer. Eph. 6: 10-18.
- F.—Watching for opportunities to do good. Gal. 6: 1-10.
- Sa.—Watching for the day of the Lord. 1 Thess. 5: 1-11.
- Su.—Watching for the Lord's coming. 1 Thess. 4: 13-18.

**Lesson IV.—April 22.**

**The Ten Virgins.**—Matt. 25: 1-13. Memory verse 10-13.

**GOLDEN TEXT.**—And they that were ready went in with him to the marriage; and the door was shut. Matt. 25: 10.

**TOPIC.**—Preparation to meet God.

**Daily Bible Readings.**

- M. —The ten virgins. Matt. 25: 1-13.
- Tu.—Preparation commanded. Amos 4: 6-12.
- W.—Preparation necessary. Acts 2: 29-38.
- Th.—Preparation in youth. Eccl. 12: 1-7.
- F.—Preparation for the Lord's coming. Matt. 24: 29-42.
- Sa.—Preparation to be made in time. Rev. 22: 7-17.
- Su.—Prepared to meet God. 2 Tim. 4: 6-18.

**Lesson V.—April 29.**

**The Talents.**—Matt. 25: 14-30. Memory verses 20-21.

**GOLDEN TEXT.**—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.

**TOPIC.**—The important charge.

**Daily Bible Readings.**

- M. —The talents. Matt. 25: 14-30.
- Tu.—The parable of the pounds. Luke 19: 11-27.
- W.—Diversified gifts. Rom. 12: 1-21.
- Th.—Various gifts by the same Spirit. 1 Cor. 12: 1-11.
- F.—Gifts must not be neglected. 1 Tim. 4: 12-16.
- Sa.—Reckoning will come at last. 2 Pet. 3: 1-15.
- Su.—The final reckoning. Rev. 20: 11-15.

**United States Soldiers in the late Civil War.**

Number of men furnished by each State and Territory, April 15, 1861, to June 30, 1865.

States and Territories,	Men Furnished.	States and Territories.	Men Furnished.
New York.....	445,959	Rhode Island.....	23,248
Pennsylvania.....	338,155	Kansas.....	20,095
Ohio.....	310,654	Dist. of Columbia.....	16,534
Illinois.....	258,162	California.....	15,725
Indiana.....	194,363	Delaware.....	12,265
Massachusetts.....	146,467	Arkansas.....	8,289
Missouri.....	108,162	New Mexico Ter.....	6,561
Wisconsin.....	91,021	Louisiana.....	5,224
Michigan.....	88,111	Colorado Ter.....	4,903
Iowa.....	75,793	Indian Nations.....	3,530
New Jersey.....	75,315	Nebraska Ter.....	3,157
Kentucky.....	75,275	North Carolina.....	3,156
Maine.....	69,738	Alabama.....	2,576
Connecticut.....	55,755	Texas.....	1,965
Maryland.....	55,053	Oregon.....	1,810
New Hampshire.....	33,913	Nevada.....	1,080
Vermont.....	33,272	Washington Ter.....	964
West Virginia.....	32,003	Mississippi.....	545
Tennessee.....	31,092	Dakota Ter.....	206
Minnesota.....	24,002		








**Population of the Principal Countries.**

China.....	434,600,000
United States.....	50,155,783
German Empire.....	45,288,829
Empire of Great Britain.....	253,521,755
“ “ Russia.....	88,085,356
Republic of France.....	43,346,448
Austria-Hungary .....	37,741,448









**Number of Years Seeds Retain their Vitality.**

YEARS.	YEARS.
Cucumber..... 8 to 10	Asparagus..... 2 to 3
Melon..... 8 to 10	Beans..... 2 to 3
Pumpkin..... 8 to 10	Carrots..... 2 to 3
Squash..... 8 to 10	Celery..... 2 to 3
Broccoli..... 5 to 6	Corn (on cob)..... 2 to 3
Cauliflower..... 5 to 6	Leek..... 2 to 3
Artichoke..... 5 to 6	Onion..... 2 to 3
Endive..... 5 to 6	Parsley..... 2 to 3
Pea..... 5 to 6	Pepper..... 2 to 3
Radish..... 4 to 5	Tomato..... 2 to 3
Cress..... 3 to 4	Egg plant..... 1 to 2
Lettuce..... 3 to 4	
Mustard..... 3 to 4	<b>HERBS.</b>
Okra..... 3 to 4	Anise..... 3 to 4
Rhubarb..... 3 to 4	Caraway..... 2 to 3
Spinach..... 3 to 4	Summer Savary..... 1 to 2
Turnip..... 3 to 6	Sage..... 2 to 3











WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN RISES		SUN SETS.		Clock Slow	MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.			H.	M.
Tuesday	1	J. Albright b. 1759	 7* sets 8.32.	5	7	6	53	3		morn.	
Wednesday	2	Athanasius the Gr.	 2. 6.24 p. m.	5	6	6	54	3		12	17
Thursday	3	Monica	♄ south 10.5.	5	5	6	55	3		1	2
Friday	4	Florian	♀ rises 4.10.	5	3	6	57	3		1	43.
Saturday	5	Fred. the Wise	♃ ♄ ♀	5	2	6	58	3		2	18.









19) Rogate. Day's length, 13 h. 58 m.

Sunday	6	Episcus	♃ sets 12.27.	5	1	6	59	4		2	50.
Monday	7	Otto I. Fl. Dom.	Orion sets 8.20. ☿	5	0	7	0	4		3	19.
Tuesday	8	Stanislaus	Sirius sets 8.40.	4	5	7	1	4		3	47.
Wednesday	9	Gregory of Naz.	♃ in apogee.	4	5	8	2	4		4	39.
Thursday	10	Ascension Day	 NEW MOON 10. 8.0 p. m.	4	5	7	3	4			sets.
Friday	11	John Arndt	Aldebaran sets 8.10.	4	5	7	4	4		7	42.
Saturday	12	Miletius the Great	♀ rises 4.2.	4	5	6	7	4		8	35.






20) Exaudi. Day's length, 14 h. 10 m.

Sunday	13	Servatius	Librae south 11.42.	4	5	7	5	4		9	32.
Monday	14	Pachomius	♀ in perihelion.	4	5	4	6	4		10	25.
Tuesday	15	Moses	♄ south 9.9.	4	5	3	7	4		11	13.
Wednesday	16	Peregrinus	♃ ♄ ☽	4	5	2	8	4			morn.
Thursday	17	Joachim of Flarad	Antares sets 8.27.	4	5	1	9	4		12	42.
Friday	18	J. Albright d. 1808	 First Quarter 18. 5.42 p. m.	4	5	0	10	4		1	18.
Saturday	19	Potentia	♀ rises 3.59.	4	4	9	11	4		1	43.

21) Pentecost. Day's length, 14 h. 24 m.

Sunday	20	Whit-Sunday	♃ ♄ ☽	4	4	8	12	4		2	10.
Monday	21	Const. & Helena	♄ ♄ ☽. ♃ ♄ ☽. ♃ ♄ ☽	4	4	8	12	4		2	57.
Tuesday	22	Castus & Aemil.	♄ stationary.	4	4	7	13	4		3	19.
Wednesday	23	Ember Day	♄ south 8.37.	4	4	6	14	4		3	54.
Thursday	24	Esther	☽ in perigee. ♄	4	4	5	15	3		4	36.
Friday	25	Urbanus	 FULL MOON 25. 8.17 a. m.	4	4	4	16	3			rises.
Saturday	26	Beda	♃ south 11.36.	4	4	4	16	3		8	39.

22) Trinity Sunday. Day's length, 14 h. 34 m.

Sunday	27	John Calvin	Pollux sets 11.9.	4	4	3	17	3		9	44.
Monday	28	Lanfranc	♀ rises 3.58.	4	4	2	18	3		10	39.
Tuesday	29	Wm. Penn	Arctur south 9.45.	4	4	1	19	3		11	17.
Wednesday	30	Hieronym of Prag	♄ south 8.10.	4	4	0	20	3		11	57.
Thursday	31	Joachim Neander	♃ sets 10.54.	4	4	0	20	3			morn.

**Conjectures of the Weather.**

1. 2. rain; 3-5. fair; 6-8. cloudy; 9-11. rain; 12-14. clear; 15-17. fair; 18-20. rain; 21. 22. clear; 23-25. rain; 26-28. clear; 29-31. cloudy.

— JELLIES MADE FROM CHEMICALS. — The *American Analyst* says that the stories published about jellies made in Paris for exportation to the United States, and which are made from chemicals, are probably true. The same is daily done in New York, where a savoury sweetmeat is made from oil of vitriol, impure glucose, algine, aniline, and raspberry ether. Made by a competent chemist, the latter would be hard to distinguish from a natural raspberry jelly.

**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**SECOND QUARTER.**

Lesson VI.—May 6.

**The Judgment.**—Matt. 25: 31-46. Memory verses 37-40.

**GOLDEN TEXT.**—And these shall go away into everlasting punishment; but the righteous into life eternal. Matt. 25: 46.

**TOPIC.**—The coming of the Judge.

**Daily Bible Readings.**

- M. —The Judgment. Matt. 25: 31-46.
- Tu. —Jesus will come again. Acts 1: 9-14.
- W. —The time of Christ's coming unknown. Matt. 24: 42-51.
- Th. —Judgment will surely come. Eccl. 11: 1.
- F. —All will be judged. 2 Cor. 5: 1-11.
- Sa. —The reserved inheritance of the good. 1 Pet. 1: 1-13.
- Su. —The portion of the wicked. 1 Cor. 6: 9-10; Rev. 21: 8.

Lesson VII.—May 13.

**The Lord's Supper.**—Matt. 26: 17-30. Memory verses 26-28.

**GOLDEN TEXT.**—For even Christ our passover is sacrificed for us. 1 Cor. 5: 7.

**TOPIC.**—The Memorial Feast.

**Daily Bible Readings.**

- M. —The Lord's Supper. Matt. 26: 17-30.
- Tu. —The Passover. Ex. 12: 1-17.
- W. —The Pentecost. Lev. 23: 15-21.
- Th. —The Feast of Tabernacles. Lev. 23: 33-44.
- F. —The Lamb to be slain. Isa. 53: 1-12.
- Sa. —Proper observance of the feast. 1 Cor. 11: 23-34.
- Su. —The Lamb that was slain. Rev. 5: 6-14.

Lesson VIII.—May 20.

**Jesus in Gethsemane.**—Matt. 26: 36-46. Memory verses 36-39.

**GOLDEN TEXT.**—Though he were a son, yet learned he obedience by the things which he suffered. Heb. 5: 8.

**TOPIC.**—The night of sorrow.

**Daily Bible Readings.**

- M. —Jesus in Gethsemane. Matt. 26: 36-46.
- Tu. —Farewell words of comfort. John 14: 1-31.
- W. —The chosen friends. John 15: 1-27.
- Th. —The Comforter promised. John 16: 1-15.
- F. —Coming troubles. John 16: 16-33.
- Sa. —Christ's Intercessory prayer. John 17: 1-26.
- Su. —The betrayal and arrest. John 18: 1-11.

Lesson IX.—May 27.

**Peter's Denial.**—Matt. 26: 67-75. Memory verses 73-75.

**GOLDEN TEXT.**—Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor. 10: 12.

**TOPIC.**—The Unfaithful Disciple.

**Daily Bible Readings.**

- M. —Peter's Denial. Matt. 26: 67-75.
- Tu. —The unfaithful servant. Matt. 24: 48-51.
- W. —The faithful servant. Luke 12: 35-48.
- Th. —The unfaithful steward. Luke 16: 1-13.
- F. —The unfaithful minister. Acts 12: 25; 13: 13; 15: 36-41.
- Sa. —The unfaithful Church. Rev. 2: 1-7.
- Su. —Faithful unto death. Act. 6-8; 7: 54-60.

**Relating to Notes.**

**Demand Notes** are payable on presentation without grace, and bear legal interest after a demand has been made, if not so written. An endorser on a demand note is holden only for a limited time, variable in different States.

A **Negotiable Note** must be made payable either to bearer, or be properly endorsed by the person to whose order it is made. If the endorser wishes to avoid responsibility, he can endorse "without recourse."

A **Joint Note** is signed by two or more persons, who each becomes liable for the whole amount.

**Three days' Grace** are allowed on all time notes, after the time for payment expires; if not then paid the endorser, if any, should be legally notified to be holden.

Notes falling due on a Sunday, or on a legal holiday, must be paid the day previous.

Notes dated Sunday are void.

Altering a Note in any manner by the holder, makes it void.

Notes given by Minors are void.

The maker of a Note that is lost or stolen, is not released from payment, if the amount and consideration can be proven.

Notes obtained by Fraud, or given by an intoxicated person, cannot be collected.

An Endorser has the right of action against all whose names were previously on a note endorsed by him.

Deposits of Money in a Bank placed to the credit of depositors, are always subject to their check for full amount due.

**Positive Facts.**

Science destroys some of the most cherished popular delusions:—Catgut is derived from sheep. German silver was not invented in Germany, and it contains no silver. Cleopatra's needle was not erected by her, nor in her honor. Pompey's pillar had no historical connection with that personage. Sealing-wax does not contain a particle of wax. The Tuberose is not a rose, but a polyanth. The Strawberry is not a berry. Turkish baths did not originate in Turkey, and are not baths at all. Whalebone is not bone, and contains not any of its properties.

**The Three Sevens.**

**SEVEN WISE MEN OF GREECE**—600 B. C.:—Solon, Chilo, Pittacus, Bias, Piriander, Cleobulus and Thales.





































**SEVEN HILLS OF ROME**—Upon which the city is built:—

Aventine, Capitoline, Colian, Esquiline, Palatine, Quirinal and Viminal.

**SEVEN SLEEPERS OF EPHEBUS**—A legend of Christianity:—

Maximian, Malchus, Martinian, Denis, John, Serapion and Constantine.



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN		Clock Slow	MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.			H.	M.
Friday	1	Fr. Oberlin	 Last Quarter <b>1. 7.20 a. m.</b>	4 40	7 20	3		12	19
Saturday	2	Pothin & Bland.	 Librae south 10.2.	4 40	7 20	2		12	58
<b>23) 1st Sunday after Trinity.</b>				<b>Day's length, 14 h. 42 m.</b>					
Sunday	3	Clothilde	$\sphericalangle$ south 11.4.	4 39	7 21	2		1	40
Monday	4	CORPUS CHRISTI	$\sphericalangle$ rises 3.56.	4 39	7 21	2		2	19
Tuesday	5	J. Dreisbach b. 1789	$\delta$ in $\varphi$	4 38	7 22	2		2	56
Wednesday	6	Robert	$\sphericalangle$ in apogee.	4 38	7 22	2		3	18
Thursday	7	Lucretia	$\Psi$ $\delta$ $\sphericalangle$	4 37	7 23	2		3	49
Friday	8	A. H. Franke	$\delta$ sets 1.22.	4 36	7 24	1		4	23
Saturday	9	Columba	 NEW MOON <b>9. 11.11 a. m.</b>	4 36	7 24	1			sets.
<b>24) 2d Sunday after Trinity.</b>				<b>Day's length, 14 h. 50 m.</b>					
Sunday	10	Fred. Barbarossa	Pollux sets 9.59.	4 35	7 25	1		8	22
Monday	11	Barnabas	$\sphericalangle$ $\delta$ $\sphericalangle$	4 35	7 25	1		9	18
Tuesday	12	Renata of Ferr	$\sphericalangle$ sets 8.9.	4 35	7 25	1		10	00
Wednesday	13	Isaac Lefevre	$\sphericalangle$ $\delta$ $\sphericalangle$	4 35	7 25	0		10	43
Thursday	14	Basilius the Great	$7^*$ rises 2.43.	4 34	7 26	last		11	19
Friday	15	Bogatzky	$\sphericalangle$ south 10.7.	4 34	7 26	last		11	51
Saturday	16	Richard Baxter	Antares south 10.39.	4 34	7 26	0			morn.
<b>25) 3d Sunday after Trinity.</b>				<b>Day's length, 14 h. 54 m.</b>					
Sunday	17	John Tauler	 First Quarter <b>17. 1.26 a. m.</b>	4 33	7 27	1		12	58
Monday	18	Pamphilus	$\delta$ $\delta$ $\sphericalangle$	4 33	7 27	1		1	20
Tuesday	19	Paphnutius	$\sphericalangle$ sets 9.46.	4 33	7 27	1		1	50
Wednesday	20	27 Mart. in Prag	$\odot$ enters $\varphi$ . Longest day.	4 33	7 27	2		2	28
Thursday	21	M. Claudius	$\sphericalangle$ in per. [Summer begins	4 33	7 27	2		3	8
Friday	22	Gottschalk	$\sphericalangle$ south 9.37.	4 33	7 27	2		3	56
Saturday	23	Godfrey Arnold	 FULL MOON <b>23. 3.44 p. m.</b>	4 33	7 27	2			rises.
<b>26) 4th Sunday after Trinity.</b>				<b>Day's length, 14 h. 54 m.</b>					
Sunday	24	John the Baptist	$7^*$ rises 2.2.	4 33	7 27	2		8	28
Monday	25	Augsb. Confession	$\sphericalangle$ in aphelion.	4 33	7 27	2		9	20
Tuesday	26	J. B. Andræ	$\sphericalangle$ sets 9.18.	4 34	7 26	2		10	6
Wednesday	27	7 Sleepers	Andromeda rises 9.48.	4 34	7 26	3		10	43
Thursday	28	Irenæus	$\delta$ sets 12.12.	4 34	7 26	3		11	15
Friday	29	Peter & Paul	Altair south 1.10.	4 34	7 26	3		11	44
Saturday	30	Raymond Lullus	 Last Quarter <b>30. 10.29 p. m.</b>	4 34	7 26	3			morn.

**Conjectures of the Weather.**

1. 2. rain; 3-5. clear; 5. thunderstorm; 6. 7. fair; 8-10. showers; 11-13. clear; 14. cloudy; 15. 16. rain; 17-19. fair; 20-22 changeable; 23. 24. fair; 25-27. thunderstorm and rain; 28-30. clear and pleasant.

A boy would soon weary under a load representing his own bulk and weight. But a bee will drag a weight twenty-four times its own bulk. And even the bee is not the strongest for its size of the insect world. Some tiny forms of life will carry sixty to ninety times their own weight. In some ways man is far less marvelous in his nature and ability than those forms of life he can crush with his touch.

**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**SECOND QUARTER.**

Lesson X. — June 3.

**Jesus Crucified.** — Matt. 27: 33-50. Memory verses 35-37.

**GOLDEN TEXT.** — He humbled himself, and became obedient unto death, even the death of the cross. Phil. 2: 8.

**TOPIC.** — The Great Atonement.

**Daily Bible Readings.**

- M. — Jesus crucified. Matt. 27: 33-50.
- Tu. — The great Jewish atonement. Lev. 16: 1-34.
- W. — Our atonement predicted. Isa. 53: 1-12.
- Th. — Our atoning High Priest. Heb. 5: 1-14.
- F. — Our immaculate High Priest. Heb. 7: 17-28.
- Sa. — The one atonement. Heb. 9: 22-28.
- Su. — The atonement commemorated. 1 Cor. 11: 23-34.

Lesson XI. — June 10.

**Jesus Risen.** — Matt. 28: 1-15. Memory verses 5-7.

**GOLDEN TEXT.** — But now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. 15: 20.

**TOPIC.** — The Firstfruits from the Dead.

**Daily Bible Readings.**

- M. — Jesus risen. Matt. 28: 1-15.
- Tu. — Christ's willing sacrifice. John 10: 1-15.
- W. — Jesus crucified. Luke 23: 33-49.
- Th. — Jesus' burial. Luke 23: 50-56.
- F. — Jesus victory over death. Matth. 28: 1-15.
- Sa. — Jesus liveth forever. Rev. 1: 8-18.
- Su. — Jesus' gift of life to us. John 17: 1-8.

Lesson XII. — June 17.

**The Great Commission.** — Matth. 28: 16-20. Memory verses 18-20.

**GOLDEN TEXT.** — The Lord gave the word: great was the company of those that published it. Ps. 68: 11.

**TOPIC.** — Embassadors for Christ.

**Daily Bible Readings.**

- M. — The Great Commission. Matt. 28: 16-20.
- Tu. — The Commission of Moses. Ex. 3: 7-18.
- W. — " " " Isaiah. Isa. 6: 5-12.
- Th. — " " " Jeremiah. Jer. 1: 1-19.
- F. — " " " Ezekiel. Ezek. 2: 1-10.
- Sa. — " " " Paul. Act. 26: 13-20.
- Su. — " " " to all. Eph. 4: 1-16.

Lesson XIII. — June 24.

**Review; or Temperance Lesson.** — 1 Cor. 8: 1-3; or, Missionary Lesson, Isa. 61: 4-11.

**GOLDEN TEXT.** — I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ps. 22: 22.

**TOPIC.** — The Author and Finisher of our Faith.

**Daily Bible Readings.**

- M. — Lesson I.
- Tu. — Lesson II.
- W. — Lessons III and IV.
- Th. — Lessons V and VI.
- F. — Lessons VII and VIII.
- Sa. — Lessons IX and X.
- Su. — Lessons XI and XII.

**Simple Interest Rules.**

**FOUR PER CENT.** — Multiply the principal by the number of days to run; separate the right-hand figure from the product, and divide by 9.

**FIVE PER CENT.** — Multiply by number of days, and divide by 72.

**SIX PER CENT.** — Multiply by number of days; separate right-hand figure, and divide by 6.

**SEVEN AND THREE-TENTHS PER CENT.** — Multiply by number of days, and double the amount so obtained. On \$100 the interest is just two cent per day.

**EIGHT PER CENT.** — Multiply by number of days, and divide by 45.

**NINE PER CENT.** — Multiply by number of days; separate right-hand figure, and divide by 4.

**TEN PER CENT.** — Multiply by number of days, and divide by 36.

**TWELVE PER CENT.** — Multiply by number of days; separate right-hand figure, and divide by 3.

**Some Biblical Facts and Figures.**

The Bible contains 3,566,480 letters; 773,746 words; 31,173 verses; 1,189 chapters, and 66 books. The word "AND" occurs 46,277 times. The word "LORD" occurs 1,855 times. The word "REVEREND" occurs but once, which is in the 9th verse of the 11th psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra, contains all the letters of the alphabet, except the letter J. The 19th chapter of the II Kings, and the 37th chapter of Isaiah, are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. There are no words or names of more than six syllables.

**Strength of Ice of different thickness.**

- Two inches thick — Will support a man.
- Four inches thick — Will support a man on horseback.
- Five inches thick — Will support an eighty-pounder cannon.
- Eight inches thick — Will support a battery of artillery, with carriages and horses.
- Ten inches thick — Will support an army; an innumerable multitude.

**War and Rebellion. — The Cost.**

The Revolutionary War cost the United States \$135,193,703; Troops furnished 395,064. The War of 1812 cost the United States \$107,159,003; Troops engaged 471,622. Mexican War cost the United States \$100,000,000; Troops engaged 101,282. The Rebellion cost the United States \$6,189,929,900; the Federal troops numbered 2,859,132.



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN		Ck. Fast	MOON'S SIGNS.	MOON RISES & SETS.	
				RISES	SETS.			H.	M.
<b>27) 5th Sunday after Trinity.</b>			<b>Day's length, 14 h. 52 m.</b>						
Sunday	1	H. Voes & F. Esch	Spica south 8.54.	4	34 7 26	3		12	12
Monday	2	Cornelius	♃ sets 8.58.	4	35 7 25	4		12	43
Tuesday	3	Acon Palearius	♃ in apogee. ☉ in apog.	4	35 7 25	4		1	16
Wednesday	4	<i>Independence</i>	♃ ☉ ☽	4	36 7 24	4		1	52
Thursday	5	J. Oldeastle	♃ ☉ ☽	4	37 7 23	4		2	23
Friday	6	John Huss	♃ south 8.38.	4	37 7 23	5		2	53
Saturday	7	Joh. Seybert b. 1791	♃ sets 11.46.	4	38 7 22	5		3	13
<b>28) 6th Sunday after Trinity.</b>			<b>Day's length, 14 h. 44 m.</b>						
Sunday	8	Kilian	♃ ☉ ☽ inferior.	4	38 7 22	5		3	42
Monday	9	Ephr. the Syrian	NEW MOON 9. 12.53 a. m.	4	39 7 21	5			sets.
Tuesday	10	Wm. of Orange	♃ ☉ ☽	4	39 7 21	5		8	38
Wednesday	11	Placidus	♀ ☉ ☽ superior.	4	39 7 21	5		9	21
Thursday	12	Henry II.	Altair south 12.18.	4	40 7 20	5		9	56
Friday	13	Margaret	Sirius rises 4.8.	4	40 7 20	6		10	32
Saturday	14	Ansverus	♃ south 8.5.	4	41 7 19	6		11	6
<b>29) 7th Sunday after Trinity.</b>			<b>Day's length, 14 h. 38 m.</b>						
Sunday	15	Anna Askew	Dog days begin. ♄	4	41 7 19	6		11	36
Monday	16	Sporatus	First Quarter 16. 6.49 a. m.	4	42 7 18	6			morn.
Tuesday	17	Arnulf	Regulus sets 8.57.	4	43 7 17	6		12	55
Wednesday	18	Bonaventura	♃ ☉ ☽	4	44 7 16	6		1	26
Thursday	19	Louise Henriette	♃ in perigee.	4	44 7 16	6		1	47
Friday	20	Elijah	Spica sets 10.43.	4	45 7 15	6		2	35
Saturday	21	Eberhard	♃ south 7.37.	4	46 7 14	6		3	32
<b>30) 8th Sunday after Trinity.</b>			<b>Day's length, 14 h. 26 m.</b>						
Sunday	22	Mary Magdalene	♃ ☐ ☽ ☽ enters ♄	4	47 7 13	6		4	30
Monday	23	Godfr. of Hamelle	FULL MOON 23. 12.22 a. m.	4	48 7 12	6			rises.
Tuesday	24	Thos. of Kempton	♃ sets 7.40.	4	48 7 12	6		8	37
Wednesday	25	James	Pollux sets 8.19.	4	49 7 11	6		9	10
Thursday	26	Anan	♃ sets 10.53.	4	50 7 10	6		9	46
Friday	27	Raymond Palmer	♃ ☉ ♀	4	51 7 9	6		10	13
Saturday	28	John Seb. Bach	Aldebaran rises 1.6. ♃	4	52 7 8	6		10	57
<b>31) 9th Sunday after Trinity.</b>			<b>Day's length, 14 h. 14 m.</b>						
Sunday	29	Olaus the Holy	♃ rises 6.21.	4	53 7 7	6		11	17
Monday	30	John Wessel	Last Quarter 30. 3.6 p. m.	4	54 7 6	6		11	57
Tuesday	31	Casper Schade	♃ in apogee.	4	55 7 5	6			morn.

### Conjectures of the Weather.

1-3. Thunderstorm and rain; 4-7. clear and fair; 8. 9. rain; 10. 11. changeable; 12. 13. warmest days; 14-16. rain; 17-19. warm; 20. 21. rain; 22. 23. fair; 24. 25. cloudy; 26-28. clear; 29. 30. rain; 31. changeable.

<p>— YOUNG CHICKS will eat wheat when they are two weeks old, and they should be given plenty of it. When they droop from rapid feathering they should be allowed a small proportion of meat daily.</p>	<p>— SMALL CHICKENS should never be kept or fed with old ones; they are apt to be injured. Have two or three yards, and separate them according to size and strength</p>
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**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**THIRD QUARTER.**

Lesson I.—July 1.

**God's Covenant with Israel.**—Ex. 24: 1-12. Memory verses 7, 8

**GOLDEN TEXT.**—I will be to them a God, and they shall be to me a people. Heb. 8: 10.

**TOPIC.**—The Immutable Promise.

**Daily Bible Readings.**

M. —God's Covenant with Israel. Ex. 24: 1-12.  
 Tu.— “ “ “ Abram. Gen. 15: 1-12.  
 W.— “ “ “ David. 2 Sam. 7: 4-17.  
 Th.— “ “ Immutable. Heb. 6: 13-20.  
 F.— “ “ New Covenant. Jer. 31: 31-37.  
 Sa.— “ “ Covenant ratified by Christ. Luke 1: 68-79.  
 Su.— The Mediator of the New Covenant. Heb. 12: 22-28.

Lesson II.—July 8.

**The Golden Calf.**—Ex. 32: 15-26. Memory verses 19-21.

**GOLDEN TEXT.**—Little Children, keep yourselves from Idols. 1 John 5: 21.

**TOPIC.**—God Dishonored.

**Daily Bible Readings.**

M. —The Golden Calf. Ex. 32: 15-26.  
 Tu.—Jerobeam's Golden Calves. 1 Kings 12: 25-33.  
 W.—Idolatry forbidden. Ex. 20: 1-6.  
 Th.— “ “ rooted out by Hezekiah. 2 Kings 18: 1-8.  
 F.— “ “ “ Josiah. 2 Kings 23: 3-7.  
 Sa.—The Jewish Nation destroyed by Idolatry. Jer. 44: 1-8.  
 Su.—Idolators threatened. Jer. 16: 1-13,

Lesson III.—July 15.

**God's Presence Promised.**—Ex. 33: 12-23. Memory verses 12-14.

**GOLDEN TEXT.**—Lo, I am with you always, even unto the end of the world. Matt. 28: 20.

**TOPIC.**—The Everpresent Friend.

**Daily Bible Readings.**

M. —God's Presence promised. Ex. 33: 12-23.  
 Tu.— “ “ in the Bush. Ex. 3: 1-12.  
 W.— “ “ on Sinai. Ex. 19: 1-20.  
 Th.— “ “ at Bethel. Gen. 28: 10-22.  
 F.— “ “ with Gideon. Judges 6: 11-40.  
 Sa.— “ “ in the Temple. 1 Kings 8: 1-11.  
 Su.— “ “ in Christ. John 1: 1-14.

Lesson IV.—July 22.

**Free Gifts for the Tabernacle.**—Ex. 35: 20-29. Memory verses 21, 22.

**TOPIC.**—Cheerful Giving.

**GOLDEN TEXT.**—God loveth the Cheerful Giver. 2 Cor 9: 7.

**Daily Bible Readings.**

M. —Free Gifts for the Tabernacle. Ex. 35: 20-29.  
 Tu.—The Lord honored by giving. Prov. 3: 1-10.  
 W.—Liberal giving. Ex. 36: 1-7.  
 Th.—Giving by the poor. Mark 12: 41-44.  
 F.— “ “ to the poor. Luke 18: 18-25.  
 Sa.—Cheerful giving. 2 Cor. 9: 1-15.  
 Su.—Giving to be rewarded. Luke 6: 32-33.

Lesson V.—July 29.

**The Tabernacle.**—Ex. 49: 1-16. Memory verses 1-3.  
**COLDEN TEXT.**—Behold, the tabernacle of God is with men, and he will dwell with them. Rev. 1: 2-3.

**TOPIC.**—God's Pavilion.

**Daily Bible Readings.**

M. —The Tabernacle. Ex. 49: 1-16.  
 Tu.— “ “ for the ark. 2 Sam. 6: 12-19.  
 W.— “ “ succeeded by the temple. 1 Kings 8: 1-8.  
 Th.—Believers are God's temple. 1 Cor. 3: 11-23.  
 F.—The tabernacle of God with men. Rev. 21: 1-7.  
 Sa.—Hiding in God's pavilion. Ps. 27: 1-14.  
 Su.—The city needing no temple. Rev. 21: 10-27.





**Bushel Measure by Weight.**

BUSHELS OF	LBS.
Wheat.....	60
Shelled Corn.....	56
Corn in the Ear.....	70
Peas.....	60
Rye.....	56
Oats.....	32
Barley.....	48
Irish Potatoes.....	60
Sweet Potatoes.....	56
White Beans.....	60
Salt.....	50
Stove Coal.....	80
Malt.....	38
Bran.....	20
Turnips.....	55
Castor Beans.....	46
Clover Seed.....	60
Timothy Seed.....	45
Flax Seed.....	56
Hemp Seed.....	44
Blue Grass Seed.....	14
Buckwheat.....	52
Dried Peaches.....	33
Dried Apples.....	24
Onions.....	54
Plastering Hair.....	8
Unslaked Lime.....	80
Corn Meal.....	48
Fine Salt.....	55
Ground Peas.....	24

**Weights and Measures for Cooks, etc.**

1 pound of Wheat Flour is equal to.....1 quart.  
 1 pound and 2 ounces of Indian Meal make.....1 quart.  
 1 pound of Soft Butter is equal to.....1 quart.  
 1 pound and 2 ounces of best Brown Sugar make.....1 quart.  
 1 pound and 1 ounce of Powdered White Sugar make.....1 quart.  
 1 pound of broken Loaf Sugar is equal to.....1 quart.  
 4 Large Tablespoonfuls make..... ½ gill.  
 1 Common-sized Tumbler holds..... ½ pint.  
 1 Common-sized Wine-glass is equal to ½ gill.  
 1 Tea cup holds..... 1 gill.  
 1 Large Wine-glass holds.....2 ounces.  
 1 Tablespoonful is equal to.....½ ounce.



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN		Cl'ck Past	MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.			H.	M.
Wednesday	1	Maccabees	.h ó ☉	4	56	7	4	6	12 40
Thursday	2	Mart. under Nero	♄ sets 10.33.	4	57	7	3	6	1 17
Friday	3	Wm. Thorp	Orion rises 2.28.	4	58	7	2	6	1 39
Saturday	4	Leonh. Kaefer	Sirius rises 4.31.	4	58	7	2	6	2 22
<b>32) 10th Sunday after Trinity.</b>				<b>Day's length, 14 h. 2 m.</b>					
Sunday	5	Evg. Salzburger	7* rises 11.10.	4	59	7	1	6	3 13
Monday	6	TRANSFIGURATION.	♃ ó ☽ ♀ in Ω	5	07	0	6	6	3 59
Tuesday	7	Nonna	 NEW MOON 7. 12.57 p. m.	5	16	59	6		sets.
Wednesday	8	Hormisda	♀ ó ☽	5	36	57	5		8 0
Thursday	9	Numidicus	♃ sets 11.22.	5	46	56	5		8 32
Friday	10	Dest. of Jerusalem	♃ in perihelion.	5	56	55	5		9 7
Saturday	11	Greg. of Utrecht	♃ ó ☽ Ω	5	66	54	5		9 37
<b>33) 11th Sunday after Trinity.</b>				<b>Day's length, 13 h. 46 m.</b>					
Sunday	12	Ans. of Havelb.	♄ sets 10.9.	5	76	53	5		10 11
Monday	13	Zinzendorf	♄ ó ☽ ♃ ó ♄	5	86	52	5		10 48
Tuesday	14	Jac. Guthrie	 First Quarter 14.11.21 a. m. ☽	5	96	51	4		11 24
Wednesday	15	Maria	♃ sets 10.57. (in per.)	5	116	49	4		morn.
Thursday	16	Rochus	Orion rises 1.38.	5	126	48	4		12 56
Friday	17	John Gerhard	♃ rises 3.51.	5	136	47	4		1 52
Saturday	18	Hugo Grotius	7* rises 10.22.	5	146	46	4		2 31
<b>34) 12th Sunday after Trinity.</b>				<b>Day's length, 13 h. 28 m.</b>					
Sunday	19	Sebaldus	Aldebaran rises 11.37.	5	166	44	3		3 28
Monday	20	Dreisbach d.1871	♃ □ ☉	5	176	43	3		4 24
Tuesday	21	J. Walter b.1781	 FULL MOON 21. 10.57 a. m.	5	186	42	3		rises.
Wednesday	22	Symphorian	Arctur sets 11.14.	5	196	41	3		7 39
Thursday	23	Gasp. of Coligny	☉ enters ♏.	5	206	40	2		8 10
Friday	24	Bartholomew	♄ ó ☉	5	216	39	2		8 33
Saturday	25	Ludovicus	♄ sets 9.37.	5	226	38	2		9 8
<b>35) 13th Sunday after Trinity.</b>				<b>Day's length, 13 h. 14 m.</b>					
Sunday	26	Ulphilas	Dog days end.	5	235	37	2		9 39
Monday	27	Jovinian	Altair south 9.20.	5	246	36	1		10 4
Tuesday	28	Augustine	☽ in apogee.	5	266	34	1		10 37
Wednesday	29	John beheaded	 Last Quarter 29. 8.54 a. m.	5	276	33	1		11 10
Thursday	30	Claudius of Turin	♄ rises 4.20.	5	286	32	1		11 53
Friday	31	Adian	♃ sets 9.58.	5	306	30	0		morn.

### Conjectures of the Weather.

1-3. rain; 4. 5. clear; 6. fair; 7-9. rain; 10-12. changeable; 13. thunderstorm; 14-16. showers; 17-19. clear; 20. 21. rain; 22. 23. clear; 24. 25. cloudy; 26. 27. rain; 28. 29. changeable; 30. 31. clear and pleasant.

In Siam, Burmah, and other Asiatic countries the boys and girls do not use the same sort of slates that are to be found in the American schools. The slates there are strips of bark taken from certain hard wood trees. The writing on this bark is rubbed out by means of betel-leaves, just as slate-writing is erased with the sponge in this country.

**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**THIRD QUARTER.**

Lesson VI.—August 5.

**The Burnt Offering.**—Lev. 1: 1-9. Memory verses 4, 5.

**GOLDEN TEXT.**—The Lord hath laid on him the iniquity of us all. Isa. 53: 6.

**TOPIC.**—The acceptable Sacrifice.

**Daily Bible Readings.**

- M. —The burnt offering. Lev. 1: 1-9.
- Tu.—The first offerings. Gen. 4: 1-8.
- W.—The freewill offerings. Lev. 22: 17-25.
- Th.—“ heave “ Ex. 29: 19-28.
- F.—“ meat “ Lev. 2: 1-16.
- Sa.—“ acceptable “ Rom. 12: 1-21.
- Su.—“ Greatest of all offerings. Heb. 10: 1-22.

Lesson VII.—Aug. 12.

**The Day of Atonement.**—Lev. 16: 1-16. Memory verses 16.

**GOLDEN TEXT.**—Without shedding of blood is no remission. Heb. 9: 22.

**TOPIC.**—The Great Expiation.

**Daily Bible Readings.**

- M. —The day of Atonement. Lev. 16: 1-16.
- Tu.—Preparation for atonement. Lev. 16: 23-28.
- W.—How to keep the “ Lev. 16: 29-34.
- Th.—Penalty for profaning day of atonement. Lev. 23: 28-32.
- F.—Christ our atonement. Rom. 5: 6-11.
- Sa.—“ mediator. Eph. 2: 7-16.
- Su.—The final atonement. Heb. 9: 22-28.

Lesson VIII.—August 19.

**The Feast of Tabernacles.**—Lev. 23: 33-44. Memory verses 41-43.

**GOLDEN TEXT.**—The voice of rejoicing and salvation is in the tabernacles of the righteous. Ps. 118: 15.

**TOPIC.**—The Joy of Salvation.

**Daily Bible Readings.**

- M. —The feast of tabernacles. Lev. 23: 33-44.
- Tu.—Offerings of the feast of tabernacles. Num. 29: 12-34.
- W.—God’s amiable “ Ps. 84: 1-12.
- Th.—Joy in God’s “ Ps. 46: 1-11.
- F.—Failing earthly tabernacles. 2 Cor. 5: 1-10.
- Sa.—The true tabernacle. Heb. 8: 1-13.
- Su.—The perfect “ Heb. 9: 1-12.

Lesson IX.—August 26.

**The Pillar of Cloud and of Fire.**—Num. 9: 15-23. Memory verses 15, 16.

**GOLDEN TEXT.**—O send out thy light and thy truth: let them lead me. Ps. 43: 3.

**TOPIC.**—The Infallible Guide.

**Daily Bible Readings.**

- M. —The pillar of cloud and fire. Num. 9: 15-23.
- Tu.—A Divine Guide needed. Acts 8: 26-39.
- W.—A Guide of youth. 1 Kings 3: 5-15; Jer. 3: 4.
- Th.—The Guide of the meek. Ps. 25: 1-9.
- F.—The Guide to plentiful provision. Ps. 23: 1-6.
- Sa.—A Divine Guide unto death. Ps. 48: 1-14.
- Su.—The Infallible Guide. John 16: 5-15.

**To Calculate Interest.**

AT ANY RATE PER. CENT. FOR ANY LENGTH OF TIME.

- RULE.**—1st—Reduce the time to days.  
 2nd—Multiply the *principle* by the *number of days*.  
 3d—Multiply this *product* by *rate of interest*.  
 4th—Divide the product thus obtained by 36, or 6x6, and the *quotient* will be the *interest*.

**NOTE.**—If cents appear in the principal, point off five figures from the right of the quotient; if only dollars, point off but three figures.

**SHORT SIX PER CENT. METHOD.**

**RULE.**—Reduce the time to days, multiply the principle by the number of days, and divide the product by six.

**NOTE.**—Point off as in above.

**Time at which Money Doubles at Compound Interest.**

- At 2 per cent. interest in 35 years.
- At 3 per cent. int. in 23 years, 5½ months.
- At 4 per cent. int. in 17 years, 3 months.
- At 5 per cent. int. in 15 years, 2½ months.
- At 6 per cent. int. in 14 years, 11 months.
- At 7 per cent. int. in 10 years, 3 months.
- At 8 per cent. int. in 9 years.
- At 9 per cent. int. in 8 years, ½ month.
- At 10 per cent. int. in 7 years, 3½ months.

**Cubic Measure.**

- A cubic foot has 1,728 cubic inches.
- An ale gallon has 282 cubic inches.
- A wine gallon has 231 cubic inches.
- A dry gallon has 268 8-10 cubic inches.
- A cord of wood has 128 cubic feet.
- A ton of round timber has 40 cubic feet.
- A ton of hewn timber has 50 cubic feet.
- A pile of wood 4 feet high, 4 feet broad, and 8 feet long, makes 1 cord.
- A bushel has 2,150 cubic inches.
- Box 16x16x8½, contains 1 bushel.
- Box 16x16x4 3-16 contains ½ bushel.
- Box 8x8x8½, contains 1 peck.
- Box 8x8x4 3-16, contains ½ peck.
- Box 4x4x4 3-16 contains 1 quart.

**The Seven Wonders of the World.**

- 1 Pyramids of Egypt.
- 2 Hanging Gardens of Babylon, Tower, Walls and Terrace.
- 3 Statue of Jupiter Olympus, on the Capitoline Hill, at Rome.
- 4 Temple of Diana, at Ephesus.
- 5 Pharos, or Watch-Tower, at Alexandria, Egypt
- 6 Colossus of Rhodes, a statue 105 feet high, overthrown by an earthquake 224 B. C.
- 7 Mausoleum at Halicarnassus, a Grecian-Persian city in Asia-Minor.



9th Month. **SEPTEMBER, 1888.** 30 Days

WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN		Clock	MOON'S SIGNS.	MOON RISES & SETS.	
				RISES	SETS.			H.	M.
Saturday	1	Hannah	Sirius rises 2.56.	5 32	6 28	0		12 52	
<b>36) 14th Sunday after Trinity.</b>			<b>Day's length, 12 h. 54 m.</b>						
Sunday	2	Mamas	♀ sets 7.25.	5 33	6 27	0		1 50	
Monday	3	Hildegard	♃ ♄ ☽	5 35	6 25	1		2 48	
Tuesday	4	Ida		6 36	6 24	1		3 46	
Wednesday	5	John Mollio	NEW MOON 5. 11.33 p. m.	5 37	6 23	1		sets.	
Thursday	6	Matthwe Waibel	♃ sets 9.19.	5 38	6 22	2		8 5	
Friday	7	Laz. Spengler	Orion rises 12.19. ♄	5 39	6 21	2		7 35	
Saturday	8	Corbinian	♃ sets 9.30.	5 40	6 20	2		8 13	
<b>37) 15th Sunday after Trinity.</b>			<b>Day's length, 12 h. 38 m.</b>						
Sunday	9	L. Paschali	☽ in perigee.	5 41	6 19	3		8 46	
Monday	10	Paul Speratus	♀ sets 7.10.	5 42	6 18	3		9 22	
Tuesday	11	John Brenz	♃ ♄ ☽ ♃ ♄ ♃	5 43	6 17	3		10 10	
Wednesday	12	Dionysius Peloq.	First Quarter 12. 4.36 p. m.	5 44	6 16	4		10 48	
Thursday	13	Wm. Farel	♃ in ☿	5 45	6 15	4		11 45	
Friday	14	Cyprian	♃ sets 9.9.	5 47	6 13	4		morn.	
Saturday	15	Picatus	♃ rises 3.10.	5 48	6 12	5		12 46	
<b>38) 16th Sunday after Trinity.</b>			<b>Day's length, 12 h. 20 m.</b>						
Sunday	16	Euphemia	Formal south 11.12.	5 50	6 10	5		1 18	
Monday	17	Lambert	♀ sets 6.59.	5 51	6 9	6		2 22	
Tuesday	18	A.G. Spangenberg	♃ ♄ ♃	5 53	6 7	6		3 26	
Wednesday	19	Ember Day	♃ ♄ ♃	5 55	6 5	6		4 32	
Thursday	20	Thos. of St. Paul	FULL MOON 20. 12.1 a. m. ☿	5 56	6 4	7		rises.	
Friday	21	Matthew		5 58	6 2	7		7 7	
Saturday	22	Emmeran	☉ ent. ♌. D. & N. equal.	6 06	6 0	7		7 35	
<b>39) 17th Sunday after Trinity.</b>			<b>Day's length, 11 h. 58 m.</b>						
Sunday	23	Mart. of Geneva	Autumn begins.	6 15	59	8		8 4	
Monday	24	J. J. Moser		6 25	58	8		8 35	
Tuesday	25	Cleophas	☽ in apogee. ♃ ♄ ☽	6 45	56	8		9 7	
Wednesday	26	Lioba	♀ sets 6.48.	6 65	54	8		9 47	
Thursday	27	Philipp Graveron		6 75	53	9		10 33	
Friday	28	P. Flyst & A. Clar	Last Quarter 28. 3.7 a. m.	6 95	51	9		11 19	
Saturday	29	St. Michael		6 105	50	9		morn.	
<b>40) 18th Sunday after Trinity.</b>			<b>Day's length, 11 h. 36 m.</b>						
Sunday	30	Hieronimus	♃ rises 2.28.	6 125	48	10		12 36	

**Conjectures of the Weather.**

1. 2. cloudy; 3. 4. rain; 5-7. fair; 8. changeable; 9-12. clear; 13-15. changeable; 16-18. rain; 19. 21. clear; 22-25. cloudy; 26. 27. clear; 28. 29. showers; 30 clear and cool.

No machine of travel that man ever invente. The broad-bills go slightly slower. The vented can equal the speed of wild fowl. teal can fly at the rate of one hundred miles The canvas-back duck flies two miles a min- an hour; and the wild goose about ninety.

**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**THIRD QUARTER.**

Lesson X.—September 2.

**The Spies Sent into Canaan.**—Num. 13: 17-33. Memory verses 30-32.

**GOLDEN TEXT.**—Let us go up at once, and possess it; for we are well able to overcome it. Num. 13: 30.

**TOPIC.**—True Courage.

**Daily Bible Readings.**

- M. —The spies sent into Canaan. Num. 13: 17-33.
- Tu.—The courage of Abraham. Gen. 14: 13-24.
- W. — “ “ Joshua. Josh. 10: 1-15.
- Th.— “ “ Gideon. Judges 7: 1-25.
- F. — “ “ Elijah. 1 Kings 18: 1-40.
- Sa.— “ “ David. 1 Sam. 17: 20-54.
- Su.— “ “ Paul. 2 Cor. 4: 1-18.

Lesson XI.—September 9.

**The Unbelief of the People.**—Num. 14: 1-10. Memory verses 2-4.

**GOLDEN TEXT.**—So we see that they could not enter in because of unbelief. Heb. 3: 19.

**TOPIC.**—The Barrier to Rest.

**Daily Bible Readings.**

- M. —The unbelief of the people. Num. 14: 1-10.
- Tu.— “ “ Israel. Heb. 3: 18-4: 6.
- W. — “ “ the antediluvians. Matt. 24: 29-39.
- Th.—The source of unbelief. Gen. 3: 1-13.
- F. —The unbelief of the disciples. Matt. 17: 14-21.
- Sa.— “ “ Jews. Matt. 13: 53-58.
- Su.—The result of unbelief. John 3: 25-36.

Lesson XII.—September 16.

**The Smitten Rock.**—Num. 20: 1-13. Memory verses 7, 8.

**GOLDEN TEXT.**—They drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Cor. 10: 4.

**TOPIC.**—The Water of Life.

**Daily Bible Readings.**

- M. —The smitten rock. Num. 20: 1-13.
- Tu.—Water supplied for Hagar. Gen. 21: 14-20.
- W. —Bitter water sweetened. Ex. 15: 23-26.
- Th.—Isaiah's call to the thirsty. Isa. 55: 1-3.
- F. —Christ's blessing on the thirsty. Matt. 5: 1-6.
- Sa.—Universal “ “ Rev. 22: 13-17.
- Su.—Water a Symbol of the Spirit. John 7: 37-39.

Lesson XIII.—September 23.

**Death and Burial of Moses.**—Deut. 34: 1-12. Memory verses 5-7.

**GOLDEN TEXT.**—The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. 4: 18.

**TOPIC.**—The Fallen Leader.

**Daily Bible Readings.**

- M. —Death and burial of Moses. Deut. 34: 1-12.
- Tu.—The death of Jacob. Gen. 49: 1-33.
- W. — “ “ Joseph. Gen. 50: 15-26.
- Th.— “ “ David. 1 Kings 2: 1-11.
- F. — “ “ the righteous. Ps. 37: 25-37.
- Sa.—Parting words of Paul. 2 Tim. 4: 5-8.
- Su.—The righteous dead are blessed. Rev. 14: 12-13.

Lesson XIV.—September 30.

**Review;** or, Temperance Lesson (Deut. 21: 18-21), or, Missionary Lesson (1 Thess. 1: 1-10).

**GOLDEN TEXT.**—He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. Acts 7: 36.

**TOPIC.**—The Wilderness Pilgrimage.

**Daily Bible Readings.**

- M. —Lessons I and II.
- Tu.—Lesson III.
- M. —Lessons IV and V.
- Th.—Lessons VI and VII.
- F. —Lessons VIII and IX.
- Sa.—Lessons X and XI.
- Su.—Lessons XII and XIII.

**Number of Trees or Plants to an Acre of Ground.**

(Set at regular distances apart.)

Distances apart.	No. of Plants.
3 inches by 3 inches	696,960
6 " 4 "	392,040
6 " 6 "	174,240
9 " 9 "	77,440
1 foot by 1 foot	43,560
1½ " 1½ "	19,360
2 " 2 "	21,780
2 " 2 "	10,890
2½ " 2½ "	6,960
3 " 1 "	14,520
3 " 2 "	7,260
3 " 3 "	4,840
3½ " 3½ "	3,555
4 " 1 "	10,890
4 " 2 "	5,455
4 " 3 "	3,630
4 " 4 "	2,722
4½ " 4½ "	2,151
5 " 1 "	8,712
5 " 2 "	4,356
5 " 3 "	2,904
5 " 4 "	2,178
5 " 5 "	1,742
5½ " 5½ "	1,417
6 " 6 "	1,210
6½ " 6½ "	1,031
7 " 7 "	881
8 " 8 "	680





**Time of which Money Doubles at Interest.**

Rate per cent.	Simple Interest.	Compound Interest.
2.....	50 years,	35 years 1 day.
2½.....	40 years,	28 years 26 days.
3.....	33 years, 4 months,	23 years 164 days.
3½.....	28 years, 208 days,	20 years 54 days.
4.....	25 years,	17 years 246 days.
4½.....	22 years, 81 days,	15 years 273 days.
5.....	20 years,	15 years 75 days.
6.....	16 years, 8 months,	14 years 327 days.
7.....	14 years 104 days,	10 years 89 days.
8.....	12½ years.	9 years 2 days.
9.....	11 years, 40 days,	8 years 16 days.
10.....	10 years,	7 years 100 days.

One dollar loaned 100 years at Compound Interest, would amount to the following sum:

1 per cent.....	\$ 2.75
3 " .....	19.25
6 " .....	340.00
10 " .....	13,009.00
12 " .....	84,675.00
15 " .....	1,174,405.00
18 " .....	15,145,207.00
24 " .....	2,551,799,404.00



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN		Clock Slow	MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.			H.	M.
Monday	1	Remigius	♃ ♄ ☽	6	13	5	47	10	1 38
Tuesday	2	Leodgar	Orion rises 10.53.	6	14	5	46	11	2 42
Wednesday	3	The 2 Ewald	♃ sets 8.4.	6	15	5	45	11	3 44
Thursday	4	Franciscus	♃ rises 2.12.	6	16	5	44	11	4 49
Friday	5	Peter Canesechi	 NEW MOON ♃. 9.11 a. m.	6	17	5	43	11	sets.
Saturday	6	Henry Albert	♀ ♄ ☽ ♃ ♄ ☽	6	18	5	42	11	6 43
<b>41) 19th Sunday after Trinity.</b>				<b>Day's length, 11 h. 22 m.</b>					
Sunday	7	Theodore Beza	☽ in perigee.	6	19	5	41	12	7 21
Monday	8	Robert Grosshead	♃ sets 7.6.	6	20	5	40	12	8 1
Tuesday	9	Dio. Areopagus	♃ ♄ ♀. ♃ ♄ ☽. ♀ in ☾	6	22	5	38	12	8 48
Wednesday	10	Justus Jonas	♃ sets 8.57.	6	24	5	36	13	9 29
Thursday	11	Ulrich Zwingli	Andromeda south 10.53.	6	25	5	35	13	10 27
Friday	12	H. Bullinger	 First Quarter ♃. 12. 12.6 a. m.	6	26	5	34	13	11 40
Saturday	13	Elizabeth Frey	♃ sets 7.32.	6	27	5	33	13	morn.
<b>42) 20th Sunday after Trinity.</b>				<b>Day's length, 11 h. 2 m.</b>					
Sunday	14	Nicholas Ridley	♃ gr. Hel. Lat. S.	6	29	5	31	14	12 23
Monday	15	Aurelia	♃ rises 1.40.	6	31	5	29	14	1 25
Tuesday	16	Gallus	♃* rises 6.46.	6	32	5	28	14	2 26
Wednesday	17	Florentine	♃ sets 8.51.	6	34	5	26	15	3 38
Thursday	18	St. Luke	Formal south 9.16. ☾	6	35	5	25	15	4 34
Friday	19	Chr. Schmidt	 FULL MOON ♃. 19. 3.46 p. m.	6	36	5	24	15	rises.
Saturday	20	F. Lambert	♃ stationary.	6	38	5	22	15	6 4
<b>43) 21st Sunday after Trinity.</b>				<b>Day's length, 10 h. 42 m.</b>					
Sunday	21	Hillarion	♀ sets 6.27.	6	39	5	21	15	6 34
Monday	22	Hedwig	☽ in apogee.	6	40	5	20	16	7 7
Tuesday	23	H. Martyn	☽ enters ♎.	6	41	5	19	16	7 38
Wednesday	24	M. Schlatter	Rigel rises 9.41.	6	42	5	18	16	8 24
Thursday	25	John Huss	♃ sets 8.36.	6	43	5	17	16	9 13
Friday	26	Amandus	Sirius rises 11.34.	6	44	5	16	16	10 4
Saturday	27	Frumentius	 Last Quarter ♃. 27. 8.32 p. m.	6	45	5	15	16	10 53
<b>44) 22d Sunday after Trinity.</b>				<b>Day's length, 10 h. 28 m.</b>					
Sunday	28	Simon & Jude	♃ ♄ ☽	6	46	5	14	16	morn.
Monday	29	Alfred the Great	♀ sets 6.32.	6	47	5	13	16	12 17
Tuesday	30	Jacob Sturm	Markab. south 8.41.	6	49	5	11	16	1 26
Wednesday	31	Reformation	♃ ♄ ☽ inferior.	6	50	5	10	16	2 25

### Conjectures of the Weather.

1. 2. clear; 3-5. cloudy; 6. 7. rain; 8-10. clear; 11. cloudy; 12. fair; 13. 14. cloudy with rain; 15-19. clear; 20-22. rain; 23-25. fair; 26-28. stormy with rain; 29-31. fair.

<p>—WHY NOT HAVE hoe-handles flat or oval, like ax-handles? With such a handle the workman can strike more accurately and so work neater to plants, because the hoe will not turn in his hands. The edge will wear</p>	<p>evenly and the hoe last longer than with the old round handle. The wrist is not so soon tired nor the hands cramped with the flat handle. When you come to repair the old hoes put an oval handle in one of them.</p>
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**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**FOURTH QUARTER.**

Lesson I.—October 7.

**The Commission of Joshua.**—Josh. 1: 1-9. Memory verses 8, 9.

**GOLDEN TEXT.**—Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. Eph. 6: 14.

**TOPIC.**—The Faithful Minister.

**Daily Bible Readings.**

- M. —The commission of Joshua. Josh. 1: 1-9.
- Tu.—Faithful as a general. Ex. 17: 8-16.
- W.—The minister honored. Ex. 24: 12-18.
- Th.—The faithful spy. Num. 14: 1-10.
- F.—Faithfulness rewarded. Num. 14: 26-30.
- Sa.—Joshua's death. Josh. 24: 26-31.
- Su.—The servant of Christ. Eph. 6: 5-17.

Lesson II.—October 14.

**Crossing the Jordan.**—Josh. 3: 5-17. Memory verses 5, 6.

**GOLDEN TEXT.**—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43: 2.

**TOPIC.**—God's Wondrous Way.

**Daily Bible Readings.**

- M. —Crossing the Jordan. Josh. 3: 5-17.
- Tu.—The spies in Jericho. Josh. 2: 1-7.
- W.—The scarlet cord. Josh. 2: 8-21.
- Th.—Crossing the Red Sea. Ex. 14: 19-31.
- F.—Elijah at Jordan. 2 Kings 2: 1-15.
- Sa.—Passing through the waters. Isa. 43: 1-13.
- Su.—Entering into Rest. Heb. 4: 1-16.

Lesson III.—October 21.

**The Stones of Memorial.**—Josh. 4: 10-24. Memory verses 20-22.

**GOLDEN TEXT.**—Then ye shall let your children know, saying, Israel came over this Jordan on dry land. Josh. 4: 22.

**TOPIC.**—Remembrance of Blessings.

**Daily Bible Readings.**

- M. —The stones of memorial. Josh. 4: 10-24.
- Tu.—Remembrance of God's works. Ps. 77: 9-20.
- W. — " " " visit. Gen. 35: 6-15.
- Th.—Memorial of victory. 1 Sam. 7: 12.
- F. — " " deliverance. Ezra 6: 16-22.
- Sa. — " exchanged. Luke 22: 7-20.
- Su. — " of Christ's death. 1 Cor. 11: 23-29.

Lesson IV.—October 28.

**The Fall of Jericho.**—Josh. 6: 1-16. Memory verses 15, 16.

**GOLDEN TEXT.**—By faith the walls of Jericho fell down, after they were compassed about seven days, Heb. 11: 30.

**TOPIC.**—The Victory of Faith.

**Daily Bible Readings.**

- M. —The fall of Jericho. Josh. 6: 1-16.
- Tu.—Abram justified by faith. Gen. 15: 1-18.
- W.—Jacob's dying faith. Gen. 49: 8-12.
- Th.—The result of true faith. John 17: 1-10.
- F. —The just live by faith. Gal. 3: 1-29.
- Sa.—The trial of faith. 1 Peter 1: 1-9.
- Su.—A chapter on faith. Heb. 11: 1-40.

**Quantity of Seed Required to Plant an Acre.**

KIND OF SEED.	QUANTITY.
Asparagus in 12 inch drills.....	16 quarts
Asparagus plants, 4 by 1½ feet .....	8,000
Barley.....	2½ bushels
Beans, bush, in drills 2½ ft.....	1½ bushels
Beans, pole, Lima 4 by 4 feet.....	20 quarts
Beans Carolina prolific etc. 4x3 ft.....	10 quarts
Beets and mangold, drills, 2½ ft .....	9 lbs
Broom corn in drills.....	12 pounds
Cabbage, outside for transplanting.....	12 ozs.
Cabbage, sown in frames.....	4 ounces
Carrots, in drills, 2½ feet.....	4 pounds
Celery, seed.....	8 ounces
Celery, plant 4 by ½ feet.....	25,000
Clover, White Dutch.....	13 pounds
Clover, Lucerne.....	10 pounds
Clover, Alsike.....	6 pounds
Clover, Large Red with Timothy .....	12 lbs
Clover, Large Red, without Timothy.....	16 lbs.
Corn, sugar.....	10 quarts
Corn, field .....	8 quarts
Corn, salad, drill 10 inches.....	25 pounds
Cucumber, in hills.....	3 quarts
Flax, broadcast.....	20 quarts
Grass, timothy with clover.....	6 quarts
Grass, timothy without clover .....	10 quarts
Grass, orchard.....	25 quarts
Grass, red top or heads.....	20 quarts
Grass, blue.....	28 quarts
Grass, rye .....	20 quarts
Lettuce, in rows 2½ feet.....	3 pounds
Lawn grass.....	35 pounds
Melons, water, in hills 8 by 8 feet.....	3 lbs
Melons, citrons, in hills 4 by 4 feet.....	2 lbs
Oats.....	2 bushels
Onions, in beds for sets.....	50 pounds
Onions, in rows for large bulbs.....	7 pounds
Parsnips, in drills 2½ feet.....	5 pounds
Pepper, plants, 2½ by 1 foot.....	17,500
Pumpkin, in hills 8 by 8 feet.....	2 quarts
Parsley, in drills 2 feet.....	4 pounds
Peas, in drills short varieties.....	2 bushels
Peas, in drills tall ditto.....	1 to 1½ bushels
Peas, broadcast.....	3 bushels
Potatoes.....	8 bushels
Radish, in drills 2 feet.....	10 pounds
Rye, broadcast.....	1½ bushels
Rye, drilled.....	1½ bushels
Squash, bush, in hills 4 by 4 ft.....	3 pounds
Turnips, in drills 2 feet.....	3 pounds
Turnips, broadcast.....	3 pounds
Tomatoes, in frames.....	3 ounces
Tomatoes, seeds, in hills 3 by 3.....	8 ozs.
Tomatoes, plants.....	3,800
Wheat, in drills.....	1½ bushels
Wheat, broadcast .....	2 bushels

**How to Kill Grease Spots before Painting.**

Wash over smoky or greasy parts with saltpetre or very thin lime whitewash. If soap-suds are used, they must be washed off thoroughly as they prevent the paint from drying hard.



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN RISES		SUN SETS.		Clock Slow.	MOON'S SIGNS.	MOON RISES & SETS.	
				H.	M.	H.	M.			H.	M.
Thursday	1	<i>All Saints</i>	Regulus sets 12.28. ♄	6	51	5	9	16		3	46
Friday	2	Victorine	♃ in ♃. ♃ ♄ ♃	6	52	5	8	16		4	59
Saturday	3	Pirmin	NEW MOON 3. 6.39 p. m.	6	53	5	7	16		sets.	
<b>45) 23d Sunday after Trinity.</b>				<b>Day's length, 10 h. 12 m.</b>							
Sunday	4	J. A. Bengel	♃ in perigee.	6	54	5	6	16		6	1
Monday	5	Hans Egede	♃ ♄ ♃ ♃ ♄ ♃	6	55	5	5	16		6	41
Tuesday	6	Gust. Adolf	♃ in perihelion.	6	57	5	3	16		7	29
Wednesday	7	Willibrord	♃ ♄ ♃	6	58	5	2	16		8	26
Thursday	8	Willihead	♃ stationary.	6	59	5	1	16		9	25
Friday	9	J. v. Staupitz	♃ gr. Hel. Lat. S.	7	0	5	0	16		10	35
Saturday	10	Martin Luther	First Quarter 10. 10.52 a. m.	7	1	4	59	16		11	29
<b>46) 24th Sunday after Trinity.</b>				<b>Day's length, 9 h. 56 m.</b>							
Sunday	11	† Martin Bishop	♃ ♃ ☉	7	2	4	58	16		morn.	
Monday	12	Livinus	♃ sets 6.41.	7	3	4	57	16		12	14
Tuesday	13	Arcadius	♃ in aphelion.	7	4	4	56	15		1	18
Wednesday	14	Levin	♃ sets 5.48. ♃	7	5	4	55	15		2	22
Thursday	15	John Keppler	♃ sets 8.15.	7	6	4	54	15		3	26
Friday	16	Caspar Cruciger	Altair sets 10.45.	7	7	4	53	15		4	30
Saturday	17	Bernhard	♃ gr. dist. west.	7	8	4	52	15		5	34
<b>47) 25th Sunday after Trinity.</b>				<b>Day's length, 9 h. 42 m.</b>							
Sunday	18	Gregory E.	FULL MOON 18. 9.52 a. m. ♃ in apo.	7	9	4	51	15		rises.	
Monday	19	Elizabeth	♃ sets 6.50.	7	10	4	50	14		5	41
Tuesday	20	John Williams	♃ sets 5.29.	7	11	4	49	14		6	23
Wednesday	21	Columbanus	♃ sets 10.52.	7	12	4	48	14		7	9
Thursday	22	Oekolampadius	☉ enters ♃	7	12	4	48	14		8	0
Friday	23	Clement of Rome	Formal south 5.53.	8	13	4	47	13		8	53
Saturday	24	John Knox	♃ sets 8.6.	7	14	4	46	13		9	48
<b>48) 26th Sunday after Trinity.</b>				<b>Day's length, 9 h. 30 m.</b>							
Sunday	25	Catharine	♃ ♄ ♃	8	15	4	45	13		10	31
Monday	26	Conrad	Last Quarter 26. 11.57 a. m.	7	16	4	44	13		11	54
Tuesday	27	Marg. Blaarer	♃ sets 6.58.	7	16	4	44	12		morn.	
Wednesday	28	Alex. Roussel	Sirius rises 9.22.	7	17	4	43	12		1	28
Thursday	29	<i>Thanksgiving</i>	♃ sets 5.5.	7	18	4	42	12		2	36
Friday	30	Andrew	♃ stationary.	7	19	4	41	11		3	44

### Conjectures of the Weather.

1-3. clear; 4. 5. changeable; 6. 7. cloudy with rain; 8. 9. fair; 10. cloudy; 11. 12. snow-storm; 13. 14. clear and cold; 15. 16. rain; 17-19. changeable; 20. 21. clear; 22. 23. snow; 24. 25. cold; 26. 27. rain or snow; 28. 29. mild; 30 changeable.

—To THE QUESTION: "What may be added to fish and potash to make it a more complete fertilizer for rye which has suffered for want of stiffness in the straw?" Professor S. W. Johnson answers: "Try lime in some form—oyster-shell screenings or cheap lime of any kind. Twenty or thirty bushels to the acre may be used. Old wall plaster or common mortar crushed, or leached ashes, which are mostly carbonate of lime, would do as well."

**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**FOURTH QUARTER.**

Lesson V.—November 4.

Defeat at Ai.—Josh. 7: 1-12. Memory verses 10-12.

**GOLDEN TEXT.**—Incline my heart unto thy testimonies, and not to covetousness. Ps. 119: 36.

**TOPIC.**—Achan's Sin.

**Daily Bible Readings.**

M. —Defeat at Ai. Josh. 7: 1-12.  
 Tu.—The taking of Ai. Josh. 8: 10-22.  
 W.—The covetousness of Ahab. 1 Kings 21: 1-20.  
 Th.— " " Gehazi. 2 Kings 5: 20-27.  
 F. — " " Judas. Matt. 26: 14-16; 27: 3-10.  
 Sa.— " " forbidden. 1 Tim. 6: 6-11.  
 Su.—What to covet. 1 Cor. 12: 31-13: 13.

Lesson VI.—November 11.

**Caleb's Inheritance.**—Josh. 14: 5-15. Memory verses 10-12.

**GOLDEN TEXT.**—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Ps. 37: 3.

**TOPIC.**—Faithfulness Rewarded.

**Daily Bible Readings.**

M. —Caleb's inheritance. Josh. 14: 5-15.  
 Tu.— " faith. Num. 13: 26-14: 10.  
 W.— " promised reward. Num. 14: 26-38.  
 Th.—God's faithfulness to us. Rom. 8: 28-39.  
 F. —Faithful to God and man. Acts. 20: 25-35.  
 Sa.—Blessedness of the faithful. Matth. 24: 42-47.  
 Su.—The inheritance of the faithful. Heb. 4: 1-11.

Lesson VII.—November 18.

**Helping One Another.**—Josh. 21: 43-45 and 22: 1-9. Memory verses 1-4.

**GOLDEN TEXT.**—Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6: 2.

**TOPIC.**—Mutual Helpfulness.

**Daily Bible Readings.**

M. —Helping one another. Josh. 21: 43-45 and 22: 1-9.  
 Tu.—Abram helping Lot. Gen. 14: 14-24.  
 W.—Aaron and Hur helping Moses. Ex. 17: 8-16.  
 Th.—Jonathan helping David. 1 Sam. 20: 1-42.  
 F. —Samuel helping Eli. 1 Sam. 3: 1-10.  
 Sa.—Serving one another. Gal. 5: 13-26.  
 Su.—Fulfilling the law of Christ. Gal. 6: 1-10.

Lesson VIII.—November 25.

**The Covenant Renewed.**—Josh. 24: 19-28. Memory verses 26-28.

**GOLDEN TEXT.**—The Lord our God will we serve, and his voice will we obey. Josh. 24: 24.

**TOPIC.**—The Good Choice.

**Daily Bible Readings.**

M. —The covenant renewed. Josh. 24: 19-28.  
 Tu.—The choice at Sinai. Ex. 32: 19-35.  
 W.—The choice of Ruth. Ruth 1: 1-18.  
 Th.—The choice at Mizpeh. 1 Sam. 7: 1-13.  
 F. —The choice of Solomon. 1 Kings 3: 4-14.  
 Sa.—The choice at Carmel. 1 Kings 18: 20-39.  
 Su.—The choice of the disciples. John 6: 53-69.

**THE CURIOUS NUMBER 9.**

The number 9 has a great many curious peculiarities. For instance, the sum of the digits of its multiples (don't let these big words scare you, they are easy to understand), is always 9. Example—18, 36, 108, 621, 153, 171—are all multiples of 9; add these digits together, and the sum is 9.

Again, if you increase any number by 9, the digits of the sum amount to the same as those of the number added. Example—The sum of the digits of 175 is 13; add 9 to 175 and the digits of the sum, 184, is also 13.

And once more. The difference between any number and that number reversed is a multiple of 9. Example—Reverse the digits of 102; the difference between 201 and 102 is .99, a multiple of 9.

**Positive Facts.**

SCIENCE destroys some of the most cherished popular delusions:—Catgut is derived from sheep; German silver was not invented in Germany, and it contains no silver; Cleopatra's needle was not erected by her, nor in her honor; Pompey's pillar had no historical connection with that personage; sealing-wax does not contain a particle of wax; the tuberos is not a rose but a polyanth; the strawberry is not a berry; Turkish baths did not originate in Turkey, and are not baths at all; whalebone is not bone, and contains not any of its properties.

**Notable Bridges of the World.**

Brooklyn bridge 3,475 feet long, 135 feet high, and cost \$15,000,000.  
 The Cant-lever bridge, over Niagara, 910 feet long, and cost \$222,000.  
 The Niagara Suspension bridge, 245 feet high, 821 feet long, and cost \$400,000.  
 Bridge at Havre de Grace, Md., 3,271 feet long.  
 Britannia bridge at Menai Strait, Wales, 103 feet high, 1,511 long, cost 3,008,000.  
 Old London bridge, begun in the year 1176, completed in 1209.  
 New London bridge, commenced in 1824, cost \$7,291,000.  
 Coalbrookdale bridge, England, the first cast-iron bridge.  
 The bridge at Burton, over the Trent, 1,545 feet long.  
 The Rialto, at Venice, a single arch, 98½ feet long.  
 The Bridge of Sighs, at Venice, built in 1589.  
 The bridge of the Holy Trinity, at Florence, 322 feet long.  
 The Covered Bridge at Pavia, over the Ticino, built in the Fourteenth Century.  
 Sublican bridge at Rome, oldest wooden bridge known, built in the Seventh Century.  
 Rush street Bridge, Chicago, largest general traffic bridge, cost \$132,000.

**Growth of the United States.**

Population, 1800...	5,305,937...	Increase...	38.86 per cent.
" 1810...	7,239,814...	"	36.45 "
" 1820...	9,638,191...	"	33.13 "
" 1830...	12,866,020...	"	33.49 "
" 1840...	17,069,433...	"	32.67 "
" 1850...	23,191,876...	"	35.87 "
" 1860...	31,445,080...	"	35.59 "
" 1870...	38,555,983...	"	22.61 "
" 1880...	50,132,866...	"	30.08 "



WEEK DAYS.	DATE.	ANNIVERSARY AND NAME DAYS.	ASPECTS OF PLANETS AND MOON'S PHASES.	SUN		Eck Slow	MOON'S SIGNS.	MOON RISES & SETS.	
				RISES	SETS.			H.	M.
Saturday	1	Eligius	♃ ♄ ♃	7 19	4 41	11		4	48
<b>49) 1st Sunday in Advent.</b>				<b>Day's length, 9 h. 20 m.</b>					
Sunday	2	John Ruysbroek	♃ in perigee.	7 20	4 40	10		5	54
Monday	3	J. Walter d. 1818	♃. 4.43 a. m.	7 20	4 40	10		sets.	
Tuesday	4	G. v. Zuetphen	7 * south 10.56.	7 21	4 39	10		6	5
Wednesday	5	Nicolaus	♀ ♄ ♃	7 21	4 39	9		7	12
Thursday	6	Crispina	♁ ♄ ♃	7 22	4 38	9		8	18
Friday	7	Ph. Fr. Hiller	♀ rises 7.18.	7 22	4 38	8		9	26
Saturday	8	Fr. Ad. Lampe	♃ ♄ ☉	7 23	4 37	8		10	30
<b>50) 2d Sunday in Advent.</b>				<b>Day's length, 9 h. 12 m.</b>					
Sunday	9	Benj. Schmolck	Arietas south 8.52.	7 24	4 36	7		11	41
Monday	10	Paul Eber	♃. 10. 1.22 a. m.	7 24	4 36	7		morn.	
Tuesday	11	H. v. Zuetphen	♀ sets 7.28.	7 25	4 35	7		12	36
Wednesday	12	Vicelin	♁ sets 7.58. ☿	7 25	4 35	6		1	44
Thursday	13	Berthold	Markab. sets 12.24.	7 26	4 34	6		2	34
Friday	14	Dioseurus	♃ rises 6.48.	7 26	4 34	5		3	12
Saturday	15	Ignatius	♃ in apogee.	7 26	4 34	5		3	58
<b>51) 3d Sunday in Advent.</b>				<b>Day's length, 9 h. 8 m.</b>					
Sunday	16	Adelheid	♁ rises 9.21.	7 26	4 34	4		4	50
Monday	17	Sturm	♀ sets 7.37.	7 27	4 33	4		5	51
Tuesday	18	Seckendorf	♃. 18. 6.17 a. m.	7 27	4 33	3		rises.	
Wednesday	19	Ember Day	♃ rises 6.37.	7 27	4 33	3		5	50
Thursday	20	Clemens of Alex.	♃ in aphelion.	7 27	4 33	2		6	46
Friday	21	Thomas	☉ enters ♃. Shortest day.	7 28	4 32	2		7	42
Saturday	22	Hugo McKeil	♁ ♄ ♃ [Winter begins.	7 27	4 33	1		8	41
<b>52) 4th Sunday in Advent.</b>				<b>Day's length, 9 h. 6 m.</b>					
Sunday	23	Anna du. Bourg	♁ sets 7.46.	7 27	4 33	1		9	45
Monday	24	Holy Eve	♁ rises 8.52.	7 27	4 33	1		10	49
Tuesday	25	<b>Christmas</b>	♀ sets 7.50.	7 27	4 33	1		11	54
Wednesday	26	Stephen	♃. 26. 12.36 a. m.	7 26	4 34	1		morn.	
Thursday	27	John Evang.	♁ ♄ ♃ [♁	7 26	4 34	1		12	48
Friday	28	Innocents	♃ ♄ ☉ superior.	7 26	4 34	2		1	39
Saturday	29	David	Sirius rises 8.8.	7 25	4 35	2		2	29
<b>53) Sunday after Christmas.</b>				<b>Day's length, 9 h. 10 m.</b>					
Sunday	30	Jonathan	♁ rises 8.32.	7 25	4 35	3		3	27
Monday	31	Sylvester	♃ in perig. ☉ in perig.	7 25	4 35	3		4	24

### Conjectures of the Weather.

1. 2. fair; 3. 4. rain; 5. 6. changeable; 7-9. cloudy and snow; 10. 11. clear; 12. 13. rain; 14-17. cold; 18-20. cloudy; 21-23. clear; 24. 25. fair; 26-28. frost; 29-31. changeable.

— COLONEL F. D. CURTIS is satisfied that white corn is better for feeding pigs than yellow flint. The grain is light containing less fat-forming material, consequently it is not so heating. It makes a healthy growth of body (bone and muscle together with the fat), while the harder, richer yellow flint makes a preponderance of fat.

**INTERNATIONAL SUNDAY-SCHOOL LESSONS.**

**FOURTH QUARTER.**

Lesson IX.—December 2.

**Israel under Judges.**—Judg. 2: 11-23. Memory verses 11, 12.

**GOLDEN TEXT.**—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. 3: 12.

**TOPIC.**—The Promise Broken.

**Daily Bible Readings.**

- M. —Israel under judges. Judg. 2: 11-23.
- Tu.—The first revolt from God. Jude 6-9.
- W.—Man's " " Gen. 3: 1-13.
- Th.—Israel's revolt at Sinai. Ex. 32: 1-10.
- F. —Several rebellions of Israel. Deut. 9: 7-24.
- Sa.—Turning God's grace into lasciviousness. Jude 1-5.
- Su.—Guarding against unbelief. Heb. 3: 1-19.

Lesson X.—December 9.

**Gideon's Army.**—Judg. 7: 1-8. Memory verses 2, 3.

**GOLDEN TEXT**—Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4: 6.

**TOPIC.**—The Best Help.

**Daily Bible Readings.**

- M. —Gideon's army. Judg. 7: 1-8.
- Tu.—The Midianite oppression. Judg. 6: 1-10.
- W.—The call of Gideon. Judg. 6: 11-40.
- Th.—Gideon's victory. Judg. 7: 16-25.
- F. —Help from oppression needed. Rom. 7: 1-24.
- Sa.—A very present help. Ps. 46: 1-11.
- Su.—Comfort for the righteous. Ps. 37: 16-40.

Lesson XI.—December 16.

**Death of Samson.**—Judg. 16: 21—31. Memory verses 29, 30.

**GOLDEN TEXT.**—Great men are not always wise. Job 32: 9.

**TOPIC.**—A Tragic Entertainment.

**Daily Bible Readings.**

- M. —Death of Samson. Judg. 16: 21-31.
- Tu.—Birth of Samson. Judg. 13: 6-24.
- W.—Samson slaying the Philistines. Judg. 15: 4-16.
- Th.— " betrayed. Judg. 16: 4-20.
- F. —Death of Eli. 1 Sam. 4: 12-18.
- Sa.— " Saul. 1 Sam. 31: 1-13.
- Su.—Contrast between the wise and the sinful. Prov. 13: 14-25.

Lesson XII.—December 23.

**Ruth's Choice.**—Ruth 1: 16-22. Memory verses 16-18.

**GOLDEN TEXT** -- Thy people shall be my people, and thy God my God. Ruth 1: 16.

**TOPIC.**—True Devotion.

**Daily Bible Readings.**

- M. —Ruth's choice. Ruth 1: 16-22.
- Tu.—In the land of Moab. Ruth 1: 1-10.
- W.—Marriage of Ruth. Ruth 4: 1-17.
- Th.—Rahab's choice. Josh. 2: 1-21; Heb. 11-31.
- F. —Mary's choice. Luke 10: 38-42.
- Sa.—Samaritan woman's choice. John 4: 1-29.
- Su.—Syrop-Phœnician mother's choice. Mk. 7: 24-30.

Lesson XIII.—December 30.

**Review;** or, Temperance Lesson.—Num. 6: 1-4: or, Missionary Lesson, Ps. 67: 1-7.

**GOLDEN TEXT.**—There remaineth yet very much land to be possessed. Josh. 13: 1.

**TOPIC.**—Taking Possession of the Promised Land.

**Daily Bible Readings.**

- M. —Lessons I and II.
- Tu.—Lessons III and IV.
- M. —Lessons V.
- Th.—Lessons VI and VII.
- F. —Lesson VIII.
- Sa.—Lessons IX and X.
- Su.—Lessons XI and XII.

**The Vitality of Seeds.**

The seeds of the willow will not germinate after having been once dry. The seeds of coffee and various other plants do not germinate after having been kept for any considerable time. Wheat over two centuries old has been found quite fit for food, but the grains usually lose their power of growth after a lapse of seven years. Specimens of rye and wheat known to be 185 years old could not be induced to germinate. "The stories of 'mummy wheat' sprouting after having lain dormant in Egyptian tombs for thousands of years are, to say the least of them, very dubious," declares Dr. Robert Brown, F.L.S. "No well-authenticated instances of such finds are extant, while among other articles sold by the Arabs to credulous travellers, as coming out of the same tomb as the ancient wheat, have been dahlia bulbs and maize, the deposition of which in the receptacle from which they were said to be extracted necessitates the belief that 3000 years ago the subject of the Pharaohs were engaged in commerce with America." When kept dry and protected from light and air, however, seeds have been known to retain their vitality for somewhat lengthened periods. Seeds of the pea and bean order have sprouted after one hundred year's storage in an herbarium, and many similar instances—most of them somewhat doubtful—have been recorded.

—A WRITER takes exception to the feeding of hogs on ogal and garbage, and says that such swine are not civilized. In general the pig eats what is set before him, and its quality is rather indicative of his owner's or feeder's civilization. In this country, except in cities, hogs are fed mainly on grain, vegetables and milk. Pork thus produced ought to be and is healthy food for any stomach strong enough to digest it.



## ANECDOTES OF CLERGYMEN.

A certain Baptist physician who was very fond of controversy, especially upon the mode and subjects of baptism, had often introduced his favorite topic in conversation with a Congregational clergyman, and had many times found himself unable to sustain, with perfect satisfaction, his side of the argument.

Meeting this minister on one occasion, he inquired, "Brother —— what do you think is intended by *swine* in the account given of the herd of swine in Mark 5th chapter and Luke 8th?"

"Swine?" said the somewhat facetious brother, "why *hogs*, to be sure."

"Oh, no!" was the reply, "the swine were men, and the keepers were ministers."

"Well," returned the Congregationalist, "I cannot say of what denomination they were, but *they went into the water* at any rate."

It may not be needful to add that the controverted subject was ever after suffered to be laid aside between these truly good friends and brothers.

A venerable clergyman in K—— was much troubled by a member of his church, who felt that he had a call from God to preach the Gospel. Such was the character of his endowments, that his judicious pastor never for one moment encouraged this cherished desire. Again and again did the persevering brother introduce his favorite theme, and as often was he dissuaded from his purpose.

On one occasion the worthy pastor said to him, that if he had a call to preach some passage of Scripture would be impressed upon his mind, and a train of thought in connection with it. He replied, "There is one passage that has long been troubling me." In answer to the inquiry, "what is it?" he replied, "The Lord hath need of him." "Ah, yes, yes," replied his faithful friend, "the Lord *had* need of an ass *once*, but I think he never will have again."

Many years ago an indolent and inefficient son of a very worthy clergyman chose the ministry for his profession. He had neither the ability nor application of his honored father, consequently when the latter died he was very glad to find himself in possession of the sermons of a forty years' ministry. Being familiar with the handwriting of his father, he did not always take the trouble even to

read the sermons before *preaching* them. On one occasion he chanced to take a sermon which his father had written near the close of his ministry; in which occurred the sentence, "I have not ceased to warn you, with many tears, day and night for forty years." When this youthful sprig of divinity came to the above sentence, he hesitated—stammered—but being to obtuse to extricate himself from his mortifying dilemma, he said—"what is written, is written. I have not ceased to warn you, with many tears, these forty years."

The effect upon his "long suffering," congregation may be imagined.—*Congregationalist*.

## The Dream.

I once heard a minister who stated that he preached a number of years in a certain place without any visible benefit to any one. Finally he concluded it was not right for him to preach, and in consequence thought he would give it up. But, while musing on the subject, he fell asleep and dreamed. "I dreamed," said he, "that I was to work for a certain man for so much, and my business was splitting open a very large rock with a very small hammer, pounding upon the middle of it in order to split it open. I worked a long time to no effect, and at length I became discouraged and began to complain, when my employer came. Said he:

'Why do you complain? Have you not fared well in my employ?'

'Oh! yes.'

'Have you not had enough to eat?'

'Yes.'

'Have you been neglected in any way?'

'No, sir.'

'Then,' said he, 'keep to work—cease your complaints, and I will take care of the result.' He then left me.

I then thought I applied my little hammer with more energy, and soon the rock burst open with such a force that it awoke me. "Then," says he, "I ceased to complain,—I seized my little hammer with new vigor,—I hammered upon the great rock (sin) with renewed energy, nothing doubting, and soon the rock burst. The Spirit of the Lord rushed in, and the result was a reward of a glorious ingathering of souls to the heavenly Shiloh.

Thus you see, my brother, that to persevere in well-doing is the sure way to gain the prize."

**A BRIEF SERMON ON CRANKS.**

What would we do were it not for the cranks? How slowly the tired old world would move, did not the cranks keep it rushing along! Columbus was a crank on the subject of American discovery and circumnavigation, and at last he met the fate of most cranks, was thrown into prison, and died in poverty and disgrace. Greatly venerated now! Oh, yes, Telemachus, we usually esteem a crank most profoundly after we starve him to death. Harvey was a crank on the subject of the circulation of the blood; Galileo was an astronomical crank; Fulton was a crank on the subject of steam navigation; Morse was a telegraph crank. All the old abolitionists were cranks. The Pilgrim Fathers were cranks; John Bunyan was a crank; any man who doesn't think as you do is a crank. And by and by the crank you despise will have his name in every man's mouth, and a half-completed monument to his memory crumbling down in a dozen cities, while nobody outside of your native village will know that you ever lived. Deal gently with the crank, my boy. Of course, some cranks are crankier than others, but do you be very slow to sneer at a man because he knows only one thing and you can't understand him. A crank, Telemachus, is a thing that turns the same wheel all the time, and it can't do anything else; but that's what keeps the ship going ahead. The thing that goes in for variety, versatility, that changes its position many times a day, that is no crank; that is a weather-vane, my son. What? You nevertheless thank heaven you are not a crank. Don't do that, my son. Maybe you couldn't be a crank, if you would. Heaven is not very particular when it wants a weather-vane; almost any man will do for that. But when it wants a crank, my boy, it looks about very carefully for the best man in the community. Before you thank heaven that you are not a crank, examine yourself carefully, and see what is the great deficiency that debars you from such an election.--  
*Hawkeye.*

— Half the actual trouble of life would be saved if people would remember that silence is gold — when they are irritated, vexed, or annoyed.

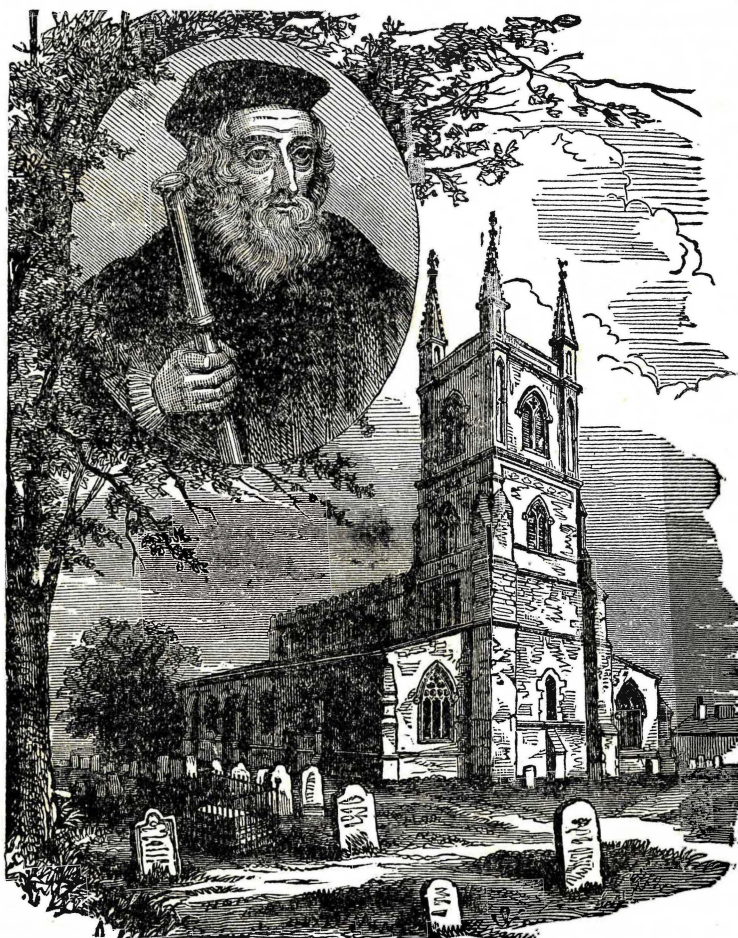
**The First Prayer in Congress.**

In Thatcher's *Military Journal*, under date of December, 1777, is found a note containing the identical "first prayer in Congress," made by the Rev. Jacob Duche, a gentleman of great eloquence. Here it is, an historical curiosity:

"O Lord! our heavenly Father, high and mighty King of kings, and Lord of lords, who dost from thy throne behold all the dwellers on earth, and reignest with power supreme and uncontrolled over all kingdoms, empires, and governments! look down in mercy, we beseech thee, on these American States, who have fled to thee from the rod of the oppressor, and thrown themselves on thy gracious protection, desiring to be henceforth dependent on thee. To thee they have appealed for the righteousness of their cause; to thee do they now look up for that countenance and support which thou alone canst give. Take them, therefore, heavenly Father, under thy nurturing care; give them wisdom in council, and valor in the field; defeat the malicious designs of our cruel adversaries; convince *them* of the unrighteousness of their cause; and if they still persist in their sanguinary purposes, oh! let the voice of thine own unerring justice sound in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle! Be thou present, O God of wisdom! and direct the councils of this honorable assembly; enable them to settle things on the best and surest foundation, that the scene of blood may be speedily closed, that order, harmony, and peace may be effectually restored; that truth and justice, religion and piety, prevail and flourish among thy people. Preserve the health of their bodies and the vigor of their minds; shower down on *them*, and the *millions* which they here represent, such temporal blessings as thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, thy Son, our Saviour! Amen!"

— We acknowledge God when we take Him into our counsels while we form our plans, ask His blessing in their progress, change or surrender when He requires, honor Him as our Father, obey Him as our King.



**WYCLIF.**

Distant beacon on the night,  
 Full five centuries ago ;  
 Harbinger of Luther's light,  
 Now three hundred years aglow.  
 Priest of Lutterworth, we see  
 All of Lutterworth in thee.

Lo, the wondrous parallel—  
 Both gave Bibles to their land,  
 While, the rage of Rome to quell,  
 Princes stood on either hand ;  
 John of Gaunt and Saxon John  
 Cheered each bold confessor on.

Both are rescuers of souls,  
 Cleansing those Augean  
 Superstition's hiding holes,

Nunneries and monkeries  
 Both gave liberty to men,  
 Bearding lions in their den.

Wyclif, Luther, glorious pair,  
 Great twin brethren of mankind,  
 Conscience was your guide and care—  
 Purifying heart and mind ;  
 Both before your judges stood,  
 There I stand, for God and good.

Each had lived a martyr's life,  
 Still protesting for the faith,  
 Yet, amid that fiery strife  
 Each escaped the martyr's death ;  
 Rescued from the fangs of Rome,  
 Both died peacefully at home.

**The Origin of Yankee Doodle.**

The good the Rhine-song does to German hearts,  
 Or thine, Marseilles, to France's fiery blood ;  
 The good thy anthem'd harmony imparts,  
 "God save the Queen," to England's field and flood,  
 A home-born blessing, Nature's boon, not art's,  
 The same heart-cheering, spirit-warming good,  
 To us and ours, where'er we war or woo,  
 Thy words and music, Yankee Doodle:—do.

—HALLECK.

The origin of "Yankee Doodle" is by no means as clear as American antiquarians desire. The statement that the air was composed by Dr. Shackburg, in 1755, when the colonial troops united with the British regulars near Albany, preparatory to the attack on the French posts of Niagara and Frontenac, and that it was produced in derision of the old-fashioned equipments of the provincial soldiers, as contrasted with the neat and orderly appointments of the regulars, was published some years ago in a musical magazine printed in Boston, in which article is stated that he recommended the song, as a well known piece of military music, to the officers of the militia. The joke succeeded, and Yankee Doodle was hailed with acclamation as their own march. This account is somewhat apocryphal, as there is no song ; the tune in the United States is a march ; there are no words to it of a national character. The only words ever affixed to the air in this country is the following doggerel quatrain :

Yankee Doodle came to town  
 Upon a little pony ;  
 He stuck a feather in his hat  
 And called it macaroni.

It has been asserted by English writers, that the air and words of these lines are as old as Cromwell's time. The only alteration is in making "Yankee Doodle" of what was "Nankee Doodle." It is asserted that the tune will be found in the "Musical Antiquities" of England, and that "Nankee Doodle" was intended to apply to Cromwell, and the other lines were designed to "allude to his going into Oxford, with a single plume fastened in a knot called a macaroni." The tune was known in New England before the Revolution as "Lydia Fisher's Jig," a name derived from a famous lady who lived in the reign of Charles II., and which has been perpetuated in the following nursery rhyme :—

Lucy Locket lost her pocket,  
 Kitty Fisher found it ;  
 Not a bit of money in it,  
 Only binding round it.

The regulars in Boston, in 1775 and 1776, are said to have sung verses to the same air:—

Yankee Doodle came to town  
 For to buy a fire-lock ;  
 We will tar and feather him,  
 And so will Johnny Hancock.

The manner in which the tune came to be adopted by the Americans is shown in the following letter of Rev. W. Gordon. Describing the battle of Lexington and Concord, before alluded to, he says :

"The brigade under Lord Percy marched out (of Boston) playing, by way of contempt, 'Yankee Doodle.' They were afterwards told that they had been made to dance to it." It is most likely that "Yankee Doodle" was originally derived from Holland. A song with the following burden has long been in use among the laborers, who in the time of harvest migrate from Germany to the Low Countries, where they receive for their work as much buttermilk as they can drink, and a tenth of the grain secured by their exertions :—

Yanker didel, doodel doun  
 Didel, dudel lauter,  
 Yanke viver vooover vown  
 Bottermilk and tanther.

That means, we suppose, buttermilk and a tenth.

— "This was told of the eccentric John Randolph. In one of his spells of repentance and sickness, he was visited by a minister who at his request prayed for and with him. The minister began on this wise: 'Lord, our friend is sick. Thou knowest how generous he was to the poor, and what eminent services he has rendered to his country, and how he is among the honored and great men of the earth—' 'Stop, stop,' said the impatient Randolph—'no more of such stuff, else the Lord will damn us both.'"

It will afford sweeter happiness in the hour of death to have wiped one tear from the cheek of sorrow, than to have ruled an empire.



## ITEMS OF INTEREST.

Until 1776 Cotton Spinning was performed by the hand-spinning wheel.

America discovered 1492.

Telescope invented 1608.

Measure 209 feet on each side and you will have a Square Acre.

Assassination of Abraham Lincoln, April 14, 1865.

The Chinese invented paper 170 B. C.

Bravest of the Brave — The title given to Marshal Ney, at Friedland, 1807.

Longest (span) bridge, between New York and Brooklyn, 1, 595 ft.

The first Lucifer Match, 1829.

The American Flag was first used at Cambridge, by Washington, January 1st, 1776.

Joan of Arc born 1412.

Mississippi seceded 1861.

Average human life is 33 years.

Envelopes were first used in 1839.

Harvard is the oldest college in the United States.

Harvard College Established in 1638.

Legion of Honor instituted 1802.

Glass Windows were first introduced into England in the 8th century.

A Span is 10 $\frac{1}{4}$  inches.

Longest bridge is the world, St. Lawrence River, 9,144 feet.

Soap was first made 1600.

First Balloon ascended 1783.

Watches were first constructed in 1476.

Egyptian Pottery in the oldest known, dating 2000 B. C.

French Revolution, 1789.

Postage Stamps first used in the United States in 1847. In England 1840.

The Revolutionary War cost the U. S. \$135,193,703.

Troops furnished, 395,064.

First authentic use of Organs in 755. In England 951.

Slow rivers flows 7 miles an hour.

The first complete Sewing Machine was patented by Elias Howe, Jr., in the year of 1846.

Benjamin Franklin used the first lightning-rods, 1752.

A hand (horse measure) is 4 inches.

Texas admitted 1845.

Alabama admitted 1819.

Printing was known in China in the sixth century; introduced into England about 1474, and the United States in 1536.

The first steamboat plied the Hudson River in 1807.

The first use of a locomotive in the United States was in 1829.

Reign of Terror, 1793.

German Empire re-established, Jan. 18th, 1871.

Washington's first Inaugural, 1789.

Arkansas seceded 1861.

Cannons first used 1346.

First Colonial Congress 1774.

Gold, first discovered in California in 1848.

Kerosene was first used for lighting purposes in 1826.

Importation of Slaves abolished 1808.

Georgia admitted 1788.

Modern needles first came into use in 1545.

Coaches were first used in England in 1588.

Newspapers first printed, 1494. In the United States at Boston, 1690.

Scott takes Mexico 1847.

Mormonism founded 1827.

Sir John Franklin's first voyage 1818.

Council of Trent 1552.

Tom Thumb born 1832.

Robt. Bruce died 1329.

Great fire in London, 1748.

Great Earthquake in Peru 1828.

Battle of Fort Erie, 1813.

Rhode Island admitted 1790.

Moscow, Russia, has the largest bell in the world, 432,000 pounds.

The Piano was invented in Italy, about the year 1710.

Telegraph in China, 1871.

Jerusalem taken 1100.

Pacific Ocean discovered 1513.

Richard the Third born 1450.

The first Steel Pen, and first Iron Steamship were made in 1830.

Knives were first used in England about 1550.

A Quintal of Fish is 122 pounds.

## A Beautiful Anecdote.

A happier illustration of the wonderful character of the Bible, and the facility with which even a child may answer the greatest of questions, and solve the sublimest of mysteries, was perhaps never given, than at an examination of a deaf and dumb institution, some years ago, in London.

A little boy was asked, in writing, who made the world. He took the chalk, and wrote underneath the words.

"In the beginning God created the heavens and the earth."

The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?"

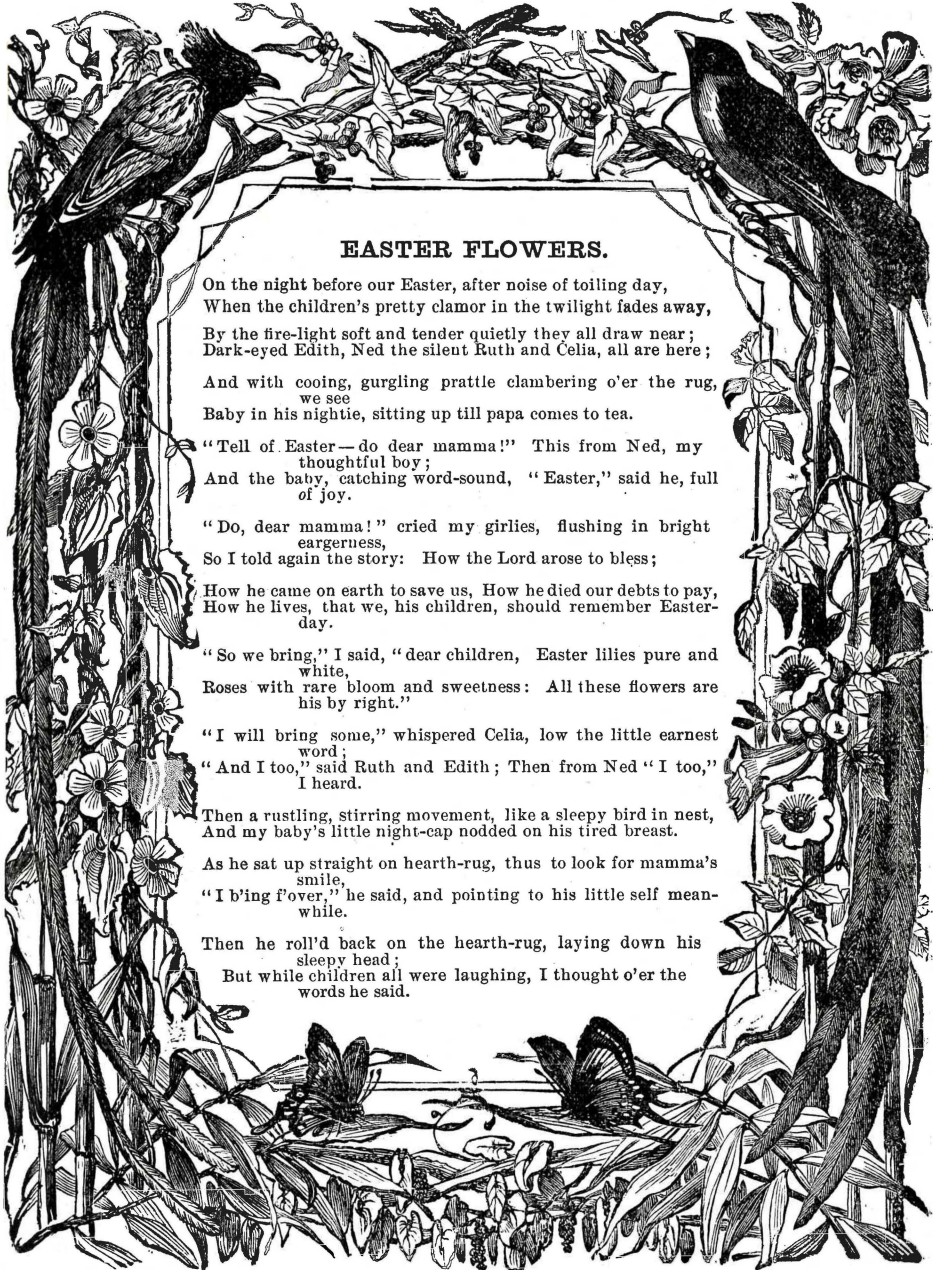
A smile of gratitude rested on the countenance of the little fellow, as he wrote,

"This is a true saying, worthy of all acceptance, that Jesus Christ came into the world to save sinners."

A third was then proposed, evidently adapted to call the most powerful feelings into exercise.

"Why were you born deaf and dumb, when I hear and speak?"

"Never," says an eye-witness, "shall I forget the look of resignation which sat upon his countenance, as he again took the chalk and wrote, 'Even so, Father, for it seemed good in thy sight.'"



**EASTER FLOWERS.**

On the night before our Easter, after noise of toiling day,  
When the children's pretty clamor in the twilight fades away,  
By the fire-light soft and tender quietly they all draw near;  
Dark-eyed Edith, Ned the silent Ruth and Celia, all are here;

And with cooing, gurgling prattle clambering o'er the rug,  
we see  
Baby in his nightie, sitting up till papa comes to tea.

"Tell of Easter—do dear mamma!" This from Ned, my  
thoughtful boy;  
And the baby, catching word-sound, "Easter," said he, full  
of joy.

"Do, dear mamma!" cried my girlies, flushing in bright  
eagerness,  
So I told again the story: How the Lord arose to bless;

How he came on earth to save us, How he died our debts to pay,  
How he lives, that we, his children, should remember Easter-  
day.

"So we bring," I said, "dear children, Easter lilies pure and  
white,  
Roses with rare bloom and sweetness: All these flowers are  
his by right."

"I will bring some," whispered Celia, low the little earnest  
word;  
"And I too," said Ruth and Edith; Then from Ned "I too,"  
I heard.

Then a rustling, stirring movement, like a sleepy bird in nest,  
And my baby's little night-cap nodded on his tired breast.

As he sat up straight on hearth-rug, thus to look for mamma's  
smile,  
"I b'ing f'over," he said, and pointing to his little self mean-  
while.

Then he roll'd back on the hearth-rug, laying down his  
sleepy head;  
But while children all were laughing, I thought o'er the  
words he said.



**AN INCIDENT IN THE CARS.**

On the whole, pleasant traits and incidents are not common in the cars I think. This opinion I expressed to my friend Somers the other day. In reply to my remark he related a little adventure, which, as it is apropos, and moreover involves a little love and sentiment, I give it without apology, in his own words. It appears that in the most unlikely places love and sentiment may be discovered.

"I was escorting home the lovely Charlotte D——, to whom I was at the time quite devoted; we got in one of the crowded avenue cars. Charlotte could scarcely find room to spread her crinoline and arrange her voluminous flounces; I stood up near her, there being no vacant seat.

"After a few minutes came in a poor woman, who deposited a basket of clothes on the platform, and held in her arms a small child, while a little girl hung to her dress. She looked tired and weary, but there was no vacant seat; to be sure, Charlotte might have condensed her flounces, but she did not. Beside her, however, sat a very lovely and elegant young woman, who seemed trying, by moving down closer to others, to make space enough for the stranger between herself and Miss D——. At last she succeeded, and with the sweetest blush I ever saw she invited the poor burdened female to be seated. Charlotte D—— drew her drapery around her and blushed too, but it was not a pretty blush at all, and she looked annoyed at the proximity of the new-comer, who was, however, clean and decently, though thinly clad.

"The unknown lady drew the little girl upon her lap, and wrapped her velvet mantle around the small, half-clad form, and put her muff over the half-frozen little blue hands.

"So great was the crowd that I alone seemed to observe. The child shivered—the keen wind from the door blew upon her unprotected neck. I saw the young lady quietly draw from under her shawl a little crimson woolen shawl, which she softly put on the shoulders of the little one, the mother looking on with confused wonder. After a short time she rose to leave the car, and would have removed the shawl, but the unknown gently whispered, 'No; keep it on; keep it for her.' The woman did not answer, the conductor hurried her out, but her eyes swam in tears,

which no one saw but I. I noticed her as she descended to a basement, and I hastily marked the house.

"Soon after my unknown also rose to depart. I was in despair, for I wanted to follow and discover her residence, but could not leave Miss D——.

"How glad, then, was I to see her bowing as she passed out to a mutual acquaintance who stood in the doorway! From him, ere many minutes, I had learned her name and address.

"To shorten the story as much as possible, that lady is now my wife. In the small incident which introduced her to me she showed her real character. A few days after our marriage I showed her the blessed crimson shawl, which I had redeemed from its owner, and shall always keep as a memento. There are sometimes pleasant things to be found even in unexpected places. Certainly I may have said to have picked out my wife in the cars."

**Bunyan and the Bishop.**

"It is related of Bunyan, that in the height of his usefulness as a preacher, in and about London, the bishop of the metropolis had a curiosity to see him. The coachman of the bishop was a frequent hearer of Bunyan, and the bishop had told him that whenever, in riding out of town, he should chance to meet Mr. Bunyan, he wished to see and speak with him. One day as John was driving his lordship in a portion of the suburbs, sufficiently retired for the bishop to gratify his curiosity, Bunyan was seen plodding his way on foot, with his bundle under his arm, going to preach somewhere in the outskirts. 'Your grace,' said John, 'here comes Mr. Bunyan.' 'Ah,' said the bishop, 'hold up the horses when you overtake him, and let me speak to him.' They were soon at his side, the horses were checked, and the bishop bowed, saying 'Mr. Bunyan, I believe.' 'Yes, your grace,' courteously responded Mr. Bunyan. 'Mr. Bunyan,' said the bishop, 'I am told that you are very ingenious as an interpreter of Scripture; and I have a difficult passage on my mind, about which the critics are in dispute, and of which I would be glad to have your view. It is St. Paul's message to Timothy, 'The cloak that I left at Troas with Carpus, when thou comest bring with thee; and the books, especially the parchments.' 'Well, your grace,' replied Bunyan, 'it is allowed, I believe, by all, that Timothy was a bishop of the primitive church; and Paul, as all agree, was a traveling preacher. It occurs to me that this may have been designed, in future days, to teach that in primitive times the bishops were accustomed to wait upon the traveling preachers; whereas, in our day, the bishops ride in their coaches, and the traveling preachers, like Paul, are *minded to go afoot.*'"

**MOTHER'S WORK.**

**PART I.**

Baking, stewing and brewing,  
 Roasting, frying and boiling,  
 Sweeping, dusting and cleaning,  
 Washing, starching and ironing,  
 Ripping, turning and mending,  
 Cutting, basting and stitching,  
 Making the old like new;  
 Shoestrings to lace,  
 Faces to wash,  
 Buttons to sew,  
 And the like of such;  
 Stockings to darn  
 While the children play,  
 Stories to tell,  
 Tears wipe away,  
 Making them happy  
 The livelong day;  
 It is ever thus from morn till night!  
 Who says that a mother's work is light?

**PART II.**

At evening, four  
 Little forms in white;  
 Prayers all said,  
 And the last good-night,  
 Tucking them safe  
 In each downy bed,  
 Silently asking,  
 O'er each head,  
 That the dear Father  
 In heaven will keep  
 Safe all my darlings,  
 Awake or asleep.  
 Then I think the old adage true ever will  
 prove,  
 "It is easy to labor for those that we love."

**PART III.**

Ah me! dear me! I often say,  
 As I hang the tumbled clothes away,  
 And the tear-drops start,  
 While my burdened heart  
 Aches for the mother across the way.  
 Where, oh, where are  
 Her nestlings flown?  
 All, all are gone,  
 Save one alone!  
 Folded their garments  
 With tenderest care,  
 Unpressed the pillow  
 And vacant the chair:  
 No ribbons to tie,  
 No faces to wash,  
 No hair all awry;  
 No merry voices  
 To hush into rest;  
 God gave them,  
 He took them,  
 And he knoweth best;  
 But ah, the heart-anguish! the tears that  
 fall!  
 This mother's work is the hardest of all!

**A Knock Down Argument.**

A certain man went to a dervish, and proposed the following questions:

First—'Why do they say that God is omnipresent? I do not see Him in any place; show me where He is.'

Second—"Why is a man punished for crimes, since whatever he does proceeds from God? Man has no free-will, for he cannot do anything contrary to the will of God; and if he had the power, he would do everything for his own good."

Third—"How can God punish Satan in hellfire, since he is formed of the element? and what impressions can fire make on itself?"

The dervish took up a large clod of earth, and struck him on the head with it. The man went to the *cadi*, and said:

"I proposed three questions to such a dervish, who flung a clod of earth at my head, which made my head ache."

The *cadi*, having sent for the dervish, asked him:

"Why did you throw the clod of earth at his head instead of answering his questions?"

The dervish answered:

"The clod of earth was an answer to his speech. He says he has a pain in his head. Let him show it to me, and I will make God visible to him. And why does he lay a complaint against me? Whatever I did was the act of God. What power do I possess? and as he is compounded from the earth, how can he suffer from that element?"

The man was confounded, and the *cadi* highly pleased with the dervish's answer.

THE DEVIL REPULSED.—Luther says:—"Once upon a time the devil came to me and said, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop, stop!' said I, 'one thing at a time. I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned?' 'That is not good reasoning. It is true I am a great sinner; but it is written: 'Jesus Christ came to save sinners;' therefore I shall be saved.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."



### "Be Courteous" at Home.

Why not be polite? How much does it cost to say, "I thank you"? Why not practice it at home—to your husband, to your wife, to your children, your domestics? If a stranger does you some little acts of courtesy, how sweet the smiling acknowledgment! If your husband or wife, ah, "it's a matter of course"—no need of thanks. Should a visitor or acquaintance tread on your dress—your best, very best—and by accident tear it, how profuse you are with your "Never minds," "Don't think of it," "Accidents will happen." If a *husband* does it he gets a frown; if a child, it is punished. "Ah! these are little things," say you. They all tell mightily upon the heart, let me assure you; and little as they are, they disturb peace or create pleasure in the family circle. A gentleman stops at a friend's house, and finds it in confusion. *He* does not see anything to apologize for—"never thinks of such matters." Everything is right, cold supper, cold room, crying children—"perfectly comfortable!" Goes home, where his wife has been taking care of the children or attending the sick, and working her life almost out. *Then* he does not see why things can't be kept in order; "there never were such cross children before!" No apologies accepted at home! Oh! why not look at the sunny side *at home* as well as abroad, and try pleasant words instead of surly ones. Why not be agreeable at home? Why not use freely that golden coin of courtesy? How sweetly those little words sound, "Many thanks," or, "You are very kind!" Doubly, yes, thrice sweet from the lips we love, when smiles make the eyes sparkle with the light of affection. Be polite to your children. Be courteous to your servants. Do you expect them to be mindful of your welfare, to grow glad at your approach, to bound away to do your pleasure before the request is half spoken? Then, with all your authority, mingle kindness and cheerfulness. Brothers and sisters, be amiable, be courteous among yourselves and your servants. If at table one person be speaking, listen kindly till he has finished, and then you will meet the same attention, and much family love will arise from this mutual forbearance. "*Don't be always don't'ing,*" but try to be pitiful and self-denying for the Lord Jesus Christ's sake,

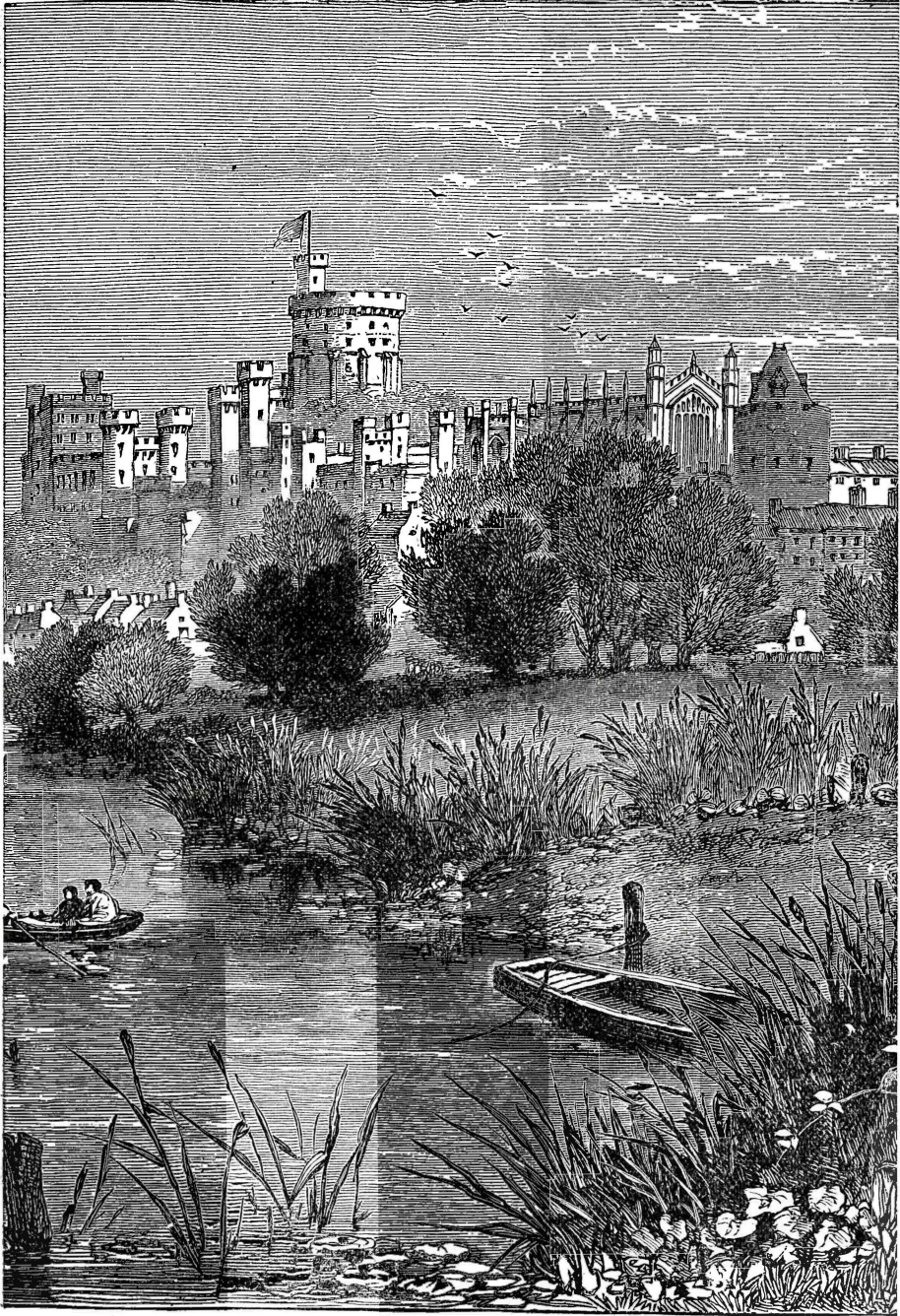
and yours will be a family where the Holy Spirit shines, and where Jesus will come to dwell.

### Milk and Cabbage.

Who would think, from this heading, that we were going to tell of two trees? The wonderful cow-tree of South America gives a plentiful supply of milk to the Indian of the Cordilleras, and it flourishes at a height where no cow could pasture. Humboldt, the great traveler, saw many of these trees. They grow on rough, stony ground, their leaves are dry and husky, and for many months of the year not a shower comes to cool their foliage! yet when their trunk is pierced, a sweet, nourishing milk flows forth. "The natives and black slaves," he says, "came with wooden vessels to catch the milk, which, as it flows, becomes yellow, and thickens at the surface. Some make their abundant meal at the root of the tree which supplies it; others carry their full vessels home to their children."

The cabbage palm of Surinam is another wonderful plant. It is a very large tree, and rises straight and tapering to a great height, ending in a plume of graceful foliage. The cabbage lies concealed among the upper leaves. It is as thick as a man's arm, and a few inches longer. It tastes like the almond when eaten raw, but is generally cut up, boiled and served with meat. There is but one cabbage to a tree, and to obtain it the tree is cut down. Think of that! Those hungry Surinam people will cut down a great, lofty, noble tree to obtain a cabbage! It's not likely there are any barrels of sauerkraut made in that country.

— WATER POUND CAKE. — One pound of butter, one pound of powdered sugar, four eggs, one cupful of boiling water, one pound of prepared flour, flavor with lemon. Beat butter, sugar and the yolks of the eggs to a cream, then add the boiling water and stir gently till cold, then the pound of flour with the whites of the eggs beaten to a stiff froth, the lemon last; bake one hour. This cake cannot be told from real pound cake, and it will keep two weeks.



WINDSOR CASTLE.



### BOB'S BRIDGE.

He was a daring boy, that Bob. If anything strange had to be done—something that no other boy could be persuaded to do—there was Bob, ready and willing to make the effort. He was the quickest fellow at climbing a tree in the village; no one had reached those top boughs of the old elm but he, and thoroughly frightened his poor mother was, indeed, to see her boy swinging to and fro in the wind at that great height. She told Bob he was a naughty boy when he was down again, but he looked up at her face with such a brave, sunny smile that she could not help kissing him there and then.

Of course, when the ice was over the pond it gave Bob a fine chance of skating away, far beyond where the other people went, and one day when the squire's coachman had ventured under the willow tree, where the ice was thin, and was speedily splashed about in the water, it was Bob who carried the rope along from the bank and helped the poor man to get out again.

But the special scene of our young hero's feats was the old bridge. Not the iron suspension bridge lower down, which was only used by the canal-boat horses, but the old bridge, with its five fine arches, throwing deep shadows in the water below. Everybody believed in that bridge, and almost loved it; when a gentleman came from London one day, and went prying around the old masonry to find a flaw, even going so far as to say that he did not think it was quite so safe as it used to be, the people got quite angry with him, and he was glad when the train came up to get back again. The idea of saying anything against Bob's bridge! Not safe, indeed, when their grandfathers and grandmothers, some of them a good deal heavier than that fine gentleman, had gone over it backwards and forwards all their lives! And if anybody did doubt for one moment whether it was all right, let them look at Bob crossing it any day of the week, Nobody ever went over it *his* way. When he came to it he always turned aside, and climbed up the parapet. Then he generally stood still for a moment, his hands in his pockets, and looked right over the fields and up the road, highly pleased with the bird's-

eye view; then, extending his arms on either side to balance himself, Bob would begin to walk quietly and steadily along. At first beneath him were the green grass banks of the river, with the buttercups dotted all over, then he came over the tall rushes which grew in the shallows, where the forget-me-nots, straggling over the water, looked down at the reflection of their little blue faces below. And now he is crossing the first arch, and beneath him the stream rushes smoothly and swiftly over the mossy stones and weeds at the bottom. Here he pauses a moment to watch the dark backs of the fish gliding to and fro, now and then turning their silver sides with a flash to the light, and then rushing away in the shadow of the old piers. Step by step on the well-worn stone wall, Bob wends his way; he is just over the centre arch at this moment, and stops to look round. The wind is blowing freshly, making his little coat flap like the wings of a bird, and he has taken off his cap to let the breeze do as it likes it with his brown curls.

"Take care, Bob, my lad; keep steady."

This came from old fisherman Dick, who is holding his rod out as far as he can reach just where the fence goes into the water, and although he has got a bite he cannot help looking up at the lad standing there in the wind, so cool and brave. Yes, Bob had better take care, for immediately below him the whole force of the river sweeps down like a torrent, smooth as glass above the bridge, but just below tossing itself into a perfect passion of waves and foam. If Bob misses his footing—well, they will have to go down the river a good way before the poor little fellow turns up again.

But he is not going to fall. God has given Bob a strong nerve, and also means the lad to use that pluck in His cause some day.

So now the youngster is on the move again, and in a few moments his cheery voice calls out, "good morning, Dick," as he jumps down into the road on the other side of the bridge. The old fisherman, not a little relieved, watches the float again with his former vigilance, and the woman at the little toll-bar gate, who has been standing all the while shading her eyes by the open window, closes it with a click, and a whispered, "God bless the boy," as she resumes her work again.

"Well, my little acrobat, I've been watching you cross that bridge again, Bob."

These words came from the old clergyman, Mr. Marlow, who, quite unperceived by the boy, had been waiting for him to finish his performance. He was one of Bob's best friends.

"You don't think it is wrong of me, sir, do you? It is *such* a treat."

"A little risky, Bob, that's all, and you know how bad your mother feels when she knows you are doing this."

"Oh, I don't think there is much fear, sir; at any rate, I hope not."

"So do I, Bob. By the bye, they call this your bridge, don't they, my boy?"

"Yes sir; and I do so myself, because I am really fond of it."

"Well, I want to show you another bridge, which will tax your powers more than this to get over."

"Are the wall-stones smoother than these, sir? At any rate, I should like to try it."

"You can, Bob, if you like, and take your first step now."

Then, to the eyes of the astonished and curious boy, Mr. Marlow began to draw with the point of his stick a bridge in the fine white dust of the road. It was a very good picture of the old bridge close by, had also five arches, and there, at the end nearest them, was the hawthorn tree, just as it should be.

"Now, Bob, you see this bridge?"

"Yes sir, and it's very like the one here."

"Well, this is the bridge of 'Right Doing.' If anybody sets his face to cross this, I say, 'God bless him,' but he must take care. He will find it a little uphill to begin with, for the first arch rises sharply, and is called 'Overcoming Oneself.'

"I should think that is rather hard, sir."

"It is, Bob; but it is no use fighting outside enemies while there is a rebel inside the castle. When, by the help of the Lord, we can get oneself under, forget oneself, conquer oneself, and make short work of everything that is called selfishness, then can we begin to make some progress."

"What is the name of the next arch, sir?"

"Ah! now, when you have been watching your footsteps, and by the grace of God managing that first arch, this comes next, and

is called 'Looking Up.' You know, Bob, it doesn't do to look down much, lest you should get nervous, but a glance at the blue sky overhead is very reassuring. We must keep our eyes steadily ahead, for the bridge of 'Doing Right' leads heavenward, and it is yonder above us God is watching our progress and helping our endeavours."

"I like the looks of that arch, sir."

"But now we come to the third, and a very important arch this is, Bob. Many a boy who sets out with plenty of capital resolutions stops at this point, and cannot cross this arch. It is called 'Being Brave.' When we try to do the right thing, Bob, we come face to face with the wrong, and this will fight against us, and turn us back, if possible. The wind of ridicule blows hard over this arch, and all sorts of bad ways, habits, and people pluck at us, and would pull us off the arch altogether if they could. But then we remember how near God is to us, and this thought makes us feel full of courage."

"I don't think I should fail on that account, sir; at any rate, I don't feel very much afraid just now."

"God make you a brave soldier for Him, my dear boy. As you grow older you will have plenty of need of all the pluck you have got, Bob, and yet it may happen that you will find the next arch still harder to cross."

"What is its name, Mr. Marlow?"

"The arch of 'Bearing Patiently.' When a disappointment comes and things go cross with us we want the spirit which suffers without grumbling, and when it can fight with its arms is willing to bear on its back whatever it may please God to lay there. As old Betty in the village said the other day, 'There was a time, sir, when God seemed to send me here and there to do His will; now he has put me on the bed of weakness, and says, 'Betty, just lie there and cough,' and so I do.'"

"There is only one more, sir, and then the bridge is crossed. What is the name of that arch?"

"'Faith and Hope,' and a very good name too. 'Without faith it is impossible to please God,' and as we want to please Him, let us always pray, 'Lord, increase our faith.' Faith takes hold of God's hand, and never



staggers at any difficulty. We walk by faith, and we work by faith, then have we a good hope, of which we shall not be ashamed. So, trying our best for Christ's sake, we come to the other end of the bridge of 'Right Doing.'"

Then the good clergyman looked up straight into Bob's face, and noticed the earnest attention with which he watched the bridge traced in the dust, thinking of the words he had just heard.

"Bob, will you begin the bridge to-day?"

Another moment or too, and the color was in the boy's cheeks; he was already crossing that first arch, and struggling to keep his balance. Christ helped him, however, as He helps us all in our efforts to do right, and Bob's brown eyes met the look of his old friend.

"Please God, I will, sir."

"Shake hands, Bob, and may God bless you, my boy."

Bob is a grown man to-day, and when he crosses the bridge he prefers to walk along the safe road way, instead of balancing himself on the breezy parapet. But he has never forgotten the bridge of "Right Doing," and now, by the grace of God, he is standing on the "Faith and Hope" arch. He looks back along the way he has come, and feels how good God has been to him. "Thy right hand hath holden me up, and Thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. The Lord God is a sun and shield; the Lord will give grace and glory, no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee."

#### A Lesson on Beer Drinking.

A dark-haired, slender young girl, with large brown eyes and a pleasant face, stood in the prisoner's dock of the Jefferson Market Police Court. She was neatly dressed, though her attire was well worn; and she stood with bowed head, while an occasional sob shook her slender form. Two other female prisoners stood in the dock with her. The one on her right was a bold faced woman of the town, dressed in cheap but gaudy finery, bedecked with tawdry jewelry and evidently familiar with her surroundings. The other was an old woman in dirty rags,

which she scarcely held upon her shoulders; with one thin and grimy hand. Her eyes were bleared, and her face bruised and bloated.

The judge looked at the strangely-assorted trio. Then he said to the weeping girl:

"How is it that so young a girl as you have come to this?"

"I did not intend to get drunk, judge," said the girl. "I went to a woman's house and we *drank some beer together*, and somehow I don't remember what happened after that until I found myself in the cell."

"How old are you?"

"I am going on sixteen, sir."

"Sixteen! how do you like your neighbors? Look to your right; that is your next step. It won't take very long to reach that state if you continue as you have begun. Look to your left; that is nearly the end, but it is the sure end of the downward path."

The young girl sobbed, but said nothing.

"You are young," resumed His Honor. "This is your first offence; I hope it will be your last. You can go."

The girl left the court-room with hanging head, but the woman on the right laughed, and the woman on the left leered as they waited for their turn.

This girl had a bitter lesson; but how many there are who will never learn except in a bitter school. The world is full of wrecks, which have gone down through the drink. Others are following who little imagine where their course will end. Oh, that both young and old would be warned by the ruin into which others have plunged, and escape for their lives before escape shall be impossible.

#### WRITING RIGHT, OR RIGHT WRITING.

Write, we know, is written right  
When we see it written *write*;  
But when we see it written *right*,  
We know it is not written *wright*;  
For *write*, to have it written right,  
Must not be written *right* or *wright*,  
Nor yet should it be written *rite*,  
But *write*; for so 'tis written *right*.

— To grow asparagus from seed pour hot water on the seeds sufficiently to cover them, and allow them to stand two or three days. Then sow the seeds in boxes of earth and transplant as soon as the young plants shall be large enough.

**Mrs. Lofty and I.**

Mrs. Lofty keeps a carriage,  
 So do I;  
 She has dapple grays to draw it,  
 None have I;  
 She's no prouder with her coachman  
 Than am I  
 With my blue-eyed, laughing baby,  
 Trundling by,  
 I hide his face lest she should see  
 The cherub boy, and envy me.  
 Her fine husband has white fingers,  
 Mine has not;  
 He could give his bride a palace,—  
 Mine a cot;  
 Her's comes home beneath the starlight,—  
 Ne'er cares she;  
 Mine comes in the purple twilight,  
 Kisses me,  
 And prays that he who turns life's sands  
 Will hold his loved ones in his hands.  
 Mrs. Lofty has her jewels,  
 So have I;  
 She wears hers upon her bosom,—  
 Inside, I;  
 She leave hers at Death's portal,  
 By and by;  
 I shall bear my treasure with me  
 When I die,  
 For I have love and she has gold,  
 She counts her wealth,—mine can't be told.  
 She has those who love her—*station*,  
 None have I;  
 But I've one true heart beside me,  
 Glad am I:  
 I'd not change it for a Kingdom,  
 No, not I;  
 God will weigh it in his balance,  
 By and by.  
 And the difference define  
 'Twixt Mrs. Lofty's wealth and mine.

**A Short Letter to Somebody.**

Why not to everybody? Because, fortunately, everybody does not need just such a letter as I propose to write; *somebody* does. Who is somebody? Let my readers judge. I have several important statements to make to somebody.

I. You are indebted for all the good you have in mind, in morals, and in money to the influence of the Gospel. You know more than the Fejees, because you have the Gospel.

You are better morally than the Hottentots, because you have the Gospel. You are richer than the Fox Islanders, because you have the Gospel.

II. It is the will of God that, as to human instrumentalities, the Gospel shall be sustained by money.

III. Those who enjoy the benefits of the Gospel are to be its chief supporters.

IV. It is, therefore, your duty to give money to support the Gospel; to give cheerfully; to give liberally; to give promptly: cheerfully, or the Lord will not bless you; liberally, or the Gospel must suffer; promptly, or the more will be required.

V. You do not thus give. You do not give cheerfully, because you murmur at your assessment, although it is far too small. You do not give liberally, because thousands give more who have not half your means. You do not give promptly, because you have to be followed here and there, and solicited time and again, before you will give at all.

VI. You and the large family of somebodies, to which you belong, are responsible for the following evils:

1. A crazy old meeting-house, poorly furnished; or, if it be a good one, no thanks to *you*.

2. A sorry library for your Sabbath school, or, if it be a good one, no thanks to *you*.

3. A parsonage that *you* would not think of living in; or, if it be a good one, no thanks to *you*.

4. A preacher so oppressed with poverty that his life is miserable, and his wife and children a burden; or, if he have abundance, no thanks to *you*.

5. A Hindoo suffering for want of a Bible; or, if he has one, no thanks to *you*.

VII. If you could induce your neighbors to follow your example, the following would be the consequences:

1. In ten years, no Gospel.

2. In twenty years, no moral obligation recognized.

3. In thirty years, no social duties acknowledged.

4. In forty years, no God.

5. In fifty years a wooden god.

VIII. If you do not change your conduct toward the Gospel, the Gospel will change its conduct toward you, and the following will be the consequence:

1. The Lord will afflict your body with wounds, and bruises, and putrefying sores, or some other loathsome disease.

2. Or he will afflict your mind with perplexing anxieties that will wear you out, and bring you to a premature grave.



3. Or he will curse the labor of your hands.  
 4. Or he will curse some of your property, doing you damage to an amount ten times greater than he required you to give to the Church.  
 5. Or he will curse all your property, leaving you a beggar, as you would leave the Gospel a beggar.  
 6. Or he will curse your children, 'if you have any.  
 7. Or he will cause your name to go out, and your very memory to perish forever.  
 XI. If you do not support the Gospel, somebody else will, and you will have the credit of living upon credit; and your balance-sheet, when you are done tying purse-strings, will show the following result:  
 Gain, Dollars; loss, soul.  
 X. Give, then, and be a man.  
 XI. Give, and be a Christian.  
 XII. Give, and be a worthy citizen. And, finally,  
 1. Remember, it will cost you something to help support the Gospel.  
 2. Remember, it will cost you more *not* to help support the Gospel.—*Western Chr. Adv.*

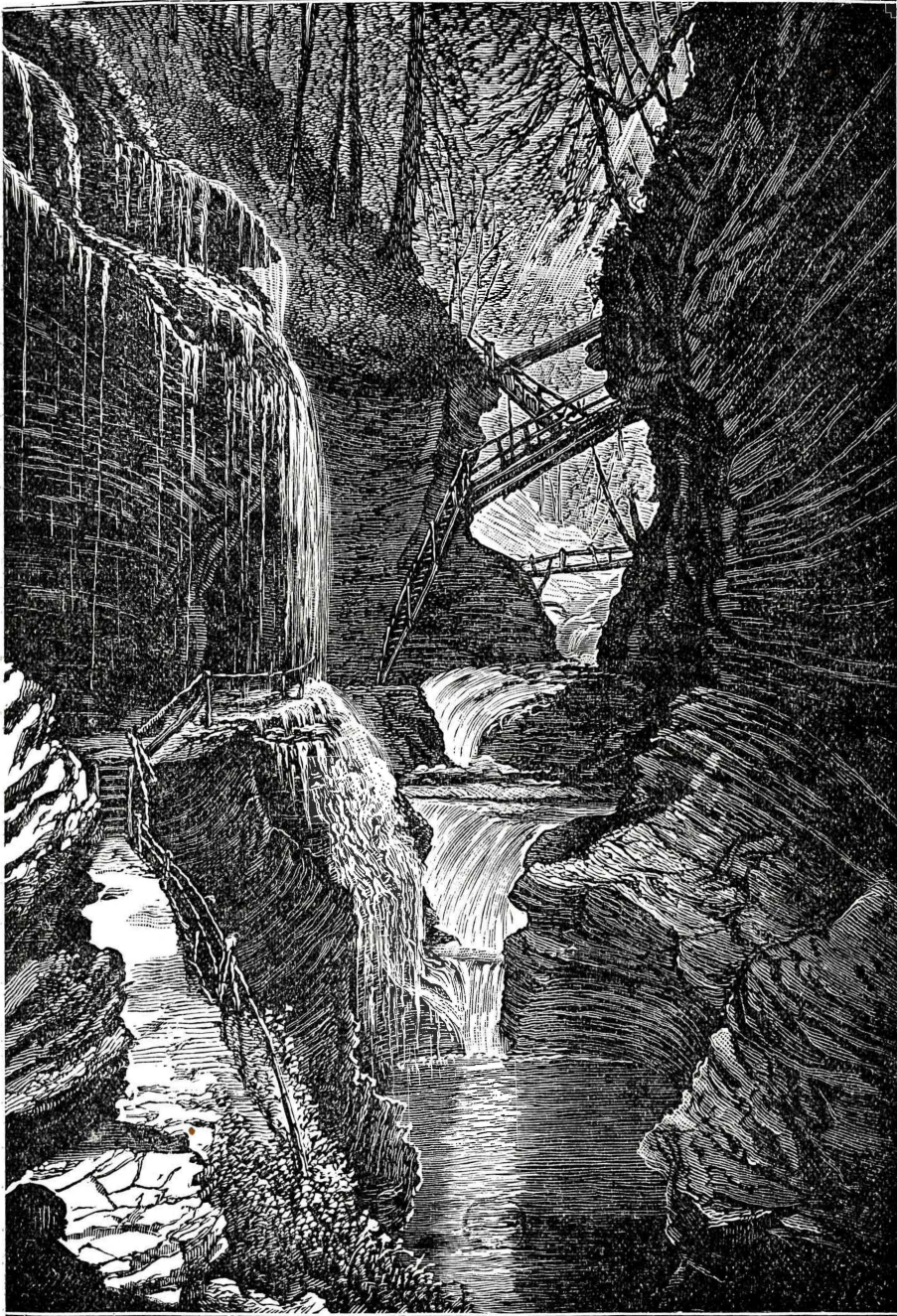
#### The New England Primer.

The editions of the "New England Primer" are countless; for it appeared at towns all over the six States and in New York and Pennsylvania, and, as each printer was a law unto himself, there are a thousand variations; but most of these are unimportant, or at most of interest only to the antiquarian. In the earlier editions of the book, some of the little couplets, as appears below, had no distinctively religious character, and in fact a few appear to have been borrowed from English born books or something of the kind—nightingales never sang much in Boston latitudes, for instance—but in the 1768 edition all these were displaced by things which had no savor of worldliness or frivolity. It will be worth while to give the alphabet as it appeared in the most of the earlier editions. The old version ran thus:

- A In Adam's fall,  
 We sinned all.  
 B Thy life to mend,  
 This Book attend.  
 C The cat doth play,  
 And after slay.

- D A Dog will bite  
 A thief at night.  
 E An Eagle's flight,  
 Is out of sight.  
 F The idle Fool  
 Is whipped at school.  
 G As runs the Glass,  
 Man's life doth pass.  
 H My book and Heart,  
 Must never part.  
 J Job feels the rod,  
 Yet blesses God.  
 K Our King so good,  
 No man of blood.  
 L The Lion bold,  
 The Lion doth hold.  
 M The Moon gives light  
 In time of night.  
 N Nightingales sing  
 In time of Spring.  
 O The Royal Oak, it was the Tree,  
 That saved his Royal Majesty.  
 P Peter denies  
 The Lord and cries.  
 Q Queen Esther comes in royal state  
 To save the Jews from dismal fate.  
 R Rachael doth mourn  
 For her first-born.  
 S Young Samuel dear,  
 The Lord did fear.  
 T Time cuts down all,  
 Both great and small.  
 U Uriah's beauteous wife,  
 Made David seek his life.  
 W Whales in the sea,  
 God's voice obey.  
 X Xerxes the great did die,  
 And so must you and I.  
 Y Youth forward slips,  
 Death soonest nips.  
 Z Zacheus he  
 Did climb a tree  
 His Lord to see.

—A STOCK RAISER reports that he destroys lice on cattle by boiling potatoes until they are thoroughly cooked, then removing the potatoes, allowing the water to boil down to one half the quantity to increase its strength. The water is then used on the animals as a wash. Two quarts of potatoes boiled in three gallons of water are the proper proportions.



IN WATKIN'S GLENN.



**Five Little Chickens.**

Said the first little chicken  
With a queer little squirm  
"O, I wish I could find  
A fat little worm!"

Said the next little chicken  
With an odd little shrug,  
"O, I wish I could find  
A fat little bug!"

Said the third little chicken  
With a sharp little squeal,  
"O, I wish I could find  
Some nice yellow meal!"

Said the fourth little chicken  
With a small sigh of grief,  
"I wish I could find  
A green little leaf!"

Said the fifth little chicken  
With a faint little moan,  
"O, I wish I could find  
A wee gravel stone!"

"Now, see here," said the mother,  
From the green garden patch,  
"If you want any breakfast,  
You just come and scratch!"

**OLD MRS. BUSYBODY.**

(Characteristics of a Female Meddler who is to be found everywhere.)

It is a strange idea some people have that they are sure they can manage another person's affair much better than that person's self. They are, as a rule, those who are incompetent to conduct their own affairs, allowing them to get along as best they can at hazard. Nevertheless, they like to remark what they would do in regard to your business. "If I were in your place," they are fond of saying, "I would do so and so," where it is pretty certain were they in your place the affairs would be left to settle themselves, while they were busy about somebody else's business. They are sure to find out all that is happening among their neighbors; no matter how private it is supposed to be, and are fond of pitying them. Such expressions as, "I pity Mrs.—, she has such a hard time to get along," or her husband or children have done something that they ought not to have done, and, of course, a person that knows everybody's business has heard of it, although it may not be known to anyone else outside the family circle.

Few people care to have their family affairs discussed in public, and fewer still care for

the pity of such a person as the above. Pity is all very well in some instances, but in this case, "I pity you," is generally equivalent for "I expected as much." A person of this stamp would be astonished if accused of making other people uncomfortable, for she really intends every thing for the best, and has an idea she is doing you a favor by advising you how she would act if in your place. It does not make the slightest difference to her that you have not asked her advice; she feels in her own mind that you are in need of such, and she is just the one to give it to you, for she is positive she understands all the workings of your household, and is the only one competent to advise you. A person of this kind is found in nearly all neighborhoods, and is always a terror to most housekeepers, but more particularly is this true with a timid woman, who does not like to resent such interference for fear of offending, but listens to it all, and then wonders if she couldn't manage better if she tried harder, though it does seem as if to try any harder than she has done, is out of all reason.

If members of a family were careful not to bring any little differences away from home, in the way of complaints about some one with whom they have had a misunderstanding, but have all such things quietly settled in the home, there would be so little that Mrs. Busybody could do or say, that she would leave family affairs alone, and contentedly turn to the caring for own business. If things don't go just right in the home, have patience and in a short while they will adjust themselves. Don't go with your grievances to an outsider for advice or consolation, even if she is your best friend. Outsiders never do any good in cases of this kind, though they may have the best intentions to do so. They only widen the breach; and where at first, if allowed to be settled in the home, away from outside interference, it could have been easily done, when once abroad it becomes almost impossible to adjust it. There is no place in which family differences can be as easily settled as the home, in fact, in most cases there is no place but the home that can properly adjust them, for only there are all the peculiarities and eccentricities of disposition of its inmates thoroughly known. Is care taken to guard the privacy of the home life, the Mrs. Busybodies will soon drop out of existence.

### How to take a Bath.

In the Law given by God to Israel every Israelite was required to bathe the whole body frequently and take great pains to ensure personal cleanliness. The principles of hydropathy have therefore the sanction of Divine inspiration, and all diseases were brought to a greater or less extent under its beneficent power.

The affinity of the human system for water is most marked. About three-fourths of the human body is *warm water*. The lack of water causes much more suffering than the lack of food, and with plenty of water a person can live for a long time without food.

There are several ways in which baths are useful; first to equalize the electrical balance. Thus when persons are weary, jaded, and nervous, a moment in a bath removes the unpleasant sensation, the nerves become calm, and the whole machinery seems once more in running order.

Second, to supply the lack of water which is absorbed by the skin, so that a person who is faint and thirsty, if placed in water, speedily becomes refreshed.

Third, a large quantity of the food we consume is carried out through the pores of the skin. The constant tendency of these pores is to become *clogged* as the dead particles accumulate on the outside of the skin, or as the pores are contracted by a sudden chill and a bath which *cleanses the skin* sets these healthful agencies at work again and thus improves the general condition, for the pores must be kept open in order to health. The first intimation of "taking cold" is a sensation of *fullness* as if one were stuffed, which is simply because the effete matter is not allowed to escape through the pores.

It is related that a boy was once covered with gold leaf, and exhibited in an Italian procession as a representative of the golden age. The pores were thus effectively closed, and in a few hours the poor child died.

#### HOW NOT TO TAKE A BATH.

First, do not soak yourself in hot water till you are parboiled, and enfeebled, and liable to take cold. Second, do not lie in a bath till you lose all the electricity from your body, and become pale and sickly, looking as boys do who go in bathing two or three times a

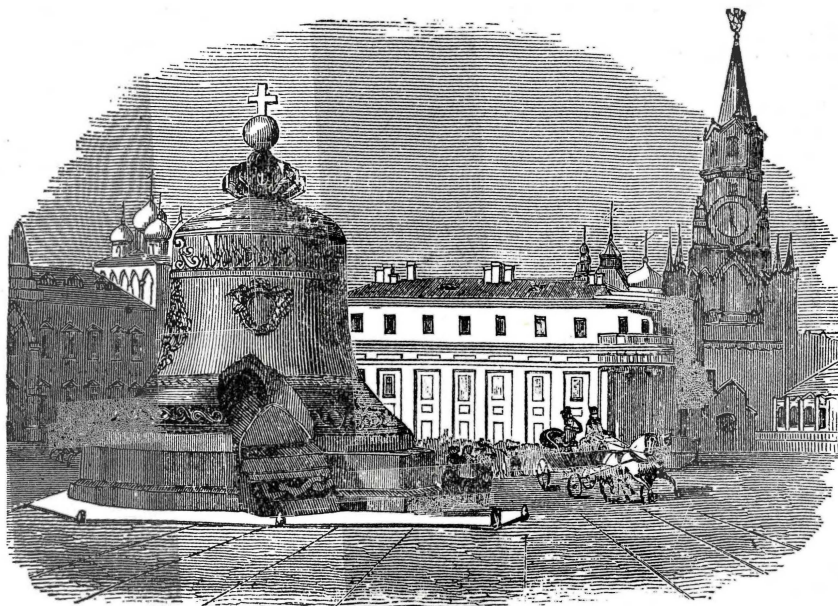
day in Summer. Third, do not take cold baths, and get chilly, and depend upon the reaction for vital heat. The reaction will come, but you must find the fuel for it, and persons who take cold baths are quite likely to go around with cold fingers and cold noses and cold toes, and have a low state of vitality.

Fourth, to take a bath in the simplest way; if you have no special conveniences, get into a warm room and have a big pan or a small tub into which is poured a pail of water as hot as you can stand in. Stand in this water and dip a towel in it and rub yourself all over, occupying two or three minutes in doing it, using soap or not, as you please, then take another towel and dry yourself, still standing in the water. Having done this you can wipe your feet, dress yourself, and go about your business. There will be no chill, no reaction, no danger of taking cold, but if you have already taken cold you will probably hear no more from it. By the aid of hot water you can cleanse the skin more effectively in three minutes than you could by soaking in cold water five times as long. Your lungs will also be relieved, and the effete matter which has accumulated will begin to pass out naturally, and you will at once breathe more freely, and find yourself feeling better. Twice a week is usually often enough for such a bath as this.

### Cure for Lockjaw.

A correspondent of the Scientific American recommends turpentine as a cure for lockjaw. He says: "Let anyone who has an attack of the lockjaw take a small quantity of turpentine, warm it and put it on the wound, no matter where the wound is or what nature it is, and relief will follow in less than one minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly. Turpentine is also a sovereign remedy for croup. Saturate a piece of flannel with it and place the flannel on the throat and chest, and in very severe cases three or five drops on a lump of sugar may be taken inwardly. Every family should have a bottle on hand." The remedy is simple and can be easily tasted. In all serious cases an application should be made under medical advice.





#### A Queer Chapel.

It is a small chapel, having only one room, and that about the size of a common sitting-room, but it is said to be worth over three hundred thousand dollars!

Now I will tell you where this chapel is, and why it is so valuable. Over three hundred years ago Queen Anne of Russia caused an enormous bell to be made. So large was it that it took twenty-four men to ring it, and they could only ring it by pulling the clapper. Twice this great bell was broken in pieces by falling, and twice was recast. There is a story that the rich nobles threw their gold and plate in with the melted metal so that a large proportion of the bell is of gold and of silver. It has a shining white appearance; but whether there be any precious metal in it or not, its value is very great. After being recast the second time it was named "Tsar Kolokol," which means "King of bells."

For over a hundred years it lay in a deep pit. During this time some falling timbers in a fire broke a piece from its side which has never been replaced.

The people of Russia almost worshiped it, coming from far and near as they would do to a church.

Finally it was taken from its pit and placed on huge blocks of granite, a door was fitted to the broken place, and it was consecrated as a chapel. And there it stands to-day, and Moscow can boast of the largest bell in the world, it being about twenty feet in diameter and the same in height, and weighing over four tons.

So you see a very small chapel may be a very large bell.—*J. A. T.*

—**SWEDISH ROLLS.**—Seven cups of flour, one pint of milk, boiled. When cool, add one cup of butter, one-quarter cup of sugar, one-half a compressed yeast cake. For tea, set them to rise at 8 o'clock in the morning. At 3 o'clock in the afternoon roll them out an inch thick; put a small piece of butter on one side; fold them in halves, put in the pan a little apart, and let them rise till time to bake for tea.

—**RICE WAFFLES.**—Boil half a pint of rice and let it get cold, mix with one-fourth pound of butter and a little salt. Stir in one and one-half pints of flour; beat five eggs separately; add yolks, together with one quart of milk, lastly the well beaten whites. Beat well, and bake at once in waffle irons.

**A WEARY MOTHER'S VICTORY.**

Gentleness and self-control are essential in any parent who would control and rightly train a child. The *Christian Weekly* (New York) gives a touching incident of one tired mother's temptation and triumph, when her little daughter overturned a tureen of gravy on the table laid for a company of distinguished guests :—

"What should I do? It seemed a drop too much for my tired nerves—many drops too much for my table-cloth. I was about to jerk my child down angrily from the table, when a blessed influence held me.

"I caught the expression on her face; and such a sorry, frightened, appealing look I never saw; and suddenly a picture of the past stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before. I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon in winter. Coal oil lamps had just been introduced, and my father had bought a very handsome one. The snow had drifted up against the kitchen windows, so, although it was not night, that lamp was lighted.

"Mother was sick upstairs, and we children were gathered in the kitchen to keep the noise and confusion away from her. I was feeling very important at being permitted to help get supper; at any rate, I imagined I was helping, and in my officiousness, I seized that lamp and went down into the cellar for some butter. I tried to set it on the hanging shelf, but alas! I didn't give it room enough, and down it fell on the cemented floor.

"I shall never forget the shock that it gave me. I seemed almost paralysed. I didn't dare to go upstairs, and I was afraid to stay down there; and to make it worse, I heard my father's voice in the kitchen. He had cautioned us all, again and again, to be careful of that lamp, and now there it lay smashed to pieces. But his voice seemed to give me the impetus I needed to go up and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. I crept over the dark stairway, and as I entered the kitchen I met father with such a stern look on his face that I was frightened. I saw there was no need to tell

him what had happened. He had heard the crash, and if he hadn't I guess my face would have told the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed without sensation.

"As for me, I felt so frightened, so confused, and so sorry, that I could not speak. But upon glancing again at my father, I saw the angry look die out of his eyes, and one of the tenderest pity take its place. I doubt not that he saw the same look in my face that I saw in my child's to-day. In a minute he had lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh! so kindly, 'Never mind, little daughter; we all know it was an accident, and I hope you will take the small lamp when you go down the cellar again.'

"O! what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face, I sobbed as if my heart was breaking. No punishment could have affected me half so much, and nothing can ever efface the memory of it from my mind.

"And how I loved my father to-day, as the sight of my own little girl's face brought it all so freshly before me. Will she love me as dearly, I wonder, twenty years or more from now, because, moved by the same God-given impulse that stirred my father's heart in that long ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it when she is a mother, as I have been helped to-day?"

— BAKED PIE PLANT. — Cut two pounds of pie plant into a pudding-dish, sprinkle over it half a cup of sugar and two tablespoonfuls of flour, or what is better, half a cup of rolled bread crumbs. Add water until the plant is two-thirds covered. Bake in a quick, warm oven thirty or forty minutes. This method of preparing rhubarb or pie plant removes the medicinal taste and makes an acceptable Spring dish.



**Hasty Words.**

Half the actual trouble of life would be saved if people would remember that silence is golden—when they are irritated, vexed, or annoyed. To feel provoked or exasperated at a trifle, when the nerves are exhausted, is perhaps natural to us in our imperfectly sanctified state. But why put the annoyance into the shape of speech, which once uttered, is remembered, which may burn like a blistering wound, or rankle like a poisoned arrow? If a child be trying, or a friend capricious, or a servant unreasonable, be careful what you say. Do not speak while you feel the impulse of anger, for you will be almost certain to say too much, to say more than your cooler judgment will approve, and to speak in a way that you will regret. Be silent until the “sweet by-and-by,” when you shall be calm, rested, and self-controlled. Above all, never write a letter when you are in a mood of irritation. There is an anger which is justifiable, there are resentments which are righteous; it is sometimes a duty to express indignation. But if you consider the matter, the occasions for putting such feelings on record are comparatively few. They come once in a life-time, perhaps, and to many fortunate beings they never come at all. Upon the whole, people—our friends and neighbors, and the community of which we form a part—are trying to do the best they can; and in hours of good temper and health life wears a bright and sunny aspect.

Much of the friction, which makes the machinery of living move rough and discordant, is caused by things too petty to be noticed if we were in our normal condition. The hasty word spoken in petulance may be explained, forgiven and forgotten. But the letter written in an ebullition of wounded feeling is a fact tangible, not to be condoned. There it lies with a certain permanence about it. You have sent it to a friend, who, reading it half a dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away, cannot be recalled. You cannot be sure that your friend (or enemy) will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feud and

fire, months after you have ceased to think of the folly which incited them, or the other folly which penned them. Never write an angry letter when you are angry.

All heated feeling seeks the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech, we are pretty safe.

We all need to be cautioned against undue haste in speech, but mothers most of all. It is so easy to misunderstand a child; so easy to grieve a little person who is forbidden to answer back; so easy to leave a picture of yourself in the plastic memory which will be photographed there for the remainder of life, and of which you would in coming days be ashamed.

**The Widow and the Sovereign.**

At a missionary meeting, held soon after the ascension of Queen Victoria, one of the speakers related the following anecdote:

A light-house on a southern coast was kept by a godly widow who, not knowing how otherwise to aid in missionary work, resolved that during the Summer season she would place in the box the total of one day's gratuities received from visitors. Among the callers received on that particular day was a lady attired as a widow, accompanied by a little girl. The two widows drawn together, as it were, by common sympathy, conversed on their bereavements, tears mingling with their words. On leaving, the lady left a sovereign with her humble friend.

The widow was thrown into a state of perplexity; her own need seemed to plead on the one hand, while her pledged word to place the receipts on that day in the missionary box confronted her on the other. After thinking about the thing for some time, she put half a crown in the box; but, on retiring to rest, she found conscience sufficiently lively to keep her from sleep. To obtain relief, she rose, took back the silver, and surrendered the gold, after which rest returned to her eyelids. A few days after, the widow received a letter containing twenty pounds from the elder lady, and five pounds from the younger, the first the Duchess of Kent, the other the Princess Victoria.

**Let Go!**

It requires grit to take hold; it requires grace to let go. Take hold is a common virtue in America; let go is a rare grace in America. We are all exhorting one another to "go ahead;" we sometimes need the exhortation to stop. It requires as much wisdom to know when to let go as to know when to take hold; it requires as much courage to let go as to take hold, and even more self-denial. It is a mistake to suppose that Americans are a nation of mere money-makers. They work for work's sake; money constitutes only a kind of counter which shows who has won in the game of life. We do not play for the counters, but for the game. He is wise who knows how and when to stop the play.

The business man finds himself entangled in business; he exhorts himself to hold on and go ahead; if he can but tide over this week, this month, this year, he will come into clear water. He invests all that he has laid up; he borrows from his wife, from his friends; he exhausts first his capital and then his credit; and when at last he goes down, he involves wife, family and friends in his ruin. If he had only been wise enough to let go earlier, he and his family would have suffered less. The wife and mother carries on her heart the burden of her home, her husband, her children. She wakes every morning weary, and exhorts herself to take hold; she spurs a laggard brain to reluctant work into the night, and compels herself to hold on. In vain her husband urges her to "slack a little." His kindly urging only adds to her burden. She says to herself, if not to him: "Men cannot understand women's work; he can stop, but I cannot. My home must be cared for, my children nurtured and watched over." At last she breaks down entirely. The overwrought nerves give way, she becomes a chronic invalid, or she goes to an early grave; and the husband and children are left to live on without the care which she mistakenly thought indispensable. If she had only had the grace to let go, as well as the grit to hold on, it would have been far better for those she loved, and whom, by the un-wisdom of her love, she burdened. The Scripture is wiser in this respect than American instinct and conscience, for it contains

many exhortations to us to "wait." For an active man or woman to let go of life, stop activity, leave others to bear the burdens and do the toil, and stand one side, a mere on-looker — this is, perhaps, the hardest experience that ever comes to the lot of God's children; but it is often a very valuable one. Moses let go when he was a herdsman in the wilderness, and David when he was an outlaw in the limestone caves of Southern Judea, and Paul when he was in retirement in Arabia, and Luther when he was in Wartburg. We commend to all over-burdened souls the grace of "let go."

**A Famous Fisherman.**

The profession of a hook-and-line fisherman is not greatly honored in this country. That is to say, while angling is esteemed as a diversion, it is not greatly honored or sought after as a career.

In China the case is different. The hook-and-line fisherman is an object of general consideration, and is regarded, from the very fact that he is an angler, as a person of unusual discrimination, as a philosopher, and a wise man.

Many Chinamen become professors, literary men, diplomatists even, after a preliminary period spent in nothing but angling. Moreover, whereas in this part of the world public men, after a career honorably spent in the service of the State, often choose to retire to the country, and become farmers, the great Chinese mandarins who have made their reputation and fortune take up their hook and line, and go to angling the rest of their life.

The most famous fisherman of China was the illustrious Yen-Tsen-Ling. He loved his fishing-rod so dearly that he declined all the honors that the Emperor Kwang-Voo sought to heap upon him.

The Emperor, in order to tempt him from his fishing-grounds on the River Foo-Thoon, where he had attained a great reputation for wisdom, continued to offer him greater and greater offices, and richer and richer prizes.

But Yen-Tsen-Ling stuck to his fishing-rod. He was dressed in a simple sheep-skin garment, lived upon the fish he himself caught, frying them over a fire of dry bamboo sticks, and eating them with a little rice, served on the green leaves of the nenuphar-tree.

After his death, a magnificent temple was reared to him on the bank of the Foo-Thoon. His portrait, life-size, and framed in a beautiful ode of him, which is one of the most brilliant of the Chinese classics, is still preserved in this temple.



**Rees Pritchard and the Welsh Goat.**

In Llandovery in Wales, the memory of Rees Pritchard, vicar of the parish in the seventeenth century, is still held in honor and reverence. The old house in which he lived, now inhabited by several poor families, is pointed out to strangers as the abode of "The Vicar." This remarkable man was born at Llandovery in 1575. Educated at Oxford, and designed for the church, he was admitted into holy orders at the usual age, and after a while appointed to the vicarage of his native town; but his character and conduct were for a considerable time utterly unbecoming his sacred office. Drunkenness prevailed in the town at the time, and to this vice Rees Pritchard was especially addicted. The story of his conversion is very singular and interesting. At the tavern which he frequented a large tame goat was kept, and it went in and out among the guests. On one occasion Rees Pritchard offered some ale to the animal, which, strange to say, swallowed it greedily, and soon fell down on the floor intoxicated. All present were horrified at this conduct, but Rees Pritchard himself made the affair a subject of jest, and, continuing to drink, was as usual conveyed helpless to the vicarage. The whole of the next day he was very ill, but on the following one went to the tavern again and called for some ale and his pipe. The goat, now quite recovered, stood by. When the tankard was brought, he again offered it to the creature, which, however, turned away his head in disgust, and hurried from the room. This incident struck Rees Pritchard very forcibly. "Alas! alas!" said he to himself, "is this poor animal wiser than I? Yes, surely; having *once* experienced the misery of drunkenness, it refuses to incur it again, whilst I, who have suffered from it a hundred times, still persist in debasing myself. If I continue my present course, what can I expect but wretchedness in this world and eternal perdition in the next? But, thank God, it is not yet too late to amend. I am still alive; by God's help I will become a new man; the goat has taught me a lesson." Leaving his ale untasted he went home to pray, and from that hour was an altered man. For more than thirty years he preached the Gospel in his native Welsh, with almost unexampled fervor and success,

and also composed many devotional poems, which were collected after his death into a volume entitled "Canwyll y Cymry," or the "Candle of the Welshmen," a work which has gone through almost countless editions, and is to this day the companion of the Bible in most of the cottages of the Principality. Thus the poor goat was the instrument of sending home the first arrow of conviction to the heart of Rees Pritchard, whose writings will probably instruct the hearts of his country people as long as the Welsh language shall exist; while the story of their author conveys lessons as remarkable and instructive.—*English Fly Leaves.*

**A Valiant Bull.**

Farmers living near to the extensive forests of Nova Scotia, says a writer in Good Cheer, when fall feed begins to grow scant, often turn their cattle into the woods where the clearings are apt to contain grass still sweet and nutritious, which, with tender shoots and small plants, keep the animals in good condition, without any expense beyond the trouble of hunting up those that wander away, and the loss of calves occasionally appropriated by Bruin. Some time ago, one of these stockmen, on driving up his herd at night, discovered that a fine young Jersey bull was missing.

The creature being of value, a careful search was immediately begun. Guided by his hound, the owner was able to track the bull to a feeding ground far back in the forest. And there, beside an immense oak, the bull was found, apparently engaged in a desperate contest with a large bear.

The weight of Bruin nearly equalled that of his antagonist; and after a fight, which must have been long and fiercely contested, the bear had evidently risen, intending to grasp his enemy in his arms and give him one of these terrible hugs which usually prove fatal to any creature he is able to reach around.

But Mr. Bull proved a little too nimble for that, and frustrated this movement by suddenly charging forward, and with his sharp horns held Sir Ursa against the tree so firmly that the tough bark was fairly pressed away and hung down on either side in ragged tatters.

As already stated, it appeared at first sight that the battle was still in progress; but examination showed the bear to be quite dead, having undoubtedly been killed outright when first thrown against the oak.

Whenever the bull began to relax his hold the carcass would tip forward, which our youthful Taurus mistook for an offensive movement on the part of a still living adversary, and with fresh wrath hurled it back into its former position.







**Rhymes for Book Borrowers.**

There are many rhymes with respect to those who are in the habit of borrowing books, but who are careless with them, and often forget or neglect to return them to the owner.

Here is one that many a school boy, at one time or another, scrawled in his book :

"Steal not this book, my honest friend,  
For fear the gallows 'll be your end."

Then there are children of an older growth and larger wisdom, who at times indulge in this rhyming business. Here is a verse frequently made use of :

"If thou art borrowed by a friend,  
Right welcome shall he be  
To read, to study, not to lend,  
But to return to me."

Here is one that has never been published:

Whoe'er indeed this book may read,  
Disdain book folds and blots despise;  
And should it roam away from home,  
A prompt return I would advise.

A certain literary gentleman has this line written in his books :

"Anyone may borrow, but a gentleman returns."

And still more terse and to the point is this Scriptural quotation, which is said to be used by David W. Jaynes :

"Go thou rather to them that sell, and buy for yourselves."

Aaron Putnam, living about a hundred years ago, made use of these lines :

"The wicked borrow, but do not return again. See that thou art not one of that number."

The truth of the following verse has been made known to many a lender and loser of his precious volumes :

"Not that imparted knowledge doth  
Diminish learning's store;  
But books, I find, if often lent,  
Return to me no more."

The subjoined severe lines, it is said, were employed by a Massachusetts man, who had been greatly annoyed by the loss of a number of books through the carelessness of borrowers :

"Stern power of justice, lift thy wand,  
In spite of mercy's look:  
Strike him who, with presumptuous hand,  
Purloins this valued book."

**Legal Holidays in the United States.**

**FOURTH OF JULY**—in all the States and Territories.

**CHRISTMAS DAY**—December 25—in all the States and Territories.

**THANKSGIVING DAY**—(usually the last Thursday in November) whenever appointed by the President of the United States, or Governors of the States—in all the States and Territories.

**FAST DAYS**—whenever appointed by the President of the United States, or by the Governors—in all the States.

**NEW YEAR'S DAY**—January 1—in all States except Arkansas, Delaware, Georgia, Kentucky, Maine, Massachusetts, New Hampshire, North Carolina, Rhode Island and South Carolina.

**WASHINGTON'S BIRTHDAY**—February 22—in all States except Alabama, Arkansas, Florida, Iowa, Indiana, Kansas, Maine, Missouri, North Carolina, Ohio, Oregon, Tennessee and Texas.

**GENERAL ELECTION DAY**—(usually on Tuesday after first Monday in November) in California, Maine, Missouri, New Jersey, New York, Oregon, South Carolina and Wisconsin.

**DECORATION DAY**—May 30—in Colorado, Connecticut, Michigan, Maine, New Hampshire, New York, New Jersey, Pennsylvania, Rhode Island and Vermont.

**GOOD FRIDAY**—Friday before Easter Sunday—in Florida, Louisiana, Minnesota and Pennsylvania. Easter Sunday is the first Sunday after the full moon which happens on or after March 21st. If full moon happens on Sunday, Easter Sunday is the Sunday thereafter.

The dollar was established as the ideal unit of money by Congress on July 6, 1785, but the United States Mint was not established until April 2, 1792, and of course no coins were struck off until then. The coins made in 1792-93 were fifty years old in 1843, while those made in 1811 were only fifty years old in 1861. Money coined as late as 1837 has now been fifty years in service. Coins bearing dates prior to 1836 are rarely seen.

**Time-pieces, Ancient and Modern.**

The honor of inventing the first time-pieces is claimed for the Babylonians and others, but the real inventor is unknown. However, the first time-measurers of which we have an account are the polos and gnomon, the latter of which was the more simple and probably the older instrument. It consisted merely of a staff or pole set up perpendicularly in a sunny spot, its shadow being measured upon the place where it fell, and time computed thereby. The polos were formed of a basin in which the twelve divisions of the day were marked by lines, and upon these the shadow was thrown by the sun. But these contrivances could only be used during the bright days of Summer; at night, and on the cloudy days of Winter, they would be useless. Hence a more perfect instrument, known as the clepsydra, or water-clock, was invented.

Clepsydras were first used in Egypt under the reigns of the Ptolemies, and were also common in Greece and Rome. In the clepsydra, water escaped in a more or less regular flow from one vessel to another. Before the invention of clocks and watches, astronomers depended altogether on clepsydras for measuring small portions of time; and a form of water-clock has recently been devised for telescopes equatorially mounted.

Closely resembling the clepsydra was the sand-glass, a more accurate instrument, because a column of sand, of a great or moderate height, will run through an opening into another vessel at a uniform rate; while in the case of a column of water no uniform rate of velocity can be obtained, unless the cylinder containing the water be constantly kept full. The quantity of sand is so proportioned as to measure different spaces of time, as an hour, half-hour, quarter, or minute—the last mentioned being generally used at sea when "heaving the log," to ascertain the speed of the ship.

Another rude form of marking time was the burning of graduated candles employed by King Alfred of England. Other simple time-measurers were in use among the ancients, and some have continued in favor among the moderns; but they deserve only passing mention.

Much obscurity attaches to the early history of clocks and watches, and it is almost

an impossibility to state what individual invented either. Striking-clocks were known in Italy as far back as the close of the thirteenth century.

Electrical clocks are the latest ingenious machines for time-keeping. They are of two kinds—electrical dials and electrical clocks. The dial has no body belonging to it, but is connected by means of a wire with a standard clock at some other place. An apparatus is also provided for sending a galvanic current thorough the wire at certain regular intervals of time. By this means the dial-hands are made to leap over a small portion of their compass whenever a current is transmitted through the wire; and the time-valve of the movement is marked by the figures on the dial. An electric clock, however, carries with it its sources of power, and is independent of any wire connected with another place

**The Law of Finding.**

The law of finding is this: The finder has a clear title against the whole world except the owner. Proprietors of hotels or shops have no right to demand property found on the premises. Such proprietors may make regulations in regard to lost property which will bind their employes, but they cannot bind the public. The law of finding was declared by the King's bench over 100 years ago, in a case in which the facts were these:

A person found a wallet containing a sum of money on a shop floor. He handed the wallet and contents to the shopkeeper to be returned to the owner. After three years, during which the owner did not call for his property, the finder demanded the wallet and money from the shopkeeper. The latter refused to deliver them up on the ground that they were found on the premises. The former then sued the shopkeeper, and it was held as above set forth, that against all the world but the owner, the title of the finder is perfect. And the finder has been held to stand in the place of the owner, so that he was permitted to prevail in an action against a person who found an article which the plaintiff had originally found, but subsequently lost. The police have no special rights in regard to articles lost, unless these rights are conferred by statute. Receivers of articles found are trustees for the owner or finder. They have no power in the absence of special statute to keep an article against the finder, any more than the finder has to retain an article against the owner.



**VICTIMS OF CHANCE.****How Innocent People Are Sometimes Convicted and Imprisoned.**

Since the creation of the world there has hardly been a crime committed in which circumstantial evidence has not played a more or less important part in the detection of its author. That in many cases it has later been discovered innocent people have been made to suffer for the wrong-doing of others, is well known, and occasionally persons are found who insist that they would not vote to convict a prisoner even if the circumstantial evidence was very strong. A lawyer and a doctor were discussing the subject a few evenings ago, and three illustrations were given in which three grave mistakes had been made. The first will perhaps be remembered by old residents of Chicago, owing to the wide publicity which the case obtained. Early one morning a young man crossed the Madison street bridge, coming to his work in the business part of the city. At that hour comparatively few persons were astir, and there was probably no one within a half block of him in either direction. Near the bridge there was a vacant space which led back to the river. The young man saw lying there, near the sidewalk, a pocket book, and picked it up. At that instant he heard a pistol shot. While he was standing, with the pocket-book in his hand, an officer and a number of citizens gathered around him, having heard the report. Back, near the river, they found a man in the throes of death, with a bullet-hole in his head. On his person were found letters bearing his name and address. The young man was asked to show the pocket-book seen in his hand, and, to his horror, it contained cards bearing the same inscription as the letters. He endeavored to explain how the property of the dead man came into his possession, but he was not believed, and was locked up, and charged with murder and robbery.

In a few weeks the case came to trial, and the young man told his story, but it had no weight against the damaging testimony of half a dozen witnesses for the prosecution, who had seen the pocket-book in his possession the morning of the murder. There was not a doubt entertained by any person in the Court-room as to the prisoner's guilt, and all

that seemed yet to be done was for the lawyers to make their argument, the jury to convict, and the Judge to impose sentence. But there was one witness yet to be heard, who was not expected by either side. A stranger who had hastily entered the room, announced that he had just arrived in the city, and had something to say which must be heard, as it was of the greatest importance. He was shown into the witness-box. He said he was a brother of the dead man, and that he lived in Iowa. He feared that a great wrong was about to be done to an innocent man, and had come to prevent it. What he wished to do was to present in evidence a letter he had received from his brother, written the evening before his body had been found. A breathless silence ensued, and in a clear voice he read how the whole affair had been planned by the one who was not dead; how he had decided to end his existence in such a manner that the insurance companies would raise no objection to paying the full amount of the risks on his life to his family and brother; how he was to place his pocket-book in the alley designated, where he could lie down some distance away, and when he should see it picked up that would be the signal for firing the fatal shot; how a stout cord would be tied to the revolver, attached to the other end of which would be a stone of sufficient weight to drag the weapon into the river as soon as it had done its fatal work and been released from his grasp. Such was the manner of the death of the brother of the stranger, and he could not be silent without morally being the murderer of the young man whom they were attempting to convict. Then followed a search in the river at the spot where the tragedy was enacted, resulting in the revolver, string and stone being fished up, confirming the conspiracy shown in the letter. Of course the prisoner was released.

The lawyer then told of another case. An honest old Ohio farmer one morning strolled across his pastures. The spot was but a short distance from the public road. He heard groans, and he hurried forward. Not far from the fence lay a man with a large knife thrust into his breast. Mechanically he stooped over, and withdrew the weapon that had dealt a death-wound. As he did so, he heard the sound of wheels on the turnpike.

A carriage stopped, and two men alighted, and came toward him. They had seen him remove the knife, and believed they had detected the dairyman in an awful crime. The old Scotelman was charged with murder, was tried, convicted, and hanged. A number of years after a convict in the penitentiary of another State, just before his death, confessed to having committed the deed for which the other had suffered. He and a companion had slept near the old spring the night before, and in an altercation about some trivial matter he had stabbed his friend. Seeing some one coming across the pasture, he had crawled over to the fence, and watched developments. An innocent man had been sacrificed.

Up to this time the doctor had been a silent listener, but as he relighted his cigar, he said: "I once had a little experience that may interest you. When I was about seventeen years old, I was appointed mail agent on a Western road. After I had been working for Uncle Sam about a year, I was surprised one day to be called into the private office of the Postmaster, at the Division Headquarters. Here I was informed that I was suspected of having robbed the mails, and was told there was very damaging evidence against me. A list of valuable letters that had never reached their destination, was shown me; and the startling information that I was about to be arrested, was vouchsafed. I was asked what I had to say, and, of course, had nothing other than that it was all a mistake. Over one hundred letters had been reported as lost, and every one had disappeared on my run. This looked bad, but I insisted that they had been taken somewhere else than on the car. Finally I suggested a plan for locating the thief, which seemed to meet the approval of my accusers. My manner must have satisfied them that I was not guilty, or they would not have given me the chance they did. I proposed that another man be secretly put on my run; that I keep out of sight until the following afternoon, when I would go to the station and come to the Post-office with the mail, just as though I had made my regular run. Whoever was working the game on me would not know of the change, and it might aid in locating the crooked work. This was agreed to, and they put me on parole not to run away. I did

just as I had proposed, and came from the train to the office the following day with the mail. I hung around for an hour or more, and was again called to meet Mr. Williams and the Postmaster. Here I learned that half a dozen decoy letters had been sent in, and five of them had been taken. This let me out, and I was congratulated. There was no doubt now that the stealing was being done in the Postoffice, and that whoever was doing it had deliberately planned to throw all suspicion on me. For a week I heard nothing more, until an old schoolmate of mine was arrested. His room had been searched, and a number of missing drafts found that he had neglected to destroy. He broke down and confessed. He was given an eighteen year sentence, but will have served his time and be set at liberty in a few months more. Circumstantial evidence is good proof, I suppose, but I am afraid of it

#### One of Burdette's Sermons.

My boy, when you meet a good-hearted, genial fellow, open-handed and generous, who spends money freely when he has it, who "doesn't know the value of money," who only esteemes it for the good it can do, who believes in the lively shilling, and always does his best to make it lively, who can't hoard up money for the life of him, who gets it and spends it and then gets more to spend, so that all of us may get a little of it, who does not put down every cent he lets a friend have as though he was a money-lender, who, if he has only one dollar in the world will let you have ninety cents of it if you ask for it; a good, whole-souled, generous fellow, who knows no more and cares no more about money than a pig does about Greek, and he is a little hard up and wants to borrow \$10 of you for a few days — don't you lend him a cent; don't lend him a cent. Eh? Do I want you to be mean, close fist, stingy, weighing all friendship and good fellowship on the scales of the money-lender? Oh, no, my boy, I didn't say anything of the kind. I said, and I repeat it, "don't lend him a cent." I don't want you to be mean, I only want you to be business-like. Give him ten Dollars, if you have it to subscribe and feel like it; give him what money you can spare, and your heart and head justify you in giving, but never lend that kind of a man a dollar. Only lend money where there is at least a remote possibility of its being paid back. That's all. You may go, now. By the way, I took care of that note of Jack Merrihart's that you didn't tell me anything about; it's all right now, only don't lend Jack any more than you can afford to give him. A man who has no idea of the value of his own money has just as little comprehension of the value of yours.



**A FATAL TREE.****Historic Branches from which Many Murderers Have Swung.**

In the bottom of Dry Gulch, just a little outside of Helena, Mont., long stood a venerable pine. Its lower branches were of massive strength, and stretched like wierd fantastic arms for twenty feet from the gnarled and moss-grown trunk. Desolate and bare it stood, destitute of foliage, and gradually crumbling to decay. The wind whistling through its branches seemed to give voice to the guilty spirits of the many desperadoes that had expiated their crimes there. This lone tree was the favorite gallows of the local vigilance committee while they were vigorously helping to rid the territory of the cut-throats and villians that infested every part.

This solitary tree was called into requisition first in the case of John Keene. He was an evil man, and between him and another desperado, Slater by name, a feud had long existed. He entered Helena one day, unaware that Slater was in town, but at length ran across him, sitting in front of a saloon, with his hat drawn over his face. Keene, without a word, pulled out his pistol, and planted two balls in his enemy's body. Keene was arrested for the murder, and confined by the sheriff. But a crowd gathered, took the prisoner from the officer, and marched him into an adjacent lumber yard, where they appointed a jury, and tried him. The trial lasted late into the night, and resulted in his conviction. He was carried to the Dry Gulch tree, and quickly swung in the air.

This historic tree was soon ornamented with its second victim, Jacob Seachriest. Twelve murders had he committed, but at length he was arrested on some charge in a neighboring town. The Helena vigilants, learning of this, took the matter in hand. They brought the prisoner to town, gave him a trial, and hanged him. He had denied his guilt till he found it of no avail, and then made a full recital of his atrocities.

The sun of a November morning disclosed the body of George Saunders swinging in the wind from the old Dry Gulch tree, with the following inscription pinned to his back: "This man was hung for robbing A. Slane of \$1,180, and for some smaller stealings."

James Daniels had been tried by law for murder, convicted and imprisoned, but the governor saw fit to pardon him. He was no sooner liberated than he started for Helena, to attend, as he said, to one or two jobs with men that had testified against him. But the news of his coming arrived almost as soon as he did himself. As soon as he entered the town, he seemed to feel instinctively that something was wrong. He went at once to the deputy sheriff and sought protection. He was permitted to stay in the office during the day, and at night was accompanied by the officer to his sleeping place. He begged the deputy sheriff to go out about the town and learn, if possible, whether any attempt was to be made on him. This the officer did, but discovered nothing suspicious, and returned to tell Daniels that he was safe. On returning to the store he was told that unknown parties had come during his absence and taken the man away. In the morning the lifeless body of Daniels was found hanging from the murderer's tree in Dry Gulch.

"No. 7. A robber, perjurer; and one who tried to swear away the lives of innocent men. An old offender caught at last." Such was the notice pinned to the back of "Frenchy" as he swung from a limb of the murderer's tree. By profession he had called himself a lawyer, but had been appointed night-watchman. But though a guardian of the law, he stole seven hundred dollars from a drunken man. With four hundred dollars of this he went on a grand drunk himself; the remainder he returned when he found his end so near.

A rapid penman can write thirty words to a minute. To do this, he must draw his pen through the space of a rod, sixteen and one-half feet. In forty minutes his pen travels a furlong. We make on an average sixteen curves or turns of the pen in writing each word. Writing thirty words in a minute, we must make 480 turns to each minute; in an hour, 28,800; in a day of five hours, 144,000; in a year of 300 such days, 43,200,000. The man, therefore, who made 1,000,000 strokes with his pen was not at all remarkable. Many men — newspaper writers, for instance — make 4,000,000. Here we have, in the aggregate, a mark three hundred miles long to be traced on paper by such a writer in a year.

**Almost Extinct.**

Are there any old folks these days? Poets may talk of "age creeping on apace;" they may sing, ever so sweetly, of the convivialities of life's winter; but in these times nothing creeps, not even old age, and the snow wreaths do not encircle the heated brow. Few grow old; and equally sad, few grow young. Every thought is swallowed up in business or pleasure, the young man has an "old head" and the old man a young one, or none at all. Launched forth into the world's strife, he must never grow old, never let the snowdrifts settle. This is no day for old men! so 'tis said.

And the women? There are no old ones nowadays. Society, like business, does not tolerate the old. Art must hide the snowy hair and fill the furrows on the cheeks; white hairs and wrinkles may be poetical, but not attractive in the women of the world!

With childhood and old age lost, what is man? Jumped from babyhood to manhood or womanhood, there is no morning, no twilight, only the too short day and the burning midday, then, suddenly and with a crash, the blackness of the night!

The day in drawing to an end gilds and tints the sky with its sunbeams, which, even after the shades of night begin to close, fade slowly and softly away, leaving a long memory of its brightness.

To grow old gracefully! Is it only the day with its twilight, or the great trees that majestically bend under their moss fringe and lichens, that little by little show that their race is run?

Where is the man or the woman of these latter days who does not battle with the falling snows or strive to hide their eyes from the settling twilight? White hairs will come, and human machinery will wax old, and the artifices of the pencil and the brush but make bolder the outlines of the monster, age.

Grandmothers, with silver locks part hidden by a simple cap; grandmothers, upon whose breast the linen kerchief lies in simple folds, and whose faces still beam with the softened tints of life's bright day, live now but in the lavender of "old times." Pretty little French mots take the place of plain old "grandmama" and "grandpapa," and wisely, for these plain old titles ill become the

parents of the parents of the present-day infant.

Happily, in the tossing and the rush some old folks live still — thank God for that! — some whose dear old faces are dear, despite the wrinkles, and whose crowns of white hair bespeak the glories of the crowns that await them; and these dwellers in the twilight, peopling the present from the past, with faces set toward the shadows, smile, smile not for the things that are gone, but for the brightness of the glorious morning for which those old folks are awaiting. God bless them!

**SCIENCE AND ALMANACS.**

At a recent meeting of the English Bible Society, Dr. Gibson gave rise to no little amusement by gravely informing the audience that he had recently read in one of our high-class reviews, that Bible Christianity was even then in the very article of death. Founding his remarks on the present vitality and operations of the Society, he proceeded in a tone of good-natured, yet trenchant raillery, to expose the absurd pretensions of those who presume to write down a Book whose lifetime is reckoned in centuries. Speaking of the relations between the Bible and Science, Dr. Gibson takes the only tenable position when he maintains that the Bible speaks the language of common people.

"Accordingly," he said, "we read such statements as these: 'The sun riseth, and the sun goeth down, and hasteth to his place whence he arose,' though every schoolboy knows now that the sun does not rise or go down. But," he added, "my great difficulty is that the almanacs are not correct yet. If any of you could give me an almanac for 1884 according to modern science, I should be glad to have it. The Bible speaks about science in a natural way, and in a way that would be natural to the people of the time, and that is what all sensible people do — except when they are weak enough to air their learning a little, and that is what all sensible people disapprove — except when they are very hard up for something to say against the Bible." These words are no less wise than witty. They touch the very core of the matter. We have said more than once that, if the Bible had conformed to the scientific formulas of the nineteenth century, it would have been so far a sealed book to all previous ages, and in the twentieth century it would to the same extent become obsolete, if not unintelligible. Indeed, if the Bible is to be a revelation, not for one nation or one epoch, but for all men and for all time, it must speak in the language of everyday life. Is it not passing strange that when it does so speak, men should contrive to find fault even with its chief excellency?



# General Statistics of the Evangelical Association.

Conferences.	Died.	Expelled.	Withdrawn.	Moved away.	Newly Converted.	Newly Received.	Received with Certificate.	Whole Number of Members.	Adults Baptized.	Children Baptized.	Itinerant Preachers.	Churches.	Probable Value.	Parsonages.	Probable Value.	Conference Claims.	Missionary Society.	S. S. & T. Union.	Sunday-Schools.		Officers and Teachers.	Scholars.	Volumes in Libraries.	Catechetical Classes.	Catechumens.												
																			Members	Scholars																	
Ohio.....	96	55	365	391	1,450	1,288	107	8,424	432	229	62	49	142%	\$	244,680	00	27	\$	31,560	207	68	\$	5,178	05	\$	98	43	139	10,719	4,121	1	1,427	10,719	4,771	4	121	
East Pa.....	205	100	468	869	2,062	2,146	434	16,933	262	1352	105	78	210%		702,280	00	35		60,250	1645	85		13,188	75		192	22	185%	3,437	23,569	18,667	7	133				
Central Pa.....	156	55	344	481	2,418	1,979	125	13,734	414	1004	92	58	216%		345,114	00	29		36,075	481	72		4,257	69		155	24	197	2,275	16,568	23,429	9	165				
Erie.....	36	10	40	156	193	306	89	3,597	1	230	39	17	42%		157,400	00	12		5,252	41	133	92	45	57	785	3,827	10,477	17	291								
New York.....	49	21	47	150	413	431	77	4,561	11	306	44	11	66		242,100	00	23		39,200	377	92		4,077	53		140	93	57	785	3,827	10,477	17	291				
Platte River	12	2	66	117	578	695	117	1,677	182	23	23	19	16		26,390	00	9		6,300	52	66		1,168	22		23	93	25	256	1,393	769	.....	.....	.....	.....	.....	
South Ind..	32	13	40	126	204	219	61	2,379	7	160	22	13	39%		53,350	00	20		15,540	119	84		2,115	24		83	55	37	499	2,372	4,814	13	154				
Kansas.....	41	22	146	317	717	1,041	245	4,878	153	283	58	30	56		105,760	00	26		20,675	212	62		6,951	70		111	66	86	839	4,189	4,342	22	390				
Michigan...	65	58	153	393	975	962	142	6,927	81	441	57	37	96		165,750	00	29		22,675	198	37		4,304	43		125	71	114	1,346	6,690	5,859	25	469				
Nebraska...	13	19	38	96	128	261	116	1,598	5	204	20	7	101%		49,650	00	17		15,330	105	00		3,284	26		65	11	46	460	1,491	3,225	30	288				
Indiana.....	63	34	244	250	751	901	136	6,710	321	194	40	35	41		179,857	00	25		25,104	285	50		5,092	06		141	06	98	1,221	7,107	6,610	16	225				
Des Moines..	26	24	100	415	836	966	107	3,832	65	337	41	29	160		68,835	00	27		13,975	141	25		1,763	98		53	05	68	634	4,000	556	.....	.....	.....	.....	.....	
Pittsburgh..	75	100	220	414	1,414	1,362	155	9,198	323	506	63	45	132%		207,625	00	33		27,510	410	53		1,937	58		114	51	160	1,583	9,986	4,751	1	6				
Illinois.....	95	38	148	779	1,022	1,292	814	11,326	132	721	99	64	62		414,500	00	62		86,545	614	42		14,053	95		292	77	149	2,320	13,418	24,950	81	1786				
Iowa.....	34	8	62	253	532	710	139	4,825	20	422	51	18	79		118,850	00	42		30,125	239	77		5,222	27		103	22	106	1,129	4,709	9,308	40	567				
Canada.....	53	31	22	303	399	529	140	5,770	51	436	48	23	156		142,600	00	29		36,675	247	38		5,403	74		116	05	81	1,077	5,959	.....	.....	.....	.....	.....	.....	.....
Wisconsin...	104	30	161	598	782	1,030	285	11,620	27	1120	73	28	69		292,900	00	53		64,210	448	91		9,543	70		235	38	181	2,056	9,203	25,273	144	1869				
Minnesota..	43	27	62	371	513	668	233	4,934	1	499	41	11	22		133,832	00	33		36,485	287	87		6,974	28		138	10	104	1,128	6,396	10,658	88	963				
Atlantic.....	41	30	93	149	146	293	77	2,500	15	610	23	9	15		227,000	00	12		34,300	235	09		5,147	88		54	46	25	449	3,718	6,248	19	216				
Dakota.....	8	7	42	148	240	393	244	2,062	21	247	27	5	7		21,230	00	7		5,600	88	95		2,569	25		35	76	61	460	1,627	2,971	22	228				
California..	1	2	37	18	20	79	46	360	1	57	7	4	19		40,600	00	6		16,800	31	53		841	85		12	82	10	108	770	1,545	4	40				
Oregon.....	10	6	59	105	258	318	76	1,137	74	64	13	8	26		29,050	00	7		8,175	39	41		780	06		19	70	33	291	1,608	1,128	2	16				
Germany....	103	95	143	194	733	733	110	5,300	1	177	37	20	26		127,725	00	—		205	00	—		260	00		134	10	181	654	10,433	3,557	55	352				
Switzerland	61	83	93	172	519	519	94	4,016	—	129	23	8	5		115,900	00	4		1,560	160	00		190	00		73	00	137	518	8,462	4,315	26	219				
Texas.....	—	—	1	9	19	55	24	250	—	27	6	3	20		16,500	00	1		4,500	—	—		52	32		—	—	10	83	459	319	8	62				
Japan.....	6	2	18	17	82	78	10	150	65	18	8	2	4		1,450	00	2		185	—	—		—	—		7	—	33	280	80	1	10					
Total.....	1428	872	3212	7293	17,303	19,252	3703	137,697	2665	9855	1121	631	1830%		\$4,281,418	00	571		\$656,244	\$7046	88		\$105,406	59		\$2624	58	2842%	25,562	162,842	187,873	710	9599				
Last Year..	1346	722	2958	6371	14,097	16,281	3095	132,827	1961	8760	1061	618	1816		3,887,898	70	579		639,437	6052	36		103,999	64		2,577	99	2229%	24,634	149,075	182,977	718	9084				

### Calendar for 1889.

January.							February.							March.							April.						
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.
...	...	1	2	3	4	5	...	...	...	...	...	1	2	...	...	...	...	...	1	2	...	1	2	3	4	5	6
6	7	8	9	10	11	12	3	4	5	6	7	8	9	3	4	5	6	7	8	9	7	8	9	10	11	12	13
13	14	15	16	17	18	19	10	11	12	13	14	15	16	10	11	12	13	14	15	16	14	15	16	17	18	19	20
20	21	22	23	24	25	26	17	18	19	20	21	22	23	17	18	19	20	21	22	23	21	22	23	24	25	26	27
27	28	29	30	31	...	...	24	25	26	27	28	...	...	24	25	26	27	28	29	30	28	29	30	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	31	...	...	...	...	...	...	...	...	...	...	...	...	...

May.							June.							July.							August.						
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.
...	...	...	1	2	3	4	...	...	...	...	...	...	1	...	1	2	3	4	5	6	...	...	...	1	2	3	4
5	6	7	8	9	10	11	2	3	4	5	6	7	8	7	8	9	10	11	12	13	4	5	6	7	8	9	10
12	13	14	15	16	17	18	9	10	11	12	13	14	15	14	15	16	17	18	19	20	11	12	13	14	15	16	17
19	20	21	22	23	24	25	16	17	18	19	20	21	22	21	22	23	24	25	26	27	18	19	20	21	22	23	24
26	27	28	29	30	31	...	23	24	25	26	27	28	29	28	29	30	31	...	...	...	25	26	27	28	29	30	31
...	...	...	...	...	...	...	30	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

September.							October.							November.							December.						
S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.	S.	M.	T.	W.	T.	F.	S.
1	2	3	4	5	6	7	...	...	1	2	3	4	5	...	...	...	...	1	2	1	2	3	4	5	6	7	
8	9	10	11	12	13	14	6	7	8	9	10	11	12	3	4	5	6	7	8	9	8	9	10	11	12	13	14
15	16	17	18	19	20	21	13	14	15	16	17	18	19	10	11	12	13	14	15	16	15	16	17	18	19	20	21
22	23	24	25	26	27	28	20	21	22	23	24	25	26	17	18	19	20	21	22	23	22	23	24	25	26	27	28
29	30	...	...	...	...	...	27	28	29	30	31	...	...	24	25	26	27	28	29	30	29	30	31	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

**Conference Calendar for 1887-'88.**

CONFERENCES.	PLACE OF SESSION.	DATE.
1. Ohio,	Cleveland, O.,	Oct. 11, 1887.
2. South Ind,	Enterprise, Ill.,	Oct. 20, 1887.
3. East Pa.,	Norristown, Pa.,	Feb. 28, 1888.
4. Central Pa.,	Lewisburg, Pa.,	March 1, 1888.
5. Erie,	Pittsburg, Pa.,	March 1, 1888.
6. New York,	Syracuse, N. Y.,	March 8, 1888.
7. Platte River,	Lodi, Neb.,	March 8, 1888.
8. Kansas,	Hyawatha, Kas.,	March 15, 1888.
9. Nebraska,	Louisville Cir., Neb.,	March 22, 1888.
10. Michigan,	Howell, Mich.,	April 5, 1888.
11. Indiana,	Decatur, Ind.,	April 5, 1888.
12. Des Moines,	Cedar Rapids, Iowa,	April 5, 1888.
13. Illinois,	Elgin, Ill.,	April 12, 1888.
14. Canada,	Sebringville, Ont.,	April 12, 1888.
15. Iowa,	Floyd, Iowa,	April 12, 1888.
16. Pittsburg,	Johnstown, Pa.,	April 19, 1888.
17. Wisconsin,	Fond du Lac, Wis.,	April 19, 1888.
18. Atlantic,	Baltimore, Md., McEldery St.,	April 19, 1888.
19. Oregon,	East Portland, Ore.,	April 26, 1888.
20. Minnesota,	Paynesville Cir., Salem Ch., Minn.,	May 3, 1888.
21. California,	San Francisco Mission,	May 4, 1888.
22. Dakota,	Casselton Cir., Zion Church, Dak.,	May 10, 1888.
23. Germany,	Stuttgart, Wurt.,	June 7, 1888.
24. Switzerland,	Bern, Switzerland,	June 21, 1888.

**Officers elected by Gen. Conference.**

- BISHOPS:**
- JOHN J. ESHER, R. DUBS, and T. BOWMAN.
- GENERAL BOOK AGENTS:**
- M. LAUER and W. YOST.
- EDITORS:**
- W. HORN, Editor of the *Christliche Botschafter*.  
 H. B. HARTZLER, Editor of the *Evangelical Messenger*.  
 P. W. RAIDABAUGH, Editor of the *Living Epistle, Evangelical Sunday-School Teacher, Sunday-School Messenger, and other English Sunday-School Literature*.  
 C. A. THOMAS, Editor of the *Evangelische Magazin, Christliche Kinderfreund, and other German Sunday-School Literature*.  
 G. FUESSLE, Editor of the *Evangelische Botschafter and Evangelische Kinderfreund*.  
 J. WALZ, Book Agent in Germany.  
 D. STRAWMAN, Supt. of Orphan Home.
- BOARD OF PUBLICATION:**
- J. J. ESHER, R. DUBS, THOMAS BOWMAN, C. S. HAMAN, M. J. CAROTHERS, M. PFITZINGER, J. STULL, J. M. HAUG, D. B. BYERS, G. FRITSCH, and D. H. KOOKER.
- MISSIONARY SOCIETY:**
- S. HEININGER, Corresponding Secretary.  
 S. L. WIEST, Treasurer.



## PERIODICALS

OF THE

### EVANGELICAL ASSOCIATION

PUBLISHED AT CLEVELAND, OHIO.

#### The Evangelical Messenger.

A weekly religious family journal, earnest in its advocacy of the right, and one of the purest and best papers in the land. It was first published in January, 1848, as a semi-monthly, but is now a large sixteen page weekly. The subscription price is \$2 a year in advance.

#### Sunday-School Messenger.

An illustrated juvenile paper, which has reached its twentieth volume, and is highly prized by all its readers. It is just the thing for the young folks, both at home and in the Sunday-school.

	Weekly.	Semi-Monthly.	Monthly.
Single copy, each	75 cents.	40 cents.	25 cents.
2 to 10 copies.....	65 "	35 "	22 "
10 to 50 ".....	55 "	30 "	18 "
50 copies and over	48 "	24 "	13 "

#### The Living Epistle.

This is a 32-page monthly, devoted to the spread of Scriptural holiness in heart and life. This publication has many warm admirers, and has already accomplished much good. Any one desiring a good religious monthly should at once subscribe for the Epistle. Price \$1 per annum, post-paid. If bound at the end of the year, it makes a valuable book of 384 pages. It should have a place in every family.

#### The Evangelical Sunday-School Teacher.

This is a monthly magazine of 32 pages, devoted to the Sunday-school. It contains notes, reflections and illustrations on the International Lessons, besides much other useful matter for Sunday-school workers. It has already won thousands of warm friends. It should be in the hands of every Sunday-school officer and teacher in the Church. Price 50 cents a year for single copy. Clubs of five or more, to one address, 40 cents each.

#### My Lesson.

This is an English illustrated weekly for the little folks. It is especially adapted to the infant classes, containing short stories, pleasing pictures, and a brief statement of the lesson in a very simple form, and is printed on tinted paper, presenting an attractive appearance. It is a favorite with the "little ones." Single copy 25 cents a year. Clubs of five or more, to one address, 15 cents each.

#### Evangelical Lesson Leaf.

This contains the International Bible Lesson, with connecting history, explanations and questions adapted to intermediate or ad-

vanced classes. This is a valuable help to both teachers and scholars.

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5 " 100 " " " " " " " " " " " "	6 " "
100 and over " " " " " " " " " " " "	5 " "

#### The Evangelical Lesson Quarterly.

The Lesson Leaf is also issued as a Quarterly. The Leaves for each quarter, together with other useful matter relating to the lessons, are neatly bound and put into a cover, and furnished at the following rates:

One copy, per year.....	20 cents.
5 copies and over, each, per year.....	8 " "
Or 2½ cents each, per quarter.	

#### Sunday-School Blackboard.

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#### Der Christliche Botschafter,

The German church organ of the Evangelical Association, is published weekly, at two dollars a year, payable in advance. The Botschafter commenced its career in January, 1836, as a small monthly paper. Since then it has been enlarged nine times, so that at present it is a large sixteen-page weekly, and, without exception, the oldest, largest, cheapest, and best religious German newspaper extant.

#### Der Christliche Kinderfreund.

A German Sunday-school paper, well illustrated. It was commenced in June, 1856, with 5000 subscribers, and its maximum number now is over 30,000. It is highly valued by its many readers on account of its excellent reading matter and pictures.

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Single copy, each	75 cents.	40 cents.	25 cents.
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10 to 50 ".....	55 "	30 "	18 "
50 and over ".....	48 "	24 "	13 "

#### Das Evangelische Magazin for the Sunday-School and Family.

This is a beautiful monthly illustrated magazine, designed to entertain and instruct in the family circle, and devoted to the interests of the Sunday-school and Sunday-school workers. It contains a clear exposition of

and practical hints and illustrations on the uniform Sunday-school lessons. In regard to its contents, the wants and tastes of the riper youth are especially consulted. It enjoys a continually increasing circle of readers, and is an especial favorite of all those who are friends of a literature that is healthy and sound, and at the same time entertaining. It only costs the trifling sum of \$1.25, and should find its way into every German family.

**Lämmerweide.**

This is a weekly illustrated juvenile paper, particularly designed for infant Sunday-school classes. It is printed in large type on tinted paper. It contains the lesson for the respective Sunday, but put in a form to suit young children. Single copy, 25 cents per annum; ten or more copies mailed to one address, 15 cents.

**Evangelisches Lectionsblatt.**

A Lesson Leaf containing the series of the International Sunday-school Lessons, with Golden Text, Topic, Questions and Practical Applications.

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 5 " 100 " " " " " " " " " " " " 6 "  
 100 and over " " " " " " " " " " " " 5 "

**Evangelisches S. S. Vierteljahrshett.**

The Lectionsblatt is also issued as a Quarterly. The Leaves for each quarter, together with other useful matter relating to the lessons, are neatly bound and put into a cover, and furnished at the following rates: 1 copy, one year.....20 cents.  
 5 copies and over, each, per year..... 8 "  
 Or 2½ cents each, per quarter.

**Die Wandtafel.**

A paper blackboard, issued weekly, illustrating the International Lessons. Size, 32x48 inches. Accompanied by a key. The subscription price is \$3 a year, \$1.75 for six months, or \$1 a quarter, post-paid.

Published at Stuttgart, Germany:

**Der Evangelische Botschafter.**

Published weekly by the Germany and Switzerland Conferences of the Evangelical Association, in Stuttgart, Wurtemberg, Germany. It is an excellent religious paper, and costs in Germany \$1.00, Switzerland, \$1.25, and America, \$1.50. Subscriptions are received at this establishment.

**Der Evangelische Kinderfreund,**

A neat, illustrated monthly Sunday-school periodical, published at Stuttgart, Wurtemberg, Germany, under the auspices of the Evangelical Association of North America. Price, 1 Mark, or 25 cents, in advance. To America 50 cents.

Subscriptions are received at this establishment.

**Forms of Bequests for the Benevolent Societies of the Evangelical Association.**

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I give and bequeath to "The Charitable Society of the Evangelical Association of North America," located at Orwigsburg, Schuylkill county, Pennsylvania, the sum of \_\_\_\_\_ dollars, to be applied according to the constitution of said society, and for which the receipt of the treasurer shall be a sufficient discharge.

**II. For the Missionary Society.**

I give and bequeath to "The Missionary Society of the Evangelical Association of North America," located at Cleveland, Cuyahoga county, Ohio, the sum of \_\_\_\_\_ dollars, to be applied according to the constitution of said society, and for which the receipt of the treasurer shall be a sufficient discharge.

**III. For the Sunday-School and Tract Union.**

I give and bequeath to "The Sunday-School and Tract Union of the Evangelical Association of North America," located at Cleveland, Cuyahoga county, Ohio, the sum of \_\_\_\_\_ dollars, to be applied according to the constitution of said society, and for which the receipt of the treasurer shall be a sufficient discharge.

**IV. For the Ebenezer Orphan Institute.**

I give and bequeath to "The Ebenezer Orphan Institute of the Evangelical Association of North America," located at Flat Rock, Seneca county, Ohio, the sum of \_\_\_\_\_ dollars, to be applied according to the constitution of said institute, and for which the receipt of the treasurer shall be a sufficient discharge.

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4661. 3¼ inches long, shell handle, brass lining, 2 German silver bolsters, 4 blades, shield, Congress pattern.....	2 00
2513. 2½ inches long, ivory handle, brass lining, 1 German silver bolster, 1 button hook blade.....	50
3513. 2 1-2 inches long, ivory handle, brass lining, no bolster, 1 scissor, 1 nail blade, 1 blade, shield.....	1 50
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3657. 3½ inches long, shell handle, brass lining, 2 tip German silver bolsters, 3 blades, shield.....	1 75
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